



**General Certificate of Secondary Education
June 2012**

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 students' 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 students' 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 students' 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

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Methods of Marking

It is essential that, in fairness to students, 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 student 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, students' 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 students 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 student'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 student 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 student's response.

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

Assessment of Quality of Written Communication

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

Students 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.

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

PART A

A1 The Suffering, Death and Resurrection of Jesus

- (a) **Jesus was crucified between two criminals. Give an account of the conversation between the criminals and Jesus.**

Target: Knowledge of Jesus' crucifixion

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 23³⁹⁻⁴³		
GNB	NIV	RSV
<p>³⁹ One of the criminals hanging there hurled insults at him: "Aren't you the Messiah? Save yourself and us!" ⁴⁰ The other one, however, rebuked him, saying, "Don't you fear God? You received the same sentence he did. ⁴¹ Ours, however, is only right, because we are getting what we deserve for what we did; but he has done no wrong." ⁴² And he said to Jesus, "Remember me, Jesus, when you come as King!" ⁴³ Jesus said to him, "I promise you that today you will be in Paradise with me."</p>	<p>³⁹ One of the criminals who hung there hurled insults at him: "Aren't you the Christ? Save yourself and us!" ⁴⁰ But the other criminal rebuked him. "Don't you fear God," he said, "since you are under the same sentence? ⁴¹ We are punished justly, for we are getting what our deeds deserve. But this man has done nothing wrong." ⁴² Then he said, "Jesus, remember me when you come into your kingdom." ⁴³ Jesus answered him, "I tell you the truth, today you will be with me in paradise."</p>	<p>³⁹ One of the criminals who were hanged railed at him, saying, "Are you not the Christ? Save yourself and us!" ⁴⁰ But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? ⁴¹ And we indeed justly; for we are receiving the due reward of our deeds; but this man has done nothing wrong." ⁴² And he said, "Jesus, remember me when you come in your Kingly power." ⁴³ And he said to him, "Truly, I say to you, today you will be with me in Paradise."</p>

(3 marks) AO1

(b) Give two ways in which people around the cross mocked Jesus.

Target: Knowledge of the mockery of Jesus

Students may include some of the following points:

(Luke 23³⁵⁻³⁸)

The rulers scoffed or ‘sneered’ (NIV) at Jesus saying “He saved others; let him save himself if he is the Christ of God, his Chosen One!”

The soldiers also mocked him, coming up and offering him vinegar.

“If you are the King of the Jews, save yourself.”

There was also an inscription over him: “This is the King of the Jews.”

They cast lots to divide his garments.

Any **two** of these for a maximum of 2 marks.

NB. No credit for the words of the criminal (v. 39).

(2 marks) AO1

(c) ***‘The resurrection appearances of Jesus prove that he was raised from the dead.’***

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 Jesus’ resurrection appearances are evidence for / proof of Jesus’ resurrection

Levels	Criteria	Marks	Quality of Written Communication
0	Unsupported opinion or no relevant evaluation.	0 marks	The student’s presentation, spelling, punctuation and grammar seriously obstruct understanding.
Level 1	Opinion supported by simple reason.	1 mark	The student 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. Students who make no religious comment should not achieve more than Level 3.	3 marks	The student 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 student 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	

Students may include some of the following points:

Agree

(Luke 24¹⁻³⁵)

The resurrection appearances follow on clearly from the appearance of the two men at Jesus' tomb who asked the women why they were seeking the living among the dead / and told them to remember that Jesus had predicted that he would rise again on the third day / the disciples weren't gullible, because when told about this, they believed that it was an idle tale / the experience on the road to Emmaus re-emphasizes that it was not an idle tale, because Jesus tells them that they are foolish and slow of heart not to believe what was spoken by the prophets / the miraculous vanishing after they recognize him when he breaks the bread / they found that Jesus had appeared to Simon also / accept reference to verses 36-50: Jesus appearing among the disciples, etc.

Other views

The stories of the resurrection / the resurrection appearances do not appear in the earliest Gospel writings, so were probably invented as a proof text of the resurrection / visions of angels and people who are not recognized are commonly found in ancient writings, and show a view of the world which is not so easily accepted in modern times / why would Jesus have to appear on the road to Emmaus in a form in which he was not recognized? / if he wasn't recognized, then perhaps it was not him / if Jesus really had risen from the dead, then the reaction of his followers to his resurrection appearances seems strange / moreover he had predicted his resurrection, so why do the stories show his followers so reluctant to believe?

(6 marks) AO2

A2 Universalism

- (a) ***‘In the Parable of the Lost Son (Forgiving Father), the older son was right to be angry with his father.’***

What do you think? Explain your opinion.

Target: Evaluation of the elder son’s attitude to his father’s forgiveness of his brother

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

Students may include some of the following points:

(Luke 15^{1-2, 11-32}) The elder son’s anger was caused by his father’s reception of his lost son / and would have been justified because of the conduct of the lost son in squandering his inheritance / also in daring to come back and ask for yet more help / the elder son had worked hard to keep his father’s property in order, and had done all that could be expected of him / yet the father seemed to give no sign of recognizing this / and even gave a feast to celebrate the return of the ‘prodigal’ / whereas no such honour had ever rewarded the elder son’s labours on behalf of his father.

The father explains his actions by telling the elder son, “Son, you are always with me, and all that is mine is yours” / nevertheless, “It was fitting to make merry and be glad, for this your brother was dead, and is alive; he was lost, and is found.” / comments about the nature of a father’s love / comments on the allegorical nature of the story, with the father’s love representing that of God’s love for sinners who repent / and the attitude of the elder son perhaps representing that of the righteous Pharisees / Luke’s inclusivism as opposed to the Pharisees’ exclusivism, or of exclusivist tendencies in early Christian groups.

(3 marks) AO2

- (b) ***In the Parable of the Good Samaritan, explain how the Samaritan showed kindness to the man who was attacked by robbers.***

Target: Knowledge and understanding of the compassionate action of the good Samaritan

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

Students may include some of the following points:

(Luke 10²⁵⁻³⁷) The Samaritan stopped, whereas the priest and Levite did not / when he saw the victim, he felt sorry for him (compassionate / kind) / went up to him / bound up his wounds, pouring on oil and wine / set him on his own beast / took him to an inn / took care of him there / next day gave the innkeeper 2 denarii / “take care of him, and whatever more you spend I will repay you when I come back” / the generosity of his love seen in him doing far more than was needed / more than just basic kindness.

(3 marks) AO1

- (c) ***‘The story of Zacchaeus shows that Christians should forgive everybody who has sinned.’***

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

Target: Evaluation of the level of Christian forgiveness expected today, on the basis of the story of Zacchaeus

Levels	Criteria	Marks	Quality of Written Communication
0	Unsupported opinion or no relevant evaluation.	0 marks	The student’s presentation, spelling, punctuation and grammar seriously obstruct understanding.
Level 1	Opinion supported by simple reason.	1 mark	The student 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. Students who make no religious comment should not achieve more than Level 3.	3 marks	The student 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 student 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	

Students may include some of the following points:

Agree

(Luke 19¹⁻¹⁰) Zacchaeus was a chief tax collector, and as such had contracted for the right to collect taxes in the district / Jericho was an important trade centre, so would have generated a lot of tax revenue / so Zacchaeus would have been hated and despised by the Jews who paid the taxes / revenue would have gone to the Romans / so Zacchaeus hated even more / yet Jesus forgave this most hated man, so Christians today should do the same to everybody, however much they are hated / there is good in everybody, and we see from the actions of Zacchaeus in wanting to see Jesus, and in being joyful when Jesus wanted to stay with him, and in returning and recompensing for stolen goods / Jesus said, “For the Son of Man came to seek and to save the lost” – so this must be a universal Christian duty today / some Christians can and do forgive the most appalling crimes.

Other views

There are far worse crimes than defrauding people through taxation / mass murder, torture, rape, child abduction and the like / these sins are not forgivable, since forgiveness invites repetition / Jesus was speaking during a time when the Kingdom of God was expected as an imminent event, so there was a need to save the lost / this does not seem so urgent 2000 years later / some might refer to Jesus’ comments in Luke 12⁸⁻¹⁰ about the unforgivable sin of blasphemy against the Holy Spirit – if this sin is unforgivable, then perhaps others are too / need for repentance.

(6 marks) AO2

A3 Background to Luke’s Gospel

(a) What does the word ‘gospel’ mean?

Target: Knowledge of the term ‘gospel’

Good (glad) / news (tidings) / message / God-spell.

1 mark for each correct word, however combined.

NB. just ‘good’ or ‘glad’ = 1 mark.

Also, just ‘news’ or ‘tidings’ or ‘message’ = 1 mark

2 marks for God-spell

Give 1 mark for vague or imprecise answers.

(2 marks) AO1

(b) Outline the reasons Luke gave to Theophilus for writing his Gospel.

Target: Knowledge and understanding of the Prologue to Luke / why his Gospel was written

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

Students may include some of the following points:

(Luke 1¹⁻⁴) Many have undertaken to compile a narrative of the things that have been accomplished among us / just as they were delivered from the beginning by eyewitnesses and ministers of the word / so it seemed good to me also / having followed all things closely for some time / to write an orderly account to you, most excellent Theophilus / that you may know the truth of the things of which you have been informed.

N.B. Credit general reasons why Luke wrote his Gospel, such as: to inform people about Jesus' life / to write things down before the witnesses died.

Credit only what corresponds in some way with the address to Theophilus.

(3 marks) AO1

(c) Explain why Luke's Gospel is sometimes called salvation history.

Target: Understanding of the technical term salvation history

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

Students may include some of the following points:

Salvation is from the verb *to save*, so salvation refers to those who are saved / by accepting the good news about Jesus / by repenting of sins / by leading a Christian life / Luke's Gospel is sometimes called salvation history because it tells how all humans can be saved into God's Kingdom through acceptance of Jesus / "In Luke's Gospel people encounter God by encountering Jesus" / Luke shows Jesus acting to save people in a variety of situations and from different walks of life, including Gentiles, women, outcasts, and so on / the detailed history of Jesus' life is therefore the history of salvation / culminating in the gift of resurrection by Jesus' own resurrection.

(3 marks) AO1

(d) ‘Luke’s Gospel is no help to Christians who are oppressed.’

What do you think? Explain your opinion.

Target: Evaluation of the relevance for today of Luke’s message concerning the oppressed

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

Students may include some of the following points:

Luke’s Gospel was written almost 2000 years ago, so can have little relevance for modern society / people in modern societies are more likely to form resistance groups and to fight for their freedom, so they don’t need Luke’s Gospel / Luke’s Gospel advocates non-violence, which wouldn’t get people very far today.

The message of Luke is timeless / whether or not oppressed people rebel, the message of comfort from the Gospel is still relevant to them / millions of people still live under the kind of oppression that Luke refers to / for example where women are second-class citizens, and Luke has a lot to say about this / also where children are used as cheap labour / and where people are under military governments just as repressive as Rome / there are many whose problems can never be solved in this life – Luke’s Gospel brings them the message of life in God’s Kingdom / candidates might refer to Luke 4¹⁶⁻²¹ (The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor / release captives / sight to the blind / oppressed go free / year of the Lord’s favour).

(3 marks) AO2

A4 Discipleship

(a) Give an account of the Parable of the Pharisee and the Tax Collector.

Target: Knowledge of the Parable of the Pharisee and the Tax Collector

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 18 ⁹⁻¹⁴		
GNB	NIV	RSV
<p>⁹ Jesus also told this parable to people who were sure of their own goodness and despised everybody else. ¹⁰ "Once there were two men who went up to the Temple to pray: one was a Pharisee, the other a tax collector. ¹¹ The Pharisee stood apart by himself and prayed, "I thank you, God, that I am not greedy, dishonest, or an adulterer, like everybody else. I thank you that I am not like that tax collector over there. ¹² I fast two days a week, and I give you a tenth of all my income.' ¹³ But the tax collector stood at a distance and would not even raise his face to heaven, but beat on his breast and said, "God, have pity on me, a sinner!" ¹⁴ I tell you," said Jesus, "the tax collector, and not the Pharisee, was in the right with God when he went home. For everyone who makes himself great will be humbled, and everyone who humbles himself will be made great."</p>	<p>⁹ To some who were confident of their own righteousness and looked down on everybody else, Jesus told this parable: ¹⁰ "Two men went up to the temple to pray, one a Pharisee and the other a tax collector. ¹¹ The Pharisee stood up and prayed about himself: 'God, I thank you that I am not like other men--robbers, evildoers, adulterers--or even like this tax collector. ¹² I fast twice a week and give a tenth of all I get.' ¹³ "But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, 'God, have mercy on me, a sinner.' ¹⁴ "I tell you that this man, rather than the other, went home justified before God. For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."</p>	<p>⁹ He also told this parable to some who trusted in themselves that they were righteous and despised others: ¹⁰ "Two men went up into the temple to pray, one a Pharisee and the other a tax collector. ¹¹ The Pharisee stood and prayed thus with himself, 'God, I thank thee that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. ¹² I fast twice a week, I give tithes of all that I get.' ¹³ But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, 'God, be merciful to me a sinner!' ¹⁴ I tell you, this man went down to his house justified rather than the other; for every one who exalts himself will be humbled, but he who humbles himself will be exalted."</p>

(4 marks) AO1

(b) Explain briefly the meaning of the Parable of the Persistent Neighbour.

Target: Knowledge and understanding of the Parable of the Persistent Neighbour

Students may include some of the following points:

(Luke 11⁵⁻⁸) The parable is about persistence in prayer / the man in the story is reluctant to help, but in the end does so, not out of friendship, but because his neighbour is persistent / it isn't that God is reluctant to answer prayer unless he is pestered / God is willing to answer those who persist in prayer: he will respond.

Some might refer to the passage that follows as an explanation, e.g. "Ask and it will be given you ..." / "everyone who asks receives" / fathers won't give their sons serpents or scorpions if they ask for fish or eggs / "If you ... who are evil, know how to give good gifts to your children, how much more will the Heavenly Father give the Holy Spirit to those who ask him?"

1 mark for a simple comment, e.g. 'People must be persistent when they pray.'

2 marks for a developed answer.

(2 marks) AO1

(c) Jesus told would-be disciples that following him would be hard. Give one way in which Jesus explained this to them.

Target: Knowledge and understanding of the difficulties in following Jesus

(Luke 9⁵⁷⁻⁶²) Accept any one of the following for 2 marks:

["I will follow you wherever you go."] / Foxes have holes, birds have nests, / but the Son of man has nowhere to lay his head.

The man who wanted to bury his father / "Leave the dead to bury their own dead / go and proclaim the kingdom of God."

["I will follow you ...] but let me first say farewell to those at my home." / "No one who puts his hand to the plow and looks back / is fit for the kingdom of God."

NB. Credit also, 'Go, sell everything, etc.', from 18:¹⁸⁻³⁰.

NB. Credit also Luke 14:²⁶⁻²⁷: If any one comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple. Whoever does not bear his own cross and come after me, cannot be my disciple. Also the extended context of verses 28-33, on building a tower, and on the king going to war.

1 mark for a simple comment.

2 marks for a developed answer.

N.B. Two ways must not be given two marks, since the question asks for one way.

(2 marks) AO1

(d) ‘Modern leaders and celebrities are not good role models for Christians.’

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 desirable role models for Christians

Levels	Criteria	Marks	Quality of Written Communication
0	Unsupported opinion or no relevant evaluation.	0 marks	The student’s presentation, spelling, punctuation and grammar seriously obstruct understanding.
Level 1	Opinion supported by simple reason.	1 mark	The student 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. Students who make no religious comment should not achieve more than Level 3.	3 marks	The student 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 student 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	

Students may include some of the following points:

Agree

Modern leaders may not lead suitable lifestyles to be good role models for Christians, e.g. if their personal life includes ways of living that are specifically un-Christian / such as drunkenness and adultery / leaders are often chosen for personality traits that may not be desirable to Christians, such as aggression / celebrities are perhaps even more likely to display un-Christian habits and behaviour (expect examples), such as drug-addiction / many are specifically anti-religious.

Other views

A leader or celebrity who is in a good position to act as a role model might well have more ability to do well in this respect than the normal religious leaders / because they are looked up to for other aspects of their personality, then their good traits will be copied also / good people are good people regardless of occupation or lifestyle / examples.

(6 marks) AO2

PART B

B5 Salvation

- (a) ***Give an account of the annunciation (when the angel appeared to Mary).***

Target: Knowledge of the annunciation to Mary

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 1 ²⁶⁻³⁸		
GNB	NIV	RSV
<p>²⁶ In the sixth month of Elizabeth's pregnancy God sent the angel Gabriel to a town in Galilee named Nazareth. ²⁷ He had a message for a girl promised in marriage to a man named Joseph, who was a descendant of King David. ²⁸ The girl's name was Mary. The angel came to her and said, "Peace be with you! The Lord is with you and has greatly blessed you!" ²⁹ Mary was deeply troubled by the angel's message, and she wondered what his words meant. ³⁰ The angel said to her, "Don't be afraid, Mary; God has been gracious to you. ³¹ You will become pregnant and give birth to a son, and you will name him Jesus. ³² He will be great and will be called the Son of the Most High God. The Lord God will make him a king, as his ancestor David was, ³³ and he will be the king of the descendants of Jacob forever; his kingdom will never end!" ³⁴ Mary said to the angel, "I am a virgin. How, then, can this be?" ³⁵ The angel answered, "The Holy Spirit will come on you, and God's power will rest upon you. For this reason the holy child will be called the Son of God. ³⁶ Remember your relative Elizabeth. It is said that she cannot have children, but she herself is now six months pregnant, even though she is very old. ³⁷ For there is nothing that God cannot do." ³⁸ "I am the Lord's servant," said Mary; "may it happen to me as you have said." And the angel left her.</p>	<p>²⁶ In the sixth month, God sent the angel Gabriel to Nazareth, a town in Galilee, ²⁷ to a virgin pledged to be married to a man named Joseph, a descendant of David. The virgin's name was Mary. ²⁸ The angel went to her and said, "Greetings, you who are highly favored! The Lord is with you." ²⁹ Mary was greatly troubled at his words and wondered what kind of greeting this might be. ³⁰ But the angel said to her, "Do not be afraid, Mary, you have found favor with God. ³¹ You will be with child and give birth to a son, and you are to give him the name Jesus. ³² He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, ³³ and he will reign over the house of Jacob forever; his kingdom will never end." ³⁴ "How will this be," Mary asked the angel, "since I am a virgin?" ³⁵ The angel answered, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God. ³⁶ Even Elizabeth your relative is going to have a child in her old age, and she who was said to be barren is in her sixth month. ³⁷ For nothing is impossible with God." ³⁸ "I am the Lord's servant," Mary answered. "May it be to me as you have said." Then the angel left her.</p>	<p>²⁶ In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, ²⁷ to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. ²⁸ And he came to her and said, "Hail, O favoured one, the Lord is with you!" ²⁹ But she was greatly troubled at the saying, and considered in her mind what sort of greeting this might be. ³⁰ And the angel said to her, "Do not be afraid, Mary, for you have found favor with God. ³¹ And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. ³² He will be great, and will be called the Son of the Most High; and the Lord God will give to him the throne of his father David, ³³ and he will reign over the house of Jacob for ever; and of his kingdom there will be no end." ³⁴ And Mary said to the angel, "How shall this be, since I have no husband?" ³⁵ And the angel said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God. ³⁶ And behold, your kinswoman Elizabeth in her old age has also conceived a son; and this is the sixth month with her who was called barren. ³⁷ For with God nothing will be impossible." ³⁸ And Mary said, "Behold, I am the handmaid of the Lord; let it be to me according to your word." And the angel departed from her.</p>

(6 marks) AO1

(b) ‘The annunciation to Mary happened exactly as Luke describes it.’

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

Target: Evaluation of annunciation to Mary

Levels	Criteria	Marks	Quality of Written Communication
0	Unsupported opinion or no relevant evaluation.	0 marks	The student’s presentation, spelling, punctuation and grammar seriously obstruct understanding.
Level 1	Opinion supported by simple reason.	1 mark	The student 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. Students who make no religious comment should not achieve more than Level 3.	3 marks	The student 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 student 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	

Students may include some of the following points:

Agree

The virgin birth was prophesied in the Old Testament / and the annunciation shows it coming to pass / for example the Davidic descent of Jesus / the text itself (verse 37) states that nothing is impossible with God / therefore however unlikely, this is a literal account of what happened / it was also preceded by the revelation to Zechariah / Luke states that he wishes to make a true and accurate record of the events that have been happening, so it is just such a record / the whole of Jesus' life bears out what was announced to Mary.

Other views

The annunciation should perhaps be seen as a poetic story rather than as a factually true story / so its point is that Jesus is somebody special / God-like in qualities / the language is typical of the ancient world when it talked about people who were great in some way / ancient myths contain several examples of virgin births / so it is likely that Luke would employ this kind of language in the annunciation story / Jesus' Davidic descent is to show that he must be the Messiah / stories of angels were common then but are generally seen as part of old-world mythology now.

(6 marks) AO2

- (c) *Jesus healed a woman with a haemorrhage. Explain what Christians might learn from this healing.***

Target: Understanding the meaning of Jesus' healing of the woman with a haemorrhage

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

Students may include some of the following points:

Christians might learn about Jesus' attitude towards women / the equality and value of all in the eyes of God / God's compassion for all who suffer / also the woman's case was hopeless – she "could not be healed by anyone" / 12 years with the problem / the problem involved menstrual blood, which made her ritually unclean, and thereby outcast, yet Jesus accepts the touch that would have made *him* ritually unclean also / Luke is showing that in Jesus accepting the touch, could not be made unclean / anybody can approach Jesus / however socially outcast they may be / the woman's great faith / touching just the fringe of his garment / Jesus' miraculous power in feeling this / also in the instantaneous cure / faith will be rewarded, as was hers / the automatic transfer of power through the touch of faith, even though Jesus implies no knowledge of who touched him.

(6 marks) AO1

(d) ***‘Jesus healed people because he cared about them, not because they had faith.’***

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’ motives for healing people

Levels	Criteria	Marks	Quality of Written Communication
0	Unsupported opinion or no relevant evaluation.	0 marks	The student’s presentation, spelling, punctuation and grammar seriously obstruct understanding.
Level 1	Opinion supported by simple reason.	1 mark	The student 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. Students who make no religious comment should not achieve more than Level 3.	3 marks	The student 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 student 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	

Students may include some of the following points:

Agree

Compassion would be a pure motive for healing someone / sometimes Jesus' compassion is noted in the text, for example Jesus' compassion for the Widow of Nain who had lost her only son / just because Jesus laid emphasis on the person's faith does not mean that he did not feel compassion also / God is a God of love, and love includes compassion / healing people because they had faith would not be so good a motive, because it might sound as if the miracle was done as a trade-off for having faith.

Other views

Luke often shows a connection between a miracle and the faith that precedes it / students should be able to show this from the miracles listed in the specification, such as this one, and the sinful woman / the person's state of mind is an important part of the cure – belief *enables* the miracle / Luke is concerned with faith, so the faith of the believer is an important message to Luke's readers / in the healing of Jairus' daughter, which surrounds the miracle of the woman with the haemorrhage, the emphasis seems to be on the faith in Jesus' ability to heal / in the story of the woman with the haemorrhage, Jesus tells her that it is her faith (her state of mind) that has cured her / Sometimes Jesus healed people because of the faith of others e.g. / the friends of the paralytic / the Centurion's friend / the parents of Jairus' daughter.

(6 marks) AO2

B6 The Authority of Jesus

(a) Give an account of the healing of the paralysed man.

Target: Knowledge of the healing of the paralysed man

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 5 ¹⁷⁻²⁶		
GNB	NIV	RSV
<p>¹⁷ One day when Jesus was teaching, some Pharisees and teachers of the Law were sitting there who had come from every town in Galilee and Judea and from Jerusalem. The power of the Lord was present for Jesus to heal the sick. ¹⁸ Some men came carrying a paralyzed man on a bed, and they tried to take him into the house and put him in front of Jesus. ¹⁹ Because of the crowd, however, they could find no way to take him in. So they carried him up on the roof, made an opening in the tiles, and let him down on his bed into the middle of the group in front of Jesus. ²⁰ When Jesus saw how much faith they had, he said to the man, "Your sins are forgiven, my friend." ²¹ The teachers of the Law and the Pharisees began to say to themselves, "Who is this man who speaks such blasphemy! God is the only one who can forgive sins!" ²² Jesus knew their thoughts and said to them, "Why do you think such things? ²³ Is it easier to say, 'Your sins are forgiven you,' or to say, 'Get up and walk'? ²⁴ I will prove to you, then, that the Son of Man has authority on earth to forgive sins." So he said to the paralyzed man, "I tell you, get up, pick up your bed, and go home!" ²⁵ At once the man got up in front of them all, took the bed he had been lying on, and went home, praising God. ²⁶ They were all completely amazed! Full of fear, they praised God, saying, "What marvelous things we have seen today!"</p>	<p>¹⁷ One day as he was teaching, Pharisees and teachers of the law, who had come from every village of Galilee and from Judea and Jerusalem, were sitting there. And the power of the Lord was present for him to heal the sick. ¹⁸ Some men came carrying a paralytic on a mat and tried to take him into the house to lay him before Jesus. ¹⁹ When they could not find a way to do this because of the crowd, they went up on the roof and lowered him on his mat through the tiles into the middle of the crowd, right in front of Jesus. ²⁰ When Jesus saw their faith, he said, "Friend, your sins are forgiven." ²¹ The Pharisees and the teachers of the law began thinking to themselves, "Who is this fellow who speaks blasphemy? Who can forgive sins but God alone?" ²² Jesus knew what they were thinking and asked, "Why are you thinking these things in your hearts? ²³ Which is easier: to say, 'Your sins are forgiven,' or to say, 'Get up and walk'? ²⁴ But that you may know that the Son of Man has authority on earth to forgive sins . . ." He said to the paralyzed man, "I tell you, get up, take your mat and go home." ²⁵ Immediately he stood up in front of them, took what he had been lying on and went home praising God. ²⁶ Everyone was amazed and gave praise to God. They were filled with awe and said, "We have seen remarkable things today."</p>	<p>¹⁷ On one of those days, as he was teaching, there were Pharisees and teachers of the law sitting by, who had come from every village of Galilee and Judea and from Jerusalem; and the power of the Lord was with him to heal. ¹⁸ And behold, men were bringing on a bed a man who was paralyzed, and they sought to bring him in and lay him before Jesus; ¹⁹ but finding no way to bring him in, because of the crowd, they went up on the roof and let him down with his bed through the tiles into the midst before Jesus. ²⁰ And when he saw their faith he said, "Man, your sins are forgiven you." ²¹ And the scribes and the Pharisees began to question, saying, "Who is this that speaks blasphemies? Who can forgive sins but God only?" ²² When Jesus perceived their questionings, he answered them, "Why do you question in your hearts? ²³ Which is easier, to say, 'Your sins are forgiven you,' or to say, 'Rise and walk'? ²⁴ But that you may know that the Son of man has authority on earth to forgive sins" --he said to the man who was paralyzed--"I say to you, rise, take up your bed and go home." ²⁵ And immediately he rose before them, and took up that on which he lay, and went home, glorifying God. ²⁶ And amazement seized them all, and they glorified God and were filled with awe, saying, "We have seen strange things today."</p>

(6 marks) AO1

(b) **‘Jesus had no right to say that the paralysed man’s sins were forgiven.’**

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

Target: Evaluation of whether or not Jesus had the right to forgive the paralysed man’s sins

Levels	Criteria	Marks	Quality of Written Communication
0	Unsupported opinion or no relevant evaluation.	0 marks	The student’s presentation, spelling, punctuation and grammar seriously obstruct understanding.
Level 1	Opinion supported by simple reason.	1 mark	The student 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. Students who make no religious comment should not achieve more than Level 3.	3 marks	The student 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 student 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	

Students may include some of the following points:

Agree

Since the Pharisees and teachers of the law were sitting nearby listening to and watching Jesus, his method of healing, by telling the paralysed man that his sins were forgiven, would have been deliberately provocative / because the Jews held that only God could forgive sins / so this was blasphemy / which under the Jewish Law was punishable by death / Jesus makes things worse when he tells them that they should know that the Son of Man has authority on earth to forgive sins / which is a reaffirmation of the earlier statement and a claim to be the Son of Man / Messiah / Jesus should have been more sensitive to the feelings of the Pharisees / he would also have angered many of his supporters.

Other views

Jesus had the right to forgive the man's sins because he was God in human form / so his words were not blasphemous / he seems to be exploring the relationship between healing and forgiveness of sins, because the Jews associated sickness and disease with punishment for sin / moreover the paralysed man would himself have believed that he was being punished for sins / and the state of mind of the person concerned was important to Jesus (examples), so Jesus may have used the man's expectations and beliefs as the best way of curing him / Jesus says that he can cure the man either way, because the final command words for the healing are simply, "I say to you, rise take up your bed and go home." / use of the passive ('are forgiven') may be reverential, showing that God was the author of the forgiveness.

(6 marks) AO2

- (c) ***Son of Man and Son of God are titles of Jesus used in Luke’s Gospel. Explain what these titles show about Jesus’ authority.***

Target: Understanding of what the titles of Jesus used in Luke’s Gospel show about Jesus’ authority

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

Students may refer to some of the following points:

Son of Man

- This title is only used by Jesus. It has 2 main meanings – ‘a man’ (perhaps *just* a man) and secondly it refers to a messianic figure who would come in judgement (Daniel 7¹³) and power.
- Perhaps for Jesus both meanings are included – his authority comes from both his human nature, despite being God, and from his divine nature as the one who comes to judge the world.
- In Luke’s Gospel, Jesus often uses it of the future Son of Man who will come unexpectedly, and with authority at the end of the world.
- Possible identification of the title with suffering and service.

Son of God

- This is Jesus’ most popular title, and is messianic.
- But its authority goes beyond that of the Messiah and expresses the closest possible relationship between Jesus and God, as in the annunciation (1³⁴⁻³⁵).
- It is used in this sense at Jesus’ baptism and transfiguration, also in the temptation narratives – Jesus has ultimate authority as God’s Son.
- Demonic figures recognize Jesus’ authority, and are exorcised by it.
- The claim to have God’s authority is the substance of the accusation made against Jesus before the Sanhedrin, and Jesus does not deny it.

NB. If only one title is explained, maximum Level 4, 4 marks.

(6 marks) AO1

(d) ***‘It should have been clear to everyone who met Jesus that he was the Messiah.’***

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’ status as the Messiah

Levels	Criteria	Marks	Quality of Written Communication
0	Unsupported opinion or no relevant evaluation.	0 marks	The student’s presentation, spelling, punctuation and grammar seriously obstruct understanding.
Level 1	Opinion supported by simple reason.	1 mark	The student 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. Students who make no religious comment should not achieve more than Level 3.	3 marks	The student 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 student 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	

Students may include some of the following points:

Agree

Jesus was unusual, to say the least, from his birth, so people should have seen this / for example the shepherds and Simeon recognize Jesus' identity as a baby / Jesus performs a number of miracles that would seem to make it obvious that he has the messianic status that would enable him to perform those miracles / the raising of the dead son of the Widow of Nain shows that Jesus has at least the same kind of power as the great prophet of the Old Testament – Elijah / Jesus cures the incurable disease of leprosy, heals blind men, and so on / John the Baptist acknowledges Jesus' authority as the Messiah, so everybody else should have done so as well.

Other views

Regardless of what they should have done, some people clearly did not recognize Jesus identity as the Messiah / for example his own people turned against him in Nazareth / they could hardly have done so had they recognized him as the Messiah / Jesus himself did not want his messianic identity acknowledged before time, so perhaps he took steps to make sure that that was the case / e.g. after Peter's declaration, Jesus told the disciples not to tell anyone else / there are levels of this debate that are hard to understand, especially the theme of the Messianic Secret.

(6 marks) AO2

UMS conversion calculator www.aqa.org.uk/umsconversion