



# Exemplars

**AS Religious Studies: Paper 3 – New Testament Studies**

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# AS Religious Studies Exemplars: Paper 3 – New Testament

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## **Introduction**

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- The purpose of this pack is to provide teachers and students with some examples of responses to AS Religious Studies Paper 3: New Testament.
- The sample assessment materials which these responses are based on can be found on the Pearson website
- In this pack, you will find a small sample of responses, an examiner commentary and the mark scheme for each question.
- The responses are all from students and we have retained their original responses where possible. In some cases, the student scripts have been typed to ensure that they are clear to read.
- We will add to these exemplar packs throughout the year
- If you have any enquiries regarding these materials or have any other questions about the course, please contact our subject advisor team on [teachingreligiousstudies@pearson.com](mailto:teachingreligiousstudies@pearson.com)

## Question 1

### Question and Mark Scheme

- 1 Explore the key ideas concerning the authorship of the Fourth Gospel.

Question number	Indicative content
1	<p>8 marks AO1</p> <p><b>AO1 will be used by candidates to demonstrate knowledge, understanding and specialist language and terminology when responding to the question.</b></p> <p><b>Candidates may refer to the following.</b></p> <ul style="list-style-type: none"> <li>• Authorship of the Gospel is traditionally ascribed to John the Apostle because of the authority lent by his association with Jesus as an inner-circle disciple and eyewitness.</li> <li>• The anonymous character of the Beloved Disciple may be identified as the author.</li> <li>• The Gospel may be the product of community authorship because of its late dating and concerns expressed by those members of the community who have been expelled from the synagogue.</li> <li>• The community may have been directly associated with the Beloved Disciple (<i>'We know his testimony is true'</i>) and, traditionally, therefore with John the Apostle.</li> <li>• Late dating of the gospel has also led to suggestions that the author may be John the Elder, also referred to as the author of the Johannine Epistles.</li> </ul>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–2	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies (AO1).</li> <li>• Provides a superficial understanding of key religious ideas and beliefs (AO1).</li> </ul>
Level 2	3–5	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs (AO1).</li> <li>• Develops key religious ideas and beliefs to show a depth of understanding (AO1).</li> </ul>
Level 3	6–8	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Knowledge and understanding addresses a broad range of key religious ideas and beliefs (AO1).</li> <li>• Comprehensively develops key religious ideas and beliefs to show a depth of understanding (AO1).</li> </ul>

## AS Religious Studies exemplars: Paper 3

### Candidate A:

*Many believe that the author of the Fourth Gospel was an eyewitness and use the Gospel to support this claim. The detail in Chapter 18 mentions Jesus' meetings with the High Priest and as Peter was not present this could be the testimony of another disciple, possibly John. When Jesus appeared before Pilate for the trial before his crucifixion the description of where Jesus was sitting for the trial suggests that an eye witness wrote the account of the trial.*

*John Mark, a priest and companion of St Paul and the disciples (Acts 12), who is also believed to have fled the Garden of Gethsemane at Jesus's arrest, is also thought to be the author, but he would be 80 at the time of the Trajan reign.*

### Examiner comment:

The candidate gains level 2 – 4 marks.

The candidate uses a good range of material but needs more development of these ideas to show understanding. The candidate can develop the response by establishing the link between the eye witness and authorship of the Gospel. Some other examples of specific detail that can only be known by an eye witness would raise the level of this response.

Level 2	3–5	<ul style="list-style-type: none"><li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li><li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs (AO1).</li><li>• Develops key religious ideas and beliefs to show a depth of understanding (AO1).</li></ul>
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**Candidate B:**

1 Explore the key ideas concerning the authorship of the Fourth Gospel.

Many believe that the author of the Fourth Gospel must have been an eyewitness, there is evidence from the Gospel to support this claim. Chapter 18 refers to Jesus' private meetings with the High Priest where Peter was not present; so this could be the testimony of the other disciple, possibly John. In 21:11 the evangelist does not only say that the disciples caught a large amount of fish, but gives the exact number of 153, thus suggesting an eyewitness account. Regarding the trial of Jesus before Pilate the evangelist also gives specific detail here, saying that "Pilate brought Jesus out and sat him down on the Judge's seat", this shows that it is likely to be the account of an eyewitness, because of these specific details, some that could only be known by disciples, such as 21:11. John the Elder is also a possible author of the Gospel. Papias suggested that this was the more likely author, as he lived through the Trajan reign and 2 John and 3 John start with the phrase 'The Elder'. John Mark, a priest and companion of St Paul and the disciples (Acts 12), who is also believed to have fled the Garden of Gethsemane at Jesus' arrest is also thought to be the author, but he would be dead at the time of the Trajan reign.

(Total for Question 1 = 8 marks)

**Examiner comment:**

The candidate gained level 3 – 7 marks

This candidate has included a number of key ideas and developed each of them.

Level 3	6-8	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Knowledge and understanding addresses a broad range of key religious ideas and beliefs (AO1).</li> <li>• Comprehensively develops key religious ideas and beliefs to show a depth of understanding (AO1).</li> </ul>
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**Candidate C:**

1 Explore the key ideas concerning the authorship of the Fourth Gospel.

There are differing key ideas concerning the authorship of the Fourth Gospel, such as John the Apostle was the author. For example, in Jn 21:24 the writer claims to be a disciple, and Polycrates in 190CE stated "John, who reclined on the breast of the Lord, was a witness and teacher." Also, some would propose that St. Irenaeus too described the author as "John the disciple of the Lord," and is a key idea of authorship as he ~~stated~~<sup>started</sup> this came from a reliable source; Polycarp, <sup>Bishop of Smyrna,</sup> ~~the~~ claimed to have heard John say this. Thus, the idea that John the Apostle may be the author of the Fourth Gospel is key. However others argue another key idea of authorship is that ~~the~~<sup>The</sup> Beloved Disciple wrote the Fourth Gospel. This is evident as John is the only disciple not specifically named, yet there are <sup>many</sup> "references to "the disciple whom Jesus loved", who is referred to in 21:20-24 as the author of the Gospel. He is a witness to all that happens, and some scholars argue this key idea refers to John himself. Westcott ~~is~~ suggests the author was a Palestinian Jew, an eyewitness and disciple; thus this implies the key idea of authorship that the Beloved Disciple was perhaps John, as all the others are named.

(Total for Question 1 = 8 marks)

**Examiner comment:**

The candidate gains level 3 – 8 marks

The candidate employs a wide range of knowledge and uses specialist language and terminology throughout the response. Key religious ideas are comprehensively developed to show a depth of understanding. The detail regarding the 'beloved disciple' is comprehensively developed as a key idea.

Level 3	6-8	<ul style="list-style-type: none"> <li>A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>Knowledge and understanding addresses a broad range of key religious ideas and beliefs (AO1).</li> <li>Comprehensively develops key religious ideas and beliefs to show a depth of understanding (AO1).</li> </ul>
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## Question 2

### Question and Mark Scheme

- 2 Assess the significance of the political situation in 1st-century Palestine for the life and work of Jesus.

Question number	Indicative content
2	<p>3 marks AO1, 6 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• Roman occupation of 1st-century Palestine defined the response of the religious authorities to Jesus.</li> <li>• The religious authorities were accountable for maintaining order and for being seen to act against potential revolutionaries.</li> <li>• The stability of the priesthood and the temple were dependent on a stable relationship between the political and religious authorities.</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• Jesus was a charismatic leader and as such was seen as a threat to political stability, therefore if it were not for Roman rule over Palestine, Jesus would not have been crucified, which was characteristically a Roman sentence for secular offences.</li> <li>• The High Priest was appointed by Rome and was responsible for maintaining peace in Jerusalem, thus they had to act against Jesus as a potential revolutionary.</li> <li>• The priests feared Roman reprisal against them and the temple, therefore to maintain a working relationship with Rome, it was in their interest to have Jesus arrested.</li> <li>• Roman occupation meant Jesus' death was more likely a deterrent, otherwise the only charges that would have been made were religious ones, which could not be guaranteed to result in the death penalty.</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

### AS Religious Studies exemplars: Paper 3

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–3	<ul style="list-style-type: none"><li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li><li>• Information/issues are identified (AO2).</li><li>• Judgements are supported by generalised arguments (AO2).</li></ul>
Level 2	4–6	<ul style="list-style-type: none"><li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li><li>• Deconstructs religious information/issues, which lead to a simplistic chain of reasoning (AO2).</li><li>• Judgements of a limited range of elements in the question are made, which are supported by an attempt to appraise evidence (AO2).</li></ul>
Level 3	7–9	<ul style="list-style-type: none"><li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li><li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li><li>• Constructs coherent and reasoned judgements of the full range of elements in the question, which are fully supported by the comprehensive appraisal of evidence (AO2).</li></ul>

## AS Religious Studies exemplars: Paper 3

### Candidate A:

*Palastine operated under Roman occupation in the First Century and Jesus would have been familiar with the rulers of the provinces where he lived and worked. Archelaus ruled Judah and Samaria with tyranny, and was very unpopular amongst citizens who sent a delegation to Rome to remove him. As part of the Roman occupation, a census was ordered for tax purposes that explains why Jesus was born in Bethlehem, not Nazareth, as Jesus' parents had to travel to register for the census. This census led to a rebellion when Jesus was 12 years old; and any ongoing political unrest would lead to conflict between the religious and political authorities throughout his life. The Jewish authorities would have been watching carefully anything that Jesus did to ensure that the Roman authorities were not displeased with their community and indeed they were also displeased when Jesus broke Jewish law by healing in the Sabbath. When Jesus raised Lazarus, this led directly to the Jews plotting to kill Jesus as they were also angry about his breaking of Sabbath laws.*

### Examiner comment:

The candidate gains level 2 – 5 marks

The response shows a range of knowledge and addresses the question with a limited range of elements. The first part of this response is more focussed and the whole response can be improved by widening the range of elements used for addressing the question and including more detail as appropriate.

Level 2	4–6	<ul style="list-style-type: none"><li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li><li>• Deconstructs religious information/issues, which lead to a simplistic chain of reasoning (AO2).</li><li>• Judgements of a limited range of elements in the question are made, which are supported by an attempt to appraise evidence (AO2).</li></ul>
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**Candidate B:**

2 Assess the significance of the political situation in 1st-century Palestine for the life and work of Jesus.

Palestine operated under an imperial system of government, under Roman rule. The two leaders, who would feature most in Jesus' life, were Archelaus (Juda/Samaria) + Herod Antipas (Galilee). Archelaus lead with Tyranny, which lead to citizens hating him to such an extent that Rome sent a delegation to remove him: there are overtones of this in Jesus' life and teachings, E.g. Parable of the Gold Coins, As part of the Roman take over, Quininius ordered a census, for tax purposes. possibly why Jesus was born in Bethlehem, not Nazareth, (Lk 2 + Acts 5). This census led to a rebellion when Jesus was 12 years old, such political unrest would lead to conflict between Jesus and the religious and political authorities throughout his life. It was his raising of Lazarus that led directly to the Jews plotting to kill Jesus and his breaking of Sabbath laws that had generated anger. The Jews had no word for "Crucifixion", which was a Roman punishment; had the political system been different, Jesus may not have been crucified, or even have been arrested in the first place. However, the Roman had to respect the Jews wishes to kill Jesus, even if he hadn't offended them, out of fear of an uprising against their authority Jesus' crucifixion may have acted as a warning (Total for Question 2 = 9 marks) to others to keep Jewish laws.

**Examiner comment:**

The candidate gains level 3 – 9 marks

The candidate has presented wide, carefully selected knowledge of the topic and assessed the significance of the political situation in 1<sup>st</sup> century Palestine for the life and work of Jesus but has also retained a sufficient focus on the argument.

Level 3	7-9	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Constructs coherent and reasoned judgements of the full range of elements in the question, which are fully supported by the comprehensive appraisal of evidence (AO2).</li> </ul>
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## AS Religious Studies exemplars: Paper 3

### Candidate C:

*Jesus' life and work was set within the context of the Roman occupation of 1st-century Palestine and this defined the response of the religious authorities to Jesus. The religious authorities were accountable to the Roman rulers for maintaining order and for being seen to act against potential revolutionaries. The stability of the Jewish priesthood and the temple were dependent on a stable relationship between the political authority of the Roman rulers and the Jewish religious authorities.*

*Jesus was a charismatic leader and the large crowds he pulled when he was teaching in public was seen as a potential threat to political stability and this was a source of tension between Jesus and the Jews who were living under Roman occupation. Ultimately, if it were not for Roman rule over Palestine, Jesus would not have been crucified because this was characteristically a Roman sentence for secular offences. The High Priest was appointed by Rome and was responsible for maintaining peace in Jerusalem, thus they had to act against Jesus as a potential revolutionary. The priests feared Roman reprisal against them and the temple, and it was in their own best interests to maintain a working relationship with Rome, and arguably it was in their interest to have Jesus arrested. The Roman occupation meant that Jesus' death was more likely a deterrent, otherwise the only charges that would have been made were religious ones, which could not be guaranteed to result in the death penalty. This had significance for the charges brought against Jesus by the authorities that led to his death sentence.*

### Examiner comment:

The candidate gains level 3 – 9 marks

Specialist language is sustained throughout; wide range of knowledge, clear critical deconstruction of issues.

The candidate clearly understands the significance of living under political occupation and has presented coherent and reasoned judgements of what this meant for Jesus' life and work. Candidates might also draw on other specific Gospel incidents to illustrate the significance of this situation and this example is indicative of a possible approach.

Level 3	7–9	<ul style="list-style-type: none"><li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li><li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li><li>• Constructs coherent and reasoned judgements of the full range of elements in the question, which are fully supported by the comprehensive appraisal of evidence (AO2).</li></ul>
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## Question 3

### Question and Mark Scheme

- 3 Assess the strengths of the view that the Feeding of the 5000 and the Raising of Lazarus are the most important signs in the Fourth Gospel.

Question number	Indicative content
3	<p>3 marks AO1, 6 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• The signs in the Fourth Gospel are key Christological tools that illustrate Jesus' identify as the Son of God.</li> <li>• Signs are linked with 'I am' sayings, which in turn are linked to the name of God and to Old Testament symbolism.</li> <li>• Signs in the Fourth Gospel are frequently linked with controversies with the Jewish authorities over Jesus' identity and work.</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• The Feeding of the 5000 is vital for presenting Jesus as the Bread of Life, fulfilling and transcending Moses and the giving of the manna in the wilderness, since this shows Jesus as superseding the salvific events of the Old Testament.</li> <li>• The Raising of Lazarus is linked with Jesus as the 'resurrection and the life', which anticipates his own resurrection and offers an understanding of realised eschatology, therefore conveying to the reader that salvation is fully available in the present, not just in the future.</li> <li>• Other signs could be considered equally or more important to the Gospel, such as the changing of water into wine, which marks the beginning of Jesus' ministry as the 'best saved till last'.</li> <li>• The healing of the paralysed man and healing of the blind man could be seen as equally or more important because they are twin signs, which are set against the background of Sabbath conflicts and Christological disputes about Jesus' nature and authority to act.</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

## AS Religious Studies exemplars: Paper 3

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–3	<ul style="list-style-type: none"><li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li><li>• Information/issues are identified (AO2).</li><li>• Judgements are supported by generalised arguments (AO2).</li></ul>
Level 2	4–6	<ul style="list-style-type: none"><li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li><li>• Deconstructs religious information/issues, which lead to a simplistic chain of reasoning (AO2).</li><li>• Judgements of a limited range of elements in the question are made, which are supported by an attempt to appraise evidence (AO2).</li></ul>
Level 3	7–9	<ul style="list-style-type: none"><li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li><li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li><li>• Constructs coherent and reasoned judgements of the full range of elements in the question, which are fully supported by the comprehensive appraisal of evidence (AO2).</li></ul>

Candidate A:

3 Assess the strengths of the view that the Feeding of the 5000 and the Raising of Lazarus are the most important signs in the Fourth Gospel.

Both the feeding of the 5000 and the raising of Lazarus <sup>can be viewed</sup> as the most important signs in the Fourth Gospel. The Feeding of the 5000 has many strengths through the symbolism presented as it reveals Jesus' ministry and identity. There are echoes of Jesus' death and the Eucharist, which is shown through the bread he provides. However, Jesus tries to make the crowd aware of who he is, yet they fail. The idea of replacement theology is evident as he is perceived to replace and better Moses he is seen as "the prophet who has come into the world." Raising of Lazarus is also viewed as an important sign as it has many strengths, such as the parallels with Christ's death and resurrection. One being the cave and the stone which links to Jesus' burial. Another being women weeping, as there was Martha and Mary weeping at Lazarus and ~~Martha~~ both Marys at Jesus. Binding cloths is significant as they both were in binding cloths. Jesus says "I am the resurrected and the life" revealing his ministry as he brings resurrected life to others. Having said this, I believe there are other signs which are <sup>walking on the water.</sup> equally important, such as ~~the raising of Lazarus~~.

(Total for Question 3 = 9 marks)

This sign is equally important as the others as it reveals Jesus' identity as son of God. His use of ego eimi - "it is I", Barrett believes is used for his identification. In addition to this, his ministry is portrayed as Jesus intended salvation could be for you, if you accept him "into the boat." Therefore I believe all the signs are equally important as they all reveal Jesus' identity and ministry.

## AS Religious Studies exemplars: Paper 3

### Examiner comment:

The candidate gains level 3 – 9 marks

The candidate addresses the question using accurate and wide range of knowledge of the two signs. The various strengths are unpacked and this supports the candidate's judgements about their importance and the evidence is clearly appraised comprehensively.

Specialist language is carefully selected and used appropriately throughout. The candidate concludes with a well-argued viewpoint that places equal value on other signs.

Level 3	7–9	<ul style="list-style-type: none"><li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li><li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li><li>• Constructs coherent and reasoned judgements of the full range of elements in the question, which are fully supported by the comprehensive appraisal of evidence (AO2).</li></ul>
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## AS Religious Studies exemplars: Paper 3

### Examiner comment:

The candidate gains level 3 – 9 marks

The candidate presents a wide range of knowledge about the two signs and focusses in detail on their strengths so that their relative importance may be assessed. The candidate supports judgements with comprehensive appraisal of the evidence and concludes the response by giving clear reasons for agreeing with the view in the question.

Level 3	7–9	<ul style="list-style-type: none"><li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li><li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li><li>• Constructs coherent and reasoned judgements of the full range of elements in the question, which are fully supported by the comprehensive appraisal of evidence (AO2).</li></ul>
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Candidate C:

3 Assess the strengths of the view that the Feeding of the 5000 and the Raising of Lazarus are the most important signs in the Fourth Gospel.

Some people see the Feeding of the 5000 and the Raising of Lazarus as the most important signs in the Fourth Gospel. In the Feeding of the 5000, there are many echoes of Jesus' death and the Eucharist, which the crowd does not appreciate. In the discourse that follows, Jesus tries to show them who he is 'the Bread of Life', but they don't see. Those who ate Moses' bread are dead whereas the discourse is charged with Eucharistically linked material. It also shows replacement theology as he is seen as "the prophet who is to come into the world" (Deut 18: 15-18) however he rejects this earthly authority by saying "my kingdom is not of this world" (Jn 18: 36). The Raising of Lazarus is seen as the most important sign because of the parallels with Christ's Death and resurrection. Examples of this include the women weeping at the tomb, the binding cloths, Jesus saying "I am the Resurrection and the life" and the role of Thomas in people's refusal to believe. This pericope is the final straw for the Chief Priests and Pharisees and so they decide to kill him. In the synoptics, however, it is the Cleansing of the Temple. They don't doubt his abilities, they see him as a threat to Judaism as "the Romans will come and suppress the Holy Place". Yet, Caiaphas believes that it is ~~an~~ advantage that one man should die. Here, John intends the reader to understand that Jesus' death will bring salvation to all. Yet, some might say that the Water into Wine is the most important sign. This is because the '6 jars' are seen to be inadequate as 7 is the perfect number which Qaddai says the jars encompass the entire Jewish system. Jesus brings perfection.

(Total for Question 3 = 9 marks)

TOTAL FOR SECTION A - 26 MARKS

Examiner comment:

The candidate gains level 3 – 9 marks

The candidate addresses the question using accurate and wide ranging of knowledge of the two signs. The candidate deploys specialist language fluently and addresses the question in depth. The conclusion is supported by drawing on a wide range of knowledge and scholarship that demonstrates coherence and logical reasoning.

Level 3	7-9	<ul style="list-style-type: none"> <li>A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>Constructs coherent and reasoned judgements of the full range of elements in the question, which are fully supported by the comprehensive appraisal of evidence (AO2).</li> </ul>
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## Question 4a

### Question and Mark Scheme

4 (a) Explore the key ideas of the Prologue to the Fourth Gospel.

(8)

Question number	Indicative content
4(a)	<p>8 marks AO1</p> <p><b>AO1 will be used by candidates to demonstrate knowledge, understanding and specialist language and terminology when responding to the question.</b></p> <p><b>Candidates may refer to the following.</b></p> <ul style="list-style-type: none"> <li>• The Prologue introduces Jesus as the Word (Logos), a concept that was familiar in both Jewish and Hellenistic thought.</li> <li>• Jesus is identified with life and light, overcoming darkness and opposition.</li> <li>• John the Baptist is presented as more than a herald for Jesus, but as a Witness to him also sent on a mission from God.</li> <li>• Jesus is sent as the Word 'made flesh' – the incarnation of God, coming into the world to reveal the glory of the Father.</li> <li>• Jesus is presented as greater than Moses and the Law, offering the fullest revelation of God available to humanity, coming to a world which is his, by his agency in creation, and yet which will reject him.</li> </ul>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–2	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies (AO1).</li> <li>• Provides a superficial understanding of key religious ideas and beliefs (AO1).</li> </ul>
Level 2	3–5	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs (AO1).</li> <li>• Develops key religious ideas and beliefs to show a depth of understanding (AO1).</li> </ul>
Level 3	6–8	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Knowledge and understanding addresses a broad range of key religious ideas and beliefs (AO1).</li> <li>• Comprehensively develops key religious ideas and beliefs to show a depth of understanding (AO1).</li> </ul>

**Candidate A:**

4 (a) Explore the key ideas of the Prologue to the Fourth Gospel.

(8)

Logos is a key theme in the prologue as it refers to the word of God, which stresses Jesus' equality to the Father. Logos is used in a personal way, suggesting that a personal relationship with Jesus is possible. Its use as the principle of order in Hellenism implies that all would be done without Jesus. Bultmann claims that in gnostic thought Logos refers to the living revealer, implying that it is Jesus who brings the knowledge to grant freedom from sin and access to eternal life.

Glorification is another theme of the Prologue, and Brown states that glory is the "visible manifestation of God's majesty in acts of power." It was eschatology that God's glory would be revealed. In contrast with Moses' experience, we have seen God face to face in Jesus, as he reveals God to us in his words and in his saving actions. Through Jesus, we are given the ability to speak with confidence about what God is like.

**Examiner comment:**

The candidate gains level 3 – 6 marks

There is detailed coverage of a narrow range of key ideas of the Prologue. The level of detail places this response within Level 3 however; a wider range of key ideas would raise this response towards the top of this level.

Level 3	6-8	<ul style="list-style-type: none"> <li>A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>Knowledge and understanding addresses a broad range of key religious ideas and beliefs (AO1).</li> <li>Comprehensively develops key religious ideas and beliefs to show a depth of understanding (AO1).</li> </ul>
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Candidate B:

light and darkness,  
Glory  
Children  
of God  
Logos  
(8) JB

**SECTION B**

Answer ALL questions. Write your answers in the spaces provided.

4 (a) Explore the key ideas of the Prologue to the Fourth Gospel.  
Themes.

There are many key ideas in reference to the Prologue. One key idea of the Prologue is John the Baptist. John was hoping to correct the beliefs of those who considered John the Baptist to be the Messiah. Stanton calls John the Baptist "John the Witness" as in John 10 it says "all that John said about this man was true." This portrays and emphasises the need for witnesses in Jesus' ministry, as highlighted ~~by~~ by Thomas who witnessed Jesus' divinity "my lord and my God" and by Mary Magdalene who witnessed the resurrection. Another key idea is Logos; it is used in a personal way and not as a technical term, therefore portraying a personal relationship with Jesus as a possibility. Jesus' divinity is exclaimed through the notion of his equality to the father 'word was with God and word was God'. \* The scholar ~~Bultmann~~ <sup>Bultmann</sup> said that in Gnostic thought (who believed salvation comes through knowledge), Logos may make reference to the saving revealer, who may bring freedom from the material world to soul, implying that Jesus who brings knowledge to grant freedom from sin and access to eternal life. The other key ideas are light and darkness, glory and children of God. \*this being a Christological statement.

**Examiner comment:**

The candidate gains level 3 – 6 marks

This is a comprehensive response with an accurate use of terminology. A wide range of knowledge is deployed and developed to show an in-depth understanding of two key ideas of the Prologue. Other key ideas are referred to in passing and the candidate does enough to get securely into Level 3.

Level 3	6–8	<ul style="list-style-type: none"> <li>A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>Knowledge and understanding addresses a broad range of key religious ideas and beliefs (AO1).</li> <li>Comprehensively develops key religious ideas and beliefs to show a depth of understanding (AO1).</li> </ul>
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Candidate C:

**SECTION B**

**Answer ALL questions. Write your answers in the spaces provided.**

4 (a) Explore the key ideas of the Prologue to the Fourth Gospel. (8)

One key theme of the Prologue is 'logos'; Jesus' identity is stressed through indicating his equality to the Father. Logos is used in a personal way, not as a technical term as it was by the Stoics, showing that a personal relationship with Jesus is possible. The second key theme is light and darkness; Bultmann suggests that 'light' is synonymous with 'gnosis'. Jesus is also seen to be the true light that gives light life and light to everyone. The Prologue compares the law given to Moses coming through Jesus and this therefore acts as Replacement Theology because Jesus supersedes OT leaders. Harber describes this as "a giant takeover battle". Another theme is JBap; John was hoping to redress the beliefs of those who considered JBap as the Messiah. This emphasises the need for witnesses of Jesus' ministry. Children of God is also seen as a theme; this refers to the Jews whose faith was the result of the will of the flesh. It shows that Christianity is available for all. The final theme is Glory; Brown says that glory is 'the visible manifestation of God's majesty in acts of power'. It was expected that God's glory would be revealed. In contrast, we have seen God physically in Jesus so therefore, through Jesus we can speak confidently about what God is like.

**Examiner comment:**

The candidate gains level 3 – 8 marks

This is a comprehensive response with an accurate use of terminology. A wide range of knowledge is deployed and comprehensively developed to show a depth of understanding of the key ideas of the Prologue.

Level 3	6-8	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Knowledge and understanding addresses a broad range of key religious ideas and beliefs (AO1).</li> <li>• Comprehensively develops key religious ideas and beliefs to show a depth of understanding (AO1).</li> </ul>
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## Question 4b

### Question and Mark Scheme

(b) Analyse the view that the Prologue provides the key to unlock the Gospel.

(20)

Question number	Indicative content
4(b)	<p>5 marks AO1, 15 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• Major themes in the Gospel are anticipated in the Prologue such as life, truth and glory.</li> <li>• 'I am' sayings, signs and discourses develop the themes of the Prologue.</li> <li>• The Prologue may be a Christological hymn added later to summarise the Christology of the Gospel.</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• The Prologue serves to offer a reliable testimony to Jesus before the reader embarks on the content of the Gospel because John the Witness is praised by Jesus in the Gospel.</li> <li>• Major themes are placed in context, which is important for enabling the reader to understand their importance to the Gospel as a whole.</li> <li>• The role of conflict in the Gospel is unlocked because it is anticipated fully in the Prologue, including the 'giant takeover bid' (Morna Hooker).</li> <li>• However, the Prologue may serve other purposes because some major themes in the Prologue, such as Logos, are not developed later in the Gospel.</li> <li>• Furthermore, some major Gospel themes, such as the role of the paraclete, are not introduced in the Prologue.</li> <li>• However, if the Prologue is a later addition, written as a hymn or prayer, and not a deliberate Prologue to the Gospel, then any keys it provides to unlock the Gospel are coincidental.</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

## AS Religious Studies exemplars: Paper 3

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–5	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Information/issues may be selected (AO2).</li> <li>• Makes basic connections between a limited range of elements in the question.</li> <li>• Judgements are supported by generic arguments (AO2).</li> <li>• Judgements made with no attempt to appraise evidence (AO2).</li> </ul>
Level 2	6–10	<ul style="list-style-type: none"> <li>• A limited range of knowledge, specialist language and terminology are selected, some of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues (AO2).</li> <li>• Makes connections between a limited range of elements in the question (AO2).</li> <li>• Judgements of a limited range of elements in the question are made.</li> <li>• Judgements made with little or no attempt to appraise evidence (AO2).</li> </ul>
Level 3	11–15	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues, which lead to a simple chain of reasoning (AO2).</li> <li>• Makes connections between many but not all of the elements in the question (AO2).</li> <li>• Judgements of a limited range of elements in the question are made.</li> <li>• Judgements are supported by an attempt to appraise evidence (AO2).</li> </ul>
Level 4	16–20	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Makes connections between the full range of elements in the question (AO2).</li> <li>• Constructs coherent and reasoned judgements of the full range of elements in the question.</li> <li>• Reasoned judgements are fully supported by the comprehensive appraisal of evidence (AO2).</li> </ul>

## Candidate A:

(b) Analyse the view that the Prologue provides the key to unlock the Gospel.

(20)

A key example of how the Prologue provides the key to unlock the Gospel is highlighted by Robinson who identifies a number of themes shared by the Prologue, in the rest of John's Gospel. The first key theme he identifies is pre-existence Jn 1:1 "In the beginning the word already existed, the word was with God, and the word was God". In addition to this, Robinson also identified the light of men and the world as another shared theme Jn 9:5 "While I am in the world, I am the light of the world", as well as mentioning opposition between light and darkness; Jn 3:19 "This is how the judgement works: the light has come into the world, but people love the darkness rather than the light, because the deeds are evil. Robinson also highlights seeing his glory Jn 2:11 "Jesus performed this first miracle in Cana in Galilee, where he revealed his glory to his disciples and they believed him". Another key theme which provides the key to unlock the Gospel, as Jesus being the only Son Jn 1:18 "No one has ever seen God. The only Son, who is the same as God and is at the Father's side, he has made him known". The final key theme Robinson identifies is John the Baptist Jn 1:7 "who came to tell people about the light, so that all should hear the message and believe". Meaning therefore that the teaching of the prologue provides the key to unlock the Gospel.

However, despite Robinson's viewpoint, there are differences of theological concept; the first being that Logos does not appear elsewhere in the Gospel as a Christological title, neither does Charis (Covenant love), nor fullness, as well as 'Truth' seeming to have a different meaning. Given the highlighted differences, it raises the question whether the Prologue was written by the

same author as the rest of the Gospel? Meaning, therefore, that the Prologue does not provide the key to unlock the Gospel. ~~However, I personally believe that the Prologue does provide the key to unlock the Gospel as they enable you to understand the Gospel more accurately as they're previously explained within the Prologue, regardless of the author.~~

Ruckstuhl argues that the same hand composed the Prologue and the Gospel, which is an opinion also held by Robinson. Schnackenburg argues that an original Prologue was given Johannine circles "The Prologue is a description of the history of salvation in hymnic form." Contrasting to this De Auseis argues it was originally a hymn of the Johannine church, ~~the Prologue is a description of the history of salvation~~ but Bultmann states it was originally part of the revelatory discourse source. The idea that the teachings of the prologue provides the key to unlock the Gospel is disregarded by Hamack, who claims "The prologue is not key to understanding the Gospel, but prepares the Greek reader for that understanding!" Barrett argues however, "the prologue is necessary to the Gospel, as the Gospel is necessary to the Prologue." Meaning, the teachings of the prologue provide the key to unlock the Gospel is necessary to fully understand the teachings within the Gospel which is the viewpoint I fully support, as if it wasn't necessary then it wouldn't of been included, therefore the prologue must provide the key to unlock the Gospel. Various scholars identified the Prologue as an outline summary or overture to the Gospel itself which introduces something more substantial meaning therefore it provides the key to unlock the Gospel. There are several pieces of evidence to support this; Jesus is shown to supersede the Torah at Cana with the five water jars, as well as Jesus'

pre-existence during the discourse being referred to with Nicodemus. Meaning that if it is considered an overture to the Gospel it must be a key to unlock the Gospel. However, Bultmann argues that the Prologue was originally a Gnostic hymn written in praise of J.Bap. This is unlikely as J.Bap was never called the word, and the Prologue contains anti-Gnostic features such as 'the word was made flesh'. Reid believes that although the Prologue is important, it is not vital because it simply summarises the rest of the Gospel, although Brown states that "nothing can match the poetic structure of the Prologue", making it the key to unlock the Gospel. To conclude, I personally believe the prologue does provide the key to unlock the Gospel as it allows us to understand the words and works of Jesus as those of God, as well as enabling us to understand people should have faith in Jesus not J.Bap in order to attain salvation and to inherit eternal life.

(Total for Question 4 = 28 marks)

**TOTAL FOR SECTION B = 28 MARKS**

**TOTAL FOR PAPER = 54 MARKS**

**Examiner comment:**

The candidate gains level 4 – 16 marks

The response shows a wide range of knowledge and begins to make chains of reasoning, making connections to the full range of elements in the question. It is a little undeveloped in places as some opportunities to fully extrapolate an opinion from the evidence presented are missed but the candidate does enough to get into level 4.

Level 4	16–20	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Makes connections between the full range of elements in the question (AO2).</li> <li>• Constructs coherent and reasoned judgements of the full range of elements in the question.</li> <li>• Reasoned judgements are fully supported by the comprehensive appraisal of evidence (AO2).</li> </ul>
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## Candidate B:

(b) Analyse the view that the Prologue provides the key to unlock the Gospel.

(20)

Robinson identifies a number of shared themes shared by the Prologue and the rest of the Gospel, pre-existence, the light of men and the word, opposition between light and darkness, seeing his glory, the only son, no one except the son has seen God and John the Baptist. An example of this is pre-existence; "in the beginning the word already existed; the word ~~was~~ <sup>was</sup> God with God and the word was God" and "The Jewish authorities were greatly surprised and said "How does this man know so much when he has never had any training." Another example of this is the opposition between light and darkness; "the light shines in the darkness and the darkness has never put it out". Therefore, he says that the Prologue is necessary for unlocking the Gospel. However, as much as Robinson is right to say that there are many themes that are shared by the Prologue and the rest of the Gospel, there are opposing beliefs that portray differences of theological concept. This includes the notion that Logos does not occur elsewhere in the Gospel as a Christological title, this also applies to charis (covenant love) and the same with fullness. The fact ~~that~~ <sup>that</sup> they are not mentioned in the rest of the Gospel, suggests that the Prologue is not the key to unlock the Gospel. In my opinion, I agree with Hoskyns and Bruce who argue that the prologue is both an introduction and conclusion to the Gospel, which first draws attention to the key teachings outlined by Robinson, which the Gospel can then expand upon. In regard to the absence of Logos, it can be argued that Jesus' unique relationship with the Father is emphasised time and time again, highlighting that the prologue does indeed unlock the Gospel.

Furthermore, another debate is the authorship of the Prologue. Robinson and Ruckstuhl believe that the Prologue and Gospel have the same

Robinson says that the same hand composed both, and Ruckstuhl says the same author composed the Prologue after the Gospel. Thus, if the same person wrote both components, it's possible to agree that the themes have <sup>the</sup> purpose of unlocking the Gospel.

Contrastingly, Schnackenburg and Brown <sup>believe differently,</sup> Schnackenburg believes that an original <sup>prologue</sup> purpose was given Johannine characteristics <sup>later</sup>, Brown says it was produced in Johannine circles; "the Prologue is a description of the history of salvation in hymnic form." The belief in different authors argues that the Prologue is distant and separate to the Gospel, therefore not the key to unlocking it. In my opinion, I think that the Prologue and the rest of the Gospel have the same author because there is evidence to suggest this, for example the specific themes; "No one has ever seen God. The only son, who is the same as God and is at the Father's side" which is expanded upon in the Gospel "for God loved the world so much that he gave his only son", the unit here being Jesus <sup>being</sup> the only son.

Moreover, the last debate is to do with the Prologue's function. The linguistic expert Barnett believes in interdependency. He argues "the Prologue is necessary to Gospel, as the Gospel is to the Prologue." Also, there is an argument suggesting that ~~that~~ the Prologue is an outline, summary or overture to the Gospel. An overture must lay down the themes and introduce something that is more substantial. Evidence to this that Jesus <sup>being</sup> the light of the world is crucial through the Gospel; he even refers to himself as the light of the world and appears later on to the disciples 'when it is dark'. Jesus is shown to supersede the Torah at Cana with the 5 jars representing the five books of the Torah. The <sup>is function</sup> ~~is function~~ and notion <sup>is</sup> ~~is~~ crucial for the relationship between the Gospel and the Prologue. On the other hand, Bultmann believes the Prologue was originally part of the Revelatory Discourse source - originally a gnostic hymn written in praise of John the Baptist. Hammack claims "the Prologue is not the key to understanding the Gospel, but prepares the Greek reader for that understanding." <sup>thus</sup> ~~thus~~ this highlights that it is only necessary to certain people. However, this again is supporting the importance of the Prologue in unlocking the Gospel, even if just to Greek people.

In conclusion, Hansen believes that the Prologue is "difficult to understand", and therefore cannot easily or successfully unlock the key to the Gospel. However, I disagree because the Prologue is not as it allows us to understand the words and working of Jesus himself being God, "the word was God". I also believe the Prologue is not difficult to understand as it establishes that Jesus is the light of the world, as the divine logos and no less than God himself. This relationship is thoroughly explained in the Prologue and thus is why I believe it cannot be classed as "difficult to understand". Reid agrees with my opinion and says that the Prologue is "the author's way of making the Gospel accessible and meaningful to everyone" and Moody Smith says the prologue "makes it unmistakably clear that John the Baptist is Jesus' witness, not his rival". Thus, this explains that without the Prologue, we would not know this, making it crucial for understanding the rest of the Gospel, as it shows the need for people to have faith in Jesus, not John the Baptist, in order to attain salvation and inherit eternal life. This portrays some scholars believe it is not the key/important and some do. To summarise, I believe the Prologue is ~~not~~ successful and definitely does unlock the rest of the Gospel.

**(Total for Question 4 = 28 marks)**

**Examiner comment:**

The candidate gains level 4 – 20 marks.

The response has a strong focus on the question and provides a wide range of knowledge about the different debates surrounding the Prologue. The question is addressed by coherent and reasoned judgements which are fully supported by a comprehensive appraisal of the evidence. The response is also well structured with coherent and logical chains of reasoning.

Level 4	16–20	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Makes connections between the full range of elements in the question (AO2).</li> <li>• Constructs coherent and reasoned judgements of the full range of elements in the question.</li> <li>• Reasoned judgements are fully supported by the comprehensive appraisal of evidence (AO2).</li> </ul>
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