

GCE

Religious Studies

Unit **G584**: New Testament

Advanced GCE

Mark Scheme for June 2017

OCR (Oxford Cambridge and RSA) is a leading UK awarding body, providing a wide range of qualifications to meet the needs of candidates of all ages and abilities. OCR qualifications include AS/A Levels, Diplomas, GCSEs, Cambridge Nationals, Cambridge Technicals, Functional Skills, Key Skills, Entry Level qualifications, NVQs and vocational qualifications in areas such as IT, business, languages, teaching/training, administration and secretarial skills.

It is also responsible for developing new specifications to meet national requirements and the needs of students and teachers. OCR is a not-for-profit organisation; any surplus made is invested back into the establishment to help towards the development of qualifications and support, which keep pace with the changing needs of today's society.

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.

© OCR 2017

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.

MARK SCHEME

Candidates must answer only **one** question from Part 1 and **one** question from Part 2

Question	Indicative Content	Marks	Guidance
1	<p>Critically examine the purpose of Jesus' miracles.</p> <p>AO1 Candidates are likely to draw examples from their set texts and might choose to work through different miracles or look at themes across various miracles. They might point out that miracles are a vehicle for the evangelist to express their beliefs about Jesus' authority and status views– for example in the exorcism of Legion (Mark 5) Jesus is called “Son of the Most High God” which contrasts with the insights offered by the disciples and Jesus' wider audience. The links between Jesus' actions and the miracles of Elisha and Elijah (e.g. the healing of the Leper Mark 1 // Elisha in 2 Kings 5) might be explored and candidates might explain the purpose of these links.</p> <p>Eschatology is likely to feature prominently and candidates might explore how Jesus and the evangelists use the miracles to teach about the Kingdom of God. Candidates could explore what the miracles reveal about the timing of the kingdom, possibly with reference to Isaiah 35 - a prophecy of miracles in the age to come - and go on to look at what they reveal about the nature of the Kingdom. For example, the healing of the Deaf Mute (Mark 7) directly fulfils Isaiah 35 and so could be taken to show the Kingdom is inaugurated. Candidates could also explore concepts of reversal, the promise of a reordered society and eschatological inclusion of the gentiles into the people of God.</p> <p>It would be valid for candidates to explore the role Jesus' miracles played in attracting followers and/or debating issues of the law, purity and the boundaries of Judaism.</p>	35	Candidates might legitimately refer to the resurrection narratives studied at AS, but this is not expected.

AO2 As candidates discuss miracles, evaluation is most likely to come naturally, as they explore possible interpretations of miracles, before making a call on which they think is most legitimate.

Another possible route of evaluation would be for candidates to explore and contrast the purpose of the miracles for both Jesus and the gospel writers. For example, they could possibly argue that Jesus intended his miracles to have a Kingdom focus; whilst for the evangelists they had a Christological focus.

Candidates might engage with current scholarship and debate what exactly the purpose of the miracles was. A number of leading scholars – Tom Wright, Anthony Harvey etc. - see the miracles as enriching his Kingdom teaching. Reference to E. P. Sanders' views might prove fruitful for some; Sanders argues that the miracles have no clear purpose and they certainly did not have any eschatological connotations- the existence of other miracle workers in the first century issues a warning against putting too much weight on Jesus' miracles.

Candidates might reflect on the thinking of scholars such as Wiles, following Bultmann, that the purpose of the miracles in the Gospels is related to a now out-dated approach to mythology, and that such thinkers would urge us to look beyond the evangelists' descriptions of miracle to the underlying kerygma. This might be viewed positively or otherwise, but either way could be put to effective evaluative use.

2	<p>To what extent did Jesus' views on the Kingdom of God differ from first-century Jewish thought?</p> <p>AO1 Candidates might wish to begin by outlining Jewish views on the Kingdom of God. They may draw on a wide range of material from key biblical texts to the Dead Sea Scrolls and then go on to compare this to Jesus' teaching. Key Jewish beliefs include: a future earthly kingdom, the messianic banquet, the incorporation of the gentiles, the role of the messiah and a reign of justice and peace. Some candidates might wish to highlight apocalyptic strands of eschatological thought.</p> <p>Some candidates might explain that Jewish views on the kingdom of God were diverse; they might exemplify this, even using learning derived from their AS study of the first century gospel setting and distinctive ideas of some Jewish groups.</p> <p>Candidates may well go on to outline Jesus' teaching on the Kingdom - they might choose to focus on timing and consider sayings and parables that suggest a future, inaugurated or realised Kingdom. They might wish to outline Jesus' teaching on inclusion of sinners, the poor and gentiles into the Kingdom, with reference to his sayings, parables and miracles. Candidates might then compare this teaching, using words and/or actions with first-century Jewish thought.</p> <p>AO2 There are a number of possible ways to debate this question. Candidates could legitimately argue that Jesus' Kingdom teaching conforms perfectly to Jewish beliefs at the time - i.e. they were futuristic and inclusive of the gentiles. They might account for difference, such as an inaugurated or realised point of view, with reference to the evangelists' desire to explain away the delay of the Parousia.</p> <p>Others might argue that Jesus did differ from his Jewish contemporaries. They could argue that his teaching on inclusion, particularly the sinners, went beyond that which groups such as the</p>	35	
---	--	----	--

	<p>Pharisees would find acceptable. They could also argue that Jesus was unique in seeing the Kingdom as either realised or in the process of being inaugurated and give evidence for this from the parables (particularly Mark 4) and, with reference to Isaiah 35, the miracles.</p> <p>Some candidates might argue that pinpointing first-century belief is impossible because of the diversity of views and the lack of certainty about dating sources.</p>		
3	<p>‘Parables reveal more about the gospel writers’ concerns than about Jesus’ aims and purpose.’ Discuss.</p> <p>A01 Candidates are likely to show a good grasp of the parables and how they evidence both Jesus’ thought and the evangelists’ theology. Candidates are likely to show an understanding of Matthew, Mark and Luke’s concerns: Mark’s focus on discipleship and suffering; Matthew’s concern to present Jesus as the new Moses and attack the Pharisees and Luke’s concern for the poor and the problem of the delay of the Parousia. By way of contrast they could highlight Jesus’ aims, thought by many to announce the arrival of the Kingdom of God.</p> <p>The Mark 4 parables are likely to be discussed and candidates might explore Kingdom teaching as well as issues such as discipleship and inclusion; they may explain that these are seen by scholars to highlight variously both Jesus’ and Mark’s concerns. Matthew 25 might be examined and the judgement themes and need for good works explored. Candidates could explain how these evidence Matthew’s Jewish Christian bias and discuss the extent to which they reflect Jesus’ views. Luke 15 might also be examined and themes of inclusion and forgiveness discussed in relation to both Luke’s background and Jesus’ Kingdom aims.</p> <p>A02 It is possible for candidates to argue this question in any way. Some might agree with the statement and argue that the evangelists’ concerns are paramount. In Mark 4, for example, the</p>	35	

	<p>Sower has been changed from a parable about the Kingdom into one about discipleship. The Matthew 25 parables could be seen to be anti-pharisaic and anti-Pauline and a warning for Matthew's Jewish-Christian church. The introduction to the Luke 15 parables suggests these were engaging with Pharisees who were 'grumbling' and therefore the 'Lost parables' are an attempt to persuade them to adopt a more inclusive attitude. Candidates might wish to argue that this approach would very much fit the evangelist's agenda, using their uniqueness to Luke as evidence to sustain the point.</p> <p>Another possible route would be for candidates to argue against the question and view the parables as vehicles for both Jesus' and the evangelists' teaching. Candidates could contrast different interpretations of the parables, which are all equally valid. For example, the Mustard Seed (Mark 4) could be seen to justify the early church's gentile mission as well as reflecting Jesus' eschatological incorporation of the gentiles. Similarly, Luke 15 could be seen to reflect Jesus' love and outreach to the sinner as well as Luke's concern to relegate the Parousia to the distant future.</p> <p>Some candidates might wish to discuss the impossibility of distinguishing between Jesus' and the gospel writers' concerns.</p>		
4	<p>“In Jesus’ ethical teaching, perfection is more important than love.” Discuss.</p> <p>AO1 Candidates may well focus on the ethical teaching in the Sermon on the Mount (Matthew 5-7). They might look at the Antitheses (Matthew 5) for teaching on perfection and demonstrate how these sayings lead to the saying ‘Be perfect as your heavenly father is perfect’ (Matthew 5:48). For example, the prohibition of lust in the second Antithesis could be regarded as a call for perfection.</p> <p>Candidates might also find demands for love in the Antitheses, for example the saying on love of enemies in Matthew 5:44 and also</p>	35	

	<p>implicitly in a number of other sayings. Some candidates might wish to look at other teaching such as Jesus command to love God and love your neighbour in Mark 12. Others might wish to look at Luke's treatment of the love theme in the parables in Luke 15, where God's love and willingness to forgive sinners is emphasised. Some might wish to consider more overt considerations of love, such as the Good Samaritan (Luke 10) - though this is not a set text and not expected.</p> <p>AO2 Some candidates might wish to argue that perfection is the dominant theme of the Sermon on the Mount. The command to be perfect (5:48) could be seen as a summary of the antitheses and a call to imitate God. Love could be relegated to one of many routes to perfection rather than seen as an ethical goal in itself. Candidates could also discuss the relative merits of perfection and love as an ethical concept and see love, following scholars such as Bultmann, as a vague and useless ethical concept.</p> <p>Other candidates could see love as the key theme in Jesus' ethics. They could argue that it underpins much of the Sermon – the Beatitudes, Antitheses and key sayings such as the Golden Rule (Matthew 7:12). They could also argue for love's superiority by appealing to its wider use in the teaching of Jesus. Perfection could be seen as important in Matthew 5 but not in the overall context of Jesus' ethical teaching.</p> <p>Some candidates might wish to argue that love and perfection are similar, possibly interchangeable concepts.</p> <p>Some candidates might choose to evaluate by reference to other, unspecified New Testament materials, such as the Johannine and / or Pauline writings, in order to argue for or against the case. Such an approach would be credited where relevant and justified, but not expected.</p>		
--	--	--	--

APPENDIX 1 A2 Levels of Response

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"> • little relevant material • some concepts inaccurate • shows little knowledge of technical terms. <i>L1</i>	1–3	very little argument or justification of viewpoint <ul style="list-style-type: none"> • little or no successful analysis • views asserted with no justification. <i>L1</i>
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"> • knowledge limited and partially accurate • limited understanding • might address the general topic rather than the question directly • selection often inappropriate • limited use of technical terms. <i>L2</i>	4–6	a basic attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> • some analysis, but not successful • views asserted but little justification. <i>L2</i>
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"> • some accurate knowledge • appropriate understanding • some successful selection of material • some accurate use of technical terms. <i>L3</i>	7–8	the argument is sustained and justified <ul style="list-style-type: none"> • some successful analysis which may be implicit • views asserted but not fully justified. <i>L3</i>
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"> • accurate knowledge • good understanding • good selection of material • technical terms mostly accurate. <i>L4</i>	9–11	a good attempt at using evidence to sustain an argument holistically <ul style="list-style-type: none"> • some successful and clear analysis • some effective use of evidence • views analysed and developed. <i>L4</i>
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"> • very high level of ability to select and deploy relevant information • accurate use of technical terms. <i>L5</i>	12–14	A very good/excellent attempt which uses a range of evidence to sustain an argument holistically <ul style="list-style-type: none"> • comprehends the demands of the question • uses a range of evidence • shows understanding and critical analysis of different viewpoints. <i>L5</i>
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

OCR (Oxford Cambridge and RSA Examinations)
1 Hills Road
Cambridge
CB1 2EU

OCR Customer Contact Centre

Education and Learning

Telephone: 01223 553998

Facsimile: 01223 552627

Email: general.qualifications@ocr.org.uk

www.ocr.org.uk

For staff training purposes and as part of our quality assurance programme your call may be recorded or monitored

Oxford Cambridge and RSA Examinations
is a Company Limited by Guarantee
Registered in England
Registered Office; 1 Hills Road, Cambridge, CB1 2EU
Registered Company Number: 3484466
OCR is an exempt Charity

OCR (Oxford Cambridge and RSA Examinations)
Head office
Telephone: 01223 552552
Facsimile: 01223 552553

© OCR 2017

