



**ADVANCED SUBSIDIARY (AS)  
General Certificate of Education  
2017**

---

## **Religious Studies**

**Assessment Unit AS 1**

*assessing*

**An Introduction to the Gospel of Luke**

**[AR111]**

**THURSDAY 18 MAY, MORNING**

---

**MARK  
SCHEME**

## Part 1: Levels of Response

The specification requires that candidates demonstrate the following assessment objectives in the context of the learning outcomes and skills set out in the specification.

- Select and demonstrate clearly relevant knowledge and understanding through the use of evidence, examples and correct language and terminology appropriate to the course of study.
- Critically evaluate and justify a point of view through the use of evidence and reasoned argument.

Each of the two assessment objectives has been categorised into five levels of performance relating to the respective abilities of the candidates. Having identified, for each assessment objective listed opposite, the band in which the candidate has performed, the examiner should then decide on the appropriate mark within the range for the band.

## **(AO1) Knowledge and Understanding**

### **Band 5 ([29]–[35])**

- a full response to the task.
- demonstrates a high level of accurate knowledge and comprehensive understanding
- uses a very good range of relevant evidence and examples
- a mature style of writing demonstrating a clear and coherent structure
- almost totally faultless use of spelling, punctuation and grammar
- makes use of a wide range of technical language and terminology.

### **Band 4 ([22]–[28])**

- a reasonably full response to the task
- demonstrates a very good level of accurate knowledge and understanding
- uses a good range of relevant evidence and examples
- a reasonably mature style of writing demonstrating a clear and coherent structure
- mainly accurate use of spelling, punctuation and grammar
- makes use of a wide range of technical language and terminology.

### **Band 3 ([15]–[21])**

- a good response to the task.
- demonstrates a good level of accurate knowledge and understanding
- uses a range of relevant evidence and examples
- an appropriate and reasonably coherent style of writing
- reasonably accurate use of spelling, punctuation and grammar
- makes use of a range of technical language and terminology.

### **Band 2 ([8]–[14])**

- a limited response to the task
- demonstrates little accurate knowledge and understanding
- uses a limited range of evidence and examples
- style of writing is just appropriate to the task and may lack coherence in places
- limited command of spelling, punctuation and grammar
- evidence of some technical language and terminology.

### **Band 1 ([0]–[7])**

- a very basic response to the task
- demonstrates minimal knowledge and understanding
- very little use of evidence or examples
- style of writing is such that there is very little coherence or structure
- very poor grasp of spelling, punctuation and grammar
- little or no use of technical language and terminology.

## **(AO2) Critical Line of Argument**

### **Band 5 ([13]–[15])**

- a full and coherent response.
- demonstrating a very good attempt at critical analysis.
- very good reference to other points of view.
- highly accurate and fluent.
- very good evidence of sustained and informed argument which is set, where necessary, in the context of other aspects of human experience.
- almost totally faultless use of spelling, punctuation and grammar.
- makes use of a very wide range of technical language and terminology.

### **Band 4 ([10]–[12])**

- a reasonably full response.
- demonstrating a good attempt at critical analysis.
- good reference to other points of view.
- accurate and fluent.
- good evidence of sustained and reasoned argument which is set, where necessary, in the context of other aspects of human experience.
- mainly accurate use of spelling, punctuation and grammar.
- makes use of a wide range of technical language and terminology.

### **Band 3 ([7]–[9])**

- a reasonable response.
- demonstrating some attempt at critical analysis.
- some reference to other points of view.
- reasonably accurate and fluent.
- some evidence of sustained argument, which is set, where necessary, in the context of other aspects of human experience.
- reasonably accurate use of spelling, punctuation and grammar.
- makes use of a range of technical language and terminology.

### **Band 2 ([4]–[6])**

- a limited response.
- demonstrating a modest attempt at critical analysis, although references to other points of view are limited.
- some inaccuracy in places.
- a limited argument which struggles to relate, where necessary, to other aspects of human experience.
- limited command of spelling, punctuation and grammar.
- evidence of some technical language and terminology.

### **Band 1 ([0]–[3])**

- a simplistic response.
- demonstrating little attempt at critical analysis.
- practically no reference to other points of view.
- minimal argument which fails to relate, where necessary, to other aspects of human experience.
- very poor grasp of spelling, punctuation and grammar.
- little or no use of technical language and terminology.

## **Quality of Written Communication**

All questions require candidates to answer in continuous prose in English. Quality of written communication is incorporated within the assessment objectives and reflected in the above assessment bands. Assistant examiners are instructed to take this criterion into account when allocating marks to candidates' responses.

## **Part 2: Contextual Reference Points**

The generic level of response mark scheme set out above is elucidated in this part of the mark scheme through the provision of contextual reference points in terms of the content appropriate to the particular question under consideration.

## Section A

Answer **one** question.

AVAILABLE  
MARKS

1 (a) Knowledge and understanding could include, e.g.:

- Commentary on the characteristics of universalism and women found in Luke's Gospel with relevant examples from the text which could include:
- **Universality** – Luke traces Jesus' descent from Adam rather than Abraham as in Matthew's Gospel (3:23-38), The parable of the Great Feast (14:15-24), Evidence of Luke's portrayal of Jesus as a Saviour of all mankind and his inclusion of groups who were outcasts, e.g. Samaritans, the sick, lepers
- Luke's interest in the Gentiles, Luke was a Gentile writing for Gentiles, praised the faith of the Roman Centurion (7:8), giving Hebrew words their Greek equivalent
- Jesus has a special respect for the marginalised such as Tax Collectors, e.g. Zacchaeus (19:1-10), the poor, e.g. unlike Matthew, Luke does not spiritualise the Beatitudes "Blessed are the poor..."
- Jesus took the route to Jerusalem via Samaria, the Good Samaritan (10:25-37), healing of the Ten Lepers (17:11-19)
- **Women** – Luke gives an important **role** to women in his Gospel, e.g. Mary, Elizabeth and Anna in the Infancy Narrative: Mary says "Yes" to God's request. Anna witnesses the Messiah in the Temple. Luke's male/female pairings – Mary/Zechariah, Anna/Simeon and in the Passion Narrative: the women who wept over him on the way to Calvary (23:44-45), women were the first to proclaim the resurrection
- Discussion of the ways in which Luke portrays women in his Gospel, e.g. Contextual references from Luke's Gospel showing the equal treatment of women in Luke, e.g. Martha and Mary (10:38-42), the woman with the haemorrhage (8:49-56)
- Reference to Special "L" material showing Luke's positive picture of women, e.g. the daughters of Jerusalem and their financial contribution to Jesus' mission (8:1-3)
- Consideration of how Luke's background may have influenced his portrait of women in his Gospel, e.g. coming from a cosmopolitan Greek background
- Any other relevant reference to the themes of universalism and women in Luke's Gospel. [35]

(b) An exploration of the claim could include, e.g.:

- Agreement that some of the evidence for authorship can be discovered through examination of the internal sources
- Discussion of the content of the internal sources and how they may support the claim, e.g. the “We” passages in Acts of the Apostles which suggest the author of the third Gospel was a companion of Paul
- Consideration of the views of Bultmann and Vielhauer that the author of the third Gospel was not a companion of Paul, the views of Ernst Haenchen
- Colossians 4:14 – Luke’s identification as a doctor
- Colossians 4:10-14 – Paul’s description of Luke as not ‘having come over from the circumised’, implying that Luke was a Gentile author, also shown by his excellent Greek in the Prologue and his interest in Gentiles
- Reference to Luke’s Prologue, dedication to Theophilus
- Possible counter claim, it is not only in the external sources we find out who the author of the third Gospel is, e.g. The Muratorian Canon – doctor, companion of Paul, not an eyewitness
- Anti-Marcionite Prologue – Luke a Syrian of Antioch, physician, follower of the Apostles and Paul
- The views of Church Fathers, Irenaeus, Origin, Jerome. [15]

AVAILABLE  
MARKS

50

## 2 (a) Knowledge and understanding could include, e.g.:

- Explanation of the narrative of the Roman Centurions Servant found in Luke 7:1-10
- Commentary on the significance and theological intent of the passage
- Discussion of details including: respect for his servant, Jewish elders going to ask for healing so Jesus did not come into contact with a Gentile, the issue of authority, the nature of the request and issue of the right to command, faith
- Exploration of the importance of the teaching contained in the healing such as Jesus' concern for non-Jews, the faith of the Centurion who received the highest of praise from Jesus, the servant healed from a distance
- Exploration of the main character in the miracle – The Centurion, respected and admired Judaism so as to build a synagogue, admirable as he showed concern for his servant, recognition of Jesus' identity and faith in his ability to heal
- Reflection on how this miracle may have offended Jewish listeners though the use of the phrase "Never in Israel have I found such faith"
- Consideration of the significance of the themes found in this miracle such as the importance of faith to healing, possible Gentile bias by Luke who was a Gentile himself, apologetic over tones to the Romans
- Discussion of the significance of the miracles in Luke's Gospel as teaching about the nature of the Kingdom of God, universal healing, to provoke and challenge the listener, to display the power of Jesus and elucidate his identity as the Son of God. [35]

## (b) An exploration of the claim could include, e.g.:

- Agreement that miracles are parables in action, parables are the words and miracles are putting those words into action, miracles and parables are linked to the central messages of Jesus, e.g. Kingdom of God, Love of neighbour
- Discussion of the purpose of miracles, e.g. to teach about the Kingdom of God, to reach out to those who are on the margins of society, to show mercy and forgiveness, to show faith, to illustrate the power, authority and identity of Jesus
- Consideration of miracles as an illustration of the mercy and love of God in action
- Exploration of the purpose of parables and how this overlaps with the purpose of miracles, e.g. The parables of Mercy and their main message to show Jesus' mercy and compassion coincides with the purpose of miracles showing concern and mercy to those who are most in need
- Consideration of relevant examples from Luke's Gospel, e.g. Jesus teaches about forgiveness of sins and this is put into action in the healing of the paralysed man "My Son, your sins are forgiven"
- Consideration of C.L. Blomberg's view of the miracles as parables or other relevant scholarly opinion
- Possible counter argument that miracles and parables are distinct from each other, miracles are healing actions and parables are teaching accounts. [15]

Section A

AVAILABLE  
MARKS

50

50

## Section B

Answer **one** question.

AVAILABLE  
MARKS

3 (a) Knowledge and understanding could include, e.g.:

- Discussion of the accounts of the preparations for the Last Supper and the Last Supper meal – Luke 22:7-23
- Commentary on the teaching contained in the account and its theological significance
- Discussion of the details, e.g. the instructions to the disciples, the man carrying the water jar and its significance, words used, cup-bread-cup, new covenant, prediction of betrayal, table fellowship
- Consideration of the themes of foreknowledge, suffering, betrayal. Kingdom of God, fulfilment and obedience found within these accounts
- Reflection on significance of the words spoken over the bread and wine at the Last Supper
- Consideration of the issue of atonement
- Exploration of the significance of Luke's unique details such as cup-bread-cup and how this reflects a comparison with the Jewish Passover meal
- Consideration of some of the historical/traditional details such as the festival of unleavened bread/Passover being combined and Luke's possible inaccuracy of the lambs being slaughtered on this day when in fact it may have been the day before, eating the Passover within the city walls of Jerusalem, possible upper room tradition, sacrificial lamb and reparation of sins
- Possible discussion of the Eucharist/Communion tradition among various Christian Churches. [35]

(b) An exploration of the claim in relation to other aspects of human experience could include, e.g.:

- An open ended response citing relevant contemporary and/or historical examples
- Possible agreement that human suffering is necessary and important to remind us of our humanity and sinfulness, personal suffering as part of the human condition, physical, emotional, metaphysical
- Discussion of the problem of suffering and how it is a challenge to faith to many but has rewards, e.g. looking after a disabled child, an elderly or sick relative
- Consideration of the importance of suffering in imitation of Christ and the comfort of knowing Jesus experienced both mental and physical anguish in common with humanity
- Possible discussion of the issues of palliative care, terminal illness, bereavement, Euthanasia
- Consideration of the views of Augustine and Irenaeus (possible reference to their respective theodicies)
- Exploration of external conditions to suffering, e.g. natural suffering i.e. earthquakes, flooding, traditionally called acts of God
- Possible challenge to the claim, that suffering is unnecessary and cruel and may even push people to question their faith. [15]

50

## 4 (a) Knowledge and understanding could include, e.g.:

- Explanation of the parable of the Rich Man and Lazarus – Luke 16; 19-31
- Reflection on the theological significance of the teaching found in the parable
- Discussion of the details found in the text such as the plight of Lazarus, the actions of the rich man, Abraham's discussion, the rich man's request and Abraham's reply
- Discussion of the main characters in the parable and the significance of their actions, e.g. the rich man's treatment of Lazarus and how his inaction rather than ill treatment led to his judgement
- Consideration of Luke's theme of reversal, evident in this parable
- Commentary on the teaching contained in the parable with particular reference to wealth and social status i.e. overlooking the predicament of the deprived
- Exploration of the roles of the central characters in the parable
- Consideration of Jesus' teaching on wealth and the contrast of this teaching with Jewish belief, e.g. wealth was seen as a reward in Jewish society
- Exploration of Luke's own background and how it may have influenced his representation of affluence and poverty. [35]

## (b) An exploration of the view in relation to other aspects of human experience could include, e.g.:

- An open ended response citing relevant contemporary and/or historical examples
- Reflection on the view that for religious believers it is unacceptable to amass wealth just to get richer i.e. the sin of greed
- Discussion of the fact that amassing excessive wealth is one of the new deadly sins in the Roman Catholic Church
- Consideration of the views of Thomas Aquinas and Martin Luther on the sin of greed
- Exploration of the rise of capitalism in contrast with teachings on social justice
- The view that the highest social and financial rights are to be found in capitalist societies
- Consideration of the view that wealth can get in the way of religious belief and practice as it can offer temptation to sin
- Discussion of the views of liberation theology
- Exploration of other religious faiths view of the accumulation of wealth, e.g. while Islam teaches that there is nothing wrong with the lawful possession and use of material wealth, Muslims do oppose its excessive accumulation or abuse
- Challenges to the stated view that it is not the issue of wealth but what people do with it that is important
- Possible discussion of Christian philanthropy, e.g. Chuck Feeney
- Exploration of the views of the Prosperity Gospel. [15]

**Section B****Total**AVAILABLE  
MARKS

50

50

100