

# GCE

# Religious Studies

RST3E New Testament  
Mark scheme

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2060  
June 2014

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Version: 1.0 Final

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Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts: alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Assessment Writer.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

Further copies of this Mark Scheme are available from [aqa.org.uk](http://aqa.org.uk)

## Examination Levels of Response

### Religious Studies (Advanced) A2 Level Descriptors

<i>Level</i>	<b>A2 Descriptor AO1</b>	Marks <i>Unit 4 italics</i>	<b>A2 Descriptor AO2</b>	Marks <i>Unit 4 italics</i>	<b>A2 Descriptors for Quality of Written Communication</b> in AO1 and AO2
<b>7</b>	A thorough treatment of the topic, which may be in depth or breadth. Information is accurate and relevant. A thorough understanding is shown through good use of relevant evidence and examples. Where appropriate good knowledge and understanding of diversity of views and / or scholarly opinion is demonstrated. Knowledge and understanding of connections with other elements of the course of study are demonstrated convincingly.	<b>28-30 41-45</b>	A very well-focused response to the issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are discussed and critically analysed perceptively. Effective use is made of evidence to sustain an argument. Appropriate evaluation is fully supported by the reasoning. There may be evidence of independent thought. The argument is related perceptively and maturely to the broader context and to human experience.	<b>19-20 28-30</b>	Appropriate form and style of writing; clear and coherent organisation of information; appropriate and accurate use of specialist vocabulary; good legibility and high level of accuracy in spelling, punctuation and grammar.
<b>6</b>	A generally thorough treatment of the topic which may be in depth or breadth. Information is almost all accurate and mainly relevant. Clear understanding is demonstrated through use of relevant evidence and examples. Where appropriate, alternative views and / or scholarly opinion are satisfactorily explained. Knowledge and understanding of connections with other elements of the course of study are clearly demonstrated.	<b>24-27 36-40</b>	A well-focused response to the issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are discussed and critically analysed. Appropriate evaluation is supported by reasoned argument. There may be evidence of independent thought. The argument is related clearly to the broader context and to human experience.	<b>16-18 24-27</b>	
<b>5</b>	A satisfactory treatment of the topic. Information is mostly accurate and mainly relevant. A reasonable understanding is demonstrated through use of some evidence and examples. Where appropriate, some familiarity with diversity of views and / or scholarly opinion is shown. Some knowledge and understanding of connections with other elements of the course of study are demonstrated.	<b>20-23 29-35</b>	A satisfactory response to the issue(s) raised. Views are explained with some supporting evidence and arguments, and some critical analysis. An evaluation is made that is consistent with some of the reasoning. Some of the response is related satisfactorily to the broader context and to human experience.	<b>13-15 20-23</b>	Mainly 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 accuracy in spelling, punctuation and grammar.
<b>4</b>	Key ideas and facts are included; demonstrates some understanding and coherence using some evidence and examples. Where appropriate, brief reference may be made to alternative views and / or scholarly opinion. Limited knowledge and understanding of connections with other elements of the course of study are demonstrated.	<b>15-19 22-28</b>	The main issue is addressed with some supporting evidence or argument, but the reasoning is faulty, or the analysis superficial or only one view is adequately considered. Little of the response is related to the broader context and to human experience.	<b>10-12 15-19</b>	Form and style of writing appropriate in some respects; some of the information is organised clearly and coherently; some appropriate and accurate use of specialist vocabulary; satisfactory legibility and level of accuracy in spelling, punctuation and grammar.
<b>3</b>	A summary of key points. Limited in depth or breadth. Answer may show limited understanding and limited relevance. Some coherence.	<b>10-14 15-21</b>	A basic attempt to justify a point of view relevant to the question. Some explanation of ideas and coherence.	<b>7-9 10-14</b>	
<b>2</b>	A superficial outline account, with little relevant material and slight signs of partial understanding, or an informed answer that misses the point of the question.	<b>5-9 8-14</b>	A superficial response to the question with some attempt at reasoning.	<b>4-6 5-9</b>	Little clarity and organisation; little appropriate and accurate use of specialist vocabulary; legibility and level of accuracy in spelling, punctuation and grammar barely adequate to make meaning clear.
<b>1</b>	Isolated elements of partly accurate information little related to the question.	<b>1-4 1-7</b>	A few basic points, with no supporting argument or justification.	<b>1-3 1-4</b>	
<b>0</b>	Nothing of relevance.	<b>0</b>	No attempt to engage with the question or nothing of relevance	<b>0</b>	

**RST3E: *New Testament*****Question 1 The context of John's Gospel**

0

1

**Examine the Jewish context of John's Gospel.**

The fundamental background to John's tradition and thought is Palestinian and Jewish. John expects readers to understand his use of Jewish language, traditions and their Sitz im Leben.

John particularly expects readers to be familiar with the daily life, festivals, ritual and ceremony of the Temple. He presents Jesus as the true Temple.

John's tone is not anti-semitic even though 'the Jews' are antagonists of Jesus.

John presents Jesus as a Jew rejected by his people.

John presents Jesus as a Jew through whom Judaism is fulfilled and universalised.

'The action' mostly takes place among Jews.

Much of the 'action' takes place in the context of Jewish festivals.

Some of Jesus' teaching is given in the Temple.

Jesus and his first followers were Jewish.

Likely author is the beloved disciple, one of the 12.

John the Baptist self-identifies with Jewish prophecy as a 'voice crying in the wilderness' and proclaims Jesus as 'Lamb of God'.

Feeding of the 5,000 has clear links to Manna in the wilderness, and Elisha multiplying loaves – Jews present at the sign would have recognised Jesus doing as the prophets had done.

**[30 marks]****AO1**

0

2

**'John's Gospel cannot be understood without knowing about the Jewish background.' Assess this claim.****In support**

Through most of the Gospel Jesus worships, speaks and acts as a Jew among Jews.

Most of Jesus' encounters are within a Jewish framework.

John does not explain the Jewish festivals and Temple worship for the benefit of his readers.

Old Testament references should be understood in a Jewish way to give correct nuance/interpretation to Jesus' words and actions.

**Other views**

John writes as a Christian not as a Jew.

John writes as an Apostle, to both Greeks and Jews.

John writes perhaps 20 years after the events; his readers are less immersed in Jewish ways than the first disciples.

John regards Jesus as the true Israel and the true Temple; the focus has shifted.

Christian readers may see it as a personal message - Holy Spirit assists Christian understanding.

Faith community provides a context for understanding.

**[20 marks]****AO2**

**Question 2 The nature, role and purpose of the discourses in John’s Gospel**

<b>0</b>	<b>3</b>	<b>Examine the role of the discourses with particular reference to ‘I am the Resurrection and the Life’ (John 11<sup>1-44</sup>).</b>
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**Role of discourses**

Long teaching passages contrast with ‘soundbites’/short sayings in synoptic gospels. Jesus seems to speak differently in the synoptic gospels and John’s Gospel – John wrote the discourses down after many years post-resurrection reflection on Jesus’ teaching.

Discourses unpack teaching contained in the signs.

Discourses show response of people to Jesus’ signs and words, and Jesus’ answer to that response.

Form of teaching – question is asked, Jesus responds, he is misunderstood, responds again.

Characterised by ‘Amen. Amen.’

Some discourse material overlaps/is repeated.

Point to the cross

**Particular reference**

All I am sayings identify Jesus as God.

Exemplifies Jesus’ claim to ‘give life’.

Looks forward to his own resurrection.

Follows precedent of Elijah and Elisha for raising the dead.

Jesus’ delay leads to greater miracle of raising the dead than healing the sick.

Jesus directs Martha’s faith in a teaching to faith in him.

Jesus claims God’s sovereignty over life and death for himself.

Jesus weeps – displays his human emotion.

Dramatises the general resurrection of the Last Day.

The dead hear and obey Jesus.

‘Let him go’ – Lazarus fully released from death’s claim over him.

**[30 marks]**

**AO1**

<b>0</b>	<b>4</b>	<b>‘The discourse ‘I am the Resurrection and the Life’ was relevant to the people of Jesus’ time but not to people today.’ Assess this claim.</b>
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**In support**

Resurrection is ‘impossible’ in a scientific age.

Veracity demands a response/commitment people are unwilling to make.

Lazarus is visibly raised, today there is no physical resurrection.

Relevance relies heavily on original hearers’ personal relationship with Jesus.

**Other Views**

Resurrection gives comfort at time of death/bereavement.

Many have Christian burial service – theme prominent in prayers.

2 billion Christians in the world (out of 7 billion).

Christianity would never have existed without the resurrection.

Christianity still around after 2,000+ years.

**[20 marks]**

**AO2**

**Question 3 The nature, role and purpose of signs in John's Gospel**

0

5

**Examine the role of healing miracles as signs in John's Gospel.**

Expect some definition of signs and reference to their distinctive role in this Gospel.

Healings demonstrate God's power and compassion active in Jesus.  
 Jesus incarnates the only hope there was for the sick – healing by God.  
 Reports of healing serve to evangelise, people come to listen to Jesus' teaching.  
 Healing miracles are part of Jesus' credentials to teach – like prophets of old.  
 Comparisons with Judaism

**Official's son (John 4<sup>46-54</sup>)**

Highlights faith of people in Galilee in contrast to those in Judea.  
 Healing at a distance – demonstrates father's faith is justified.  
 Enjoins belief - entire household believes on evidence of the healing.

**Crippled man (John 5<sup>1-18</sup>)**

Shows Jesus' compassion on the man's protracted suffering.  
 In this instance links suffering to an unspecified sin (v14) - some may contrast with situation of blind man (John 9<sup>3</sup>).  
 Teaches healing carries obligation of faithfulness.  
 Opportunity for teaching about the Sabbath – Jesus attests healing fulfils God's intention for the Sabbath.  
 Teaches modesty - Jesus had withdrawn (v13), he avoided praise.  
 Man did not know it was Jesus; his faith was in the instruction not in the man who gave it, may demonstrate faith deeper than 'personality cult'.  
 Shows image of Jesus as son and apprentice of God at v17.

**[30 marks]****AO1**

0

6

**'John was not concerned about giving an accurate record of events when describing healings in his Gospel.' Assess this claim.****In support**

John's principal concern is to demonstrate Jesus acts with the power of God.  
 The healings have theological rather than medical significance.  
 Healings are good news to be told, not methodologies to follow.  
 Jesus uses the healings as teaching points.  
 People's responses to the fact of healing, and Jesus the healer, are significant in the Gospel.  
 Detail is found in conversations not healing process.

**Other views**

The eyewitness accounts would be well known, why would John not write accurately?  
 The 'beloved disciple' would not be careless.  
 Inaccuracy undermines authority.  
 Healing of Officer's Son and Crippled Man only appear in John, therefore significant to his Gospel.

Expect specific examples of healings.

**[20 marks]****AO2**

**Question 4 The nature, role and purpose of the passion and resurrection narratives****0****7****Examine John's portrayal of Jesus in the account of the arrest and trials (John 18-19<sup>16</sup>).****Arrest**

Jesus is unafraid – he does not attempt to avoid arrest.

Jesus identifies himself using the name of God 'I am [he]'

Jesus' person commands worship v6.

Jesus enters these events as an act of holiness and obedience v11.

Arresting officers anticipate trouble – Jesus does not allow this, he retains authority.

**Trial**

Jesus is not impressed/awed by the high priest, nor does he seek acquittal.

Unlike the chief priests, Jesus does not protest against entering the Praetorium despite his high doctrine of the Passover he himself will keep.

Jesus' sights are firmly on God's kingdom – perhaps he is already dissociating from this world.

Jesus teaches to the last – focus on God not himself – the gentile Pilate is under authority from God and guilty of sin.

Jesus' person and teaching still carry authority – Pilate seeks to release him.

Jesus is an innocent man

Different understandings of kingship are seen

Maximum L5 if only arrest or trials referred to.

**[30 marks]****AO1****0****8****'John's account of the arrest and trial of Jesus is theology rather than history.' Assess this claim.****In support**

John refers to predictions being fulfilled.

Accounts differ from gospel to gospel.

Features of arrest (e.g. v5-6).

Trial by chief priests highlights theology of Jesus' person.

Presentation of Pilate does not fit historical accounts of his character.

John is ambivalent about earth and heaven, time and eternity.

John's intention is to teach, not to recount everything. Some may refer to John 21<sup>25</sup> indicating the gospel is not exhaustive.

**Other views**

The description of events 'rings true'.

Fact of Jesus' crucifixion (and by extension trial) is attested by historians.

There were numerous witnesses – including Peter – whose stories would be known.

John 19<sup>35</sup> – evangelist claims eyewitness testimony.

John 19<sup>36</sup> – claims history follows scriptures.

Balance between theology and history must be assessed for L6 or L7.

**[20 marks]****AO2**