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A-LEVEL

# Religious Studies

RST3E New Testament

Mark scheme

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2060

June 2015

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Version 1.0: Final Mark Scheme

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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 in AO1 and AO2</b>
<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

### Indicative content

**Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.**

### Question 1 The context of John's Gospel

0	1
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**Examine the importance of John's Gospel to the Early Church.**

#### Situation of Early Church

- Scholars propose a broad readership for the Gospel: unbelieving Jews, Diaspora Jewish-Christians, Christians, the Johannine Church.
- Scholars propose a range of 'needs' of the Early Church: supplement to the synoptic Gospels, Hellenised version of the Gospel, polemic concerning existing teachings / views.
- Whether written at an earlier (cf Paul writing to Thessalonians c. 40 CE) or later (post-Jamnia) date, Christians were being put out of the synagogues.
- If written after 70 CE, Temple no longer existed for worship, sacrifice, festivals – focus of these changed to Jesus himself.

#### Importance of John's Gospel to Early Church

- Written in Greek, some careful translation, but readers assumed to know about the Temple and Festivals: Jewish origin is important.
- Conflict between Jesus and the Jews, also narratives of blind man and Nicodemus, show Christians' experience of conflict is not new, not surprising.
- Focus on 'seeing and believing', 'light and dark' explain exclusion from synagogue.
- Emphasis on divinity of Christ, come to save.
- Signs emphasise not only divine power of Jesus but divine origin.
- Encouragement to persevere.
- Inaugurated eschatology addresses delay of second coming.
- Opposes Gnosticism.
- Discourses develop understanding of Jesus being rejected for his claims about himself.
- Stated purpose 'that you may believe / continue believing' (John 20<sup>31</sup>).

**[30 marks]**

**AO1**

0

2

**‘John’s Gospel only addresses the needs of the Early Church.’****Assess this claim.****In support**

- Mention of conflict and ‘fear of the Jews’ supports Early Church also in conflict.
- Dualist motifs eg light and dark support readers within Hellenistic mindset of the time.
- Signs written ‘that you may believe’ (John 20<sup>31</sup>) support readers under pressure to abandon allegiance to Christ.
- Some ‘I am’ sayings have a Temple reference that would be understood by Early Church conscious of its destruction – John teaches these are now applied to Christ.

**Other views**

- Christians under persecution in many parts of the world today and since the Gospel was written have same need of support.
- Light and dark contrast is timelessly understood.
- Signs point to Jesus’ person and ministry timelessly.
- ‘I am’ sayings have timeless appeal to human needs.
- Verses suggest he is simply writing his own account:
  - ‘we beheld his glory...’ (John 1<sup>1</sup>)
  - ‘This [the beloved disciple] is the disciple who is bearing witness to these things, and who has written these things; and we know that his testimony is true’ (John 21<sup>24</sup>).
- Jesus is more divine and more detached from daily life than in synoptic Gospels – John may not be addressing a Sitz im Leben.
- John is less committed to historicity – may not be committed to addressing a Sitz im Leben.

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

**Question 2 The nature, role and purpose of the discourses in John's Gospel****0****3****Examine the nature of the discourses with particular reference to:**

- 'I am the Bread of Life' (John 6<sup>30-58</sup>)
- 'I am the True Vine' (John 15<sup>1-17</sup>).

**Nature of Discourses**

- Form of teaching.
- Often linked to a sign – unpacking the teaching given by the sign.
- Long passages contrast with short sayings in Synoptic Gospels.
- May take pattern of question asked, Jesus responds, he is misunderstood, he responds again.
- Characterised by 'I am...' link to Exodus 3<sup>14</sup>.
- Link to Old Testament and Temple themes: in the 'I am' sayings Jesus claims to personify these themes.
- Generally addressed to a crowd but 'I am the True Vine' is addressed to the disciples only.

**'I am the Bread of Life'**

- Links to Old Testament– Manna in wilderness, Miracle of Elisha (2 Kings 4<sup>42</sup>-end).
- Link to Temple: Shewbread in the Holy Place of the Temple, symbolic of God keeping the 12 tribes of Israel in mind.
- Link with sign: multiplication of loaves and fish.
- Misunderstanding / dispute: Jews complain (John 6<sup>41</sup>); 'this is a difficult teaching' (John 6<sup>60</sup>); people stop going about with him (John 6<sup>66</sup>).
- Clarification: response to 'give us this bread always' (John 6<sup>34</sup>).

**'I am the True Vine'**

- Long teaching passage – part of High Priestly Prayer.
- Links to Old Testament: many eg Psalms 80<sup>8</sup>, Jeremiah. 2<sup>21</sup>, Hosea 10.
- Link to Temple: Golden Vine at entrance to the Holy Place.
- No link with sign, part of High Priestly Prayer at last supper which may be a Passover Meal at which symbolic cups of wine are drunk.
- Given before the Passion.

**'I am the Bread of Life' and 'I am the True Vine'**

- Refer to elements of Eucharist.
- The beginning and end of the discourses.

Maximum Level 5 if only one discourse addressed.

Maximum Level 4 if no mention of 'I am the Bread of Life' and 'I am the True Vine'.

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

0

4

**‘The discourses tell us what John has understood and not what Jesus taught.’**

**Assess this claim.**

**In support**

- Jesus uses a different teaching style in John’s Gospel and the Synoptic Gospels.
- The teaching material is different from the other Gospels – not parables of the Kingdom but teaching about who Jesus is.
- Jesus speaks differently in John and the Synoptic Gospels, therefore John is writing his interpretation.
- The ‘I am’ sayings are particular to John – why would the other evangelists not use them?
- Language attributed to Jesus is ‘more spiritual’, perhaps the product of John’s reflection.
- John writes much later than the other evangelists, has had more time to develop his understanding of Jesus’ message.
- John’s Gospel is more about ‘who Jesus is’ than ‘the story of Jesus’.

**Other views**

- Some traditions link John with the ‘Beloved disciple’ – likely to be loyal to Jesus’ way of speaking.
- Aramaisms occur in the discourses rather than the narrative, therefore they may be Jesus’ style rather than John’s.
- John’s focus is on Jerusalem not Galilee, may reasonably reflect different encounters.
- John may have less reliance on sources used by the Synoptic Gospels which might not be true to Jesus’ style.

**[20 marks]**

**AO2**

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

0

5

**Examine the role and purpose in John's Gospel of the sign 'Water into Wine' (John 2<sup>1-11</sup>).**

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

**General role of signs**

- 'Dunamis' meaning 'mighty act' or 'power'; also called 'erga', 'work', equating Jesus' present actions with prior work of God.
- Signpost to Jesus' person and ministry.
- Affirm Jesus as 'the Christ, the Son of God' (John 20<sup>30</sup>) ie sent from God and having the nature and power of God as shown.
- Contrast with miracles in synoptic Gospels – acts of power which usher in the Kingdom of God.
- Show that prophecies of the Messianic age are being fulfilled.
- Act as a symbolic anticipation or demonstration of a greater reality.
- Demand a decision for or against who Jesus is.
- Do not automatically produce faith.

**Role in 'Water into Wine'**

- Shows Jesus invited as an ordinary man, relationship with mother.
- Shows his mother's awareness of his ability to help, before any public demonstration of his powers.
- Shows his authority with respect to the servants.
- Shows his authority over the water.
- Shows divine generosity in quantity, also in saving embarrassment of couple.
- Marriage setting proposes a sign / model of Christ and his Church.
- Demonstrates enrichment of life through encounter with Jesus.
- Only the disciples believed, the servants are not recorded as believing.
- Links to idea of Messianic Banquet with rich wines.

**General purpose of signs**

- In his stated purpose John writes, 'these are written so that you may come to believe / carry on believing that Jesus is the Messiah, the Son of God and that through believing you may have life in his name.' (John 20<sup>30</sup>).
- Activity of God unrecognised by most – but those who see it believe.
- John's narrative illustrates steps to belief.

**Purpose of 'Water into Wine'**

- Jesus' ministry begins with a homely, compassionate, generous action that 'revealed his glory; and his disciples believed in him' (John 2<sup>11</sup>).
- Has no accompanying discourse, so this sign is not a stimulus for Jesus' to deliver teaching.
- Prepares for later discourse, 'I am the True Vine'.
- Shows God's blessing of marriage.
- Wedding services cite Jesus' presence at the wedding in Cana as blessing marriage in general.



- Show's God's care for the particular couple.
- Symbolic teaching Jesus enriches / transforms life.
- Water for purification changed into wine of rejoicing – old and new covenants compared.

Maximum Level 5 if only one of role and purpose dealt with.

Maximum Level 4 if they only write generally and do not deal with this specific sign.

[30 marks]

AO1

0	6
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**'Understanding the signs does not require an understanding of Christian theology.'**

**Assess this claim.**

**In support**

- Relevant as 'good stories'.
- Part of Christian tradition.
- General idea of God's compassion and provision without knowing any Christology.
- Water into Wine teaches a general principle of turning to God for help, 'Do whatever he tells you' (John 2<sup>5</sup>).
- Jewish theology gives ample insight.
- Prologue of John's Gospel (John 1<sup>1-14</sup>) gives ample insight.
- John's stated purpose is but 'so you may believe... and that through believing you may have life in his name' (John 20<sup>30-31</sup>). Readers can understand sufficiently to believe, without an understanding of Christian theology.
- At the time the signs were given Christian theology had not been formulated.

**Other views**

- John's Gospel is based on the premise that Jesus is the Son of God, born as man: this much needs to be understood to understand the signs.
- The signs point to Jesus being Son of God, acting with power of God: if this is not understood, the signs have not been understood.
- Understanding of Christian theology gives fuller appreciation of the resonance with / fulfilment of Old Testament themes.
- Narratives of the signs use 'hour', 'third day' as theological terms.
- Understanding of Christian theology reveals signs don't stand alone but point to the cross.
- Understanding of Christian theology makes sense of John's particular selection of signs.

[20 marks]

AO2

**Question 4 The nature, role and purpose of the passion and resurrection narratives**

<b>0</b>	<b>7</b>	<b>Examine the role of the passion and resurrection narratives in John’s Gospel (John 18-21).</b>
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**Role of passion narrative**

- Shows Jesus rejected by his people.
- Shows Jesus’ utter obedience to his Father.
- Paradox of who is judged and found guilty at his trials.
- High Priests compromise themselves to bring about his death.
- Earthly and Heavenly Kingship compared.
- Pilate unsettled and afraid, tries to release Jesus.
- Through rejection, Jesus achieves the salvation for believers that he came to bring.
- Jesus suffers and dies publicly.
- Tabula is an international warning against insurrection.
- Scriptures fulfilled.
- John is the only male disciple witness and supporter of Jesus’ death.
- Jesus commends John and Mary to each other – Roman Catholic Church understands this as Jesus giving Mary as mother of the Church.
- Link to sacraments – blood and water from the side of Jesus.
- Differences from Synoptic Gospels.
- Jesus is buried – no expectation of resurrection.
- Some recognition but not belief is stirred in Pilate; Joseph of Arimathea is emboldened in his belief (role of signs).

**Role of resurrection narrative**

- Complete surprise in spite of Jesus’ predictions.
- Demonstrates power of God at work in Jesus – the greatest of the signs.
- Unlike the risen Lazarus, Jesus has spiritual characteristics as well as human, eg appearing through closed doors, eating with his disciples.
- Tests belief – to Thomas, ‘blessed are those who have not seen and yet believed’.
- Holy Spirit conferred.
- Apostles given authority to forgive and retain sins.
- Allows further teaching.
- Peter reinstated after his denial.
- Peter’s primacy conferred.
- Apparent promise that John would not be martyred.
- Ascension predicted.

Maximum Level 5 if only passion or resurrection addressed.

**[30 marks]**

**AO1**

0	8
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**‘The passion and resurrection narratives are really Christian theology.’**

**Assess this view.**

**In support**

**Theological teachings presented in the narratives:**

- The cross is Jesus’ ‘hour’.
- Thomas’ declaration of faith and Jesus’ declaration of the blessed who have not seen.
- Ideas of Holy Spirit, trinity, ascension, priesthood.
- Miraculous catch of fish – a model of the Church.
- Primacy of Peter.
- Sacramental links.
- Christology – Balance between divinity and humanity.
- John’s narratives differ from the synoptic narratives therefore may serve theological rather than historical purpose.

**Other views**

- Good story.
- Fulfils human hopes and sense of justice.
- No deeper meaning.
- Passion an inevitable end.
- Community memories / tradition.
- Specific historical events.

**[20 marks]**

**AO2**