



Rewarding Learning

ADVANCED
General Certificate of Education
2017

Religious Studies

Assessment Unit A2 1

assessing

The Theology of the Gospel of Luke

[AR211]

MONDAY 19 JUNE, AFTERNOON

MARK
SCHEME

GCE Religious Studies

A2 Mark Scheme (A2 1 – A2 8)

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.

In addition, for synoptic assessment, A Level candidates should demonstrate knowledge and understanding of the connections between different elements of their course of study.

- Critically evaluate and justify a point of view through the use of evidence and reasoned argument.

In addition, for synoptic assessment, A Level candidates should relate elements of their course of study to their broader context and to aspects of human experience.

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.

A2 BANDS**AO1 (30 marks)**

<p>Band 5</p> <ul style="list-style-type: none"> • A full and highly informed response to the task. • Demonstrates comprehensive understanding and accurate knowledge. • A very high degree of relevant evidence and examples. • A very sophisticated style of writing set within a clear and coherent structure. • An extensive range of technical language and terminology. • An almost totally faultless use of spelling, punctuation and grammar. 	25–30
<p>Band 4</p> <ul style="list-style-type: none"> • A reasonable and well informed response to the task. • Demonstrates a high degree of understanding and almost totally accurate knowledge. • A very good range of relevant evidence and examples. • A mature style of writing set within a mainly clear and coherent structure. • A wide range of technical language and terminology. • A mainly accurate use of spelling, punctuation and grammar. 	19–24
<p>Band 3</p> <ul style="list-style-type: none"> • A good response to the task. • Demonstrates a reasonable degree of understanding and mainly accurate knowledge. • A good range of relevant evidence and examples. • A reasonably mature style of writing with some coherent structure evident. • A good range of technical language and terminology. • Reasonably accurate use of spelling, punctuation and grammar. 	13–18
<p>Band 2</p> <ul style="list-style-type: none"> • A limited response to the task. • Demonstrates some knowledge and understanding. • A basic range of evidence and/or examples. • Style of writing is just appropriate. • Structure is disorganised in places. • Limited range of technical language and terminology. • Limited command of spelling, punctuation and grammar. 	7–12
<p>Band 1</p> <ul style="list-style-type: none"> • A very basic response to the task. • Demonstrates minimal knowledge and understanding. • Little, if any, use of evidence and/or examples. • Inappropriate style of writing within a poor structure. • A very basic range of technical language and terminology. • Very poor use of spelling, punctuation and grammar. 	0–6

AO2 (20 marks)

<p>Band 5</p> <ul style="list-style-type: none"> • A comprehensive and coherent response demonstrating an excellent attempt at critical analysis, supported by a high awareness of scholarly views. • Very good personal insight and independent thought expressed through a highly developed argument which is set, where necessary, in the context of wider aspects of human experience. • An extensive range of technical language and terminology. • An almost totally faultless use of spelling, punctuation and grammar. 	17–20
<p>Band 4</p> <ul style="list-style-type: none"> • A very good response demonstrating a very good attempt at critical analysis, supported by a good awareness of scholarly views. • Good personal insight and independent thought expressed through a developed argument which is set, where necessary, in the context of wider aspects of human experience. • A wide range of technical language and terminology. • A mainly accurate use of spelling, punctuation and grammar. 	13–16
<p>Band 3</p> <ul style="list-style-type: none"> • A reasonable response demonstrating a good attempt at critical analysis, supported by an awareness of the views of some scholars. • Some personal insight and independent thought expressed through reasonable argument which is set, where necessary, in the context of wider aspects of human experience. • A good range of technical language and terminology. • Reasonably accurate use of spelling, punctuation and grammar. 	9–12
<p>Band 2</p> <ul style="list-style-type: none"> • A limited response demonstrating a modest attempt at critical analysis, with limited awareness of scholarly views. • Limited personal insight and independent thought expressed through some argument. • A good range of technical language and terminology. • Reasonably accurate use of spelling, punctuation and grammar. 	5–8
<p>Band 1</p> <ul style="list-style-type: none"> • A very basic response demonstrating little attempt at critical analysis, with minimal awareness of scholarly views. • Poor personal insight and/or independent thought. • Shallow argument. • Limited range of technical language and terminology. • Limited command of spelling, punctuation and grammar. 	0–4

Section A

AVAILABLE
MARKS

- 1 (a) In discussing the contribution of Redaction Criticism for an understanding of Luke's Gospel, candidates may wish to include some of the following, e.g.:

Redaction Criticism

- A definition of Redaction Criticism i.e. the study of what an author does to the sources on which his work is based
- Reference to particular scholars in relation to Redaction Criticism in Luke, e.g. Hans Conzelmann, Joel Green, Howard Marshall, C M Tuckett, D Harrington
- Discussion of Hans Conzelmann in relation to how Luke altered/redacted material to suit his role as a theologian of salvation history
- Identification of the three-stage salvation history in Luke's Gospel as a reaction to the delayed parousia i.e. the period of Israel including John the Baptist (16v16), the period of Jesus' ministry ending with the ascension, the period of the church in the world
- Other examples of how Luke has redacted material from Mark's Gospel i.e. improving grammar, e.g. Mark uses a slang word for the paralysed man's bed – '*krabattos*' but Luke uses '*klinidion*' (5v18), omitting Aramaic words, e.g. Golgotha, more positive and respectful presentation of the disciples, e.g. Luke omits Mark's criticism of the slow minds and dull understanding of the disciples when they do not understand the parable of the sower
- Conzelmann's identification of the theological geography in Luke's Gospel, e.g. the ministry of John the Baptist in Jordan – the sphere of the old era
- Conzelmann's identification of the mountain as the place of prayer (9v28) not of temptation nor of preaching – hence Luke omits reference to a high mountain in the temptation of Jesus (4v5) and he has the Sermon on the Plain (6v17)

[30]

(b) A critical evaluation of the claim may include the following, e.g.:

- Reference to the contribution of individual types of criticism to an understanding of Luke
- Source Criticism has transformed our understanding of Luke's use of sources which in turn sheds light on Luke as a reliable historian who was faithful to the sources available to him
- Source L has transformed our understanding of Luke as it reveals his special interests and highlights key themes such as universalism, discipleship, the Holy Spirit
- Biblical Criticism draws attention to Luke's role as a theologian as he redacts material to suit his particular theological interest
- Form Criticism has transformed our understanding of the oral period and the role of the Early Church in shaping the message of the Gospel to suit its *sitz im leben*
- Narrative Criticism has transformed our understanding of Luke as it encourages us to read the Gospel as a whole – to become the implied reader
- Some aspects of Biblical Criticism are too speculative and so could undermine the reliability of Luke's Gospel and cause us to doubt the message
- Redaction criticism's view that Luke adapted his sources might cause some to question his reliability as a historian
- The many types of Biblical Criticism could be confusing and could draw us away from an understanding of the Gospel
- The message of Luke can be understood by the careful reader without reference to Biblical Criticism
- Some readers may prefer to focus on the divine inspiration of the Gospel of Luke and trust the Holy Spirit to give them an understanding of the message

[20]

AVAILABLE
MARKS

50

2 (a) In analysing and considering how Luke portrays Jesus as compassionate in his ministry, candidates may wish to include some of the following, e.g.:

- Analysis of passages showing Jesus' compassion in his ministry
- Jesus' compassionate response in healing miracles, e.g. Simon's mother in law 4v38-39, the man with leprosy 5v12-13, the paralysed man 5v17-26, the Centurion's servant 7v1-10, the ten lepers 17v11-19, the blind beggar 18v35-43, the crippled woman on the Sabbath 13v10-17, the man with dropsy on the Sabbath 14v1-6
- Jesus' compassion in resuscitation/resurrection type miracles, e.g. the widow of Nain's son 7v11-17, Jairus' daughter 8v40-53
- Jesus' compassion in his dealings with individuals, e.g. the sinful woman 7v36-50, the repentant criminal on the cross 23v39-43, Zacchaeus the tax collector 19v1-10
- Jesus' teaching about compassion in parables of God's mercy – the Parables of the Lost 15v1-32, the Rich Man and Lazarus 16v19-31, the Pharisee and the Tax Collector 18v9-14
- Other teaching about compassion, e.g. love for enemies 6v27-36
- Analysis of passages which suggest lack of compassion towards
 - the Pharisees and Sadducees 11v37-53
 - the rich and well fed 6v24-26
- Lukan references are not exhaustive [30]

(b) A critical assessment of the view may include the following, e.g.:

- The boy Jesus in the Temple 2v41-52 – in control among the religious teachers
- The temptation 4v1-13 – in control regarding Satan
- In control, amongst the people of Nazareth 4v28-29
- In the Beelzebul controversy 11v14-20
- His claims to be Lord of the Sabbath 6v1-5
- In control of nature, e.g. calming the storm 8v22-25
- References to situations when Jesus does not appear to be in control, e.g.
 - The inability of his disciples to heal the boy with the evil spirit and Jesus' apparent frustration 9v37-45
 - At his arrest, trials and crucifixion chapters 22-24
 - The opinion of the crowd 23v35, of the soldiers 23v36, of the criminal 23v39
- Jesus subject to the will of the Father 23v42
- The events of his life as the fulfilment of prophecy 24v25-27 [20]

AVAILABLE
MARKS

50

3 (a) In discussing the significance of the title 'Son of God' as understood in Luke's Gospel, candidates may wish to include some of the following, e.g.:

- Identification and discussion of specific Lukan passages where Jesus is described as Son of God
- The annunciation (1v29-33) – it is used as a Messianic title in v32 – Mary's child would be Son of the Most High God and king as his ancestor David was. This links to the Jewish expectation that the Messianic Son of God would come from David's line
- Jesus' baptism (3v21-22) – the heavenly voice identifies Jesus as His Son and is pleased with Him. Jesus is also anointed with the Holy Spirit at this point in preparation for ministry
- The temptation (4v1-13) – the Devil challenges Jesus' divinity on two occasions and suggests the misuse of divine power
- Recognition by demons (4v38-41,8v28) – like Satan, they are aware of who Jesus is and He silences them
- The Transfiguration (9v28-36) – heavenly voice identifies Jesus as His Son to the disciples and tells them to listen to Him
- Jesus' indirect references to himself as the Son, e.g. as a boy in the Temple (2v49) – shows awareness of his special relationship with God; in prayer (10v21-22); in the Parable of the Tenants in the Vineyard Jesus identifies himself as the Son and because of this he would have the full authority of the Father (20v9-18); at the Last Supper (22v29) – just as Jesus had received a kingdom from His Father, so He passed it on to His disciples; the obedient Son praying on the Mount of Olives (22v42) – He is fully accepting of His Father's will, on the cross (23v46) – He commits His spirit to His Father's care
- OT background to the title, e.g. all men as sons of God because he made us (cf 3v38), because we are the objects of his care. In Luke's Gospel, the disciples are sons of God (cf 6v36)
- Reference to scholarly views on passages identified
- Lukan references are not exhaustive [30]

(b) A critical assessment of the claim may include the following, e.g.:

- Such belief has been central to Christian teaching since NT times
- Emphasis on Jesus' Divinity stresses His unique role in bringing salvation – this contrasts with the view of some that there are many ways to God
- The problem of the 'oneness of God' in relation to Jesus as God's Son – this is confusing and contradictory
- Controversies throughout history regarding Jesus' relationship to God, e.g. Arianism
- Belief in Jesus' Divinity is less important than following His teaching
- It is arrogant to believe in Jesus' Divinity considering the views of other world faiths such as Islam and Judaism which regard Jesus as a prophet
- Other faiths place emphasis on other great figures, e.g. Muhammad, Abraham, Buddha
- If Jesus is not the divine Son of God, then other central doctrines are without foundation, e.g. Jesus' death as a sacrifice for sin
- Other world faiths are equally dogmatic in their beliefs so teaching on Jesus' Divinity should not be watered down
- Increase in secularism and lack of faith or interest in Jesus
- Rejection of the miraculous events associated with Jesus' Divinity
- Reference to Christian Apologists such as CS Lewis, Alister McGrath, Charles DeCelles who defend the Divinity of Jesus [20]

4 (a) In explaining Jesus' teaching on the Kingdom of God in selected parables, candidates may wish to include some of the following, e.g.:

- A definition of the term Kingdom of God, e.g. the sovereignty and rule of God in people's lives
- Identification and explanation of specific parables which illustrate aspects of Jesus' teaching about the Kingdom
- The universal nature of the Kingdom illustrated in the parable of the great banquet 14v15-24, the parables of the mustard seed and the yeast 13v18-21
- The necessity for humility in the Kingdom illustrated in the parable of conduct of the invited guests and hosts 14:7-14
- The danger of exclusion from the Kingdom as illustrated in the parables of the narrow door 13v22-30 and the tenants in the vineyard 20v9-18
- The growth of the Kingdom illustrated in the parable of the sower 8v15 and in the parables of the mustard seed and the yeast 13v18-21
- The need for faithfulness in the Kingdom illustrated within the parable of the gold coins 19v11-17
- God's activity in seeking to bring men into the Kingdom illustrated in the parables of the lost 15 v1-32
- Parables also illustrate the replacement of the old order with the new, e.g. the new patch and the new wineskins 5v36-39
- Old Testament background to the term
- Lukan examples are not exhaustive [30]

(b) A critical evaluation of the view may include the following, e.g.:

- Jesus told parables about things which people of His day could relate to, e.g. sowing seed, the road from Jerusalem to Jericho, shepherds and sheep
- These illustrations often have little relevance to the reader today
- This makes it more difficult to understand some parables without detailed background knowledge
- If background explanation is necessary, the parables lose their ability to have an immediate impact on the reader
- If the words of Jesus are so important then it is essential to make them understandable to the modern reader
- Updating the parables could change the original message so the truth could be lost
- This could be regarded as tampering with inspired Scripture
- It is arrogant of the 21st century reader to assume the right to update/revise ancient texts
- It is not too difficult to become aware of the original background to the parables – use of Bible commentaries or the internet makes this straightforward
- How the message of the parables remains constant, whatever the age [20]

Section A

AVAILABLE
MARKS

50

100

GCE Religious Studies

A2 Mark Scheme (A2 1 – A2 8)

Synoptic Assessment

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. In addition, for synoptic assessment, A Level candidates should demonstrate knowledge and understanding of the connections between different elements of their course of study.
- Critically evaluate and justify a point of view through the use of evidence and reasoned argument. In addition, for synoptic assessment, A Level candidates should relate elements of their course of study to their broader context and to aspects of human experience.

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.

It is important that in the marking of the synoptic assessment unit, assistant examiners take account of the candidate's abilities in drawing together strands of knowledge and understanding from at least two different content areas.

Using the chosen theme, candidates will be expected to explore connections between elements of the selected areas of study. They should make appropriate use of the content as set out in the subject content for each module.

The five strands of knowledge and understanding act as a common and unifying structure for the specification. These are:

- the key concepts within the chosen areas of study, (e.g. religious beliefs, teachings, doctrines, principles, ideas and theories) and how these are expressed in texts, writings and/or practices
- the contribution of significant people, tradition or movements to the areas studied
- religious language and terminology
- major issues and questions arising from the chosen areas of study
- the relationship between the chosen areas of study and other specified aspects of human experience

In particular candidates should demonstrate the ability to relate such connections to other aspects of human experience.

A2 BANDS**AO1 (30 marks)**

<p>Band 5</p> <ul style="list-style-type: none"> • A full and comprehensive understanding of the connections between the selected areas of study in relation to the theme. • Well integrated response. • Clear and critical analysis. • Highly accurate use of evidence and examples. • Sophisticated style of writing. Very well structured and coherent throughout. 	25–30
<p>Band 4</p> <ul style="list-style-type: none"> • A high degree of understanding of the connections between the selected areas of study in relation to the theme. • A well integrated response. • Some very good critical analysis. • Mainly accurate use of evidence and examples. • Mature style of writing. • Well structured and coherent throughout. 	19–24
<p>Band 3</p> <ul style="list-style-type: none"> • A good understanding of the connections between the selected areas of study in relation to the theme. • For the most part an integrated response. • Reasonable degree of critical analysis. • A good degree of accurate evidence and examples. • Reasonably mature style of writing. • Some evidence of good structure and coherence. 	13–18
<p>Band 2</p> <ul style="list-style-type: none"> • A limited understanding of the connections between the selected areas of study in relation to the theme. • Mere juxtaposition of the two areas of study, perhaps emphasising one content area at the expense of another. • A limited attempt at critical analysis. • Insufficient use of accurate evidence and examples. • Immature style of writing. • Lacking in structure and coherence. 	7–12
<p>Band 1</p> <ul style="list-style-type: none"> • A basic understanding of the connections between the selected areas of study in relation to the theme. • Demonstrating only partially accurate knowledge of the different content areas studied. • Little attempt, if any, at critical analysis. • Inappropriate style of writing with a very basic structure. 	0–6

AO2 (20 marks)

<p>Band 5</p> <ul style="list-style-type: none"> • A comprehensive analysis of the statement in relation to connections made between the areas of study and other aspects of human experience. • Very effective comparison and evaluation of scholarly viewpoints. • Mature personal insight and independent thought. • A very well sustained and critical argument, expressed accurately and fluently with considerable sophistication using a wide range of terminology. 	17–20
<p>Band 4</p> <ul style="list-style-type: none"> • A good analysis of the statement in relation to connections made between the areas of study and other aspects of human experience. • Very good comparison and evaluation of scholarly viewpoints. • Good personal insight and independent thought. • A well sustained and critical argument, expressed accurately, fluently and using a range of terminology. 	13–16
<p>Band 3</p> <ul style="list-style-type: none"> • A reasonable analysis of the statement in relation to connections made between the areas of study and other aspects of human experience. • Very good comparison and evaluation of scholarly viewpoints. • Some evidence of personal insight and independent thought. • A line of argument, expressed accurately and using some relevant terminology. 	9–12
<p>Band 2</p> <ul style="list-style-type: none"> • A limited analysis of the statement in relation to connections made between the areas of study and other aspects of human experience. • Some comparison and evaluation of scholarly viewpoints. • Limited personal insight and independent thought. • Little evidence of critical argument. • Inaccuracies evident. 	5–8
<p>Band 1</p> <ul style="list-style-type: none"> • A basic analysis of the statement in relation to connections made between the areas of study and other aspects of human experience. • Little, if any, comparison and evaluation of scholarly viewpoints. • Minimal personal insight and independent thought. • A basic attempt to follow a line of argument. • Imprecisely expressed. 	0–4

Section B

5 (a) In outlining and examining some questions arising in relation to the theme of sin, candidates should refer to at least two different areas of study and could consider some of the following, e.g.:

- The question of how sin is defined by individuals or movements
- The question about types of sin and degrees of seriousness
- The question about temptation to sin and how to avoid sin
- The question about consequences of sinning, e.g. exclusion, punishment
- The question about how and when repentance is possible
- The question about who can forgive sin and how often
- The question of how, in some ideologies, 'sin' is seen as alienation
- Reference to people and movements that highlight the questions identified
- Possible reference to ethical writers/traditions [30]

(b) A critical assessment of the view may include the following, e.g.:

- Consideration of the view in relation to other aspects of human experience
- Possible historical/contemporary aspects of human experience
- The defining of sins as mortal or venial
- Examples of sins which are readily forgiven and the means for this to happen, e.g. rite of reconciliation/confession
- Examples of more serious sins and possible consequences both in this life and the afterlife
- The relationship between repentance and forgiveness
- Human forgiveness versus divine forgiveness
- The continuing need for restitution and justice even where there is forgiveness
- Reference to the unforgiveable sin in the Gospels i.e. sin against the Holy Spirit
- In Islam, the sin of shirk i.e. idolatry – worshipping someone/something other than Allah
- The issue of not believing in the concept of sin
- The difficulty experienced by some religious believers regarding forgiveness, e.g. Julie Nicolson
- The example shown by Gordon Wilson, Bud Welch (U.S.A) [20]

Section B

Total

AVAILABLE
MARKS

50

50

150