



Exemplars

AS Religious Studies: Paper 4B – Christianity

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Surname KARLARO		Other names ANIA	
Pearson Edexcel Level 3 GCE	Centre Number	Candidate Number	
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Religious Studies			
Advanced Subsidiary			
Paper 4: Study of Religion			
Option 4B: Christianity			
Sample assessment material for first teaching September 2016 Time: 1 hour		Paper Reference 8RS0/4B	
You do not need any other materials.			Total Marks

Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- There are **two** sections in this question paper. Answer **all** the questions in each section.
- Answer the questions in the spaces provided
– *there may be more space than you need.*

Information

- The total mark for this paper is 54.
- The marks for **each** question are shown in brackets
– *use this as a guide as to how much time to spend on each question.*

Advice

- Read each question carefully before you start to answer it.
- Check your answers if you have time at the end.

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Script 1 - Question 1

SECTION A

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

- 1 Explore key features of Christian belief in God as Creator.

The belief is based on Genesis 1 - "In the beginning God created the heavens and the earth". Furthermore, Christian theology encourages the belief of 'creation ex nihilo', which claims God creates matter from nothing - he does not create out of his own or any pre-existing matter and he does so through his own will. Such is the basis of Emanation - the creations were created by the Lord God, and any creations of the created are therefore further ~~to~~ from God and hence less perfect and ^{more} ~~sinless~~ ^{evil}. There is also the idea that God's creativity & personality can be seen in his creations - ~~Psalm~~ Ephesians 4:24 claimed "[we are] created to be like God in true righteousness and holiness".

(Total for Question 1 = 8 marks)

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE

L3/6 marks.

This is a focused response on the question as set. The candidate offers a range of relevant material that reflects the demands of the question. There is evidence of development indicating some depth of understanding. Overall a clear and accurate response but a little brief for a higher mark in the L3 band.

Script 2 -
Question 1

SECTION A

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

- 1 Explore key features of Christian belief in God as Creator.

The Christian belief in God as creator is mainly rooted ~~in~~
in the book of Genesis. God is seen as the prime mover with
the power of creation ex nihilo (i.e. creation through thought
and will ~~rather than~~ without the use of pre-existing matter).
All creation is seen as emanating from God as an overflowing
projection of His creative will. ~~and~~ This creative force is
named as the 'Word' in Gen 1 ("In the beginning was the
Word and the Word was with God and the Word was God"). Then
in John's Gospel it is said "and the Word was made flesh",
forming the belief that Jesus was the physical manifestation
of ~~the~~ God's creative will, and ~~the~~ therefore of God as
God's essence and esse are ~~the~~ indistinguishable

(Total for Question 1 = 8 marks)

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L2/5 marks.

The candidate offers a range of material that reflects fairly solid knowledge and understanding. There is some development (eg, the creative force is identified as the 'Word' – although this is in John and not Genesis) indicating some depth of understanding.

Overall, a fairly accurate and brief response that needed to identify further key features to take the response into L3.

Script 3 - Question 1

1 Explore key features of Christian belief in God as Creator.

Christian belief concerning God originates mainly from Aristotelian theories and Aquinas' 'Summa Theologica'. Aristotle believed that all things had four causes or 'aitia'. The first of these, the material cause, was disproved concerning God by Aquinas as God is not made from matter as he does not extend in time and space and therefore is not bound by the laws of extension. The other three ^{causes} ~~theories~~ however, are relevant to God. God creates matter Ex-Nihilo by the *Paras Actus* as he is the Prime Mover and therefore the telos of all matter. ~~Material~~ ^{Material} things can be created by God or an intermediary and the more processes that create the end result render it less perfect with God, at the top of the chain being perfect. ~~being~~ as he is in a constant state of eudaimonia and is pure *per* actuality without any potentiality. This is because his *ens* and *esse* are the same. God creates by spoken word or 'logos'. This creative force is seen as the second person of the Trinity (the son) and is sustained eternally by the Father; ^{In the beginning was the word and the word was with God and the word was God.} ~~what God exists eternally outside of this dimension or~~ God's creative actions are simultaneous as ~~he~~ he exists external to time and space and so does not act over a time period. We see the creation as chronological due to our extension.

(Total for Question 1 = 8 marks)

L3/6 marks.

An interesting response that requires more explicit focus on AO1 requirements. Otherwise there is a range of AO1 material that just about takes the response to the bottom of L3.

For example, Aquinas, ex-nihilo, Prime Mover, logos/word etc.

Script 4 - Question 1

1 Explore key features of Christian belief in God as Creator.

This belief is based on Genesis. God as Creator is mentioned in the Creed and therefore is a key part to Christianity. God created ~~out of~~ ex nihilo and that is a primary feature. He is seen as the builder, working on eternal matter. The artistic expression used to create this world exploits his creationism and handiwork. This ties in with Aristotle's four causes, except matter. God is omnipotent. He can not be divided, added to or improved on.

L2/4 marks.

This answer reads like a brief list. The candidate not always explicitly focused on A01 requirements. However there is relevant material indicating some knowledge and understanding, eg, Genesis, Creed, ex-nihilo etc. Development is limited.

Script 5 - Question 1

1 Explore key features of Christian belief in God as Creator.

Christian belief in God as creator is centered around the story of creation detailed in Genesis. This belief which all ^{other} christian creeds and belief use as foundation. Within Genesis God crafts the universe from nothing, ex nihilo. As St Augustine states all creation is an emanation from God, through his will alone is matter created, sustained and preserved. Moreover, creation to Christians is seen as the artistic expression of God as seen through his intelligent design.

L2/5 marks.

A reasonably competent response to the question. The candidate offers a range of relevant material for AO1 purposes thus indicating sound Knowledge and understanding although development is limited.

Script 6 - Question 1

1 Explore key features of Christian belief in God as Creator.

In Christian faith God is believed to be the creator of all. The ~~crea~~ evidence for this can be found in the Bible, in the book of Genesis. As well as the creation in 7 days, which is commonly referred to in this topic, there are many more other references to God being the creator. One of them being: "In the beginning there was the word, and the word was with God and the word was God." This quotation ~~from the Bible~~ ~~states~~ ~~clearly~~ tells us about ex-nihilo creation. This means creation from God's thought, as opposed to his matter, ~~as~~ this is because ~~of~~ God is not made of matter. God exists out of time and space and is a spiritual being, therefore it cannot exist as physical matter. This shows us the fact that God created the world from pure energy of his. (Total for Question 1 = 8 marks)

L3/6 marks.

The knowledge and understanding present is mostly accurate, and whilst not always explicitly focused, there is adequate acknowledgement of some key features for AO1 that allows a L3/6 marks.

Script 1 -
Question 2

2 Assess the strengths of one modern view of the Trinity in Christian thought.

One modern view of the Trinity comes from Karl Rahner, who stressed axiomatic identity of the Trinity - that is, the economic ~~principle~~^{trinity} (the history of Trinity's interaction with humans) was the same as the immanent trinity (relationship & workings of the Trinity outside human extension). The strength of this was it avoided claims of modalism - if Jesus is God is the Holy Spirit, they are all co-eternal, and does not mean God merely takes one form or another. Rahner also claimed that the history of grace within human history was intentional on God's part^{and revealed parts of God's nature} - the strength of which ~~is~~ was it fitted with the Christian idea of "God is perfect", as a perfect being cannot lie - this in turn emphasised our inability to truly understand God, as it is beyond our power to actively ~~to~~ learn about him from anyone other than the Trinity. However, a weakness of Rahner's claims was his monarchia of the Father - he claimed that, in the New Testament, Father is often synonymous with God, which

(Total for Question 2 = 9 marks)

led to ~~claims~~^{accusations} of modal monarchism - however, this was further turned into a strength as Rahner claimed it was merely highlighting God's mystery & he ~~is~~ is able to do self-communication of the Father without dissolving his hiddenness

L3/9 marks.

The candidate has offered a response that reflects good knowledge and understanding of Rahner's approach to the Trinity along with some apposite evaluation and analysis. Arguments presented are clear and the 'weakness' as a counter claim augments the value of the strengths identified and as such the development is quite compelling.

Script 2 - Question 2

2 Assess the strengths of one modern view of the Trinity in Christian thought.

One modern view of the Trinity was that of Karl Rahner, a German Jesuit priest born in 1904. Rahner's theory was based on the core principle that the Economic Trinity (humanity's experience of God within history) and Immanent Trinity (the ontological workings of the Trinity outside of extension) ~~were~~ ^{are} the same. ~~He~~ He summarised that humanity's experience of God was documented as the history of ~~grace~~ Grace and, therefore, ~~the~~ due to the Trinitarian axioms, the history of grace and salvation provided an insight into the working/reality of the Trinity. Rahner related this to God's self-revelation, saying that, as God reveals Himself as Trinity, then each person of the Trinity must have some communicative purpose to humanity. However Rahner maintained the fundamental incomprehensibility of God by theorising that God's self-revelation as Trinity and the Trinitarian axioms only allowed humanity to have a fuller understanding of God, but not necessarily

(Total for Question 2 = 9 marks)

a complete one. For example the ~~the~~ revelation of God as Trinity shows only that God has presented Himself as Trinity for a purpose, not necessarily that it is his true nature. Rahner's theory is strong as it avoids modal Monarchianism by not claiming to represent God's true nature, ~~maintaining~~ maintaining the fundamental ~~mystery~~ mystery of God while explaining the purpose and interaction of the Trinity with humanity and with each of the persons ~~with~~ within.

L3/8 marks.

The candidate has offered a response that identifies Rahner's approach to the Trinity and this has been engaged with quite effectively. There is evaluation and analysis of some of the key aspects of Rahner's view and the response draws out some insightful explanations, notably the final sentence.

Script 3 - Question 2

2 Assess the strengths of one modern view of the Trinity in Christian thought.

Modern trinitarian understanding has been heavily influenced by theologians such as Karl Barth. Barth devotes most of his 'Church Dogmatics' to this end. He teaches that the Trinity can be looked at as 'Economic' and 'Immanent'. 'Economic' here means the way in which God has interacted with the world throughout history. The 'Immanent' trinity is the true nature of the trinity. Barth says that as the two are the same, by looking at one, we can understand the other.

Barth also talks about the ways in which understanding of the Trinity can be gleaned. He teaches us that revelation (that is the way in which God reveals himself to us) can be both subjective and objective. Objective revelation is that which can be achieved by anyone who observes the Trinity in the world by looking at ~~the~~ for example Christ's teachings and interactions or the Church as an entity. Subjective revelation is ~~the~~ the Holy Spirit which is bestowed upon some of us by the Trinity and affords us a much deeper understanding than those whom ~~has~~ God has not revealed himself unto.

(Total for Question 2 = 9 marks)

L2/6 marks.

The candidate starts by identifying Barth but embraces Rahner's 'economic' approach which Barth in actuality rejected as invalid any attempt to derive who God is God from the Economic Trinity. However the section on objectivity and subjectivity is clear and accurate and has been developed and argued effectively in reflecting Barth's position.

The appropriate material in the response is a little brief and therefore is just short of reaching L3.

Script 4 - Question 2

2 Assess the strengths of one modern view of the Trinity in Christian thought.

Karl Barth mentions that revelation reveals God as Trinity, three in one. Karl Rahner had a view that the 'economic' Trinity is the 'immanent Trinity'. He believed that there is only one network of relationships, it exists in two forms - eternal & historical. Both these views are strong. Barth's was supported by the doctrine of the trinity, which was a confirmation of revelation. God reveals himself through himself and is himself and this is based on the Bible. It is well supported. Rahner believed that humans experience God through Godself. This is strong because it redresses older habits to demean human experience, so we can focus on the immanent Trinity.

L1/3 marks.

The candidate can only be given credit for **one** modern view as demanded by the question. The material on both Barth and Rahner would equally just about reach the top of L1. Whilst there is a semblance of evaluation it is simplistic and lacking in depth.

Script 5 - Question 2

2 Assess the strengths of one modern view of the Trinity in Christian thought.

Rahner's view on the Trinity is that the economic trinity, how God interacts with humans and the world, is the immanent Trinity, the true nature of God. He states that the way humans experience God and revelation is the way in which God wishes to reveal himself. That he is one deity who instead^{ad} of being made of 3 co-substantial parts, is one who temporarily plays various roles thus avoiding modalism. Rahner's view is strong because unlike other views it rejects the norm of marginalising human experience to salvation and focusing on the immanent Trinity.

L2/6 marks.

The candidate demonstrates evidence of AO1 selected material and develops this to a degree. The evaluation and analysis is brief and limited and needed to be unpacked further in order to meet L3 requirements. For example the candidate could have explained the 'temporarily plays various roles thus avoiding modalism.