



GCE A LEVEL MARKING SCHEME

SUMMER 2019

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

INTRODUCTION

This marking scheme was used by WJEC for the 2019 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.

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.

UNIT 6 - TEXTUAL STUDIES – NEW TESTAMENT

MARK SCHEME SUMMER 2019

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

Section A

1. Examine characteristics of Jesus' miracles. [AO1 30]

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

- Candidates should make reference to the set texts: The healing of the Centurion's servant (Matthew 8. 5-13, Luke 7. 1-10) the story of the Gerasene demoniac (Mark 5. 1-20) and feeding of the 5,000 (Mark 6.30-44, Luke 9.10-17).
- However, in the suggestions below other Gospel recorded miracles may be suitably used as examples.
- **Characteristics of miracles: within each of the following characteristics examples need to be provided which aid their definition.**
- Most miracles concern healing.
- The condition of the patient is recounted, including the duration of their illness or the futility of past efforts to cure them. The miracle is then narrated and is performed publicly.
- Immediately effective – there is no time delay in miracles. Often the miracle is visibly demonstrated by some action of the patient or onlookers.
- May result in the healed glorifying God – or not – e.g. The ten lepers.
- Do not always require the subject of healing to have faith – e.g. Centurion's servant, healing of paralytic (through the roof) but faith is required by a third party.
- Were acknowledged by Jesus' enemies.
- People are not always the subject of miracles. Some are more 'impersonal' e.g. the coin in the fish's mouth in order to pay the tax. Jesus' first miracle was at the request of His mother at the Wedding at Cana. Other miracles may involve nature e.g. the walking on water, the stilling of the storm.
- Candidates may also refer to Jesus' own characteristics of miracles i.e. as a consequence of faith, of compassion, of request and yet his own refusal to give miraculous signs to prove his authority.
- Often the miracle story makes some sort of religious or moral point e.g. Jesus has initiated God's kingdom.

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

2. **Examine the categorisation of the Book of Revelation as apocalyptic with reference to Richard Bauckham.** [AO1 30]

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

- Candidates may make particular use of the set texts: Revelation 1,6,21 and refer to other appropriate biblical texts.
- Particular reference to be made to the set book Richard Bauckham, *The Theology of the Book of Revelation*. Especially Chapter 1.
- **Definition of 'apocalypse'** – a genre of revelatory literature with a narrative framework. In such literature a revelation is mediated by an other-worldly being to a human recipient, disclosing a transcendent reality, which is both temporal (eschatological salvation) and spatial (involves a supernatural world).
- Bauckham pays attention to both to the literary form in which the theology is expressed and to the original context to which the book was addressed as these are crucial to reading the book properly today. He identifies 3 categories of literature – apocalypse, prophecy and letter.
- **Revelation 1.1. speaks of the revelation / apocalypse of Jesus Christ** suggesting that it belongs to the genre of ancient Jewish and Christian literatures called the apocalypses.
- Unlike others, John's apocalypse is exclusively concerned with eschatological judgement and salvation and the impact of these to the situation in which he writes. As such it is 'prophetic apocalypse or apocalyptic prophecy' because:
- It communicates a disclosure of a transcendent perspective on this world in which his readers live. Yet there is the question of who is Lord of the world?
- He anticipates the eschatological crisis when the answer - God - is given.
- John's literary style is distinctive: i) The sheer extent of its visual imagery. ii) The need for an angel to interpret the vision is rare. iii) Revelation is really one vision rather than a series of smaller ones. iv) Revelation is not pseudepigraphical, John writes in his own name.
- **Revelation 1.3. describes Revelation as a prophecy** to be read aloud in worship.
- It seems John was one of a circle of prophets (22.6). He must have been active in the 7 Churches to which he writes as he reveals detailed knowledge of each one.
- Christian prophets prophesied within worship so the reading of the letter substituted that.
- Christian prophets also received visionary revelations which they conveyed and the whole of Revelation is such but including oracular prophecy too.
- These were placed into a 'thoroughly literary creation' (p.4) and hence qualitatively different from spontaneous orality of early Christian prophecy.
- John as author is indebted to the model of the Hebrew Scriptures and Jewish apocalypses and appears to write as if all eschatological oracles are finally to be fulfilled given the fulfilment of prophetic expectation in Christ's victory.
- **Some candidates may draw attention to Revelation 1.4-6 being described as a Letter** – Christian prophets prophesied within worship delivering oracles given to them by God so the reading of the letter in worship substituted that.
- Christ speaks individually to each of the 7 churches but each is an introduction to the rest of the book which, therefore, is to be read in 7 different ways. 7 as the number of completeness suggests that the Book is to the whole / all churches.
- Within all the above Bauckham notes the importance of imagery in Revelation as a comparative to the many images of Roman power and temples that would have formed part of life. Revelation provides a set of Christian counter images providing a different vision of the world and future.
- Likewise, Old Testament written imagery creating an echo to salvation history.
- Bauckham contends that just because Revelation does not provide a theological treatise like most other New Testament letters it should not be thought to be any less a product of profound theological reflection, inseparable from its literary greatness.

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

Section B

3. 'The parables of Jesus have theological value today.'

Evaluate this view.

[AO2 30]

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

- Candidates may focus on the set parables of: the prodigal son, great banquet and sower and any others as exemplars to variously illustrate how theological value can be gleaned, or not, from them, today.
- Candidates may approach this question for example, by taking the various classification of parables as given in the set text of *John Dominic Crossan: The Power of the Parable* (riddle, example, attack and challenge parables) and differentiate whether there is theological value or none in each classification, today.
- Within the above or other approaches the candidate's answer needs to address the question of '*theological value*' i.e. based on God's revelation to humanity of His nature, designs and will – and assessing that value, or not, for *today*. It may therefore include:
 - If parables are understood to provide allegorical teachings then it can be open to interpretation and therefore variance and so can hold no theological value.
 - That in itself shows it is the wrong way to read parables which were based in a clear historical context of Jesus' life and teaching.
 - The theologian CH Dodd proposed that to understand parables correctly one needed to interpret them first in their original *Sitz im Leben* and only then could they be interpreted with theological value for today.
 - Jesus as the Son of God incarnate, by definition, has to have theological value in the parables he gave and since Jesus' teaching is timeless that value continues to this day.
 - Historical context is also an out dated agricultural pre-scientific world which renders them valueless.
 - The cultural differences simply add to their lack of value today.
 - If that were the case why are the parables some of the most read passages of scripture in church services and why do they always seem to have an innate relevance even if we are not all shepherds, we understand the story and the theological message as much today as the first hearers.
 - Literary criticism suggests otherwise.
 - Such criticism ignores the unique nature of parables in that they are narrative in form but figurative in meaning leading to an understanding of God and our relationship to God and one another which is timeless.
 - Yet the parables are cited as hiding truth as much as revealing it so how does that give theological value then or now.
 - Yet parables were often given in response to a specific question which as much as the parable itself can assist in determining their value today.
 - Just as with Jesus' first hearers the answer to the question might lie in how an individual hears and responds to the parable as to whether it has theological value today or not.

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

4. 'The miracles of Jesus have no historical validity.'

Evaluate this view.

[AO2 30]

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

- Candidates may focus on the set texts of: the healing of the centurion's servant, the Gerasene demoniac and the feeding of the five thousand and any other relevant material.
- Candidates may take a typological approach to the miracles e.g. exorcisms, healings, nature, raising from the dead.
- It is not only the New Testament that accords historical value to Jesus' miracles but non-Christian authorities including Josephus and the Babylonian Talmud
- Some may dismiss the historicity because the miracle itself seems implausible which has more to do with faith / world view than history.
- Biblical criticism can provide various alternative explanations for the miracles e.g. the feeding of the five thousand was the miracle of getting everyone to share their food and so an historical event may have happened but not a miracle.
- Yet, the fact that each of the four gospel writers independently record the same events provides the multiple attestation that Form Criticism seeks.
- This could be a case of copying and still lack the principle of verification.
- Bultmann would see the miracles as central to the requirement to demythologise the stories surrounding Jesus while retaining their core meaning.
- Yet, Luke specifically states that his purpose is to write an ordered account of events i.e. history.
- However, this is not the 1st Century and our scientific understanding is such as to know that these miraculous events do not happen without reason.
- If the gospel writers were creating miracle stories, then why include embarrassing features e.g. Jesus not knowing who had touched him when power involuntarily left him at the healing of the woman with the flow of blood?
- Miracles occur without a mention of prayer by Jesus who is otherwise known for prayer, a missed opportunity if the miracles were not historical and set in total contrast with the miracles of the early church which all involved prayer.
- Returning to Jesus' day it would be implausible that anybody claiming to be the messiah would not perform miracles and indeed be expected to and would be rejected if they did not.
- Equally, Jesus never worked a miracle to his sole benefit and as such they speak of his ministry and mission as the Son of God incarnate.
- The very basis of miracle healings in today's church is the historicity of Jesus' miracles, a sense in which they continue into the present.
- This is particularly the case with the most important miracle of all, the resurrection of Jesus from the dead so perhaps any approach to other miracles will depend on the approach taken to this one.

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

5. 'I Peter is unique as a New Testament letter.'

Evaluate this view.

[AO2 30]

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

- I Peter is one of 21 letters / epistles in the New Testament.
- The epistle bears similarities to many / most others in its opening greeting, inclusion of the author's name along with who it is addressed to and a greeting. Any of these similarities may be explored further to ascertain its uniqueness
- I Peter is considered different in that it focuses on suffering and persecution.
- Many would say that the Book of Revelation does the same and so this is not unique and St. Paul is not adverse to commenting on his sufferings.
- The question of authorship is central to its uniqueness; is it written by St. Peter the Apostle and so unique or by other/s in honour of him.
- The self-witness of authorship surely offers a strong case; if it were not from Peter surely the recipients would both know it and have ignored it.
- Yet how did the Galilean fisherman become so proficient in Greek, the common language of all the New Testament letters.
- Might Peter have learnt Greek in the 30 years that had passed or had a scribe to write his words in Greek, indeed, Silvanus who he names (5.12).
- The early church regarded the letter as uniquely being from Peter and Polycarp has citations from the letter while Irenaeus, Tertullian quote the epistle as Petrine.
- Unlike Paul there is no evidence that Peter visited the churches he was writing to.
- The focus on suffering and persecution leads to the assumption that the letter must have been written when Christianity had become illegal, but this would preclude Peter who was supposedly martyred under Nero and so renders the letter a generic work.
- This may explain the affinity between this letter and Paul's letters rendering no new doctrine or thinking, it is a repeat rather than unique.
- Not so, Peter refers to Jesus, after his death, proclaiming to spirits in prison (3:18–20). This passage, and a few others (such as Matthew 27:52 and Luke 23:43), are the basis of the traditional Christian belief in the descent of Christ into hell, or the harrowing of hell where the souls of pre-Christian people waited for the Gospel.
- See the Apostles' Creed which makes Peter's letter unique.
- Peter calls the Chosen 'a royal priesthood' with its clear connection yet development of Hebrew / Old Testament priesthood into 'the priesthood of all believers' which is a new status of understanding.
- This may connect with Peter's unique appreciation / understanding of the suffering of the church which becomes Christ like – as a Chosen people.
- To determine the uniqueness of I Peter may largely depend on the authorship question and the extent of interaction between the Apostles of the early church.

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

6. 'Violence in apocalyptic literature poses an ethical problem.'

Evaluate this view.

[AO2 30]

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

- Candidates may refer to the set texts of Revelation 1, 6, and 21 and may utilise other New Testament apocalyptic material.
- The Book of Revelation prophesies the violent destruction of the world and surely this poses a problem in itself but additional to the fact God promised Noah He would not destroy the world again.
- But the real destruction is of the 'evil enemy' so there is no ethical problem posed there.
- The question may be why has the destruction not already happened? Meaning that there is pain and suffering still which poses the real ethical problem.
- Is there a difference between verbal apocryphal violence and actual violence which solves, or mitigates the ethical problem?
- Might it add to the problem because apocryphal violence might encourage certain people to engage in the same believing themselves to be doing God's work and establishing a 'paradise on earth' rather than God's 'heavenly Jerusalem'.
- The ethical problem caused might be more serious still; in the literature the enemy becomes the 'power of evil' i.e. an abstract category without a human face. Furthermore. the illustration of enemies as beasts deprives them of any human status and so the violence becomes: categorical, abstract quality resulting in e.g. the holocaust.
- This raises a question of whether many of our issues of (ideological) violence has its roots in apocalyptic literature.
- Yet there can be no ethical problem in the issue of 'good and evil' it is rather how humanity is twisting it as opposed to God's dealing with it.
- Nevertheless, literature that has a tendency to split the world into absolute good and absolute evil brings a dualistic approach that is not Christian so what is it doing as part of Christian scriptures?
- Does the ethical problem simply magnify if one considers Jesus' place alongside this material; how does it relate to the Greatest Commandment which says our greatest purpose is to love.
- Jesus also spoke in apocalyptic terms.
- The Book of Revelation has always confused or irritated interpreters and is rarely seen as an indispensable source of Christian ethics. Martin Luther thought the book 'sub Christian' and said it should be avoided.
- Perhaps it is a case of language and is not so much apocryphal as eschatological / prophetic language which rather serves as a call to faithfulness in this present life, which can only be of ethical value.

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