



Pearson
Edexcel

Mark Scheme (Results)

October 2020

Pearson Edexcel GCE A Level
In Religious Studies (9RS0)
Paper 3: New Testament Studies

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Autumn 2020

Publications Code 9RS0_03_2010_MS

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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 2020

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 synoptic gospels share the same narrative framework which includes a complex relationship of literary interdependence. • Scholars from the late eighteenth century recognised the possible literary relationship between the synoptic gospels. • Interest in the relationship between the synoptic gospels was driven by the assumption that the earliest gospel would have the greatest value in reconstructing the story of Jesus. • Possible explanations of the literary relationship are expressed as responses to the rhetorical question of the synoptic problem which asked how to respond to the similarities and differences between the synoptic gospels. • The relationship between the synoptic gospels is explained in a number of ways: the most common being the two-source and four-source hypotheses.

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 data-bbox="300 203 671 232">4 marks AO1, 8 marks AO2</p> <p data-bbox="300 282 1426 434">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 data-bbox="300 479 1217 510">The line of David is used as the exemplar in this mark scheme.</p> <p data-bbox="300 560 1136 591">Candidates may refer to the following in relation to AO1:</p> <ul data-bbox="300 602 1410 831" style="list-style-type: none"> <li data-bbox="300 602 1334 674">• Jesus is identified as the ‘Son of David’ in the opening verse of Matthew’s gospel. <li data-bbox="300 680 1410 752">• The theme of a Davidic Messiah is clearly displayed within the birth narratives of Matthew and Luke. <li data-bbox="300 759 1321 831">• The Christian claim that Jesus is the Messiah depends upon Jesus being descended from the Davidic royal line. <p data-bbox="300 880 1382 992">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 data-bbox="300 1037 1136 1068">Candidates may refer to the following in relation to AO2:</p> <ul data-bbox="300 1079 1430 1630" style="list-style-type: none"> <li data-bbox="300 1079 1430 1191">• The reference to the throne of David in Luke’s annunciation narrative supports the view that one of the most important qualifications for someone to be the Messiah is that they are descended from the greatest King of Israel: David. <li data-bbox="300 1198 1430 1310">• The concept of Messianic hope was tied to the Davidic royal dynasty and understood by scholars [Bruce] as the ‘promise of perpetual sovereignty made to David’s house in Nathan’s oracle’. <li data-bbox="300 1317 1430 1469">• The repeated reference to the line of David within the annunciation narratives in Matthew and Luke indicates the importance of the line of David as evidence of a ‘pre-Gospel tradition that concerned the birth of Jesus as the Davidic Messiah’.[Brown] <li data-bbox="300 1476 1430 1630">• The school of thought challenging the importance of the line of David is supported by the lack of evidence that King David actually existed or arguably the House of David ended when King Zedekiah and his sons were wiped out by the Babylonians. <p data-bbox="300 1675 1345 1747">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"> • This passage contains the first three of seven scenes presented by John in a chiasmic pattern that alternates between the Jews outside and Jesus inside with Pilate going back and forth between them. • The religious authorities wanted to condemn Jesus to death but had no authority under Roman law to execute criminals. Under Roman law criminals were executed and blasphemy was not a crime. • Pilate asks the Jews to take Jesus and judge him by their own laws and was ultimately manipulated by the religious authorities to try Jesus. • Pilate could not understand what Jesus was supposed to have done wrong and why he refused to defend himself and three times protested Jesus' innocence. • Jesus is before Pilate who clearly does not want to be involved with the trial; Pilate seems impatient when he retorted: 'What is truth?' and went back outside without waiting for an answer. • Pilate, believing Jesus was innocent of the charges against him, and motivated by the desire to keep the peace, attempted to set Jesus free by applying the custom of releasing one prisoner at Passover.

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 prepares the reader for Jesus’ crucifixion in earlier chapters of the Gospel. • The theme of Jesus’ innocence is highlighted in Luke’s gospel. • Jesus forgave his executioners and promised salvation to the penitent thief. <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 themes of forgiveness and atonement throughout Luke’s narrative indicate a relationship between the suffering Messiah and subsequent forgiveness of sins which Luke has already established through the trial scenes therefore highlighting the religious significance of the crucifixion. • Forgiveness as a soteriological theme carries great religious significance because the criminal crucified next to Jesus was promised salvation and this therefore shows Luke’s interest in the religious message of the crucifixion as a mode of forgiveness and salvation. • Simon of Cyrene carried the cross for Jesus and literally walked behind Jesus; Christians, by ignoring the fact Simon was coerced by the Romans, can therefore find great religious significance in this act of carrying the cross to define a model for good discipleship. • Jesus refers to Old Testament prophecy (Hosea10:8) when he prophesies to the group of mourning women; the religious significance of this apocalyptic prophesy is therefore bound up with Luke’s interest in teaching early Christians that the expected Parousia is not imminent but delayed. • The soteriological significance of Jesus’ death appears again in Luke’s mention of the crowds who observed the crucifixion and went home ‘beating their breasts’ showing remorse for their complicity and therefore showing the religious significance of the power of God as Jesus’ death triggered repentance. • Arguably the crucifixion narrative is of less significance than the extensive resurrection narrative, in that the latter narrative would have brought comfort to the first members of ‘The Way’; therefore the religious significance of the crucifixion depends on a subsequent resurrection event for Christians to know that Jesus is not just a crucified prophet, but the risen Christ. <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the bottom 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 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"> • The 'I am' sayings unlock prominent themes of the Fourth Gospel such as Christology, soteriology and replacement theology. • The author highlighted important Christological and soteriological themes by accompanying teachings with signs and 'I am' sayings. • The 'I am' sayings are integral to understanding Johannine Christology as this is the way Jesus reveals his identity and message. <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"> • Soteriological themes permeate the Fourth Gospel because there are over 55 references to 'live' and 'life' which are vividly seen in the 'I am' sayings and therefore a scholarly claim that the function of the use of the <i>ego eimi</i> is soteriological becomes more persuasive. • The 'I am' sayings, Jesus' self-revelatory claims, included in the Johannine account of Jesus' life alongside his miracles are more than a third party account and carry great significance because Jesus develops themes already anticipated in the Prologue. • The evangelist deliberately called miracles 'semeion' rather than 'dunamis' because the miracle often pointed to a message beyond itself made explicit in the 'I am' saying accompanying the sign; therefore, for example the miracle of Lazarus has significance when used as the springboard and opportunity for the divine claim: 'I am the resurrection and the life'. • The 'I am' sayings have great thematic significance for the way Jesus proclaims his supremacy over the claims of Judaism ending with the ultimate claim: 'I am the resurrection and the life' which for the evangelists means that Jesus brings eternal life – therefore highlighting an important theme of replacement theology. • The 'I am' claims may be less significant because they attempt in an anti-semitic way to equate Jesus with God (Exodus 3:14). Such claims antagonized the Jews and would have been quite meaningless to the Hellenists therefore their significance must be questioned especially since the rising awareness of anti-Judaism among Johannine scholars in the 1960s has undermined their interpretations of the Fourth Gospel. • Debates about religious language challenge the veridicality of religious statements and meaningfulness can be found through adopting coherence

theories of truth, therefore suggesting the 'I am' sayings might fit into the overall context of the gospel narrative and the way the early Johannine community were led to understand and believe religious truths. (this shows links to Philosophy of Religion).

- If the 'I am' sayings of Jesus are 'down-graded' to unsubstantiated claims that cannot be verified, then the Christian belief in Jesus as God may be questioned and therefore the status of Christian thought in ethical dilemmas today will lose some value (this shows links to Religion and Ethics).
- The meaning of religious texts, especially concerning divine identity, is open to a number of models of interpretation. Therefore myth is only one model of meaningfulness among many (this shows links to a Study of Religion).

Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.

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.

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 some of the 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).

		<ul style="list-style-type: none">• 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).
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