

Religious Studies

Advanced GCE

Unit **G584**: New Testament

Mark Scheme for January 2011

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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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Band	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 <p style="text-align: right;"><i>a.c.i.q</i></p>	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 <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	6-9	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 <p style="text-align: right;"><i>b att</i></p>	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 <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	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 <p style="text-align: right;"><i>sat att</i></p>	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 <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	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 <p style="text-align: right;"><i>g att</i></p>	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 <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	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 <p style="text-align: right;"><i>vg/e att</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"> • comprehends the demands of the question • uses a range of evidence • shows understanding and critical analysis of different viewpoints <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 Critically compare the purpose of the gospel writers Matthew and Mark. [35]

AO1 For each gospel, candidates are likely to demonstrate knowledge and understanding of the traditional views on the identity of the author and his purpose in writing the gospel.

Matthew: Candidates might consider the scholarly consensus on the dating as probably between 70-85 CE and the tradition that he might have been the tax collector called to follow Jesus. Also the argument re: the debate about Antioch or Palestinian setting. Matthew's audience were Jewish Christians, however he is critical of the Jews and their synagogues and in his presentation of the Pharisees reflects the tensions between Jews and Christians and contributes to the debate about Jewish Law.

Mark: Candidates might consider some of the arguments about the authorship of Mark and consider the purpose of writing the gospel, and his possible audience of gentile Christians. The traditional church views suggested by Papias and Clement of Alexandria and the possible connection with Peter might be explained. In explaining purpose, the influence of Nero's persecution (64CE) might be referred to and the emphasis on suffering and redemption.

AO2 In evaluation, answers might compare and contrast the two gospels in terms of some of the following topics:

Candidates might discuss their literary styles, ancient worldview, Old Testament motifs, intended audience, particular areas of interest and communities etc. Some candidates might examine the case for Mark being a pocket book version for Matthew. Differences and similarities might be examined using examples from text to illustrate various scholarly views.

2 To what extent do the gospels present Jesus' message of the coming of the Kingdom as realised eschatology? [35]

AO1 Candidates might outline the first-century Jewish understanding of apocalyptic and eschatology as the background to Jesus' teaching on the Kingdom.

As the focus of the question is the interpretation of Jesus' teachings and parables as realised eschatology, the views of C.H. Dodd and other supporters of this view might be given in detail and candidates should be able to link these with texts they have studied.

Candidates are also likely to consider complementary and contrasting scholarly debates on future and inaugurated eschatology and supporting texts.

AO2. Candidates might assess the eschatological outlook of each of the synoptic gospels by analysing evidence from the text and scholars' views to attempt to come to some conclusion as to whether the realised eschatological view can be supported.

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.

3 Assess the view that perfection and holiness are the most important of Jesus' ethical teachings. [35]

AO1 Candidates might focus on the Sermon on the Mount and Jesus' command to 'be perfect as your heavenly father is perfect' (Matthew 5:48) and the injunction to be more righteous than the Pharisees (Matthew 5:20).

In explaining Jesus' teaching to be perfect, some answers might also emphasise the strenuous commands in ethical living eg in the antitheses in the Sermon (also in the teaching on divorce in Mark 10), or, the promise of reward, as in the Beatitudes.

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. The quintessence of Jesus' teaching.

The teachings on prayer, almsgiving and fasting encourage greater piety than even that of the Pharisees might be considered.

AO2 Some responses might argue that 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.

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 eg love for others, in the teachings on anger, enemies etc.

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. Similarly, the teachings in Mark 7 and 10, comment might be made as to whether the ethics are universal or distinctive to time and place.

4 'Jesus did not intend his parables to be easily understood' Discuss. [35]

AO1 Explanation of Jesus' purpose in using parables, as they occur in some of the set texts. From Mark 4, Mark 12:1-12, Luke 15-16, Matthew 25.

Candidates are likely to begin with outlining the Jewish background to the tradition of teaching in parables. Agricultural parables, parables for men and women, O.T. themes and motifs, and nature of audience.

Candidates might use any examples from the set texts and examine the purpose of parables, the difficulties for audiences and Jesus' explanation to his disciples.

Reference might be made to the 'allegorical' debate – were the parables allegories, or, later interpretations? Some examination of the purpose of the parables and their contribution to Jesus' teaching/ministry might be made.

AO2 Candidates might attempt to deduce Jesus' own intention and the reason why he used parables in his teaching, eg they are more easily remembered than constructed logia (giving examples?).

Some candidates might assess views about the intended impact on immediate and later audiences as well as the positive discrimination of audiences giving examples eg 'to you has been given the secret'. (Mark 4:11), or, in the parable of the Wicked Tenants (Mark 12:1-12) 'they realized that he had told this parable against them'.

Consideration might also be given to eg the complexity of the admonishment in the explanation of The Sower, (Mark 4:10-13) where Jesus refers to 'those outside' who 'may listen but not understand'.

Some responses might compare the differences in the portrayal of parables in the synoptic gospels.

Some candidates might use views of scholars on the original nature of parables eg Jeremias, Richardson etc. and Jewish interpretations eg Saunders, Vermes etc. Some might examine redaction by gospel writers and developments/additions or omissions by the early Church.

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