

Religious Studies

Advanced GCE **G584**

New Testament

Mark Scheme for June 2010

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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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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.

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 follow the separate instructions about annotation of scripts; remember that 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.

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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.

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 **'The title 'Son of Man' as applied to Jesus, is confusing.' Discuss.** [35]

AO1

Candidates are likely to begin by explaining the different meanings of the 'Son of Man' and how it was used in the Old Testament.

Candidates might be aware that the meaning of the term 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). However they may also consider the arguments of some scholars regarding rabbinic tradition when Son of Man or bar-nasha is used by Rabbis to refer to themselves, for example I/me or anyone like me, and the relevance of this tradition as a likely background for Jesus' use of Son of Man.

Answers are also likely to contain reference to the many occasions (66) when the title appears in the gospels. The categories usually ascribed to the sayings are 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), predictions of suffering and death "the Son of Man must undergo great suffering" (Mark 8: 27-38) and the future coming "before the Son of Man comes" (Matthew 10:23, 24:27).

AO2

Candidates might assess how the Son of Man title compares with popular views of Jesus as a prophetic figure/Messiah/Son of God, which seem easier to understand.

Candidates might argue that some scholars have interpreted 'Son of Man' to be a messianic title in Jesus' time. However, a criticism of this view might be that if this is so, Jesus would not have used the term in this way, as there is no evidence that he made messianic claims for himself.

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) meaning Jesus himself, the disciples or people of the same views.

Some candidates might consider whether the suffering and apocalyptic sayings were created by the gospel writer(s)/early church, post-Easter, to explain Jesus' death and belief in the second coming.

- 2 **Critically discuss how the themes of judgement and forgiveness are developed in the parables of Jesus.** [35]

AO1

Candidates are likely to explain that the theme of preparation for judgement is strong in the parables in Matthew 25. The Old Testament references are explicit. The Ten Bridesmaids – 'the coming of the bridegroom' (second coming of Christ) – the unprepared are left behind. In the Talents, the judgement of the third servant seems harsh but his inaction is rewarded with punishment. In the Judgement of Nations – 'the Son of Man will sit on the throne of glory' – develops the type of action required for responsible discipleship and reward.

In Luke 15 the parables of the 'lost' demonstrate the concept of forgiveness for sinners and emphasise the joy in bringing the sinners to the Kingdom. These teachings would have been a challenge to Jewish ideas of God and judgement, especially in the depiction of the

'loving father' in the parable of The Prodigal and his brother. The father stands watching for his son, like a shepherd, filled with compassion.

AO2

The evaluation might be that the parables in Matthew develop the theology of judgement by God from its Old Testament roots to a more Christian understanding and carry through the important theme of being ever ready.

Candidates are likely to argue that the development is most obvious in Luke's parables which have been interpreted by commentators to show a completely Christian understanding of God's forgiveness and the humble repentance of the son that makes restoration possible.

3 Consider the view that the miracles have nothing significant to say about Jesus' purpose. [35]**AO1**

Candidates might begin with an explanation of the prevalence of miracles and magic in the ancient world as a background to understanding the nature of Jesus' miracles in the set texts. They might give examples of charismatic miracle workers who preceded and followed Jesus (eg Hanina Ben Dosa and Honi the Circle Drawer) and the strong belief in the power of spirits and demons.

Views of scholars on this topic are numerous and candidates are likely to explain their relevance in this context.

Candidates might use examples of exorcisms, healing or nature miracles, from the set texts to make comparisons between Jesus and other first century miracle workers and magicians. They might explain how the nature and purpose of Jesus in performing miracles differed from others.

AO2

Candidates might consider the view, that for the people of Jesus' time, the miracles proved nothing other than that 'he was on intimate terms with God or on intimate terms with the devil' (E.P. Saunders). Faith in his power to heal was not an issue, however, nor was it proof of divine identity/Kingdom of God etc.

Other arguments might consider the purpose of miracles in Jesus' ministry and in the genre of the gospels in terms of showing Jesus' attributes as Son of God, Saviour etc establishing the inclusivity of the Kingdom.

Some candidates might argue about the use made of the miracle stories by the gospel writers as literary devices to emphasise Jesus identity as fulfilment of prophecy, or for the promotion in the gospels of universalism, etc.

4 'Jesus had no time for the traditions of the Law.' Discuss. [35]**AO1**

Candidates might use the Sermon on the Mount and/or the teachings in Mark 7 and 10.

Answers might explain what was meant by the Law in Judaism, in first century Palestine – as referring to Torah, writings and oral Law, interpreted by Pharisees and rabbinic commentary.

Candidates are likely to show an understanding of the importance of the Law, both written and oral, in maintaining a tradition of separateness and ethical monotheism.

Examples from the text might be Sabbath observance, ritual cleansing, food laws, fasting and ethical teaching on eg marriage, divorce, wealth and oaths.

AO2

Evidence that Jesus was deeply critical of the Law might be used from Mark 7, eg where Jesus' criticises the hypocrisy of keeping traditions rather than honouring God and The Commandments. There is also a controversial challenge to the food laws and in Mark 10:4-9 a strict rejection of divorce.

Candidates might argue that Jesus is presented as one who added to the debate about Law and that his aim was not to undermine it. From evidence in the Sermon, it might be argued that he attempted to both uphold the Law and, if anything, demand even greater rigour.

His teachings on the Sabbath were not a rejection but an attempt to re-establish its proper observance and ensure compliance with its true aims. The passage in Mark 7 that appears to undermine the kosher food laws is likely to be a later addition.

Some candidates might note the ambiguity of the stricter teaching on divorce in Mark than in Matthew.

Some candidates might argue that the positive view of Jesus and the Law, to be gained from Matthew, is merely a product of Matthew's desire to portray Jesus as operating within Judaism.

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