

# Religious Studies

Advanced GCE

Unit **G584**: New Testament

## **Mark Scheme for June 2012**

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This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by examiners. It does not indicate the details of the discussions which took place at an examiners' meeting before marking commenced.

All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

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## Annotations

Annotation	Meaning
	Level one – to be used at the end of each part of the response in the margin.
	Level two – to be used at the end of each part of the response in the margin.
	Level three – to be used at the end of each part of the response in the margin.
	Level four – to be used at the end of each part of the response in the margin.
	Level five – to be used at the end of each part of the response in the margin.
	Highlighting a section of the response that is irrelevant to the awarding of the mark.
	Point has been seen and noted, e.g. where part of an answer is at the end of the script.

NOTE: AO1 level must be used at the end of each part of the response in the margin, with the AO2 level used immediately below.

### Subject-specific Marking Instructions

#### Handling of unexpected answers

If you are not sure how to apply the mark scheme to an answer, you should contact your Team Leader.

## A2 Preamble and Instructions to Examiners

The purpose of a marking scheme is to ‘... enable examiners to mark in a standardised manner’ [CoP 1999 25.xiv]. It must ‘allow credit to be allocated for what candidates know, understand and can do’ [xv] and be ‘clear and designed to be easily and consistently applied’ [x].

The **Religious Studies Subject Criteria** [1999] define ‘what candidates know, understand and can do’ in terms of two Assessment Objectives, weighted for the OCR Religious Studies specification as indicated:

All candidates must be required to meet the following assessment objectives.

At A level, candidates are required to demonstrate their knowledge and understanding, and their ability to sustain a critical line of argument in greater depth and over a wider range of content than at AS level.

Knowledge, understanding and skills are closely linked. Specifications should require that candidates demonstrate the following assessment objectives in the context of the content and skills prescribed.

**AO1:** 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.

**AO2:** Sustain a critical line of argument and justify a point of view.

The requirement to assess candidates’ quality of written communication will be met through both assessment objectives.

In order to ensure the marking scheme can be ‘easily and consistently applied’, and to ‘enable examiners to mark in a standardised manner’, it defines Levels of Response by which candidates’ answers are assessed. This ensures that comparable standards are applied across the various units as well as within the team of examiners marking a particular unit. Levels of Response are defined according to the two Assessment Objectives. In A2, candidates answer a single question but are reminded by a rubric of the need to address both Objectives in their answers. Progression from Advanced Subsidiary to A2 is provided, in part, by assessing their ability to construct a coherent essay, and this is an important part of the Key Skill of Communication which ‘must contribute to the assessment of Religious Studies at AS and A level’.

**Positive awarding:** it is a fundamental principle of OCR’s assessment in Religious Studies at Advanced Subsidiary/Advanced GCE that candidates are rewarded for what they ‘know, understand and can do’ and to this end examiners are required to assess every answer by the Levels according to the extent to which it addresses a reasonable interpretation of the question. In the marking scheme each question is provided with a brief outline of the likely content and/or lines of argument of a ‘standard’ answer, but this is by no means prescriptive or exhaustive. Examiners are required to have subject knowledge to a high level and the outlines do not attempt to duplicate this.

Examiners must **not** attempt to reward answers according to the extent to which they match the structure of the outline, or mention the points it contains. The specification is designed to allow teachers to approach the content of modules in a variety of ways from any of a number of perspectives, and candidates’ answers must be assessed in the light of this flexibility of approach. It is quite possible for an excellent and valid answer to contain knowledge and arguments which do not appear in the outline; each answer must be assessed on its own merits according to the Levels of Response.

**Key Skill of Communication:** this is assessed at both Advanced Subsidiary and A2 as an integral part of the marking scheme. The principle of positive awarding applies here as well: candidates should be rewarded for good written communication, but marks may not be deducted for inadequate written communication; the quality of communication is integral to the quality of the answer in making its meaning clear. The Key Skill requirements in Communication at Level 3 include the following evidence requirements for documents about complex subjects, which can act as a basis for assessing the Communications skills in an examination answer:

- Select and use a form and style of writing that is appropriate to your purpose and complex subject matter.
- Organise relevant information clearly and coherently, using specialist vocabulary when appropriate.
- Ensure your text is legible and your spelling, grammar and punctuation are accurate, so your meaning is clear.

\* Synoptic skills and the ability to make connections: these are now assessed at A2 as specification, due to the removal of the Connections papers.

**Levels of Response:** the descriptions are cumulative, ie a description at one level builds on or improves the descriptions at lower levels. Not all the qualities listed in a level must be demonstrated in an answer for it to fall in that level (some of the qualities are alternatives and therefore mutually exclusive). There is no expectation that an answer will receive marks in the same level for the two AOs.

Question	Answer	Mark	Guidance
1	<p><b>AO1</b> Candidates should demonstrate understanding of the content of these parables and the different views as to their meaning and distinctive presentation in Luke's gospel.</p> <p>Answers might explain how the parables in Luke's gospel demonstrate Jesus' concerns about forgiveness; the lost and sinners, inclusion/exclusion, wealth and responsibility. The emphasis is on non-Jews, outcasts and the marginalised. The focus is on an inclusive theology.</p> <p>Candidates are likely to explain some details about the authorship of Luke (and Acts) and the intended audience of the gospel, as well as some of the scholarly debate surrounding the issue of redaction.</p> <p><b>AO2</b> Some candidates may argue that it is difficult to know how much of the parables are original teachings and how much might be the work of the gospel writer.</p> <p>Some candidates might agree that these parables do demonstrate the concerns of the gospel writer and they are only found in Luke. However, it might be argued that this does not mean that they are not also authentic teachings of Jesus.</p> <p>Candidates might discuss the implications of the widely accepted view that Luke was writing a theological account of Jesus' life for a gentile audience. The parables in Luke emphasise the universal scope of salvation. There is distinct hostility to the Pharisees eg in the Prodigal Son and to the rich eg in The Rich Man and Lazarus.</p> <p>However, in all the gospels and throughout his ministry, Jesus shows compassion for the marginalised, the lost and sinners. Candidates might point to evidence of miracles and other teachings which demonstrate that salvation is available to all. Also, the eventual inclusion of the gentiles in the Kingdom was a Messianic expectation.</p>	35	The parables in Luke 15-16: the Lost Sheep; The Lost Coin, The Prodigal and his Brother, The Dishonest Manager, The Rich Man and Lazarus.

Question	Answer	Mark	Guidance
2	<p><b>AO1</b> Candidates might use the Sermon on the Mount and/or the teachings in Mark 7 on Traditions of the Elders, Corban etc and in Mark 10 on divorce.</p> <p>Answers might explain what was meant by the Law in Judaism, in first century Palestine, referring to Torah, writings and oral Law, interpreted by Pharisees and rabbinic commentary.</p> <p>Candidates are likely to show an understanding of the importance of the Law, both written and oral, in maintaining a tradition of separateness and ethical monotheism.</p> <p>Examples of Jesus' challenge to the Law might be selected from Sabbath observance, ritual cleansing, food laws, fasting and ethical teaching on eg marriage, divorce, wealth and oaths.</p> <p><b>AO2</b> Evidence that Jesus was deeply critical of the Law might be used from Mark 7, eg where Jesus criticises the hypocrisy of keeping traditions rather than honouring God and the commandments. There is also a controversial challenge to the food laws and in Mark 10:4-9 a strict rejection of divorce.</p> <p>However, some candidates might argue that Jesus is presented as one who added to the debate about Law and that his aim was not to undermine it. From evidence in the Sermon, it might be argued that he attempted to both uphold the Law and, if anything, demand even greater rigour. Also, his teachings on the Sabbath were not a rejection but an attempt to re-establish its proper observance and ensure compliance with its true aims.</p> <p>The passage in Mark 7 that appears to undermine the kosher food laws is likely to be a later addition. Some candidates might note the ambiguity of the stricter teaching on divorce in Mark than in Matthew.</p> <p>Some candidates might argue that the positive view of Jesus and the Law, to be gained from Matthew, is merely a product of Matthew's desire to portray Jesus as operating within Judaism. whereas, in contrast with Mark and Matthew, the Law appears not to be an issue in Luke's gospel.</p>	35	

Question	Answer	Mark	Guidance
3	<p><b>AO1</b> Candidates might explain some of the theories about the authorship of Mark and his purpose, The Papias' tradition that Mark was the interpreter of Peter or the views of Irenaeus and Clement of Alexandria that the gospel was written in Rome.</p> <p>The focus on persecution in Mark and the allusion to the Jewish Wars are often seen as reflections of the trauma of the Roman persecution of Christians by Nero after the fire in 64 CE. The dating of the gospel in the late 60s, after the death of Peter and before the writing of Matthew and Luke (between 80-90 CE) is advocated by those who support the priority of Mark.</p> <p>The evidence that the gospel was written for gentile Christians, probably in Rome, might be explained – Mark's explanation of Jewish customs and Aramaic sayings and also the imprecise geography.</p> <p>Some candidates might show how key themes and characteristics of the gospel reflect an age of persecution. There is frequent use of the word 'immediately', and a sense of urgency and rapid action is conveyed. The style is abrupt and the time scale is a short one. There is a focus on discipleship and the inevitable persecution and cruelty of the death of Jesus.</p> <p><b>AO2</b> Candidates might present arguments to agree / disagree with the many scholarly theories about when and for what purpose Mark wrote his gospel. Not all scholars agree on the priority of Mark and this inevitably means a later dating of the gospel.</p> <p>Morna Hooker argues that all that can be said for certain is that the gospel was written somewhere in the Roman Empire.</p> <p>Also the arguments connecting Mark with Peter (and Rome) are disputed.</p> <p>However, Christian communities suffered persecution everywhere and the references in Mark to suffering and the need to endure and keep faith in safe deliverance could reflect this persecution in general. The warnings in Mark 13 and 'End of the Age' referring to the destruction of the Temple in 70CE might also be mentioned. Candidates might discuss other purposes and settings for Mark's gospel.</p>	35	

Question	Answer	Mark	Guidance
4	<p><b>AO1</b> Candidates might outline the first-century Jewish apocalyptic expectations and eschatological outlook as the background to Jesus' teaching on the Kingdom.</p> <p>As the focus of the question is the interpretation of Jesus' teachings and parables as a future eschatology, the views of Schweitzer and other supporters of this view might be given and candidates should be able to link these with evidence from the prescribed texts they have studied.</p> <p>Candidates are also likely to consider complementary and contrasting scholarly debates on realised and inaugurated eschatology and supporting texts, though not necessarily all.</p> <p>Some reference might be made to evidence in the parables and teachings as to how judgement might occur and who will be judged.</p> <p><b>AO2</b> Candidates might assess the eschatological outlook of the synoptic gospels by analysing evidence from the text and scholars' views to attempt to come to some conclusion as to whether the futuristic eschatological view can be supported.</p> <p>Some candidates might argue, in favour of the statement, that the trend of eg E.P. Saunders and modern scholarship is to place Jesus firmly in a contemporary Jewish context and that his teaching on the Kingdom reflected the accepted Old Testament view that God reigns eternally in Heaven but which also looked forward to a future time when God would establish his rule on earth.</p> <p>Evidence for other views might also be analysed. Some insight might be given as to possible modifications made by the author/redactor in response to the problem of the delay of the Parousia.</p>	35	

## APPENDIX 1 – A2 LEVELS OF RESPONSE – G581–G589

Level	Mark /21	AO1	Mark /14	AO2
0	0	absent/no relevant material	0	absent/no argument
1	1–5	almost completely ignores the question <ul style="list-style-type: none"> <li>little relevant material</li> <li>some concepts inaccurate</li> <li>shows little knowledge of technical terms</li> </ul> <p style="text-align: right;"><i>L1</i></p>	1–3	very little argument or justification of viewpoint <ul style="list-style-type: none"> <li>little or no successful analysis</li> <li>views asserted with no justification</li> </ul> <p style="text-align: right;"><i>L1</i></p>
Communication: often unclear or disorganised; can be difficult to understand; spelling, punctuation and grammar may be inadequate				
2	6–9	A basic attempt to address the question <ul style="list-style-type: none"> <li>knowledge limited and partially accurate</li> <li>limited understanding</li> <li>might address the general topic rather than the question directly</li> <li>selection often inappropriate</li> <li>limited use of technical terms</li> </ul> <p style="text-align: right;"><i>L2</i></p>	4–6	a basic attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> <li>some analysis, but not successful</li> <li>views asserted but little justification</li> </ul> <p style="text-align: right;"><i>L2</i></p>
Communication: some clarity and organisation; easy to follow in parts - spelling, punctuation and grammar may be inadequate				
3	10–13	satisfactory attempt to address the question <ul style="list-style-type: none"> <li>some accurate knowledge</li> <li>appropriate understanding</li> <li>some successful selection of material</li> <li>some accurate use of technical terms</li> </ul> <p style="text-align: right;"><i>L3</i></p>	7–8	the argument is sustained and justified <ul style="list-style-type: none"> <li>some successful analysis which may be implicit</li> <li>views asserted but not fully justified</li> </ul> <p style="text-align: right;"><i>L3</i></p>
Communication: some clarity and organisation; easy to follow in parts - spelling, punctuation and grammar may be inadequate				
4	14–17	a good attempt to address the question <ul style="list-style-type: none"> <li>accurate knowledge</li> <li>good understanding</li> <li>good selection of material</li> <li>technical terms mostly accurate</li> </ul> <p style="text-align: right;"><i>L4</i></p>	9–11	a good attempt at using evidence to sustain an argument holistically <ul style="list-style-type: none"> <li>some successful and clear analysis</li> <li>some effective use of evidence</li> <li>views analysed and developed</li> </ul> <p style="text-align: right;"><i>L4</i></p>
Communication: generally clear and organised; can be understood as a whole - spelling, punctuation and grammar good				
5	18–21	A very good/excellent attempt to address the question showing understanding and engagement with the material <ul style="list-style-type: none"> <li>very high level of ability to select and deploy relevant information</li> <li>accurate use of technical terms</li> </ul> <p style="text-align: right;"><i>L5</i></p>	12–14	A very good/excellent attempt which uses a range of evidence to sustain an argument holistically <ul style="list-style-type: none"> <li>comprehends the demands of the question</li> <li>uses a range of evidence</li> <li>shows understanding and critical analysis of different viewpoints</li> </ul> <p style="text-align: right;"><i>L5</i></p>
Communication: answer is well constructed and organised - easily understood; spelling, punctuation and grammar very good				

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