



Pearson
Edexcel

Mark Scheme (Results)

Summer 2019

Pearson Edexcel GCE
In Religious Studies (9RS0/03)
Paper 3 New Testament Studies

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General Marking Guidance

- All candidates must receive the same treatment. Examiners must mark the first candidate in exactly the same way as they mark the last.
- Mark schemes should be applied positively. Candidates must be rewarded for what they have shown they can do rather than penalised for omissions.
- Examiners should mark according to the mark scheme not according to their perception of where the grade boundaries may lie.
- There is no ceiling on achievement. All marks on the mark scheme should be used appropriately.
- All the marks on the mark scheme are designed to be awarded. Examiners should always award full marks if deserved, i.e. if the answer matches the mark scheme. Examiners should also be prepared to award zero marks if the candidate's response is not worthy of credit according to the mark scheme.
- Where some judgement is required, mark schemes will provide the principles by which marks will be awarded and exemplification may be limited.
- When examiners are in doubt regarding the application of the mark scheme to a candidate's response, the team leader must be consulted.
- Crossed out work should be marked UNLESS the candidate has replaced it with an alternative response.

Paper 3: New Testament Studies

Mark scheme

Question number	Indicative content
1	<p>8 marks AO1</p> <p>AO1 will be used by candidates to demonstrate knowledge, understanding and specialist language and terminology when responding to the question.</p> <p>Candidates may refer to the following.</p> <ul style="list-style-type: none"> • The signs point to the identity of Christ as the one sent by the Father. • The signs performed by Jesus encouraged belief in his Messianic purpose and the nature of salvation. • Some signs illustrated Jesus' power over nature and supported his claim to be the Son of God. • The signs have a didactic function e.g. the Healing of the Blind Man refuted the Jewish concept that blindness is a punishment from God. • The signs demonstrate Jesus' pre-existence and divinity.

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–2	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies (AO1). • Provides a superficial understanding of key religious ideas and beliefs (AO1).
Level 2	3–5	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs (AO1). • Develops key religious ideas and beliefs to show a depth of understanding (AO1).
Level 3	6–8	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Knowledge and understanding addresses a broad range of key religious ideas and beliefs (AO1). • Comprehensively develops key religious ideas and beliefs to show a depth of understanding (AO1).

Question number	Indicative content
2	<p>4 marks AO1, 8 marks AO2</p> <p>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</p> <p>Candidates may refer to the following in relation to AO1.</p> <ul style="list-style-type: none"> • Irenaeus wrote that the author was 'John, the Disciple of the Lord'. • Some details in the Fourth Gospel references which suggest it was written by a Jew and an eye-witness. • References to the disciple whom Jesus loved, and that this disciple is referred to as the one who wrote the Gospel. <p>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</p> <p>Candidates may refer to the following in relation to AO2.</p> <ul style="list-style-type: none"> • The fact that, given the probable date of the Gospel, John the Apostle would have been too old to write such a Gospel dismisses the claim. • The argument that the identity of the Beloved Disciple is unknown and cannot be assumed to be John the Apostle extends the range of candidates who may be considered for authorship. • The tradition that John was killed with his brother James about four years after the death of Jesus raises doubts regarding John, the Beloved Disciple being the author therefore allowing evidence and reasoning for thinking that the author could be John the Elder or John Mark. • John the Apostle, being an uneducated fisherman, would not have been able to write such a sophisticated text and the author's efforts to conceal his identity requires literary skill. <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–4	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Information/issues are identified (AO2). • Judgements are supported by generalised arguments (AO2).
Level 2	5–8	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues which lead to a simplistic chain of reasoning (AO2). • Judgements of a limited range of elements in the question are made (AO2).
Level 3	9–12	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Constructs coherent and reasoned judgements of the full range of elements in the question (AO2).

Question number	Indicative content
3(a)	<p>10 marks AO1</p> <p>AO1 will be used by candidates to demonstrate knowledge and understanding and specialist language and terminology when responding to the question.</p> <p>Candidates may refer to the following.</p> <ul style="list-style-type: none"> • Augustine interpreted the parable of the good Samaritan allegorically, with the Samaritan representing Jesus Christ, who saves sinful souls. Scholars since Calvin see this parable as exemplifying the ethics of Jesus. • The juxtaposition of this parable immediately after the great commandment teaches that ethical obligation and religious obligation go hand in hand as our duties to neighbour are part of our duty to God. • The parable indicates the basic attitudes a disciple ought to possess towards their neighbour and implies that the neighbour who is in need must be the object of ethical action. • Jesus nullifies a world view that asks 'Who is my neighbour?' by extending the definition of neighbour to include anyone who is in need regardless of religion, race or gender. • The use of literary space in this parable can be observed in how the Priest and Levite, both of Jewish background, cross over the road to get as far away as possible from the man in need and thus failed to be neighbours. • The despised schismatic Samaritan provides a model of neighbourliness and Jesus makes an emphatic point by using a group not considered by Jews as a possible neighbour.

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–3	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Knowledge and understanding of key religious ideas and beliefs is superficial (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies that are not directly linked to the extract (AO1).
Level 2	4–6	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1). • Knowledge and understanding of key religious ideas and beliefs is detailed, however it is not fully developed (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs and are linked in most cases to reference from the extract (AO1).
Level 3	7–10	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Knowledge and understanding of key religious ideas and beliefs is detailed and fully developed (AO1). • Knowledge and understanding addresses a broad range of key religious ideas and beliefs and are fully linked to references from the extract (AO1).

Question number	Indicative content
3(b)	<p>5 marks AO1, 15 marks AO2</p> <p>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding when responding to the question, and in meeting AO2 descriptors described below.</p> <p>Candidates may refer to the following in relation to AO1.</p> <ul style="list-style-type: none"> • Luke's Gospel is pregnant with references arguing for the support of those marginalised in society. • Jesus was often depicted as mixing with various 'unclean' groups. • Jesus preaches about the dangers of wealth and the need for a social conscience. <p>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</p> <p>Candidates may refer to the following in relation to AO2.</p> <ul style="list-style-type: none"> • In Luke's Gospel Jesus' extensive teachings on a range of social issues are seen as important because they are in direct conflict with Rabbinical teaching and the hearers are challenged directly to examine their ethical priorities. • The importance of Jesus' teaching is directly illustrated because of the degree of controversy caused by Jesus when mixing with the 'unclean' or preaching about the needs of outcasts. • Scholars assert Luke has proportionately more material than the other Gospels dealing with the rich and the poor and includes Jesus' teachings and demands for followers to give alms to the poor therefore teaching on poverty and wealth has an importance only in that it reflects a particular interest of the author that is not found in other Gospels. • Jesus begins his teaching ministry by announcing his calling to proclaim the good news to the poor; Jesus' relationship with the poor assumed great importance because his teachings formed the bedrock of Liberation Theology. • Jesus' teaching about outcasts is important because it reflects the need for repentance and a change in behaviour e.g. the parable of the Lost Son showed Jesus' concern for outcasts and that even the most marginalised can return to God. • The parable of the Great Banquet is important because it has eschatological overtones wherein the poor and rejected will be present at the Great Banquet and those with wealth may not be invited. <ul style="list-style-type: none"> • Candidates who show achievement only against AO1 will not be able to gain marks beyond the bottom of Level 1.

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–4	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Information/issues are selected (AO2). • Makes basic connections between a limited range of elements in the question (AO2). • Judgements are supported by generic arguments (AO2).
Level 2	5–8	<ul style="list-style-type: none"> • A limited range of knowledge, specialist language and terminology are selected, some of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues (AO2). • Makes connections between a limited range of elements in the question (AO2). • Judgements of a limited range of elements in the question are made with little or no attempt to appraise evidence (AO2).
Level 3	9–12	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues, which lead to a simple chain of reasoning (AO2). • Makes connections between many but not all of the elements in the question (AO2). • Judgements of a limited range of elements in the question are made, which are supported by an attempt to appraise evidence (AO2).
Level 4	13–16	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected, most of which are used appropriately and accurately throughout (AO1). • Deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Makes connections between a wide range of elements in the question (AO2). • Constructs coherent and reasoned judgements of many but not all of elements in the question, which are supported by the appraisal of some evidence (AO2).
Level 5	17–20	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Makes connections between the full range of elements in the question (AO2). • Constructs coherent and reasoned judgements of the full range of elements in the question, which are fully supported by the comprehensive appraisal of evidence (AO2).

Question number	Indicative content
4	<p>5 marks AO1, 25 marks AO2</p> <p>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</p> <p>Candidates may refer to the following in relation to AO1.</p> <ul style="list-style-type: none"> • Rabbis taught about the Messianic Age when some future event would display God's power. • Jesus also taught that the Kingdom of God is a present reality (realised eschatology) and invited early believers to change their behaviour if they wanted to enter the Kingdom. • Jesus taught the need to prepare and expected followers to be ready for the coming of a future kingdom. <p>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</p> <p>Candidates may refer to the following in relation to AO2.</p> <ul style="list-style-type: none"> • Jesus taught his contemporaries about the Kingdom of God that had already arrived and invited believers to participate in it and this teaching is theologically significant because it argues that the Kingdom had already come and this conflicts with Jewish teaching. • The story of the Rich Ruler emphasised tough demands laid down for anyone who wanted to enter the kingdom of heaven, and his unwillingness to give up his wealth would therefore impress on early believers how difficult and costly commitment to God's rule is. • The parable of the Great Banquet is theologically significant in that it reads as a radical challenge to Jewish thinking since Gentiles could also feature in God's Kingdom and therefore this is a more inclusive image of a future Kingdom of God. • Jesus proclaimed a present (realised) Kingdom as well as a future Kingdom (future eschatology) that was helpful at the time for those suffering persecution under the Roman occupation, therefore this teaching may not have any continuing value. • It is difficult to fault misconceptions of early believers who would have been reassured by Jesus' claim that the kingdom had already arrived [in a more earthly sense] because they later had to cope with the realisation of a delayed Parousia. • Jesus' teaching of a non-empirical Kingdom is full of problems for the student of religious language. (This shows links to Philosophy of Religion). • Normative ethics would support a more egalitarian Kingdom of God and reinforces its ethical demands. (This shows links to Religion and Ethics). • Different religions affirm incompatible truths on significant issues and problems arise for adherents of all religions on the question how they will fare in the Christian Kingdom of God. (This shows links to Study of Religion). <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p> <p>Candidates who do not show links with another area of their course of study will not be able to gain marks beyond the top of Level 4.</p>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–6	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Information/issues are identified (AO2). • Makes basic connections between a limited range of elements in the question (AO2). • Judgements are supported by generic arguments (AO2). • Judgements made with no attempt to appraise evidence (AO2). • Conclusions are provided but are simplistic and/or generic (AO2).
Level 2	7–12	<ul style="list-style-type: none"> • A limited range of knowledge, specialist language and terminology are selected, some of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues (AO2). • Makes connections between a limited range of elements in the question (AO2). • Judgements of a limited range of elements in the question are made (AO2). • Judgements made with little or no attempt to appraise evidence (AO2). • Conclusions are provided, which loosely draw together ideas but with little or no attempt to justify (AO2).
Level 3	13–18	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues, which lead to a simplistic chain of reasoning (AO2). • Makes connections between many but not all of the elements in the question (AO2). • Judgements of a limited range of elements in the question are made (AO2). • Judgements are supported by an attempt to appraise evidence (AO2). • Conclusions are provided, which logically draw together ideas and are partially justified (AO2).
Level 4	19–24	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected, most of which are used appropriately and accurately throughout (AO1). • Deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Makes connections between a wide range of elements in the question (AO2). • Constructs coherent and reasoned judgements of many but not all of elements in the question (AO2). • Reasoned judgements are supported by the appraisal of some evidence (AO2). • Convincing conclusions are provided which fully and logically draw together ideas and are partially justified (AO2).
Level 5	25–30	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Makes connections between the full range of elements in the question (AO2). • Constructs coherent and reasoned judgements of the full range of elements in the question (AO2). • Reasoned judgements are fully supported by the comprehensive appraisal of evidence (AO2) • Convincing conclusions are provided which fully and logically draw together ideas and are fully justified (AO2).

