



General Certificate of Education

Religious Studies (5061/6061)

**RS03 *An introduction to the
New Testament***

Mark Scheme

2008 examination - January series

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Examination Levels of Response

Religious Studies (Advanced Subsidiary) AS Level Descriptors

[Marks for 10-mark questions are shown in brackets]

Level	AS Descriptors for Quality of Written Communication in AO1 and AO2	AS Descriptor AO1	Marks	AS Descriptor AO2	Marks
5	Appropriate form and style of writing, clear and coherent organisation of information, with appropriate and accurate use of specialist vocabulary; good legibility and high level of accuracy in spelling, punctuation and grammar.	A thorough treatment of the topic within the time available. Information is accurate, and good understanding is demonstrated through use of appropriate evidence / examples.	13-15 [9-10]	A very good response to the issues raised. Different views are clearly explained with supporting evidence and arguments are critically analysed. A process of reasoning leads to an appropriate conclusion.	13-15
4	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 spelling, punctuation and grammar.	A fairly thorough treatment within the time available; information is mostly accurate and relevant. Understanding is demonstrated through the use of appropriate evidence / examples.	10-12 [7-8]	A good response to the issues raised. Different views are explained with some supporting evidence and arguments and some critical analysis. A conclusion is drawn which follows from some of the reasoning.	10-12
3	Mainly appropriate form and style of writing, some of the information is organised clearly and coherently; there may be some appropriate and accurate use of specialist vocabulary. Satisfactory legibility and level of accuracy in spelling, punctuation and grammar.	A satisfactory treatment of the topic within the time available. Key ideas and facts are included, showing reasonable understanding.	7-9 [5-6]	Main issues are addressed and views are considered, with some supporting evidence. There is some attempt at analysis or comment. Evaluation may not be fully supported by reasoning or evidence.	7-9
2	Form and style of writing appropriate in some respects; some clarity and coherence in organisation; there may be some appropriate and accurate use of specialist vocabulary; legibility and level of accuracy in spelling, punctuation and grammar adequate to convey meaning.	An outline account, including some relevant material. Limited in depth or breadth. Answer may show limited understanding. Some coherence.	4-6 [3-4]	A simple argument, with some evidence in support.	4-6
1	There may be little clarity and coherence in organisation; little appropriate or accurate use of specialist vocabulary. The legibility and level of accuracy in spelling, punctuation and grammar may be very limited.	Isolated elements of accurate and relevant information. Slight signs of understanding.	1-3 [1-2]	A few basic points which are relevant, but no real argument.	1-3
0	There may be little clarity and coherence in organisation; little appropriate or accurate use of specialist vocabulary. The legibility and level of accuracy in spelling, punctuation and grammar may be very limited.	Nothing of relevance.	0	No attempt to engage with the question or nothing of relevance.	0

RS03: An introduction to the New Testament

- 1 **Read this passage and answer parts (a) and (b) which follow.**

‘Mark’s crucifixion account was written in order to show that Jesus was the promised Messiah, whose death was part of God’ plan of salvation. Luke’s crucifixion account emphasises Jesus as both innocent and in control of events.’

- (a) **Explain how Mark shows that Jesus’ crucifixion and death were part of God’s plan.**

Mark 15 ²¹⁻⁴⁷

Possible answers include:

Reference to Old Testament showing how Jesus fulfils them (e.g. Psalms / casting lots)

The cry from the cross from Psalm 22 suggests final victory

Events accompanying death (e.g. temple curtain) suggest victory

Recognition by centurion as Jesus linked to God

Maximum Level 3 if no reference to text.

Maximum Level 3 if text only.

Level 5 possible for full explanation of two areas.

(10 marks) AO1

- (b) **Explain how Luke’s presentation of Jesus’ crucifixion and death shows Jesus as both innocent and in control of events.**

Luke 23 ²⁶⁻⁵⁶

Possible answers include:

Innocent

Asking for God to forgive them

Refusal to save himself

Criminal recognises Jesus as having done nothing wrong

Centurion – this is righteous man

In control

Carrying of cross behind Jesus – discipleship / follow him

Concern for others not himself (e.g. the women)

Asking God to forgive them

Into your hands I commit my spirit

Maximum Level 3 if no reference to text.

Maximum Level 3 if text only.

Maximum Level 4 if only one of innocent / in control fully discussed.

(10 marks) AO1

- 2 (a) ***Examine what the Parable of The Tenants in the Vineyard teaches about the Kingdom of God.***

Matthew 21 ³³⁻⁴⁶; **Mark 12** ¹⁻¹²

Expect – Kingdom given to others
 – obedience to King
 Link of Jesus with Kingdom (e.g. heir / cornerstone)

Maximum Level 3 for basic interpretation of the allegory (vineyard / Israel; owner / God; tenants / Jewish authorities; servants / Old Testament prophets; son / Jesus), but not linked to Kingdom of God.
 Level 4 to 5 if allegory linked to Kingdom of God.

(15 marks) AO1

- (b)(i) ***Explain how either redaction criticism or form criticism has helped in understanding Jesus' parables.***

Expect reference to Early Church influence on oral period transmission
 Evangelists adapting / selecting for particular purpose / readership
 Helps understanding by realising different Sitze im Leben

Maximum Level 3 if not discussed how helped understanding but merely identified form / redaction.
 Maximum Level 4 (7 marks) if discussed generally but not referred to a parable.

(10 marks) AO1

- (ii) ***'Jesus' parables are easy to interpret and understand.'***

Assess how far you agree with this view.

Agree

Parables everyday story – easily remembered – means of teaching
 Sometimes explanation given
 Critical approaches enabled us to see different Sitze im Leben
 Clear allegory
 Oral transmission because they were easy to understand, otherwise they would not have been passed on
 Church authority gives interpretation / Holy Spirit interprets to individuals

Disagree

Mark 4 ¹⁰⁻¹² – won't understand them
 Not clear what Jesus taught and what Early Church taught
 Allegories not clear and sometimes contradictory / confused
 References to a different culture, far removed from present day
 Disputed ways of interpreting parables (e.g. allegory / one point only)
 Requires spiritual insight to understand even with interpretation
 Questioning of critical approaches findings.

(15 marks) AO2

- 3 (a) **Examine what the accounts of the miracle of Legion teach about the person and work of Jesus.**

Mark 5 ¹⁻²⁰; **Luke 8** ²⁶⁻³⁹

Possible teaching may include:

Person

Recognition of Jesus – Son of most High God
Recognised by demons
Power of Jesus to cast out and control demons
Demons afraid of Jesus

Work

Exorcism – removal of evil
Means of entry into the Kingdom
Eschatological event began with coming of Jesus
Punishing demons at end of world / judgement
Jesus invites non-Jews
Jesus demands faith (man to tell people)
Message of mercy – tell what Jesus has done.

Expect overlap between person and work.

Maximum Level 4 (10 marks) if limited discussion to either person or work.

Maximum Level 3 if no reference to text.

(15 marks) AO1

- (b)(i) **Explain why some people may claim that the accounts of the miracle of Legion are not historical.**

Expect:

Rejection of supernatural and demons
The unusual elements in story – killing pigs / Legion telling others
Myth and insight from critical approaches to text.

Maximum Level 4 for one area fully discussed.

(10 marks) AO1

- (ii) **Assess the view that the miracle stories in the gospels are of no value to the modern reader.**

Agree

Unhistorical
Unreliable
Myth
Early Church creations

Disagree

Historical
Value even if not historical – spiritual truths

Discussion about “modern reader”.

(15 marks) AO2