

GCE

Religious Studies

Unit **G574**: New Testament

Advanced Subsidiary GCE

Mark Scheme for June 2017

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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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Annotations used in the detailed Mark Scheme (to include abbreviations and subject-specific conventions)

Annotation	Meaning
L1	Level one – to be used at the end of each part of the response in the margin.
L2	Level two – to be used at the end of each part of the response in the margin.
L3	Level three – to be used at the end of each part of the response in the margin.
L4	Level four – to be used at the end of each part of the response in the margin.
L5	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.
SEEN	Point has been seen and noted, e.g. where part of an answer is at the end of the script.

Question	Indicative Content	Marks	Guidance
1a	<p>Compare the beliefs and distinctive ideas of the Sadducees and the Essenes.</p> <p>Candidates are likely to make direct comparisons between the two groups and explain similarities and differences. Some might mention that the Essenes are thought by some to have started off as breakaway Sadducees. Others might mention sources for our understanding of both groups and the significance of the fact that scholars do not think there are primary Sadducean sources.</p> <p>Candidates might focus on the temple and explain how the Sadducees, as far as we know, were supportive of the temple and usually supplied the High Priest; as such they were bound to the temple as both a religious and political entity. The Essenes by way of contrast thought the temple corrupted by non-Zadokite High Priests and looked towards a new temple to be built in the 'last days'. Some candidates might explore debates about whether the Essenes saw their community as a spiritual temple.</p> <p>On the issue of Law the Sadducees and Essenes agreed on the importance of the Torah and both rejected the oral law of the Pharisees. However the Essenes had a 'hidden law', revealed only to their sect; for example, the Temple Scroll- thought to have the status of a sixth book of the Torah. Candidates might explain the importance of such documents for the Essenes' sectarian mentality.</p> <p>Candidates might also explore issues of the afterlife- the Sadducees believed there to be none; the Essenes, according to Josephus and the Dead Sea Scrolls, looked forward to one. Candidates are likely to explore reasons for these differences, such as the impact of social status and</p>	25	

	wealth on beliefs about the afterlife. Also, candidates might explore differing views on free will – the Sadducees accepted it and the Essenes rejected it – and, again, go on to explore why they held these respective beliefs.		
1b	<p>‘First century Jewish groups were only united by their hatred of the Romans.’ Discuss.</p> <p>Candidates could argue that this statement is essentially true. The beliefs of first century Jewish groups were so diverse that they could be termed <i>Judaisms</i>, rather than Judaism. They disagreed on all religious matters but they all saw the land as holy and God-given; thus the theological challenge posed by the Roman occupation of Palestine united them in hatred. The willingness of all parties to support the Jewish revolt could be cited in support of this view.</p> <p>Some candidates could take issue with this question and argue that it was only in the later stages of the first century, in the lead-up to the revolt, that Jewish groups were united by their hatred of the Romans. The Sadducees, for example, had collaborated and benefitted financially from Roman rule and the Zealots were bandits and in no way connected with other groups. By way of contrast candidates could argue that underlying beliefs in monotheism, election, the land and temple united religious parties rather than simply anti-Roman feeling. Some could go on to argue that this theology would naturally lead to an anti-Roman feeling.</p>	10	
2a	<p>Explain why the triumphal entry is a significant event in Mark’s passion narrative.</p> <p>Candidates might begin by stating that the triumphal entry marks the beginning of the passion narrative and is Jesus’ first recorded visit to Jerusalem in Mark. Candidates could go</p>	25	

	<p>on to explain how the triumphal entry functions as a prophetic sign or action, rather than just a visit to Jerusalem.</p> <p>Candidates might explain that Jesus' foreknowledge in locating the colt is typical of Jesus in the passion narrative and a key part of Mark's presentation of Jesus. They are likely to go on to explain that this shows that Jesus is in control of the events that are unfurling and, for Mark, it shows that Jesus goes to his death as part of God's plan.</p> <p>Kingly themes are likely to feature prominently and candidates might explain the various ways in which Jesus is shown to be a king. For example, they could explain the significance of an un-ridden colt, explain the links with Zechariah 9:9 and illustrate the theme with parallels from Old Testament and Maccabean royal processions. Links between the presentation of Jesus as a king in this story and in the Roman trial and crucifixion could be explained.</p> <p>Candidates could also explore the irony of the scene. The crowds that shout 'Hosanna' (save us now), will shortly cry 'crucify him'. Candidates might explain what Mark is trying to do; paint the Jewish crowds in a negative light and, in some senses, blame them for the death of Jesus. Candidates could also explain the irony in the presentation of the disciples.</p> <p>Candidates could explain that some see the triumphal entry, an act that could be construed as seditious, as being key to Jesus' arrest and eventual execution. Others could explain why some believe the triumphal entry to have been largely constructed around Old Testament themes and to be, for the most part, the creation of the evangelist with little basis in history.</p>		
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2b	<p>‘The triumphal entry caused Jesus’ arrest.’ Discuss.</p> <p>Candidates could argue that had the triumphal entry been viewed as a significant, dangerous or a political event he would have been arrested immediately. The fact that he wasn’t could suggest that the event was low-key. They could go on to argue that the cleansing of the temple was much more explosive and was the event that, in all probability, sealed Jesus’ death.</p> <p>It could also be argued that it is difficult to pinpoint the cause of Jesus’ arrest and that the triumphal entry could have played its part, along with the cleansing of the temple. Candidates could argue that Jesus’ charge in the Roman trial was ‘king of the Jews’; suggesting Jesus’ kingly entry into Jerusalem played a role in his death. Some could dismiss this as irony rather than history.</p> <p>Other candidates could argue that whereas the charge at the Roman trial might be argued to connect Jesus’ arrest to the triumphal entry, there is nothing in Mark to suggest that this motivated the Jewish authorities who are the authors of Jesus’ initial arrest and subsequent trials. They could point out there is plenty else to explain their motivation, building from the Temple cleansing through the subsequent action of the passion narrative.</p>	10	
3a	<p>Explain debates about the historical accuracy of Mark’s passion narrative.</p> <p>Candidates might choose to approach this topic in a number of ways. Some might look at various case studies from their examination of the passion narrative. For example, they could highlight Jesus’ trials and debate their historicity- they could consider E P Sanders’ views that the trial was ‘closed’ and therefore no one knew what went on behind closed</p>	25	

	<p>doors and contrast it with theories that there may have been 'gossip' or a possible informer.</p> <p>The crucifixion too would provide ample opportunities for candidates to discuss historical accuracy. They could explain that whilst the actual event of the crucifixion is multiply attested, in Christian and non-Christian sources, the details of the scene are likely to be taken from Psalm 22.</p> <p>Another equally valid approach would be to take a more theoretical approach. Some could explain the argument for Mark's gospel being essentially Peter's memoirs, as ancient evidence- such as Papias- suggests. Candidates could explain this with reference to scenes in the passion narrative, for example the Last Supper and/ or Peter's denial.</p> <p>Other candidates could take the view that Mark's gospel has little to do with Peter and was more theologically orientated than historical and could possibly be read as supporting a persecuted Roman community or even as a pro-Paul, pro-gentile gospel.</p> <p>Candidates might also relevantly include wider background material on questions of Mark's historical accuracy, for example his apparent indifference to topographical nicety, making this relevant as background material to the specifics of the question about the passion narrative.</p>		
3b	<p>'Mark was writing to support persecuted Roman Christians.' Discuss.</p> <p>Candidates could argue for the traditional setting of Mark's gospel with reference to Mark's supposed links with Peter and/or Mark's focus on suffering. It could be argued that the passion narrative, with its focus on suffering and discipleship provides clear guidelines and role models for Roman Christians suffering under Nero.</p>	10	

	<p>By way of contrast, candidates could argue that the links to persecuted Christians in Rome is fanciful and not supported by any solid evidence. They could argue for a Palestinian setting or that Mark has broader aims, to set out the first account of Jesus' life for Christians everywhere.</p> <p>Others candidates could argue that as Mark's presentation of Pilate is either pliant or weak in comparison with Josephus's account of the same, whereas he seems to apportion much responsibility for Jesus' trials and death to the Jewish authorities and their supporters in the crowds, that candidates might use any of this to argue that he is trying to produce a Gospel which is not upsetting or provocative to Roman authority.</p>		
4a	<p>Explain possible interpretations of Jesus' Last Supper.</p> <p>Candidates could begin by explain the Passover setting of the Last Supper and explain why some scholars, such as Jeremias, view it as a Passover meal (the Jerusalem, night-time setting, the wine, bread, words of interpretation etc.) and why others do not (the absence of the lamb, doubts about the timing of the meal etc.).</p> <p>Candidates are likely to focus on the Eucharistic words (14:22-25) and discuss various interpretations. They are likely to highlight the sacrificial notions of the words and links with the Paschal lamb and possibly with martyr theology. Others could extend this and explain views, such as Tom Wright's, that argue for the Last Supper as a replacement for the sacrificial system of the Jerusalem temple and the beginning of a new phase in salvation history.</p>	25	

	<p>It would also be legitimate for candidates to explain why some view it as a form of a covenant renewal ceremony. Parallels may be found in Exodus 24 and candidates might explain specific links with the Last Supper (such as the sharing of blood) and go on to the implications of this view for an understanding of Jesus.</p> <p>Other candidates might wish to see the Last Supper as a Messianic Banquet and go on to explain the parallels between accounts of the banquet in the Dead Sea Scrolls or Old Testament and the implications of these links for Jesus' eschatological views.</p> <p>Some candidates could quite legitimately focus on the picture of Jesus and the disciples in the Last Supper. They might also compare Mark's accounts with those recorded in Luke and by Paul in 1 Corinthians and explain reasons for similarities and differences.</p>		
4b	<p>'The Last Supper was no more than a farewell meal.' Discuss.</p> <p>Some could argue that given the difficulties in pinpointing whether the Last Supper was a Passover meal; whether there are any sacrificial themes in the Supper or not, it is safest to see the Last Supper as simply a farewell meal. They could argue that Jesus, like Elijah, is gathering his disciples for a meal before his impending death.</p> <p>Candidates, by way of contrast, could argue that the Last Supper is so theologically rich that it is much more than a farewell meal. They could argue that it acts as a commentary on Jesus death and gives sacrificial meaning to it and suggests, via messianic banquet links, that the Kingdom has begun.</p>	10	

	<p>Some might wish to argue for a variety of meanings. The Last Supper functions as a 'farewell meal' as well as much more.</p>		
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APPENDIX 1 AS LEVELS OF RESPONSE

Level	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"> little relevant material some concepts inaccurate shows little knowledge of technical terms <p style="text-align: right;"><i>L1</i></p>	1–2	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>L1</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"> knowledge limited and partially accurate limited understanding selection often inappropriate might address the general topic rather than the question directly limited use of technical terms <p style="text-align: right;"><i>L2</i></p>	3–4	a basic attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> some analysis, but not successful views asserted with little justification <p style="text-align: right;"><i>L2</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"> some accurate knowledge appropriate understanding some successful selection of material some accurate use of technical terms <p style="text-align: right;"><i>L3</i></p>	5–6	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>L3</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"> accurate knowledge good understanding good selection of material technical terms mostly accurate <p style="text-align: right;"><i>L4</i></p>	7–8	a good attempt to sustain an argument <ul style="list-style-type: none"> some effective use of evidence some successful and clear analysis considers more than one view point <p style="text-align: right;"><i>L4</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"> very high level of ability to select and deploy relevant information accurate use of technical terms <p style="text-align: right;"><i>L5</i></p>	9–10	A very good/excellent attempt to sustain an argument <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>L5</i></p>
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

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