



**General Certificate of Secondary Education  
June 2011**

**Religious Studies**

**405006**

**Specification A**

**Unit 6      *St Luke's Gospel***

**Final**

***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.

Further copies of this Mark Scheme are available to download from the AQA Website: [www.aqa.org.uk](http://www.aqa.org.uk)

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## Methods of Marking

It is essential that, in fairness to candidates, all examiners use the same methods of marking. The advice given here may seem very obvious, but it is important that all examiners follow it as exactly as possible.

1. If you have any doubts about the mark to award, consult your Team Leader.
2. Refer constantly to the mark scheme throughout marking. It is extremely important that it is strictly adhered to.
3. Remember, you must **always** credit **accurate, relevant and appropriate** answers which are not given in the mark scheme.
4. Do **not** credit material that is irrelevant to the question or to the stated target, however impressive that material might be.
5. If a one-word answer is required and a list is given, take the first answer (unless this has been crossed out).
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. Read the information on the following page about using Levels of Response mark schemes.
8. 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.
9. No half marks or bonus marks are to be used under any circumstances.
10. Remember, the key to good and fair marking is **consistency**. Do **not** change the standard of your marking once you have started.

## Marking using CMI+

All new GCSE Religious Studies papers will be marked electronically using a software application called CMI+ (Computer Marking from Image). Instead of paper scripts being sent to examiners, candidates' responses are scanned and sent electronically to examiners. The software is easy to use, but it demands a different approach from examiners than traditional paper marking.

1. Instead of marking script-by-script you will mark item-by-item. An item is a part-question. Each time you log on to mark you will need to choose an item to mark.
2. Before you start marking your own allocation you will need to mark some pre-marked items known as seeds. These items are not intended to trick you; their function to ensure that you are still applying the standard set at the standardising meeting. If you have drifted away from the standard you will need to speak to your Team Leader before you can continue marking.
3. It is possible to annotate the scripts in various ways: underlining, highlighting and adding icons from a drop-down menu. Your Team Leader will instruct you on which types of annotation to use. Examiners must not add extra annotation as this can be confusing for teachers and candidates if they request Access to Scripts.
4. As you mark each response, enter the numerical mark you are going to award for in the box at the bottom of the screen. If you realise you have made a mistake you will be able to go back one script to change the mark you have entered.
5. In Part B, responses to all parts of B5 or B6 will appear as one item. Thumbnails to the right of the screen will allow you to scroll through the response quickly. Read the whole response, then use the comments tool to indicate a level and a mark for each part, and enter the total mark out of 24 in the box at the bottom of the screen.

6. Your marking will be monitored throughout the marking period. This is to ensure that you continue to mark to the same standard regardless of factors such as how many clips you have marked and what time of day you are marking at. Rather than sampling your marking once and adjusting your marks after the marking period, this approach allows senior examiners to ensure that your marking remains at the right standard throughout. This means that your Team Leader can bring you back to the right standard should you start to drift away slightly.
7. If your marking of a particular question is found to be out of line you will be temporarily stopped from marking that question. Almost all examiners, including Team Leaders, are stopped at some point during the marking period. If it happens to you, contact your Team Leader as soon as possible to discuss why you have been stopped.

## Levels of Response Marking

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

Marking should be positive, rewarding achievement rather than penalising the student for failure or omissions. The award of marks must be directly related to the marking criteria.

You should use your professional judgement to select the level that **best** describes the candidate's work. 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.

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.

Levels are tied to specific skills. Examiners should **refer to the stated assessment target** 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.

## Assessment of Quality of Written Communication

Where candidates are required to produce extended written material in English, they will be assessed on the quality of written communication.

Candidates will be required to:

- present relevant information in a form that suits its purposes;
- ensure that text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear;
- use a suitable structure and style of writing.

Quality of written communication will be assessed in 6-mark AO2 questions. In awarding marks to these responses the Religious Studies content is the driver. Quality of Written Communication is secondary. If you are hesitating between two levels, the quality of written communication may help you to decide.

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

**PART A**

**A1 The Authority of Jesus**

(a) *Describe the baptism of Jesus as it is recorded in Luke’s Gospel.*

**Target: Knowledge of Jesus’ baptism**

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 3: <sup>21-22</sup>		
GNB	NIV	RSV
After all the people had been baptized, Jesus also was baptized. While he was praying, heaven was opened, and the Holy Spirit came down upon him in bodily form like a dove. And a voice came from heaven, “you are my own dear Son, I am pleased with you.”	When all the people were being baptized, Jesus was baptized too. And as he was praying, heaven was opened and the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: “You are my Son, whom I love; with you I am well pleased.”	Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, and the Holy Spirit descended upon him in bodily form, as a dove, and a voice came from heaven, “Thou art my beloved Son; with thee I am well pleased.”

For Level 3 : must have Holy Spirit / dove + part of the words +any 1 other detail, include reference to John and the river Jordan.

**(3 marks) AO1**

(b) *In the story of Mary and Martha, explain briefly why Martha was upset with Mary.*

**Target: Knowledge and understanding of Martha’s and Mary’s attitude to Jesus**

**Candidates may include one or more of the following points:**

(Luke 10 <sup>38-42</sup>) Martha was working hard by serving (a common role for women in Jesus’ time) / she needed help but was not getting it / Mary was sitting at Jesus’ feet, listening to his teaching / Martha thought that Jesus did not care / Martha thought that Jesus was more concerned for Mary in the sense that he thought she was right to listen to him / Mary had taken a role which was more appropriate for a man.

1 mark for a superficial comment or a single point (e.g. Martha was working hard while Mary was sitting).

2 marks for a developed answer or more than one point.

**(2 marks) AO1**

**(c) ‘Luke’s account of Jesus’ temptations is fact, not fiction.’**

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

**Target: Evaluation of whether Jesus’ temptations are an invention to reinforce Jesus’ authority**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>	<b>Quality of Written Communication</b>
<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks	The candidate’s presentation, spelling, punctuation and grammar seriously obstruct understanding.
<b>Level 1</b>	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.
<b>Level 2</b>	Opinion supported by one developed reason or two simple reasons.	2 marks	
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons. <b>N.B. Candidates who make no religious comment should not achieve more than Level 3.</b>	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.
<b>Level 4</b>	Opinion supported by two developed reasons with reference to religion.	4 marks	
<b>Level 5</b>	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.
<b>Level 6</b>	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 4<sup>1-13</sup>) The story could be true in different ways / e.g. it could be true because it shows that Jesus rejected doing miracles just to prove who he was / it shows Jesus' thoughts about who he was / the frequent reference to Jesus being led by the Spirit suggests that the temptations were a genuine spiritual experience / it is not imaginary at all – it is literally true, since scripture is divinely inspired.

**Other views**

The temptations are intended to show that Jesus has authority because he resisted temptation / for example, there is no mountain from which all the kingdoms of the world can be seen / the temptations are about proving that Jesus was the Messiah, and so are probably invented to explain why people didn't accept him as such but crucified him instead – i.e. Jesus does not provide clear proof of who he is / the devil is an invention from the period shortly before Jesus, to explain evil in the world. Fiction because no-one can survive 40 days like this.

**(6 marks) AO2**

**A2 The Background to Luke's Gospel**

**(a) 'Luke's Gospel was written only for Gentile Christians.'**

**What do you think? Explain your opinion.**

**Target: Evaluation of Luke's reasons for writing his Gospel**

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

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

Early Christian tradition believed that Luke was a physician, a Gentile convert / and a friend of St Paul, and like him interested in taking Christianity also to non-Jews / the introduction to Theophilus suggests a Gentile patron / the companion Book of Acts is keen to show the expansion of Christianity to the Gentile world.

Luke would not have written *only* for Gentiles, since the whole tone of the Gospel is firmly in its Jewish context / Luke traces Jesus' genealogy back to David / Luke's language shows that he knows a fair bit about Judaism / Jesus was for all people, not least the Jews / 'Theophilus' = lover of God, so would apply to anyone who loves God, not just Gentiles.

**(3 marks) AO2**

**(b) Explain why Jesus preached from the Book of Isaiah when he was in Nazareth.**

**Target: Understanding of Jesus' use of the Isaiah scroll**

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

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

(Luke 4<sup>16-21</sup>) It was given to him by the people in the synagogue / he opened (chose) the book/scroll / found the place / Isaiah was an Old Testament prophet / Jesus showed he had knowledge of the prophets (etc.) / it was the reading for the day / the part of the book that he opened related to himself and his message / it talked about the Messiah / e.g. that (he) was anointed sent by God / to bring good news to the poor / to proclaim the release of captives / recovery of sight to the blind / liberty for the oppressed / to proclaim the acceptable year of the Lord / he preached from Isaiah to stress he wasn't being blasphemous.

**(3 marks) AO1**



(c) ***‘Luke’s Gospel is no longer relevant for Christians today.’***

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

**Target: Evaluation of the relevance of Luke’s Gospel for Christians today**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>	<b>Quality of Written Communication</b>
<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks	The candidate’s presentation, spelling, punctuation and grammar seriously obstruct understanding.
<b>Level 1</b>	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.
<b>Level 2</b>	Opinion supported by one developed reason or two simple reasons.	2 marks	
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons. <b>N.B. Candidates who make no religious comment should not achieve more than Level 3.</b>	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.
<b>Level 4</b>	Opinion supported by two developed reasons with reference to religion.	4 marks	
<b>Level 5</b>	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.
<b>Level 6</b>	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**

To be relevant, a message has to fit a particular time, and Luke was written nearly 2000 years ago / many of the moral issues that affect today's society were not so important in Luke's time, and *vice versa*: e.g. issues with current medical ethics / Christians today are used to a world-view in which science explains how the world works, and in which miracles are seen by many as unscientific.

**Other views**

Jesus' message in Luke's Gospel is timeless / whenever people live, they need moral rules to live by, and Luke's Gospel provides these / Jesus' parables in Luke provide particularly good examples that are still easily understood / whether or not the miracle stories are literally true, they also show Christians that they must help others.

**(6 marks) AO2**

**A3 Discipleship**

**(a) Outline the call of the first disciples.**

**Target: Knowledge of the call of the first disciples**

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

Luke 5: <sup>1-11</sup>		
GNB	NIV	RSV
<p>One day Jesus was standing on the shore of Lake Gennesaret while the people pushed their way up to him to listen to the word of God. <sup>2</sup>He saw two boats pulled up on the beach; the fishermen had left them and were washing the nets. <sup>3</sup>Jesus got into one of the boats – it belonged to Simon – and asked him to push off a little from the shore. Jesus sat in the boat and taught the crowd. <sup>4</sup>When he finished speaking, he said to Simon, “Push the boat out further to the deep water, and you and your partners let down your nets for a catch.” <sup>5</sup>“Master,” Simon answered, “we worked all night long and caught nothing. But if you say so, I will let down the nets.” <sup>6</sup>They let them down and caught such a large number of fish that the boats were about to sink. <sup>8</sup>When Simon Peter saw what had happened, he fell on his knees before Jesus and said, “Go away from me, Lord! I am a sinful man!” <sup>9</sup>He and the others with him were all amazed at the large number of fish they had caught. <sup>10</sup>The same was true of Simon’s partners, James and John, the sons of Zebedee. Jesus said to Simon, “Don’t be afraid; from now on you will be catching people.” <sup>11</sup>They pulled the boats up on the beach, left everything, and followed Jesus.</p>	<p>One day as Jesus was standing by the Lake of Gennesaret, with the people crowding round him and listening to the word of God, <sup>2</sup>he saw at the water’s edge two boats, left there by the fishermen, who were washing their nets. <sup>3</sup>He got into one of the boats, the one belonging to Simon, and asked him to put out a little from shore. Then he sat down and taught the people from the boat. <sup>4</sup>When he had finished speaking, he said to Simon, “Put out into deep water, and let down the nets for a catch.” <sup>5</sup>Simon answered, “Master, we’ve worked hard all night and haven’t caught anything. But because you say so, I will let down the nets.” <sup>6</sup>When they had done so, they caught such a large number of fish that their nets began to break. <sup>7</sup>So they signalled to their partners in the other boat to come and help them, and they came and filled both boats so full that they began to sink. <sup>8</sup>When Simon Peter saw this, he fell at Jesus’ knees and said, “Go away from me, Lord; I am a sinful man!” <sup>9</sup>for he and all his companions were astonished at the catch of fish they had taken, <sup>10</sup>and so were James and John, the sons of Zebedee, Simon’s partners. Then Jesus said to Simon, “Don’t be afraid; from now on you will catch men.” <sup>11</sup>So they pulled their boats up on shore, left everything and followed him.</p>	<p>While the people pressed upon him to hear the word of God, he was standing by the lake of Gennesaret. <sup>2</sup>And he saw two boats by the lake; but the fishermen had gone out of them and were washing their nets. <sup>3</sup>Getting into one of the boats, which was Simon’s, he asked him to put out a little from the land. And he sat down and taught the people from the boat. And when he had ceased speaking, he said to Simon, “Put out into the deep and let down your nets for a catch.” <sup>5</sup>And Simon answered, “Master, we toiled all night and took nothing! But at your word I will let down the nets.” <sup>6</sup>And when they had done this, they enclosed a great shoal of fish; and as their nets were breaking, <sup>7</sup>they beckoned to their partners in the other boat to come help them. And they came and filled both boats, so that they began to sink. <sup>8</sup>But when Simon Peter saw it, he fell down at Jesus’ knees, saying, “Depart from me, for I am a sinful man, O Lord.” <sup>9</sup>For he was astonished, and all that were with him, at the catch of fish which they had taken; <sup>10</sup>and so also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, “Do not be afraid; henceforth you will be catching men.” <sup>11</sup>And when they had brought their boats to land, they left everything and followed him.</p>

Level 3 answers must include either ‘catching people’ or ‘they followed him / Jesus.

**(3 marks) AO1**

**(b) What did Jesus say to warn people that it would be hard to follow him?**

**Target: Knowledge and understanding of what is expected of Jesus' disciples**

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:**

Refers specifically to 9<sup>57-62</sup> – Jesus told the man on the road that foxes have holes and birds have nests, but the Son of Man had nowhere to lay his head / proclaiming the kingdom of God is an urgent need / so disciples don't even have time to bury their parents / or say goodbye to those at home / because no one who puts his hand to the plough and looks back is fit for God's kingdom / accept general comments on the life of the disciples / accept reference to persecution (e.g. Luke 6: 22) / accept 'Leave boats and nets' (from call of disciples) / leave everything / camel and needle-eye / leave family / watch out for acceptable paraphrases.

**(3 marks) AO1**

**(c) Explain briefly what the Parable of the Rich Man and Lazarus teaches about wealth.**

**Target: Knowledge and understanding of Jesus' teaching on wealth**

**Candidates may include one or more of the following points:**

(Luke 16<sup>19-31</sup>) Those who do not help the poor when they are able will themselves suffer in the afterlife / selfish pleasure on earth will be rewarded by hell / the rich man lived in luxury but ignored the plight of Lazarus on his own doorstep / once sinners are in hell, the gap between heaven and hell cannot be bridged / if the teachings of the prophets and of Jesus are ignored, then the wealthy will suffer the consequences / failing to respond to need is as great a sin as actively harming.

1 mark for a superficial comment or a single point.

2 marks for a developed answer or more than one point.

N.B. for both marks, there must be some recognisable link to the parable (e.g. getting into heaven).

**(2 marks) AO1**

**(d) ‘Christians should not be wealthy.’**

**What do you think? Explain your opinion.**

**Target: Evaluation of whether wealth is compatible with living a Christian life**

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

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

Jesus’ teaching in Luke is quite specific, e.g. in the story of the rich man and Lazarus / those who ignore the poor will suffer the consequences in hell / Parable of the Rich Ruler and Parable of Camel and Needle Eye / Jesus’ lifestyle was one of simplicity, without wealth / so Christians should follow his example / lifestyle v money.

Some might argue that Jesus is not against wealth but against its misuse / e.g. in the story of the rich man and Lazarus, Jesus does not condemn the man for being rich but for not using his wealth to help Lazarus / those with wealth have the opportunity to help the poor on a large scale / examples / those who work hard deserve to be wealthy.

**(3 marks) AO2**

**A4 Salvation**

**(a) Describe what happened when the angel appeared to the shepherds when Jesus was born.**

**Target: Knowledge of the part played by the shepherds at the birth of Jesus**

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

Luke 2: <sup>8-20</sup>		
GNB	NIV	RSV
<p><sup>8</sup>There were some shepherds in that part of the country who were spending the night in the fields, taking care of their flocks. <sup>9</sup>An angel of the Lord appeared to them, and the glory of the Lord shone over them. They were terribly afraid, <sup>10</sup>but the angel said to them, “Don’t be afraid! I am here with good news for you, which will bring great joy to all the people. <sup>11</sup>This very day in David’s town your Saviour was born—Christ the Lord! <sup>12</sup>And this is what will prove it to you: you will find a baby wrapped in strips of cloth and lying in a manger.” <sup>13</sup>Suddenly a great army of heaven’s angels appeared with the angels, singing praises to God: <sup>14</sup>“Glory to God in the highest heaven, and peace on earth to those with whom he is pleased!” <sup>15</sup>When the angels went away from them back into heaven, the shepherds said to one another, “Let’s go to Bethlehem and see this thing that has happened, which the Lord has told us.” <sup>16</sup>So they hurried off and found Mary and Joseph and saw the baby lying in the manger. <sup>17</sup>When the shepherds saw him, they told them what the angel had said about the child. <sup>18</sup>All who heard it were amazed at what the shepherds said. <sup>19</sup>Mary remembered all these and thought deeply about them. <sup>20</sup>The shepherds went back, singing praises to god for all they had heard and seen; it had just as the angel had told them.</p>	<p><sup>8</sup>And there were shepherds living out in the fields near by, keeping watch over their flocks at night. <sup>9</sup>An angle of the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified. <sup>10</sup>But the angel said to them, “Do not be afraid. I bring you good news of great joy that will be for all the people. <sup>11</sup>Today in the town of David a Saviour has been born to you; he is Christ the Lord. <sup>12</sup>This will be a sign to you: You will find a baby wrapped in cloths and lying in a manger.” <sup>13</sup>Suddenly a great company of the heavenly host appeared with the angel, praising God and saying, <sup>14</sup>“Glory to god in the highest, and on earth peace to men on whom his favour rests.” <sup>15</sup>When the angels had left them and gone into heaven, the shepherds said to one another, “Let’s go to Bethlehem and see this thing that has happened, which the Lord has told us about.” <sup>16</sup>So they hurried off and found Mary and Joseph, and the baby, who was lying in the manger. <sup>17</sup>When they had seen him, they spread the word concerning what had been told them about this child, <sup>18</sup>and all who heard it were amazed at what the shepherds said to them. <sup>19</sup>But Mary treasured up all these things and pondered them in her heart. <sup>20</sup>The shepherds returned, glorifying and praising God for all the things they had heard and seen, which were just as they had been told.</p>	<p><sup>8</sup>And in that region there shepherds out in the field, keeping watch over their flock by night. <sup>9</sup>And an angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with fear. <sup>10</sup>And the angel said to them, “Be not afraid; for behold, I bring you good news of a great joy which will come to all people; <sup>11</sup>for to you is born this day in the city of David a Saviour, who is Christ the Lord. <sup>12</sup>And this will be a sign for you: you will find a babe wrapped in swaddling cloths and lying in a manger.” <sup>13</sup>And suddenly there was with the angle a multitude of the heavenly host praising God and saying, <sup>14</sup>“Glory to God in the highest, and on earth peace among men with whom he is pleased!” <sup>15</sup>When the angels went away from them into heaven, the shepherds said to one another, “Let us go over to Bethlehem and see this thing that has happened, which the Lord has made known to us.” <sup>16</sup>And they went with haste, and found Mary and Joseph, and the babe lying in a manger. <sup>17</sup>And when they saw it they made known the saying which had been told them concerning the child; <sup>18</sup>and all who heard it wondered at what the shepherds told them. <sup>19</sup>But Mary kept all these things, pondering them in her heart. <sup>20</sup>And the shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them. <sup>21</sup>And at the end of eight days, when he was circumcised, he was called Jesus, the name given by the angel before he was conceived in the womb. <sup>22</sup>And when the time came for their purification according to the law of Moses, they bought him up to Jerusalem to present him to the Lord.</p>

(4 marks) AO1

- (b) **Explain briefly why a Pharisee did not approve when a woman anointed Jesus' feet.**

**Target: Knowledge and understanding of the story of the sinful woman**

**Candidates may include one or more of the following points:**

(Luke 7<sup>36-50</sup>) The woman was a sinner – probably a prostitute / so her presence would have made people in the Pharisee's house ritually 'unclean' / the Pharisee doubted whether or not Jesus was a prophet / since Jesus was apparently unaware what the woman was / moreover she touched Jesus, which again made him ritually unclean / the Pharisee might have been upset at Jesus' response to his complaint.

1 mark for a superficial comment or a single point.

2 marks for a developed answer or more than one point.

**(2 marks) AO1**

- (c) **What did Jesus say and do to heal Jairus' daughter?**

**Target: Knowledge of how Jesus healed Jairus' daughter**

Luke 8<sup>49-55</sup>

For 2 marks, candidates must include one detail of each of what Jesus said and did.

**Said:** Do not fear, only believe and she shall be well / she is not dead but sleeping / child arise / give her something to eat.

**Did:** Went with Jairus to the house / allowed only Peter, James, John and parents in / took her by the hand.

N.B. Allow paraphrases such as 'daughter' for 'child', 'drink' for 'eat', 'touched her' for 'taking her hand', 'wake up' for 'get up'.

Allow just 'Peter, James and John' (or just 3 disciples), or just 'the parents'.

**(2 marks) AO1**



(d) ***‘The healing of Jairus’ daughter is salvation history, not a true story.’***

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

**Target: Evaluation of the nature of the story of the healing of Jairus’ daughter**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>	<b>Quality of Written Communication</b>
<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks	The candidate’s presentation, spelling, punctuation and grammar seriously obstruct understanding.
<b>Level 1</b>	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.
<b>Level 2</b>	Opinion supported by one developed reason or two simple reasons.	2 marks	
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons. <b>N.B. Candidates who make no religious comment should not achieve more than Level 3.</b>	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.
<b>Level 4</b>	Opinion supported by two developed reasons with reference to religion.	4 marks	
<b>Level 5</b>	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.
<b>Level 6</b>	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 8<sup>40-42, 49-56</sup>) This miracle is one of a series of acts done by Jesus which show that he is the Messiah, and that salvation comes through him / in the same chapter, e.g. Jesus commands the elements; cures demon-possession; heals the woman with the flow of blood; and now raises a child from death / the message is that Jesus is the route to salvation through any problem that people have or state that they are in / belief in Jesus leads to salvation (“only believe, and she shall be well” – v.50) / so these stories are less likely to be true facts than stories that make the point / perhaps metaphors.

**Other views**

The stories do emphasize that Jesus is the route to salvation, but that does not make them untrue / Luke probably used Mark’s version, which records Jesus’ Aramaic power (Tal: tha, cum), which probably means that they were remembered as words of power that brought about a real miracle / the story has to be seen in the full context of the Christian message, where the miracle of Jesus’ resurrection means that raising somebody to life was not impossible for Jesus.

N.B. In order to achieve Level 6, candidates need not make explicit links to salvation history. Level 6 could be achieved, for example, by considering whether or not the healing was ‘a true story’.

**(6 marks) AO2**

**PART B**

**B5 Universalism**

(a) *Describe what happened in the story of the Centurion's Servant.*

**Target: Knowledge of Jesus' healing of the Centurion's Servant**

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

Luke 7: <sup>1-10</sup>		
GNB	NIV	RSV
<p>When Jesus had finished saying all these things to the people, he went to Capernaum. <sup>2</sup> A Roman officer there had a servant who was very dear to him; the man was sick and about to die. <sup>3</sup>When the officer heard about Jesus, he sent some Jewish elders to ask him to come and heal his servant. <sup>4</sup>They came to Jesus and begged him earnestly, "This man really deserves your help. <sup>5</sup>He loves our people and he himself built a synagogue for us."</p> <p><sup>6</sup>So Jesus went with them. He was not far from the house when the officer sent friends to tell him, "Sir, don't trouble yourself. I do not deserve to have you come into my house, <sup>7</sup>neither do I consider myself worthy to come to you in person. Just give the order, and my servant will get well. <sup>8</sup>I, too, am a man placed under the authority of superior officers, and I have soldiers under me. I order this one, 'Go!' and he goes; I order that one, 'Come!' and he comes; and I order my slave, 'Do this!' and he does it."</p> <p><sup>9</sup>Jesus was surprised when he heard this; he turned round and said to the crowd following him, "I tell you, I have never found faith like this, not even in Israel!"</p> <p><sup>10</sup>The messengers went back to the officer's house and found his servant well.</p>	<p>When Jesus had finished saying all this in the hearing of the people, he entered Capernaum. <sup>2</sup>There a centurion's servant, whom his master valued highly, was sick and about to die. <sup>3</sup>The centurion heard of Jesus and sent some elders of the Jews to him, asking him to come and heal his servant. <sup>4</sup>When they came to Jesus, they pleaded earnestly, with him, "This man deserves to have you do this, <sup>5</sup>because he loves our nation and has built our synagogue." <sup>6</sup>So Jesus went with them. He was not far from the house when the centurion sent friends to say to him: "Lord, don't trouble yourself, for I do not deserve to have you come under my roof. <sup>7</sup>That is why I did not even consider myself worthy to come to you. But say the word and my servant will be healed. For I myself am a man under authority with soldiers under me. I tell this one, 'Go,' and he goes; and that one, 'Come,' and he comes. I say to my servant, 'Do this,' and he does it."</p> <p><sup>8</sup>When Jesus heard this, he was amazed at him, and turning to the crowd following him, he said, "I tell you, I have not found such a great faith even in Israel. <sup>9</sup>Then the men who had been sent returned to the house and found the servant well.</p>	<p>After he had ended all his sayings in hearing of the people he entered Capernaum. <sup>2</sup>Now a centurion had a slave who was dear to him, who was sick at the point of death. <sup>3</sup>When he heard of Jesus, he sent to him elders of the Jews, asking him to come and heal his slave. <sup>4</sup>And when they came to Jesus, they besought him earnestly, saying, "He is worthy to have you do this for him, <sup>5</sup>for he loves our nation, and he built us our synagogue. <sup>6</sup>And Jesus went with them. When he was not far from the house, the centurion sent friends to him, saying to him, "Lord, do not trouble yourself, for I am not worthy to have come under my roof; <sup>7</sup>therefore, I did not presume to come to you. But say the word, and let my servant be healed. <sup>8</sup>For I am a man set under authority with soldiers under me: and I say to one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my slave, 'Do this,' and he does it." <sup>9</sup>When Jesus heard this he marvelled at him, and turned and said to the multitude that followed him, "I tell you, not even in Israel have I found such faith." <sup>10</sup>And when those who had been sent returned to the house, they found the slave well.</p>

(6 marks) AO1

- (b) ***‘The most important thing about the healing of the Centurion’s Servant is that it shows that Jesus came to save Gentiles.’***

***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 the focus of the healing of the Centurion’s Servant**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>	<b>Quality of Written Communication</b>
<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks	The candidate’s presentation, spelling, punctuation and grammar seriously obstruct understanding.
<b>Level 1</b>	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.
<b>Level 2</b>	Opinion supported by one developed reason or two simple reasons.	2 marks	
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons. <b>N.B. Candidates who make no religious comment should not achieve more than Level 3.</b>	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.
<b>Level 4</b>	Opinion supported by two developed reasons with reference to religion.	4 marks	
<b>Level 5</b>	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.
<b>Level 6</b>	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**

Jesus does not even meet the centurion, so as a person he was not important / as a centurion, he was a Roman officer, and therefore a Gentile / the Jews would assume that Gentiles were outside God's kingdom / so this is part of Luke's intention to bring Gentiles into God's kingdom / so the probable point of this story is show that Gentiles can be morally good / and that Jesus accepted righteous Gentiles as well as righteous Jews / hence Jesus "marvels" at the faith of the centurion (v.9) / and told the crowd that "not even in Israel have I found such faith" / suggesting that Gentiles are every bit as acceptable in God's kingdom as the Jews.

**Other views**

The story is not important just because of its value for the mission to the Gentiles / it shows Jesus' approval of the compassion shown by the centurion for his slave, despite the fact that he was a slave / not only that, the Jewish elders support his request because the centurion is said to have loved the Jewish nation and to have built the local synagogue / another important factor in the story is that Jesus heals the slave from a distance - the messengers return to find the slave well / also, the story shows the value of a reasoned and clever response, because the centurion talks about the power of the spoken word from a man in authority, and this is a very important theme in the Bible as a whole.

**(6 marks) AO2**

- (c) **The following characters appear in the Parable of the Lost Son (Forgiving Father) – the father; the elder brother; the lost son.**

**Choose two of these characters and explain their part in Jesus' teaching about forgiveness.**

**Do not retell the story.**

**Target: Knowledge and understanding of the theme of forgiveness in the Parable of the Lost Son**

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

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

(Luke 11<sup>1-2,11-32</sup>)

**The father:**

The father has in some ways every right not to forgive his younger son, because the son wasted his inheritance / only at the point where he has to look after pigs does the son finally think about his father, although he then becomes genuinely repentant / the father's love for his son is such that he sees and recognizes him from a long way off / he runs to meet and embrace him / he celebrates and clearly forgives his son without reservation / there is also the dimension with the oldest son, and it could be said that the father forgives his hasty words, by telling him, "Son, you are always with me, and all I have is yours" / the parable illustrates the depths of God's forgiveness as Father for all those who turn to him / and have genuine repentance.

**The elder brother:**

The elder brother probably represents the righteous Jews who thought that they needed no forgiveness / also represents those who follow Jesus' teachings in general / like the elder brother, these groups expect to see a difference in the father's treatment of those who have been righteous and those who are repentant sinners / the elder brother clearly seems disposed *not* to forgive his brother / but the father's response shows him that God's forgiveness is for all who genuinely are sorry / otherwise there would be no need for the virtue of forgiveness / the complacency of the righteous denies real love, and cannot understand it / by forgiving, therefore, people become more like God.

**The lost son:**

The lost son realizes that he needs to be forgiven, quite simply because he has reached the depths of degradation / and the parable shows that however far people go down that path, God will still forgive them in the way that the son's human father did / forgiveness and love go together / so love always brings forgiveness, and God loves ultimately / the son's realization of his father's love brings with it the need to be forgiven – "I am no longer worthy to be called your son" (v.19) / the father's actions vindicate the son's belief – the father has compassion.

Candidates who refer only to one character **will not achieve higher than Level 4** – 4 marks.

Where candidates conflate the actions of two characters, mark to a maximum of Level 6 – 6 marks.

Where candidate refer to all three characters, examiners should read all three and credit the best two. The candidate could still achieve Level 6.

**(6 marks) AO1**



- (d) ***'It is impossible for Christians today to follow Jesus' teaching about forgiveness.'***

***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 the place of forgiveness in the world today**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>	<b>Quality of Written Communication</b>
<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks	The candidate's presentation, spelling, punctuation and grammar seriously obstruct understanding.
<b>Level 1</b>	Opinion supported by simple reason.	1 mark	The candidate presents some relevant information in a simple form.
<b>Level 2</b>	Opinion supported by one developed reason or two simple reasons.	2 marks	The text produced is usually legible. Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive.
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons. <b>N.B. Candidates who make no religious comment should not achieve more than Level 3.</b>	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.
<b>Level 4</b>	Opinion supported by two developed reasons with reference to religion.	4 marks	
<b>Level 5</b>	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.
<b>Level 6</b>	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**

Some crimes are so horrendous that they do not merit forgiveness, only punishment / For example, the many atrocities of the 20<sup>th</sup> century have caused the death of hundreds of millions of people, so why should the perpetrators be forgiven? / it is not realistic for somebody whose family has been subjected to rape or murder to forgive the rapist or murder / a more appropriate response would be severe punishment, including capital punishment / soft sentencing of criminals increases crime, and does not decrease it, and forgiveness of criminals should take second place to appropriate punishment / fringe groups in Luke's time (e.g. tax-collectors and Samaritans) were despised, but they were not necessarily bad people (e.g. Zacchaeus / the Good Samaritan) / whereas today's fringe groups include terrorists who kill children and mass murderers.

**Other views**

Some think that forgiveness should be related to the severity of the crime – whereas rape and murder may not be forgivable, lesser crimes such as theft and vandalism perhaps may be, and may help to rehabilitate the offender / others believe that forgiveness should *always* be offered, since that is what Jesus taught, so it is not right to reinterpret Jesus' words / if God's forgiveness is unlimited, as in the parable of the Lost Son / Forgiving Father, then human forgiveness should be limitless also / God expects these standards, so nothing less will do / there are Christians (and others) who do forgive rapists and murderers / and sometimes this action can change the criminal for the better / Jesus forgave everybody.

**NB. If no Lucan references, maximum Level 3.**

**(6 marks) AO2**

**B6 The Suffering, Death and Resurrection of Jesus**

**(a) Give an account of Jesus' Last Supper in Luke's Gospel.**

**Target: Knowledge of Jesus' Last Supper with the disciples**

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

Luke 22: <sup>7-23</sup>		
GNB	NIV	RSV
<p><sup>7</sup>The day came during the Festival of Unleavened Bread when the lambs for the Passover meal were to be killed. <sup>8</sup>Jesus sent off Peter and John with these instructions: "Go and get the Passover meal ready for us to eat." <sup>9</sup>"Where do you want us to get it ready?" They asked him. <sup>10</sup>He answered, "As you go into the city, a man carrying a jar of water will meet you. Follow him into the house that he enters, <sup>11</sup>and say to the owner of the house: 'The Teacher says to you, Where is the room where my disciples and I will eat the Passover meal?' <sup>12</sup>He will show you a large furnished room upstairs, where you will get everything ready." <sup>13</sup>They went off and found everything ready just as Jesus had told them, and they prepared the Passover meal."</p> <p><sup>14</sup>When the hour came, Jesus took his place at the table with the apostles. <sup>15</sup>He said to them, "I have wanted so much to eat this Passover meal with you before I suffer! <sup>16</sup>For I tell you, I will never eat it until it is given its full meaning in the Kingdom of God." <sup>17</sup>Then Jesus took a cup, gave thanks to God, and said, "Take this and share it among yourselves. <sup>18</sup>I tell you that from now on I will not drink this wine until the Kingdom of God comes." <sup>19</sup>Then he took a piece of bread, gave thanks to God, broke it, and gave it to them saying, "This is my body, which is given to you. Do this in memory of me."</p> <p><sup>20</sup>In the same way, he gave them the cup after supper, saying, "This cup is God's new covenant sealed with my blood, which is poured out for you. <sup>21</sup>"But, look! The one who betrays me is here at the table with me! <sup>22</sup>The Son of Man will die as God has decided, but how terrible for that man who betrays him!" <sup>23</sup>Then they began to ask among themselves which one of them it could be who was going to do this.</p>	<p><sup>7</sup>Then came the day of Unleavened Bread on which the Passover lamb had to be sacrificed. <sup>8</sup>Jesus sent Peter and John, saying, "Go and make preparations for us to eat the Passover." <sup>9</sup>"Where do you want us to prepare for it?" they asked. <sup>10</sup>He replied, "As you enter the city, a man carrying a jar of water will meet you. Follow him to the house that he enters, <sup>11</sup>and say to the owner of the house, 'The Teacher asks: Where is the guest room, where I may eat the Passover with my disciples?' <sup>12</sup>He will show you a large upper room, all furnished. Make preparations there." <sup>13</sup>They left and found things just as Jesus told them. So they prepared the Passover. <sup>14</sup>When the hour came, Jesus and his apostles reclined at the table. <sup>15</sup>And he said to them, "I have eagerly desired to eat this Passover with you before I suffer. <sup>16</sup>For I tell you, I will not eat again until it finds fulfilment in the kingdom of God." <sup>17</sup>After taking the cup, he gave thanks and said, "Take this and divide it among you. <sup>18</sup>For I tell you I will not drink again the fruit of the vine until the kingdom of God comes." <sup>19</sup>And he took bread, gave thanks and broke it to them saying, "This is my body given to you; do this in remembrance of me." <sup>20</sup>In the same way, after the supper he took the cup saying, "This cup is the new covenant in my blood, which is poured out for you." <sup>21</sup>But the hand of him who is going to betray me is with mine on the table. <sup>22</sup>The Son of Man will go as it has been decreed, but woe to that man who betrays him."</p>	<p><sup>7</sup>Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. <sup>8</sup>So Jesus sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat it." <sup>9</sup>They said to him, "Where will you have us prepare it?" <sup>10</sup>He said to them, "Behold, when you have entered the city, a man carrying a jar of water will meet you; follow him into the house which he enters <sup>11</sup>and tell the householder, 'The teacher says to you, Where is the guest room, where I am to eat the Passover with my disciples?' <sup>12</sup>And he will show you a large upper room furnished; there make ready." <sup>13</sup>And they went, and found it as he had told them; and they prepared the Passover. <sup>14</sup>And when the hour came, he sat at the table, and the apostles with him. <sup>15</sup>And he said to them, "I have earnestly desired to eat this Passover with you before I suffer; <sup>16</sup>for I tell you I shall not eat it until it is fulfilled in the kingdom of God." <sup>17</sup>And he took a cup, and when he had given thanks he said, "Take this, and divide it among yourselves; <sup>18</sup>for I tell you that from now on I shall not drink of the fruit of the vine until the kingdom of God comes." <sup>19</sup>And he took bread, and when he had given thanks he broke it and gave it to them, saying, "This is my body. <sup>21</sup>But behold the hand of him who betrays me is with me on the table. <sup>22</sup>For the Son of man goes as it has been determined; but woe to that man by whom he is betrayed!"</p>

(6 marks) AO1

- (b) *'Instead of eating a last supper, Jesus and his disciples should have avoided his death by leaving Jerusalem.'*

*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 Jesus' apparent acceptance, during the last Supper, of his own death**

Levels	Criteria	Marks	Quality of Written Communication
<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks	The candidate's presentation, spelling, punctuation and grammar seriously obstruct understanding.
<b>Level 1</b>	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.
<b>Level 2</b>	Opinion supported by one developed reason or two simple reasons.	2 marks	
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons. <b>N.B. Candidates who make no religious comment should not achieve more than Level 3.</b>	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.
<b>Level 4</b>	Opinion supported by two developed reasons with reference to religion.	4 marks	
<b>Level 5</b>	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.
<b>Level 6</b>	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**

By remaining in Jerusalem, Jesus made his arrest and execution a virtual certainty / at the beginning of the Last Supper narrative, Luke notes that the chief priests and scribes were seeking how to put Jesus to death / during the Last Supper it is clear that Jesus was aware that he had been betrayed, yet he still remained where he was, which invited arrest / there is no evidence that the disciples tried to get Jesus out of harm's way, which is odd, because they must have known that they were in great danger by association with him / had Jesus and his followers escaped, they could have continued his ministry in Galilee.

**Other views**

The whole point of the Last Supper is that Jesus turns a Jewish devotional meal into an ongoing ritual associating himself with death and victory / without Jesus' death there would be no resurrection / and the resurrection is the focal point of the Gospel's message / Jesus therefore intended to die in compliance with God's will / as we can see in the following story of Jesus' acceptance on the Mount of Olives (v.42).

**(6 marks) A02**

**(c) Explain why the resurrection of Jesus is important for Christians.**

**Target: Understanding of how the account of Jesus' resurrection might affect Christian beliefs and lifestyles**

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

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

The question does not restrict candidates from referring to Christians in the Early Church, so some might comment on the growth of the Church in the early period, because Christians believed that Jesus had risen from the dead.

Christians today interpret the resurrection in different ways / some see Jesus' death as an atonement for human sin / the other part of the crucifixion is the resurrection, so Jesus' death and resurrection show that Christians can have their sins forgiven / Some see it as a literal event through which humans are also offered the gift of eternal life / most believe that this is in exchange for morally good behaviour / some claim that belief in the resurrection removes fear of death / those who suffer from sickness or disease (etc.) may take comfort from the resurrection, since the resurrected body is supposed to be free from defects / it is the resurrection above all that motivates most Christians to believe that Jesus was God's Son / so as God's Son Jesus has authority to forgive sins / victory of hope over despair.

**(6 marks) AO1**

**(d) 'Jesus' resurrection is true.'**

**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 the truth (or otherwise) of Jesus' resurrection**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>	<b>Quality of Written Communication</b>
<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks	The candidate's presentation, spelling, punctuation and grammar seriously obstruct understanding.
<b>Level 1</b>	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.
<b>Level 2</b>	Opinion supported by one developed reason or two simple reasons.	2 marks	
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons. <b>N.B. Candidates who make no religious comment should not achieve more than Level 3.</b>	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.
<b>Level 4</b>	Opinion supported by two developed reasons with reference to religion.	4 marks	
<b>Level 5</b>	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.
<b>Level 6</b>	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 statement that dead bodies do not come back to life may be true, but the Bible claims that Jesus is an exception to this rule / other explanations for Jesus' resurrection that dismiss it as a lie are flawed / for example if the disciples were responsible for spreading a lie, why does tradition report that many of them (like Peter) died for their faith – would they die for a lie? / if Jesus was God's Son, then God had to the power to raise him, so the story could be true / the suggestion that Jesus wasn't really dead does not really hold up, bearing in mind that he was flogged, crucified, and put into a stone tomb for three days / after the resurrection, many people claimed to have seen him alive / the tomb was empty.

**Other views**

Simple observation shows that corpses remain dead (otherwise they weren't dead to start with) / it therefore seems likely, from common sense, that Jesus was not raised from the dead / there are many other explanations of the resurrection accounts / for example Jesus did not appear to the Roman or Jewish authorities, which would have been the easiest way to confirm his resurrection / some state that he did not die, but was drugged or in a coma / others that the story of the resurrection was invented by his disciples so that they did not lose face in the ridicule that would otherwise have followed.

**(6 marks) AO2**



