



GCE A LEVEL MARKING SCHEME

SUMMER 2022

**A LEVEL
RELIGIOUS STUDIES - UNIT 6
TEXTUAL STUDIES – NEW TESTAMENT
1120U60-1**

INTRODUCTION

This marking scheme was used by WJEC for the 2022 examination. It was finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conference was held shortly after the paper was taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners.

It is hoped that this information will be of assistance to centres but it is recognised at the same time that, without the benefit of participation in the examiners' conference, teachers may have different views on certain matters of detail or interpretation.

WJEC regrets that it cannot enter into any discussion or correspondence about this marking scheme.

Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme.

Exemplars in the mark scheme are only meant as helpful guides. Therefore, any other acceptable or suitable answers should be credited even though they are not actually stated in the mark scheme.

Two main phrases are deliberately placed throughout each mark scheme to remind examiners of this philosophy. They are:

- “Candidates could include some or all of the following, but other relevant points should be credited.”
- “This is not a checklist, please remember to credit any valid alternatives.”

Rules for Marking

1. Differentiation will be achieved on the basis of candidates' response.
2. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective.
3. Candidates will often express their ideas in language different from that given in any mark scheme or outline. Positive marking therefore, on the part of examiners, will recognise and credit correct statements of ideas, valid points and reasoned arguments irrespective of the language employed.

Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor provides a description of the performance level for that band. Each band contains marks. Examiners should first read and annotate a candidate's answer to pick out the evidence that is being assessed in that question. Once the annotation is complete, the mark scheme can be applied. This is done as a two-stage process.

Banded mark schemes stage 1 – deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. Examiners should look at the descriptor for that band and see if it matches the qualities shown in the candidate's answer. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance, if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Banded mark schemes stage 2 – deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (at the Examiners' marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

When marking, examiners can use these examples to decide whether a candidate's response is of a superior, inferior or comparable standard to the example. Examiners are reminded of the need to revisit the answer as they apply the mark scheme in order to confirm that the band and the mark allocated is appropriate to the response provided. Indicative content is also provided for banded mark schemes. Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a learner need not cover all of the points mentioned in the indicative content, but must meet the requirements of the highest mark band.

Awarding no marks to a response

Where a response is not creditworthy, that is it contains nothing of any relevance to the question, or where no response has been provided, no marks should be awarded.

A Level Generic Band Descriptors

Band (marks)	<p style="text-align: center;">Assessment Objective AO1 – Section A questions 30 marks</p> <p style="text-align: center;"><i>Demonstrate knowledge and understanding of religion and belief, including:</i></p> <ul style="list-style-type: none"> - <i>religious, philosophical and/or ethical thought and teaching</i> - <i>influence of beliefs, teachings and practices on individuals, communities and societies</i> - <i>cause and significance of similarities and differences in belief, teaching and practice</i> - <i>approaches to the study of religion and belief.</i>
<p style="text-align: center;">5</p> <p style="text-align: center;">(25-30 marks)</p>	<ul style="list-style-type: none"> • Thorough, accurate and relevant knowledge and understanding of religion and belief. • An extensive and relevant response which answers the specific demands of the question set. • The response shows an excellent standard of coherence, clarity and organisation. • The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples. • Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate. • Insightful connections are made between the various approaches studied (within and/or across themes where applicable). • An extensive range of views of scholars/schools of thought used accurately and effectively. • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
<p style="text-align: center;">4</p> <p style="text-align: center;">(19-24 marks)</p>	<ul style="list-style-type: none"> • Accurate and relevant knowledge and understanding of religion and belief. • A detailed, relevant response which answers the specific demands of the question set. • The response shows a very good standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth. Good use of evidence and examples. • Accurate reference made to sacred texts and sources of wisdom, where appropriate. • Purposeful connections are made between the various approaches studied (within and/or across themes where applicable). • A range of scholarly views/schools of thought used largely accurately and effectively. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
<p style="text-align: center;">3</p> <p style="text-align: center;">(13-18 marks)</p>	<ul style="list-style-type: none"> • Mainly accurate and relevant knowledge and understanding of religion and belief. • A satisfactory response, which generally answers the main demands of the question set. • The response shows a satisfactory standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples. • Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate. • Sensible connections made between the various approaches studied (within and/or across themes where applicable). • A basic range of scholarly views/schools of thought used. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
<p style="text-align: center;">2</p> <p style="text-align: center;">(7-12 marks)</p>	<ul style="list-style-type: none"> • Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance. • A basic response, addressing some of the demands of the question set. • Partially accurate response, with some signs of coherence, clarity and organisation. • The response demonstrates limited depth and/or breadth, including limited use of evidence and examples. • Some accurate reference made to sacred texts and sources of wisdom, where appropriate. • Makes some basic connections between the various approaches studied (within and/or across themes where applicable) • A limited range of scholarly views/schools of thought used. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
<p style="text-align: center;">1</p> <p style="text-align: center;">(1-6 marks)</p>	<ul style="list-style-type: none"> • Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance. • A very limited response, with little attempt to address the question. • Very limited accuracy within the response, with little coherence, clarity and organisation. • The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples. • Little or no reference made to sacred texts and sources of wisdom, where appropriate. • Very few or no connections made between the various approaches studied (within and/or across themes where applicable) • Little or no use of scholarly views/schools of thought. • Some grasp of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication. <p>N.B. A maximum of 3 marks should be awarded for a response that only demonstrates 'knowledge in isolation'.</p>
<p style="text-align: center;">0</p>	<ul style="list-style-type: none"> • No relevant information.

Band	Assessment Objective AO2- Section B questions 30 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
5 (25-30 marks)	<ul style="list-style-type: none"> • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • The response shows an excellent standard of coherence, clarity and organisation. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • The views of scholars/schools of thought are used extensively, appropriately and in context. • Confident and perceptive analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
4 (19-24 marks)	<ul style="list-style-type: none"> • Purposeful analysis and effective evaluation of the issue. • The main issues raised by the question are identified successfully and addressed. • The views given are clearly supported by detailed reasoning and/or evidence. • The response shows a very good standard of coherence, clarity and organisation. • Views of scholars/schools of thought are used appropriately and in context. • Purposeful analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3 (13-18 marks)	<ul style="list-style-type: none"> • Satisfactory analysis and relevant evaluation of the issue. • Most of the issues raised by the question are identified successfully and have generally been addressed. • The response shows a satisfactory standard of coherence, clarity and organisation. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Views of scholars/schools of thought are generally used appropriately and in context. • Sensible analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2 (7-12 marks)	<ul style="list-style-type: none"> • Some valid analysis and inconsistent evaluation of the issue. • A limited number of issues raised by the question set are identified and partially addressed. • Partially accurate response, with some signs of coherence, clarity and organisation. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Basic use of the views of scholars/schools of thought, appropriately and in context. • Makes some analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Some mainly accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1 (1-6 marks)	<ul style="list-style-type: none"> • A basic analysis and limited evaluation of the issue. • An attempt has been made to identify and address the issues raised by the question set. • Very limited accuracy within the response, with little coherence, clarity and organisation. • Little attempt to justify a view with reasoning or evidence. • Little or no use of the views of scholars/schools of thought. • Limited analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Some use of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

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To be read in conjunction with the generic level descriptors provided.

Section A

1. Examine the authorship of 1 Peter.

[AO1 30]

Candidates could include some of the following, but other relevant responses will be credited.

- Wayne A. Grudem notes that, in the superscription to the letter, the author identifies themselves as “Peter, and apostle of Jesus Christ” (1 Peter 1:1). This was a standard way for New Testament authors (such as Paul, James, Jude, and John) to identify themselves as the author of the letter in question.
- There are similarities between 1 Peter and Peter’s speeches in the Acts of the Apostles, which implies the same person was behind each.
- Although the letter describes the suffering of Christians, it is not specific, so it could date to within Peter’s lifetime.
- 1 Peter 5:12 implies that Silvanus was involved in writing (or at least bringing) the letter. If the apostle Peter dictated the letter to Silvanus, the high standard of Greek can be attributed to Silvanus’ skills, and does not deny Petrine authorship of the letter.
- Peter shared much of Paul’s theology – any similarities between 1 Peter and Paul’s letters do not need to be explained through 1 Peter’s dependence on Paul.
- It has been argued that the general persecution of Christians only began under the reign of the Roman Emperor Domitian (81 to 96CE). Since 1 Peter clearly addresses suffering amongst the Christian audience (e.g. 1 Peter 4:12-19), the letter was likely written later than the proposed life of the apostle Peter (c.64AD).
- David G. Horrell explains that there are a number of signs that the letter was written after 70AD (so after Peter’s death). These include the presence of a wide range of early Christian traditions in the letter; the implication of developing leadership structures in the early Christian communities; and the use of the term “Christian”, which is very rare in the New Testament.
- 1 Peter appears to be dependent on the letters of Paul, since it shares many of the same themes as some of the other letters traditionally considered to have been Pauline letters (e.g. Ephesians, Colossians, etc.). As such, it must postdate those Pauline letters.
- Although 1 Peter 1:1 (the superscription) suggests the letter is from the apostle Peter, this may be a later addition to the letter to give its contents more authority, or to honour the apostle.
- The standard of Greek in 1 Peter is very high – it has a complex literary style. It is very unlikely that the apostle Peter, the son of a fisherman, would have been able to write in this style.
- There are no references to personal connections to Jesus in 1 Peter, which we would expect if written by the apostle Peter (since this would give the letter extra authority).

This is not a checklist, please remember to credit any valid alternatives.

2. Examine the set text of Revelation 21.

[AO1 30]

Candidates could include some of the following, but other relevant responses will be credited.

- Candidates may appropriately incorporate aspects of historical origins, literary setting, genre and possible theological messages of the text and /or utilise other referenced sources for the same.
- Key words or phrases from Revelation 21 may include:
- A new heaven and a new earth – having previously described the fate of the evil John turns to that of the good. He is describing a complete transformation of all things. This is not a new edition of the same thing. The final state is to be understood by the nearness of God.
- The sea was no more – this may reflect the mythological beliefs at John's time whereby the sea is always the enemy.
- Holy city and new Jerusalem – the adjectives *new* and *holy* distinguish from the present world whereas Jerusalem looks to continuity as so connects with the dreams of many Old Testament prophets. After the new Jerusalem descends there seems to be no distinction between heaven and earth.
- A question of Plato's influence with the *idea of forms*.
- God makes His home / tabernacle among them and lives among them – where 'tabernacle' is used there is the specific inference to the tent in the desert, but now God's glory is to be permanent as foreseen by the prophets.
- God will wipe away all tears from their eyes – the Consoler whose concern is infinite. Another dream of the prophets is fulfilled. John gives a list of evils that will cease to be, of which death is first.
- I am the Alpha and the Omega (c.f. Revelation 1.8) – the first and last letters of the Greek alphabet reveals God as the Originator and Completer of all things and for the first time God speaks.
- Give water from the well of life freely to anybody who is thirsty – a no grudging God who 'freely' gives.
- One who proves victorious / overcomes – connects to the messages to the 7 Churches; Revelation 1.
- The cowards i.e. those who have not kept their word and faith a different fate awaits to which there is a brief reminder.
- Jerusalem, the holy city / the plan of – which forms the largest part of the chapter and connects with the angel who had one of the bowls of the 7 last plagues returns to the scene. John is taken 'in the spirit' i.e. had a vision the details of which can be variously and appropriately commented upon.
- Nothing unclean can come into it...only those who are listed in the Lamb's book of life – a very comprehensive bar is set for whoever does that which is 'loathsome and false' which seems to be a reference to idolatry and lying. Those that do enter are dependent upon the Lamb's book, their salvation depends on Christ alone.

This is not a checklist, please remember to credit any valid alternatives.

Section B

3. 'The parables of Jesus are more concerned with belief and hope than moral behaviour.'

Evaluate this view.

[AO2 30]

Candidates could include some of the following, but other relevant points should be credited.

- Jesus used earthly stories to teach heavenly concepts and sometimes the meaning was obvious and other times it needed to be explained. Does this in itself show that belief, hope and moral behaviour are all to be found in them?
- As such the set parables can be examined and any other used as evidence to support the evaluation.
- The Parable of the Prodigal Son – whose moral behaviour is being exemplified? Not the younger son who hatches two plans to better his lot, or the elder who cuts himself off; only the father who waits, in belief and hope, and forgives and welcomes back, giving a moral example. Can one aspect therefore be argued as being more important than the other? Why? Since the father is thought to represent God then where is belief, hope and morals for the sons who represent humanity?
- In comparison the parable of the Good Samaritan could be used to exemplify moral behaviour, especially from a direction it is not expected to be shown. Yet this parable arose from Jesus' giving of the two great commandments to love God and neighbour and so was founded on belief.
- The Parable of the Sower may suggest there is belief and hope that some seed will fall on good ground, but equally that much falls elsewhere where sometimes a moral response can be responsible for the seed failing, but not always.
- The Parable of the Great Banquet rests on the mistaken belief that the King's invitation would be responded to. Not only is there a lack of hope, but anger that others are invited instead, so this is not a parable that immediately suggests a pattern of moral behaviour. Neither do the guests invited show any sense of belief, hope or moral example in their refusal. The issue is which of those aspects should they show in order to respond to the King's invitation as they ought to have done.
- Other parables may be utilised to provide clear examples for each aspect, e.g.
The Parable of the Unforgiving Servant / Debtors to show moral example
The Parable of the Persistent Widow to show hope
The Parable of Dives and Lazarus to show belief.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

4. 'All the characteristics of Jesus' miracles can be found in the healing of the centurion's servant.'

Evaluate this view.

[AO2 30]

Candidates could include some of the following, but other relevant points should be credited.

- The miracle of the healing of the centurion's servant needs to be considered in terms of the main characteristics of Jesus' miracles.
- The candidate can include the following and any other characteristic they have identified generally belonging to Jesus' miracles:
 - The fact they are immediately effective.
 - They are often performed publicly.
 - They were not restricted to one type of venue or event.
 - They can result in God being glorified.
 - They usually but not always require the subject to have faith.
 - The veracity of them were generally acknowledged even by Jesus' enemies.
 - There is no account of the miracle failing after it had been deemed to occur.
- Other set text miracles, i.e. the Feeding of the Five Thousand and the Gerasene demoniac can be referred to, or any other relevant miracle of Jesus as evidence that the miracle of the centurion's servant does not cover all characteristics of Jesus' miracles.
- Further characteristics can be identified from other examples:
 - the Feeding of the Five thousand or the wedding at Cana with the changing of water in wine were miracles involving inanimate objects, it could be argued to have been performed privately even though at a public event. They did not result in God being glorified and certainly no evidence of faith (unless argued Jesus' mother was the one with faith at Cana).
 - the Gerasene demoniac is questionable whether the miracles was immediately effective, the subject had no faith, God was not glorified but Jesus was asked to leave.
 - the Stilling of the Storm was immediately effective but involved a miracle of nature rather than of a person, whilst potentially still a 'healing' it did not require any faith yet became the cause of a stirring of faith to the disciples. It was public, yet private to the disciples alone and the veracity of it rested with the disciples, not Jesus' enemies.
 - the Withered Fig Tree again involving nature, Jesus' curse was effective overnight if not immediately, but the disciples surprise was the speed at which this process had taken place as it would normally have taken weeks. As such a public event, but it was known only to the disciples and did not result in God being glorified.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

5. 'The main theme of 1 Peter is suffering.'

Evaluate this view.

[AO2 30]

Candidates could include some of the following, but other relevant points should be credited.

- Is Peter's main (not only) theme that of suffering and on what comparative basis can one claim or deny this statement when other themes can be defined as including: encouraging the churches to grow in trust and obedience to God, or to encourage appropriate submission?
- Peter provides the answer in that he proclaims that he has declared the true grace of God in which they must stand firm (5.12), i.e. in their suffering to which he has repeatedly referred.
- Yet Peter also exhorts his readers to grow in trust and obedience to God, that is, to focus on their salvation.
- Part of this is to focus on their conduct in the sense of being holy and as part of that holiness to be submissive where it is deemed necessary.
- 1 Peter also contains a Covenantal theme declaring that believers in Christ (the Messiah) are in continuity with the Old Testament / Covenant people of God which Peter confirms by his use of the Old Testament scriptures.
- However, a word count shows that 'suffering' is the predominant word in 1 Peter providing a clear indication it is the main theme. In fact, the word 'suffering' is used more times in this short epistle than in any other New Testament book including the Gospels.
- There is an eschatological hope in the suffering e.g. 1 Peter 4. 16. 'If anyone suffers as a Christian they are not to be ashamed but it is to glorify God in this name' so the theme is not so oppressive and liberational as a natural consequence of being a Christian. The theme is therefore really one of discipleship.
- This may be supported by the theme of Jesus' return or the consequences of Jesus' return which are expressed throughout the epistle.
- To be a Christian Peter makes clear involves the other themes of his epistle so an argument of; 'chicken and egg' can be made, i.e. which is the main theme the suffering coming as a consequence of living as a Christian or living as a Christian which, will bring suffering?

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

6. 'The Book of Revelation is best understood as a revenge fantasy.'

Evaluate this view.

[AO2 30]

Candidates could include some of the following, but other relevant points should be credited.

- *And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? (6:9-10)*
- A clear call for revenge can be exemplified in this and other ways from the Book of Revelation.
- It can be considered that Revelation is a revenge fantasy in that John wants to punish the Roman authorities for all the wrongs being perpetrated on the new Christian faith.
- Are such revenge fantasies ironic or symbolic?
- Given John is writing at a time of great persecution is a desire for revenge a natural response? Even if it is, is it a Christian response?
- Yet the concept of forgiveness is not as prevalent in Revelation as is vengeance.
- Given it is God conducting this revenge fantasy what does this tell us about the nature of God?
- Is it not a case that it is not revenge fantasy, but prophetic revenge and humans punish themselves for rejecting God?
- Any aspect of revenge in Revelation is founded first on God's judgement, is this the best way to understand Revelation?
- Is a revenge fantasy misplaced and Revelation better understood as a writing that wants to encourage Christians to keep their new faith in the face of adversity, including the threat of death? In this sense it is the assurance that God is in control.
- John himself has been persecuted even as 'the beloved disciple' so with his experience what seems most likely as the impetus for his writing?
- Whatever the background the level of violence is clear in Revelation whether it be revenge to the perpetrators or encouragement for the persecuted. Does the level of violence detract or add to the message?
- Ultimately is Revelation understood as an age-old epic played out since Genesis and the story of the Fall of good against evil within which all the above facets can take their place?

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.