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Edexcel

## Mark Scheme (Results)

Summer 2022

Pearson Edexcel GCE A Level  
In Religious Studies (9RS0)  
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
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>• Scholars agree that more than 90% of the content of Mark's gospel appears in Matthew but the beginnings of the two gospels are quite different; Matthew unlike Mark, begins with a description of Jesus' ancestry and birth.</li> <li>• Matthew recounts the birth of Jesus from Joseph's viewpoint and highlights that Jesus is of the line of David through five carefully chosen proof texts from the Old Testament.</li> <li>• In the genealogy which opens Matthew's gospel he makes reference to three titles: Messiah, Son of David and Son of Abraham to prove Jesus' identity.</li> <li>• Reference to the Exodus and Moses were deliberately included in the Story of the Magi, King Herod and the Flight into Egypt to prove Jesus is the new Moses who would lead the new Exodus.</li> <li>• Matthew, in addition to claiming Jesus to be of Davidic descent, reflects on the belief that God would send Israel a prophet like Moses; he draws parallels between the birth of Jesus and Moses and the Exodus to emphasise that God has sent a 'new Moses' in Jesus the Messiah.</li> </ul>

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
2	<p>4 marks AO1, 8 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 when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates who only refer to one parable 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>• Jesus used parables to refer to eschatological themes such as the end of the world and the afterlife, death, judgement, heaven, and hell.</li> <li>• The Narrow Door is unique to Luke and is a reply to the question whether many or few will be saved.</li> <li>• The Great Banquet represents Jesus inviting listeners to enter the Kingdom of God eventually widening the invitation to Gentiles since the Jews invited did not attend.</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 Narrow Door’s apocalyptic emphasis on judgement is important for conveying that the Jews do not have an automatic right to enter the Kingdom. The parable appears to be directed against the Pharisees’ expectation of an automatic invitation into the Kingdom because their invitation was withdrawn and extended to Gentiles since invited guests did not attend.</li> <li>• The Narrow Door references the door as the way to salvation which will close if the Jews do not respond to Jesus. The lack of clarity as to when the door will shut has given importance for the debate as to whether judgement is imminent and therefore urgent or in the future.</li> <li>• Luke uses the imagery of the Jewish custom of a servant, not King, to summon guests to the banquet so Jews could understand they were invited. No one is excluded from the Kingdom of God except by choice and for this reason eschatological salvific outcomes are also available to the Gentiles since the Jews have refused the offer of Salvation.</li> <li>• Luke removes all Matthean apocalyptic elements and this is particularly important because the banquet could now represent a heavenly reward in the afterlife rather than an apocalypse happening on earth. This understanding of eschatology suggests the Parousia is delayed and importantly fits in with the futuristic stage of salvation history fulfilled in the afterlife.</li> </ul>

	Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.
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Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–4	<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	5–8	<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	9–12	<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(a)	<p>10 marks AO1</p> <p><b>AO1 will be used by candidates to demonstrate knowledge and 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>• This discourse follows a pattern in the Fourth Gospel: Jesus provides a sign which the crowds take at a literal level, so Jesus explains the deeper meaning in the sign. This discourse of '<i>I am the bread of life</i>' is delivered immediately after the Feeding of the 5000 and is a midrash on the preceding sign offering further commentary on the event.</li> <li>• In claiming to be the Bread of life, Jesus reveals he can offer eternal sustenance; that through his divine nature Jesus can offer more than just the physical bread he had just fed to the 5000.</li> <li>• Jesus in the '<i>I am the bread of life</i>' discourse teaches that he is the bread that can nourish and sustain the spiritual life. The crowd has had its physical hunger satisfied by the loaves of bread and Jesus intends to satisfy their spiritual hunger for a closer relationship with God.</li> <li>• The Jews linked the Torah and bread; both were life giving and Jesus teaches that he is the bread that supersedes the bread of Moses /the Torah. Jesus declares his bread will never spoil and will always satisfy.</li> <li>• Jesus is leading the listeners into a new age where their spiritual hunger will be satisfied. Jesus indicates that the bread of this Messianic Age is available now by using the present tense.</li> <li>• The Jews ate manna in the Exodus, but it did not stop them from dying. Jesus as the bread of life is offering eternal life to all who eat this bread and unlike Old Testament wisdom Jesus' teaching nourishes forever and will give eternal life.</li> </ul>
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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>• Knowledge and understanding of key religious ideas and beliefs is superficial (AO1).</li> <li>• 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).</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>• Knowledge and understanding of key religious ideas and beliefs is detailed, however it is not fully developed (AO1).</li> <li>• 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).</li> </ul>
Level 3	7-10	<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 of key religious ideas and beliefs is detailed and fully developed (AO1).</li> <li>• Knowledge and understanding addresses a broad range of key religious ideas and beliefs and are fully linked to references from the extract (AO1).</li> </ul>





Question number	Indicative content
3(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 'I am' sayings are integral to understanding Johannine Christology and reveal who Jesus is.</li> <li>• The 'I am' sayings echo the covenant name of God and Jesus taught that, as the bread of life, he is offering eternal Salvation to all.</li> <li>• Jesus uses titles in the synoptic gospels to refer to themes of his earthly life, suffering and future glory.</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 synoptic writers used titles for Jesus such as 'Son of Man' that were already used in Judaism before the life of Jesus. Significantly, Jesus can be identified as a heavenly figure who will one day bring salvation and judgement like the Son of Man in Daniel who was understood by the Jews to have authority from God.</li> <li>• The synoptic writers used titles from the Old Testament and helped early Christians to understand who Jesus was by using terms familiar to them from both the Jewish and Greek worlds; therefore, the Person of Jesus can be understood by examining how the writers used these titles.</li> <li>• Each gospel represents the life and teaching of Jesus in a distinctive way and therefore the use of Messiah, Son of Man, and Son of God helped writers to convey the nature and person of Jesus as they understood it. For example, the title Son of God expresses the unique relationship of Jesus the Son with God the father.</li> <li>• The background to the 'I am' sayings is significant for understanding why John used them to reveal who Jesus was. The Jews understood 'I am' as God's covenant name with Israel when God declared to Moses 'I AM WHO I AM'. For this reason Jesus' use of the phrase is theologically significant because Jesus presents us with a theophany as he appropriates the holy name of God.</li> <li>• Scholars have argued the author deliberately used the 'I am' phrase to appeal to both Jewish and Greek listeners. The 'I am' phrase is a form of speech used of a deity in Greek religions and also a covenant name of God for the Jews. It is for this reason that both audiences would understand that when Jesus uses the phrase, he is speaking of himself as God.</li> <li>• The use of titles with Old Testament references shows Jesus as the Messiah whom the Jews were expecting; the 'Son of Man' emphasises Jesus' humanity and divine mission; the 'Son of</li> </ul>

	<p>God' highlights Jesus' unique relationship with God and 'I am' was understood to refer to God himself. Therefore, the fullest understanding of the person of Jesus and his mission is conveyed through both the synoptic gospels and the Fourth Gospel.</p> <ul style="list-style-type: none"> <li>• Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</li> </ul>
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Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1-4	<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 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> </ul>
Level 2	5-8	<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 with little or no attempt to appraise evidence (AO2).</li> </ul>
Level 3	9-12	<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, which are supported by an attempt to appraise evidence (AO2).</li> </ul>
Level 4	13-16	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected, most of which are used appropriately and accurately throughout (AO1).</li> <li>• Deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Makes connections between a wide range of elements in the question (AO2).</li> <li>• 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).</li> </ul>
Level 5	17-20	<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, which are fully supported by the comprehensive appraisal of evidence (AO2).</li> </ul>

Question number	Indicative content
4	<p>5 marks AO1, 25 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>• Jesus conflicted with the Temple authorities, the Pharisees, the Sanhedrin and the High Priest throughout his ministry.</li> <li>• These conflicts with the religious authorities show possible motives they could have had for wanting Jesus put to death.</li> <li>• Jesus was sentenced and crucified by the Romans and the role the Jewish authorities played in this is a matter of debate.</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>• Jesus refers to the authorities wanting to kill him and arguably they had several possible motives such as the Temple cleansing, Sabbath controversies, believing Jesus to be a false Prophet, and breaking the Law of Moses. The religious authorities saw Jesus as a threat to their power and therefore they did everything in their power to make a case against him. So they were very much responsible for his death.</li> <li>• The Jewish leaders wanted to put Jesus to death but needed the Romans to carry this out because they did not have power to execute. Jewish leaders demanded the death penalty on the charge of blasphemy for calling himself the Son of God. As the Romans were not concerned with blasphemy, Pilate handed Jesus over to the Jews to be crucified and therefore was partly responsible for allowing the Jews to carry out the sentence they demanded despite their lack of coercive power.</li> <li>• Pilate could lose his position of power by allowing anyone to claim kingship other than Caesar. Pilate could find no charge against Jesus and yet he still gave in to the Jewish authorities and consented to the death sentence arguably to maintain the status quo. This act of political expediency makes Pilate responsible for the death of Jesus.</li> <li>• Rivkin proposed that the question of who was responsible for Jesus' death should be replaced with 'What crucified Jesus?' and suggested the focus should be on the Roman Imperial system that created a situation which necessitated Jesus' death. Therefore, neither the Jews nor the Romans were wholly responsible for his death.</li> <li>• Culpepper's approach to the Fourth Gospel through narrative criticism suggested there is a theological explanation for Jesus' death. The explanation for Jesus' death is that it was part of the divine plan and for this reason was presented by John in his narrative as inevitable because of conflicts with the authorities and Jesus' use of replacement theology.</li> </ul>

- In the religious language debate any accusation regarding responsibility for the death of Jesus would be meaningless if it could not be verified. The fact that the crucifixion and resurrection accounts are historical means that, at best, only the weak verification principle can be applied. (This shows links to the Philosophy of Religion)
- If responsibility for the death of Jesus is passed on to the Roman Imperial system itself rather than any individual religious or political group then the accountability for Jesus' crucifixion and death will be inconclusive and no individual agent will be held morally responsible. (This shows links to Religion and Ethics).
- The meaning of religious texts from which the theological themes are found in the Gospel narrative leading up to Jesus' death is open to a number of models of interpretation. Responsibility for the death of Jesus continues as a matter of debate, therefore indicating that accountability for the event depends on what is believed as truth. Critics of the question might accept myth as one model of meaningfulness among many others. (This shows links to 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"> <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>• 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> <li>• Conclusions are provided but are simplistic and/or generic (AO2).</li> </ul>
Level 2	7–12	<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> <li>• Conclusions are provided, which loosely draw together ideas but with little or no attempt to justify (AO2).</li> </ul>
Level 3	13–18	<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>• Makes connections between many but not all of the elements in the question (AO2).</li> <li>• Judgements of some of the elements in the question are made (AO2).</li> <li>• Judgements are supported by an attempt to appraise evidence (AO2).</li> <li>• Conclusions are provided, which logically draw together ideas and are partially justified (AO2).</li> </ul>
Level 4	19–24	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected, most of which are used appropriately and accurately throughout (AO1).</li> <li>• Deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Makes connections between a wide range of elements in the question (AO2).</li> <li>• Constructs coherent and reasoned judgements of many but not all of elements in the question (AO2).</li> <li>• Reasoned judgements are supported by the appraisal of some evidence (AO2).</li> <li>• Convincing conclusions are provided which fully and logically draw together ideas and are partially justified (AO2).</li> </ul>
Level 5	25–30	<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>

		<ul style="list-style-type: none"><li>• Convincing conclusions are provided which fully and logically draw together ideas and are fully justified (AO2).</li></ul>
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