

GCE

Religious Studies

Unit **G584**: New Testament

Advanced GCE

Mark Scheme for June 2016

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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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Annotations

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

NOTE: AO1 level must be used at the end of each part of the response in the margin, with the AO2 level used immediately below.

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.

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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.

Question	Answer/Indicative content	Mark	Guidance
1	<p>'Jesus' teaching on the Jewish Law would not have shocked the Jewish religious authorities.' Discuss.</p> <p>AO1 It is likely candidates will look at a variety of case studies, based on their set texts, which suggest Jesus challenged the Jewish Law. They may discuss Jesus' healing on the Sabbath in Mark 3 and the picking of grain on the Sabbath (Mark 2:23-27) and candidates may wish to discuss how Jesus is seemingly breaking one of the Ten Commandments. They may highlight the reaction of the authorities as recorded by Mark.</p> <p>The Sermon on the Mount may be discussed, with particular focus on Matthew 5:18 and the Antitheses (5:21-48). Candidates may highlight debates about the meaning of these texts.</p> <p>Mark 10 provides scope for looking at Jesus' attitude to marriage and divorce and riches.</p> <p>In addition to the above, candidates may focus on Jesus' discussion of the Law in Mark 7 and the place of food laws and Corban. Candidates may make reference to scholars such as Theissen who link these texts with Jesus' Kingdom teaching.</p> <p>AO2 Candidates might analyse the 'shock' factor of the examples they have chosen. Some might argue that everything Jesus said about the Jewish law fell within the boundaries of acceptability at the time; e.g. rabbis debated what exactly constituted work on the Sabbath and whether healing was permissible, and the Sermon on the Mount enforces the Law, therefore Jesus' teaching may not have shocked.</p> <p>Some may tie the 'shock' of Jesus legal teaching into his proclamation of the imminent arrival of the Kingdom of God and therefore it was designed to shock and provoke a response. It could be argued that Jesus' teaching on the Law contributed to his death.</p> <p>Some might argue that Jesus was deliberately attacking the Pharisees' attitude to the Jewish Law and not the Law per se e.g. the Corban dispute and healings on the Sabbath and thus it is possible that other groups or ordinary people might have agreed with Jesus. Some candidates may wish to follow up on this and argue that Jesus' teaching was in fact liberating for the poor or ordinary Jews rather than shocking.</p>	35	

Question	Answer/Indicative content	Mark	Guidance
	<p>Given the debates about the status of the Law and the gentiles in the early Church it can legitimately be argued that much of Jesus' teaching about the Law can be attributable to the gospel writers, Matthew 5:17 can be seen as enforcing the Law for Matthew's Jewish Christian community and Mark 7 can be seen to tap into debates about the inclusion of the gentiles. Thus candidates could argue that the evangelists put words into Jesus' mouth to shock and these sayings do not go back to the historical Jesus.</p>		
2	<p>Assess the view that Jesus was no more than a restoration prophet.</p> <p>AO1 Candidates should outline the case for Jesus being seen as a restoration prophet; they should have a clear idea of what one is – i.e. a spokesperson who announced the impending restoration or reconstitution of Israel. Many will wish to go on to explore Christological titles such as Son of Man or Messiah.</p> <p>In addition to reference to Jesus' Kingdom teaching they may look at:</p> <ul style="list-style-type: none"> • Jesus' connection with John the Baptist- Jesus' baptism by John suggests he shared his message of imminent judgement and his call for repentance. • The gathering of 12 disciples -Candidates might make reference to Old Testament texts that look forward to the re-gathering of the twelve tribes and show how Jesus saw his disciples in this light practically and symbolically. • The cleansing of the Temple – this prophetic action is seen by many to be a sign of the imminent destruction and restoration of the temple, in line with Jewish eschatological thinking. • Repentance - Old Testament prophets called for repentance e.g. Isaiah 55:7 and Jesus does too in Mark 1:15 and Luke 13 etc. <p>AO2 Candidates might wish to argue, following the likes of E. P. Sanders, that it makes most sense to see Jesus as a restoration prophet as it places him firmly in his first-century Jewish context and makes sense of the content of much of his teaching. They may argue that other titles do not quite fit Jesus; he was not the warrior Messiah expected by the Jews and that the title Son of Man, if interpreted as</p>	35	

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	<p>a rabbinic circumlocution for 'I', fits the notion of Jesus as a prophet.</p> <p>Other candidates might argue that the gospels present Jesus as more than a restoration prophet. They might point towards the places where Jesus seems to accept the title Messiah (Mark 8 & 15) and see someone more significant than a restoration prophet in Jesus' miracles and parables.</p> <p>Candidates might argue that Jesus changes the prophetic tense to present and so is distinctive and more than a prophet.</p> <p>Some candidates might wish to explore the motives of the gospel writers and make a distinction between the historical Jesus, a restoration prophet, and the Jesus seen through a post-Easter lens- Son of God, Son of Man and Messiah.</p>		
3	<p>'The nature miracles in Mark reveal little about the Kingdom of God.' Discuss.</p> <p>AO1</p> <p>Candidates are likely to focus on the Feeding of the 5000, the Stilling of the Storm, the Walking on Water and the Feeding of the 4000 and discuss theological themes found therein.</p> <p>The feeding of the 5000 (Mark 6:32-45) may be seen to show Jesus as a new Moses or Elijah, teaching on social justice and the economics of sharing but may also be seen to be a prefiguring of the Messianic Banquet – the feast the Messiah would host at the advent of the Kingdom of God.</p> <p>The Stilling of the Storm (Mark 4:35-41) could be seen to contain Mark's themes of discipleship and Jesus' authority and status rather than the Kingdom of God. Candidates could mention Jesus 'saving' the disciples and make links to the Kingdom as an eschatological saving event. Some scholars, such as Nineham, see it as an allegory of Mark's church weathering the eschatological storm</p> <p>The walking on water (Mark 6:46-52) – this could be seen as a miracle about Jesus' status and the disciples' failure to understand. Jesus' God-like ability could be seen to link to his Messianic status and thus the Kingdom of God.</p> <p>The Feeding of The 4000 (Mark 8:1-10) could be seen to be a mere repetition of the feeding of the 5000 - another story about the failure of the disciples - or traditionally it has been interpreted as</p>	35	

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	<p>feeding the gentiles – the opening of the covenant to the gentiles was a key feature of Jewish eschatological belief.</p> <p>AO2</p> <p>Candidates are likely to evaluate each miracle and the claim of the title. There is no set answer; many arguments are possible, though many may wish to argue that the nature miracles have much to do with the kingdom of God.</p> <p>It could be argued that the nature miracles do show ‘little’ about the Kingdom of God, but rather they are vehicles for Mark’s teaching on the person of Jesus and discipleship. Candidates may wish to distinguish between ‘little’ and nothing and argue that the Kingdom teaching is a sub-theme of the miracles.</p> <p>Candidates might draw on the work of E. P. Sanders who places the miracles in their first-century context and argues that Jesus’ contemporaries did not link miracles to the kingdom of God and thus the nature miracles say nothing about the Kingdom.</p> <p>Others might argue that the Kingdom of God is a more important or significant theme in the nature miracles and draw attention to the wider context of Jesus’ teaching. Candidates may draw on Old Testament background to show that a transformation of the natural world was part of Jewish expectation of the arrival of the Kingdom of God and make links to Isaiah and the Essenes’ expectation of a messianic banquet when discussing the feeding miracles.</p> <p>Some may see the nature miracles as an inauguration of the Kingdom and/or link them with key events in Jewish salvation history – e.g. the feeding of the 5000 and 4000 links to Moses giving manna in the wilderness; the stilling of the storm to parting of the Red Sea at the Exodus or to stilling of the storm in Jonah- thus giving them an eschatological flavour.</p>		

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4	<p>Critically examine the claim that Jesus' parables have a strong political theme.</p> <p>AO1</p> <p>Candidates might refer to any of their set texts and discuss political themes found therein; they are not expected to cover all the parables. They may wish to discuss other themes too.</p> <p>Political themes might be found in:</p> <p>Mark 4 – parables of the Kingdom, Jesus looks forward to a change in the world order which will be sudden and dramatic and therefore overturning the current world order. Candidates might highlight the Parable of the Mustard Seed and the 'great tree' which is used in the Old Testament as a metaphor for worldly empires.</p> <p>Luke 15- could be seen to be political in the sense that the Lost Parables are addressed at the 'murmurings' of the Pharisees. Jesus is trying to change their attitude to the return of sinners to the community of the saved and, in so doing, is undermining social boundaries and structures.</p> <p>Luke 16 – the parable of the dishonest steward could be seen to be undermining economic structure and therefore be political in nature.</p> <p>Matthew 25- these judgment parables could be argued to tie in with Matthew's attack on the Pharisees and the Sheep and Goats, in particular could be deemed to be sectarian in nature and promising salvation for Matthew's Christians and damnation for his opponents.</p> <p>AO2</p> <p>There are a wide variety of ways of assessing this statement. Some might wish to argue that the parables do indeed have a 'strong' focus on politics and highlight, using details from the text and relevant background, how the parables functioned politically for Jesus and in a different way for the evangelists.</p> <p>Candidates might argue that the Kingdom focus of the parables is inherently political. When God's kingdom comes, earthly power structures will be swept away.</p> <p>Others may wish to argue that the parables are distinctly non-political and argue that they are concerned wholly with religion; Jesus looks forward to a spiritual rather than political kingdom; the</p>	35	

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	<p>parables reveal the nature of God, teach on discipleship, ethics and how to prepare for forthcoming judgement.</p> <p>It would be legitimate for candidates to see politics as one of many themes in the parables. They might wish to highlight what they consider to be stronger themes.</p>		

A2 LEVELS OF RESPONSE

Level	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 <i>L1</i>	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 <i>L1</i>
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 <i>L2</i>	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 <i>L2</i>
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 <i>L3</i>	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 <i>L3</i>
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 <i>L4</i>	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 <i>L4</i>
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 <i>L5</i>	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 <i>L5</i>
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

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