



GCE A LEVEL MARKING SCHEME

SUMMER 2018

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

INTRODUCTION

This marking scheme was used by WJEC for the 2018 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.

UNIT 6 – Textual Studies (New Testament) Mark 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 | Assessment Objective AO1 – Section A questions 30 marks <i>Demonstrate knowledge and understanding of religion and belief, including:</i> |
|--------------------------------------|--|
| (marks) | <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> |
| 5 (25-30 marks) | <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. |
| 4 (19-24 marks) | <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. |
| 3 (13-18 marks) | <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. |
| 2 (7-12 marks) | <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. |
| 1 (1-6 marks) | <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 style="text-align: center;">N.B. A maximum of 3 marks should be awarded for a response that only demonstrates 'knowledge in isolation'.</p> |
| 0 | <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. |

**GCE A LEVEL (NEW)
RELIGIOUS STUDIES**

SUMMER 2018 MARK SCHEME

Unit 6 –Textual Studies – New Testament

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

Section A

1. Examine the different types of Jesus' parables with reference to John Dominic Crossan's classifications. **[AO1 30]**

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

- Crossan believes Jesus' parables to be metaphorical so it is never about itself but pointing to something external to itself. He then classifies Jesus' parables into four types all of which should be variously illustrated by appropriate parables:
- **Riddle Parables** – 'so that they may not understand'. Crossan also describes these as 'lethal parables' as in Mark's Gospel they are used as a way of rejecting those who reject Jesus; which was not Jesus' intention for parables through which he intended to be understood e.g. Parable of the Sower.
- **Example Parables** – 'go and do (or do not do) likewise'. Again, pointing beyond themselves these parables are designed to instruct behaviour so that people lead better lives.
- Crossan particularly looks at Luke's Gospel and asks whether Luke has superimposed this element onto the parables giving them a false morality e.g. Lost Sheep & Coin and Prodigal Son.
- **Challenge Parables** – 'Let anyone with ears to hear, listen' Crossan looks at the history of these in the Old Testament e.g. Ruth, Jonah and Job and then focuses this section on the Parable of the Good Samaritan suggesting the challenge Jesus gave for was his hearers, "to think long and hard about their social prejudices, their cultural presumptions and, yes, even their most sacred religious traditions" (p. 62).
- Unlike Riddle & Example parables the Challenge Parables give over control to the hearer.
- They are often aimed at societal improvement, challenging humans to collaborate with God in bringing his justice to the world.
- **Attack Parables** – 'weeping and gnashing of teeth'. Crossan sees these especially in Matthew's Gospel which began with Challenge Parables (Chapter 5) but turned to Attack (Chapter 23) which Crossan sees as Matthew's work not Jesus' teaching reflecting the early church's struggle with the Jewish – Gentile question, as also reflected in Luke 4. 16-30.
- These parables show how under Crossan one particular parable may morph between different types depending on which gospel author is telling the parable.
- Crossan moves from parables by Jesus to parables about Jesus and candidates may refer to elements of this within the above.

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

2. Examine the historical origins, structure and possible theological messages of the parable of the sower. [AO1 30]

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

- Parable of the Sower Mark 4. 1-20 as set text.
- **Historical origins** – investigating the extent to which the parable is original to Jesus.
- Reference may be made to Robert H. Stein, *An Introduction to the Parables of Jesus* in which even as an evangelical he accepts a movement from the *ipsissima verba* of Jesus to that which the Evangelists record. He believes the Evangelists' editorial developments to be valid, even inspired.
- Investigating how accurate the parable reflects the life and customs of the time – *Sitz im Leben* The sight of a sower would be common and the manner of sowing, broadly, was standard. It is therefore acceptable that seed could land in the four types of soil: path, rocky ground, thorns and good soil. Whether there are Aramaic linguistic hints evident that suggest authenticity of language.
- **Structure** – the form of the parable. Is it found in its *ipsissima structura* or has it been edited by one or more of the Evangelists? Elements of what has been included below under 'Theological Messages' can be appropriately included here.
- Key characteristics of the parable may include: concise; told from a single perspective; characters presented not by narrator but a showing / description; feelings and motives rarely described; little interest in motivation; often no expressed conclusion; bare minimum of event; often direct speech; often repetition of phrases; involve the hearer/reader.
- **Theological messages** – what it teaches about the Kingdom of God?
- Stein sees that each parable has one main point. There may be other allegorical significances but the reader should concentrate on the one main point.
- Who is the Sower? What are the seeds which are referred to sixteen times? Matthew 13. 18-23 gives Jesus' own explanation of the parable when requested to explain it by his disciples. Always the same seed (the gospel) sown by sowers (preachers, evangelists, those who share the gospel) but different responses from those who hear: rejected outright, accepted but then quickly rejected, embraced but slowly rejected or received resulting in much fruit. Does this detract from the parable by giving it allegorical meanings? Should it be called the Parable of the Seed / Soils?
- Mark may use the parable to explain Israel's rejection of Jesus; because they do not understand his teaching given the parable calls for a wholehearted response to Jesus' word. Matthew softens Mark's introductory words and so places the emphasis on hearing and responding to the message of the Kingdom. Luke sets the parable in the midst of Jesus in a prophetic ministry 'proclaiming the Good News of the Kingdom' and so it is an invitation to all to listen.

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

Section B

3. 'The accounts of Jesus' miracles should be interpreted literally.'

Evaluate this view.

[AO2 30]

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

- The miracles should be understood literally as that way they illustrate Jesus' status as the Son of God incarnate; if they are not understood literally then the very understanding of who Jesus is eroded.
- How can miracles such as stilling of storm or feeding of five thousand be understood in a scientific world without rational alternative explanations being explored?
- Yet Jesus was quite capable of using figurative language plus other forms of teaching so are the miracles either literal coming from Jesus or a form of that figurative language used by the Gospel writers of him?
- How can they be literal when there are different accounts of the same miracle in the different Gospels? This may add weight to the idea the writers are formulating their own narrative.
- Keith Warrington would see the miracles as historically authentic but their presence in the Gospels is not simply to prove Jesus as a miracle worker; they are vehicles of teaching to would be disciples.
- Keith Warrington would maintain that miracles are not a peripheral part of the Gospel, they are the Gospel however one understands them.
- Is there a differentiation to be made between the different types of miracles e.g. healing, exorcisms, control of nature, resurrection from the dead and those personal to Jesus Himself.
- Many churches have a healing ministry arising from Jesus' healing miracles and can testify that literal healings today continue to validate Jesus' original healings.
- By believing in Jesus' miracles the Christian is exercising the faith Jesus calls them to have in him.
- The miracle of the resurrection foreshadows the Christian's own hope of eternal life which is dashed if the resurrection is not literally interpreted.
- Many do interpret the resurrection of Jesus in a non-literal way yet retain their faith in Jesus.
- Surely the easiest thing to do is to believe they are literal unless proved otherwise, which none have been.
- Can we be confident that the miracles have been proved?
- Perhaps the acid test of whether to consider a miracle literally or not is whether it has an impact on salvation.

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

4. 'Jesus' miracles were the most important part of his ministry.'

Evaluate this view.

[AO2 30]

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

- Jesus' miracles form just one part of his ministry which also includes his teachings and both fit within his own life events e.g. incarnation, death, resurrection and ascension.
- Miracles are not a solo group but are made up of: healings, exorcisms, control of nature, resurrection from the dead and there may be considered to be qualitative variations between those categories e.g. Jesus' feeding of the five thousand is insignificant compared to his healing of the centurion's servant so it can be difficult to say generically that miracles are the most important statements of Jesus' ministry.
- It is questioned by many whether the miracles can be proved to have occurred and as such have no importance at all.
- The teachings of Jesus are for everybody to read, understand and adopt and therefore have a value that the miracles do not as they are more restricted to the beneficiaries of the miracle.
- The miracles of Jesus were the most important statement as they, in the pattern of the Old Testament, showed that the Kingdom of God was at hand.
- Teachings of Jesus have passed into common sayings, 'love your neighbour as yourself', 'turn the other cheek' and these are important in themselves and, along with other similar statements, in their longevity become the most important statements of Jesus' ministry.
- In comparison where are Jesus' miracles today?
- Yet miracles with the Churches remind us of God's love and mercy especially as Jesus healed where there was faith in Him and so continue to act as an important statement of God's love which is then witnessed by others who can then grow in faith as a consequence.
- Yet Jesus' own resurrection from the dead must be the greatest miracle and that forms the basis of all Christian faith so must surely be the most important statement of Jesus' ministry.
- Churches still read and preach about the miracle accounts as much as they do the teaching aspects of Jesus' ministry and perhaps draw no distinction as to which part is more important.
- Jesus' ministry needs to be seen as a whole, which is important, rather than dissected elements that can then give a false picture i.e. Jesus was a miracle worker who expected change in all of His followers' lives, not just those who were involved in a miracle.

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

5. 'The message of submission in I Peter presents no problem for modern readers.'

Evaluate this view.

[AO2 30]

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

- Peter admonishes all Christians to be subject to ruling human powers. Everyone is to obey laws, pay taxes etc. and not to do so would be advocating breaking the law, being selfish and so represents no problem.
- Household servants / slaves are to be submissive to their masters. This can have no place today especially as modern slavery has reappeared, the Christian faith surely cannot support such a phenomenon.
- If you have a literal understanding of the Bible then as strange, even unpalatable as this may appear in God's wisdom there must be reason for slaves to obey, and workers to obey their bosses.
- Then what about Trade Union membership / rights?
- Submission is present in humanity's relationship to God and therefore not strange it should be replicated within creation.
- 'Wives be subject to your own husband' is not Peter saying women be subject to men. It is a submission based on a specific, voluntary covenant / sacrament and so is acceptable to many readers today.
- Other readers would say that today no woman should be subject in any way to a man not least as it removes her own God given dignity.
- However, reading the 'be submissive' text in context shows that for a wife it becomes a natural expression of her depth of love and faith in God.
- The Book of Common Prayer and weddings from it are still practised today and include the vow by women 'to love, honour and obey' their husband.
- It can be argued, contrary to popular opinion that submission does not mean: agreeing with everything the husband says, or leaving intelligence or will at the wedding ceremony, does not prevent the wife seeking to change her husband, does not allow the husband's will to be put before that of Christ, does not abrogate her spiritual life to the husband and explicitly does not mean that the wife should be fearful (I Peter 3.6).
- Is that dignity found in the symbiotic relationship which is not one-sided when one reads Peter's list of responsibilities that a man has to his wife in return (not seen with subject/rulers, servants/masters).
- Peter is ultimately saying that the whole is worth more than the sum of its parts and that is achieved by appropriate submission.
- Being submissive also shows confidence in God's justice.
- Christ's own submission is the final pattern and proof of all Christian living / submission.

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

6. 'There is a clear distinction between apocalyptic and eschatological literature'.

Evaluate this view.

[AO2 30]

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

- Apocalyptic literature refers to the expectation that God's will and purpose will be revealed but it can no longer be within creation or in our time because both have become too contaminated that God must destroy them in order to create something completely new.
- Eschatological literature refers to an expectation in the future where God's will and purpose will be revealed in the world and the faithful will be vindicated and that this can happen within human history, hence, for example, the idea of realised eschatology.
- It can therefore be argued that with these two perspectives there is a *de facto* clear distinction as one forms a continuum while the other creates all things new.
- Apocalyptic imagery lends weight to this focusing on fire bringing cleansing and purification and ridding world of evil; clear endings.
- But rather than clear endings it shows there is a continuum, like gold seven times refined remains the gold it was at first albeit refined so in fact there is no final distinction between apocalyptic and eschatological literature.
- It is indeed literature which provides an idea of how God will act but does not necessarily give us all the understanding required or plan of the process or finished result and so to create a distinction could easily be a false one.
- Yet as literature it can be classified so apocalyptic may indeed be a style of literature which tends to focus on: cosmic dualism, visions and revelations, references to numerism and animal symbolism, idea of unity of history and the goal towards which it is moving, belief in life after death that differentiates between believer / unbeliever – good / bad.
- Meanwhile eschatology is actually concerned with the theological end result; however it may come. This can be seen in future (even including apocalyptic elements) or realised eschatology.
- That theological end result actually begins with the lives each Christian leads and so eschatology is intricately involved with Christian discipleship and the influence that has on the Church and world whereas the apocalyptic is an exterior act, separate from how life is lived.
- Does that depend where / how you live? A Christian living in a persecuted place may well pray for an apocalyptic ending to their troubles while a Christian in the UK living a comfortable life would pray for an eschatological outworking of God's will.

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