



**General Certificate of Secondary Education
June 2013**

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. 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

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

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

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

If a 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. (If there is a band of marks allocated to a level, discrimination should be made with reference to the development of the answer.)

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

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

Assessment of Quality of Written Communication

Quality of written communication will be assessed in all components and in relation to all assessment objectives. Where students are required to produce extended written material in English, they will be assessed on the quality of written communication. The quality of written communication skills of the student will be one of the factors influencing the actual mark awarded within the level of response. In reading an extended response, the examiner will therefore consider if it is cogently and coherently written, i.e. decide whether the answer:

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

The assessment of the Quality of Written Communication (QWC) will continue to be included within the judgement of Levels of Response in the 6 mark evaluation questions. In line with past practice, responses will be assessed chiefly on the evaluation criteria relating to content, using the guidance comments to assist the application of those criteria. (These have now been inserted into the mark schemes for the convenience of examiners.) However the specific QWC criteria may be used in borderline cases e.g. between Levels 1 and 2, 3 and 4, or 5 and 6. So for example coherence may well be a deciding factor in a borderline Level 5/6 response.

Assessment of Spelling Punctuation and Grammar

The assessment of Spelling, Punctuation and Grammar (SPaG) is a new requirement for 2013 and examiners need to award up to an additional 4 marks, based on the performance criteria set out below. This assessment will be made from work presented in answer to the whole of Question B5 or B6 only. Examiners should make a judgment based on the overall standard of this question, bearing in mind that the last part of this question may contain more errors as students rush to finish the paper. If the rest of the question is of a high standard, they should not be penalised. However, answers that contain only a few lines on each part or use bullet points or notes throughout may not meet the threshold level.

Spelling, punctuation and grammar will be assessed in Questions B5 and B6. 4 marks will be allocated for Spelling, Punctuation and Grammar in each of these questions. The performance descriptions are provided below.

High performance	Students spell, punctuate and use the rules of grammar with consistent accuracy and effective control of meaning in the context of the demands of the question. Where required, they use a wide range of specialist terms adeptly and with precision.	(4 marks)
Intermediate performance	Students spell, punctuate and use the rules of grammar with considerable accuracy and general control of meaning in the context of the demands of the question. Where required, they use a good range of specialist terms with facility.	(2-3 marks)
Threshold performance	Students spell, punctuate and use the rules of grammar with reasonable accuracy in the context of the demands of the question. Any errors do not hinder meaning in the response. Where required, they use a limited range of specialist terms appropriately.	(1 mark)

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

PART A

A1 Background to Luke’s Gospel

(a) Name two of the sources Luke used when writing his Gospel.

Target: Knowledge of Luke’s sources

Eye-witnesses / oral tradition / written sources (any two of Mark / Q / L).
For ‘L’, allow e.g. ‘Luke’s own research’.

1 mark for correct identification to a maximum of 2 marks.

(2 marks) AO1

(b) Explain why it is believed that Luke wrote his Gospel for Gentile (non-Jewish) Christians.

Target: Knowledge and understanding of Luke’s purpose in writing to include a Gentile audience

Levels	Criteria	Comments	Marks
0	Nothing relevant or worthy of credit.		0 marks
Level 1	Something relevant or worthy of credit.	One simple point.	1 mark
Level 2	Elementary knowledge and understanding, e.g. two simple points.	<ul style="list-style-type: none"> • two simple points • one point with slight development. 	2 marks
Level 3	Sound knowledge and understanding.	This could be: <ul style="list-style-type: none"> • three or more simple points • two points with slight development of one • one well developed point 	3 marks

Students may include some of the following points:

The Gospel is dedicated to Theophilus who as a Roman would have been a Gentile / Luke himself is generally identified as a Gentile (convert) / Luke clearly has a special interest in the Gentiles / e.g. Simeon prophesies that Jesus will be “a light for revelation to the Gentiles” / the rejection at Nazareth setting the scene for Jesus’ rejection by the Jews and the Gospel being offered to the Gentiles / Luke’s emphasis on Gentile healings and stories (examples) / Acts was written to show the expansion of Christianity to the Gentile world, etc. / accept reference to universalism / marginalised non-Jews.

(3 marks) AO1

(c) Explain how Luke's Gospel is 'good news'.**Target: Knowledge and understanding of Luke's Gospel as 'good news'**

Levels	Criteria	Comments	Marks
0	Nothing relevant or worthy of credit.		0 marks
Level 1	Something relevant or worthy of credit.	One simple point.	1 mark
Level 2	Elementary knowledge and understanding, e.g. two simple points.	<ul style="list-style-type: none"> • two simple points • one point with slight development. 	2 marks
Level 3	Sound knowledge and understanding.	This could be: <ul style="list-style-type: none"> • three or more simple points • two points with slight development of one • one well developed point 	3 marks

Students may include some of the following points:

'Good news' is the literal meaning of the word Gospel / and refers to the teaching of Jesus and the apostles / written in the four Gospels of Mark, Matthew, Luke and John / so Luke's Gospel is his account of the good news / it contains stories of the life and teachings of Jesus (examples) for Christians to read about / and it supports the lives of Christians / the focus of the good news being that Jesus suffered, died, and was resurrected by God in order to save people from their sins / so those who accept the good news about Jesus can share in the resurrection when they die.

(3 marks) AO1**(d) 'Luke's Gospel will always have authority for Christians.'****What do you think? Explain your opinion.****Target: Evaluation of the continuing authority and relevance of Luke's Gospel**

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:

As scripture, Luke must have continued authority for Christians / acceptance of Christian scripture is a condition of being a Christian / the Bible states that scripture is inspired by God / as an account of Jesus' life and teachings, Luke has equal authority with the other Gospels / Christians must obey Jesus' teachings, and these are recorded by Luke / it is from the time of Jesus / so records eye-witness accounts / it is read in church today.

All authority varies / the events recorded in Luke were written 50 years or more after the events they describe, so may not be accurate / the details of Luke may be considered out of date, reflecting a pre-scientific society that accepted miracles, for example / whereas some Christians today do not accept miracles, or interpret them as acted parables, etc. Reference to 'authority' can be implied rather than stated.

(3 marks) AO2

A2 Salvation

- (a) ***Explain briefly why Simeon was content to die after seeing the infant Jesus in the Temple.***

Target: Knowledge and understanding of Jesus’ presentation in the Temple

Students may include one or more of the following points:

(Luke 2:22-35) Simeon was looking for the consolation of Israel / understood / was promised / had been told by the Holy Spirit that he would not die before he had seen the Messiah / took Jesus in his arms and recognised that this had happened / understood that Jesus would be a light to the Gentiles / glory to Israel.

1 mark for a superficial comment or a single point (e.g. Simeon had seen the Messiah).
2 marks for a developed answer or more than one point.

(2 marks) AO1

- (b) ***Outline Luke’s account of what Jesus preached in the synagogue at Nazareth.***

Target: Knowledge of Jesus’ preaching that led to his rejection in the synagogue at Nazareth

Levels	Criteria	Comments	Marks
0	Nothing relevant or worthy of credit.		0 marks
Level 1	Something relevant or worthy of credit.	One recognisable / accurate detail from the story / teaching.	1 mark
Level 2	Elementary knowledge and understanding, e.g. two simple points.	Two recognisable / accurate details from the story / teaching.	2 marks
Level 3	Sound knowledge and understanding.	This could be: <ul style="list-style-type: none"> • a basic account with some omissions or confusion • several recognisable / accurate details from the story / teaching. 	3 marks

Luke 4: ¹⁶⁻²⁷		
GNB	NIV	RSV
<p>16 Then Jesus went to Nazareth, where he had been brought up, and on the Sabbath he went as usual to the synagogue. He stood up to read the Scriptures 17 and was handed the book of the prophet Isaiah. He unrolled the scroll and found the place where it is written, 18 "The Spirit of the Lord is upon me, because he has chosen me to bring good news to the poor. He has sent me to proclaim liberty to the captives and recovery of sight to the blind, to set free the oppressed 19 and announce that the time has come when the Lord will save his people." 20 Jesus rolled up the scroll, gave it back to the attendant, and sat down. All the people in the synagogue had their eyes fixed on him, 21 as he said to them, "This passage of scripture has come true today, as you heard it being read." 22 They were all well impressed with him and marveled at the eloquent words that he spoke. They said, "Isn't he the son of Joseph?" 23 He said to them, "I am sure that you will quote this proverb to me, 'Doctor, heal yourself.' You will also tell me to do here in my hometown the same things you heard were done in Capernaum. 24 I tell you this," Jesus added, "prophets are never welcomed in their hometown. 25 Listen to me: it is true that there were many widows in Israel during the time of Elijah, when there was no rain for three and a half years and a severe famine spread throughout the whole land. 26 Yet Elijah was not sent to anyone in Israel, but only to a widow living in Zarephath in the territory of Sidon. 27 And there were many people suffering from a dreaded skin disease who lived in Israel during the time of the prophet Elisha; yet not one of them was healed, but only Naaman the Syrian."</p>	<p>16 He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. And he stood up to read. 17 The scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written: 18 "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, 19 to proclaim the year of the Lord's favor." 20 Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him, 21 and he began by saying to them, "Today this scripture is fulfilled in your hearing." 22 All spoke well of him and were amazed at the gracious words that came from his lips. "Isn't this Joseph's son?" they asked. 23 Jesus said to them, "Surely you will quote this proverb to me: 'Physician, heal yourself ! Do here in your hometown what we have heard that you did in Capernaum.' " 24 "I tell you the truth," he continued, "no prophet is accepted in his hometown. 25 I assure you that there were many widows in Israel in Elijah's time, when the sky was shut for three and a half years and there was a severe famine throughout the land. 26 Yet Elijah was not sent to any of them, but to a widow in Zarephath in the region of Sidon. 27 And there were many in Israel with leprosy in the time of Elisha the prophet, yet not one of them was cleansed--only Naaman the Syrian."</p>	<p>16 And he came to Nazareth, where he had been brought up; and he went to the synagogue, as his custom was, on the sabbath day. And he stood up to read; 17 and there was given to him the book of the prophet Isaiah. He opened the book and found the place where it was written, 18 "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, 19 to proclaim the acceptable year of the Lord." 20 And he closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed on him. 21 And he began to say to them, "Today this scripture has been fulfilled in your hearing." 22 And all spoke well of him, and wondered at the gracious words which proceeded out of his mouth; and they said, "Is not this Joseph's son?" 23 And he said to them, "Doubtless you will quote to me this proverb, 'Physician, heal yourself; what we have heard you did at Caper'na-um, do here also in your own country.'" 24 And he said, "Truly, I say to you, no prophet is acceptable in his own country. 25 But in truth, I tell you, there were many widows in Israel in the days of Eli'jah, when the heaven was shut up three years and six months, when there came a great famine over all the land; 26 and Eli'jah was sent to none of them but only to Zar'ephath, in the land of Sidon, to a woman who was a widow. 27 And there were many lepers in Israel in the time of the prophet Eli'sha; and none of them was cleansed, but only Na'aman the Syrian."</p>

(3 marks) AO1

(c) ***'The people in the synagogue at Nazareth were completely wrong to reject Jesus.'***

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

Target: Evaluation of the reasons for the rejection of Jesus in the synagogue at Nazareth

Levels	Criteria	Quality of Written Communication & Guidance	Marks
0	Unsupported opinion or no relevant evaluation.	The student's presentation, spelling, punctuation and grammar seriously obstruct understanding.	0 marks
Level 1	Opinion supported by simple reason.	The student presents some relevant information in a simple form. The text produced is usually legible.	1 mark
Level 2	Opinion supported by one developed reason or two simple reasons.	Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive.	2 marks
Level 3	Opinion supported by one well developed reason or several simple reasons, e.g. three simple reasons would reach this level. N.B. Students who make no religious comment should not achieve more than Level 3.	Levels 3 and 4 QWC 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.	3 marks
Level 4	Opinion supported by two developed reasons with reference to religion.	Level 4 Guidance A Level 4 response could be one-sided. One well-developed reason and one with slight development would reach this level. There must be reference to religion, but this could be brief / general. Reference to religion does not necessarily mean a response is Level 4.	4 marks
Level 5	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	Levels 5 and 6 QWC 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 5 Guidance Two different points of view must be considered, but the consideration does not need to be balanced, i.e. one view could be much briefer than the other. 'Informed insights' implies that reference to religion must be more than a generalised statement. However, it does not need to be on both sides of the argument.	5 marks
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.	Level 6 Guidance The keywords are 'well-argued' and 'apply...effectively'. The difference between Level 5 and Level 6 is the quality of the argument and the coherence of the response. There needs to be more than a passing reference to religion. However, the two points of view may not be completely balanced, and a non-religious counter-argument is still acceptable.	6 marks

Students may include some of the following points:**Agree**

(Luke 4:¹⁶⁻³⁰) By reading the scroll, Jesus revealed that he was the Messiah / he would not have done so if it were not true, since it would have been blasphemous / they were impressed when he had finished reading, and he had already told them that the scripture had that day been fulfilled in their hearing / reference to the authority given to Jesus through his baptism / also, the people knew Jesus, so should have been more accepting / they must have known what he was like from an early age, etc. / credit references to the drastic manner of the rejection.

Other Views

Regardless of who he was, to identify himself as the Messiah means that the people would have been right to take his words as blasphemy under the Jewish Law / they only saw Joseph's son whom they had been used to / Jesus' only response is to refer to Elijah and Elisha as OT prophets who brought relief from suffering for the Gentiles / the point of the story is that the Jews do not understand who Jesus is – this is the beginning of the pattern of rejection / it is also Luke's pattern of what will happen – following rejection by the Jews, the message will be offered to the Gentiles, etc.

(6 marks) AO2**A3 Universalism**

- (a) ***'There can be no doubt that Jesus raised the Widow of Nain's son from the dead.'***

What do you think? Explain your opinion.

Target: Evaluation of the miracle of the raising of the Widow of Nain's son

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 7:¹¹⁻¹⁷) When Jesus met the widow, the dead body of the son was being carried to his funeral, so he was definitely dead, so Jesus must have raised him / the text says that "the dead man" got up and began to speak / the reaction of the crowd was one of awe because Jesus had raised the son from the dead / if the son was not dead, there would be no point in the miracle / Jesus raised others from death / and was himself raised by God / so this is one of a series of such stories that show God's power.

Perhaps the son was dead or in a coma / the point is that whatever Jesus did was a 'miracle' / perhaps the story was invented to portray Jesus as the new Elijah, or greater than Elijah / dead bodies don't usually get up and walk, so perhaps this is an example of an acted parable rather than a real miracle / a story to symbolize that faith in Jesus can bring life after death, etc.

(3 marks) AO2

(b) Explain what the story of Zacchaeus teaches about Jesus' attitude to outcasts.

Target: Knowledge and understanding of Jesus' attitude to outcasts such as Zacchaeus

Levels	Criteria	Comments	Marks
0	Nothing relevant or worthy of credit.		0 marks
Level 1	Something relevant or worthy of credit.	One simple point.	1 mark
Level 2	Elementary knowledge and understanding, e.g. two simple points.	<ul style="list-style-type: none"> • two simple points • one point with slight development. 	2 marks
Level 3	Sound knowledge and understanding.	This could be: <ul style="list-style-type: none"> • three or more simple points • two points with slight development of one • one well developed point 	3 marks

Students may include some of the following points:

(Luke 19:¹⁻¹⁰) Zacchaeus was a tax-collector / and was thus naturally disliked or hated by those from whom he collected tax / moreover he was Jewish / and collected tax on behalf of the Romans, who were equally hated for imposing the tax / so Zacchaeus was despised for sharing in the Roman domination / and was therefore outcast from his own people / moreover he had profited from the work and was wealthy / which would have made him doubly outcast / and even trebly outcast, because he would inevitably have been ritually unclean, and probably hadn't kept all the laws / Jesus singles him out by telling him that he must stay at his house / which makes the people complain that Jesus had gone to be the guest of a sinner / but Zacchaeus' reaction was one of joy in his acceptance by Jesus / after which he gives away half of his goods to the poor / and makes restitution for any defrauding he has committed / so the point is that outcasts should be encouraged into God's kingdom / and not continually held apart from society / because Zacchaeus' repentance in the end was beneficial to everybody, not least himself / so the narrative ends with the comment that "the Son of man came to seek and to save the lost".

(3 marks) AO1

- (c) *'The most important message of the Parable of the Lost Son (Forgiving Father) is that God forgives everybody.'*

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

Target: Evaluation of the important teachings in the Parable of the Lost Son (Forgiving Father)

Levels	Criteria	Quality of Written Communication & Guidance	Marks
0	Unsupported opinion or no relevant evaluation.	The student's presentation, spelling, punctuation and grammar seriously obstruct understanding.	0 marks
Level 1	Opinion supported by simple reason.	The student presents some relevant information in a simple form. The text produced is usually legible.	1 mark
Level 2	Opinion supported by one developed reason or two simple reasons.	Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive.	2 marks
Level 3	Opinion supported by one well developed reason or several simple reasons, e.g. three simple reasons would reach this level. N.B. Students who make no religious comment should not achieve more than Level 3.	Levels 3 and 4 QWC 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.	3 marks
Level 4	Opinion supported by two developed reasons with reference to religion.	Level 4 Guidance A Level 4 response could be one-sided. One well-developed reason and one with slight development would reach this level. There must be reference to religion, but this could be brief / general. Reference to religion does not necessarily mean a response is Level 4.	4 marks
Level 5	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	Levels 5 and 6 QWC 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 5 Guidance Two different points of view must be considered, but the consideration does not need to be balanced, i.e. one view could be much briefer than the other. 'Informed insights' implies that reference to religion must be more than a generalised statement. However, it does not need to be on both sides of the argument.	5 marks
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.	Level 6 Guidance The keywords are 'well-argued' and 'apply...effectively'. The difference between Level 5 and Level 6 is the quality of the argument and the coherence of the response. There needs to be more than a passing reference to religion. However, the two points of view may not be completely balanced, and a non-religious counter-argument is still acceptable.	6 marks

Students may include some of the following points:

Agree

(Luke 15:1-2,11-32) The father must have loved his son to give him his inheritance despite the way in which the son immediately left home / the son knew that his father was loving and forgiving, because when he was destitute, he believed that his father would accept him back / and the meeting with his father shows the father's instant forgiveness / the father makes no mention of the fact that the son has wasted his inheritance / or that he has spent the money on sinful living / he is interested only in the return of his son / so he makes preparations to celebrate the son's return / his forgiveness is shown in his comment that the son was dead and is alive again, was lost and is found / also, the father's words to the elder son when he complains shows that he forgives him as well / so Jesus is portraying God's forgiveness and love to everybody, not least to sinners / the introduction to the parable sets it in the context of Pharisees and scribes who complained that Jesus received and ate with sinners / so the point is the forgiveness of sinners who repent of their sins, etc.

Other Views

Some might say that the most important message is about the father's / God's love / which can also be seen when the father tells his other son that he is always with him / this is symbolic of those who are normally good people and who are in God's Kingdom / but the reason for celebration here is the return of a sinner, symbolised in the son / alternatively the main message is that sinners must repent in order to receive God's forgiveness / which is why the story emphasizes the son's repentance to his father / or perhaps the parable has more than one meaning – repentance, forgiveness, God's love, the need to avoid the kind of jealousy shown by the elder son / need for others to show forgiveness because God forgives – elder son, etc. / some will contrast the idea that God forgives everyone with the idea that we should forgive everyone.

(6 marks) AO2

A4 The Suffering, Death and Resurrection of Jesus**(a) Describe the events, according to Luke, that led to Barabbas being freed by Pilate.****Target: Knowledge of that section of the trial before Pilate concerning the choice between Jesus and Barabbas**

Levels	Criteria	Comments	Marks
0	Nothing relevant or worthy of credit.		0 marks
Level 1	Something relevant or worthy of credit.	One recognisable / accurate detail from the story / teaching.	1 mark
Level 2	Elementary knowledge and understanding, e.g. two simple points.	Two recognisable / accurate details from the story / teaching.	2 marks
Level 3	Sound knowledge and understanding.	This could be: <ul style="list-style-type: none"> • a basic account with some omissions or confusion • several recognisable / accurate details from the story / teaching. 	3 marks
Level 4	A clear knowledge and understanding with some development and / or analysis	Clear knowledge and good recall of elements of the narrative. This could be <ul style="list-style-type: none"> • an account covering a limited number of details across the whole range of the story / teaching • an account covering most of the main details across a limited range of the story / teaching. 	4 marks

Luke 23: ¹⁸⁻²⁵		
GNB	NIV	RSV
<p>13 Pilate called together the chief priests, the leaders, and the people, 14 and said to them, "You brought this man to me and said that he was misleading the people. Now, I have examined him here in your presence, and I have not found him guilty of any of the crimes you accuse him of. 15 Nor did Herod find him guilty, for he sent him back to us. There is nothing this man has done to deserve death. 16 So I will have him whipped and let him go." 18 The whole crowd cried out, "Kill him! Set Barabbas free for us! 19 (Barabbas had been put in prison for a riot that had taken place in the city, and for murder.) 20 Pilate wanted to set Jesus free, so he appealed to the crowd again. 21 But they shouted back, "Crucify him! Crucify him!" 22 Pilate said to them the third time, "But what crime has he committed? I cannot find anything he has done to deserve death! I will have him whipped and set him free." 23 But they kept on shouting at the top of their voices that Jesus should be crucified, and finally their shouting succeeded. 24 So Pilate passed the sentence on Jesus that they were asking for. 25 He set free the man they wanted, the one who had been put in prison for riot and murder, and he handed Jesus over for them to do as they wished.</p>	<p>13 Pilate called together the chief priests, the rulers and the people, 14 and said to them, "You brought me this man as one who was inciting the people to rebellion. I have examined him in your presence and have found no basis for your charges against him. 15 Neither has Herod, for he sent him back to us; as you can see, he has done nothing to deserve death. 16 Therefore, I will punish him and then release him. " 18 With one voice they cried out, "Away with this man! Release Barabbas to us!" 19 (Barabbas had been thrown into prison for an insurrection in the city, and for murder.) 20 Wanting to release Jesus, Pilate appealed to them again. 21 But they kept shouting, "Crucify him! Crucify him!" 22 For the third time he spoke to them: "Why? What crime has this man committed? I have found in him no grounds for the death penalty. Therefore I will have him punished and then release him." 23 But with loud shouts they insistently demanded that he be crucified, and their shouts prevailed. 24 So Pilate decided to grant their demand. 25 He released the man who had been thrown into prison for insurrection and murder, the one they asked for, and surrendered Jesus to their will.</p>	<p>13 Pilate then called together the chief priests and the rulers and the people, 14 and said to them, "You brought me this man as one who was perverting the people; and after examining him before you, behold, I did not find this man guilty of any of your charges against him; 15 neither did Herod, for he sent him back to us. Behold, nothing deserving death has been done by him; 16 I will therefore chastise him and release him." 17 * [No text] 18 But they all cried out together, "Away with this man, and release to us Barabbas"-- 19 a man who had been thrown into prison for an insurrection started in the city, and for murder. 20 Pilate addressed them once more, desiring to release Jesus; 21 but they shouted out, "Crucify, crucify him!" 22 A third time he said to them, "Why, what evil has he done? I have found in him no crime deserving death; I will therefore chastise him and release him." 23 But they were urgent, demanding with loud cries that he should be crucified. And their voices prevailed. 24 So Pilate gave sentence that their demand should be granted. 25 He released the man who had been thrown into prison for insurrection and murder, whom they asked for; but Jesus he delivered up to their will.</p>

(4 marks) AO1

- (b) ***Explain briefly why the leaders of the Jewish Council wanted Jesus to say openly that he was the Son of God.***

Target: Knowledge and understanding of the reasons why the Jewish Council wanted Jesus to claim that he was the Son of God

Students may include one or more of the following points:

The council wanted to kill Jesus to remove the threat he posed to their authority over the people / so the council asked Jesus if he was the Christ / Son of God / to claim to be the Messiah was blasphemy according to the Jewish law / and was punishable by death / the charge before Pilate was changed to claiming to be king of the Jews, which would have been punishable under Roman law, except that Pilate dismissed it / Jesus avoided a direct answer to the Council's questions, so the Council was concerned that he would escape punishment.

(2 marks) AO1

- (c) ***Explain briefly how Jesus' behaviour when he was arrested shows that he did not believe in violence.***

Target: Knowledge and understanding of Jesus' non-violent reaction when he was arrested

Students may include one or more of the following points:

(Luke 22:⁴⁷⁻⁵³) Jesus' followers asked him whether they should strike with the sword / and one of them struck at the high priest's slave and cut off his ear / but Jesus said, "No more of this" / then touched the slave's ear and healed him / Jesus says to those who came to arrest him / "Have you come out as against a robber, with swords and clubs?" – implying that these are not needed to arrest him / Jesus had the power to resist arrest in any way he chose / but instead chose to allow a peaceable arrest / there needs to be reference to Jesus behaviour as opposed to his motives.

1 mark for a superficial comment or a single point.

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

(2 marks) AO1

(d) *‘Jesus was going to rise from the dead, so there was no need for him to be buried.’*

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 reasons for Jesus’ burial

Levels	Criteria	Quality of Written Communication & Guidance	Marks
0	Unsupported opinion or no relevant evaluation.	The student’s presentation, spelling, punctuation and grammar seriously obstruct understanding.	0 marks
Level 1	Opinion supported by simple reason.	The student presents some relevant information in a simple form. The text produced is usually legible.	1 mark
Level 2	Opinion supported by one developed reason or two simple reasons.	Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive.	2 marks
Level 3	Opinion supported by one well developed reason or several simple reasons, e.g. three simple reasons would reach this level. N.B. Students who make no religious comment should not achieve more than Level 3.	Levels 3 and 4 QWC 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.	3 marks
Level 4	Opinion supported by two developed reasons with reference to religion.	Level 4 Guidance A Level 4 response could be one-sided. One well-developed reason and one with slight development would reach this level. There must be reference to religion, but this could be brief / general. Reference to religion does not necessarily mean a response is Level 4.	4 marks
Level 5	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	Levels 5 and 6 QWC 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 5 Guidance Two different points of view must be considered, but the consideration does not need to be balanced, i.e. one view could be much briefer than the other. ‘Informed insights’ implies that reference to religion must be more than a generalised statement. However, it does not need to be on both sides of the argument.	5 marks
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.	Level 6 Guidance The keywords are ‘well-argued’ and ‘apply...effectively’. The difference between Level 5 and Level 6 is the quality of the argument and the coherence of the response. There needs to be more than a passing reference to religion. However, the two points of view may not be completely balanced, and a non-religious counter-argument is still acceptable.	6 marks

Students may include some of the following points:

Agree

(Luke 23:⁵⁰⁻⁵⁶) Jesus was already dead / so what was the point of burying him before resurrecting him from death? / the curtain of the Temple was torn in two, and the Centurion at that point praised God and said that Jesus was innocent / so the resurrection could just as easily have happened at that point / moreover everybody present would have seen it / and there would have been no need to develop arguments about whether or not Jesus rose from the dead, etc.

Other Views

It was necessary for Jesus to be buried in order for human beings to identify with him / if his death had been different from ordinary human death, then the resurrection would lose its force for humans / the burial emphasises that Jesus was truly dead / whereas had he been resurrected at the point of death, from the cross, some would have claimed that he did not die / so he was in the tomb, decomposing, until the third day / it was necessary for Jesus to be buried in order to fulfil the scriptures / his predictions that he would rise on the third day / resurrection after burial is therefore more miraculous than resurrection without burial, and emphasises the importance of the resurrection for the Christian faith, etc.

N.B – Maximum Level 4 / 4 marks if the religious content contains no reference to Luke's Gospel.

(6 marks) AO2

PART B**B5 The Authority of Jesus**(a) *Describe Luke's account of the transfiguration of Jesus.***Target: Knowledge of Luke's account of the transfiguration**

Levels	Criteria	Comments	Marks
0	Nothing relevant or worthy of credit.		0 marks
Level 1	Something relevant or worthy of credit.	One recognisable / accurate detail from the story / teaching.	1 mark
Level 2	Elementary knowledge and understanding, e.g. two simple points.	Two recognisable / accurate details from the story / teaching.	2 marks
Level 3	Sound knowledge and understanding.	This could be: <ul style="list-style-type: none"> • a basic account with some omissions or confusion • several recognisable / accurate details from the story / teaching. 	3 marks
Level 4	A clear knowledge and understanding with some development and / or analysis	Clear knowledge and good recall of elements of the narrative. This could be <ul style="list-style-type: none"> • an account covering a limited number of details across the whole range of the story / teaching • an account covering most of the main details across a limited range of the story / teaching. 	4 marks
Level 5	A detailed answer with some development and / or analysis	A detailed answer with accurate recall but some minor omissions or inaccuracies / a reasonable account covering most of the main details across the whole range of the story / teaching. A lack of structure / coherence in an otherwise good response could prevent Level 6 being awarded.	5 marks
Level 6	A full and coherent answer showing good development and / or analysis.	A full and coherent answer showing accurate recall throughout. A competent though not necessarily perfect account. The main difference between Level 5 and Level 6 is coherence. Level 6 answers will be well-structured and although not necessarily word perfect would reflect the text accurately and include full detail from across the whole range of the story / teaching. Quality – v – quantity: Level 6 responses do not have to be very long. A concise, coherent response could be awarded Level 6.	6 marks

Luke 9: ²⁸⁻³⁶		
GNB	NIV	RSV
<p>28 About a week after he had said these things, Jesus took Peter, John, and James with him and went up a hill to pray. 29 While he was praying, his face changed its appearance, and his clothes became dazzling white. 30 Suddenly two men were there talking with him. They were Moses and Elijah, 31 who appeared in heavenly glory and talked with Jesus about the way in which he would soon fulfill God's purpose by dying in Jerusalem. 32 Peter and his companions were sound asleep, but they woke up and saw Jesus' glory and the two men who were standing with him. 33 As the men were leaving Jesus, Peter said to him, "Master, how good it is that we are here! We will make three tents, one for you, one for Moses, and one for Elijah." (He did not really know what he was saying.) 34 While he was still speaking, a cloud appeared and covered them with its shadow; and the disciples were afraid as the cloud came over them. 35 A voice said from the cloud, "This is my Son, whom I have chosen - listen to him!" 36 When the voice stopped, there was Jesus all alone. The disciples kept quiet about all this and told no one at that time anything they had seen.</p>	<p>28 About eight days after Jesus said this, he took Peter, John and James with him and went up onto a mountain to pray. 29 As he was praying, the appearance of his face changed, and his clothes became as bright as a flash of lightning. 30 Two men, Moses and Elijah, 31 appeared in glorious splendor, talking with Jesus. They spoke about his departure, which he was about to bring to fulfillment at Jerusalem. 32 Peter and his companions were very sleepy, but when they became fully awake, they saw his glory and the two men standing with him. 33 As the men were leaving Jesus, Peter said to him, "Master, it is good for us to be here. Let us put up three shelters--one for you, one for Moses and one for Elijah." (He did not know what he was saying.) 34 While he was speaking, a cloud appeared and enveloped them, and they were afraid as they entered the cloud. 35 A voice came from the cloud, saying, "This is my Son, whom I have chosen; listen to him." 36 When the voice had spoken, they found that Jesus was alone. The disciples kept this to themselves, and told no one at that time what they had seen.</p>	<p>28 Now about eight days after these sayings he took with him Peter and John and James, and went up on the mountain to pray. 29 And as he was praying, the appearance of his countenance was altered, and his raiment became dazzling white. 30 And behold, two men talked with him, Moses and Eli'jah, 31 who appeared in glory and spoke of his departure, which he was to accomplish at Jerusalem. 32 Now Peter and those who were with him were heavy with sleep, but kept awake, and they saw his glory and the two men who stood with him. 33 And as the men were parting from him, Peter said to Jesus, "Master, it is well that we are here; let us make three booths, one for you and one for Moses and one for Eli'jah" --not knowing what he said. 34 As he said this, a cloud came and overshadowed them; and they were afraid as they entered the cloud. 35 And a voice came out of the cloud, saying, "This is my Son, my Chosen; listen to him!" 36 And when the voice had spoken, Jesus was found alone. And they kept silence and told no one in those days anything of what they had seen.</p>

(6 marks) AO1

- (b) ***'The transfiguration of Jesus was a personal experience, so no-one can understand its meaning.'***

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 meaning of the transfiguration

Levels	Criteria	Quality of Written Communication & Guidance	Marks
0	Unsupported opinion or no relevant evaluation.	The student's presentation, spelling, punctuation and grammar seriously obstruct understanding.	0 marks
Level 1	Opinion supported by simple reason.	The student presents some relevant information in a simple form. The text produced is usually legible.	1 mark
Level 2	Opinion supported by one developed reason or two simple reasons.	Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive.	2 marks
Level 3	Opinion supported by one well developed reason or several simple reasons, e.g. three simple reasons would reach this level. N.B. Students who make no religious comment should not achieve more than Level 3.	Levels 3 and 4 QWC 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.	3 marks
Level 4	Opinion supported by two developed reasons with reference to religion.	Level 4 Guidance A Level 4 response could be one-sided. One well-developed reason and one with slight development would reach this level. There must be reference to religion, but this could be brief / general. Reference to religion does not necessarily mean a response is Level 4.	4 marks
Level 5	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	Levels 5 and 6 QWC 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 5 Guidance Two different points of view must be considered, but the consideration does not need to be balanced, i.e. one view could be much briefer than the other. 'Informed insights' implies that reference to religion must be more than a generalised statement. However, it does not need to be on both sides of the argument.	5 marks
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.	Level 6 Guidance The keywords are 'well-argued' and 'apply...effectively'. The difference between Level 5 and Level 6 is the quality of the argument and the coherence of the response. There needs to be more than a passing reference to religion. However, the two points of view may not be completely balanced, and a non-religious counter-argument is still acceptable.	6 marks

Students may include some of the following points:

Agree

(Luke 9:²⁸⁻³⁶) The experience was personal / Luke says that Peter, John and James were sleepy, so were not paying direct attention / they did not understand what was going on, as can be seen from Peter's comment about making booths / they were afraid when the cloud overshadowed them / so they kept quiet / so clearly the experience was not understood by the disciples, despite the fact that they saw Moses and Elijah and heard the voice / the experience is described in Matthew as a 'vision', so there is no way that the disciples could have understood it / so we cannot understand it either / the aura of brilliance is a typical feature of mystical experiences elsewhere, and mystical experiences are personal, etc. / it can't be understood because it was made up / the details are inventions / Luke was not present and could not have understood it, so how can we? / we are human, and cannot understand the experience of Christ.

Other Views

Luke would not have included the account of the transfiguration if he thought it could not be understood / the disciples did not understand at the time / but later they would have seen the symbolism of the event – Law (Moses) and Prophecy (Elijah) will pass away / and only Jesus will be left / the event parallels the baptism / Jesus is special to God / people must listen to Jesus, etc. / the meaning *is* clear: Jesus' authority exceeds that of Moses and Elijah / the transfiguration develops the authority conferred at Jesus baptism/ at the baptism, the voice speaks directly to Jesus; now it speaks to the disciples, so this is explicitly a public and not simply a personal experience / there were multiple witnesses who must have understood it on some level / the symbolism is very clear / it can be understood with the help of the O.T (Moses & Elijah) / just because it's personal doesn't mean we can relate to it and understand it / we relate to many other stories e.g. Jesus on the mount of Olives / the role of a Christian is to understand any N.T. story, and God would want Christians to understand them / God instructs the 3 disciples to *listen* to Jesus, so they understand his authority as Messiah, so we can understand that too.

(6 marks) AO2

- (c) **Jesus asked Peter and his other disciples who people thought he was. Explain what the replies of Peter and the other disciples teach about Jesus' authority.**

Target: Knowledge and understanding of Peter's acknowledgement about who Jesus was

Levels	Criteria	Comments	Marks
0	Nothing relevant or worthy of credit.		0 marks
Level 1	Something relevant or worthy of credit.	One simple point.	1 mark
Level 2	Elementary knowledge and understanding, e.g. two simple points.	<ul style="list-style-type: none"> • two simple points • one point with slight development. 	2 marks
Level 3	Sound knowledge and understanding.	This could be: <ul style="list-style-type: none"> • three or more simple points • two points with slight development of one • one well developed point 	3 marks
Level 4	A clear knowledge and understanding with some development and / or analysis	This could include a single point that is exceptionally well-developed. A list of simple points would be capped at Level 3.	4 marks
Level 5	A detailed answer with some development and / or analysis	This implies several points have been made. Two or three points with some development of two would reach this level. A lack of structure / coherence in an otherwise good response could prevent Level 6 being awarded.	5 marks
Level 6	A full and coherent answer showing good development and / or analysis.	The main difference between Level 5 and Level 6 is coherence. Level 6 answers will be well-structured with good development. Quality – v – quantity: Level 6 responses do not have to be very long. A concise, well-argued response could be awarded Level 6.	6 marks

Students may include some of the following points:

(Luke 9:18-23) The disciples said that some said that Jesus was John the Baptist / others that he was Elijah / others that he was one of the old prophets risen / these were all authority figures / John the Baptist brought baptism for the forgiveness of sins / so Jesus was thought to have the authority to forgive sins / as in the healing of the paralysed man / the prophet Elijah was expected to return as the forerunner of the Messiah / so this view would see Jesus as Elijah returned / with power over death, like Elijah / to see Jesus as one of the prophets risen would have shown him as having a prophet's authority to announce God's word / Peter's reply that Jesus is the Christ of God / God's Messiah acknowledges Jesus' authority as the Messiah / yet Jesus modifies this picture of a Messiah's authority by predicting his suffering, death and resurrection / they have recognised Jesus' authority in his words and deeds / Jesus' authority is recognised as being within the O.T tradition / their replies show that Jesus' authority comes from beyond this world / Jesus is not under the authority of this world.

NB.

This is a short section of text and explaining its meaning requires candidates to know the content, so correct identification of the replies and simple explanation = L3.

(6 marks) AO1

(d) 'Luke's Gospel always shows Jesus as a man with authority.'

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

Target: Evaluation of the extent of Jesus' authority as presented in Luke's Gospel

Levels	Criteria	Quality of Written Communication & Guidance	Marks
0	Unsupported opinion or no relevant evaluation.	The student's presentation, spelling, punctuation and grammar seriously obstruct understanding.	0 marks
Level 1	Opinion supported by simple reason.	The student presents some relevant information in a simple form. The text produced is usually legible.	1 mark
Level 2	Opinion supported by one developed reason or two simple reasons.	Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive.	2 marks
Level 3	Opinion supported by one well developed reason or several simple reasons, e.g. three simple reasons would reach this level. N.B. Students who make no religious comment should not achieve more than Level 3.	Levels 3 and 4 QWC 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.	3 marks
Level 4	Opinion supported by two developed reasons with reference to religion.	Level 4 Guidance A Level 4 response could be one-sided. One well-developed reason and one with slight development would reach this level. There must be reference to religion, but this could be brief / general. Reference to religion does not necessarily mean a response is Level 4.	4 marks
Level 5	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	Levels 5 and 6 QWC 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 5 Guidance Two different points of view must be considered, but the consideration does not need to be balanced, i.e. one view could be much briefer than the other. 'Informed insights' implies that reference to religion must be more than a generalised statement. However, it does not need to be on both sides of the argument.	5 marks
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.	Level 6 Guidance The keywords are 'well-argued' and 'apply...effectively'. The difference between Level 5 and Level 6 is the quality of the argument and the coherence of the response. There needs to be more than a passing reference to religion. However, the two points of view may not be completely balanced, and a non-religious counter-argument is still acceptable.	6 marks

Students may include some of the following points:

Agree

The range of reference that candidates might use is large, so accept references to Jesus' authority as expressed in any part of the specification, e.g. / Jesus' authority as predicted by Simeon / to include authority over the Gentiles as well as the Jews / authority of bringing salvation / authority to teach, preach and heal / examples of authority with the miracle stories / authority as God's Son, at the baptism / and the transfiguration / authority to forgive sins, as in the healing of the paralysed man / authority over Satan in the temptation narratives / moral authority in his teachings / authority over death itself, and so on, etc.

Other Views

Candidates might refer to some passages in Luke where Jesus' authority is less obvious / e.g. the rejection at Nazareth, where his departure is somewhat ignominious / the rejection of his authority by the Jewish authorities / the events of his arrest, trials, flogging, crucifixion and burial / rejection of his supposed authority as king of the Jews by the Roman authorities through Pilate, etc.

(6 marks) AO2

B5 Spelling, punctuation and grammar

Award up to 4 marks for spelling, punctuation and grammar.

High performance	Students spell, punctuate and use the rules of grammar with consistent accuracy and effective control of meaning in the context of the demands of the question. Where required, they use a wide range of specialist terms adeptly and with precision.	<i>(4 marks)</i>
Intermediate performance	Students spell, punctuate and use the rules of grammar with considerable accuracy and general control of meaning in the context of the demands of the question. Where required, they use a good range of specialist terms with facility.	<i>(2-3 marks)</i>
Threshold performance	Students spell, punctuate and use the rules of grammar with reasonable accuracy in the context of the demands of the question. Any errors do not hinder meaning in the response. Where required, they use a limited range of specialist terms appropriately.	<i>(1 mark)</i>

B6 Discipleship and Jesus' Arrest

- (a) **Describe Luke's account of the betrayal of Jesus and his arrest on the Mount of Olives.**

Target: Knowledge of Luke's account of the betrayal and arrest of Jesus

Levels	Criteria	Comments	Marks
0	Nothing relevant or worthy of credit.		0 marks
Level 1	Something relevant or worthy of credit.	One recognisable / accurate detail from the story / teaching.	1 mark
Level 2	Elementary knowledge and understanding, e.g. two simple points.	Two recognisable / accurate details from the story / teaching.	2 marks
Level 3	Sound knowledge and understanding.	This could be: <ul style="list-style-type: none"> • a basic account with some omissions or confusion • several recognisable / accurate details from the story / teaching. 	3 marks
Level 4	A clear knowledge and understanding with some development and / or analysis	Clear knowledge and good recall of elements of the narrative. This could be <ul style="list-style-type: none"> • an account covering a limited number of details across the whole range of the story / teaching • an account covering most of the main details across a limited range of the story / teaching. 	4 marks
Level 5	A detailed answer with some development and / or analysis	A detailed answer with accurate recall but some minor omissions or inaccuracies / a reasonable account covering most of the main details across the whole range of the story / teaching. A lack of structure / coherence in an otherwise good response could prevent Level 6 being awarded.	5 marks
Level 6	A full and coherent answer showing good development and / or analysis.	A full and coherent answer showing accurate recall throughout. A competent though not necessarily perfect account. The main difference between Level 5 and Level 6 is coherence. Level 6 answers will be well-structured and although not necessarily word perfect would reflect the text accurately and include full detail from across the whole range of the story / teaching. Quality – v – quantity: Level 6 responses do not have to be very long. A concise, coherent response could be awarded Level 6.	6 marks

Luke 22:¹⁻⁶		
GNB	NIV	RSV
<p>1 The time was near for the Festival of Unleavened Bread, which is called the Passover. 2 The chief priests and the teachers of the Law were afraid of the people, and so they were trying to find a way of putting Jesus to death secretly. 3 Then Satan entered Judas, called Iscariot, who was one of the twelve disciples. 4 So Judas went off and spoke with the chief priests and the officers of the temple guard about how he could betray Jesus to them. 5 They were pleased and offered to pay him money. 6 Judas agreed to it and started looking for a good chance to hand Jesus over to them without the people knowing about it.</p>	<p>1 Now the Feast of Unleavened Bread, called the Passover, was approaching, 2 and the chief priests and the teachers of the law were looking for some way to get rid of Jesus, for they were afraid of the people. 3 Then Satan entered Judas, called Iscariot, one of the Twelve. 4 And Judas went to the chief priests and the officers of the temple guard and discussed with them how he might betray Jesus. 5 They were delighted and agreed to give him money. 6 He consented, and watched for an opportunity to hand Jesus over to them when no crowd was present.</p>	<p>1 Now the feast of Unleavened Bread drew near, which is called the Passover. 2 And the chief priests and the scribes were seeking how to put him to death; for they feared the people. 3 Then Satan entered into Judas called Iscariot, who was of the number of the twelve; 4 he went away and conferred with the chief priests and captains how he might betray him to them. 5 And they were glad, and engaged to give him money. 6 So he agreed, and sought an opportunity to betray him to them in the absence of the multitude.</p>

Luke 22:⁴⁷⁻⁵⁴		
GNB	NIV	RSV
<p>47 Jesus was still speaking when a crowd arrived, led by Judas, one of the twelve disciples. He came up to Jesus to kiss him. 48 But Jesus said, "Judas, is it with a kiss that you betray the Son of Man?" 49 When the disciples who were with Jesus saw what was going to happen, they asked, "Shall we use our swords, Lord?" 50 And one of them struck the High Priest's slave and cut off his right ear. 51 But Jesus said, "Enough of this!" He touched the man's ear and healed him. 52 Then Jesus said to the chief priests and the officers of the temple guard and the elders who had come there to get him, "Did you have to come with swords and clubs, as though I were an outlaw? 53 I was with you in the Temple every day, and you did not try to arrest me. But this is your hour to act, when the power of darkness rules." 54 They arrested Jesus and took him away into the house of the High Priest; and Peter followed at a distance.</p>	<p>47 While he was still speaking a crowd came up, and the man who was called Judas, one of the Twelve, was leading them. He approached Jesus to kiss him, 48 but Jesus asked him, "Judas, are you betraying the Son of Man with a kiss?" 49 When Jesus' followers saw what was going to happen, they said, "Lord, should we strike with our swords?" 50 And one of them struck the servant of the high priest, cutting off his right ear. 51 But Jesus answered, "No more of this!" And he touched the man's ear and healed him. 52 Then Jesus said to the chief priests, the officers of the temple guard, and the elders, who had come for him, "Am I leading a rebellion, that you have come with swords and clubs? 53 Every day I was with you in the temple courts, and you did not lay a hand on me. But this is your hour--when darkness reigns." 54 Then seizing him, they led him away and took him into the house of the high priest. Peter followed at a distance.</p>	<p>47 While he was still speaking, there came a crowd, and the man called Judas, one of the twelve, was leading them. He drew near to Jesus to kiss him; 48 but Jesus said to him, "Judas, would you betray the Son of man with a kiss?" 49 And when those who were about him saw what would follow, they said, "Lord, shall we strike with the sword?" 50 And one of them struck the slave of the high priest and cut off his right ear. 51 But Jesus said, "No more of this!" And he touched his ear and healed him. 52 Then Jesus said to the chief priests and captains of the temple and elders, who had come out against him, "Have you come out as against a robber, with swords and clubs? 53 When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness." 54 Then they seized him and led him away, bringing him into the high priest's house. Peter followed at a distance;</p>

NB.

If candidates take, Luke's account of the betrayal of Jesus and his arrest on the Mount of Olives as a composite phrase referring to 22: 47-54 only, allow this for up to L6/6.

(6 marks) AO1

(b) *'Judas was not a bad disciple.'*

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 Judas' betrayal of Jesus

Levels	Criteria	Quality of Written Communication & Guidance	Marks
0	Unsupported opinion or no relevant evaluation.	The student's presentation, spelling, punctuation and grammar seriously obstruct understanding.	0 marks
Level 1	Opinion supported by simple reason.	The student presents some relevant information in a simple form. The text produced is usually legible.	1 mark
Level 2	Opinion supported by one developed reason or two simple reasons.	Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive.	2 marks
Level 3	Opinion supported by one well developed reason or several simple reasons, e.g. three simple reasons would reach this level. N.B. Students who make no religious comment should not achieve more than Level 3.	Levels 3 and 4 QWC 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.	3 marks
Level 4	Opinion supported by two developed reasons with reference to religion.	Level 4 Guidance A Level 4 response could be one-sided. One well-developed reason and one with slight development would reach this level. There must be reference to religion, but this could be brief / general. Reference to religion does not necessarily mean a response is Level 4.	4 marks
Level 5	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	Levels 5 and 6 QWC 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 5 Guidance Two different points of view must be considered, but the consideration does not need to be balanced, i.e. one view could be much briefer than the other. 'Informed insights' implies that reference to religion must be more than a generalised statement. However, it does not need to be on both sides of the argument.	5 marks
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.	Level 6 Guidance The keywords are 'well-argued' and 'apply...effectively'. The difference between Level 5 and Level 6 is the quality of the argument and the coherence of the response. There needs to be more than a passing reference to religion. However, the two points of view may not be completely balanced, and a non-religious counter-argument is still acceptable.	6 marks

Students may include some of the following points:

Agree

(Luke 22:^{1-6,47-53}) Presumably when Jesus chose Judas as one of the inner core of 12 disciples, Judas was perceived as a good man and not as a potential betrayer / accept material from other Gospels if it is given to make a point about Judas in Luke – e.g. John describes Judas as the treasurer and a thief, but Luke does not / Luke appears to imply that someone had to betray Jesus (22:⁴⁻⁶), so it was inevitable that the betrayer would bring about the circumstances leading to the fulfilment of God’s plan for Jesus’ arrest, crucifixion and resurrection / so it might be argued that Judas’ actions were good / Judas is not shown as a bad man in the rest of Luke / the other disciples seemed to think that he was a good man up to the time of the betrayal, etc. / Jesus had very high standards, and for most of the time Judas kept up / Judas left his home for Jesus.

Other Views

The discussion can be on several levels – some might argue that Judas’ betrayal of Jesus was not of his own free will, since Luke states that “Satan entered into Judas”, although this raises the question of Judas’ ability to resist temptation like anybody else / some might see satanic compulsion as an excuse, others not / at the Last Supper, Jesus does not appear particularly understanding towards Judas – “... woe to that man by whom he is betrayed” / so Jesus appears to think that Judas was to blame, so was a bad disciple, etc. / betraying someone to death is always bad.

(6 marks) AO2

(c) Explain the meaning of the Lord's Prayer in Luke's Gospel.

Target: Knowledge and understanding of the meaning of the Lord's Prayer in Luke's Gospel

Levels	Criteria	Comments	Marks
0	Nothing relevant or worthy of credit.		0 marks
Level 1	Something relevant or worthy of credit.	One simple point.	1 mark
Level 2	Elementary knowledge and understanding, e.g. two simple points.	<ul style="list-style-type: none"> • two simple points • one point with slight development. 	2 marks
Level 3	Sound knowledge and understanding.	This could be: <ul style="list-style-type: none"> • three or more simple points • two points with slight development of one • one well developed point 	3 marks
Level 4	A clear knowledge and understanding with some development and / or analysis	This could include a single point that is exceptionally well-developed. A list of simple points would be capped at Level 3.	4 marks
Level 5	A detailed answer with some development and / or analysis	This implies several points have been made. Two or three points with some development of two would reach this level. A lack of structure / coherence in an otherwise good response could prevent Level 6 being awarded.	5 marks
Level 6	A full and coherent answer showing good development and / or analysis.	The main difference between Level 5 and Level 6 is coherence. Level 6 answers will be well-structured with good development. Quality – v – quantity: Level 6 responses do not have to be very long. A concise, well-argued response could be awarded Level 6.	6 marks

Students may include some of the following points:

(Luke 11:1-4) Accept some general comment on the prayer, e.g. that it was probably intended as a model prayer to help the disciples shape their own prayers / 'this is the kind of thing you should say when you pray'

Father – 'abba' in Aramaic (spoken by Jesus) / expressive of a close personal relationship / almost 'daddy' / so to use this word when praying to God expresses the personal nature of prayer.

Hallowed be thy name – 'hallowed' meaning 'holy' / comments on the sacredness of the name of God for the Jews / to be holy is to be set aside and dedicated to God / so God's name is sacred.

Thy kingdom come – perhaps referring to heaven at the end of time / or a request for the Kingdom of God to exist on earth in the way that people behave.

Give us each day our daily bread – a change from statements / requests about the world to a personal request for bread / food / or 'bread' could refer to the totality of what is needed to live from day to day.

Forgive us our sins, for we ourselves forgive every one who is indebted to us – forgiveness is at the heart of the Christian life / is central in Luke's Gospel / and is central to prayer.

And lead us not into temptation – the only clause with a negative in it / can be translated, 'do not bring us to the test' / perhaps asking to be spared from trials and persecutions of the age / perhaps a request not to be tempted as Jesus was / or to be tempted beyond their endurance.

Do not accept material from the Lord's Prayer in Matthew. Matthew includes: 'who art in heaven' / 'thy will be done' / 'on earth as it is in heaven' / 'deliver us from evil'.

Candidates might agree that the prayer contains everything a prayer should have and might unpack this by referring to specific clauses. Accept this as explanation.

N.B. For Levels 5 & 6 there must be explanation of at least two specific clauses from the prayer.

(6 marks) AO1

- (d) ***‘Jesus’ example and teaching show that prayer should be at the centre of the lives of Christians today.’***

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 centrality of prayer in the lives of Jesus and his followers

Levels	Criteria	Quality of Written Communication & Guidance	Marks
0	Unsupported opinion or no relevant evaluation.	The student’s presentation, spelling, punctuation and grammar seriously obstruct understanding.	0 marks
Level 1	Opinion supported by simple reason.	The student presents some relevant information in a simple form. The text produced is usually legible.	1 mark
Level 2	Opinion supported by one developed reason or two simple reasons.	Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive.	2 marks
Level 3	Opinion supported by one well developed reason or several simple reasons, e.g. three simple reasons would reach this level. N.B. Students who make no religious comment should not achieve more than Level 3.	Levels 3 and 4 QWC 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.	3 marks
Level 4	Opinion supported by two developed reasons with reference to religion.	Level 4 Guidance A Level 4 response could be one-sided. One well-developed reason and one with slight development would reach this level. There must be reference to religion, but this could be brief / general. Reference to religion does not necessarily mean a response is Level 4.	4 marks
Level 5	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	Levels 5 and 6 QWC 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 5 Guidance Two different points of view must be considered, but the consideration does not need to be balanced, i.e. one view could be much briefer than the other. ‘Informed insights’ implies that reference to religion must be more than a generalised statement. However, it does not need to be on both sides of the argument.	5 marks
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.	Level 6 Guidance The keywords are ‘well-argued’ and ‘apply...effectively’. The difference between Level 5 and Level 6 is the quality of the argument and the coherence of the response. There needs to be more than a passing reference to religion. However, the two points of view may not be completely balanced, and a non-religious counter-argument is still acceptable.	6 marks

Students may include some of the following points:

Agree

Jesus gave specific instructions on prayer to his disciples / so must have considered prayer to be a central point of the kind of life that his followers should lead / prayer was central to Jewish life in general / and there are many examples of prayers in the Old Testament as well as the New / the specific instructions concerning the Lord's Prayer / the Parable of the Persistent Neighbour / persistent prayer to God is necessary, and God will answer prayer just as the friend answered his neighbour / given these points, prayer must still be central to those who follow Jesus' teachings today / the Parable of the Pharisee and the Tax-Collector shows that God hears and receives those who show repentance/contrition / people are just as much in need of repentance and contrition today as in the time of Jesus / other episodes in the life of Jesus when prayer was central / praying alone on the mountain / on one occasion he prayed all night / on the Mount of Olives, he prayed that he would not have to face what was coming, etc.

Other Views

Some people only pray when there are no other options left / prayer does not always get answered, so some Christians wonder whether or not there is any point to prayer / what is the point of persistent prayer if persistence still gets no response? / why would God answer some prayers but not others? / some Christians today prefer a life of Christian action to Christian prayer / some believe that God gave humans free will to lead their lives, and that they will be judged on how well they do this, and not on how well they pray, etc.

N.B. Maximum Level 4 / 4 marks if the religious content contains no reference to Luke's Gospel.

(6 marks) AO2

B6 Spelling, punctuation and grammar

Award up to 4 marks for spelling, punctuation and grammar.

High performance	Students spell, punctuate and use the rules of grammar with consistent accuracy and effective control of meaning in the context of the demands of the question. Where required, they use a wide range of specialist terms adeptly and with precision.	<i>(4 marks)</i>
Intermediate performance	Students spell, punctuate and use the rules of grammar with considerable accuracy and general control of meaning in the context of the demands of the question. Where required, they use a good range of specialist terms with facility.	<i>(2-3 marks)</i>
Threshold performance	Students spell, punctuate and use the rules of grammar with reasonable accuracy in the context of the demands of the question. Any errors do not hinder meaning in the response. Where required, they use a limited range of specialist terms appropriately.	<i>(1 mark)</i>