



Pearson
Edexcel

Mark Scheme (Final)

November 2021

Pearson Edexcel GCE A Level
In Religious Studies (9RS0)
Paper 3: New Testament Studies

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November 2021

Question Paper Log Number P66591A

Publications Code 9RS0_03_2111_MS

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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.

Question number	Answer
1	<p>8 marks AO1</p> <p>AO1 will be used by candidates to demonstrate knowledge, understanding and specialist language and terminology when responding to the question.</p> <p>Candidates may refer to the following in relation to AO1.</p> <ul style="list-style-type: none"> • The Sermon on the Plain sets out a detailed ethic for daily life with four Beatitudes and four Woes which some scholars believe could be a variation or partial repeat of the sermon narrated by Matthew. • Jesus' authority was not limited to his healing ministry; Jesus taught with authority and this comes across clearly in the Blessing and Woe section of the Sermon on the Plain. • Jesus' Sermon details standards of ethical behaviour for those seeking to enter the Kingdom of God. • The Beatitudes indicate the kind of person that God wants in his Kingdom and Jesus' ethical demands of these are clearly outlined. • The Woes are a series of warnings whereby Jesus warns that people who enjoy the things the world values have already received their reward.

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1-2	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies (AO1). • Provides a superficial understanding of key religious ideas and beliefs (AO1).
Level 2	3-5	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs (AO1). • Develops key religious ideas and beliefs to show a depth of understanding (AO1).
Level 3	6-8	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Knowledge and understanding addresses a broad range of key religious ideas and beliefs (AO1). • Comprehensively develops key religious ideas and beliefs to show a depth of understanding (AO1).

Question number	Answer
2	<p>4 marks AO1, 8 marks AO2</p> <p>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.</p> <p>Candidates may refer to the following in relation to AO1.</p> <ul style="list-style-type: none"> • Redaction criticism analyses the distinctive theological emphases different authors bring to their material. • Redaction criticism, like source criticism, regards the gospels as composed from different sources. • Unlike source criticism, redaction criticism regards the gospel writers as redactors or editors of the material they use. <p>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.</p> <p>Candidates may refer to the following in relation to AO2.</p> <ul style="list-style-type: none"> • Redaction criticism clarifies the gaps in the gospels or passages that do not make sense by looking simply at the historical context in which the gospels were written and who their audiences were and therefore provides the best way of accessing the 'historical Jesus' behind the Christ of faith. • If we accept that Matthew and Luke adapt Mark, Q and their own special sources, then as a result, redaction criticism becomes an increasingly useful tool for understanding why the evangelists edit (redact) their gospel material in the way they do and for establishing their theological agenda. • Redaction criticism analyses differences between each gospel narrative and is therefore very useful for explaining why, for example, gospel writers inflate or diminish the status of figures like John the Baptist in relation to Jesus. • Redaction criticism is useful for highlighting how writers like Mark with a less-developed Christology would have no problem including Jesus needing to be baptized whereas Matthew's more sophisticated Christology would find this problematic. <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1-4	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Information/issues are identified (AO2). • Judgements are supported by generalised arguments (AO2).
Level 2	5-8	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues which lead to a simplistic chain of reasoning (AO2). • Judgements of a limited range of elements in the question are made (AO2).
Level 3	9-12	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Constructs coherent and reasoned judgements of the full range of elements in the question (AO2).

Question number	Indicative content
3(a)	<p>10 marks AO1</p> <p>AO1 will be used by candidates to demonstrate knowledge and understanding and specialist language and terminology when responding to the question.</p> <p>Candidates may refer to the following in relation to AO1.</p> <ul style="list-style-type: none"> • The key ideas in the Prologue are: 'Word made flesh', the Logos (source of life and light), becoming children of God, flesh and spirit contrast, the Law given to the Jews, and that grace and truth supersede the Law. • The Prologue introduces Jesus as the Word (Logos), a concept that was familiar in both Jewish and Hellenistic thought. • Jesus is sent as the Word 'made flesh' – the incarnation of God, coming into the world to reveal the glory of the Father. • Those who believed in the light/Logos were given the right to be children of God; becoming children of God was not inherited by birth but through God's grace. The Prologue presents this as a theological truth not a biological truth. • Jesus is presented as greater than Moses and the Law, offering the fullest revelation of God available to humanity, coming to a world which is his, by his agency in creation, and yet which will reject him. • The Prologue is an example of replacement theology in that all that was previously revealed and experienced in Israel's relationship with God has been superseded.

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1-3	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Knowledge and understanding of key religious ideas and beliefs is superficial (AO1). • 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).
Level 2	4-6	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1). • Knowledge and understanding of key religious ideas and beliefs is detailed, however it is not fully developed (AO1). • 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).
Level 3	7-10	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Knowledge and understanding of key religious ideas and beliefs is detailed and fully developed (AO1). • Knowledge and understanding addresses a broad range of key religious ideas and beliefs and are fully linked to references from the extract (AO1).

Question number	Indicative content
3(b)	<p>5 marks AO1, 15 marks AO2</p> <p>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.</p> <p>Candidates may refer to the following in relation to AO1.</p> <ul style="list-style-type: none"> • Major themes in the Gospel are anticipated in the Prologue such as life, truth and glory. • ‘I am’ sayings, signs and discourses develop the themes of the Prologue. • The Prologue may be a Christological hymn added later to introduce and summarise the Christology of the Gospel. <p>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.</p> <p>Candidates may refer to the following in relation to AO2.</p> <ul style="list-style-type: none"> • In his unique Prologue, the evangelist has provided a key to enable understanding of the gospel because if we accept the affirmation that the Word which spoke at the beginning of time, and throughout history, has become flesh in the person of Jesus, then we understand that Jesus’ word and his works are works of God himself. • The Prologue serves to offer a reliable testimony to Jesus before the reader embarks on the content of the Gospel because John the Witness is praised by Jesus in the Gospel. • Major themes are placed in context, which is important for enabling the reader to understand their importance to the Gospel as a whole. • The role of conflict in the Gospel is unlocked because the opening verses of the gospel find their fulfilment in Jesus’ death. • If the Prologue is a later addition, written as a hymn or prayer, and not a deliberate Prologue to the Gospel, then any keys it provides to unlock the Gospel therefore appear to be merely coincidental. <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–4	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Information/issues are selected (AO2). • Makes basic connections between a limited range of elements in the question (AO2). • Judgements are supported by generic arguments (AO2).
Level 2	5–8	<ul style="list-style-type: none"> • A limited range of knowledge, specialist language and terminology are selected, some of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues (AO2). • Makes connections between a limited range of elements in the question (AO2). • Judgements of a limited range of elements in the question are made with little or no attempt to appraise evidence (AO2).
Level 3	9–12	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues, which lead to a simple chain of reasoning (AO2). • Makes connections between many but not all of the elements in the question (AO2). • Judgements of a limited range of elements in the question are made, which are supported by an attempt to appraise evidence (AO2).
Level 4	13–16	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected, most of which are used appropriately and accurately throughout (AO1). • Deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Makes connections between a wide range of elements in the question (AO2). • 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).
Level 5	17–20	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Makes connections between the full range of elements in the question (AO2). • 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).

Question number	Indicative content
4	<p>5 marks AO1, 25 marks AO2</p> <p>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.</p> <p>Candidates may refer to the following in relation to AO1.</p> <ul style="list-style-type: none"> • Morison was initially sceptical about the resurrection and set out to expose the resurrection as a myth. • Wilson takes a historical approach and investigates the resurrection as if it is a mystery to be solved. • Together Wilson and Morison take a rational and historical approach in their study of the resurrection. <p>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.</p> <p>Candidates may refer to the following in relation to AO2.</p> <ul style="list-style-type: none"> • Wilson reviews the evidence of the empty tomb and naturalistic explanations for the resurrection and during his later research became convinced of its truth; therefore he moved from his original proposition of myth to accepting the historical resurrection as rational. • There has been much work on the value of historical investigation, for example by Morison, and comparisons of alternative explanations, which can be seen to reject the idea that the resurrection can only be meaningfully understood as myth and therefore has a historical basis. • The strength of Morison’s methodical work is his preference for naturalistic explanations to the supernatural; however, Morison overlooks details that do not support his argument (angel seen by women in Matthew) and does not follow through on his view that improbable events are more likely than miracles and these weaknesses therefore support the sceptics’ basis for myth. • Science has challenged the resurrection as a miracle because it has dismissed the possibility of such events, and for this reason the possibility of the resurrection as a historical reality is considerably undermined. • Wilson was critical of his own argument that the Gospel accounts were written to counter earlier arguments by deniers of bodily resurrection. However, accounts of the transformation of disciples in Acts and St Paul’s letters ultimately persuaded him that the historical resurrection is the best explanation and therefore the resurrection is not a myth. • In the religious language debate the correspondence theory of truth would support examining the data, such as the empty tomb (Morison), post-resurrection appearances of Jesus and the transformative impact on early believers (Wilson), in order to establish how this corresponds with the proposition that the resurrection was an historical event and not a myth. (This shows links to Philosophy of Religion). • If the resurrection of Jesus is ‘down-graded’ to a myth in the light of scientific challenges to miracle, then the Christian belief in Jesus as God may be questioned and therefore the status of Christian thought in ethical dilemmas today will lose some value (This shows links to Religion and Ethics). • The meaning of religious texts, especially concerning miraculous events such as the resurrection, is open to a number of models of

interpretation. The impact on Christians of the narrative of the resurrection continues to have considerable power, therefore indicating that challenges from science cannot undermine the power of the resurrection as a historical event for believers today. Critics of the historicity of religious events might therefore accept myth as one model of meaningfulness among many others (This shows links to a Study of Religion).

Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.

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.

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–6	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Information/issues are identified (AO2). • Makes basic connections between a limited range of elements in the question (AO2). • Judgements are supported by generic arguments (AO2). • Judgements made with no attempt to appraise evidence (AO2). • Conclusions are provided but are simplistic and/or generic (AO2).
Level 2	7–12	<ul style="list-style-type: none"> • A limited range of knowledge, specialist language and terminology are selected, some of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues (AO2). • Makes connections between a limited range of elements in the question (AO2). • Judgements of a limited range of elements in the question are made (AO2). • Judgements made with little or no attempt to appraise evidence (AO2). • Conclusions are provided, which loosely draw together ideas but with little or no attempt to justify (AO2).
Level 3	13–18	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues, which lead to a simplistic chain of reasoning (AO2). • Makes connections between many but not all of the elements in the question (AO2). • Judgements of some of the elements in the question are made (AO2). • Judgements are supported by an attempt to appraise evidence (AO2). • Conclusions are provided, which logically draw together ideas and are partially justified (AO2).
Level 4	19–24	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected, most of which are used appropriately and accurately throughout (AO1). • Deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Makes connections between a wide range of elements in the question (AO2). • Constructs coherent and reasoned judgements of many but not all of elements in the question (AO2). • Reasoned judgements are supported by the appraisal of some evidence (AO2). • Convincing conclusions are provided which fully and logically draw together ideas and are partially justified (AO2).
Level 5	25–30	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Makes connections between the full range of elements in the question (AO2). • Constructs coherent and reasoned judgements of the full range of elements in the question (AO2). • Reasoned judgements are fully supported by the comprehensive appraisal of evidence (AO2). • Convincing conclusions are provided which fully and logically draw together ideas and are fully justified (AO2).

