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Examiners' Report
June 2017

GCE Religious Studies 8RS0 03

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Introduction

New Testament Studies is one of three papers that candidates can choose to demonstrate their knowledge, understanding and skills in AS Religious Studies.

The New Testament Studies unit assesses candidates' ability over two Assessment Objectives:

AO1 - Demonstrate knowledge and understanding of religion and belief, including:

- Religious, philosophical and/or ethical thought and teaching
- Influence of beliefs, teachings and practices on individuals, communities and societies
- Cause and significance of similarities and differences in belief, teaching and practice
- Approaches to the study of religion and belief.

AO2 Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.

Candidates were expected to answer ALL questions on the paper and the two assessment objectives were tested in four questions (the fourth question being broken down into part a) and part b)) with command words common across all papers.

This year was the first year of Specification 2016 and most candidates attempted all the questions on the paper. Successful candidates managed their time carefully and used a range of scholarship in their answers. There is evidence of some very good work on the New Testament and relevant scholars, and candidates in this session demonstrated very good knowledge of more modern scholarship in their work alongside the traditional sources. The best answers paid clear attention to the demands and wording of the question and wrote full and detailed responses, carefully noting the demands of the questions and in Question 4 answered part b) in a manner that reflected the weight of marks available for each assessment objective.

It is important to note that candidates who gave general responses to a topic rather than addressing the particular question set tended to be less successful as they could not answer the question fully. It remains the case that candidates invariably perform better when they are able to apply information they have carefully learnt to the specific demands of a question, rather than just reproducing a previous essay with no reference to the question set.

Candidates continue to misuse the answer booklet by not writing their answers in the correct sections; this can cause serious complications in the marking process and is best avoided. It is imperative that centres explain to candidates where to write their answers ahead of the exam and encourage them to read the instructions page on the front of the paper in the exam room carefully. It is not good practice to encourage unnecessary attached paper when there was already sufficient space in the booklet to write the answer. Some candidates did this with every question and ultimately this wastes time turning backwards and forwards. Great care is taken to ensure candidates' work is marked wherever it appears on the paper although this process is much lengthier when candidates answer one question in a variety of sections of the booklet, or indeed answer two or three of their questions in a section reserved for one. It does not necessarily follow that these papers will be marked by senior examiners because the alternative system used for scanning papers with attachments can be allocated to any available examiner.

Overall, the most successful candidates produced impressive responses that evidenced sound learning, engagement with the subject matter and accurate knowledge of the textual content and relevant scholarship.

Question 1

This question asked candidates to explore the key ideas of the synoptic problem. The command word 'explore' required candidates to demonstrate understanding by investigating different reasons, concepts and ideas demanded by the question. Candidates needed to know what the synoptic problem was and the majority of candidates correctly identified this in relation to source criticism.

On the whole the question was answered to a good standard and there was a clear distinction between those candidates who had gained a thorough understanding of the course content and those who had not. Many candidates were able to explore why the literary relationship between Matthew, Mark and Luke required an explanation. The best candidates referred to the relationship of dependence between the synoptic gospels and were able to cite the exact number of verses shared between Mark, Matthew and Luke and how scholars established Markan priority. The dependence of Matthew and Luke's Gospel on that of Mark's was often most successfully explored.

The best responses were characterised by accurate application of scholarly thought in regard to the development of hypotheses and the capacity to summarise the nature of the synoptic problem in a succinct fashion. Some very good answers explored in detail the two source hypothesis and the four source hypothesis, with reference to accurate and relevant scholarship such as Weisse, Greisbach, and Streeter.

Achievement was affected in the lower range by irrelevant exploration of Form Criticism and Redaction Criticism which was not required by the question and a few candidates had clearly confused source criticism with Form or Redaction Criticism. Other weaker candidates had either misread the question, or anticipated a similar question to the specimen examination materials and wrote at length on the authorship and purpose of John rather than the synoptic problem.

1 Explore the key ideas of the synoptic problem.

The synoptic problem occurs when critics such as Bultmann were analysing the 3 synoptic gospels and trying to figure out who wrote the ^{first} gospel and ~~what~~^{ich} sources each author had utilised. In source criticism there is the 2-source theory and the four source theory. The 2 source theory is said by considering Mark was the first gospel written. Mark is ~~the~~ most likely to be the first gospel written because it is the shortest gospel out of the 3. It is most likely Matthew and Luke had read Mark first and expanded on the stories within

it because it is illogical to think Mark ~~would~~ ^{would} have cut out the Sermon on the plains in Luke, unless he had wrote the first gospel. And so the ~~theory~~ ^{reasoning} in the 2 source theory is that Luke and Matthew had access to Mark's gospel and an unknown source called 'Q'. ~~as the~~ ^{the} The source Q must have been accesible to both Matthew and Luke as there are stories that they both share in their gospels, but don't occur in Mark. However critics noticed there were stories that were unique to Matthew and Luke so the 4 source ~~theory~~ ^{theory} was created, that states there are sources M, L and Q alongside Q, with Matthew having access to M+Q and Luke having access to L+Q alongside Mark's gospel. (Total for Question 1 = 8 marks)



ResultsPlus
Examiner Comments

The candidate has solid knowledge of the content and covers with precision a comprehensive range of academic scholarship relevant to the synoptic problem.



ResultsPlus
Examiner Tip

This response earned full marks and demonstrates that the question can be answered in the space provided.

Another answer is the two source theory. This is the idea that John and Luke took ideas from Mark, then also input ideas from source 'Q'. No one really knows what source 'Q' is. The scholar who made the two source hypothesis then went on and created the four source hypothesis after criticising his own theory. The four source hypothesis states that John and Luke took ideas from Mark, then from a source called 'Q' and then each used a ~~separate~~ separate source.



ResultsPlus

Examiner Comments

The candidate is confused about which gospels the synoptic problem refers to. John is not a synoptic gospel.



ResultsPlus

Examiner Tip

The highest levels can be accessed by accuracy. Learn the topic.

Question 2

This question asked candidates to assess the significance of the 'I am' sayings in the Fourth Gospel. The command word 'assess' required candidates to apply reasoned judgement of factors to reach a judgement regarding their importance/relevance to the question context. The expectation of this question is that AO1 knowledge and understanding of the subject matter will underpin A02 analysis and evaluation, and the question demanded that the 'significance' of selected A01 material be addressed. It would not be sufficient to write about the 'I am' sayings in a narrative style without saying anything about the *significance* of these sayings in general.

Candidates pursued one of two avenues in responding to the question, either addressing the significance of individual passages in turn or taking a broader thematic approach. The best responses took the thematic approach, accurately citing Exodus 3 as the Old Testament context in which the sayings were used and then exploring key ideas such as replacement theology, the connection between saying and sign and the notion that the 'I am' sayings represent Jesus' self-declaration of divinity. These responses were underpinned with a secure knowledge of the content of the Fourth Gospel and occasional reference to scholarship.

Some candidates introduced their answer by establishing the significance of the *Ego Eimi* formula; the best candidates addressed the significance of the 'I am' sayings as a technique for highlighting Jesus' teachings about himself and the nature of salvation. Many candidates discussed the way that the sayings are powerful examples of divine claims, or replacement theology, or realised eschatology, and then illustrated their points with reference to any or all of the 'I am' sayings. Some also noted that not all the 'I am' sayings have a predicate. Whilst few candidates at the lower range of achievement made reference to Exodus 3 'Before Abraham was, I am', those that did so framed this within a very accurate and solid answer.

A range of candidates tried to develop their answers by pursuing other elements in the gospel which they considered to be more significant, e.g. the signs themselves. Most candidates who tried this line of reasoning ended up with more diffuse answers which lacked focus, especially if the significance of the 'I am' sayings was overlooked. Weaker answers either failed to demonstrate a sufficient knowledge of the course content or misunderstood the demands of the question.

2 Assess the significance of the 'I am' sayings in the Fourth Gospel.

'I am sayings' in the Gospel are significant in being Christological tools in illustrating Jesus' divine identity as Christ and Son of God. They are form of theophany where ^{there} is revelation of truth in God through Jesus saying himself 'ego eimi'. This is imperative as in the synoptic gospels, Jesus only has been referred Messiah ("the anointed one"), Son of Man, Son of God which do has no necessary divine status, can be

herely political / religious implications. However, in the fourth gospel (4G) such Messianic secret has been revealed and Jesus explicitly associate his identity with ~~him~~^{God} ("Before Abraham, I am"), ~~he~~^{asserts} ~~that~~ ~~presence~~ of such sayings are deliberately appealing to Greek leadership. One important I am saying is 'I am the Bread of Life', it is said after the ~~act~~^{sign} of feeding the 5000 and crowd was still spiritually hungry. Jesus then said, "he who come to me would never be hungry, he who come to me will never be thirst.", Here Jesus used ~~transcended~~^{transcended} ~~the~~^{present} ~~Mosaic~~ ~~law~~ ~~but~~ ~~the~~ ~~idea~~ ~~of~~ ~~realised~~ ~~eschatology~~ ~~has~~ ~~superseded~~ ~~future~~ ~~eschatology~~ ~~and~~ ~~Jesus~~ ~~transcended~~ ~~Mosaic~~ ~~bread~~ ~~by~~ ~~being~~ ~~the~~ ~~'bread~~ ~~of~~ ~~life'~~ ~~saying~~ ~~humanity~~. ~~As~~ ~~Bultmann~~ ~~and~~ ~~Brown~~ ~~argues~~ ~~the~~ ~~bread~~ ~~could~~ ~~mean~~ ~~the~~ ~~word~~ ~~of~~ ~~Jesus~~, ~~and~~ ~~by~~ ~~looking~~ ~~at~~ ~~the~~ ~~sign~~ ~~could~~ ~~be~~ ~~a~~ ~~Eucharist~~ ~~significance~~ ~~while~~ ~~looking~~ ~~at~~ ~~the~~ ~~saying~~ ~~'The~~ ~~Messiah~~ ~~would~~ ~~feed~~ ~~people~~ ~~of~~ ~~God~~ ~~at~~ ~~Messianic~~ ~~banquet'~~.

Love the light of the world is another saying when Jesus ~~was~~^{used} ~~came~~ ~~and~~ ~~cast~~ ~~light~~ ~~into~~ ~~humanity~~ to reveal truth and glory of God. With his settings at Feast of Tabernacles, John Murch notes that Jesus is more than a middlesticker of ~~the~~^{Judaism} ~~but~~ ~~light~~ ~~of~~ ~~the~~ ~~world~~. Jesus as light reveals truth of the Israelites 'status quo', not ~~is~~ ~~condemning~~ ~~their~~ ~~words~~ ~~/~~ ~~deeds~~, e.g. "He who belongs to God hears what

he says, he who cannot hear does not belong to God
& I am sayings are essential for understanding
Jesus's identity and his intimate relationship
with God.



ResultsPlus

Examiner Comments

This answer on the 'I am' sayings in John focuses accurately on the question and reaches the upper parts of Level 3 in both AO1 and AO2; it scored 9 overall. A comprehensive piece.



ResultsPlus

Examiner Tip

Solid learning pays off. Stay on topic. If the question asks for the 'I am' sayings it is not asking for focus on the signs.

2 Assess the significance of the 'I am' sayings in the Fourth Gospel.

In John's Gospel there are several 'I am' sayings that appear to provoke the audience to think deeper about the work of Jesus and his reasons for doing so rather than just making him appear the all-powerful God he is.

For example, Jesus identifies himself as the 'bread of life' ~~when~~ after the feeding of the 5000 using five loaves and two fishes. This sign/miracle in the other ~~two~~^{three} Gospels appears to emphasise Jesus' relationship to the Father by highlighting his heavenly qualities beyond human nature. However, John extends on this point using an 'I am' saying to identify Jesus as the food of eternal life, or the important factor needed to receive eternal life. This would help the reader to understand the significance of Jesus' work to aid faith so they know how to receive eternal life.



ResultsPlus

Examiner Comments

This answer indicates that the candidate did not really know the 'I am' sayings and moved on to the signs which was not required by the question.



ResultsPlus

Examiner Tip

Marks cannot be awarded if the material is not there. If the question asks for the 'I am' sayings it is not asking for any focus on signs.

Question 3

This question asked candidates to assess the significance of religious groups in Palestine at the time of Jesus. The command word 'assess' required candidates to apply reasoned judgement of factors to reach a judgement regarding their importance/relevance to the question context.

The expectation of this question is that AO1 knowledge and understanding of the subject matter will underpin A02 analysis and evaluation and the question demanded that the 'significance' of selected A01 material be addressed. It would not be sufficient to list a selection of religious groups without pointing out some significance of that group within the lifetime of Jesus.

There were many successful responses here and not so many in the mid-range. Well-informed candidates wrote about the Essenes, or the Gnostics, or the Zealots and extrapolated the significance of these groups with telling examples of the way that Jesus challenged these groups or was challenged by them. For example, the way Jesus spoke out against the Sadducees for not believing in the after-life was often carefully illustrated.

In the lower range of achievement this was the question that posed perhaps the greatest challenge to candidates who struggled to appreciate the evaluative demands of the question and 'knowledge dumped' in regard to religious and political groupings without offering any comment on the significance of these groups to the ministry of Jesus. There was often confusion between the different religious groups and a lack of clarity in regard to the divide between the political and religious sphere.

These responses contrasted against stronger responses that were characterised by accurate, detailed knowledge of the worldview of the religious groups in question and evidence from within the gospel narratives to support the view that their impact was significant upon the life and times of Jesus.

3 Assess the significance of religious groups in Palestine at the time of Jesus.

there were three religious groups as said by ~~Josephus~~ Josephus. The pharisees were the "separate ones" ^{and were of middle class.} They ~~was~~ did not take up a large part of the Sanhedrin, ~~but~~ and did not have many priests, however, ~~he~~ were seen by ~~the people~~ 1st century ~~people~~ people of ~~they~~ ~~take up a large part of the Sanhedrin~~ Palestine to have large authority within the Sanhedrin. They ~~did not~~ believed that oral tradition held the same amount of authority as the written ~~gospel~~ ~~scripture~~ scripture. They also believed in angels and demons, ^{and} an afterlife. This was very different to the Sadducees who were of upper class.

and did not believe ~~both~~ ⁱⁿ oral tradition ~~was significant~~.
They only referred to written scripture of the Old Testament.
They also did not believe in an afterlife, or angels and devils.
~~the~~ They made a great group of the Sanhedrin, however people saw the Pharisees as having greater authority than them. To add to this, the Essenes ~~to~~ had similar beliefs to the Pharisees and also made up a small group of the Sanhedrin. The religious groups were quite significant as if someone had committed a crime, they were the first to be asked to assess the situation. However, they then handed them over to ~~the~~ others, such as Herod Antipas. One could say that the religious ^{group} authorities, however, ~~did not~~ were not of much significance as 1st century Palestine was, as Josephus wrote, "unstable" and therefore ~~was not ruled by the~~ ~~also~~ the religious groups did not have much of an impact on Palestine. Also, the religious groups did not stick to the rules, as seen with Jesus's trial at Sanhedrin. Therefore, they were not of much use ~~to the~~ to Palestine and created more "bad" than "good". ~~Does~~

To conclude, the Pharisees and the Sadducees came together to put Jesus to death and succeeded which shows that they had great authority and were very significant during 1st century Palestine.



ResultsPlus

Examiner Comments

This answer focuses on the question and reaches the upper parts of Level 3 in both AO1 and AO2; it scored 9 overall. The candidate knew the material very well.



ResultsPlus

Examiner Tip

There is no substitute for either depth or breadth. Fluency in the topic achieves high marks.

3 Assess the significance of religious groups in Palestine at the time of Jesus.

An example of a religious group in Palestine at the time of Jesus are the ~~essenes~~ ~~essenes~~ essenes. They believe in light as good, ~~br~~ and dark as evil. They ~~would've~~ could've altered the way in which certain gospels were wrote, in order for them to gain the attention of the essenes. The essenes typically lived in the desert and were seen as the outcasts.

Another group at the time were the stoics. They believed that a spark a knowledge was needed to understand the concept of God.



ResultsPlus
Examiner Comments

The candidate is not in control of the topic and struggles to answer the question.



ResultsPlus
Examiner Tip

Know the specifics and use this to answer the question.

Question 4 (a)

This question asked candidates to explore the key ideas of two signs in the Fourth Gospel. The command word 'explore' required candidates to demonstrate understanding by investigating different reasons, concepts and ideas demanded by the question. Candidates were expected to demonstrate clear knowledge of *two* signs from the Fourth Gospel and to explore key theological concepts associated with the chosen signs.

The majority of candidates enjoyed some success in responding to this question and very few did badly on this question. Many showed a detailed understanding of the narrative of the Fourth Gospel and were able to make the leap from narrative recall to exploring key theological concepts. The best candidates used complex terminology and reference to scholarship to demonstrate the role of the signs in the wider narrative of the Fourth Gospel. Many made passing reference to John 20:30-31 and ideas like replacement theology to underpin their responses. Many detailed responses covered a good range of detail about the chosen two signs. Candidates did well by 'getting to the point' immediately and covering their two chosen signs with a balanced approach.

A significant number of candidates explained minor or tangential points in relation to the signs and missed the opportunity to develop the theology/Christology of the signs which constitute the 'key ideas' of the signs. Weaker responses often misunderstood the question and discussed irrelevant material. Others failed to go beyond narrative recall, or were inaccurate in their use of knowledge of the Fourth Gospel as a whole. Time was wasted in some cases by explorations of minor or tangential points in relation to the signs and a missed opportunity to develop the theology/Christology of the signs which constitute the 'key ideas' of the signs.

Some candidates found it a challenge to expound two signs within a brief time and space constraint, 'meandered' a little with irrelevant detail, and left themselves short on time for the second sign. In these cases examination technique needed attention as this was only an 8 mark question with two distinct content requirements.

Question 4 (b)

This question asked candidates to analyse the view that the signs are vital for understanding Jesus' ministry. The command word 'analyse' required candidates to deconstruct information and/or issues to find connections and provide logical chains of reasoning in order to make judgements regarding their importance/relevance to the question context.

Responses to question 4b were mixed at best. Some of the strongest candidates used John 20:30-31 as a starting point for their discussion and adopted a thematic structure, exploring how the signs played a key role in fulfilling the stated Christological and evangelistic purpose of the gospel. Other strong responses took a narrative-driven approach, examining some or all of the signs and demonstrating a secure understanding of their relevance to the narrative of the gospel as a whole. As in Q2 there was a lack of detailed use of scholarship or scholarly thought in all but the very best responses.

Weaker responses to the question either failed to appreciate the full demands of the question or were rooted in narrative recall or a broad and insufficient examination of key theological concepts. This lack of clarity of thought and planning impaired the candidates' ability to access high L3 or L4. More could have been written about the nature of the signs as 'semeion' rather than works or mighty works. More could have been explored as to why the author used this term for the miracles, and how these signs were often the signpost to belief. The signs were also an opportunity for Jesus to show his universal message and his power to act, given that he was doing the work of God and some candidates missed these points.

Candidates generally did well in discussing their views on how 'vital' the signs were. As a rule they presented a case 'for' and 'against' them being vital, compared that to other views of what was vital for Jesus's 'I am' sayings or his death/resurrection, and then drew a conclusion of their own. Candidates worked hard to bring in other aspects of the Fourth Gospel in an attempt at asking how vital the signs are. This was entirely valid, except that some candidates managed to write much more on the Prologue or authorship or the purpose of the Gospel rather than on the specific question as set.

It would be interesting to know the manner in which students approached the examination, and to know how many were negatively impacted by the time constraint of a one hour exam. It appeared that some candidates attempted the longer questions first and then ran out of time for the shorter 8 mark questions or just left them out because they did not know the topic.

One general comment: there was often a lack of scholars' views in the responses. These have become common place in 6RSO1 and 6RSO3 and would also be welcome in this New Testament examination answer.

4 (a) Explore the key ideas of **two** signs in the Fourth Gospel.

(8)

The Healing at the Pool in the Fourth Gospel shows readers that Jesus' attitude of situationism over legalism is the way to best ensure love is always served. Jesus angers the Jewish authorities because he heals a man on the Sabbath which is against the strict Law or mores. The key idea of this sign is that if human needs are best served, the Law should be abandoned. Furthermore, the blind man was given physical and spiritual sight whilst the Pharisees remained spiritually blind because they could not comprehend what had happened.

Raising of Lazarus

The ~~healing of the~~ ~~of~~ shows readers of the Fourth Gospel that Jesus has power over life and death and that total faith in Jesus is what brings grace and truth. Martha, sister of Lazarus had total faith but Mary was sceptical. In the way the Lazarus was physically reborn, Mary was spiritually reborn. Furthermore, this foreshadows the resurrection of Jesus and he says 'I am the resurrection' which shows Jesus' power and divinity, indicating that he is undoubtedly the messiah.

water wine water 5000 blind 102 Jesus
 ↑ ↑ ↑ ↑ ↑
 (b) Analyse the view that the signs are vital for understanding Jesus' ministry.
 sayings OT

(20)

There is a convincing argument that the signs are not 'vital' to understanding the ministry of Jesus. For instance, scholars may argue that the Old Testament is possibly more contingent for understanding the ministry of Jesus, ~~so~~ such as the ~~prophesying~~ prophesying of a messiah coming, to offer salvation to the suffering servants of Israel, those people who consistently disobeyed God. ~~For~~ These prophecies from before the time of Jesus could be argued to be more important for understanding Jesus' ministry because it shows his divinity and authority because his actions were prophesied and predicted. For instance, in Psalm when ~~it~~ ^{it} was predicted that Jesus would ride into Jerusalem on a foal, this shows ~~this~~ the messiah's divinity and humility. When Jesus did ride into Jerusalem this way on a donkey, those who were acquainted with the Jewish Old Testament would not only recognise that this was the messiah but also that Jesus' ministry would have the characteristics prophesied in the Old Testament: God incarnate and humble, not a warrior king. It could therefore be argued that actually, the Old Testament is more vital for understanding the ministry of Jesus than the signs because it ~~is~~ acts as more solid evidence that

he is the messiah because all of his actions had been predicted. Graham Stanton supported this view when he said that the signs are not 'absolute proof and always ambiguous'. This is further evidence that the signs are not vital for understanding the ministry of Jesus. Very often, these signs are not enough for people to have faith in ~~god~~ God, in 1st century Palestine and contemporarily. The ambiguities within the signs, such as when Jesus walked on water^{are contested}: The Greek translation of the Gospel can be translated as 'on the sea' or 'by the sea' which, if the latter, would mean that Jesus had not walked on water and was merely on the beach. Therefore, the signs may not be vital for understanding the ministry of Jesus because of their ambiguous nature.

However, overwhelmingly, the signs can be seen to be vital in understanding the ministry of Jesus. For instance, the first sign, the wedding at cana when Jesus turned water into wine, was indicative of the goal of the ministry of Jesus: it would not be the Jewish water which brought salvation to humanity, only the blood of Christ would bring eternal life (as represented by the wine). The message that we get from this sign is that the only way humanity can gain eternal life is by following

Jesus and having faith in him. Thus, the water into wine sign can be seen to be vital in understanding the ministry of Jesus because it shows his aim but also his power over nature.

The feeding of the 5000 similarly is vital for understanding the ministry, because it shows that Jesus as God incarnate, will do the same things as God; by feeding the 5000 he is mirroring God feeding Jews in the desert with manna. Therefore, the signs are important for understanding the ministry of Jesus because it shows that Jesus will echo his father's actions which is an important part of the ministry.

Another important part of the ministry is total obedience and faith in God. The healing of the official's son shows this and is therefore vital for understanding, because the official had total faith that Jesus would heal his son. The ministry says that eternal life comes from eternal faith. Similarly, the ministry of Jesus is situationist not legalistic, as demonstrated by the healing at the pool where Jesus cured a blind man on the sabbath. This is a key part of the ministry because Jesus always puts the needs of people above the law.

Finally the raising of Lazarus is another

sign vital for understanding the ministry because it foreshadows what Jesus will do and shows his authority and power over death. Therefore, the signs are vital for understanding the ministry of Jesus, because they show that Jesus is divine and the messiah. They can also reveal a lot about his humanity, as well as divinity, such as when Jesus wept at the tomb of Lazarus before he raised him from the dead. These signs show that Jesus' ~~was~~ ministry will be one founded on the expectation that followers have absolute faith in Jesus and believe that he has ~~got~~ God-given divinity and power over nature and will justly give grace and mercy whilst putting the needs of people first.



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Examiner Comments

There is clear coverage of two signs in part a) and the response in 4b) has a close focus on the question, good background knowledge and use of scholarship.



ResultsPlus
Examiner Tip

It is possible to achieve full marks in the allocated space for 4a) and part b) demonstrates a well-thought out response with scholarship and relevant subject knowledge.

Paper Summary

A very good year's work has been done by centres and candidates, in general equipping candidates to respond well to the demands of this paper. Candidates appear to enjoy the material they study and are able to respond with enthusiasm.

Based on their performance on this paper, candidates are offered the following advice:

- Respond to the specific demands of the question, tailor information learnt to answer that particular question.
- Practise writing to timed practise questions, using the exam timing.
- Use the answer booklet correctly and avoid unnecessary attachments, especially when there is already sufficient space in the booklet to finish the answer. Too many candidates left empty pages in the booklet and finished answers on loose attachments.
- Support points made with examples and relevant detail to explain the point but avoid tangential anecdotes.
- Express viewpoint clearly where A02 is required.
- Continue to develop a good range of scholarship in answers
- Take care with subject specific spellings (terminology and scholars).

Grade Boundaries

Grade boundaries for this, and all other papers, can be found on the website on this link:

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