



Pearson
Edexcel

Mark Scheme (Results)

Summer 2018

Pearson Edexcel GCE
In Religious Studies (9RS0/03)
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 Mark Scheme – 2018

Question number	Indicative content
1	<p>8 marks AO1</p> <p>For the purpose of this mark scheme the exemplar used is based on the work of Alister McGrath.</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.</p> <ul style="list-style-type: none"> • Traditionally there are four key approaches to Scripture which provide an interpretative method for understanding Scripture; the literal approach and three other spiritual approaches to interpretation which flow from the literal approach. • The literal way of interpreting Scripture examines actual events, persons, and things described in the biblical text in order to understand the meaning of the text. • The allegorical approach interprets how things, events, or persons in the literal approach point to the message and meaning of the text. • The moral approach interprets how the literal text points to how believers should live. • The analogical approach interprets how the literal text points to the destiny of believers and how the text is applied to the end of time.

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	Indicative content
2	<p data-bbox="312 273 687 297">4 marks AO1, 8 marks AO2</p> <p data-bbox="312 331 1310 394">The parables of the Lost Son and the Lost Coin are mostly used as exemplars.</p> <p data-bbox="312 427 1437 557">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 data-bbox="312 622 1166 651">Candidates may refer to the following in relation to AO1.</p> <ul data-bbox="363 656 1430 875" style="list-style-type: none"> <li data-bbox="363 656 1430 719">• The parables of the Lost Sheep and the Lost Coin (Luke 15:3–10) are the first two in a series of three. <li data-bbox="363 723 1430 786">• The parables of the Lost Coin and the Lost Son are unique to Luke’s Gospel and are deliberately included by Luke to reflect his theological interests. <li data-bbox="363 790 1430 875">• The parables of the Lost reflect the interest Luke has in the lost and outcast; for example, the parable of the Lost Coin is about God’s relentless search for the Lost. <p data-bbox="312 913 1422 1010">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 data-bbox="312 1043 1166 1072">Candidates may refer to the following in relation to AO2.</p> <ul data-bbox="320 1077 1430 1559" style="list-style-type: none"> <li data-bbox="320 1077 1430 1173">• Luke includes most of the well-known parables in the Gospel tradition for a reason and therefore scholars argue that the interpretation of these parables supports the central theme of universalism found throughout Luke’s Gospel. <li data-bbox="320 1178 1430 1296">• The salvation of those who were lost and outcast influenced Luke’s selection of Gospel material therefore the inclusion of the Lost Son in the Gospel is no surprise because it focuses on the nature of God and his relationship to humanity. <li data-bbox="320 1301 1430 1420">• The story of the Lost Son is about God’s redemptive grace and mercy, and this fits in with Luke’s interest in the unconditional love and forgiving relationship God offers to everyone, and therefore Luke includes this parable for its emphasis on God seeking sinners. <li data-bbox="320 1424 1430 1559">• Jesus taught the parable of the Lost Coin to a crowd including religious leaders and the message about how the Father seeks those who are lost and never gives up is addressed to everyone; therefore this held special significance for Luke because of its meaning. <p data-bbox="312 1592 1437 1650">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.</p> <ul style="list-style-type: none"> • The parable of the Farmer and Seed is about the reasons why not everyone who hears the message of the Kingdom of God acts upon it. • The seed falls on infertile, rocky, thorny and fertile ground and shows God’s word is not heard in the same way by everyone. • The parable of the Farmer and the Seed is significant as it concerns the growth of the Kingdom of God. • The seeds can only grow if the hearer has faith and a responsive heart – those who do hear and accept God’s word will benefit. • The sower sowed seeds that were unproductive, withered before maturity, were ‘choked by weeds’ or ‘fully productive’ and this relates to the different levels of receptivity and ultimate effect God’s Word had on the believer. • Jesus’ reference to agricultural concepts is significant as this was familiar to the daily life of the listeners.

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>The Parable of the Farmer and Seed is used as an indicative exemplar.</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"> • Parabolic teachings are designed to be accessible to hearers who can respond if they can understand the meaning of the parable. • The parable of the Farmer and Seed was an allegory about preaching and how hearers respond differently to its message. • Jesus appeared to conceal the meaning of some parables as they were designed to make hearers think and ponder the meaning for themselves. <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 the parable of the Farmer and the Seed, Jesus made no comment on the quality of the seed; therefore its productivity depended on where it fell and how far listeners responded to its meaning therefore it can be expected that parables have varied levels of meaning for listeners. • Morris' view, that parables both reveal and conceal truths suggest that parables may have meaning for the genuine seeker who will take the trouble of discovering the meaning for themselves but therefore will remain concealed or have little meaning for the listener 'who hears them' and does nothing about it. • An allegorical interpretation involves changing the elements of the parable into something else and unless it is interpreted it would have little or no meaning because the interpretation is vital for understanding the implications of its message. • The meaning of parables may be considered to be the work of the Early Church and therefore may pose difficulties for interpretation. • Jesus did not assume all listeners were equally receptive to his teaching; however, if we consider the seed that multiplied a hundred times this means parables can have significant meaning for some believers. • Jesus' own interpretation that the seed falling on fertile ground related to listeners with a noble and good heart suggests that others would not be as receptive and productive; therefore not everyone would find the parables meaningful or be prepared to act on them. <ul style="list-style-type: none"> • Candidates who show achievement only against AO1 will not be able to gain marks beyond the bottom of Level 1.

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 the 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"> • The Jews firmly believed that the Messiah would be a strong and glorious earthly king who would deliver them from their Roman oppressors. • The Jewish rulers considered the title 'Christ' as synonymous with that of 'King of the Jews' in accordance with the general expectation of the time. • Jesus was in conflict with the religious authorities throughout his ministry. <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"> • The Pharisees imposed an intolerable burden of legal observance upon the Jewish laity therefore it is understandable that the Pharisees were outraged by Jesus' criticism and saw him as a threat to their popularity and authority over the laity. • Jesus broke with Jewish tradition when he healed on the Sabbath and mixed with outcasts and sinners; therefore, Jesus' actions appeared to challenge all that Judaism stood for. • Jesus was accused in the passion narrative of 'threatening' the temple, the symbol of Jewish faith and religious authority and therefore, although the gospel-writers refute this accusation, there is evidence to suggest that Jesus certainly challenged some of the central practices and institutions of Jewish life. • Jesus was crucified because he was seen as a threat to the religious and political authorities because his brand of non-violent resistance, his manner of stirring the people and empowering the poor, were correctly judged to be challenging the political power structures of his day. • The Fourth Gospel presents Jesus as the fulfilment and replacement of Judaism and therefore it can be expected that conflict situations will emerge because Jesus' opponents did not accept him as the fulfilment of prophecy. • Debates about the meaningfulness of religious language can be centred around the concept of demythologising the Gospels and this poses a challenge for the acceptance of Gospel teaching (This shows links to Philosophy of Religion). • Normative ethics provides a varied framework for critiquing the way Jesus was treated by the religious authorities he lived under. (This shows links to Religion and Ethics). • The meaning of religious texts is open to a number of models of interpretation and therefore this questions the authority and status of New Testament theology. (This shows links to Study of Religion). <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>

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 a limited range of 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).

