

# GCSE

# RELIGIOUS STUDIES A

Unit 6 - 405006 St Luke's Gospel

Mark scheme

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

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 from [aqa.org.uk](http://aqa.org.uk)

## 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

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

Examiners need to award up to an additional 4 marks for Spelling, Punctuation and Grammar (SPaG), 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.

<b>High performance</b>	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>
<b>Intermediate performance</b>	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>
<b>Threshold performance</b>	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>
<b>Below Threshold</b>	Response does not meet the threshold performance. For example, errors in spelling, punctuation and grammar severely hinder meaning or nothing is written.	<i>(0 marks)</i>

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

**PART A**

**A1 The Authority of Jesus**

(a) Give an account of Jesus’ baptism as recorded in Luke’s Gospel.

**Target: Knowledge of Jesus’ baptism**

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

**Luke 3:**<sup>21-22</sup>

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

**[3 marks] AO1**

**(b) Explain one way in which the devil tempted Jesus in the wilderness.**

**Target: Knowledge and understanding of Jesus' temptations**

(Luke 4:1-13) – Jesus was tempted to:

\* command a stone to become bread:

If you are the Son of God / turn these stones into bread / Jesus was hungry

\* worship the devil:

The devil showed Jesus the kingdoms of the world / I will give you all this if you worship me / it is mine to give

\* throw himself off the pinnacle of the Temple (so that the angels would save him):

The devil took Jesus to the highest point of the Temple / if you are the Son of God / throw yourself down / the angels will save you / you will not even hurt your foot. 1 mark for a superficial comment or a single point (e.g. identifying a temptation).

2 marks for some development, e.g. 'If you are the Son of God' before 'turn these stones into bread.' Credit 'because he was hungry' after 'turn these stones into bread'.

N.B. 2 marks for **one** way, not 2 ways for 2 marks.

**[2 marks] AO1**

- (c) ‘The example of Mary, the sister of Martha, shows that the most important duty for a Christian is to learn about Jesus’ teachings.’

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 Martha and Mary in your answer.

**Target: Evaluation of whether or not learning about Jesus’ teachings is the most important Christian duty**

Levels	Criteria	Quality of Written Communication & Guidance	Marks
<b>0</b>	Unsupported opinion or no relevant evaluation.	The student’s presentation, spelling, punctuation and grammar seriously obstruct understanding.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	The student presents some relevant information in a simple form. The text produced is usually legible.	1 mark
<b>Level 2</b>	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
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons, with slight development of one. <b>N.B. Students who make no religious comment should not achieve more than Level 3.</b>	<b>Levels 3 and 4 QWC</b> 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
<b>Level 4</b>	Opinion supported by two developed reasons with reference to religion.	<b>Level 4 Guidance</b> 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
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	<b>Levels 5 and 6 QWC</b> 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. <b>Level 5 Guidance</b> 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
<b>Level 6</b>	A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively.	<b>Level 6 Guidance</b> 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 10:<sup>38-42</sup>). Concerning Mary & Martha, this is suggested by Jesus' comment to Martha, that her acts of hospitality were unnecessary / also, Jesus specifically states that 'Mary has chosen the good portion' / i.e. that it was indeed better to listen to his teaching than to be hospitable to guests, however important / the laws of hospitality would require no more than a single dish / Jesus approved of Mary's actions despite Martha's anxiety and trouble / and despite Martha's complaint about Mary / Jesus confirms that the benefits of her choice will not be taken away from her, i.e. because she has listened to his teaching and can learn from it and act upon it / by contrast Martha has not listened so cannot benefit from it / in general terms, Jesus' teachings can be seen as more important than anything else, because they include the duties of Christian life / together with information about himself, his mission, and his destiny / moreover food would always be available whereas his teaching would (in an active sense) stop after his crucifixion, etc.

**Other views**

Some might argue that this interpretation is too narrow / because Jesus was merely saying that listening to his teaching is more important than eating / which does not imply that there is *nothing* more important for Christians than learning about his teaching / so, for example, it might be argued that putting his teachings into practice is more important / or spreading the word about Jesus / credit these and other valid suggestions.

Maximum Level 4 / 4 marks without reference to Mary & Martha.

**[6 marks] AO2**

**A2 Background to Luke’s Gospel****(a) Explain who Luke was.****Target: Knowledge of the identity of Luke**

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

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

Luke is thought almost certainly to have been a Gentile / non-Jew / the Greek in his Gospel is very good, so he could have been Greek / 2<sup>nd</sup> century tradition holds that Luke was a doctor / he spent time with Paul on his missionary journeys across the Graeco-Roman world / Colossians 4:<sup>14</sup> calls him the beloved physician / Philemon 24 calls him a fellow worker of Paul / 2 Timothy 4:<sup>11</sup> says that he was with Paul when Paul was awaiting trial / credit Luke traditions such as the one in which he painted the Madonna / Luke also wrote the Acts of the Apostles.

**[3 marks] AO1**

**(b) 'Luke's Gospel is still relevant today for those who are oppressed.'**

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

**Target: Evaluation of the relevance of Luke's Gospel for the oppressed**

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

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

The message of Luke is timeless / so the message of comfort from the Gospel is still relevant to them / whether or not oppressed people believe in God, the Gospel's message can bring comfort / millions of people still live under the kind of oppression that Luke refers to / for example where women are second-class citizens / where children are used as cheap labour / under military governments just as repressive as Rome / there are many whose problems can never be solved in this life, for example those with terminal illnesses – Luke's Gospel brings them the message of life in God's Kingdom.

Luke's Gospel was written almost 2000 years ago, so has little relevance for modern society / people today are more likely to fight for their freedom, so they don't need Luke's Gospel / many people do not believe in God, so Luke's Gospel is irrelevant to them anyway / Luke's Gospel supports non-violence, which wouldn't get people very far today, etc.

Two sided answers are creditable, but not required.

**[3 marks] AO2**

- (c) 'What Jesus said to the people in the synagogue at Nazareth was sure to get him into trouble.'

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' preaching 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, with slight development of one. <b>N.B. Students who make no religious comment should not achieve more than Level 3.</b>	<b>Levels 3 and 4 QWC</b> 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.	<b>Level 4 Guidance</b> 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.	<b>Levels 5 and 6 QWC</b> 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. <b>Level 5 Guidance</b> 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.	<b>Level 6 Guidance</b> 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:<sup>16-21</sup>)

Jesus must have known that his claims would eventually infuriate the crowd / because he was in effect claiming to be the Messiah / by referring to giving sight to the blind, etc. / so it was pointless to say what he did / moreover he states that 'no prophet is acceptable in his own country', and refers to the fact that the only leper to be cleansed during the time of Elisha was Naaman the Syrian (v.27) / which so inflamed the people that they moved to throw him off a cliff / if Jesus came to save people, there was no point in antagonising them in this way / perhaps Jesus was aware that he would be rejected, so his words are a prediction of what would happen / the people knew him only as Joseph's son, so thought he was getting above himself. Credit any reasonable interpretation of this passage.

**Other views**

Jesus' custom (v.16) was to worship in the synagogue on the Sabbath / so there would be no reason why his words should upset the crowd / they had known him since childhood, so must have been aware how unusual he was / also, his quotation from the Isaiah scroll was well received / since in v.22, Luke mentions that everybody spoke well of him, and wondered at his gracious words / in referring to the Old Testament passages which suggest that non-Jews sometimes received God's word when the Israelites did not / Jesus did no more than to speak the truth, so that should not have got him into trouble / some might argue that it was not all of what he said that got him into difficulties – just the second part. Again, credit any reasonable interpretation of the material.

**[6 marks] AO2****A3 Discipleship**

- (a) **Explain what authority Jesus told his disciples they would have in his kingdom.**

**Target: Knowledge of Jesus giving authority to the Twelve**(Luke 22:<sup>28-30</sup>)

Jesus told the disciples that he would appoint them to eat and drink at his table (in his kingdom) / and sit on thrones (sit beside Jesus, at his right hand) / judging the twelve tribes of Israel / just as God gave Jesus authority, he was giving the same authority to the disciples.

Students can be credited for reference to Luke 10 v.19 *'I have given you authority, so that you can walk on snakes and scorpions and overcome all the power of the Enemy, and nothing will hurt you'*.

1 mark for a single comment

2 marks for a developed comment or 2 simple points.

**[2 marks] AO1**

**(b) Outline Luke’s account of Peter’s denials of Jesus.****Target: Knowledge of the story of Peter’s denials of Jesus**

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

<b>Luke 22:<sup>54-62</sup></b>		
<b>GNB</b>	<b>NIV</b>	<b>RSV</b>
<p><b>54</b> They arrested Jesus and took him away into the house of the High Priest; and Peter followed at a distance. <b>55</b> A fire had been lit in the center of the courtyard, and Peter joined those who were sitting around it. <b>56</b> When one of the servant women saw him sitting there at the fire, she looked straight at him and said, "This man too was with Jesus!" <b>57</b> But Peter denied it, "Woman, I don't even know him!" <b>58</b> After a little while a man noticed Peter and said, "You are one of them, too!" But Peter answered, "Man, I am not!" <b>59</b> And about an hour later another man insisted strongly, "There isn't any doubt that this man was with Jesus, because he also is a Galilean!" <b>60</b> But Peter answered, "Man, I don't know what you are talking about!" At once, while he was still speaking, a rooster crowed. <b>61</b> The Lord turned around and looked straight at Peter, and Peter remembered that the Lord had said to him, "Before the rooster crows tonight, you will say three times that you do not know me." <b>62</b> Peter went out and wept bitterly.</p>	<p><b>54</b> Then seizing him, they led him away and took him into the house of the high priest. Peter followed at a distance. <b>55</b> But when they had kindled a fire in the middle of the courtyard and had sat down together, Peter sat down with them. <b>56</b> A servant girl saw him seated there in the firelight. She looked closely at him and said, "This man was with him." <b>57</b> But he denied it. "Woman, I don't know him," he said. <b>58</b> A little later someone else saw him and said, "You also are one of them." "Man, I am not!" Peter replied. <b>59</b> About an hour later another asserted, "Certainly this fellow was with him, for he is a Galilean." <b>60</b> Peter replied, "Man, I don't know what you're talking about!" Just as he was speaking, the rooster crowed. <b>61</b> The Lord turned and looked straight at Peter. Then Peter remembered the word the Lord had spoken to him: "Before the rooster crows today, you will disown me three times." <b>62</b> And he went outside and wept bitterly.</p>	<p><b>54</b> Then they seized him and led him away, bringing him into the high priest's house. Peter followed at a distance; <b>55</b> and when they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among them. <b>56</b> Then a maid, seeing him as he sat in the light and gazing at him, said, "This man also was with him." <b>57</b> But he denied it, saying, "Woman, I do not know him." <b>58</b> And a little later someone else saw him and said, "You also are one of them." But Peter said, "Man, I am not." <b>59</b> And after an interval of about an hour still another insisted, saying, "Certainly this man also was with him; for he is a Galilean." <b>60</b> But Peter said, "Man, I do not know what you are saying." And immediately, while he was still speaking, the cock crowed. <b>61</b> And the Lord turned and looked at Peter. And Peter remembered the word of the Lord, how he had said to him, "Before the cock crows today, you will deny me three times." <b>62</b> And he went out and wept bitterly.</p>

[4 marks] AO1

**(c) Explain why the rich ruler was saddened by his conversation with Jesus.**

**Target: Knowledge and understanding of the conversation between Jesus and the rich ruler**

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

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

(Luke 18:<sup>18-30</sup>)

When Jesus asked the rich ruler to give up his wealth and follow him, the man was saddened because he was not able to give up his wealth / he was very rich, so giving it up was hard / Jesus was clearly inviting him to take up a life of poverty and possible hardship in exchange for his comfortable existence / the ruler was clearly attracted to Jesus as a teacher, and was saddened because he did not have the ability to become a disciple / the starting point of the rich ruler's conversation with Jesus was the ruler's question to Jesus about how he could inherit eternal life / so he was probably saddened because he knew that he could not reach eternal life / Jesus went on to say that it is easier for a camel to go through the needle eye than for a rich man to enter the Kingdom of God / which led some to ask, 'Then who can be saved?'

**[3 marks] AO1**



(d) 'Jesus' disciples are not good role models for Christians today.'

What do you think? Explain your opinion.

**Target: Evaluation of the suitability of Jesus' disciples as role models for Christians**

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 with slight development of one.	3 marks

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

Jesus' disciples do not always set a good example for Christians to follow / for example they were concerned about their authority in heaven / they fell asleep when Jesus was in agony on the Mount of Olives / they abandoned Jesus when he was arrested / Peter denied knowing him / Judas betrayed him / they were frightened when Jesus appeared to them after his resurrection, despite being told what would happen / Christians today need stronger role models to help them with the various problems they might face.

The important thing about the disciples is that they were ordinary people / so Christians can relate to them, since nobody is immune to fear, pain and suffering / and everybody fears death / so to know that the disciples had the same fears helps people today / having human failings is normal / the disciples overcame those failings, and that is why they are good role models / e.g. Peter showed repentance / and after the resurrection Jesus appeared to him in particular / Jesus obviously chose them as his disciples because they were fit for their task / e.g. the first disciples abandoned everything, including their families, to join him / they willingly embraced a life of poverty, commitment and service / they must have known that this could mean a violent death, etc.

Two sided answers are creditable, but not required.

**[3 marks] AO2**

**A4 The Suffering, Death and Resurrection of Jesus**

**(a) Describe Luke’s account of the preparations for the Last Supper.**

**Target: Knowledge of the preparations for the Last Supper**

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

<b>Luke 22:<sup>7-13</sup></b>		
<b>GNB</b>	<b>NIV</b>	<b>RSV</b>
<p><b>7</b> The day came during the Festival of Unleavened Bread when the lambs for the Passover meal were to be killed. <b>8</b> Jesus sent Peter and John with these instructions: "Go and get the Passover meal ready for us to eat." <b>9</b> "Where do you want us to get it ready?" they asked him. <b>10</b> He answered, "As you go into the city, a man carrying a jar of water will meet you. Follow him into the house that he enters, <b>11</b> and say to the owner of the house: "The Teacher says to you, Where is the room where my disciples and I will eat the Passover meal?" <b>12</b> He will show you a large furnished room upstairs, where you will get everything ready." <b>13</b> They went off and found everything just as Jesus had told them, and they prepared the Passover meal.</p>	<p><b>7</b> Then came the day of Unleavened Bread on which the Passover lamb had to be sacrificed. <b>8</b> Jesus sent Peter and John, saying, "Go and make preparations for us to eat the Passover." <b>9</b> "Where do you want us to prepare for it?" they asked. <b>10</b> He replied, "As you enter the city, a man carrying a jar of water will meet you. Follow him to the house that he enters, <b>11</b> and say to the owner of the house, 'The Teacher asks: Where is the guest room, where I may eat the Passover with my disciples?' <b>12</b> He will show you a large upper room, all furnished. Make preparations there." <b>13</b> They left and found things just as Jesus had told them. So they prepared the Passover.</p>	<p><b>7</b> Then came the day of Unleavened Bread, on which the passover lamb had to be sacrificed. <b>8</b> So Jesus sent Peter and John, saying, "Go and prepare the passover for us, that we may eat it." <b>9</b> They said to him, "Where will you have us prepare it?" <b>10</b> He said to them, "Behold, when you have entered the city, a man carrying a jar of water will meet you; follow him into the house which he enters, <b>11</b> and tell the householder, 'The Teacher says to you, Where is the guest room, where I am to eat the passover with my disciples?' <b>12</b> And he will show you a large upper room furnished; there make ready." <b>13</b> And they went, and found it as he had told them; and they prepared the passover.</p>

**[3 marks] AO1**

**(b) Explain briefly why Jesus was very distressed on the Mount of Olives.**

**Target: Knowledge and understanding of why Jesus was distressed on the Mount of Olives**

(Luke 22:<sup>39-53</sup>)

Jesus knew he was about to be crucified / so had a natural fear of such a death / accept details of the nature of crucifixion for 1 mark / the disciples fell asleep, so Jesus felt completely alone / Jesus was distressed because he knew he was about to be betrayed by one of his disciples / God's will was for him to die / his own was to live / so he knew he had to obey God's will / Jesus wanted God to take away the cup of suffering.

1 mark for a superficial comment or a single point.

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

**[2 marks] AO1**

**(c) Give two ways in which Herod reacted to Jesus at his trial.**

**Target: Knowledge of Herod's reaction to Jesus at his trial**

(Luke 23:<sup>6-12</sup>)

Herod was glad to see Jesus because he had heard about him / and he wanted to see Jesus perform a sign (miracle) / he questioned Jesus at length / (and when Jesus made no answer) he treated Jesus with contempt and mocked him / he put gorgeous clothes on him / and sent him back to Pilate.

1 mark for each of two details.

**[2 marks] AO1**

- (d) 'Luke's account of the resurrection of Jesus proves that Jesus rose 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 Luke's account of the resurrection 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, with slight development of one. <b>N.B. Students who make no religious comment should not achieve more than Level 3.</b>	<b>Levels 3 and 4 QWC</b> 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.	<b>Level 4 Guidance</b> 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.	<b>Levels 5 and 6 QWC</b> 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. <b>Level 5 Guidance</b> 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.	<b>Level 6 Guidance</b> 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

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

(Luke 24:1-35)

Luke's prologue refers to Luke's dedication to truth and accuracy, so his account of the resurrection will be true / accurate also / Luke used eyewitness evidence, and does so in the resurrection accounts also, e.g. the women and the disciples / Luke gives a detailed account, which again suggests eyewitness testimony / for example the witness of the women / the fact of the empty tomb / the detail that their report seemed an 'idle tale' / in particular the story of the road to Emmaus is detailed and convincing, e.g. the men recognised Jesus when he broke bread / Luke records an independent appearance to Simon / the combined testimony of the eleven to whom Jesus appeared and showed them the markings of his crucifixion / the cumulative testimony of Jesus' life, where his miracles show that he is the Messiah / especially raising the dead / so if Jesus raised people from death it would be even more likely that God would raise Jesus / the resurrection is the whole point of the NT narrative, etc.

**Other views**

Even some of Jesus' followers were sceptical of the resurrection, e.g. the eleven thought at first that the women were reporting an idle tale / these stories are from two millennia in the past / and reflect an ancient world view in which miracles happened / whereas today they are not publically demonstrated / they are made up to convince credulous people / Mark's Gospel has no resurrection narratives, so Luke's are made up / the resurrection was a story made up to convince Jesus' followers that he had not died / in the story of the road to Emmaus, the two disciples do not recognise Jesus, which suggests that they made up the story later / the part where Jesus invites the disciples to verify that he has a physical body is a story made up to 'prove' physical resurrection, which is a belief the Jews inherited from the Egyptians, so the story is myth, not fact / dead bodies do not rise up: they stay dead, etc.

**[6 marks] AO2**

**PART B****B5 Universalism****(a) Describe Luke's account of the healing of the centurion's servant.****Target: Knowledge of Jesus' healing of the centurion's servant**

<b>Levels</b>	<b>Criteria</b>	<b>Comments</b>	<b>Marks</b>
<b>0</b>	Nothing relevant or worthy of credit.		0 marks
<b>Level 1</b>	Something relevant or worthy of credit.	One recognisable / accurate detail from the story / teaching.	1 mark
<b>Level 2</b>	Elementary knowledge and understanding, e.g. two simple points.	Two recognisable / accurate details from the story / teaching.	2 marks
<b>Level 3</b>	Sound knowledge and understanding.	This could be: <ul style="list-style-type: none"> <li>• a basic account with some omissions or confusion</li> <li>• several recognisable / accurate details from the story / teaching.</li> </ul>	3 marks
<b>Level 4</b>	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"> <li>• an account covering a limited number of details across the whole range of the story / teaching</li> <li>• an account covering most of the main details across a limited range of the story / teaching.</li> </ul>	4 marks
<b>Level 5</b>	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
<b>Level 6</b>	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 <b>not</b> have to be very long. A concise, coherent response could be awarded Level 6.	6 marks

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

[6 marks] AO1

- (b) 'Jesus should have paid more attention to ordinary Jews and less attention to outcasts.'

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 Jesus was too concerned with outcasts and not sufficiently concerned with 'ordinary' Jews**

Levels	Criteria	Quality of Written Communication & Guidance	Marks
<b>0</b>	Unsupported opinion or no relevant evaluation.	The student's presentation, spelling, punctuation and grammar seriously obstruct understanding.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	The student presents some relevant information in a simple form. The text produced is usually legible.	1 mark
<b>Level 2</b>	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
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons, with slight development of one. <b>N.B. Students who make no religious comment should not achieve more than Level 3.</b>	<b>Levels 3 and 4 QWC</b> 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
<b>Level 4</b>	Opinion supported by two developed reasons with reference to religion.	<b>Level 4 Guidance</b> 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
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	<b>Levels 5 and 6 QWC</b> 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. <b>Level 5 Guidance</b> 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
<b>Level 6</b>	A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively.	<b>Level 6 Guidance</b> 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**

Students might argue that Jesus could have paid more attention to ‘ordinary’ Jews, in which case they might not have turned against him during his trials / perhaps if he had tried to explain himself to the people in his home town, for example, they would not have reacted against him in the way they did / a universal mission should have showed more concern with good people / whereas in Luke’s Gospel Jesus is mainly concerned with people on the fringes of society / ‘outcasts’ includes tax-collectors and sinners, and the Jews rejected some of these people with good reason / for example the tax collectors worked for the Romans, so were rightly seen as collaborators / traitors, etc.

**Other views**

Some might argue that most outcasts *were* ‘ordinary’ Jews / so there was no difference between one Jew and another / most are likely to argue that the whole point of Jesus’ mission was to bring God’s forgiveness and acceptance to those who needed it most / which meant the outcasts / that is the main point, for example, in the Parable of the Lost Son / Good people / ordinary people are less in need of forgiveness than outcasts / so Jesus was right to focus his energies on them / and this was the point of his appointing disciples to continue that work after his death / some might argue that Jesus did spend time with ordinary Jewish people / e.g. the crowds / in the Temple / Mary and Martha, etc.

**[6 marks] AO2**

- (c) Explain what Jesus teaches in the Parable of the Good Samaritan. You may include the conversation that leads up to it. (Do not retell the parable.)

**Target: Explanation of Jesus' teachings in the Parable of the Good Samaritan**

Levels	Criteria	Comments	Marks
0	Nothing relevant or worthy of credit.		0 marks
Level 1	Something relevant or worthy of credit.	One relevant and accurate point.	1 mark
Level 2	Elementary knowledge and understanding, e.g. two simple points.	<ul style="list-style-type: none"> <li>At least two relevant and accurate points</li> <li>One point with development.</li> </ul>	2 marks
Level 3	Sound knowledge and understanding.	<ul style="list-style-type: none"> <li>Two or more relevant and accurate points with one developed</li> <li>One well developed point</li> </ul>	3 marks
Level 4	A clear knowledge and understanding with some development and / or analysis	<ul style="list-style-type: none"> <li>Two or more relevant and accurate points with development of at least two</li> <li>A single point that is exceptionally well-developed may reach this level.</li> </ul>	4 marks
Level 5	A detailed answer with some development and / or analysis	<ul style="list-style-type: none"> <li>Two or three relevant and accurate points with detailed development of at least two.</li> </ul>	5 marks
Level 6	A full and coherent answer showing good development and / or analysis.	<p>The main difference between Level 5 and Level 6 is coherence.</p> <p>Level 6 answers will be well-structured with good development.</p> <p>Quality – v – quantity: Level 6 responses do <b>not</b> have to be very long. A concise, well-argued response could be awarded Level 6.</p>	6 marks

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

(Luke 10:<sup>25-37</sup>)

The original question which leads to the parable is from the lawyer who asked Jesus what he should do to inherit eternal life / Jesus asked him what was written in the Torah, and the lawyer replied with the law about loving God and one's neighbour / Jesus approves of these teachings: *You have answered right; do this and you will live* / The lawyer asks a further question: *Who is my neighbour?* in the context of which Jesus teaches several things, e.g. / some people who are in authority (priests & Levites) do not act properly, despite their authority / some who are normally despised can be more morally upright (the Samaritan) / compassion is a virtue we should all have, since the Samaritan showed it to the Jew whereas he had no obligation to do so in current thinking / showing mercy to the victim where the priest and Levite showed none / care is ongoing, and the Samaritan takes care of the victim's future needs by paying for his upkeep at the inn / Christians are instructed to *Go and do likewise* / In the context of universalism, the neighbour is defined by whoever needs help in the situation, and by the extent of the need, and not by nationality or religion / Jesus challenges racism in his hearers, etc.

NB: L6 is still available for candidates who do not refer to the introductory conversation. Mark by **quality of explanation**.

**[6 marks] AO1**

- (d) 'The Parable of the Good Samaritan is not the most important parable in Luke's Gospel.'

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

**Target: Evaluation of the importance of the Parable of the Good Samaritan by comparison with other parables of Jesus**

Levels	Criteria	Quality of Written Communication & Guidance	Marks
<b>0</b>	Unsupported opinion or no relevant evaluation.	The student's presentation, spelling, punctuation and grammar seriously obstruct understanding.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	The student presents some relevant information in a simple form. The text produced is usually legible.	1 mark
<b>Level 2</b>	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
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons, with slight development of one. <b>N.B. Students who make no religious comment should not achieve more than Level 3.</b>	<b>Levels 3 and 4 QWC</b> 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
<b>Level 4</b>	Opinion supported by two developed reasons with reference to religion.	<b>Level 4 Guidance</b> 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
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	<b>Levels 5 and 6 QWC</b> 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. <b>Level 5 Guidance</b> 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
<b>Level 6</b>	A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively.	<b>Level 6 Guidance</b> 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**

Some might pick out themes in other Parables and contend that they are more important than the message in the Parable of the Good Samaritan. Some might argue that Jesus' teaching is a totality / and each parable illustrates part of the total picture / so the teaching in the Good Samaritan is part of that picture, and not the most important: all are equally important / some might suggest that all parables in the end come back to God, so this is the most important theme / e.g. the Rich Man and Lazarus is about God's judgement / the Persistent Neighbour is about praying to God / the Pharisee and the Tax-Collector is about humility before God / we could also ask, *Important to whom?* / so for someone who is too fond of money, the Rich man and Lazarus would be the most important / for someone seeking to talk to God through prayer, then the Persistent Neighbour and the Pharisee and the Tax-Collector would be more important / so it depends what the listener or reader is looking for, etc.

**Other Views**

The Good Samaritan is among the best-known of Jesus' parables because of the power of its teaching / it illustrates that nothing is more important, as Jesus says, than love of God / and therefore of one's neighbour / the Parable of the Lost Son is important, but reminds people about God's love for sinners, and not everyone is a sinner / so the Good Samaritan has a wider audience / the Parable of the Rich Man and Lazarus is a reminder to do good works while you are alive, whereas the Good Samaritan says why – because of the primary duty to love God and one's neighbour / The Parable of the Persistent Neighbour centres on persistence in prayer / and the Parable of the Pharisee and the Tax-Collector focuses on humility in prayer / and again, neither parable is as important as the message of love and duty in the Good Samaritan, etc.

Most are likely to give reasons why the Parable of the Good Samaritan is important, followed by reasons why one or two others may be important. Credit this up to max. L6.

[6 marks] AO2

**B5 Spelling, punctuation and grammar**

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

<b>High performance</b>	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)
<b>Intermediate performance</b>	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)
<b>Threshold performance</b>	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)
<b>Below Threshold</b>	Response does not meet the threshold performance. For example, errors in spelling, punctuation and grammar severely hinder meaning or nothing is written.	(0 marks)

**B6 Salvation**

- (a) Give an account of the conversation that took place when a sinful woman anointed Jesus' feet at the house of Simon the Pharisee.

**Target: Knowledge of the conversation at the house of Simon the Pharisee**

Levels	Criteria	Comments	Marks
<b>0</b>	Nothing relevant or worthy of credit.		0 marks
<b>Level 1</b>	Something relevant or worthy of credit.	One recognisable / accurate detail from the story / teaching.	1 mark
<b>Level 2</b>	Elementary knowledge and understanding, e.g. two simple points.	Two recognisable / accurate details from the story / teaching.	2 marks
<b>Level 3</b>	Sound knowledge and understanding.	This could be: <ul style="list-style-type: none"> <li>• a basic account with some omissions or confusion</li> <li>• several recognisable / accurate details from the story / teaching.</li> </ul>	3 marks
<b>Level 4</b>	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"> <li>• an account covering a limited number of details across the whole range of the story / teaching</li> <li>• an account covering most of the main details across a limited range of the story / teaching.</li> </ul>	4 marks
<b>Level 5</b>	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
<b>Level 6</b>	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 <b>not</b> have to be very long. A concise, coherent response could be awarded Level 6.	6 marks

<b>Luke 7:</b> <sup>39-50</sup>		
<b>GNB</b>	<b>NIV</b>	<b>RSV</b>
<p><b>39</b> When the Pharisee saw this, he said to himself, "If this man really were a prophet, he would know who this woman is who is touching him; he would know what kind of sinful life she lives!" <b>40</b> Jesus spoke up and said to him, "Simon, I have something to tell you." "Yes, Teacher," he said, "tell me." <b>41</b> "There were two men who owed money to a moneylender," Jesus began. "One owed him five hundred silver coins, and the other owed him fifty. <b>42</b> Neither of them could pay him back, so he cancelled the debts of both. Which one, then, will love him more?" <b>43</b> "I suppose," answered Simon, "that it would be the one who was forgiven more." "You are right," said Jesus. <b>44</b> Then he turned to the woman and said to Simon, "Do you see this woman? I came into your home, and you gave me no water for my feet, but she has washed my feet with her tears and dried them with her hair. <b>45</b> You did not welcome me with a kiss, but she has not stopped kissing my feet since I came. <b>46</b> You provided no olive oil for my head, but she has covered my feet with perfume. <b>47</b> I tell you, then, the great love she has shown proves that her many sins have been forgiven. But whoever has been forgiven little shows only a little love." <b>48</b> Then Jesus said to the woman, "Your sins are forgiven." <b>49</b> The others sitting at the table began to say to themselves, "Who is this, who even forgives sins?" <b>50</b> But Jesus said to the woman, "Your faith has saved you; go in peace."</p>	<p><b>39</b> When the Pharisee who had invited him saw this, he said to himself, "If this man were a prophet, he would know who is touching him and what kind of woman she is-- that she is a sinner." <b>40</b> Jesus answered him, "Simon, I have something to tell you." "Tell me, teacher," he said. <b>41</b> "Two men owed money to a certain moneylender. One owed him five hundred denarii, and the other fifty. <b>42</b> Neither of them had the money to pay him back, so he cancelled the debts of both. Now which of them will love him more?" <b>43</b> Simon replied, "I suppose the one who had the bigger debt cancelled." "You have judged correctly," Jesus said. <b>44</b> Then he turned toward the woman and said to Simon, "Do you see this woman? I came into your house. You did not give me any water for my feet, but she wet my feet with her tears and wiped them with her hair. <b>45</b> You did not give me a kiss, but this woman, from the time I entered, has not stopped kissing my feet. <b>46</b> You did not put oil on my head, but she has poured perfume on my feet. <b>47</b> Therefore, I tell you, her many sins have been forgiven--for she loved much. But he who has been forgiven little loves little." <b>48</b> Then Jesus said to her, "Your sins are forgiven." <b>49</b> The other guests began to say among themselves, "Who is this who even forgives sins?" <b>50</b> Jesus said to the woman, "Your faith has saved you; go in peace."</p>	<p><b>39</b> Now when the Pharisee who had invited him saw it, he said to himself, "If this man were a prophet, he would have known who and what sort of woman this is who is touching him, for she is a sinner." <b>40</b> And Jesus answering said to him, "Simon, I have something to say to you." And he answered, "What is it, Teacher?" <b>41</b> "A certain creditor had two debtors; one owed five hundred denarii, and the other fifty. <b>42</b> When they could not pay, he forgave them both. Now which of them will love him more?" <b>43</b> Simon answered, "The one, I suppose, to whom he forgave more." And he said to him, "You have judged rightly." <b>44</b> Then turning toward the woman he said to Simon, "Do you see this woman? I entered your house, you gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. <b>45</b> You gave me no kiss, but from the time I came in she has not ceased to kiss my feet. <b>46</b> You did not anoint my head with oil, but she has anointed my feet with ointment. <b>47</b> Therefore I tell you, her sins, which are many, are forgiven, for she loved much; but he who is forgiven little, loves little." <b>48</b> And he said to her, "Your sins are forgiven." <b>49</b> Then those who were at table with him began to say among themselves, "Who is this, who even forgives sins?" <b>50</b> And he said to the woman, "Your faith has saved you; go in peace."</p>

[6 marks] AO1

- (b) ‘The only important message in the story of the sinful woman is that faith brings salvation.’

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

Target: Evaluation of the main ideas in the story of the sinful woman

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, with slight development of one. <b>N.B. Students who make no religious comment should not achieve more than Level 3.</b>	<b>Levels 3 and 4 QWC</b> 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.	<b>Level 4 Guidance</b> 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.	<b>Levels 5 and 6 QWC</b> 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. <b>Level 5 Guidance</b> 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.	<b>Level 6 Guidance</b> 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



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

The sinful woman perhaps intended to anoint Jesus' head (v.46) as a symbol of regard / but because of the depth of her feelings in front of Jesus she began to wipe her tears off Jesus' feet and then to anoint them with ointment / so her faith was clearly very strong to treat Jesus in this way / especially as she was an uninvited guest who intruded because of the depth of her feelings / Jesus commends her actions to Simon and compares her reactions to his / the woman knows the meaning of forgiveness; the host does not / her faith in Jesus gives her courage to do what she did / and recognised that Jesus could bring her peace / Jesus forgives her sins / and immediately links this with her faith: *Your faith has saved you; go in peace* / Jesus shows that faith can bring salvation even to an outsider such as a prostitute / who would traditionally have been thought of as outside God's salvation, etc.

**Other views**

Some might argue that the story is about a lot more than just faith / in particular it is about repentance / because clearly the woman is sorry for her sins / so that Jesus tells Simon that *her sins, which are many, are forgiven* / equally the story is about Jesus' ability to forgive sins / because those at the table asked each other, *Who is this, who even forgives sins?* / in which case the point is similar to Jesus' healing of the paralysed man, where the same question is raised / moreover Jesus *does* forgive her sins / he also says that forgiveness links with love, because *he who is forgiven little, loves little* / the story is also about the attitude of the Pharisees to sinners and to outcasts / and so Luke includes it as a part of his message to outcasts and sinners / that Jesus can forgive those who truly repent and who change their ways / some might also refer to Simon asking himself why, if Jesus was a prophet, he did not know who the woman was / because clearly Jesus did know, and still forgave her, etc.

**[6 marks] AO2**



**(c) Explain what Christians can learn from Luke’s account of the healing of Jairus’ daughter.****Target: Knowledge and understanding of the healing of Jairus’ daughter**

Levels	Criteria	Comments	Marks
<b>0</b>	Nothing relevant or worthy of credit.		0 marks
<b>Level 1</b>	Something relevant or worthy of credit.	One relevant and accurate point.	1 mark
<b>Level 2</b>	Elementary knowledge and understanding, e.g. two simple points.	<ul style="list-style-type: none"> <li>At least two relevant and accurate points</li> <li>One point with development.</li> </ul>	2 marks
<b>Level 3</b>	Sound knowledge and understanding.	<ul style="list-style-type: none"> <li>Two or more relevant and accurate points with one developed</li> <li>One well developed point</li> </ul>	3 marks
<b>Level 4</b>	A clear knowledge and understanding with some development and / or analysis	<ul style="list-style-type: none"> <li>Two or more relevant and accurate points with development of at least two</li> <li>A single point that is exceptionally well-developed may reach this level.</li> </ul>	4 marks
<b>Level 5</b>	A detailed answer with some development and / or analysis	<ul style="list-style-type: none"> <li>Two or three relevant and accurate points with detailed development of at least two.</li> </ul>	5 marks
<b>Level 6</b>	A full and coherent answer showing good development and / or analysis.	<p>The main difference between Level 5 and Level 6 is coherence.</p> <p>Level 6 answers will be well-structured with good development.</p> <p>Quality – v – quantity: Level 6 responses do <b>not</b> have to be very long. A concise, well-argued response could be awarded Level 6.</p>	6 marks

**Students may include some of the following points:**(Luke 8:<sup>40-42, 49-56</sup>)

The account of the miracle begins with Jairus falling before Jesus, so earthly authority (a ruler of the synagogue) falls at the feet of Jesus and recognises his authority / given Jairus’ position in the community, it must have taken courage for him to approach Jesus / so Christians can learn to have courage in the face of adversity / the messenger arrives, *en route*, to say that the child has died, to which Jesus merely says, *Do not fear, only believe, and she shall be well*, which shows that Jesus can allay fear in any situation, even death / so the emphasis is on faith – faith in Jesus is the solution to any problem / some might mention the presence of Peter, James and John as an inner core of the disciples / Jesus’ certainty that the child was merely sleeping might be taken as an indication of knowledge given to him by God / the reaction of mockery strengthens the feeling of power that Jesus now produces / the simplicity of the action and words also shows Jesus’ power / the instruction to the parents to tell nobody what had happened makes Christians aware of the theme of the messianic secret.

N.B. No credit should be given for reference to the intervening story of the woman with the haemorrhage, unless students refer, for example, to Jesus’ power in performing two miracles in close proximity.

**[6 marks] AO1**

- (d) 'The healing of Jairus' daughter is not the most important healing miracle in Luke's Gospel.'

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

**Target: Evaluation of the importance of the healing of Jairus' daughter by comparison with other miracles of Jesus**

Levels	Criteria	Quality of Written Communication & Guidance	Marks
<b>0</b>	Unsupported opinion or no relevant evaluation.	The student's presentation, spelling, punctuation and grammar seriously obstruct understanding.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	The student presents some relevant information in a simple form. The text produced is usually legible.	1 mark
<b>Level 2</b>	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
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons, with slight development of one. <b>N.B. Students who make no religious comment should not achieve more than Level 3.</b>	<b>Levels 3 and 4 QWC</b> 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
<b>Level 4</b>	Opinion supported by two developed reasons with reference to religion.	<b>Level 4 Guidance</b> 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
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	<b>Levels 5 and 6 QWC</b> 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. <b>Level 5 Guidance</b> 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
<b>Level 6</b>	A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively.	<b>Level 6 Guidance</b> 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**

Students might argue, for example, that the raising of the widow of Nain's son is a more important miracle because the widow was on her way to the funeral, so there is no doubt about the son's death / whereas in the raising of Jairus' daughter some suggest that the daughter was not dead, but really was 'asleep' or in a coma / some might argue that the healing of the paralytic man is more important because of Jesus' claim to be able to forgive sins / as with Jesus' parables, the importance of any healing miracle perhaps rests with its importance to whoever reads about the miracle / for example those with chronic illnesses might find most comfort and reassurance in Jesus' unintended healing of the woman with the haemorrhage, etc.

**Other views**

There are several layers of importance for this miracle / it is one of two miracles involving women / and the two stories are linked / Jairus was an 'insider'; the woman was an 'outsider' / so they show Jesus' attitude to women – all people in society are important to Jesus / and they also show that Jesus overcomes both disease and death / the girl was said to be unequivocally dead / this story closely mirrors one that appears in 2 Kings 4, where the prophet Elisha is visited by a woman who pleads for him to work a miracle by raising her dead son / Elisha (like Elijah) stretches himself ritually over the body to raise the child / whereas Jesus raises her merely by taking her by the hand and saying / *Little girl, get up* / the words of Jesus are recorded in the original Aramaic: *talitha, cumi*, which suggests that the words were remembered because of Jesus' astounding miracle / students might compare the characteristics of this miracle with others, such as the healing of the paralysed man, the raising of the widow of Nain's son, and healing of the woman with the haemorrhage, to suggest the superior importance (or otherwise) of this miracle, etc.

**[6 marks] AO2****B6 Spelling, punctuation and grammar**

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

<b>High performance</b>	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)
<b>Intermediate performance</b>	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)
<b>Threshold performance</b>	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)
<b>Below Threshold</b>	Response does not meet the threshold performance. For example, errors in spelling, punctuation and grammar severely hinder meaning or nothing is written.	(0 marks)