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## Mark Scheme (Results)

Summer 2022

Pearson Edexcel GCE A Level  
In Religious Studies (8RS0)  
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.

Question number	Answer	Mark
1	<p>8 marks AO1</p> <p><b>AO1 will be used by candidates to demonstrate knowledge, understanding and specialist language and terminology when responding to the question.</b></p> <p><b>Candidates may refer to the following.</b></p> <ul style="list-style-type: none"> <li>• Authorship of the Gospel is traditionally ascribed to John the Apostle. Internal evidence within the Gospel points to the author being an eyewitness.</li> <li>• The language of the Gospel is too sophisticated to have been written by an uneducated disciple.</li> <li>• Irenaeus claims to know who the author of the Fourth Gospel was from a reliable source known to him, Bishop Polycarp.</li> <li>• Irenaeus did not actually say that John wrote the Fourth Gospel but that it was written with his authority.</li> <li>• The Gospel writer himself claims to be a disciple (John 21:24).</li> </ul>	(8)

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

Question number	Answer	Mark
2	<p>3 marks AO1, 6 marks AO2</p> <p><b>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 the AO2 descriptors described below.</b></p> <p><b>If candidates assess only one hypothesis they cannot normally proceed beyond level 2.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• The two-source hypothesis, first proposed by Weisse, suggests that Matthew and Luke used both Mark and Q as sources when writing their Gospels.</li> <li>• Q stands for Quelle (means 'source' in German) and is thought to be a collection of sayings of Jesus (called <i>logia</i>).</li> <li>• The four-source hypothesis by Streeter refined the two-source hypothesis to take into account material that is unique in Matthew and Luke.</li> </ul> <p><b>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.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• 'Quelle' was once considered a single source, possibly a fifth gospel, but it is more likely to be a collection of sayings because Matthew and Luke use the material in different ways.</li> <li>• The two-source hypothesis is significant because it supports the idea of the priority of Mark- that Mark's gospel was written first; this therefore, explains why the view of Matthew as the first Gospel has been discredited due to the additional material that previously was seen to have been left out of Mark's Gospel.</li> <li>• The four-source hypothesis is significant because the identification of unique material (source M and source L) gives each of the Gospels its own characteristic view of the person of Jesus and consequently broadens possibilities for understanding the context within which each Gospel was written.</li> <li>• The problem with source Q in both the two-source and four-source hypotheses is that there is no evidence Q exists. This has significance for scholars like Farrer whose solution proposed that instead of Q Matthew used Mark as source material, and that Luke used both Mark and Matthew.</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>	(9)



Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1-3	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Information/issues are identified (AO2).</li> <li>• Judgements are supported by generalised arguments (AO2).</li> </ul>
Level 2	4-6	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues, which lead to a simplistic chain of reasoning (AO2).</li> <li>• Judgements of a limited range of elements in the question are made (AO2).</li> </ul>
Level 3	7-9	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Constructs coherent and reasoned judgements of the full range of elements in the question (AO2)</li> </ul>



Question number	Indicative content
3	<p>3 marks AO1, 6 marks AO2</p> <p><b>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.</b></p> <p><b>If candidates assess only one 'I am' saying they cannot normally proceed beyond level 2. If candidates assess more than two 'I am' sayings, read all the material and credit the best two.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• The 'I am' sayings are integral to understanding Johannine Christology as this is the way Jesus reveals his identity and message.</li> <li>• The 'I am' sayings are a technique which the author of the Fourth Gospel uses to highlight Jesus' teachings about himself and the nature of Salvation.</li> <li>• In each 'I am' saying Jesus equates his identity and message with a concept that is accessible for Jewish listeners.</li> </ul> <p><b>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.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• The 'I am' sayings occur seven times within the <i>ego eimi</i> formula and therefore much significance for the way Jesus proclaims his supremacy over the claims of Judaism ending with the ultimate claim '<i>I am the resurrection and the life</i>' which for the evangelist means that Jesus brings life.</li> <li>• The meaning and significance of the 'I am' sayings continue to be a matter for scholarly debate because of the implications of different interpretations of the discourses surrounding the sayings for Christian beliefs and moral codes.</li> <li>• <b>Jesus</b> says '<i>I am the light of the world</i>' twice, in quick succession, at the end of the Jewish Festival of Tabernacles. <b>Tabernacles'</b> focus on Israel's journey through the wilderness which has significance for the Jewish belief in Torah as the light. Therefore, by using the saying in this way, Jesus indicates that he is the true light, and this fulfils Isaiah's prophecy about the Messiah opening eyes and being a light.</li> <li>• Jesus used the saying '<i>I am the light of the world</i>' before healing the blind man. When the Pharisees questioned him the spiritual significance of this event became clear because the blind man told them '<i>He is a prophet</i>'; he could now see who Jesus really is and therefore the Pharisees are the ones who are spiritually blind.</li> </ul> <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	1–3	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Information/issues are identified (AO2).</li> <li>• Judgements are supported by generalised arguments (AO2).</li> </ul>
Level 2	4–6	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues which lead to a simplistic chain of reasoning (AO2).</li> <li>• Judgements of a limited range of elements in the question are made (AO2).</li> </ul>
Level 3	7–9	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Constructs coherent and reasoned judgements of the full range of elements in the question (AO2).</li> </ul>

Question number	Indicative content
4(a)	<p>8 marks AO1</p> <p><b>AO1 will be used by candidates to demonstrate knowledge, understanding and specialist language and terminology when responding to the question.</b></p> <p><b>Candidates may refer to the following.</b></p> <ul style="list-style-type: none"> <li>• The Healing of the Official’s son took place in Cana and this second sign continued the replacement theme and symbolism pointing to Jesus’ death already introduced in the first sign.</li> <li>• The Healing of the Official’s son shows a Gentile who trusts in the Word and power of Jesus and shows that for those who believe death is not the outcome but life.</li> <li>• The message in this sign was that the words of Jesus give life, and it is given to those who have faith and believe in Jesus.</li> <li>• The Healing at the pool of Bethesda of a crippled man is another example of replacement theology where Jesus is shown to replace Judaism. Water as a healing medium is replaced by Jesus through his words and actions.</li> <li>• The Healing of the crippled man at the pool demonstrates true healing is spiritual not physical. Jesus offers spiritual healing here and now and this is known as realised eschatology.</li> </ul>

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

Question number	Indicative content
4(b)	<p>5 marks AO1, 15 marks AO2</p> <p><b>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.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• The Semeia in the Fourth Gospel are key Christological tools illustrating that Jesus is the Son of God.</li> <li>• The Semeia are 'signposts' to the true identity of Jesus and his unique relationship to God.</li> <li>• The seven signs recorded in the Fourth Gospel set out to reveal Jesus' divine nature and that Jesus was far more than a charismatic healer.</li> </ul> <p><b>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.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• The Feeding of the 5000 occurs in all four gospels but only the Fourth Gospel includes a midrash on the bread of life delivered by Jesus after the sign which suggests its importance and also adds extra meaning to an existing miracle story.</li> <li>• The Feeding of the 5000 is especially important for its message that Jesus is the bread of life and that those who believe in Jesus will never be spiritually hungry.</li> <li>• The multiplication of the loaves and fish is symbolic of eternal life that can fully satisfy all and because the actions within the sign parallel the actions recorded at the Last Supper in the synoptic gospels Christians therefore consider this sign to be eucharistic.</li> <li>• The Raising of Lazarus, unique to the Fourth Gospel, is arguably the most important sign which anticipates Jesus' own resurrection from the dead. Overcoming death is the ultimate expression of God's power and therefore the Raising of Lazarus is symbolic of Jesus' own victory over death.</li> <li>• Scholars claim the Raising of Lazarus is one of the greatest signs because it shows Jesus' power over death and his rejection of the Jewish belief that the spirit departs the body on the 4th day. After already performing other signs, some of which could have a naturalistic explanation, this sign is the ultimate statement of divine power and the most unmistakable identifier of who Jesus is; Jesus is the Son of God who has power over death.</li> <li>• Other signs could be considered as equally important such as the changing of water into wine that signalled the beginning of Jesus ministry, or the healing of the crippled man and the blind man which were both set against the background of Sabbath conflicts and Christological disputes. It is for this reason that scholars look beyond the signs to ask a different question about why Jesus performed these signs at all.</li> </ul> <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	1–5	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Information/issues may be selected (AO2).</li> <li>• Makes basic connections between a limited range of elements in the question (AO2).</li> <li>• Judgements are supported by generic arguments (AO2).</li> <li>• Judgements made with no attempt to appraise evidence (AO2).</li> </ul>
Level 2	6–10	<ul style="list-style-type: none"> <li>• A limited range of knowledge, specialist language and terminology are selected, some of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues (AO2).</li> <li>• Makes connections between a limited range of elements in the question (AO2).</li> <li>• Judgements of a limited range of elements in the question are made (AO2).</li> <li>• Judgements made with little or no attempt to appraise evidence (AO2).</li> </ul>
Level 3	11–15	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues, which lead to a simple chain of reasoning (AO2).</li> <li>• Makes connections between many but not all of the elements in the question (AO2).</li> <li>• Judgements of a limited range of elements in the question are made (AO2).</li> <li>• Judgements are supported by an attempt to appraise evidence (AO2).</li> </ul>
Level 4	16–20	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Makes connections between the full range of elements in the question (AO2).</li> <li>• Constructs coherent and reasoned judgements of the full range of elements in the question (AO2).</li> <li>• Reasoned judgements are fully supported by the comprehensive appraisal of evidence (AO2).</li> </ul>