

**GCE**

**Religious Studies**

Unit **G584**: New Testament

Advanced GCE

**Mark Scheme for June 2018**

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 2018


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

Only use annotations emboldened in the Levels of Response.

As scripts may be returned to centres, you should use the minimum of comments and make sure that these are related to the award of a mark or marks and are matched to statements in the mark scheme.

Do not include general comments on a candidate's work.

Record any annotation in the body of the answer, or in the margin next to the point where the decision is made to award, or not award, the mark.

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

## Recording of marks

- Record numerical marks for responses to part-questions **unringed** in the right-hand margin. Show the total for each question (or, in specific cases, for each page) as a single **ringed** mark in the right-hand margin at the end of each question.
- Transfer ringed totals to the front page of the script, where they should be totalled.
- Show evidence that you have seen the work on every page of a script on which the candidate has made a response.
- Cross through every blank page to show that you have seen it.

## Handling of unexpected answers

The Standardisation meeting will include discussion of marking issues, including:

- consideration of the mark scheme to reach a decision about the range of acceptable responses and the marks appropriate to them
- comparable marking standards for optional questions
- the handling of unexpected, yet acceptable, answers.

If you are not sure how to apply the mark scheme to an answer, you should telephone 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.

Question	Answer/Indicative content	Mark	Guidance
1	<p><b>'Jesus announced the inauguration of the Kingdom of God.' Discuss.</b></p> <p><b>AO1</b></p> <p>Candidates are likely to outline the case for the inaugurated view of eschatology, drawing on sayings, parables and miracles. They might point out that the inaugurated view makes most sense of the sayings as a whole and combines the future sayings (such as Mark 1: 15) with the realised ones (such as Luke 17:21).</p> <p>Candidates are likely to use the parables in Mark 4 to support the inaugurated view if emphasis moves from the harvest to the process of growth. Miracles too could be argued to be signs of the inauguration of the Kingdom and candidates may explain this with reference to Isaiah 35 or scholarly theories that see the vanquishing of Satan in the miracles as the dawning of a new age. Additionally, candidates might draw on the 'strenuous commands' in the Sermon on the Mount as evidence that the Kingdom had begun.</p> <p><b>AO2</b></p> <p>Some might argue in favour of the statement, along with many contemporary scholars, that the inaugurated view of eschatology makes most sense of Jesus' teaching as a whole and explains not only the sayings but also the parables and ethical teachings in the Sermon on the Mount.</p> <p>Some candidates might wish to take issue with the idea that Jesus only 'announced the inauguration' and argue that he was the agent of change.</p>	35	

Question			Answer/Indicative content	Mark	Guidance
			Other candidates might argue in favour of a futuristic view and dismiss the realised sayings as either ambiguous and/or creations of the evangelists to explain the delay of the Parousia. They might also cite Jewish background material which seems to suggest a future Kingdom.		
2			<p><b>For Mark, Jesus' exorcisms are more theologically significant than the other miracles.' Discuss.</b></p> <p><b>AO1</b></p> <p>Candidates are likely to highlight and discuss at length the two exorcisms in Mark: the man with the unclean spirit (Mark 1:22-28) and the exorcism of Legion (Mark 5:1-18).</p> <p>Candidates might highlight issues such as Jesus' power, the reaction of the crowds, links to demon possession illness and the Kingdom. They are likely to concentrate on the Christological element in both miracles and explain the irony of the demons showing insight into Jesus' identity.</p> <p>Candidates might go on to relate this to Mark's anti-disciple and anti-Judaism themes. They are also likely to comment on Jesus exorcising both a Jew and a gentile and discuss the latter with reference to Jewish eschatological beliefs and Mark's supposed support of the gentile mission.</p> <p><b>AO2</b></p> <p>Candidates are likely to argue that the exorcisms are particularly theologically rich and could argue they are key for understanding Mark's view on Jesus' status as well as supporting other of his key themes.</p>	35	



Question			Answer/Indicative content	Mark	Guidance
			<p>It is likely that candidates will look at other types of miracles too. They could argue similar themes are found in the healing miracles and that they are of equal importance to the exorcisms. Indeed, they could argue that the raising of Jairus' daughter (5:21-24, 35-43) is Jesus' greatest feat and therefore the most significant miracle. Others might wish to argue that the nature miracles, because of their eschatological and soteriological themes, are more significant than the exorcisms.</p> <p>Some candidates may wish to discuss the impossibility and possible folly of arguing one group of miracles is more important than another.</p>		
3			<p><b>'According to the Synoptic Gospels, Jesus thought he was the Messiah.' Discuss.</b></p> <p><b>AO1</b></p> <p>Candidates might choose to draw on a range of texts to support this quotation. They are likely to focus on the two occasions Jesus admits to being the messiah; Peter's confession (Mark 8: 7-38) and the Jewish trial (Mark 14:61-62).</p> <p>In addition, candidates might highlight stories that strongly imply Jesus thought of himself as the Messiah: the miracles and John's question to Jesus (Matthew 11:1-6); the Baptism (Mark 1:6-8) or the anointing at Bethany (Mark 14:1-11).</p> <p>Some might link Jesus' actions and sayings with Jewish concepts of the messiah and show how Jesus was fulfilling Old Testament prophecies. Candidates could illustrate this point with reference to the Triumphal Entry (Mark 11:1-11)</p>	35	

Question			Answer/Indicative content	Mark	Guidance
			<p>or his teachings on the Law.</p> <p><b>AO2</b></p> <p>Candidates might debate whether it is possible or not to discover Jesus' self-understanding. It could be argued that the synoptic gospels only show who the evangelists thought Jesus to be and Jesus' own self-understanding is lost or obscured. They are likely to give a detailed examination of the key 'messiah' texts, explain their importance to the Synoptic authors and go on to present cases for and against their historicity.</p> <p>Some might wish to branch off, having discussed Jesus as Messiah, and discuss whether Son of Man or prophet fits Jesus' self-understanding better.</p>		
4			<p><b>To what extent is righteousness the most important ethical idea in the Sermon on the Mount in Matthew's Gospel?</b></p> <p><b>AO1</b></p> <p>Candidates are likely to show a detailed understanding of the text of the Sermon on the Mount (5-7). They might choose to work through the Sermon chronologically highlighting ethical ideas or draw out righteousness first before moving on to consider other key ethical ideas.</p> <p>The Beatitudes mention the importance of hunger for righteousness and being persecuted for its sake; candidates are likely to explain what is meant by righteousness and its importance for Matthew, perhaps as a summary of ethical expectations.</p>	35	

Question	Answer/Indicative content	Mark	Guidance
	<p>Matthew 5:20 says that “righteousness must exceed that of the scribes and Pharisees.” Candidates are likely to explain what this means, why Matthew is including it and its importance as an ethical idea. Chapter 6 contains two more references to righteousness (6:1 and 6:33) and these might be discussed, especially the latter, which says, “seek first his kingdom and his righteousness”.</p> <p><b>A02</b></p> <p>Candidates may argue that righteousness is Matthew’s key ethical concept and sums up everything he wishes his audience to be and do. They might wish to argue that the notion of righteousness is implicit in many texts and lies behind the antitheses and teaching on Christian living in chapters 6 &amp; 7. Some may wish to link it to Matthew 25 where righteousness is shown to be key in judgment.</p> <p>In contrast candidates might wish to argue that righteousness is a relatively minor and unclear part of Matthew’s ethical teaching and discuss alternatives for the ‘most important ethical idea’. Some might highlight love or law and discuss the strengths and weaknesses of seeing either as the Sermon’s key ethical idea.</p>		

**OCR (Oxford Cambridge and RSA Examinations)**  
**The Triangle Building**  
**Shaftesbury Road**  
**Cambridge**  
**CB2 8EA**

**OCR Customer Contact Centre**

**Education and Learning**

Telephone: 01223 553998

Facsimile: 01223 552627

Email: [general.qualifications@ocr.org.uk](mailto:general.qualifications@ocr.org.uk)

[www.ocr.org.uk](http://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; The Triangle Building, Shaftesbury Road, Cambridge, CB2 8EA  
Registered Company Number: 3484466  
OCR is an exempt Charity

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

© OCR 2018

