

**Advanced GCE  
GCE RELIGIOUS STUDIES**

Unit G584: A2 New Testament

**Specimen Paper**

**G584 QP**

Morning/Afternoon

Time: 1 hour 30  
minutes

Additional Materials: Answer Booklet (...pages)



**INSTRUCTIONS TO CANDIDATES**

- Answer **two** questions.

**INFORMATION FOR CANDIDATES**

- The number of marks for each question is given in brackets [ ] at the end of each question or part of question.
- The total number of marks for this paper is **70**.

**ADVICE TO CANDIDATES**

- Read each question carefully and make sure you know what you have to do before starting your answer.

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This document consists of **2** printed pages.

Answer **two** questions.

- 1 To what extent is Jesus' teaching about the Kingdom of God confused? **[35]**
- 2 "The parables in the synoptic gospels tell us more about the concerns of the Gospel writers than those of Jesus." Discuss. **[35]**
- 3 Assess the view that perfection is more important than love in Jesus' ethics. **[35]**
- 4 Consider the view that the Gospel's presentation of Jesus was as a good Jew who followed the Jewish Law. **[35]**

**Paper Total [70]**

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The maximum mark for this paper is [70].

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<b>Band</b>	<b>Mark / 21</b>	<b>AO1</b>	<b>Mark / 14</b>	<b>AO2</b>
<b>0</b>	<b>0</b>	absent / no relevant material	<b>0</b>	absent / no argument
<b>1</b>	<b>1-5</b>	almost completely ignores the question <ul style="list-style-type: none"> <li>• little relevant material</li> <li>• some concepts inaccurate</li> <li>• shows little knowledge of technical terms</li> </ul> Communication: often unclear or disorganised	<b>1-3</b>	very little argument or justification of viewpoint <ul style="list-style-type: none"> <li>• little or no successful analysis</li> </ul> Communication: often unclear or disorganised
<b>2</b>	<b>6-9</b>	focuses on the general topic rather than directly on the question <ul style="list-style-type: none"> <li>• knowledge limited and partially accurate</li> <li>• limited understanding</li> <li>• selection often inappropriate</li> <li>• limited use of technical terms</li> </ul> Communication: some clarity and organisation	<b>4-6</b>	an attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> <li>• some analysis, but not successful</li> <li>• views asserted but not successfully justified</li> </ul> Communication: some clarity and organisation
<b>3</b>	<b>10-13</b>	satisfactory attempt to address the question <ul style="list-style-type: none"> <li>• some accurate knowledge</li> <li>• appropriate understanding</li> <li>• some successful selection of material</li> <li>• some accurate use of technical terms</li> </ul> Communication: some clarity and organisation	<b>7-8</b>	the argument is sustained and justified <ul style="list-style-type: none"> <li>• some successful analysis which may be implicit</li> </ul> Communication: some clarity and organisation
<b>4</b>	<b>14-17</b>	a good attempt to address the question <ul style="list-style-type: none"> <li>• accurate knowledge</li> <li>• good understanding</li> <li>• good selection of material</li> <li>• technical terms mostly accurate</li> </ul> Communication: generally clear and organised	<b>9-11</b>	a good attempt at using evidence to sustain an argument <ul style="list-style-type: none"> <li>• some successful and clear analysis</li> <li>• might put more than one point of view</li> </ul> Communication: generally clear and organised
<b>5</b>	<b>18-21</b>	an excellent attempt to address the question showing understanding and engagement with the material <ul style="list-style-type: none"> <li>• very high level of ability to select and deploy relevant information</li> <li>• accurate use of technical terms</li> </ul> Communication: answer is well constructed and organised	<b>12-14</b>	an excellent attempt which uses a range of evidence to sustain an argument <ul style="list-style-type: none"> <li>• comprehends the demands of the question</li> <li>• shows understanding and critical analysis of different viewpoints</li> </ul> Communication: answer is well constructed and organised

Question Number	Answer	Max Mark
1	<p><b>To what extent is Jesus' teaching about the Kingdom of God confused?</b></p> <p><b>AO1</b> Candidates might well begin by outlining what is meant by the Kingdom of God. This might include considering it from the Jewish background as the reign of God and/or the messianic age.</p> <p>Candidates are likely to explain that it was central to Jesus' teaching (Mark 1:14-15) and at the heart of many of his parables.</p> <p>Candidates may explain the apocalyptic elements of Jesus' teaching and the significance of demons/exorcisms as signs of the in-breaking of God's reign.</p> <p>Good responses will probably be aware of the range of scholarly interpretations concerning Jesus' teaching on the Kingdom. They may illustrate their answers with examples from the Synoptic Gospels, perhaps some of the more contentious sayings such as the 'Kingdom of God is within you' and 'Kingdom of God is come upon you'.</p> <p><b>AO2</b> Some candidates may wish to argue that the problem of confusion is less to do with Jesus than with the Early Church and even the Gospel writers themselves. For example if Jesus taught that the Kingdom was imminent (perhaps suggested in the Lord's Prayer) then its lack of arrival could have caused Christian teachers to revise his sayings in this light.</p> <p>Good responses might therefore look at the 'delay' motif in Mark 13 (and parallels) and Matthew 25 parables. On the other hand some may argue that the confusion may lie with Jesus himself. If the parables of Luke 15-16 are closer to Jesus' actual words his message is mostly concerned with establishing relationships, the Kingdom might therefore be understood in a more realized eschatological sense.</p> <p>Some might argue that if Jesus taught a 'now but not yet' eschatology then there is no confusion but rather different emphasis on two aspects of his teaching.</p>	[35]

Question Number	Answer	Max Mark
2	<p><b>“The parables in the synoptic gospels tell us more about the concerns of the Gospel writers than those of Jesus.” Discuss.</b></p> <p><b>AO1</b> Candidates might begin with the claim by many scholars that Jesus’ parables are the closest we get to the actual words of Jesus.</p> <p>Candidates might explain that the parables give us a clear indication of Jesus’ concerns about human relationships, the nature of faith, God and judgement, sin and sinners etc.</p> <p>Good responses might give selective examples from the parables. Candidates are likely to outline the aspect of the question which suggests that the parables reflect the needs of the Gospel writers. They might do this reference to modern scholarship or by considering how the parables are used by each of the Gospel writers.</p> <p>Some might explain that Luke’s inclusive theology places the emphasis on non-Jews, outcasts and the marginalised, whereas Matthew’s parables deal with Jewish concerns of right practice and God as judge.</p> <p><b>AO2</b> Some candidates might agree that the parables tell us some of the concerns of the Gospel writers but only to a certain degree. They might argue that the parables are still essentially authentic to Jesus.</p> <p>They might argue that in other traditions, for example from the Gospel of Thomas, the parables there suffered greater redaction than in the Synoptic Gospels.</p> <p>On the other hand some candidates may argue that it is very hard to know quite how much the parables are the product of the Gospel writers. They might point to the interpretation of the Parable of the Sower which is attributed to Jesus but shows all the signs of an early ‘decoding’ or to the fact that the memorable parables in Luke appear unknown to anyone but Luke</p>	[35]
3	<p><b>Assess the view that perfection is more important than love in Jesus’ ethics.</b></p> <p><b>AO1</b> Candidates may wish to begin with Jesus’ teaching from the Sermon on the Mount and in particular Jesus’ injunction to be perfect as ‘your heavenly Father is perfect’ (Matthew 5:48).</p> <p>They may wish to explain the various interpretations given by commentators. This might lead on to consideration of the related idea of righteousness and Jesus’ command to exceed in righteousness more than the Pharisees.</p> <p>Candidates may also wish to explain what Jesus taught about love. They might begin with Jesus’ parables which illustrate concern for the outcast, the marginalised and neighbour.</p>	

Question Number	Answer	Max Mark
3 cont'd	<p>They might explain Jesus' teaching, the Golden Rule and his distinction between keeping to the letter of the Law and looking for its inner spiritual meaning. Good responses will probably give well selected examples from the Synoptic Gospels.</p> <p><b>AO2</b> Some candidates might agree that perfection is more important. They may argue that 'love' as a term is not often used in the Synoptic Gospels and that Jesus' teaching was more concerned with preparing people for spiritual purity than it was with revising a moral code based on love.</p> <p>Candidates might argue that, like the Essenes, Jesus' prophetic call was for holiness. On the other hand candidates might feel that love is the underlying moral virtue of all Jesus' teaching.</p> <p>They might argue for it to be the continuing basis of Jeremiah's 'new' covenant of the Old Testament or Hosea's call for covenantal 'hesed'. Jesus as restoration prophet follows in their footsteps and his radical appraisal of the covenant means shake up in human relationships and with God.</p>	[35]
4	<p><b>Consider the view that the Gospel's presentation of Jesus was that of a good Jew who followed the Jewish Law.</b></p> <p><b>AO1</b> Candidates might wish to restrict themselves to using the Sermon on the Mount. Others may wish to include Jesus' teaching on ritual cleanliness from Mark 7.</p> <p>Candidates may explain exactly what was meant by 'Law' in first century Judaism. It could refer to the Torah but also the Prophets and even Writings. In addition Law could therefore include the oral Law favoured by the Pharisees/rabbis.</p> <p>Candidates might choose to give examples such as Sabbath observance, hand washing, food laws and teaching on ethical issues such as adultery, marriage, divorce and oaths. They might explain the view that passages which appear to undermine kosher laws (Mark 7:19) are the product of a later Gospel tradition.</p> <p>Good responses are likely to show an understanding of such issues with reference to the Old Testament and possibly contemporary Judaism (such as divorce, for example).</p>	

Question Number	Answer	Max Mark
4 cont'd	<p><b>AO2</b> Some candidates might argue that Jesus is portrayed as one who added to the debate about law and that his aim was not to undermine it, he came not 'to abolish but to fulfill' (Matthew 5:17). They might contend that Jesus' teaching was, if any thing, asking for greater rigour and that various fictions or 'hedging' of the law had diminished it. Examples might include the real purpose of marriage, oath keeping and Corban.</p> <p>Candidates might argue that Jesus' teaching on the Sabbath was to ensure compliance with its aims to establish human-God relationships. Other rabbis taught the same.</p> <p>On the other hand, some might argue that the positive view of Jesus as law-keeper in the Sermon on the Mount owes more to Matthew's desire to portray Jesus within Judaism, when in fact he was deeply critical of Judaism and its hypocrisy.</p>	[35]
<b>Paper Total</b>		<b>[70]</b>

**Assessment Objectives Grid (includes QWC)**

<b>Question</b>	<b>AO1</b>	<b>AO2</b>	<b>Total</b>
<b>1</b>	21	14	<b>35</b>
<b>2</b>	21	14	<b>35</b>
<b>3</b>	21	14	<b>35</b>
<b>4</b>	21	14	<b>35</b>
<b>Totals</b>	<b>42</b>	<b>28</b>	<b>70</b>

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