

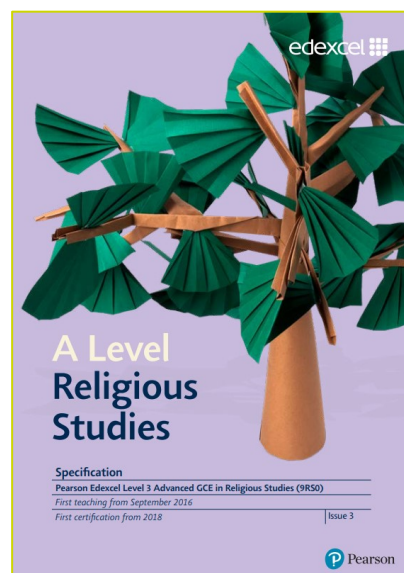
# Edexcel GCE Religious Studies 10-mark 'Clarify' question exemplars

## About this resource

This pack includes A level exemplars for 10-mark 'Clarify' questions.

We have selected examples across the mark range from a variety of different papers, each including analysis against the level descriptors. These exemplars are taken from the 2022 exam series.

It should be noted that standardisation occurs to ensure consistency across series and the standard is set by the senior examining team.



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# 10-mark 'Clarify' guidance

## Level descriptors

The 10 marks available are for AO1 (knowledge and understanding).

No marks are awarded for AO2 (evaluation and assessment). Questions are designed to allow candidates to expand on concepts identified within the extract to demonstrate their understanding of them.

**Recommended time:** 15 minutes

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>• Knowledge and understanding of key religious ideas and beliefs is superficial (AO1).</li><li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies that are not directly linked to the extract (AO1).</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>• Knowledge and understanding of key religious ideas and beliefs is detailed, however it is not fully developed (AO1).</li><li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs and are linked in most cases to reference from the extract (AO1).</li></ul>
Level 3	7–10	<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 of key religious ideas and beliefs is detailed and fully developed (AO1).</li><li>• Knowledge and understanding addresses a broad range of key religious ideas and beliefs and are fully linked to references from the extract (AO1).</li></ul>

The 10-mark 'Clarify' level descriptors are consistent across papers and exam series. It is important to recognise that there are many reasons why an answer may meet a level, as the level descriptors contain a mixture of elements that need to be fulfilled.

Generally to achieve a Level 3, answers:

- Show knowledge in relation to the topic by selecting relevant information which help clarify the concept in the question.
- Use key terminology/language accurately and where appropriate.
- Give detailed and fully developed explanations. These expand on the key ideas within the extract to clarify them with more than one simple development.
- Focus on linking key ideas and concepts to a broad range of references from the text to clarify the idea within the extract.

# Example 1: 2 marks

## Paper 4c: Hinduism

**Q:** Clarify the ideas illustrated in this passage about ahimsa.

But the Gita does not overlook the significant role that a quasi-rational discerning faculty plays in such a process. For this it develops the yogas (paths) of buddhi or intelligent-willing and jnana or knowledge ('gnosis'). That the 'will' could at once be intelligent and practical (ie socially-attuned), making for its moral autonomy, is itself an interesting idea canvassed here. Apart from these teachings, truth, continence and non-violence (ahimsa), (16.2; 17.14) as well as 'welfare of all' (lokasamgraha) and 'desiring the good of every living creature' are underscored in the Gita (3.20; 5.25). The Gita's model of an ethical person, in Krishna's words, is one who is: *without hatred of any creature, friendly and compassionate without possessiveness and self-pride, equable in happiness and unhappiness... who is dependent on nothing, disinterested, unworried... and who neither hates nor rejoices, does not mourn or hanker, and relinquishes both good and evil. (12.13–17)*

(Source: extract adapted from *Indian Ethics, Part II, Chapter 4*, Bilimoria P, John Wiley and Sons, 1993, Edexcel Anthology)

Question number	Indicative content
3(a)	<p>10 marks AO1</p> <p><b>AO1 will be used by candidates to demonstrate knowledge and understanding and specialist language and terminology when responding to the question.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• Ahimsa is the practice of non-violence towards any living thing.</li> <li>• Ahimsa, a key part of Gandhi's philosophy, originates in Jainism.</li> <li>• In Jainism ahimsa is the most essential religious duty for everyone.</li> <li>• An important aspect to the Jain concept of ahimsa is that there are no exceptions; the killing of animals is forbidden even for food and employment such as butchery which is incompatible with Jain beliefs.</li> <li>• Ahimsa for Jains is strictly applied to all living things; the prohibition of meat-eating has made the Jainas protagonists of 'animal liberation' and advocates of vegetarianism.</li> <li>• Ahimsa in Hinduism is a spiritual concept and considered by many to be the highest virtue and is practised for spiritual growth and to move forward on the path towards moksha.</li> </ul>

# Example 1: 2 marks

## Paper 4c: Hinduism

Q: Clarify the ideas illustrated in this passage about ahimsa.

Read the following passage before answering the questions.

But the Gita does not overlook the significant role that a quasi-rational discerning faculty plays in such a process. For this it develops the yogas (paths) of buddhi or intelligent-willing and jnana or knowledge ('gnosis'). That the 'will' could at once be intelligent and practical (ie socially-attuned), making for its moral autonomy, is itself an interesting idea canvassed here. Apart from these teachings, truth, continence and non-violence (ahimsa), (16.2; 17.14) as well as 'welfare of all' (lokasamgraha) and 'desiring the good of every living creature' are underscored in the Gita (3.20; 5.25). The Gita's model of an ethical person, in Krishna's words, is one who is: *without hatred of any creature, friendly and compassionate without possessiveness and self-pride, equable in happiness and unhappiness... who is dependent on nothing, disinterested, unworried... and who neither hates nor rejoices, does not mourn or hanker, and relinquishes both good and evil. (12.13-17)*

(Source: extract adapted from *Indian Ethics, Part II, Chapter 4*, Billimoria P, John Wiley and Sons, 1993, Edexcel Anthology)

3 (a) Clarify the ideas illustrated in this passage about ahimsa.

You must refer to the passage in your response.

003a

(10)

003b

Ahimsa translates to non violence. Ahimsa is a key element of Sanatana dharma. 'Desiring the good of every living creature' means to not harm any animals and to treat them well. Ahimsa is an element which is described as part of 'The Gita's model of an ethical person in Krishna's words'. This shows the importance of non violence.

# Example 1: 2 marks

## Paper 4c: Hinduism

Q: Clarify the ideas illustrated in this passage about ahimsa.

Using a best-fit approach, this answer achieved Level 1: 2 marks.

- This answer includes a **narrow range of knowledge**, defining key concepts and relying on re-writing the extract rather than on demonstrating knowledge. Some **specialist language and terminology** appropriate to the question is included.
- Ideas from the extract are not fully expanded on in order to clarify the concept so **knowledge and understanding** appears **superficial**.
- This answer is very **narrow** and copies quotes from the extract directly rather than clarifying the concept linked to the **extract**.

To improve this answer, the candidate needed to:

1. Develop the ideas within the extract and expand on the points further to demonstrate knowledge.

# Example 2: 3 marks

## Paper 2: Religion and Ethics

Q: Clarify the ideas illustrated in this passage about double effect.

Another *indirect* argument has a long tradition in Natural Law ethics and involves two kinds of intention. According to the double effect (DDE) argument there is a difference between foreseeing an event and directly intending or *willing* it to happen. The emphasis, therefore, is different from the act and omissions argument where the agent foresaw what was to happen and allowed it to happen. For instance, A defends themselves against an attack from B using reasonable force. They know that this *might* result in B's death but it is not their intention that this should happen. If B then dies as a result of A's defence the DDE does not hold A to be blameworthy for an act they did not intend. A doctor who subscribes to the DDE might argue that the principle is sound medicine (and as a well established principle in Natural Law ethics it is therefore acceptable in Roman Catholic theology). However, the term 'euthanasia' is resisted in the same way that 'abortion' is avoided for similar reasons. But is the DDE open to abuse?

(Source: extract adapted from *Issues of Life and Death* by Michael Wilcockson, Hodder 1999, Chapter 4, Euthanasia and Doctors' Ethics, Edexcel Anthology)

Question number	Indicative content
3(a)	<p>10 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>• DDE is compatible with NML and hence, with Roman Catholic theology, so may be helpful in providing acceptable moral solutions to difficult situations.</li><li>• DDE helps individuals or groups to clarify and evaluate the intention of an action.</li><li>• DDE allows for the distinction between foreseen and <i>intended</i> outcomes and foreseen and <i>unintended</i> outcomes.</li><li>• DDE allows professionals to act in the best medical interests of patients ('sound medicine') although unintended outcomes would otherwise be contentious.</li><li>• DDE must nevertheless be applied with caution since it may be open to abuse – e.g. to disguise economic or social motives.</li></ul>

# Example 2: 3 marks

## Paper 2: Religion and Ethics

Q: Clarify the ideas illustrated in this passage about double effect.

Read the following passage before answering the questions.

Another *indirect* argument has a long tradition in Natural Law ethics and involves two kinds of intention. According to the double effect (DDE) argument there is a difference between foreseeing an event and directly intending or *willing* it to happen. The emphasis, therefore, is different from the act and omissions argument where the agent foresaw what was to happen and allowed it to happen. For instance, A defends themselves against an attack from B using reasonable force. They know that this *might* result in B's death but it is not their intention that this should happen. If B then dies as a result of A's defence the DDE does not hold A to be blameworthy for an act they did not intend. A doctor who subscribes to the DDE might argue that the principle is sound medicine (and as a well established principle in Natural Law ethics it is therefore acceptable in Roman Catholic theology). However, the term 'euthanasia' is resisted in the same way that 'abortion' is avoided for similar reasons. But is the DDE open to abuse?

(Source: extract adapted from *Issues of Life and Death* by Michael Wilcockson, Hodder 1999, Chapter 4, Euthanasia and Doctors' Ethics, Edexcel Anthology)

3 (a) Clarify the ideas illustrated in this passage about double effect.

You must refer to the passage in your response.

003a 3

(10) 003b 1

One idea illustrated in this extract relates ~~to~~ to the Doctrine of Double effect (DDE). It states that there is a difference between what a person foresees, and what they intend, or 'will' to happen. It uses the example of 'A' protecting themselves from 'B', and unintentionally killing 'B' in the process. The killing of 'B' was not 'A's' intention, but happened as a result of them defending themselves. The doctrine of double effect says that an intention must be good, even if the outcome is bad. Linking this to euthanasia, the intention to help the patient must be good and moral, even if the outcome turns out to be bad.

# Example 2: 3 marks

## Paper 2: Religion and Ethics

**Q:** Clarify the ideas illustrated in this passage about double effect.

**Using a best-fit approach, this answer achieved Level 1: 3 marks.**

- This answer includes a **narrow range of knowledge**, briefly summarising the doctrine of double effect, paraphrasing the extract quite heavily. Some **specialist language and terminology** appropriate to the question is included.
- Ideas from the extract are repeated and the explanations of the doctrine of double effect reveal a confused and **superficial understanding**.
- This answer includes a **narrow range of ideas** where it attempts to clarify and expand on the distinction between intention and outcome from the **extract** but makes a confused inference and applies this confusion to the issue of euthanasia.

**To improve this answer, the candidate needed to:**

1. Explain the distinction between intention and what can be foreseen to happen, to expand on what is already said in the extract (e.g. using a different applied example).
2. Explain how the doctrine of double effect functions with the issue of euthanasia.

# Example 3: 5 marks

## Paper 4d: Islam

**Q:** Clarify the ideas illustrated in this passage about the Qur'an as revelation from Allah.

Praise be to Allah, the Cherisher and Sustainer of the worlds... Thee do we worship, and Thine aid we seek. Show us the straight way. The way of those on whom Thou hast bestowed Thy Grace... If ye are in doubt as to what We have revealed from time to time to Our servant, then produce a *sūrah* like thereunto... And believe in what I reveal, confirming the revelation which is with you, and be not the first to reject Faith therein, nor sell My Signs for a small price; and fear Me, and Me alone. And cover not Truth with falsehood, nor conceal the Truth when ye know (what it is)... seek ((Allah)'s) help with patient perseverance and prayer: it is indeed hard, except to those who bring a lowly spirit – Who bear in mind the certainty that they are to meet their Lord, and that they are to return to Him.

(Source: extract from 'The Holy Qur'an (Classics of World Literature)', by Yusuf Ali, A., Wordsworth, 2000, Edexcel Anthology)

Question number	Indicative content
3(a)	<p>10 marks AO1</p> <p><b>AO1 will be used by candidates to demonstrate knowledge and 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 status of Muhammad and the authority of the Qur'an for Islamic belief.</li><li>• Teachings for Muslims in relation to the revelation and knowledge of Allah.</li><li>• The significance of revelation from Allah as a theological belief.</li><li>• Revelation as Divine guidance from Allah.</li><li>• Issues which surround objective versus subjective interpretation of the text in the passage and the Qur'an as a whole.</li></ul>

# Example 3: 5 marks

## Paper 4d: Islam

**Q:** Clarify the ideas illustrated in this passage about the Qur'an as revelation from Allah.

Read the following passage before answering the questions.

Praise be to Allah, the Cherisher and Sustainer of the worlds... Thee do we worship, and Thine aid we seek. Show us the straight way. The way of those on whom Thou hast bestowed Thy Grace... If ye are in doubt as to what We have revealed from time to time to Our servant, then produce a *sūrah* like thereunto... And believe in what I reveal, confirming the revelation which is with you, and be not the first to reject Faith therein, nor sell My Signs for a small price; and fear Me, and Me alone. And cover not Truth with falsehood, nor conceal the Truth when ye know (what it is)... seek ((Allah)'s) help with patient perseverance and prayer: it is indeed hard, except to those who bring a lowly spirit – Who bear in mind the certainty that they are to meet their Lord, and that they are to return to Him.

(Source: extract from *The Holy Qur'an (Classics of World Literature)*; by Yusuf Ali, A., Wordsworth, 2000, Edexcel Anthology)

- 3 (a) Clarify the ideas illustrated in this passage about the Qur'an as revelation from Allah.

You must refer to the passage in your response.

003a

(10)

003b

This passage represents Allah's Omnipotence and the respect he has. Muslims look to Allah for guidance, I know this because the passage says 'show us the straight way'. Muslims trust in Allah to show them what to do and how to be a perfect Muslim. This could link to predestination which is the idea that Allah has already planned all our lives and therefore we trust him to lead us down the right route leading to Allah. As God can not provide

# Example 3: 5 marks

## Paper 4d: Islam

**Q:** Clarify the ideas illustrated in this passage about the Qur'an as revelation from Allah.

Individual help for all at the same time, he supplied other holy books such as the 'Surah' or the 'psalms'. These provide additional support to the Qur'an. They help strengthen those ideas. At the end of the passage it says 'bear in mind the certainty that they are to meet their Lord, and that they are to return to him'. This represents the idea of all paths leading back to Allah. It is believed that when you return to Allah on judgement day, Allah is presented with your book of deeds. This shows all good and bad things you have done. From this, God decides whether you go to 'paradise' or 'Hell'. Allah is all powerful and all knowing, this idea reiterates this.

# Example 3: 5 marks

## Paper 4d: Islam

**Q:** Clarify the ideas illustrated in this passage about the Qur'an as revelation from Allah.

**Using a best-fit approach, this answer achieved Level 2: 5 marks.**

- This answer includes a **range of knowledge**, discussing different ideas about Allah taken from the extract and expanding on some. **Specialist language and terminology** appropriate to the question is included.
- This answer discusses different ideas to show **knowledge** of beliefs about Allah rather than focusing on the Qur'an as revelation. The ideas discussed are **not fully developed** or focused to demonstrate their **understanding**.
- This answer discusses a **narrow range of key religious ideas from the extract** without addressing the question fully. The points made are expanded showing further knowledge, but this lacks clarity at times.

**To improve this answer, the candidate needed to:**

1. Focus on the question and address what this extract teaches about the Qur'an as revelation.
2. Avoid making inaccurate statements that cannot be credited, for example the other holy books are designed to support the Qur'an.

# Example 4: 6 marks

## Paper 4a: Buddhism

**Q:** Clarify the ideas illustrated in this passage about the stages and perfections of the Bodhisattva path.

### The Good Deeds of the Bodhisattva

*We have seen that the bodhisattva has ten "Perfections". A further list of good qualities is sometimes attributed to him. Notice that the emphasis is on the positive virtues of altruism, benevolence, and compassion.*

There are ten ways by which a bodhisattva gains...strength...

He will give up his body and his life... but he will not give up the Law of Righteousness.

He bows humbly to all beings, and does not increase in pride.

He has compassion on the weak and does not dislike them.

He gives the best food to those who are hungry.

He protects those who are afraid.

He strives for the healing of those who are sick.

He delights the poor with his riches.

He repairs the shrines of the Buddha with plaster.

He speaks to all beings pleasingly.

He shares his riches with those afflicted by poverty.

He bears the burden of those who are tired and weary.

[From Tathāgataguhyā Sūtra, Śikṣāmuccaya]

(Source: extract adapted from 'The Bodhisattva' A.L.Basham, Knopf Doubleday, 1969, Edexcel Anthology)

Question number	Indicative content
3(a)	<p>10 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 bodhisattva puts off parinibbana to help others and must live a certain way to achieve this lack of ego.</li><li>• There are generally seen to be ten ways, or perfections, in the way of a bodhisattva</li><li>• The bodhisattva is selfless in that he/she 'bears the burden of those who are tired and weary'.</li><li>• Bodhisattvas express metta in their lives as 'he gives the best food to those who are hungry'.</li><li>• The lack of self is expressed through humility as they bow 'humbly to all beings'.</li><li>• The bodhisattva has no need for wealth and 'delights the poor with riches'.</li></ul>

# Example 4: 6 marks

## Paper 4a: Buddhism

**Q:** Clarify the ideas illustrated in this passage about the stages and perfections of the Bodhisattva path.

Read the following passage before answering the questions.

### The Good Deeds of the Bodhisattva

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- 3 (a) Clarify the ideas illustrated in this passage about the stages and perfections of the Bodhisattva path.

You must refer to the passage in your response.

003a

(10) 003b

The passage above highlights the qualities of the Bodhisattva on their path to total enlightenment. All qualities may not be mastered in the same life time, it may even take many rebirths to truly understand one of the ten perfections. One of the qualities is *ujjāra* (ujjāra) as described in the passage the Bodhisattva must have an ending and unbound amount of devotion to the compassionate.

# Example 4: 6 marks

## Paper 4a: Buddhism

**Q:** Clarify the ideas illustrated in this passage about the stages and perfections of the Bodhisattva path.

Saving of all sentient beings, as explained later in the analogy the Bodhisattva must take on all the suffering of others and should do so with endless enthusiasm. The passage also highlights the altruistic nature of all of the qualities. The Bodhisattva must be fearless and egoless in their actions. This emptiness (Shunyata) is the goal for all Zen Buddhists which seeks to return the mind back to nothing and in contentment. The passage also emphasises on the balance of the Bodhisattva, stating the two extremes of the action for example, 'He bows humbly to all beings, and does not increase in pride.' and 'He will give up his body and his life... but he will not give up the law of righteousness.' This raises the importance of the middle way, in the path to enlightenment. The Bodhisattva should not seek to become enlightened, but to simply uphold the ~~ten~~ ten perfections in hope it will eventually lead them into enlightenment.

# Example 4: 6 marks

## Paper 4a: Buddhism

**Q:** Clarify the ideas illustrated in this passage about the stages and perfections of the Bodhisattva path.

**Using a best-fit approach, this answer achieved Level 2: 6 marks.**

- This answer shows a **range of knowledge**, discussing key Buddhist beliefs specifically linked to the perfections. **Specialist language and terminology** appropriate to the question is included.
- **Knowledge** about the perfections is shown as further details are included within this answer. Ideas are not always fully **developed** to clarify the key ideas and demonstrate a thorough **understanding** however.
- A **range of key religious ideas from the extract** are discussed but are often lacking detail to fully clarify the ideas illustrated in the passage, as demanded by the question.

**To improve this answer, the candidate needed to:**

1. Develop all points made within the answer.
2. Fully expand on ideas from the extract, adding detail to further clarify the passage and demonstrate knowledge.

# Example 5: 7 marks

## Paper 4c: Hinduism

**Q:** Clarify the ideas illustrated in this passage about ahimsa.

But the Gita does not overlook the significant role that a quasi-rational discerning faculty plays in such a process. For this it develops the yogas (paths) of buddhi or intelligent-willing and jnana or knowledge ('gnosis'). That the 'will' could at once be intelligent and practical (ie socially-attuned), making for its moral autonomy, is itself an interesting idea canvassed here. Apart from these teachings, truth, continence and non-violence (ahimsa), (16.2; 17.14) as well as 'welfare of all' (lokasamgraha) and 'desiring the good of every living creature' are underscored in the Gita (3.20; 5.25). The Gita's model of an ethical person, in Krishna's words, is one who is: *without hatred of any creature, friendly and compassionate without possessiveness and self-pride, equable in happiness and unhappiness... who is dependent on nothing, disinterested, unworried... and who neither hates nor rejoices, does not mourn or hanker, and relinquishes both good and evil. (12.13–17)*

(Source: extract adapted from *Indian Ethics, Part II, Chapter 4*, Bilimoria P, John Wiley and Sons, 1993, Edexcel Anthology)

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# Example 5: 7 marks

## Paper 4c: Hinduism

Q: Clarify the ideas illustrated in this passage about ahimsa.

Read the following passage before answering the questions.

But the Gita does not overlook the significant role that a quasi-rational discerning faculty plays in such a process. For this it develops the yogas (paths) of buddhi or intelligent-willing and jnana or knowledge ('gnosis'). That the 'will' could at once be intelligent and practical (ie socially-attuned), making for its moral autonomy, is itself an interesting idea canvassed here. Apart from these teachings, truth, continence and non-violence (ahimsa), (16.2; 17.14) as well as 'welfare of all' (lokasamgraha) and 'desiring the good of every living creature' are underscored in the Gita (3.20; 5.25). The Gita's model of an ethical person, in Krishna's words, is one who is: *without hatred of any creature, friendly and compassionate without possessiveness and self-pride, equable in happiness and unhappiness... who is dependent on nothing, disinterested, unworried... and who neither hates nor rejoices, does not mourn or hanker, and relinquishes both good and evil. (12.13-17)*

Mean  
religion

(Source: extract adapted from *Indian Ethics, Part II, Chapter 4*, Billimoria P, John Wiley and Sons, 1993, Edexcel Anthology)

- 3 (a) Clarify the ideas illustrated in this passage about ahimsa. non-violence

You must refer to the passage in your response.

003a

(10)

003b

One key principle within Hinduism is ahimsa which translates to as ~~an~~ non-violence. This key principle is shown in many sacred Hindu texts. As the passage states, 'the Gita develops the yogas and jnana' this suggests that the Bhagavad Gita shows the importance of teaching Hindus to be moral ~~and~~ Ahimsa is where you should refrain from acting violently, towards humans, animals and yourself. Ahimsa ~~teaches~~ teaches Hindus to be peaceful as it shows that violence should never occur as this goes against traditional Hindu teachings. As the passage states, 'making for its moral autonomy', which suggests that the principle key principle of ahimsa ~~is~~ is one

# Example 5: 7 marks

## Paper 4c: Hinduism

Q: Clarify the ideas illustrated in this passage about ahimsa.

Way that teaches Hindus to live a moral life and being non-violent is one way that Hindus can ensure that they are moral.

Ahimsa is a traditional and absolute belief ~~where~~ <sup>that</sup> all Hindus strive to follow as this generates good karma which can lead to moksha. As the ultimate goal for Hindus is to reach liberation, one way to ensure this is for Hindus to follow the teachings of ahimsa or not being violent. An example being refraining from physical fights or killing animals. As the passage states in Krishna's words 'an ethical person is' one without hatred of any creature, friendly and compassionate.' This suggests that key figures within Hinduism show the importance of ahimsa which encourages all Hindus to follow and that at the principle of ahimsa is universalistic. As the passage states someone who, 'neither hates nor rejoices and relinquishes both good and evil.' This suggests that through following ahimsa creates good karma and that Hindus can have a clear understanding of good and evil through the teachings of ahimsa that you should not be violent towards anyone or anything and this goes against the teachings of ~~Hinduism~~ Hinduism.

# Example 5: 7 marks

## Paper 4c: Hinduism

Q: Clarify the ideas illustrated in this passage about ahimsa.

Using a best-fit approach, this answer achieved Level 3: 7 marks.

- A **wide range of knowledge** is demonstrated, explaining ahimsa and how it links to Hindu beliefs about karma and moksha. **Specialist language and terminology** appropriate to the question is included and used accurately throughout.
- This answer discusses ahimsa, its importance and how it can be practised which shows **knowledge and understanding** of the concept in relation to the extract. The explanations are **well-developed** using chains of reasoning to clarify the ideas illustrated in the passage, although this loses focus and is a little repetitive in the second part.
- This answer discusses a **broad range of key religious ideas from the extract**, quoting from it and expanding on what is written to further clarify the idea.

To improve this answer, the candidate needed to:

1. Avoid repeating points – aim to pick out different aspects of ahimsa to clarify the concept.

# Example 6: 8 marks

## Paper 1: Philosophy of Religion

**Q:** Clarify the ideas that the Believer's original assertion has 'died the death of a thousand qualifications'.

Let us begin with a parable. It is a parable developed from a tale told by John Wisdom in his haunting and revelatory article 'Gods'. Once upon a time two explorers came upon a clearing in the jungle. In the clearing were growing many flowers and many weeds. One explorer says, 'Some gardener must tend this plot.' The other disagrees, 'There is no gardener.' So they pitch their tents and set a watch. No gardener is ever seen. 'But perhaps he is an invisible gardener.' So they set up a barbed-wire fence. They electrify it. They patrol with bloodhounds. (For they remember how H. G. Wells's 'Invisible Man' could be both smelt and touched though he could not be seen.) But no shrieks ever suggest that some intruder has received a shock. No movements of the wire ever betray an invisible climber. The bloodhounds never give cry. Yet still the Believer is not convinced. 'But there is a gardener, invisible, intangible, insensible to electric shocks, a gardener who has no scent and makes no sound, a gardener who comes secretly to look after the garden which he loves.' At last the Sceptic despairs, 'But what remains of your original assertion? Just how does what you call an invisible, intangible, eternally elusive gardener differ from an imaginary gardener or even from no gardener at all?'

(Source: extract from *The Philosophy of Religion* edited by Basil Mitchell, Oxford University Press, 1977, Chapter I, Theology and Falsification: A Symposium, Edexcel Anthology)

Question number	Indicative content
3(a)	<p>10 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>• In the extract, the Believer attempts to qualify their views to accommodate the lack of evidence to support their claim that a gardener tends the spot.</li> <li>• On the other hand, the sceptic attempts to build a cumulative case to demonstrate that the Believer's claims are false.</li> <li>• The exhaustive range of tests fail to produce evidence to verify the Believer's claim and as a result, dissipates their original assertion.</li> <li>• Ultimately, the original hypothesis is so qualified that it is rendered meaningless.</li> <li>• Hence, it 'dies the death of a thousand qualifications' since the Believer accepts a revised assertion which incorporates the lack of evidence.</li> <li>• Flew's challenge is based on the analogy drawn between the Believer in the Gardener and the Believer in God who, he claims, will not allow anything to falsify their claims and thus, nothing counts against their belief.</li> </ul>

# Example 6: 8 marks

## Paper 1: Philosophy of Religion

**Q:** Clarify the ideas that the Believer's original assertion has 'died the death of a thousand qualifications'.

Read the following passage before answering the questions.

Flew!

Let us begin with a parable. It is a parable developed from a tale told by John Wisdom in his haunting and revelatory article 'Gods'. Once upon a time two explorers came upon a clearing in the jungle. In the clearing were growing many flowers and many weeds. One explorer says, 'Some gardener must tend this plot.' The other disagrees, 'There is no gardener.' So they pitch their tents and set a watch. No gardener is ever seen. 'But perhaps he is an invisible gardener.' So they set up a barbed-wire fence. They electrify it. They patrol with bloodhounds. (For they remember how H. G. Wells's 'Invisible Man' could be both smelt and touched though he could not be seen.) But no shrieks ever suggest that some intruder has received a shock. No movements of the wire ever betray an invisible climber. The bloodhounds never give cry. Yet still the Believer is not convinced. 'But there is a gardener, invisible, intangible, insensible to electric shocks, a gardener who has no scent and makes no sound, a gardener who comes secretly to look after the garden which he loves.' At last the Sceptic despairs, 'But what remains of your original assertion? Just how does what you call an invisible, intangible, eternally elusive gardener differ from an imaginary gardener or even from no gardener at all?'

(Source: extract from *The Philosophy of Religion* edited by Basil Mitchell, Oxford University Press, 1977, Chapter I, Theology and Falsification: A Symposium, Edexcel Anthology)

003a

003b

- 3 (a) Clarify the idea that the Believer's original assertion has 'died the death of a thousand qualifications'.

*You must refer to the passage in your response.*

(10)

In the passage we see the parable of the gardener. Here, we see a perfectly kept garden and the believer is sure that there is someone who ~~intentionally~~ intentionally made it this way but the sceptic believes that the gardener just is this way by chance and "there is no gardener." They then secretly observe the garden in order to see if there is a gardener or not but they see no one. The sceptic's conclusion from this is that there is indeed no gardener. However, the believer has answers to

# Example 6: 8 marks

## Paper 1: Philosophy of Religion

**Q:** Clarify the ideas that the Believer's original assertion has 'died the death of a thousand qualifications'.

justify every situation that occurs. ~~He~~ They then conclude ~~that~~ there is a gardener but the gardener is "invisible, intangible and insensible to electric shocks." Here, the sceptic and the believer are still in disagreement because the sceptic believes that all these negations surely lead to the conclusion that the gardener doesn't exist, ~~but the believer~~ because ~~how~~ what's the difference between something that's invisible and intangible, and something that doesn't exist at all? But the believer ~~remains~~ remains adamant and convinced that ~~there~~ there is a gardener. So the sceptic is left confused as to why the believer still thinks there is a gardener when all the clues lead to the conclusion that there isn't one. This means that the believer's assertions have "died a death of a thousand ~~times~~ qualifications," because they were able to justify every given circumstance and still come to the same conclusion.

The parable reflects religious beliefs and faith in general. This is because the garden reflects the world and the 'gardener' reflects God. Furthermore, religious believers who believe in a God that they can't see or touch ~~and~~ still have faith that ~~God~~ God exists and they justify the negations

# Example 6: 8 marks

## Paper 1: Philosophy of Religion

**Q:** Clarify the ideas that the Believer's original assertion has 'died the death of a thousand qualifications'.

by saying things like 'God works in mysterious ways'. Due to this unconditional faith, it can be said that their beliefs 'die a death of a thousand qualifications'. Especially since an unbeliever would take these same conclusions and reach the point where they would say God does not exist.

# Example 6: 8 marks

## Paper 1: Philosophy of Religion

**Q:** Clarify the ideas that the Believer's original assertion has 'died the death of a thousand qualifications'.

**Using a best-fit approach, this answer achieved Level 3: 8 marks.**

- This answer demonstrates a **wide range of knowledge**, clearly explaining the parallels between the parable of the gardener and belief in God. **Specialist language and terminology** appropriate to the question is included and used accurately throughout.
- **Knowledge and understanding** of the key ideas are shown as this answer focuses on clarifying the different positions of the sceptic and the believer in relation to the gardener's existence and what this means with regard to belief in God. The explanations are clear and **well-developed** using chains of reasoning to elucidate the message of the parable.
- This answer discusses the **key idea from the extract**, utilising it and including appropriate **references**, before expanding on what is written to clarify the parable in relation to the question.

**To improve this answer, the candidate needed to:**

1. Don't limit the response to narrative summaries which rephrase the extract but instead add clarification within this summary.

# Example 7: 9 marks

## Paper 2: Religion and Ethics

**Q:** Clarify the ideas illustrated in this passage about double effect.

Another *indirect* argument has a long tradition in Natural Law ethics and involves two kinds of intention. According to the double effect (DDE) argument there is a difference between foreseeing an event and directly intending or *willing* it to happen. The emphasis, therefore, is different from the act and omissions argument where the agent foresaw what was to happen and allowed it to happen. For instance, A defends themselves against an attack from B using reasonable force. They know that this *might* result in B's death but it is not their intention that this should happen. If B then dies as a result of A's defence the DDE does not hold A to be blameworthy for an act they did not intend. A doctor who subscribes to the DDE might argue that the principle is sound medicine (and as a well established principle in Natural Law ethics it is therefore acceptable in Roman Catholic theology). However, the term 'euthanasia' is resisted in the same way that 'abortion' is avoided for similar reasons. But is the DDE open to abuse?

(Source: extract adapted from *Issues of Life and Death* by Michael Wilcockson, Hodder 1999, Chapter 4, Euthanasia and Doctors' Ethics, Edexcel Anthology)

Question number	Indicative content
3(a)	<p>10 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>• DDE is compatible with NML and hence, with Roman Catholic theology, so may be helpful in providing acceptable moral solutions to difficult situations.</li><li>• DDE helps individuals or groups to clarify and evaluate the intention of an action.</li><li>• DDE allows for the distinction between foreseen and <i>intended</i> outcomes and foreseen and <i>unintended</i> outcomes.</li><li>• DDE allows professionals to act in the best medical interests of patients ('sound medicine') although unintended outcomes would otherwise be contentious.</li><li>• DDE must nevertheless be applied with caution since it may be open to abuse – e.g. to disguise economic or social motives.</li></ul>

# Example 7: 9 marks

## Paper 2: Religion and Ethics

Q: Clarify the ideas illustrated in this passage about double effect.

Read the following passage before answering the questions.

Another *indirect* argument has a long tradition in Natural Law ethics and involves two kinds of intention. According to the double effect (DDE) argument there is a difference between foreseeing an event and directly intending or *willing* it to happen. The emphasis, therefore, is different from the act and omissions argument where the agent foresaw what was to happen and allowed it to happen. For instance, A defends themselves against an attack from B using reasonable force. They know that this *might* result in B's death but it is not their intention that this should happen. If B then dies as a result of A's defence the DDE does not hold A to be blameworthy for an act they did not intend. A doctor who subscribes to the DDE might argue that the principle is sound medicine (and as a well established principle in Natural Law ethics it is therefore acceptable in Roman Catholic theology). However, the term 'euthanasia' is resisted in the same way that 'abortion' is avoided for similar reasons. But is the DDE open to abuse?

Hypp both  
cc of / Sof /  
Wilcockson yes!  
Mil-law, auton.  
(Source: extract adapted from *Issues of Life and Death* by Michael Wilcockson, Hodder 1999, Chapter 4, Euthanasia and Doctors' Ethics, Edexcel Anthology)

3 (a) Clarify the ideas illustrated in this passage about double effect.

You must refer to the passage in your response.

blame - blame

003a

(10) 003b

The doctrine of double effect (DDE) is an argument allowing actions such as euthanasia and abortion (although these exact terms are not used) as long as the result of death is indirect, and death is not the intention which is what makes it acceptable of Catholics and acceptable under the grounds of natural moral law. An example is, a mother with cancer of the uterus who is pregnant with a healthy child. Here, doctrine of double effect would allow an abortion because the intention is not to kill the baby but treat the mother. This is similar to the example Wilcockson uses as it shows A is not intending to kill ~~themselves~~ B, but protect themselves.

# Example 7: 9 marks

## Paper 2: Religion and Ethics

Q: Clarify the ideas illustrated in this passage about double effect.

The passage outlines how a doctor who prescribes to the DDE is "sound medicine". This idea here is that the doctor will still adhere to the hypocratic oath to keep the patient alive but this may include an indirect consequence such as death. But, as it says at the bottom "is the DDE open to abuse?" Wilcoxon argues it is because there is not a huge distinction between DDE and actions and omissions as if ~~if~~ there is a consequence of death despite this not being the intention, the outcome is still death. Glover describes this as blame avoiding and Mill says you cannot differentiate between direct and indirect actions. The issue of abuse when it comes to doctors is that unlike A in this scenario who isn't sure if B will die is that doctors are trained about medicine and the science/ effects of it so foresee the result of death. If the doctor administer medicine not intending death but still foreseeing it there is a risk about the loss of doctor patient relationship.

The passage also outlines how its "acceptable in Roman catholic theology" which reflects the idea of sanctity of life being upheld. Sanctity of life is the idea all life is sacred because it is God given and as a gift from God only God has the

# Example 7: 9 marks

## Paper 2: Religion and Ethics

Q: Clarify the ideas illustrated in this passage about double effect.

power to take it away. DDE still upholds the sanctity of life as in the scenario used A is trying to protect their own life which fits with the primary precept to protect and preserve life, the result of B's death is indirect. ~~and~~ as with the focus being on preserving life as outlined in the passage it fits with natural moral law. The theory becomes open to abuse when it is not the matter of 2 lives and the subsequent death is definitely foreseen. Also from a secular perspective of quality of life being a factor in deciding which life to save; this would be an issue for Catholics as all life is from God 'image dei', preferential treatment should not be made.

# Example 7: 9 marks

## Paper 2: Religion and Ethics

**Q:** Clarify the ideas illustrated in this passage about double effect.

**Using a best-fit approach, this answer achieved Level 3: 9 marks.**

- This answer demonstrates a **wide range of knowledge** using a systematic and ordered approach, picking out key points made on the doctrine of double effect and clarifying each. **Specialist language and terminology** appropriate to the question is included and used accurately throughout.
- **Knowledge and understanding** of the key ideas are shown, with the answer addressing different ideas throughout. It offers clear and **detailed developments**, presented through chains of reasoning, to clarify the extract.
- This answer discusses a **broad range of key ideas from the extract**, including **references**, before expanding on these through explanations, examples and discussion of other scholars to unpack further.

**To improve this answer, the candidate needed to:**

1. The final paragraph about secularism seems somewhat confused and unclear. Ensure clarity and focus is maintained throughout the answer.

# Example 8: 9 marks

## Paper 4e: Judaism

**Q:** Clarify the ideas illustrated in this passage as a response to the 'Final Solution'.

Thousands of lips repeated the benediction, bent over like trees in a storm.

Blessed be God's name?

Why, but why would I bless Him? Every fiber in me rebelled. Because He caused thousands of children to burn in His mass graves? Because He kept six crematoria working day and night, including Sabbath and the Holy Days? Because in His great might, He had created Auschwitz, Birkenau, Buna, and so many other factories of death? How could I say to Him: Blessed be Thou, Almighty, Master of the Universe, who chose us among all nations to be tortured day and night, to watch as our fathers, our mothers, our brothers end up in the furnaces? Praised be Thy Holy Name, for having chosen us to be slaughtered on Thine altar?

I listened as the inmate's voice rose; it was powerful yet broken, amid the weeping, the sobbing, the sighing of the entire "congregation": ...The melody was stifled in his throat.

(Source: extract adapted from *Night*, Wiesel, E., Penguin, 2008, Edexcel Anthology)

Question number	Indicative content
3(a)	<p>10 marks AO1</p> <p><b>AO1 will be used by candidates to demonstrate knowledge and 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 'Final Solution' as a unique event in Jewish history that sought the eradication of Jews by the Nazi regime between 1933 and 1945.</li> <li>• The challenge for belief in an omnipotent and benevolent God because of the events of the Holocaust.</li> <li>• Life in concentration camps might be explored.</li> <li>• The concept and ramifications of being God's so called 'chosen' nation.</li> <li>• The claim that this event was divine punishment for modern Jewish people moving away from the traditions of Orthodox Judaism.</li> <li>• The context of anti-Semitism that produced the eventual 'Final Solution'.</li> </ul>

# Example 8: 9 marks

## Paper 4e: Judaism

**Q:** Clarify the ideas illustrated in this passage as a response to the 'Final Solution'.

Read the following passage before answering the questions.

Thousands of lips repeated the benediction, bent over like trees in a storm.

Blessed be God's name?

Why, but why would I bless Him? Every fiber in me rebelled. Because He caused thousands of children to burn in His mass graves? Because He kept six crematoria working day and night, including Sabbath and the Holy Days? Because in His great might, He had created Auschwitz, Birkenau, Buna, and so many other factories of death? How could I say to Him: Blessed be Thou, Almighty, Master of the Universe, who chose us among all nations to be tortured day and night, to watch as our fathers, our mothers, our brothers end up in the furnaces? Praised be Thy Holy Name, for having chosen us to be slaughtered on Thine altar?

I listened as the inmate's voice rose; it was powerful yet broken, amid the weeping, the sobbing, the sighing of the entire "congregation": ...The melody was stifled in his throat.

(Source: extract adapted from *Night*, Wiesel, E., Penguin, 2008, Edexcel Anthology)

3 (a) Clarify the ideas illustrated in this passage as a response to the 'Final Solution'.

You must refer to the passage in your response.

Q03a

(10)

Q03b

The final solution was a Nazi implemented scheme during the holocaust that essentially aimed for the eventual extermination of all Jews as they were seen as the inferior race. This damaging idea was spread by the Nazis to induce fear and power over others, and meant that between 1941 and 1945 6 million Jews were killed, many of these taking place in the concentration camps that Wiesel details in the extract. Wiesel portrays the idea that it was not uncommon for Jews to lose faith in God during the holocaust because God was supposed to be an omnibenevolent being, yet let Jews suffer to such extreme extents. Wiesel claims that God

# Example 8: 9 marks

## Paper 4e: Judaism

Q: Clarify the ideas illustrated in this passage as a response to the 'Final Solution'.

'had created Auschwitz, Birkenau, Buna' which were three of the largest and most detrimental concentration camps created in the aim of the final solution. Auschwitz was created in 1940 and was one of the most infamous concentration camps just for the sheer number of people that ended up dead because of it.

In the passage, Wisel refers to the fact that 'fathers, mothers, brothers end up in the furnaces', which relates to the pain that Jews felt because of what God was subjecting Jews to ~~existing~~ Jews to feel one of the methods Nazis employed to achieve the final solution was using gas chambers to mass execute Jews, and then burning their bodies in furnaces. The amount of question marks that Wisel uses implies the way that Jews continuously questioned God's actions and where the omnipotent and omnipotent God who created them had gone. This also relates to the Maccabees inconsistent text, which questions how God can be omnipotent, omniscient and the same time as evil existing in the world. If God truly created the world then Jews could surely have their suffering reduced by the power of God.

Wiesel <sup>also</sup> ~~emphasises~~ emphasises how some people lost faith in God as a response to the final solution as he questions why

# Example 8: 9 marks

## Paper 4e: Judaism

**Q:** Clarify the ideas illustrated in this passage as a response to the 'Final Solution'.

he should bless God when God caused Jews an immense amount of pain. Wiesel integrates the evocative imagery of Jews being 'bent over like trees in a storm' which reflects the extreme amount of suffering and pressure that Jews were under, that could have made anyone lose faith in an almighty being. Other scholars denote that losing faith is unacceptable, and the only reason that the final solution was caused was because God actually suffered with humans and so had no way to prevent it. Shapira asserts this idea as he believed God actually felt all the pains that humans did as he loved and respected his creation. This relates to another point in Wiesel's novel where one Jew claimed that God was in the gallows with the Jews that were being hanged, which relates to Shapira's idea of suffering. ~~Jews~~ Some Jews respond to the final solution with the belief that God actually had no power to intervene with the final solution due to a complete lack of choice.

# Example 8: 9 marks

## Paper 4e: Judaism

**Q:** Clarify the ideas illustrated in this passage as a response to the 'Final Solution'.

**Using a best-fit approach, this answer achieved Level 3: 9 marks.**

- A **wide range of knowledge** is demonstrated as the key ideas of Wiesel are discussed, expanding on what is written in the extract to clarify these. **Specialist language and terminology** appropriate to the question, is included and used accurately throughout.
- **Knowledge** of the key ideas are shown as this answer considers the nature of the 'Final Solution', the language used within the extract and the implications of the 'Final Solution' to faith. Points are developed with detail, demonstrating a sound **understanding**.
- This answer uses the **extract** well, **referencing** quotes, before adding detail to expand on and explain the writer's message. A **broad range** of ideas covered within the extract are explored.

**To improve this answer, the candidate needed to:**

1. Maintain a focus on the extract throughout, clarifying the ideas within it; be careful of doing other things such as trying to make synoptic links to other scholars at the expense of this.

# Example 9: 10 marks

## Paper 3: New Testament Studies

Q: Clarify the ideas illustrated in this passage.

6<sup>35</sup>Then Jesus declared, 'I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty. <sup>36</sup>But as I told you, you have seen me and still you do not believe. <sup>37</sup>All those the Father gives me will come to me, and whoever comes to me I will never drive away. <sup>38</sup>For I have come down from heaven not to do my will but to do the will of him who sent me. <sup>39</sup>And this is the will of him who sent me, that I shall lose none of all those he has given me, but raise them up at the last day. <sup>40</sup>For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise them up at the last day.'

(Source: extract adapted from the Holy Bible, New International Version, John 6:35–40, Edexcel Anthology)

Question number	Indicative content
3(a)	<p>10 marks AO1</p> <p><b>AO1 will be used by candidates to demonstrate knowledge and 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>• This discourse follows a pattern in the Fourth Gospel: Jesus provides a sign which the crowds take at a literal level, so Jesus explains the deeper meaning in the sign. This discourse of '<i>I am the bread of life</i>' is delivered immediately after the Feeding of the 5000 and is a midrash on the preceding sign offering further commentary on the event.</li> <li>• In claiming to be the Bread of life, Jesus reveals he can offer eternal sustenance; that through his divine nature Jesus can offer more than just the physical bread he had just fed to the 5000.</li> <li>• Jesus in the '<i>I am the bread of life</i>' discourse teaches that he is the bread that can nourish and sustain the spiritual life. The crowd has had its physical hunger satisfied by the loaves of bread and Jesus intends to satisfy their spiritual hunger for a closer relationship with God.</li> <li>• The Jews linked the Torah and bread; both were life giving and Jesus teaches that he is the bread that supersedes the bread of Moses /the Torah. Jesus declares his bread will never spoil and will always satisfy.</li> <li>• 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.</li> <li>• The Jews ate manna in the Exodus, but it did not stop them from dying. Jesus as the bread of life is offering eternal life to all who eat this bread and unlike Old Testament wisdom Jesus' teaching nourishes forever and will give eternal life.</li> </ul>

# Example 9: 10 marks

## Paper 3: New Testament Studies

Q: Clarify the ideas illustrated in this passage.

Read the following passage before answering the questions.

6 <sup>35</sup>Then Jesus declared, 'I am the bread of life. Whoever comes to me ~~will never go hungry,~~ and whoever ~~believes in me will never be thirsty.~~<sup>36</sup> But as I told you, you have seen me and still you do not believe. <sup>37</sup>All those ~~the Father~~ gives me will come to me, and ~~whoever comes to me I will never drive away.~~<sup>38</sup> For I have come down from heaven not to do my will but to do the will of him who sent me. <sup>39</sup>And this is the will of him who sent me, that I shall lose none of all those he has given me, but ~~raise them up at the last day.~~<sup>40</sup> For my Father's will is that everyone who looks to the Son and believes in him shall have ~~eternal life,~~ and I will raise them up at the last day.'

(Source: extract adapted from the Holy Bible, New International Version, John 6:35–40, Edexcel Anthology)

3 (a) Clarify the ideas illustrated in this passage.

You must refer to the passage in your response.

Q03a

(10)

Q03b

In this passage we are shown Jesus expressing the 'I Am' of the bread of life. This bread is not referring to literal bread as seen with the feeding of the 5000 but more of a spiritual bread in which those who seek and believe in Jesus "will never go hungry" or "never be thirsty." This highlights the shift from a physical kingdom of God thought by some Jews to be established as an earthly realm, but a spiritual kingdom in which Jesus can give us "eternal life" to anyone as "whoever comes to me, I will never drive away." This reiterates the importance of belief in Jesus and not be spiritually

# Example 9: 10 marks

## Paper 3: New Testament Studies

Q: Clarify the ideas illustrated in this passage.

blind, for those who have "seen me" still do not believe in him. Jesus' role  
The audience is told to have faith in Jesus and believe in him to achieve everlasting life, they do not need the strict Jewish laws and customs, only faith as this value has been lost.

Another feature of this passage relates to the person of Jesus and his divine nature. Jesus refers to God as father, "those the Father gives me" and "my father's will". This highlights Jesus' divine relationship with the Lord and how he was sent "down from Heaven" to do the "will of him who sent me". Jesus acts as a messenger united with God as one as a bid to show everyone that "everyone who believes in him shall have eternal life", this is his mission as those who believe in him will be raised on the last day and be rewarded with the eternal life after death for their faith in Jesus and the Lord. Jesus is seen as "the Son" of God, and through Jesus and

# Example 9: 10 marks

## Paper 3: New Testament Studies

Q: Clarify the ideas illustrated in this passage.

their devoted faith in him, they will be rewarded in the afterlife by his father God, showing their divine relationship and high Christology.

There is also the theme of judgement day and how there is Parousia - the second coming of Christ yet to happen. This is shown in the passage where Jesus pleadsly says he will "raise them" and "raise them up on the last day" which is eschatological in nature.

As we are presented with the theme of life after death and what is to come next one life ends on the last day.

Those who are devoted and have faith in Jesus will be risen from the dead - reiterating the idea of eternal life and how Jesus has the power to give and take life. The afterlife is only promised to those who believe in Jesus and they will only raise from the dead if they have faith. Everyone will face God at the end of life and only a few will join him in eternity.

# Example 9: 10 marks

## Paper 3: New Testament Studies

Q: Clarify the ideas illustrated in this passage.

**Using a best-fit approach, this answer achieved Level 3: 10 marks.**

- This answer demonstrates a **wide range of knowledge** of the ideas expressed within the extract and the biblical, religious and historical context in which this sits. **Specialist language and terminology** appropriate to the question is included and used accurately throughout.
- **Knowledge** of the key religious ideas expressed within this passage are shown and expanded on, to explain the significance of this passage in relation to Jesus' teachings on his divinity, salvation and eternal life. Points are developed well and with detail, demonstrating a confident **understanding** of the material.
- This answer uses the **extract** well, **referencing** quotes throughout the explanation and clarifying the ideas and significance of the passage. A **broad range** of ideas are explored; all focus on what the extract is saying.

# Further Support for Edexcel Religious Studies



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