

**GCE**

**Religious Studies**

Unit **G574**: New Testament

Advanced Subsidiary GCE

**Mark Scheme for June 2015**

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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
	Blank Page – this annotation must be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response.
	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.

## 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.

NOTE: AO2 material in AO1 answers must not be cross-credited and vice-versa.

## AS 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.

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 Advanced Subsidiary, the questions are in two parts, each addressing a single topic and targeted explicitly at one of the Objectives.

**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.

**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	(a)	<p>Common Judaism is the name given to the shared beliefs of most Jews, regardless of any affiliations to religious groups. Candidates are likely to explain the significant key beliefs.</p> <p>Monotheism, belief in one God, was the key belief, it distinguished the Jews from other ancient world cultures and religions which were mainly polytheistic and prone to syncretism in religion. The Ten Commandments instruct Jews to 'Have no Gods before me' and to beware of false idols.</p> <p>Covenant, the Jews believed they were the chosen people of God through covenants made with Adam, Abraham and Moses.</p> <p>The circumcision of male babies signified Jewish obligation to the covenant. Following the law of circumcisions was a key symbol of Jewish religious and national identity. In the first century they rebelled against Greek attempts to stop this practice.</p> <p>The Law, following the 613 commands laid down in the Torah, was a way of honouring the covenant and showing obedience to God. For the Jews, it was also a way of showing their distinctive nature and status as God's chosen ones. Some candidates might be aware that the term used for this is Covenantal Nomism. Its purpose was to prevent pollution of Judaism by other religions and cultures. Some candidates might give examples of the most common laws e.g. the purity laws; the food laws.</p> <p>Temple and sacrifice, the Temple in Jerusalem was the only place where sacrifices could be offered to God. They believed the slaughtering of an animal or harvest offerings were a suitable way to thank God.</p>	25	

Question	Indicative Content	Marks	Guidance
(b)	<p>Candidates might assess the extent to which Jews outside Jerusalem considered the Temple (and its cult) to be peripheral to their daily lives.</p> <p>The Pharisees taught in the synagogues, which most people attended. Candidates might examine the importance of the synagogue in everyday life in contrast to the occasional concern with Temple worship at specific times of year.</p> <p>Candidates might refer to the incident of Jesus cleansing the Temple as a reflection of a popular view of disaffection and dissatisfaction with the corruption of the Temple practices and also with the wealth and power of the Sadducees; who ran the Temple and colluded with Rome.</p> <p>However, there is evidence that the Temple, and the sacrificial ritual were relevant at festival times and people would travel to Jerusalem to visit the Temple and make their offerings. Even for Jews outside Jerusalem, the daily offerings in the Temple were a significant part of their religion.</p> <p>The changing of money to pay Temple tax and the purchasing of unblemished sacrifices were seen as legitimate practices and it is possible that the majority of Jews were content to let the Sadducees, who ran the Temple, take care of Temple proprietary.</p> <p>Josephus and others record instances of rebellion and uprising at Roman insults to the Temple and after the Jewish war in 70 C.E. the Romans saw the destruction of the Temple as key to destroying and dispersing the Jewish nation.</p>	10	

Question		Indicative Content	Marks	Guidance
2	(a)	<p>Candidates should refer to Mark 11:27-33.</p> <p>The significance of the timing of the question might be explained. Jesus had made another visit to the city 'Again they came to Jerusalem' following the events of the Triumphal Entry and the Cleansing of the Temple.</p> <p>This event is the last passage at the end of Chapter 11 and the questioners are the chief priests and scribes who, obviously, make reference to the other events for they ask 'By what authority are you doing these things?'</p> <p>Mark implies that they are alarmed by the recent events and approach Jesus as he is walking in the Temple.</p> <p>It is significant that this incident illustrates the growing conflict between Jesus and the authorities, which is now out in the open and which will increase their enmity towards him.</p> <p>In answer to their question, Jesus challenges them and promises 'answer me, and I will tell you by what authority I do these things.' He asks them about the authority of John the Baptist. Mark shows that this leaves the religious leaders in a dilemma because they suspect that Jesus is trying to trick them and debate amongst themselves as to how they should answer. They are also afraid of causing offence to the listening crowd who regarded John as a great Prophet.</p> <p>This reference to the 'listening crowd' implies that at this time, whenever Jesus appeared in the Temple, people gathered to see what would happen. Possibly, the Temple was crowded because it was Passover time and people were interested in religious debate.</p> <p>The chief priests' answer 'We do not know', makes them look weak and foolish and Jesus' final remark to them seems to be one of derision 'Neither will I tell you by what authority I am doing these things'.</p>	25	

Question	Indicative Content	Marks	Guidance
(b)	<p>Candidates might assess the extent of the challenge Jesus presented to the religious authorities from evidence in the Passion narrative and other views.</p> <p>Mark records that the crowds in Jerusalem who listened to Jesus or witnessed his actions were amazed and impressed but, in contrast, the religious leaders are shown to be angry and afraid. Candidates might quote examples of this e.g. their inability to answer his question, or, at the Cleansing of the Temple the crowd were 'spellbound' (NIV) but the chief priest and the scribes looked for ways to kill him because they were afraid of him.</p> <p>Further evidence that Jesus' popularity appears to threaten the authorities appears at the beginning of Mark 14, where they plot to arrest and kill him 'by stealth' and not during the festival because there may be a riot among the people.</p> <p>However, it might be argued that this is Mark's version of events and his intended purpose is to perhaps discredit the Jewish authorities. Jesus was arrested and killed within a short time of his arriving in Jerusalem and the Jewish religious leaders were able to count on the co-operation of the Romans in doing this.</p>	10	

Question		Indicative Content	Marks	Guidance
3	(a)	<p>Candidates might explain the meaning of the two titles and how they are used in Mark.</p> <p>Mark rarely uses the term 'Son of God. In the Old Testament, it was a term that referred to the king or to the nation. The title does not necessarily refer to God incarnate but to someone who has a special relationship with God and empowerment from God. In the Passion narrative, Jesus praying in Gethsemane refers to God as 'Abba' a familiar term for Father and this might imply he was God's son. The title Son of God is only used directly by the Roman centurion at the crucifixion.</p> <p>In Aramaic, 'Son of Man' means 'a human being'. It was a term Rabbis often used. It was often used by a person to refer to oneself in a reticent or tactful way. In Mark, this term is often used by Jesus about himself, it occurs fourteen times. Candidates might refer to Mark's use of the title as referring to the apocalyptic tradition in Daniel 7:13 as in Jesus' answer to the High Priest in Mark 14:62 'You will see the Son of Man...'</p> <p>Some candidates might explain the view that the term Son of Man might have been introduced by the early church as a way of avoiding direct reference to Jesus' divinity.</p>	25	<p><b>Son of Man:</b> Mark 14:21, 14:41; 14:62</p> <p><b>Son of God:</b> 14:36; 14:61; 15:39</p> <p>Responses should focus on Christological titles and not on Jesus as a human or a divine figure.</p>

Question	Indicative Content	Marks	Guidance
(b)	<p>Answers might assess whether Jesus does in fact reveal the Messianic secret in the Jewish trial scene.</p> <p>It might be argued that for the first time Jesus did acknowledge that he was the Messiah when he answered the high priest's question and this is a key moment in the gospel. Mark's gospel consistently undermines the triumphalist understanding of Messiahship and yet at the moment of Jesus' weakness – as the victim of a kangaroo court – it is explicitly acknowledged.</p> <p>There might be some discussion of the question that the high priest asked, 'Are you the Son of the Blessed One?' and whether it referred to the Messiah/ anointed one or Son of God. Also the ambiguities in Jesus' reply might be explored.</p> <p>It might be debated whether there is any historical accuracy to Mark's account of the trial scene or whether it was invented for his own theological purpose. Some might argue that the account of the trial shows all the signs of Markan composition in style and language.</p> <p>It might be argued whether there was any foundation for the High priest asking the question. Jesus did not make any such claim in any public declaration or teaching. Also there is no means of ascertaining how much Mark knew about what happened at the trial as he was not present and it was probably held behind closed doors.</p>	10	

Question		Indicative Content	Marks	Guidance
4	(a)	<p>With regard to authorship, explanations might involve selection from the various views and theories about the identity of the gospel writer supported by evidence from the text e.g. Mark 14 51-52: the young man who fled away naked and the importance of this evidence in speculations about whether Mark himself was an eye witness at the scene.</p> <p>Other theories with regard to authorship might be explained: Mark as the interpreter of Peter, according to the Papias tradition and the views of Irenaeus and Clement of Alexandria. Also there is the John Mark link with Paul.</p> <p>Responses might explore Mark's purpose in writing for a persecuted Christian community, possibly in Rome and how key themes and characteristics of the gospel reflect an age of persecution and the need for a clear account of the life of Jesus to give encouragement in the face of suffering. The emphasis on discipleship and reward might be explained.</p> <p>Some explanation might be made of Mark's own theological agenda and expectation that the Parousia was imminent. Also his apparent concern about the inclusion of gentiles in the Kingdom was particularly relevant if he was writing in Rome.</p>	25	In order to access the higher bands candidates should address 'why' authorship and purpose are important for understanding the history and theology of Mark's Passion Narrative.

Question	Indicative Content	Marks	Guidance
(b)	<p>Some consideration might be given to the view that Mark was not writing a biography of the life of Jesus but a faith document of challenging material to outline to his community the beliefs and principles on which his theology was based.</p> <p>Mark might be said to be writing his own vision of the truth and shaping his material to convey the meaning of Jesus' life and the Good News.</p> <p>Some candidates might comment on the opening of the gospel possibly referencing second Isaiah's use of the term (meaning 'God's presence breaking through') as further evidence of the theological rather than biographical nature of Mark's writing.</p> <p>Candidates might discuss different views as to whether this type of community forming literature can be assessed as historically reliable.</p> <p>However, although the purpose of the gospel was not entirely to provide a historical record, it was written close enough to the time of Jesus to have the accuracy any oral record might provide, especially if Peter provided eye witness accounts.</p> <p>There are also other ancient, external sources (such as Josephus and Tacitus) which can be used as a cross check for the historical reliability of Mark's account of the events of the life and death of Jesus.</p>	10	

## APPENDIX 1 AS Levels of Response

Band	Mark /25	AO1	Mark /10	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>a.c.i.q</i></p>	1–2	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>v lit arg</i></p>
Communication: often unclear or disorganised; can be difficult to understand; Spelling, punctuation and grammar may be inadequate				
2	6–10	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>selection often inappropriate</li> <li>might address the general topic rather than the question directly</li> <li>limited use of technical terms</li> </ul> <p style="text-align: right;"><i>b att</i></p>	3–4	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 with little justification</li> </ul> <p style="text-align: right;"><i>b att</i></p>
Communication: some clarity and organisation; easy to follow in parts; spelling, punctuation and grammar may be inadequate				
3	11–15	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>sat att</i></p>	5–6	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>sust/just</i></p>
Communication: some clarity and organisation; easy to follow in parts; spelling, punctuation and grammar may be inadequate				
4	16–20	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>g att</i></p>	7–8	a good attempt to sustain an argument <ul style="list-style-type: none"> <li>some effective use of evidence</li> <li>some successful and clear analysis</li> <li>considers more than one view point</li> </ul> <p style="text-align: right;"><i>g att</i></p>
Communication: generally clear and organised; can be understood as a whole; spelling, punctuation and grammar good				
5	21–25	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>vg/e att</i></p>	9–10	A very good/excellent attempt to sustain an argument <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>vg/e att</i></p>
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

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