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A-LEVEL

# Religious Studies

RST3E New Testament

Mark scheme

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2060

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Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Assessment Writer.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

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**Examination Levels of Response**
**Religious Studies (Advanced) A2 Level Descriptors**

<i>Level</i>	<b>A2 Descriptor AO1</b>	Marks <i>Unit 4 italics</i>	<b>A2 Descriptor AO2</b>	Marks <i>Unit 4 italics</i>	<b>A2 Descriptors for Quality of Written Communication in AO1 and AO2</b>
<b>7</b>	A thorough treatment of the topic, which may be in depth or breadth. Information is accurate and relevant. A thorough understanding is shown through good use of relevant evidence and examples. Where appropriate good knowledge and understanding of diversity of views and / or scholarly opinion is demonstrated. Knowledge and understanding of connections with other elements of the course of study are demonstrated convincingly.	<b>28-30 41-45</b>	A very well-focused response to the issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are discussed and critically analysed perceptively. Effective use is made of evidence to sustain an argument. Appropriate evaluation is fully supported by the reasoning. There may be evidence of independent thought. The argument is related perceptively and maturely to the broader context and to human experience.	<b>19-20 28-30</b>	Appropriate form and style of writing; clear and coherent organisation of information; appropriate and accurate use of specialist vocabulary; good legibility and high level of accuracy in spelling, punctuation and grammar.
<b>6</b>	A generally thorough treatment of the topic which may be in depth or breadth. Information is almost all accurate and mainly relevant. Clear understanding is demonstrated through use of relevant evidence and examples. Where appropriate, alternative views and / or scholarly opinion are satisfactorily explained. Knowledge and understanding of connections with other elements of the course of study are clearly demonstrated.	<b>24-27 36-40</b>	A well-focused response to the issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are discussed and critically analysed. Appropriate evaluation is supported by reasoned argument. There may be evidence of independent thought. The argument is related clearly to the broader context and to human experience.	<b>16-18 24-27</b>	
<b>5</b>	A satisfactory treatment of the topic. Information is mostly accurate and mainly relevant. A reasonable understanding is demonstrated through use of some evidence and examples. Where appropriate, some familiarity with diversity of views and / or scholarly opinion is shown. Some knowledge and understanding of connections with other elements of the course of study are demonstrated.	<b>20-23 29-35</b>	A satisfactory response to the issue(s) raised. Views are explained with some supporting evidence and arguments, and some critical analysis. An evaluation is made that is consistent with some of the reasoning. Some of the response is related satisfactorily to the broader context and to human experience.	<b>13-15 20-23</b>	Mainly appropriate form and style of writing; generally clear and coherent organisation of information; mainly appropriate and accurate use of specialist vocabulary; good legibility and fairly high level of accuracy in spelling, punctuation and grammar.
<b>4</b>	Key ideas and facts are included; demonstrates some understanding and coherence using some evidence and examples. Where appropriate, brief reference may be made to alternative views and / or scholarly opinion. Limited knowledge and understanding of connections with other elements of the course of study are demonstrated.	<b>15-19 22-28</b>	The main issue is addressed with some supporting evidence or argument, but the reasoning is faulty, or the analysis superficial or only one view is adequately considered. Little of the response is related to the broader context and to human experience.	<b>10-12 15-19</b>	Form and style of writing appropriate in some respects; some of the information is organised clearly and coherently; some appropriate and accurate use of specialist vocabulary; satisfactory legibility and level of accuracy in spelling, punctuation and grammar.
<b>3</b>	A summary of key points. Limited in depth or breadth. Answer may show limited understanding and limited relevance. Some coherence.	<b>10-14 15-21</b>	A basic attempt to justify a point of view relevant to the question. Some explanation of ideas and coherence.	<b>7-9 10-14</b>	
<b>2</b>	A superficial outline account, with little relevant material and slight signs of partial understanding, or an informed answer that misses the point of the question.	<b>5-9 8-14</b>	A superficial response to the question with some attempt at reasoning.	<b>4-6 5-9</b>	Little clarity and organisation; little appropriate and accurate use of specialist vocabulary; legibility and level of accuracy in spelling, punctuation and grammar barely adequate to make meaning clear.
<b>1</b>	Isolated elements of partly accurate information little related to the question.	<b>1-4 1-7</b>	A few basic points, with no supporting argument or justification.	<b>1-3 1-4</b>	
<b>0</b>	Nothing of relevance.	<b>0</b>	No attempt to engage with the question or nothing of relevance	<b>0</b>	

**RST3E: New Testament****Indicative content**

**Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.**

**Question 1 The context of John's Gospel**

**0 1 Examine both Jewish and Greek contexts behind John's Gospel.**

**Jewish**

- The Temple and its architecture often provide the setting eg five porticoes.
- The Temple personnel eg scribes, Pharisees, priests are well known roles.
- Jewish customs and traditions and festivals are often the backdrop to episodes in John's Gospel.
- Locations and characters from the Jewish Scriptures / Old Testament have resonances in John's Gospel eg widow of Zarephath (Nain).
- There are textual resonances to Jewish Scriptures / Old Testament eg grass and the 23rd psalm.
- Exodus motifs feature throughout eg bread (manna).
- Political resonances eg Pilate, temple guards, are Jewish history.
- Experience of being turned out of the synagogues as in 'Light of the World'.

**Greek**

- The philosophical and teaching context eg Prologue (Logos), signs (token), discourses (symbolism) are Greek.
- The Greek background can be identified into various strands eg Platonism (dualist contrast eg from above, from below), stoicism (an established concept of logos terminology and of logos expressed in material world), Philo (expressed Judaism in Hellenistic categories).
- The language of the Gospel eg use of 'Logos' is international rather than Jewish.
- Dualism eg the contrast of light and dark is a Greek characteristic.

Students may:

- consider the homily pattern of some of the discourses is similar to Midrash texts and to writings of Philo.
- explore the view that the background is Hellenistic Judaism.

Maximum Level 5 if only Jewish or Greek context addressed.

**[30 marks] AO1**

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0	2
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**'For modern readers of John's Gospel, the Jewish background is more important than the Greek background.'****Assess this view.**

Students may debate who is meant by the 'modern reader' and discuss different types of modern reader eg casual, Christian, academic.

**In support**

- The Greek background is a more academic specialisation; readers are more likely to have general knowledge of Judaism.
- There is more awareness of Judaism in the public domain than of ancient Greece.
- Continuity between Old and New Testaments renders the Jewish background more important.
- The Gospel refers explicitly to Jewish customs and festivals; the Greek background is more implicit.
- The Jewish background is more tangible and practical (eg stone water jars), therefore easier for modern reader to engage with.
- A binary style of teaching eg contrasting 'light and dark' also a Jewish teaching method.
- The Old Testament is preparation for the New Testament.
- Jesus' fulfilment of the Old Testament is an important message of the Gospel.

**Other views**

- The Gospel is written in Greek language forms.
- The Gospel can be understood without knowing about either context therefore neither is important.
- John is different from the synoptic gospels therefore Greek background must be more significant.
- Dualism is very evident eg in light and dark motifs.

**[20 marks] AO2**

**Question 2 The nature, role and purpose of the discourses in John's Gospel.****0 3 Examine the nature and role of the 'I am' sayings in John's Gospel.****Nature**

- They are a series of seven sayings beginning 'I am', mostly associated with signs.
- The sayings link Jesus with Old Testament motifs that are significant to his hearers eg I am the Light of the World links to the pillar of fire.
- The sayings link Jesus with Temple motifs that are significant to his hearers eg 'I am the Light of the World' links to the lampstands in the Court of the Women lit at the Feast of Tabernacles.
- 'I am' is the name of God revealed to Moses at the burning bush.

**Role**

- Jesus claims divinity and equality with God.
- Jesus is greater than the prophets.
- The 'I am' sayings claim Jesus is the reality to which previous signs and symbols point eg healing the blind man points to Jesus the Light of the World.
- The 'I am' sayings divide his hearers – some believe in him some reject him eg disciples stop following him after 'I am the Bread of Life'.
- The 'I am' sayings provoke opposition from the Jewish authorities eg 'I am the Light of the World'.

This is a general question and broad treatment is expected. Students must have a breadth of references to reach above Level 4. They may use different sayings for nature and role.

Maximum Level 5 if only nature or role addressed.

Maximum Level 4 if candidates answer with respect to discourses rather than specific 'I am sayings'.

**[30 marks] AO1**

0	4
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**'The 'I am' sayings are still relevant today.'**

**Assess this view.**

**In support**

- Bread, light, life, vine, shepherd etc are universal symbols.
- The 'I am' sayings respond to human need which is universal.
- The 'I am' sayings can be understood without context.
- The motifs are things people want for their own sake, regardless of any historical or Jewish theological resonance.
- There is continuity from Exodus throughout the Jewish Scriptures / Old Testament and in the theological understanding and mind-set of readers; they have not ceased to be relevant at any time.
- The 'I am' sayings reveal a personal and salvific relationship between Jesus and his followers that can be 'new' today.

**Other views**

- The 'I am' sayings were written to serve the needs of the Johannine community.
- The 'I am' sayings are not relevant today unless you know how they were understood at the time.
- The 'I am' sayings are not relevant today unless you know about their resonance with the Jewish Scriptures / Old Testament.
- The 'I am' sayings are not relevant today unless you know about Jewish culture of the time eg shepherds sleeping across the opening of sheep pens, Temple practices concerning bread and light.
- The 'I am' sayings are only relevant today to Christians.
- Some of the 'I am' sayings ceased to be relevant when the Temple was destroyed eg I am the True Vine; I am the Light of the World in so far as they refer to the Temple.
- Some of the 'I am' sayings are only relevant to a pastoral or agricultural lifestyle.

**[20 marks] AO2**

**Question 3 The nature, role and purpose of signs in John's Gospel**

**0 5** Examine John's portrayal of Jesus and his ministry, as shown in 'The Feeding of the Five Thousand' (John 6<sup>1-15</sup>).

Students may make reference to both together in their response.

**Jesus**

- Jesus is a miracle worker.
- Jesus is greater than Elisha who only fed 100 people with 20 loaves.
- Providing bread shows Jesus fulfils daily needs as well as spiritual needs.
- Jesus tests his disciples.
- Jesus has supernatural knowledge.
- Jesus disappoints the people when they want to make him king.
- The boy brings his bread and fish to Jesus like the man bringing first fruits to Elisha.

**Ministry**

- Jesus is already known for his work among the sick.
- Jesus' ministry is set in a context of continuity with the Old Testament eg grass points to psalm 23, Elisha also multiplied loaves.
- Jesus teaches his disciples not to look to material goods or their own capability (6 months wages, '6 days shall you labour').
- Numerology in the account shows Jesus' mission to the Jews eg 12 baskets, 12 loaves of showbread, 12 tribes of Israel.
- Allegorically the 5 loaves are the 5 books of Torah; 2 fish are the prophets and psalms; the young boy is the Jewish people. Jesus receives the scriptures from the Jewish people and breaks open their deeper spiritual meaning to refresh the multitude.
- Like healing, feeding the hungry has messianic connotations.
- Jesus is not an earthly king and avoids being forcibly made so.
- The sign points towards Jesus' continuing ministry of feeding in the Eucharist.
- The context of Passover points to Jesus' ministry of 'setting free' but the people will misunderstand from what.
- The collection of fragments by the disciples points towards their commission to follow on Jesus' ministry.
- This is the only miracle recorded in all four gospels therefore a very significant indicator for Jesus' ministry.

**[30 marks] AO1**



**0 6** ‘Signs in John’s Gospel give the clearest expression of Jesus and his ministry.’

**Assess this claim.**

Students might not write separately about Jesus and his ministry.

**In support**

- Signs are miracles that only God can perform.
- The signs point towards a greater reality ie Jesus’ person.
- The signs ‘point towards’ Jesus and his ministry, therefore they have a clarifying role.
- The signs build towards the sign of death and resurrection.
- The signs give physical expression to what can be said about Jesus and his ministry.
- People ‘believe in’ Jesus after the signs.
- The signs get the attention of the Jewish authorities.
- The signs provoke persecution of Jesus.

**Other views**

- The signs need the accompanying discourses, therefore are not that clear in expressing Jesus and his ministry.
- Discourses often feature misunderstanding of the sign; therefore the signs are not clear expressions of Jesus and his ministry.
- Jesus and his ministry are most clearly expressed on the cross.
- Jesus and his ministry are finally made clear in and after the resurrection.
- The whole Gospel taken together gives the clearest expression of Jesus and his ministry.

Some may make comparisons with the synoptic gospels; this should be credited where appropriate.

**[20 marks] AO2**

**Question 4 The nature, role and purpose of the passion and resurrection narratives**

0	7	<b>Examine the role of the passion narrative (John 18–19) in John’s portrayal of Jesus.</b>
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**Role of the Passion Narrative**

- The passion is the summit of Jesus’ work.
- The passion demonstrates the person of Jesus eg the guards falling to the ground.
- The passion demonstrates Jesus’ obedience to the Father eg at the arrest.
- Jesus’ portrayal contrasts with the self-serving words and actions of other characters eg Peter’s denial.
- Jesus draws an historically uncharacteristic response from Pilate, showing he is not an ordinary prisoner.
- Jesus is ‘lifted up’ for the world to see.
- The narrative shows who is for and who is against Jesus.
- The scriptures are fulfilled eg the soldiers cast lots for his clothes.
- Jesus dies ‘for the forgiveness of sins’.

**John’s portrayal of Jesus**

- Jesus is the eternal Word / Logos (teaching) of God. The passion is the last public ‘word’ from Jesus (resurrection appearances are to his friends).
- Jesus is the Christ, the Son of God (John 20.31) since he is the only worthy and effective sacrifice to take away the sins of the world.
- Jesus is the Christ who was prophesied in the Old Testament. This is shown by John’s attention to the scriptures which are fulfilled in the passion and throughout the Gospel.
- Jesus is a King. Two understandings of this are shown: king of a spiritual kingdom (John 18.36); King of the Jews (John 19.3, 20–22).
- Jesus is in control of this and every part of his work. His final words are, ‘It is accomplished’ (John 19.30).
- Jesus is both priest and victim – in the passion he offers his life freely to the Father as a sacrifice for remission of sins.
- Jesus gives himself for his followers. He is seen to do what he has already claimed he will do eg give his body (John 6.52); lay down his life (John 10.11).

**[30 marks] AO1**

**0 8** 'In the passion narrative in John's Gospel, Jesus is presented as purely human'.

**Assess this view.**

**In support**

- The soldiers seized and bound Jesus (18:12). He has a human body.
- Judas, Peter and others behave towards him as if he is human.
- Jesus is scourged and crowned with thorns. He suffers like a human.
- The soldiers dare to abuse him so he must be human.
- Pilate says, 'Here is the man!' drawing attention to his humiliation.
- Jesus shows human concern for his mother and John.
- Jesus thirsts.
- Jesus dies.

**Other views**

- Jesus had divine knowledge of what was going to befall him (18:4).
- The soldiers drew back and fell to the ground (18:6). This is not commensurate with arresting a human prisoner.
- The cock crows (18:27) fulfilling Jesus earlier prophecy.
- Jesus speaks with Pilate about his kingship 'not of this world'.
- Pilate asks, 'What is truth?' Readers recall Jesus said 'I am...the Truth'.
- Pilate is afraid when the Jews state Jesus made himself the Son of God. Pilate must have some reason to believe the claim may be true.
- After each enigmatic conversation Pilate seeks to release Jesus. He is unsettled by Jesus and not confident of the conviction.
- It is historically uncharacteristic of Pilate to have qualms about crucifixion therefore he perceives Jesus as not purely human.
- Jesus appears to be in control of ensuring the scriptures are fulfilled.
- Jesus seems to decide the moment of his death. This is God's prerogative.
- Throughout the Gospel John presents Jesus as the Word made flesh.

Students may discuss the extent to which Jesus is presented as human.

**[20 marks] AO2**