

Examiners' Report/
Principal Examiner Feedback

Summer 2015

Pearson Edexcel GCE
Religious Studies 6RS02 - Investigations
Paper 1F - The Study of the New
Testament

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AREA 1F New Testament

Introduction

GENERAL COMMENTS

The 2015 examination season was another very successful season for candidates who presented inspirational studies in the Investigations Paper. The quality of candidates' work is a testimony to the high level of engagement with selected studies drawn from a very wide range of academic fields. The high standard of work evidenced in June 2015 was no exception to historical high standards as candidates demonstrated a very high level of independent enquiry which clearly demonstrated what their chosen area of investigation had meant to them as a learning experience. Candidates showcased their knowledge of a particular academic field in the way they identified a line of enquiry, clearly expressed their view, analysed key concepts and deployed evidence with coherent understanding of their task whilst fluently evaluating a wide range of source material that they had at their disposal. The enthusiasm for and knowledge of the chosen topic was clearly conveyed in many answers that were truly academic in their approach. A few centres continue to focus on the same or similar topics for all their candidates, whereas other centres permitted considerable choice for individual candidates. Candidates were mostly very well prepared for the examination and it was evident that centres used their specialist resources and interests to encourage candidates to research in depth a particular area of study. It is important to stress again that the 'Investigations' unit has a definite academic purpose. The aim is to involve students as active participants pursuing open-ended enquiries with an emphasis on independent learning. Questions were designed to be inclusive of all possible approaches to various topics and all valid answers were considered. At this stage in the life of the specification it is difficult to find new things to report because, in the main, centres possess a very high degree of expertise and this is clearly evidenced in the work that is produced on the day of the examination.

There are still a few areas for development that are reported similarly each year and once again 2015 showed evidence of a small minority of centres that need to take this on board. Centres are encouraged to review their performance in 2015 against all or some of the following points:

Whilst most centres had entered their candidates for the correct option there were still a few entries for particular Areas of Study where consideration regarding entry for a different Area of Study may have been beneficial to the candidate. It is important to ensure candidates know which area of their investigation is the best fit for the question they answer on the paper.

There was evidence of candidates choosing a different question on the paper to the question they had clearly prepared for before the examination. In some of these cases the candidate was using material suitable for Question 1 to answer Question 3 (or vice versa) and not really grappling fully with the demands of the question. This practice does not always work to the best effect as the candidate might end up answering neither question as fully as possible.

It must be noted that each question was written for ONE of three topics within each particular Area of Study. Candidates were not penalised if correct entries were not made or a cross was put in a box that did not match the answer or if no box was ticked at all. However, evidence shows that candidates have decided that the question for a topic that they clearly had not prepared for looked more inviting and selected that question but that did not necessarily mean they were best prepared to answer that question. Whilst it is good to note that less candidates than 2014 attempted this approach there were still some candidates in this session who answered a question they had not prepared for and may need to be reminded which question their material is best directed at and be advised to answer that question. Examiners were encouraged to mark positively and to credit all valid material according to the mark scheme and question paper. Centres should ensure that candidates are entered for the option that matches their Area of Study and that candidates are clear about which question they have been prepared for on the paper. There is still evidence of centres studying Papers 1B and 1F being entered for 1A. This might be an oversight regarding filling out the form – centres must choose 6RS02 and then identify which of the seven papers from 1A to 1G is the specific entry.

Variation in achievement was related to the two assessment objectives. These objectives should receive prominent attention in the process of the investigation. Importantly there must be explicit attention to both objectives in the examination answer and also to the question that is intended to focus the answer. Each question consistently referred to the assessment objectives with the trigger word 'Examine' for AO1 and 'Comment on' for AO2. These dictated the structure of the question and helped candidates to plan their answers. It would be advisable for candidates to pay regular attention to the level descriptors for these assessment objectives as a way of monitoring their development and progress during their investigations. The phrase 'with reference to the topic you have investigated' will always appear in the question to ensure that the generic question can be answered with material from any appropriate investigation. The mark scheme itself is generic to all questions but the answer itself is not necessarily generic as candidates are expected to use their material to answer the question. The purpose of the question is to challenge candidates to adapt their material so that at the highest levels they may demonstrate a coherent understanding of the task based on the selection of their material. Widely deployed evidence/arguments/sources were evident in well-structured responses to the task whereby a clearly expressed viewpoint was supported by well-deployed evidence and reasoned argument. There was skilful deployment of religious language in many answers and the fluency of good essays showed command over the material; such command makes for high outcomes and rewards the amount of hard work done by the candidate. Many candidates had clearly learned much in the process and their overall grasp of the issues involved and command over their material was highly commendable.

Candidates at the lower end of achievement struggled with the demands of the question. In preparation for this examination some candidates may find it useful to write up their investigation under exam timed conditions to a variety

of different possible questions. They might build up a number of different essay plans to different possible questions. The important point in these activities is to enable candidates to develop their management of material such as how to best structure their content to answer the specific question. However, success can be undermined by writing up a rote-learned answer which was not adapted to the question set or by answering a question that has been written for a topic they have not studied. In 2015 there was still far too much evidence of rote learned answers using the same structure and material inclusive of quotes; whilst much information was relevant to the topic and consequently was awarded in terms of AO1, there was a significant lack of engagement with the specific demands of the question and consequently marks for AO2 were low, with only generic evaluation provided. This approach is contrasted with another form where candidates were trained to answer the question; arguably, this is evidence of good practice but at the lower end some candidates thought it was sufficient to simply use the question stimulus at the end of each paragraph. The best answers were those which were guided by the statement as opposed to simply '*tagging it on*' to content that they were already anticipating to write about. A balanced approach to the question that meets the highest levels of achievement according to both assessment objectives is obviously desirable and the generic question accommodates many possible routes to success whereby any valid approach to the question was credited.

Finally, there is increasing evidence of poorly written scripts that are almost illegible – scripts are scanned onto software for marking and even though the examiner can enlarge the screen many scripts were still very difficult to read. Candidates are strongly advised to develop their practical handwriting skills and then practice writing under timed conditions. Candidates who cannot achieve legible writing may need to consider accessing the facility for word processing their answers according to the regulations. Centres are assured that much time was invested in attempting to decipher illegible answers but there is always the risk that a badly written word/phrase/paragraph could be misinterpreted and it is best to avoid the chances of this occurring. Examiners understand the time constraints that candidates are writing under but this problem regarding illegible handwriting seems to be on the increase. Centres need to address this issue because the current format for examinations requires candidates' ability to sustain handwriting and academic standards under examination pressure.

That said, the excellent work of centres and candidates in 6RS02 bears testimony to the academic potential of candidates that is a joy to behold when it is fully realised.

Specific Comments – Area 1F – The Study of the New Testament

Candidates on the whole gave comprehensive and detailed responses to each question. Evaluation was evident through direct exposition of the New Testament and critical appraisal of particular relevant standpoints. Question 3 was hallmarked by a 'structure' of candidate response that was evidently framed on a model answer which was hoped to fit likely questions. Although this direction does not negatively impact on examiner marking there should be an awareness that such modelling may lead to constraining the natural

and nurtured ability of candidates to produce something original and compelling to read.

Question 1 Religion and Science

The low number of candidates who answer this question means that there does not seem to be evidence of new approaches to the question therefore much of the comments below may seem to have been said before but are repeated for the sake of overcoming perennial issues.

Candidates are reluctant to discuss with confidence how the study of the interface between religion and science might have real relevance for the study of the New Testament. There is scope for examining the historical interaction between religion and science by focussing on the dialogue between Christianity and the natural sciences. The New Testament provides rich material for the application of natural science, for example, miracle narratives and eschatology. Very few candidates addressed, for example, how divine intervention in the New Testament could be interpreted by examining the possibilities for scientific explanations such as emergentist theory. Most candidates concentrated on the Hume's response to miracles, with varying success and the views of Dawkins were ever-present; candidates focussing on Hume often omitted aspects of Hume's critique that is largely scientific such as cause and effect, the principle of evidence and the laws of nature. It is a shame that studies on Divine Intervention from the last ten years have still not been accessed by many candidates because these provide more material for candidates to draw upon.

The question provided wide scope for discussing whether scientific advances are only an apparent threat to an understanding of New Testament teachings if the New Testament has not been understood correctly; the best candidates handled this question very well and skilfully navigated through their material to answer the question with conviction. There are many different ways of approaching the question such as examining Models for the relationship of religion and science and commenting on how far these models can allow for divine activity found in the New Testament. Models of God can, in varying degrees, allow for scientific explanations of New Testament narrative. It is a shame that the take up for this question remains low as the potential of this area of study remain largely unexplored.

Finally candidates who presented academic answers to this question are to be commended for how well-versed they were on the New Testament and related philosophical issues. Successful responses had a solid grasp of New Testament scholarship and how this related to the religion and science debate. At the top end, many answers were excellent and received very high marks. There was a clear and detailed understanding of the issues and of the religious and theological meanings behind them. Candidates referred to a range of scholars, both ancient and modern, and attempted a detailed theological discussion that was firmly contextually situated within the religion and science relationship. There was proficient use and understanding of complex theological ideas such as 'salvation' and the use of New Testament symbolism was impressive. Clearly the best candidates were very well prepared and had achieved a very wide range of knowledge of relevant scholarship.

In the lower ranges of responses candidates were comfortable with material from either religion or science but had some difficulty in relating both. The entry for this question was low this year so there are no essay exemplars included for question 1.

Question 2 New Testament Ethics and Morality

At the top end, the answers to this question were really excellent, offering detailed ethical analysis of New Testament teachings, coupled with a range of useful scholarship and proficient use of religious language.

However, in the mid-range, many concentrated a little too heavily on Situation Ethics and Natural Moral Law at the expense of New Testament exegesis. Answers tended to rely mostly on ethical theory, with New Testament material added as something of an after-thought. Greater parity between the New Testament and Ethics content within such responses would raise achievement. There was also evidence of an essay structure which meant that candidates were devoting a significant part of their essay to the Old Testament at the expense of New Testament exemplification. This area of study is explicitly focussed on the New Testament and not the Old Testament; the study of the Old Testament is already offered in another unit (6RS02/1E). The study of the New Testament already suggests a different focus and in the time allowed candidates might depress their achievement if they try to focus on both the Old and New Testaments in their response. That said, it is completely valid to use the Old Testament to root New Testament teachings but candidates are to be reminded that this approach calls for precision and awareness of the New Testament context within which they are writing.

At the lower-end, a number of students concentrated on a GCSE-style analysis of marriage, abortion and homosexuality, lacking any real depth of discussion or scholarship. Once again, as noted last year, it must be stressed that some topics share generic ideas across a number of different areas and it is vital that candidates know the **distinctive** features of their investigation for example; there can be overlap with topics addressed in Area 1C and candidates who focussed more on classical ethical theory rather than New Testament ethics might have used the material they investigated more effectively in Area 1C. The same point also applies to the distinctive focus that is required by either a Study of the Old Testament or the New Testament. This reminder has been offered last year but still seems to present a problem for a significant number of weaker candidates albeit possibly to a lesser number of candidates.

The extract below from a very competent essay demonstrates a high standard response to Question 2. The candidate was familiar with a wide range of New Testament teachings that were not confined to gospel narrative. There was no difficulty with addressing the question consistently throughout the essay as can be seen in the extract from the introduction.

'For the purpose of this essay, I will investigate whether it is worth applying NT moral teachings on marriage and divorce in the modern world in the face of perceived difficulties. Such a conception arises from the fact that since the atrocities witnessed in the 21st century, modern society has evolved to take a more liberal, situational stance to modern problems that often appears to

reject the legalistic nature of the Christian bible. Therefore, some institutions, such as the Roman Catholic Church, remain keen to stress that the New Testament teachings on marriage and divorce are absolute and are worth applying to a 'broken' society regardless of how difficult it may be. Conversely, more liberal Christians argue that the New Testament moral teachings should be reinterpreted to make it easier to apply to modern problems and thus worth trying to do so.'

The same essay – it is evident that New Testament teachings are known and clearly applied:

'In terms of marriage, the New Testament is categorical in Hebrews 13:4 when it says that 'marriage should be honoured by all' which is a resolute example of how marriage is traditionally viewed as a sanctified institution which demands the respect of the society of which it belongs to. Henceforth, the Roman Catholic Church argues that marriage, as a God given gift, is the perfect environment in which to fulfil the decree of Genesis 1:28, 'Be fruitful and multiply'. They would argue that marriage, in being a fundamental pillar of society, provides love and stability for couples to fulfil God's plan for mankind. Conversely more liberal Christians would point towards 1 Corinthians 13, 'love never fails', to illustrate that love in itself is the paramount, most important teaching of the new testament and thus supersedes the legalistic commands.....found elsewhere in the bible.

Finally in the conclusion the candidate declares that:

'as long as God is in the centre, New Testament teachings are worth applying to marriage, divorce and relationships in general on a situational basis. The conclusion itself was fully substantiated by other material from the gospels, 2 Timothy, 1 Corinthians and Romans plus relevant scholarship related to the candidate's argument for a situational context for practising New Testament teachings.

Question 3 Life After Death

Every year this question attracts a very high level of interest in and enthusiasm for the one question that arguably can only be a matter for speculation during our lifetime. This is by far the most popular question and attracts many excellent responses at the top end with a clear and concise analysis of New Testament teachings, coupled with philosophical debate. The range of scholarship and textual analysis was impressive and candidates were comfortable with handling their material to answer the question.

In the mid-range there is still too much emphasis on philosophical arguments about life after death, with the New Testament used as an after-thought. Also, many concentrated solely on Paul's teachings in 1 Corinthians 15 or on the dilemma of the empty tomb, but lacked the depth of detail and scholarship required for the highest marks. Some candidates were less comfortable with New Testament theology and tended to concentrate on confining themselves to re-writing the textual narrative without developing further ideas from it; others linked philosophical ideas at a basic level or made little reference to the

New Testament. Quite a number missed the real meaning of the question and concentrated on tangential issues. A problem regarding the use of biblical material still persists and the point made for question 2 applies to this question also: weaker candidates writing a few pages on Old Testament roots for beliefs regarding Life after Death could have made more effective use of their time by ensuring that the significance of this material for New Testament teachings was clearly drawn out. Whilst Old Testament teachings are acknowledged as relevant material, candidates must link this material explicitly to their study of the New Testament. It must be noted that whilst this problem still persists a far greater number of candidates made a much better job of placing any reference to the Old Testament into context. Candidates were not marked down for this approach but credited for how they used this material within a study of the New Testament if they managed to make it clear why Old Testament narratives and quotes were essential to their argument. This question evidenced the greatest disparity amongst responses which ranged from candidates being very well prepared to others having difficulty with answering the question.

One final point that still needs addressing by some centres: there was still evidence of candidates, presumably from the same centre, presenting a wide range of material organised within a recognisable structure, illustrated by the same quotes and scholars. Some of these candidates struggled to adapt their learned material to the demands of the question. It is also questionable how far candidates had engaged with independent research as they wrote essays that were similar in style with some paragraphs word for word. A02 achievement is upwardly levelled by this practice if candidates fail to comment on their material with the question in mind. It is not enough to tag on the question at the end of the section by arguing that this material shows 'x' if they cannot explain why this is the case.

All of the above is intended to signpost perennial issues across all questions. It is fair to say that there is evidence that an increasing number of centres have already taken this on board and subsequently the achievement of their candidates is highly commendable.

In my essay about life after death I will be referring to the 'New Testament' as 'NT', life after death as 'LAD' and 'Near-death experiences' as 'NDE's'.

I will be sustaining the line of argument that I disagree that the NT teachings continue to be vitally important to understanding LAD because I do not think that the NT teachings have any importance to understanding LAD because I think that the teachings are too unclear, contradictory and incoherent which leaves me ~~quite~~ unsatisfied and does not provide me with any understanding of LAD. I will be examining the topics personhood, historicity, desirability, eschatology and alternative forms of evidence in order to evaluate whether the NT teachings continue to be vitally important to understanding LAD.

I am going to look at personhood in this essay about LAD because this is the nature of a person and for us to enable an afterlife we must possess some continuity.

I am going to maintain my line of argument that the NT teachings do not continue to be vitally important to understanding LAD because I think that the NT fails on the topic of personhood as the messages are too contradictory and therefore cannot be vitally important and bring no clear understanding of LAD.

Some people however, for example dualists might say that the NT teachings do continue to be vitally important to understanding LAD because a dualist, for example Plato, could find evidence of dualism in the NT teachings which would be vitally important for him for understanding LAD. Dualism is the belief that the ~~spirit~~ soul and body are separate and that the physical body is temporary and will one day perish away, but the soul is eternal and once a person has died, the soul (in a LAD) will return to the 'realm' of the forms where truths such as love and justice are. The NT teachings such as 'He was gone from ~~there~~ their sight' and when Jesus could walk through walls would continue to be vitally important to understanding LAD for dualists because they show that in

Jesus' LAD, he did not have a physical body and a dualist such as Plato would say that these teachings agree with his thought.

Other people who may argue that the NT teachings continue to be vitally important to understanding LAD are monists because they would say that there is monist evidence in the NT teachings. A monist, such as Aristotle (Plato's pupil) or Aquinas would believe that the body is made up of the form (the mind) and the matter (the body) and is one entity. They would say that in a LAD there is a physical body and they could find vitally important evidence for this in the NT teachings, for example 'He walked beside them' and 'the stone had been rolled away' which shows that Jesus had a physical body in his LAD as he would not be able to walk or roll a stone away without having a physical body.

However, I disagree and say that the NT teachings do not continue to be vitally important to understanding LAD because I think that including both monism and dualism teachings makes the NT too unclear to be vitally important as it is very contradictory and someone could find this

confusing which does not help an understanding of an afterlife. Also in 'On the Road to Emmaus' they are kept from recognizing Jesus and if he had a physical body then Mary Magdalene would be able to touch him like Thomas did, which is very unclear and confusing.

A materialist would say that we cannot trust anything that we cannot come about empirically and therefore would not believe that the NT teachings continue to be vitally important to understanding LAD because we cannot have proof of these teachings ~~other than sea~~ and therefore the teachings are not vitally important to understanding LAD.

In conclusion, I think that the NT teachings fall on the issue of personhood because they include both monism and dualist ideas which is contradictory and therefore unreliable and therefore do not continue to be vitally important to understanding LAD because they do not help my understanding of what continues in a LAD.

I am now going to look at historicity

in my essay as to how historically authentic a source is and if necessary as philosophers are interested in the truth and whether the NT teachings continue to be vitally important to understanding LAD depend heavily on historicity.

As I have already addressed in my personhood section, there is ambiguity in the NT text. An issue is that parts of the NT are written historically, but some parts are written symbolically which questions the historicity. Ivor Jones and Bowden said that there is a 'high degree of elaboration' in the NT teachings in order to convert Jewish readers and this, for me, makes the text unreliable and therefore not vitally important for understanding LAD.

However, some people would say that the multiple attestation of the empty tomb point towards the historicity of the text as this would suggest that it is truth. Also, all of the gospels use women as witnesses which is multiply attested and suggests that this is historically authentic. The use of women as witnesses, some scholars have said, points towards historicity because in the first

century AD, women were not appreciated as witnesses and so if the gospel writers wanted to fabricate the events of the NT, they would have left out women as witnesses.

In spite of this, I maintain that the NT teachings do not continue to be vitally important to understanding LAD because I find it strange that the earliest writer Paul did not include the empty tomb in his letter, or surely if it was truth then he would have also included it. In addition, the earthquake in Matthew is not multiply attested and seems to only have been added for a sense of realized eschatology.

Therefore, I believe that the NT teachings fail on historicity as they are too unreliable to be viewed as historically accurate, and hence, the NT teachings do not continue to be vitally important to understanding LAD on the issue of historicity.

I am now going to look at desirability in my essay on LAD as this is whether ~~the~~ ~~some~~ LAD seems to be something to look forward to or not. I am going to

maintain my line of argument that the NT teachings do not continue to be vitally important to understanding LAD because I do not think that the NT teachings depict a desirable image of LAD and therefore fall on desirability.

Kant says that ~~if~~ in a LAD, it would be desirable to be ~~re~~ rewarded for the actions you made in this current life. ~~is~~ Therefore, he would find some teachings ^{from} ~~the~~ the NT desirable. For example the 'parable of the sheep and the goats' and the 'Rich man and Lazarus' which state that all the people who have been good are rewarded in heaven in a LAD and the bad people are punished in Hell. However, Kant does not accept the Bible as a source of knowledge and would therefore say that the NT teachings do not continue to be vitally important to understanding LAD.

Others however, notably Christians, would see the Bible as a source of knowledge and would say that the NT teachings do continue to be vitally important to understanding LAD as they would find it desirable to be rewarded for their good actions in life and

be in heaven with God. Polkinghorne would agree with this claim and say that the NT teachings continue to be vitally important to understanding LAD as he said that, "it is a pleasant thought that God will remember what is me and recreate it" and "Jesus' resurrection is the foretaste of a LAD". Also, other people who may not be religious may still find the teachings in the NT desirable as in Revelation, "there will be no more suffering" depicts a pleasant and peaceful afterlife which some people would say is desirable.

However, some people, for example Atheists may not find the NT teachings about a LAD desirable and therefore would not believe that they are vitally important because they do not believe in God and so would not find a LAD with God desirable. Richard Dawkins believes that the only purpose in this life is to pass on genes and so would not find a LAD desirable or of any importance because for him, there would be no point in it.

I agree with Dawkins that there would be no point in this life if there was

an afterlife and I would not want to feel like that, therefore I do not think that the NT teachings are desirable. Also I agree with John Hick that, "Hell is a blot on God's creation" as I believe that this would take away God's omnibenevolence and I would not like that. Therefore, I disagree that the NT teachings continue to be vitally important to understanding LAD because I do not think that the NT teachings are desirable and so fail on desirability.

☞

I am now going to look at eschatology in his essay about LAD because this is the timing of an afterlife and is necessary for understanding LAD. I will ~~also~~ seek to sustain my line of argument that the NT teachings do not continue to be vitally important to understanding LAD as I think that the NT teachings fail on eschatology because they are too contradictory, incoherent and inconsistent which does not help clear understanding for a LAD.

The NT includes three types of eschatology. Present eschatology and heavenly eschatology seems to fit together as at the point of

death you go to your LAD which is confirmed by Jesus who says, "I am the resurrection and the life" and, "today you will be with me in heaven". However, futurist eschatology ~~is~~ seems to contradict this as it is also included in the NT teachings.

Futurist eschatology states that you go to heaven ~~or~~ or hell on the day of judgement at the end of time which makes the NT teachings inconsistent and therefore for me, unreliable and not vitally important to understanding LAD.

However, some scholars have said that futurist eschatology was only included to please Jewish readers and convert them to Christianity.

In spite of this, I think that this is a poor excuse and we cannot know the agenda of the gospel writers. Including three eschatologies just makes the NT teachings contradictory and therefore not vitally important to understanding LAD.

I am now going to look at alternative forms of evidence and say that there are more important than the NT

teachings for understanding LAD.

I am going to look at NDE's because there are still happening today which mean that we can question people and continue to gather more evidence.

Some people would say that NDE's are not useful because some people have said that we cannot scientifically test them and therefore have no proof other than the person's word for it. Also they do not occur in everyone who is clinically dead and some people have suggested that they could just be 'bad dreams' that people have remembered.

However I think that these NDE's are important for understanding LAD as they are multiply attested as they share similar features, for example seeing a bright light, being in a tunnel etc. and therefore can be seen as reliable and give us an understanding of what LAD will be like.

In conclusion, I have shown by evaluating the topics of personhood, historicity, deirability and psychology that the NT teachings are contradictory, ~~the~~ incoherent and inconsistent which does not

leave me feeling satisfied and ~~therefore~~
~~are not vitally~~ with an understanding of
LAD. I ~~also~~ think that alternative forms
of evidence, for example NDE's, are more
important for understanding LAD. I think
that the NT teachings are written ~~to~~
symbolically to be taken as truth and do
not provide clear teachings on what an
afterlife would be like and therefore the NT
teachings do not continue to be vitally
important to understanding life after death.

The candidate in this essay demonstrated coherent understanding of the task; based on selection of material to demonstrate emphasis and clarity of ideas. This was a well-structured, fluent response to the task that was expressed cogently through skilful deployment of religious language. The argument was substantiated and clearly reasoned. A very impressive piece of work that shows exemplary control over the topic.

Paper Summary

Key Points to Remember:

- Do not ignore the question.
- A generic question is not best answered with a generic answer. The question is made up of two parts. The question itself and the generic phrase 'Examine and comment with reference to the topic you have investigated.' Answer the question.
- Use appropriate sources and, if possible, include recent scholarship.
- Well deployed material will show how well you understand your topic and how you are using your material to answer the question.
- Do not forget to comment on your material in relation to the question.
- Use your evidence to substantiate your argument.
- Comment on alternative views if you know them.
- Express your viewpoint clearly.
- Practice writing under timed conditions as part of your preparation.
- Do not spend too much time on your essay plan to the detriment of the essay itself.
- Write legibly.

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