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Edexcel

# Mark Scheme (Results)

Summer 2023

Pearson Edexcel GCE  
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.

**Paper 3: New Testament Studies – 2023**  
**Mark scheme**

Question number	Indicative content	Mark
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>• Bultmann questioned historical analysis of the New Testament and believed this approach was both futile and unnecessary.</li> <li>• Bultmann's hermeneutical approach to the New Testament led him to support dialectical theology.</li> <li>• Bultmann's critique of liberal theology argued for an existentialist interpretation of the New Testament.</li> <li>• Bultmann questioned whether the New Testament contains truth that is independent of the mythical world picture.</li> <li>• He suggested the task of theology is to demythologise the Christian proclamation and separate the word of God from the mythological element surrounding it.</li> </ul>	<b>(8)</b>

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	Indicative content	Mark
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 may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• Brown argued the Prologue was an early Christian hymn adapted to introduce the Fourth Gospel.</li> <li>• Robinson thought the Prologue was a later addition by the author to help the early church understand Jesus.</li> <li>• The focus for Barrett rested on the Prologue acting as a Christological hymn to elucidate Jesus' divinity.</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>• Hooker's view that the Prologue is the key to unlocking the Fourth Gospel is challenged by Robinson's view that this later addition was not written as a hymn, prayer or deliberate prologue to the gospel therefore, any keys it provides would be coincidental.</li> <li>• Brown noted that a constant theme in the Fourth Gospel is Jesus' replacement of the Temple, institutions and feasts of the Jews and as a result verses 14 - 18 were particularly important as a poetic overview of replacement theology.</li> <li>• Brown argued that the discovery of the Dead Sea Scrolls challenged the theory that ideas in the Prologue, such as the concept of the Logos, had to originate in Greek philosophy. Dodd also suggests that God's Word would be identified with the Torah and other scholars suggest that the Prologue is a midrash on Genesis 1:1-5. It is for this reason that the influences of Judaism on the nature of the Prologue carry such weight for interpreting its meaning.</li> <li>• Barrett was particularly interested in the influence of first century Judaism on the New Testament and Marsh broadens this claim to argue that the author of the Prologue used every tool at his disposal to express his belief that Jesus the Son of God and Logos had come in flesh as the Saviour. Therefore, it is hardly surprising that scholars would find evidence of the Old Testament, rabbinic writings, and stoic ideas in the Prologue.</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>	(12)

<b>Level</b>	<b>Mark</b>	<b>Descriptor</b>
	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	Mark
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>• Matthew recounts the birth of Jesus from Joseph’s viewpoint and highlights that he is of the line of David through the five proof texts identified in the narrative.</li> <li>• Joseph had three dreams based on Old Testament prophecy which were incorporated into the birth and infancy narrative.</li> <li>• Joseph’s second dream echoed the Exodus and contained a directive to take Jesus to Egypt for safety.</li> <li>• The third dream after Herod’s death instructed Joseph to return to Israel and echoes the return of the Jews to their land as Jesus will do from Egypt.</li> <li>• Joseph settled the family in Nazareth and fulfilled the prophecy that he (Jesus) would be called a Nazarene as asserted by Matthew 2:23</li> <li>• No Old Testament prophecy corresponds to these precise words and scholars debate whether Matthew would have cited a specific prophet instead of stating summarily ‘prophets’.</li> </ul>	(10)

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	Mark
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>• Roman occupation of 1st-century Palestine influenced the response of the religious authorities to Jesus.</li> <li>• The religious authorities were accountable for maintaining order and for being seen to act against potential revolutionaries.</li> <li>• The stability of the priesthood and the Temple were dependent on a stable relationship between the political and religious authorities.</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>• A full understanding of Jesus' life and work requires knowledge of the historical, political and religious context of the first century. This context has significance because it is essential for establishing Jesus as a historical figure and for understanding the significance of his words and actions.</li> <li>• It is important to understand the first century context and possible influences such as Judaism and Hellenism on New Testament writers in order to expose the life and teachings of Jesus; for example, Hellenistic influences at work in John's Gospel have obvious significance for understanding Jesus' identity through John's narrative.</li> <li>• Jesus carried out his ministry under Roman occupation. The Romans did not want Jewish rebellion and this context has significance for Jesus' work because religious groups, such as the Sadducees and Pharisees, were suspicious of a charismatic leader and teacher who could attract huge crowds and their High Priests were expected by the Romans to keep the situation under control.</li> <li>• In the first century the High Priest was appointed by Rome and was responsible for maintaining peace in Jerusalem; the priests feared Roman reprisal against them and the Temple; therefore, in order to maintain a working relationship with Rome, it was in their best interest to ensure that Jesus did not teach anything that questioned the ethics of the occupied power or that encouraged rebellion against the Romans.</li> <li>• Apart from the Roman occupation, the main concern of first century Pharisees was to ensure religious laws and traditions were strictly observed and this is significant for some of the difficulties surrounding Jesus' ministry because he broke the Sabbath law. The insistence of the Pharisees on adherence to the letter of the law made them appear legalistic and Jesus' teachings and compassionate actions on the Sabbath were a significant contrast to their strict practices.</li> </ul>	

	<ul style="list-style-type: none"><li>• The beliefs of some first century religious groups were significant because they differed radically from the teachings of Jesus; for example, the Sadducees' rejection of immortality and resurrection contrasted Jesus' teachings on eternal life.</li></ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>	<b>(20)</b>
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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	Mark
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>• The parabolic method of teaching already established amongst Rabbis was used by Jesus to convey truths about how to live ethically.</li> <li>• Some of the parables taught that followers must be ready for the coming of a future kingdom and this had ethical implications for how the believer should live.</li> <li>• Specific ethical teachings clearly demanded recognition of how believers stand before God and the parables convey great concern for the believer’s moral life.</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 parables invited hearers to make a judgement on the situation being described and were an important source of ethical teachings because they mostly demanded a reversal of ethical values already held by listeners.</li> <li>• Although the parables are a rich source of ethical teaching other material can be found in the Sermon on the Plain which can arguably offer clearer guidance.</li> <li>• Although religious laws prevented the Jews from helping the man in need for fear of becoming unclean, the parable of the Good Samaritan challenges them directly to examine their ethical priorities and this illustrates the purpose of Jesus’ use of parables.</li> <li>• The parable of the Lost Son teaches that coming back to God requires a change of heart and a change in behaviour and therefore tells believers clearly how to live if they want to have a relationship with God.</li> <li>• The parables encouraged good discipleship and the wide range of influential teachings indicate how important this source of ethical teaching is because, if taken seriously, they have the power to challenge and change how the believer lives.</li> <li>• Debates about the meaningfulness of religious language can be centred around the concept of demythologising the Gospels and as a result poses a challenge for the acceptance of the ethical teaching in the Gospels. (This shows links to Philosophy of Religion).</li> <li>• Debates about the meaningfulness of ethical language in Moral Philosophy challenge ethical norms found in the parables. This, therefore, undermines the value of parabolic teaching in the Gospels. (This shows links to Religion and Ethics).</li> <li>• The meaning of differing religious texts is open to a number of models of interpretation which can question the status of ethical thought found in them. (This shows links to Study of a Religion).</li> </ul>	

	<p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p> <p>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.</p>	<p><b>(30)</b></p>
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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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