



Pearson
Edexcel

Mark Scheme (Results)

November 2020

Pearson Edexcel GCSE

In Religious Studies A (1RA0)

Paper 4: Area of Study 4 – Textual Studies

Option 4A Mark's Gospel

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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.

Textual Studies 4A – Mark’s Gospel Mark Scheme - 2020

| Question number | Answer | Reject | Mark |
|------------------------|---|--|-------------|
| 1(a) | <p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Peter said that Jesus was the Messiah (1) • Some people thought Jesus was Elijah (1) • Jesus told the disciples not to tell anyone who he was (1) • Jesus taught ‘the Son of Man must suffer many things’ (Mark 8:31) (1) • Peter is rebuked by Jesus (1). <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> • Lists (maximum one mark) | 3 |

| Question number | Answer | Reject | Mark |
|------------------------|---|--|-------------|
| 1(b) | <p>AO1 4 marks</p> <p>Award one mark for providing a reason. Award a second mark for development of the reason. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • The walking on the water shows Jesus’ divinity (1) as only God can break the laws of nature (1) • Christians should believe in Jesus’ powers (1) unlike the disciples whose ‘hearts were hardened’ (Mark 6:52) (1) • Some Christians believe that Mark used the story to make a link with God in the Old Testament (1) for example in Genesis it says, ‘the Spirit of God was hovering over the waters’ (Genesis 1:2) (1). <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> • Repeated reason/ development • Development that does not relate both to the reason given and to the question. | 4 |

| Question number | Answer | Reject | Mark |
|-----------------|--|---|----------|
| 1(c) | <p>AO1 5 marks</p> <p>Award one mark for each reason. Award further marks for each development of the reason up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Jesus challenged the Pharisees' view of what was lawful on the Sabbath (1) he said the Sabbath was for the benefit of people (1) 'the Sabbath was made for man, and not man for the Sabbath' (Mark 2:27) (1) • For Jesus service to others was more important than keeping religious laws (1) as Jesus asked 'which is lawful on the Sabbath; to do good or evil...?' (Mark 3:4) but for the Pharisees if life was not in danger there was no reason to break the Law (1) • Jesus allowed the disciples to work on the Sabbath (Mark 2:23-24) (1) to the Pharisees Jesus deliberately flouted the Law (1) which says the Sabbath should be kept holy and no work should be done (Exodus 20:8-10) (1). <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> • Repeated reason/ development • Development that does not relate both to the reason given and to the question • Reference to a source of wisdom that does not relate to the reason given | 5 |

| Question number | Indicative content | Mark |
|-----------------|---|------|
| 1(d) | <p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2</p> <p>Arguments for the statement:</p> <ul style="list-style-type: none"> • Mark’s Gospel makes it clear that Judas let Jesus down by betraying him; ‘Judas Iscariot, who betrayed him’ (Mark 3:19) and it was Judas who led the armed crowd to Gethsemane (Mark 14:43-44) • Judas let Jesus down by conspiring with the authorities to set up a situation to force Jesus into action as he was a zealot and wanted to provoke Jesus into action • Judas knew he let Jesus down and saw himself as a traitor, as in Matthew Judas’ says ‘for I have betrayed innocent blood’ (Mark 27:4). Furthermore, such was his guilt he hanged himself. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Judas had no choice but to let Jesus down. It was predestined to fulfil the prophecies. Jesus’ words (Mark 14:21) indicate Judas’ betrayal was a fulfilment of Psalm 41:9; making the betrayal an act of fulfilment • Some Christians have suggested Judas’ motivation was to help Jesus; he was not betraying him. As Jesus’ arrest started the chain of events that brought salvation to humanity • It is unfair to say Judas let Jesus down as all the Twelve Disciples abandoned Jesus; Peter denied knowing him (Mark 14:66-72) and all the other disciples deserted him through his trial (Mark 14:50); it seems wrong to single Judas’ act out. <p>Accept any other valid response.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p> | 15 |

| Level | Mark | Descriptor |
|---------|-------|--|
| | 0 | No rewardable response. |
| Level 1 | 1–3 | <ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including references to sources of wisdom and authority. Judgements are supported by generic arguments to produce a conclusion that is not fully justified. |
| Level 2 | 4–6 | <ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including references to sources of wisdom and authority. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified. |
| Level 3 | 7–9 | <ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including references to sources of wisdom and authority. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgments of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion. |
| Level 4 | 10–12 | <ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including references to sources of wisdom and authority. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgments of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion. |

SPaG

| Marks | | Descriptors |
|----------------|---------------------------------|--|
| 0 marks | No marks awarded | <ul style="list-style-type: none">• The candidate writes nothing.• The candidate's response does not relate to the question.• The candidate's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning. |
| 1 mark | Threshold performance | <ul style="list-style-type: none">• Candidates spell and punctuate with reasonable accuracy.• Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall.• Candidates use a limited range of specialist terms as appropriate. |
| 2 marks | Intermediate performance | <ul style="list-style-type: none">• Candidates spell and punctuate with considerable accuracy.• Candidates use rules of grammar with general control of meaning overall.• Candidates use a good range of specialist terms as appropriate. |
| 3 marks | High performance | <ul style="list-style-type: none">• Candidates spell and punctuate with consistent accuracy.• Candidates use rules of grammar with effective control of meaning overall.• Candidates use a wide range of specialist terms as appropriate. |

| Question number | Answer | Reject | Mark |
|-----------------|---|--|------|
| 2(a) | <p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Disciples should not take any money with them (Mark 6:8) (1) • They should have a simple lifestyle (Mark 6:9) (1) • They should accept the hospitality offered to them (Mark 6:10) (1) • They should not waste time if they were not welcomed (Mark 6:11) (1) • 'Shake the dust off your feet as a testimony against them' who would not listen (Mark 6:11) (1). <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> • Lists (maximum one mark) | 3 |

| Question number | Answer | Reject | Mark |
|-----------------|--|---|------|
| 2(b) | <p>AO1 4 marks</p> <p>Award one mark for providing a teaching. Award a second mark for development of the teaching. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • The parable taught that the Kingdom of God was offered to, but rejected by, Israel (1), so was offered to others (Mark 12:9) (1) • Those that bring the message of God to the people can face persecution (1), just like the servants who are treated badly by the tenants (Mark 12:2-4) (1) • The loved Son of God is the final messenger (1) and is the 'cornerstone' so should not be rejected (Mark 12:10) (1). <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> • Repeated teaching /development • Reject development that does not relate both to teaching given and to the question. | 4 |

| Question number | Answer | Reject | Mark |
|-----------------|--|---|------|
| 2(c) | <p>AO1 5 marks</p> <p>Award one mark for each teaching. Award further marks for each development of the teaching up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • The spirit cast out of the boy shows disciples should fully trust in God (1) as 'everything is possible for one who believes' (Mark 9:23) (1) it was the lack of faith that prevented the boy from being cured (1) • Discipleship demands constant prayer (1) as even though Jesus had given the disciples 'authority to cast out demons' (Mark 3:15) (1) he said that they could not cure the boy because it also required prayer (Mark 9:29) (1) • Discipleship is about growing in faith (1) it is not just about recognising Jesus' authority (1) as the boy's father said, 'I believe; help me overcome my unbelief!' (Mark 9:24) (1). <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> • Repeated teaching/ development • Development that does not relate both to the teaching given and to the question • Reference to a source of wisdom that does not relate to the teaching given | 5 |

| Question number | Indicative content | Mark |
|-----------------|--|------|
| 2(d) | <p>AO1 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2</p> <p>Arguments for this statement:</p> <ul style="list-style-type: none"> • A rich person can become a good disciple by using their money to help others; Jesus told the rich man to give his money to the poor (Mark 10:21). Therefore, being rich is not the issue but how wealth is used • Being rich does not necessarily prevent a Christian from being a good disciple. What Jesus said to the rich young man (Mark 10:17-22) was just meant for him; wealth was his barrier, for others it might be something different • Jesus taught people cannot enter the Kingdom of God through their own efforts (Mark 10:27). Therefore, good discipleship is about trusting in God's grace not about being rich or poor. <p>Arguments against this statement:</p> <ul style="list-style-type: none"> • Jesus taught it was hard for the rich to enter the Kingdom of God (Mark 10:23); implying that being poor made it easier to be a good disciple and so receive eternal life • Christians should follow the example of the Twelve Disciples who gave up everything to follow Jesus (Mark 10:29-31). Therefore, giving up worldly possessions is needed to become a good disciple • Some Christians believe the desire for money can make a Christian self-centred and ignore God (Mark 10:25); therefore, they take a vow of poverty so they can serve God better. <p>Accept any other valid response.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p> | 12 |

| Level | Mark | Descriptor |
|---------|-------|--|
| | 0 | No rewardable response. |
| Level 1 | 1–3 | <ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including references to sources of wisdom and authority. Judgements are supported by generic arguments to produce a conclusion that is not fully justified. |
| Level 2 | 4–6 | <ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including references to sources of wisdom and authority. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified. |
| Level 3 | 7–9 | <ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including references to sources of wisdom and authority. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgments of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion. |
| Level 4 | 10–12 | <ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including references to sources of wisdom and authority. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgments of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion. |