

GCE

Religious Studies

Unit **G574**: New Testament

Advanced Subsidiary GCE

Mark Scheme for June 2014

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This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by examiners. It does not indicate the details of the discussions which took place at an examiners' meeting before marking commenced.

All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

OCR will not enter into any discussion or correspondence in connection with this mark scheme.

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Annotations

Annotation	Meaning
	Blank Page – this annotation must be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response.
	Level one – to be used at the end of each part of the response in the margin.
	Level two – to be used at the end of each part of the response in the margin.
	Level three – to be used at the end of each part of the response in the margin.
	Level four – to be used at the end of each part of the response in the margin.
	Level five – to be used at the end of each part of the response in the margin.
	Highlighting a section of the response that is irrelevant to the awarding of the mark.
	Point has been seen and noted, e.g. where part of an answer is at the end of the script.

Subject-specific Marking Instructions

Handling of unexpected answers

If you are not sure how to apply the mark scheme to an answer, you should contact your Team Leader.

NOTE: AO2 material in AO1 answers must not be cross-credited and vice-versa.

AS Preamble and Instructions to Examiners

The purpose of a marking scheme is to ‘... enable examiners to mark in a standardised manner’ [CoP 1999 25.xiv]. It must ‘allow credit to be allocated for what candidates know, understand and can do’ [xv] and be ‘clear and designed to be easily and consistently applied’ [x].

The **Religious Studies Subject Criteria** [1999] define ‘what candidates know, understand and can do’ in terms of two Assessment Objectives, weighted for the OCR Religious Studies specification as indicated:

All candidates must be required to meet the following assessment objectives.

Knowledge, understanding and skills are closely linked. Specifications should require that candidates demonstrate the following assessment objectives in the context of the content and skills prescribed.

AO1: Select and demonstrate clearly relevant knowledge and understanding through the use of evidence, examples and correct language and terminology appropriate to the course of study.

AO2: Sustain a critical line of argument and justify a point of view.

The requirement to assess candidates’ quality of written communication will be met through both assessment objectives.

In order to ensure the marking scheme can be ‘easily and consistently applied’, and to ‘enable examiners to mark in a standardised manner’, it defines Levels of Response by which candidates’ answers are assessed. This ensures that comparable standards are applied across the various units as well as within the team of examiners marking a particular unit. Levels of Response are defined according to the two Assessment Objectives; in Advanced Subsidiary, the questions are in two parts, each addressing a single topic and targeted explicitly at one of the Objectives.

Positive awarding: it is a fundamental principle of OCR’s assessment in Religious Studies at Advanced Subsidiary/Advanced GCE that candidates are rewarded for what they ‘know, understand and can do’ and to this end examiners are required to assess every answer by the Levels according to the extent to which it addresses a reasonable interpretation of the question. In the marking scheme each question is provided with a brief outline of the likely content and/or lines of argument of a ‘standard’ answer, but this is by no means prescriptive or exhaustive. Examiners are required to have subject knowledge to a high level and the outlines do not attempt to duplicate this.

Examiners must **not** attempt to reward answers according to the extent to which they match the structure of the outline, or mention the points it contains. The specification is designed to allow teachers to approach the content of modules in a variety of ways from any of a number of perspectives, and candidates’ answers must be assessed in the light of this flexibility of approach. It is quite possible for an excellent and valid answer to contain knowledge and arguments which do not appear in the outline; each answer must be assessed on its own merits according to the Levels of Response.

Key Skill of Communication: this is assessed at both Advanced Subsidiary and A2 as an integral part of the marking scheme. The principle of positive awarding applies here as well: candidates should be rewarded for good written communication, but marks may not be deducted for inadequate written communication; the quality of communication is integral to the quality of the answer in making its meaning clear. The Key Skill requirements in Communication at Level 3 include the following evidence requirements for documents about complex subjects, which can act as a basis for assessing the Communications skills in an examination answer:

- Select and use a form and style of writing that is appropriate to your purpose and complex subject matter.
- Organise relevant information clearly and coherently, using specialist vocabulary when appropriate.
- Ensure your text is legible and your spelling, grammar and punctuation are accurate, so your meaning is clear.

Levels of Response: the descriptions are cumulative, ie a description at one level builds on or improves the descriptions at lower levels. Not all the qualities listed in a level must be demonstrated in an answer for it to fall in that level (some of the qualities are alternatives and therefore mutually exclusive). There is no expectation that an answer will receive marks in the same level for the two AOs.

Question		Indicative Content	Marks	Guidance
1	(a)	<p>Candidates may interpret 'significance' as the Essenes role or place in society or the importance of their beliefs in the wider context of the Judaism of the time.</p> <p>Candidates may explain the view that the Essenes withdrew from society at the end of the Maccabean war as they regarded the temple as having been polluted by a non-Zadokite High Priest. They then withdrew from society to Qumran, where they had little interaction with other Jewish sects, and substituted prayer for sacrifice as they awaited eschatological vindication.</p> <p>Another view is that they would have support in towns and cities throughout Palestine, Josephus refers to an 'Essene quarter' in Jerusalem. Some may wish to look at recent revisionist accounts, based on classical sources, which give the Essenes a significant role in society as oracles, healers and legal interpreters.</p> <p>Candidates are likely to explain the significance of some of the key beliefs of the Essenes or Dead Sea Community: the role of the Teacher of Righteousness, the apocalyptic outlook contained in the imagery of the sons of light versus the sons of darkness, the role and function of the Wicked Priest, functions of the various kinds of Messiah, the purity rituals, baptism and the community meal, their concept of Law and their extension of scripture.</p> <p>Candidates may wish to make links to other religious parties in order to explain the significance of these beliefs and explain how Essene beliefs show the diversity of ancient Judaism.</p>	25	Candidates may support their arguments with reference to the Dead Sea Scrolls and/or classical authors such as Pliny and Jospheus.

Question	Indicative Content	Marks	Guidance
(b)	<p>It might be argued that Jesus in his criticism of the corruption of the Temple and the Jewish religious leaders echoed the Essenes' rejection of the rulers of the first-century Jerusalem Temple. He also urged a return to the laws of Moses and criticised the hypocrisy of the Pharisees.</p> <p>In the Cleansing of the Temple, Jesus' actions in overturning the tables of those who sold sacrifices might also seem in accord with Essenes' beliefs.</p> <p>The cursing of the fig tree might also be seen to support the Essenes' apocalyptic view.</p> <p>However, the manner of the Triumphal Entry and other indications of Jesus as a peaceful and dying Messiah did not reflect the Essenes' belief in a priestly and a warrior Messiah.</p> <p>Also, it is unclear whether the Essenes had any beliefs about resurrection but Jesus firmly predicts and fulfils his own resurrection promise.</p> <p>Some candidates might comment on the fact that Jesus taught against over-strict legalism and he criticised the Pharisees for their attitude to the Sabbath and adherence to man-made laws. So he would not have agreed with their extreme extension of the laws of the Sabbath or their strict ideas of purity/ exclusivity.</p>	10	Candidates knowledge of Jesus ministry outside the set texts should be credited, though not expected e.g. some may wish to make a link between Jesus and the Essenes via John the Baptist, who some think may have been an Essene.

Question		Indicative Content	Marks	Guidance
2	(a)	<p>Candidates are likely to explain and compare the significant features from the two accounts: Matthew 28:1-15 and Mark 16:1- 8 and 9 –18.</p> <p>Candidates may begin by highlight that Matthew has guards placed at the tomb – Matthew could be making a pre-emptive strike to establish the authenticity of the resurrection against those who thought the disciples stole Jesus’ body. Matthew mentions the Pharisees too, perhaps a reference to his disagreement with them.</p> <p>Candidates should focus on the account of the discovery of the empty tomb and explain how Matthew is tying up Mark’s ‘loose ends’ and adding his own theology: Matthew has 2 women and no mention of the anointing – perhaps to put the onus on faith. Matthew alone includes an earthquake- an eschatological sign and a sign of the significance of the event. Matthew clarifies the identity of Mark’s ‘young man’ and he is responsible for the removal of the stone. The guards are bowled over by divine power.</p> <p>The angel’s message is essentially the same as in Mark – candidates may see this as an established part of tradition. Matthew adds ‘just as he said’, referring perhaps because he likes to see Jesus fulfilling his own prophecies. He omits Mark’s reference to Peter – which is odd. In Matthew the women are not silent but run “away afraid but filled with joy – a possible reference to the joy of the Kings at Jesus’ birth. The women meet Jesus and clasp his feet. Candidates may explain that this fills a gap in Mark’s shorter ending which has no appearances and may go onto explain the significance of the meeting – the ‘clasping’ proves Jesus is real and not a ghost, links again to the Kings and is an act of worship.</p>	25	<p>Candidates should attempt an explanation of the differences and not merely describe them.</p> <p>It is legitimate for candidates to ignore Mark’s ‘longer ending’.</p>

Question	Indicative Content	Marks	Guidance
	<p>Candidates may briefly mention Matthew's story of the guards report, not in Mark, and explain how this story links to the placing of the guards at the tomb and stresses the reality of the resurrection and the source of the rumours that Jesus' resurrection was a hoax.</p> <p>Candidates may explain the theology of the Great Commission, drawing parallels with Mark's longer ending, Points may include: Jesus as a new Moses on a mountain, Jesus as Son of Man, an opening up of the covenant and mission to the gentiles, the institution of the church and Jesus as 'Emmanuel' – god with us.</p>		

Question	Indicative Content	Marks	Guidance
(b)	<p>Candidates might evaluate the evidence of the similarities in the accounts in terms of the women as witnesses and their discovery of the opened tomb and the theological details of an angel and a message to the disciples as well as the physical appearance of Jesus.</p> <p>The similarities might be seen to prove the truth of the Resurrection. They were an established part of tradition and Matthew had to incorporate them in his gospel.</p> <p>In contrast it could be argued, with reference to solutions to the Synoptic Problem, that the similarities merely show that Matthew copied Mark and not that the accounts are true.</p> <p>Some might argue that the similarities are outweighed by the differences and that the apologetic nature of Matthew's extra passages casts doubt on both accounts.</p> <p>Some candidates might argue that the Resurrection is not a matter of evidential fact and that both accounts of the Resurrection might be seen as the individual gospel writer's vision of the truth. Belief in the Resurrection is a matter of faith.</p>	10	

Question		Indicative Content	Marks	Guidance
3	(a)	<p>After the Last Supper, Jesus had predicted his betrayal by all the disciples, 'I will strike the shepherd and the sheep will be scattered.' Peter's reaction was to deny vehemently that he would ever desert Jesus. Jesus' prediction that Peter would deny him three times before the cock crowed, was met boastfully by Peter that he would die with Jesus but he would not deny him.</p> <p>The significance of this prediction and Peter's reply is dramatically played out in the courtyard of the High Priest's house. Peter keeps his promise not to desert Jesus and follows the arresting party to the house where he waits in the courtyard to see what will happen to Jesus.</p> <p>Candidates might explain that the account has the typical style and features of Markan composition. 'Three' is a prominent number, Peter is challenged three times and three times he denies knowing Jesus and the account is a 'sandwich' between the account of the two trials.</p> <p>Candidates may wish to explain that the significance of Peter's denial shows :Jesus' predictive powers and that the Passion is in some senses God's will; Peter's failure contrasts with Jesus' calm and resolve under trial; a message about discipleship to Mark's persecuted community– either don't be like Peter or if you fail you will be forgiven (candidates may refer to the 'rehabilitation' in the resurrection message); an accurate account as Mark, according to Papias, was "Peter's interpreter".</p>	25	

Question	Indicative Content	Marks	Guidance
(b)	<p>Candidates might argue that the weakness and lack of faith of the disciples has been a key theme running through Mark's gospel and the Passion narrative.</p> <p>In the Passion narrative, the disciples are unable to accept or understand Jesus' predictions of his suffering, they fail to keep watch in Gethsemane and their failure reaches its climax when they desert Jesus. Peter, a leader chosen by Jesus, denies him three times and Judas betrays him to his death.</p> <p>Some candidates might comment that, ironically, Mark only depicts women witnessing the crucifixion.</p> <p>One view might be that Mark is not judging the disciples but showing, through their failure, general human weakness in contrast with Jesus' authority and divinity.</p> <p>Mark's depiction of the disciples might be assessed in relation to the background of his writing, which is believed to be in Rome, under Nero's persecution and in response to a pressing need to encourage early Christian followers to be steadfast.</p> <p>Candidates might question whether some of the accounts that involve the disciples are inventions by Mark to serve his purpose.</p> <p>Some candidates might examine further Mark's theological purpose; Peter is redeemed in the Resurrection account and the disciples are given their commission (in the longer ending). Only Judas remains beyond the pale - and there are some scholarly doubts about his existence.</p>	10	

Question	Indicative Content	Marks	Guidance
4 (a)	<p>Candidates may begin by explaining that the Mark shows the crucifixion to be God's will by showing Jesus' knowledge of his fate in the early stages of the Passion Narrative. They may refer to the anointing at Bethany, the Last Supper of Jesus' prayer in the Garden of Gethsemane.</p> <p>Candidates may show that the crucifixion is God's will by showing the fulfilment of Old Testament scriptures.</p> <p>Many will wish to make reference to the details of Psalm 22 as. Many details of the crucifixion account are taken directly from Psalm 22 (e.g. the cry, casting of lots, mocking, surrounded by evil doers) and contemporary Jews (or Mark's audience) would have been aware of this.</p> <p>Candidates may wish to make reference to more minute detail from scripture e.g. Wine mixed with myrrh (Proverbs 31:6) and explore other OT links in the darkness and the rending of the temple veil/</p> <p>Some responses may wish to explain links and parallels to Isaiah's Suffering Servant and/or the Righteous Sufferer in Wisdom and explain the Christological significance, the note of hope these texts bring to the scene and the sense of the unfolding of God's will.</p> <p>Candidates may explain that the crucifixion is 'God's will' in the sense of a sacrifice and may make reference to the idea of the paschal lamb, scapegoat or Maccabean martyrs.</p> <p>Some may see the crucifixion as God's will for the opening up of salvation to the Gentiles and make reference to the Centurion's confession.</p>	25	Candidates might give some examples but not necessarily all.

Question	Indicative Content	Marks	Guidance
(b)	<p>Candidates might consider whether it was Mark's purpose to discredit the Jews for their rejection of Jesus and equally to condemn the Romans as the instruments of his death.</p> <p>Evidence might be offered, from the text, of the complicity of both parties with a probably illegal trial, false witnesses and insistence on the death penalty on the part of the Jews. Torture and a humiliating, cruel death occurred at the hands of the occupying Romans.</p> <p>Some responses might consider Mark's editorial purpose in writing of Pilate's attempts to release Jesus and the historical accuracy of such a custom and the nature of Pilate. Was Mark trying to absolve the Romans, bearing in mind his audience?</p> <p>Candidates might also conclude that there is evidence throughout the Passion narrative of Mark's condemnation of the Jews' rejection of Jesus and signs of impending judgment upon them. So, to hold them responsible for the death of Jesus would further his theological purpose.</p> <p>Some candidates might argue that it was the Judaeans elites that Mark condemned for their indirect or direct collusion with the Romans and not the ordinary Jews who were also oppressed by the same factors that brought about the death of Jesus.</p>	10	

APPENDIX 1 AS Levels of Response

Level	Mark /25	AO1	Mark /10	AO2
0	0	absent/no relevant material	0	absent/no argument
1	1–5	almost completely ignores the question <ul style="list-style-type: none"> little relevant material some concepts inaccurate shows little knowledge of technical terms <p style="text-align: right;"><i>L1</i></p>	1–2	very little argument or justification of viewpoint <ul style="list-style-type: none"> little or no successful analysis views asserted with no justification <p style="text-align: right;"><i>L1</i></p>
Communication: often unclear or disorganised; can be difficult to - understand; spelling, punctuation and grammar may be inadequate				
2	6–10	A basic attempt to address the question <ul style="list-style-type: none"> knowledge limited and partially accurate limited understanding might address the general topic rather than the question directly selection often inappropriate limited use of technical terms <p style="text-align: right;"><i>L2</i></p>	3–4	a basic attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> some analysis, but not successful views asserted but little justification <p style="text-align: right;"><i>L2</i></p>
Communication: some clarity and organisation; easy to follow in parts - spelling, punctuation and grammar may be inadequate				
3	11–15	satisfactory attempt to address the question <ul style="list-style-type: none"> some accurate knowledge appropriate understanding some successful selection of material some accurate use of technical terms <p style="text-align: right;"><i>L3</i></p>	5–6	the argument is sustained and justified <ul style="list-style-type: none"> some successful analysis which may be implicit views asserted but not fully justified <p style="text-align: right;"><i>L3</i></p>
Communication: some clarity and organisation; easy to follow in parts - spelling, punctuation and grammar may be inadequate				
4	16–20	a good attempt to address the question <ul style="list-style-type: none"> accurate knowledge good understanding good selection of material technical terms mostly accurate <p style="text-align: right;"><i>L4</i></p>	7–8	a good attempt at using evidence to sustain an argument <ul style="list-style-type: none"> some successful and clear analysis some effective use of evidence views analysed and developed <p style="text-align: right;"><i>L4</i></p>
Communication: generally clear and organised; can be understood as a whole - spelling, punctuation and grammar good				
5	21–25	A very good/excellent attempt to address the question showing understanding and engagement with the material <ul style="list-style-type: none"> very high level of ability to select and deploy relevant information accurate use of technical terms <p style="text-align: right;"><i>L5</i></p>	9–10	A very good/excellent attempt to sustain an argument <ul style="list-style-type: none"> comprehends the demands of the question uses a range of evidence shows understanding and critical analysis of different viewpoints <p style="text-align: right;"><i>L5</i></p>
Communication: answer is well constructed and organised - easily understood; spelling, punctuation and grammar very good				

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