

# **Religious Studies**

Advanced GCE

Unit **G584**: New Testament

## **Mark Scheme for January 2013**

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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.

OCR will not enter into any discussion or correspondence in connection with this mark scheme.

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## Annotations

Annotation	Meaning
	Level 1 – to be used at the end of each part of the response in the margin
	Level 2 – to be used at the end of each part of the response in the margin
	Level 3 – to be used at the end of each part of the response in the margin
	Level 4 – to be used at the end of each part of the response in the margin
	Level 5 – 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 eg where part of an answer is at the end of the script

**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	Indicative Content	Marks	Guidance
1	<p><b>AO1</b> The Apocalyptic discourses are Matthew 24, Mark 13 and Luke 21:5 to end.</p> <p>Candidates should be able to show knowledge and understanding of the eschatological outlook in the Gospels. The material in all three gospels is almost identical and is evidence for the various common source hypotheses.</p> <p>Candidates might explain their understanding of the meaning of these common texts: The Destruction of the Temple, Signs of the End, Persecutions, Sacrilege, Coming of the Son of Man, The Fig Tree, the Necessity for Watchfulness.</p> <p>Some candidates might comment on the extra passage in Matthew on the Faithful and the Unfaithful Slave.</p> <p><b>AO2</b> As part of the analysis, a brief background to Jewish Apocalyptic literature might be explained as the revelation of a new age in which God's already created plan for the world will be consummated by the destruction of death (resurrection) and the triumph of good over evil. The Apocalyptic writings in the gospels follow this tradition and some candidates might make reference to O.T. apocalyptic expectations. Also significant is the tradition that there is some secrecy involved as to who has knowledge of what will take place and when it will happen. In the gospels, Jesus is making the predictions; candidates might assess the extent to which this places Jesus in his Jewish context.</p> <p>Candidates may discuss the discourse's role in discussions about the dating of Mark's gospel and/or link it to the background of the evangelists e.g. does it offer comfort to communities under persecution?</p> <p>Some may wish to consider the significance of its positioning in the gospels, shortly before the passion narratives.</p> <p>Some candidates may question whether this text goes back to the historical Jesus, some scholars, e.g. Theissen, think it is an earlier Jewish document.</p>	35	

Question	Indicative Content	Marks	Guidance
2	<p><b>AO1</b>            Answers are likely to contain reference to the many occasions (66) when the title appears in the gospels. Candidates might explain how the meaning of the term 'Son of Man' is debated by scholars but is commonly thought to be a normal human being (Psalms and Ezekiel) and a heavenly judge (Daniel 7:13, Matthew 25).</p> <p>Explanation might also be given of the different categories usually ascribed to the sayings as well as the frequency of their appearance:</p> <ul style="list-style-type: none"> <li>• The earthly pronouncements of Jesus '... has authority to forgive sins, (Mark 2:10) '...Lord of the Sabbath' (Mark 2:28)' nowhere to lay his head' (Matthew 8:20);</li> <li>• Predictions of suffering and death (Mark 8: 27-38);</li> <li>• Future coming (Matthew 10:23, 24:27).</li> </ul> <p>Candidates are also likely to begin with the different meanings of the 'Son of Man' as it is used in the Old Testament.</p> <p><b>AO2</b>            Candidates might assess how the Son of Man title compares with the view of Jesus as Messiah/Son of God/ prophetic figure.</p> <p>Candidates might argue that some scholars have interpreted Son of Man to be a messianic title in Jesus' time and contrast it with those who think that Son of Man and Messiah were never linked in Jewish thought.</p> <p>Some might argue that it is possible Jesus used the term to mean different things at different times and there was a rabbinic tradition for this, Bar-nasha (Son of Man), a way of referring to oneself in the third person or to any person in the same situation eg Jesus could have been referring to himself, the disciples or people of the same views but not as Messiah.</p> <p>Some candidates might consider whether all the Son of Man sayings or just certain categories e.g the suffering and apocalyptic Son of Man sayings were created by the gospel writer(s)/early Church, post-Easter, to explain Jesus' death and belief in the Second Coming.</p>	35	

Question	Indicative Content	Marks	Guidance
3	<p>Candidates might select ethical teachings of universal love from a number of texts.</p> <p>Candidates might focus on the Sermon on the Mount and Jesus' command to love in the last antithesis 'Love your enemies' (Matthew 5:44) which is a distinctive feature of Jesus' ethics. Underpinning this is the Golden Rule (Matthew 7:12).</p> <p>Answers might explain, with reference to the prescribed texts, how the presentation of the Sermon (and/or Mark 10) sets rigorous standards – interpreted by the early church as a distinctive ethic of Jesus in comparison with the Mosaic Law 'You have heard it said 'love your neighbour and hate your enemies.' He explains the motivation to fulfil these commands 'so that you may be perfect as your heavenly Father is perfect'. This is the quintessence of Jesus' teaching.</p> <p>Also linked to this is the idea of eschatological judgement and a need to change behaviour eg 'if you love those who love you what reward do you have?'</p> <p>Another illustration that might be used is Jesus' encounter with the Syrophenician woman in Mark 7: 24–30 where the teaching is love the foreigner/Gentile.</p> <p>Candidates may use other examples from the gospels.</p> <p><b>AO2</b></p> <p>Some responses might argue that universal love is one important ethic but perfection and holiness are the most important of Jesus' ethics as Jesus' teaching was concerned with preparing people for spiritual purity and the arrival of the Kingdom rather than revising a moral code of behaviour.</p> <p>Another view might be that the teachings on perfection and holiness also provide an insight into the meaning of righteousness and other ways of ethical living including a love for others, in the teachings on anger, enemies etc.</p> <p>Some candidates might argue whether the ethics in the Sermon on the Mount are those of Jesus or of Matthew in his debate with Pharisaic Judaism.</p> <p>Candidates may wish to discuss other ethical ideas in Jesus' teaching and debate the term 'simply' in the title.</p>	35	



Question	Indicative Content	Marks	Guidance
4	<p><b>AO1</b> Candidates might outline the first-century Jewish understanding of apocalyptic eschatology as the background to Jesus' teaching on the Kingdom.</p> <p>Candidates might consider a range of parables from the set texts – Mark 4, Matthew 25 and Luke 15 – and assess their eschatological message. They may wish to link these to scholarly debates on future, realised and inaugurated eschatology but should avoid lengthy digressions without reference to parables.</p> <p>On future eschatology, the views of Schweitzer and other supporters of this view might be given. Some reference might be made to evidence in the parables as to how judgement might occur and who will be judged.</p> <p>Candidates are likely to discuss C.H. Dodd's argument for a form of realised eschatology. Some may provide evidence from Mark's 'seed parables' to support their answers.</p> <p>Inaugurated eschatology explains Theissen's view that Jesus could have juggled ideas about a present and future Kingdom. This could be linked to the Parable of the Mustard Seed, and some candidates may wish to consider the eschatological significance of the 'birds of the air', possibly a reference to the inclusion of the gentiles.</p> <p><b>AO2</b> Candidates might assess the eschatological outlook of the parables by analysing the evidence from the text and scholars' views to attempt to come to some conclusion as to whether the statement in the question can be supported. Some may point to a lack of clarity in the parables but others may wish to see a consistent and coherent eschatology.</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> <p>Some candidates might argue, against the statement, that themes such as discipleship or forgiveness are more important.</p>	35	

## APPENDIX 1 A2 LEVELS OF RESPONSE

Level	Mark /21	AO1	Mark /14	AO2
<b>0</b>	<b>0</b>	absent/no relevant material	<b>0</b>	absent/no argument
<b>1</b>	<b>1–5</b>	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>	<b>1–3</b>	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				
<b>2</b>	<b>6–9</b>	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>	<b>4–6</b>	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				
<b>3</b>	<b>10–13</b>	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>	<b>7–8</b>	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				
<b>4</b>	<b>14–17</b>	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>	<b>9–11</b>	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				
<b>5</b>	<b>18–21</b>	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>	<b>12–14</b>	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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