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Mark Scheme (Results)

Summer 2024

Pearson Edexcel GCE

In Religious Studies (8RS0)

Paper 3: New Testament Studies

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**Paper 8RS0 03: New Testament Studies - 2023**  
**Mark scheme**

Question number	Answer	Mark
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>• The synoptic gospels share the same narrative framework which includes a complex relationship of literary interdependence.</li> <li>• Scholars since the late eighteenth century have recognised the possible literary relationship between the synoptic gospels.</li> <li>• Interest in the relationship between the synoptic gospels was driven by the assumption that the earliest gospel would have the greatest value in reconstructing the story of Jesus.</li> <li>• Possible explanations of the literary relationship are expressed as responses to the rhetorical question of the synoptic problem which asked how to respond to the similarities and differences between the synoptic gospels.</li> <li>• The two-source and four-source hypotheses are amongst the most common explanations for the literary relationship.</li> </ul>	(8)

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>

Question number	Answer	Mark
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 the 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 term Son of Man stands as a counterpart to Son of God and is an affirmation of the humanity of Jesus just as the latter term affirms his divinity.</li> <li>• The title Son of Man was used in Judaism before the life of Jesus. In Daniel 7:13-14 the Son of Man is identified as a King who is given a kingdom and is a heavenly figure who will one day come down from heaven and bring salvation and judgement.</li> <li>• Son of Man is an original Christological title, unparalleled in the Old Testament or in the first century. Jesus used this term when he talked about his Messiahship, death, and resurrection.</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 synoptic writers used titles for Jesus such as Son of Man that were already used in Judaism. Significantly, Jesus can be understood and identified as a heavenly figure whose mission was to bring salvation and judgement like the Son of Man in Daniel who was understood by the Jews to have authority from God.</li> <li>• Jesus probably chose this expression for himself because it conveys his divine mission rather than the political overtones that were associated with the title Messiah at the time.</li> <li>• The occurrence of a Son of Man title in each context supports the development of a Son of Man theology based on what can be ascertained about Jesus' understanding of his life and mission and therein lies the significance of the Christological title for understanding the mission of Jesus.</li> <li>• Klausner argues that Jesus used Son of Man because it had no exceptional meaning for ordinary people but for the more enlightened hearer it had an added significance as in Ezekiel and Daniel. Jesus also used the title partially to divulge his Messiahship but frequently concealed it.</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>	(9)

Level	Mark	Descriptor
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	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 (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 (AO2)</li> </ul>

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>Candidates can not proceed beyond level 2 unless they explore both Judaism and Hellenism.</p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• The influence of Judaism is seen in the Prologue by the use of Logos, Law and references to teachings found in the Torah, for example, creation.</li> <li>• The influence of Judaism for the Logos is that for the Jews the concept is personified as God’s creative breath, ‘ruah’, which they understood as creation emanating from God’s Word.</li> <li>• For the Hellenists the Logos is impersonal, not a being or a person. Philo, an Egyptian thinker at the time of Jesus, speculated about the Logos as an agent of creation but never suggested that the Logos became Incarnate in history</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 influence of Judaism and Hellenism is exemplified through the evangelist’s introduction of Jesus as the ‘Word’ or ‘Logos’ because the ‘Logos’ has a Jewish and Greek background and therefore, is understood in both communities.</li> <li>• The use of dualism in the Prologue suggests very clear links with Hellenism; for example, the themes of light and dark, above and below, flesh and spirit, also occur in Hellenistic thought which speaks of opposing realities therefore, the terminology seems rooted in Hellenism.</li> <li>• The influence of Judaism for the Logos is that for the Jews the concept is personified as God’s creative breath, ‘ruah’, understood as creation emanating from God’s Word. The careful choice of familiar concepts within the Prologue therefore indicates the awareness of the author at a time when Christians were very conscious of their faith as a fulfilment of Judaism.</li> <li>• The author, being mindful of Jewish readers, sets the Prologue within the context of salvation history of the Jewish people through references to creation and Moses; therefore, it is reasonable to assert that the prologue is a midrash on Genesis 1:1-5 and Exodus 33.</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

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 (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 (AO2).</li> </ul>

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 Greek phrase <i>ego eimi</i> is a theologically significant expression occurring 29 times in the Fourth Gospel and used 26 times by Jesus about himself.</li> <li>• The sayings, alongside signs and discourses, develop the themes of the Prologue and would be difficult to interpret without the background of this unique introduction.</li> <li>• The 'I am' sayings are normally found in conjunction with signs which correspond with the claim.</li> <li>• The 'I am' sayings are integral to understanding Johannine Christology as this is the way Jesus reveals his identity and message.</li> <li>• Jesus proclaims his supremacy over the claims of Judaism ending with the ultimate claim: 'I am the resurrection and the life' which for the evangelist means that Jesus brings life.</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>

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>• The 'I am' sayings unlock prominent themes of the Fourth Gospel such as Christology, soteriology, eschatology, theophany, and replacement theology.</li> <li>• The theme of the Fourth Gospel is that the words and works of Jesus, which bring light and life, are ultimately none other than the words and works of God himself.</li> <li>• Contrasting themes are highlighted such as the inclusive soteriological invitation to a response of faith following 'I am the light of the world' and the exclusive declaration after 'I am the way' that no one comes to the Father except through Jesus.</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>• Thematically Jesus' claim 'I am the Way, the Truth and the Light' appears both as a source of Christian particularity and universalism when it comes to salvation. Jesus, the true Light invites universal access to salvation through faith and yet, at the same time, claims to be the only way to the Father. Significantly, the soteriological emphasis appears to be self-contradictory because while all might have access to the saving Light, this is not the same as claiming all respond equally well to it.</li> <li>• The 'I am' sayings have great thematic significance for the way Jesus proclaims his supremacy over the claims of Judaism ending with the ultimate claim: 'I am the resurrection and the life' which for the evangelist means that Jesus brings eternal life – therefore highlighting an important eschatological element within the theme of replacement theology.</li> <li>• The concept of eternal life is intrinsic to the 'I am the Bread of Life' saying (6:25-58) whereby the Bread is understood in salvific and eschatological terms because those who eat it will have eternal life and will be raised on the last day. Therefore, this saying clearly has significance for highlighting a theme of futuristic eschatology in the Fourth Gospel.</li> <li>• On the other hand, Jesus is leading the listeners into a new age where their spiritual hunger will be satisfied. Jesus indicates that the Bread of this Messianic Age is available now by using the present tense and therefore the significance of realised eschatology is quite evidently important for understanding Jesus.</li> <li>• The evangelist deliberately used the phrase 'I am' to appeal to Jewish and Greek readers because both would understand that when Jesus uses the 'I am' saying he is referring to God. Therefore, this example of theophany emphasises an essential theme of great significance within the Gospel about the words and works of Jesus as the visible manifestation to humanity of God.</li> <li>• The 'I am' claims may be less significant for extrapolating important themes because they attempt in a didactic way to equate Jesus with God (Exodus 3:14). Such claims antagonized the Jews and would have been quite meaningless to the Hellenists therefore their significance must be questioned especially since the rising awareness of such among Johannine scholars in the 1960s has undermined their interpretations of the Fourth Gospel.</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>



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 (AO2).</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 (AO2).</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 (AO2).</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 (AO2).</li> <li>• Reasoned judgements are fully supported by the comprehensive appraisal of evidence (AO2).</li> </ul>