

## **Religious Studies**

Advanced Subsidiary GCE

Unit **G574**: New Testament

### **Mark Scheme for January 2011**

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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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**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.

### Practical application of the Marking Scheme

General administrative information and instructions are issued separately by OCR.

Apart from preliminary marking for standardisation purposes, which must be carried out in pencil, the first marking of a script should be in red ink. There should be a clear indication on every page that it has been read by the examiner, and the total mark for the question must be ringed and written in the margin at the end of the script; at A2 the two sub-marks for the AOs must be written here as well. Half-marks may not be used.

To avoid giving the impression of point-marking, ticks should not be used within an answer. Examiners should not write detailed comments on scripts; the marks awarded make the assigned Levels of Response completely explicit.

**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, i.e. 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.

**AS LEVELS OF RESPONSE – G571-G579**

Band	Mark /25	AO1	Mark /10	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>a.c.i.q</i></p>	<b>1-2</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>v lit arg</i></p>
Communication: often unclear or disorganised; can be difficult to understand; Spelling, punctuation and grammar may be inadequate				
<b>2</b>	<b>6-10</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>• 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>	<b>3-4</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 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				
<b>3</b>	<b>11-15</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>sat att</i></p>	<b>5-6</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>sust / just</i></p>
Communication: some clarity and organisation; easy to follow in parts; spelling, punctuation and grammar may be inadequate				
<b>4</b>	<b>16-20</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>g att</i></p>	<b>7-8</b>	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				
<b>5</b>	<b>21-25</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>vg/e att</i></p>	<b>9-10</b>	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				

**1 (a) Explain the distinctive beliefs and practices of the Essenes. [25]**

Candidates might begin with Josephus' reference to the Essenes as one of four 'schools' of Jewish thought and to Pliny the Elder's description of a group living by the Dead Sea. Brief reference might be made to Qumran and the Dead Sea Scrolls.

Some candidates may explain that the Essenes, unlike other groups, rejected the authority of the Jerusalem Temple as corrupted. Their belief was that they were, in their community, the truest representatives of covenantal Judaism.

The obsession with the idea of purity and the practice of extending the purity laws into everyday lives might be described and explained as well as the extension and intensifying of Laws such as those about the Sabbath.

Candidates might explain the distinctive belief of the Essenes or Dead Sea Community that their leader fulfilled the role of 'Teacher of Righteousness'. Candidates might explain the distinctive apocalyptic outlook, contained in the imagery of sons of light versus the sons of darkness, the role of the Wicked Priest and the functions of various kinds of Messiah.

Responses might also include some description and explanation of the Essenes rituals of frequent bathing (evidence of water tanks and pools at Qumran) and the practice of baptism to maintain religious and moral purity; the reason for their isolation from mainstream Judaism – to preserve traditional purity, the community meal, rituals of admission, sharing of possessions and rules of celibacy in monastic groups.

**(b) To what extent did the Essenes influence Jewish belief and practice at the time of Jesus? [10]**

In this analysis, some candidates may argue that the Essenes beliefs and practices were exaggerated and impractical in everyday life and designed only so that the Dead Sea Community might achieve a superior form of holiness. Comparison might be made with the Pharisees who also aimed to achieve purity.

It might also be argued that the Essenes interpretation of Torah and prophetic books through pesher and other processes would not have been acceptable to priestly Judaism who administered rituals etc. for the mainstream/Temple. Also the belief in more than one messianic figure was not typical of those who had messianic expectations. Some candidates might be aware of views on a possible connection between John the Baptist's preaching and baptism of repentance in view of the coming wrath of God and the Dead Sea sect's belief that the last days would soon be upon them. Also the use of baptism

The evaluation might show how some of the Essenes ideas and beliefs would have been recognised by ordinary synagogue-going Jews. However, the Essenes were a sect who believed in isolation from the mainstream. They had neither power nor influence and did not desire it. Their importance is in what they reveal about diversity of Jewish belief and practice, at the time of Jesus.

**2 (a) Explain Mark's use of the Old Testament in his Passion Narrative. [25]**

Answers might explain the Old Testament motifs and references in Mark's Passion narrative.

In the specification, the reference to the Passion narrative begins at Mark: 11 and so answers are likely to begin at any point in the narrative from the triumphal entry into Jerusalem. This is a large area of text so the manner in which relevant information is selected and organised is important. Some answers may give an overview of several events in the Passion, or, some may concentrate only on the crucifixion and both approaches will merit equal credit,

Some answers are likely to include the references in the Last Supper to Exodus/Passover, the blood of the covenant etc. and include the relevant motifs in the trials and the crucifixion.

Some explanations might include Psalm 22 as the key Old Testament text, with evidence from the crucifixion account of direct quotation eg 'They have divided my garment', 'My God My God why have you forsaken me'.

Also explained should be the motif of the Suffering Servant from Isaiah 52 - 53. Candidates might explain, with evidence from some of the text, how Mark's arrangement of his account up to and including the death of Jesus indicates that scriptures have been fulfilled.

**(b) 'Mark's purpose in the Passion Narrative is to reveal Jesus to be the Son of God.' Discuss. [10]**

Some responses might begin with the centurion's comment after Jesus' death and analyse what might have been meant by this, both in terms of how Jesus is recognised to be the Son of God and as the final revelation in Mark's unfolding theme of the messianic secret.

Other arguments might be that Mark's intention was to record events and that the portrayal of a righteous martyr (as found in Maccabees and other first century literature) was the Evangelist's intention, to give hope and strength to the early Christians.

Other arguments might be that Jesus was portrayed to be the Son of Man in accordance with the theme of the suffering servant in Isaiah.

**3 (a) Explain the role of the Romans in the trial and death of Jesus. [25]**

Candidates might describe the trial scene before Pilate from Mark 15:1-15. Description of the events is inevitable but candidates will need to move beyond this to explain the role of the Romans, politically and as perceived by the Jews.

Responses might explain the nature of the trial through the text and Pilate's actions and how the trial appears to follow Roman procedures for criminal charges.

Some reference might be made to the scourging and mocking by the Roman soldiers

and the irony of their taunts of Jesus as 'king' and explanation of crucifixion as a Roman punishment.

Some answers might include explanation of the comment of the Roman centurion at the death of Jesus.

An explanation of the role of the Romans might include, in some measure, aspects of the political role, the historical role, the part they played to suit Jewish motives, the use made of them to suit the author's purpose, all elements, in whatever combination, receiving equal credit.

**(b) 'Mark's account of the Roman trial gives a fair portrayal of Pilate.' Discuss. [10]**

Candidates might discuss what is known of Pilate from other sources, notably Josephus, concluding that although Pilate was less violent than his predecessors, he still had an unpleasant notoriety. Also that Mark in his intent to criticise the Jews was prepared to present the conduct of Pilate in a more favourable light than that of the Jews.

Some may argue that Mark presents Pilate in a fair way, illustrating the dilemma Pilate found himself in during the potentially dangerous season of Passover. Some candidates might assess whether, given the historical details of the Markan account, the early meeting with Pilate, whether indeed it was a trial and whether the supposed custom of releasing a prisoner during the festival has any credence.

**4 (a) Explain the distinctive features of Matthew's account of the resurrection of Jesus. [25]**

Explanation of the events might include all the main details, probably in paraphrase, perhaps with quotation from text.

The account contains a distinctive supernatural explanation of the stone being rolled away: 'a great earthquake... an angel of the Lord, descending from heaven, rolled back the stone and sat on it', as if Matthew is answering any questions or doubts that might be raised about the sealed tomb. The appearance of the angel and the fear of the guards are dramatically narrated.

Candidates might explain the conversation of the angel with the women and the instruction to tell the disciples; the women filled with joy, believing, meet Jesus and he speaks to them, again the instruction to tell 'my brothers to go to Galilee'.

Specific to Matthew are verses 11-15 when the chief priests bribe the guards to say that the disciples came in the night and stole the body: an explanation of why 'this story has been widely circulated among the Jews to this day.' Matthew's account attempts to cover every eventuality of doubt.

Some candidates might explain the events in Matthew to be distinctive in some aspects, by comparison with Mark or Luke.



- (b) **'Matthew's account of the resurrection removes all doubt that the event happened.'** Discuss. [10]

Candidates might argue that Matthew's attention to detail was perceptive foresight of the doubts/ questions which might arise after his account of the sealing of the tomb and Pilate ordering that it should be guarded. A conclusion might be that these details could make the account more credible.

Some candidates might comment (but not necessarily) that this attention to detail might be proof that Matthew's account was not the first account of the resurrection and that it relies on the priority of Mark.

Some responses might assess whether the supernatural elements add or detract from the credibility of the resurrection as a physical reality.

Other arguments might evaluate whether Matthew's concern to cover all aspects of doubt, which might arise, makes his account too apologetic or defensive to be convincing.

The whole account and particularly the passage about the Jewish plot and the guards appears contrived to dispel the rumours that the resurrection was a hoax.

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