



Mark Scheme (Results)

Summer 2025

Pearson Edexcel GCE
In Religious Studies (9RS0)
Paper 4B: Christianity

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General Marking Guidance

- All candidates must receive the same treatment. Examiners must mark the first candidate in exactly the same way as they mark the last.
- Mark schemes should be applied positively. Candidates must be rewarded for what they have shown they can do rather than penalised for omissions.
- Examiners should mark according to the mark scheme not according to their perception of where the grade boundaries may lie.
- There is no ceiling on achievement. All marks on the mark scheme should be used appropriately.
- All the marks on the mark scheme are designed to be awarded. Examiners should always award full marks if deserved, i.e. if the answer matches the mark scheme. Examiners should also be prepared to award zero marks if the candidate's response is not worthy of credit according to the mark scheme.
- Where some judgement is required, mark schemes will provide the principles by which marks will be awarded and exemplification may be limited.
- When examiners are in doubt regarding the application of the mark scheme to a candidate's response, the team leader must be consulted.
- Crossed out work should be marked UNLESS the candidate has replaced it with an alternative response.

Paper 4B: Christianity – Mark scheme

Question number	Answer
1	8 marks AO1 AO1 will be used by candidates to demonstrate knowledge, understanding and specialist language and terminology when responding to the question. Candidates may refer to the following. • Unity: the Church is Christ's mystical body and just as Christ cannot be divided neither can his body; there is one Church yet allowing for diversity. • Holy: the Church participates in the holiness of God by expressing the divine life in doctrine, sacraments and service. • Catholicity: The Church is the fullness of Christ's body on earth and thus the Christian faith is for all people. • Apostolicity: The Church professes the faith taught by the apostles, the deposit of faith, which was entrusted to the Church by Christ. • The Church may be viewed as an organism in which every member functions and associates with other members.

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–2	• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies (AO1). • Provides a superficial understanding of key religious ideas and beliefs (AO1).
Level 2	3–5	• A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs (AO1). • Develops key religious ideas and beliefs to show a depth of understanding (AO1).
Level 3	6–8	• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Knowledge and understanding addresses a broad range of key religious ideas and beliefs (AO1). • Comprehensively develops key religious ideas and beliefs to show a depth of understanding (AO1).

Question number	Answer
2	4 marks AO1, 8 marks AO2 AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding when responding to the question, and in meeting AO2 descriptors described below. Candidates may refer to the following in relation to AO1. • The major impact of the Pentecostal and Charismatic movement is the emphasis it placed on the role of the Holy Spirit. • The Azusa Street Revival at the start of the 20th Century in Los Angeles is generally identified as the birthplace of the Pentecostal movement although its roots can be traced back to early Methodism. • Pentecostal and Charismatic worship is informal and often incorporates speaking in tongues (<i>glossolalia</i>) and praying for the healing of the sick. AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding. Candidates may refer to the following in relation to AO2. • A major impact of the movement is evident in some countries, especially in Latin America, where Catholicism was the majority religion for centuries but as a result of Pentecostal growth there arose religious pluralism and competition and this impacted the emergence of Catholic Charismatic groupings. • One impact is in the area of worship that is often vibrant and less structured, with an emphasis on corporate participation characterised by spontaneity, clapping of hands, dance, raised arms, prophecy and <i>glossolalia</i> which has consequently influenced similar non liturgical types of worship in other churches. • From its beginning Pentecostalism has been vigorously evangelistic and missionary-minded; Pentecostals are passionately concerned to share Christ; therefore, many today know about Christianity who would otherwise might not have, had it not been for the impact made by the missionary endeavours of Pentecostals. • Pentecostal and Charismatic Christians tend to focus too much on feelings, emotions and personal experiences and because of this their impact is less among other Christians. Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–4	• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Information/issues are identified (AO2). • Judgements are supported by generalised arguments (AO2).

Level 2	5–8	A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).
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Level	Mark	Descriptor
		- Deconstructs religious information/issues which lead to a simplistic chain of reasoning (AO2). - Judgements of a limited range of elements in the question are made (AO2).
Level 3	9–12	- A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). - Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). - Constructs coherent and reasoned judgements of the full range of elements in the question (AO2).

Question number	Indicative content
3(a)	10 marks AO1 AO1 will be used by candidates to demonstrate knowledge and understanding and specialist language and terminology when responding to the question. Candidates may refer to the following. - The term 'atonement' was coined by William Tyndale, C15th and means 'atone-ment', or reconciliation, where the human being is restored to a 'right relationship with our creator'. - Jesus' sacrifice of his own life to save human beings from their sins is called the 'atonement' and is believed by Christians as something only a divine being could do. - Hick states that 'In its broad etymological meaning' atonement is a 'process' for human beings to have a 'relationship' with God through what is believed to be its soteriological (salvific) characteristics. - Hick indicates that 'In its narrower sense atonement' is 'a specific method of receiving salvation'; arguably, through any one or more of the models of atonement that reflect 'Jesus' crucifixion as an act of atoning'. - The models of atonement reflect a range of theological approaches including 'sacrifice', 'satisfaction', 'substitution', 'ransom' etc. - The history of the various theories of the atonement is made up of differing views derived from the biblical themes of 'redemption', 'propitiation', 'forgiveness', and Christ as a moral example.

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–3	• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Knowledge and understanding of key religious ideas and beliefs is superficial (AO1). • 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).
Level 2	4–6	• A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1). • Knowledge and understanding of key religious ideas and beliefs is detailed, however it is not fully developed (AO1). • 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).
Level 3	7–10	• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Knowledge and understanding of key religious ideas and beliefs is detailed and fully developed (AO1). • Knowledge and understanding addresses a broad range of key religious ideas and beliefs and are fully linked to references from the extract (AO1).

Question number	Indicative content
3(b)	5 marks AO1, 15 marks AO2 AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below. Candidates may refer to the following in relation to AO1. • The substitution model of atonement suggests that the primary purpose of Jesus' death was to satisfy God's justice; it served as a payment to God for wrongdoing committed against him. • Protestant Reformers emphasised Jesus' identification with sinful humanity, so that his death was a substitution for the death of human beings, which is the logical consequence of sin (humans die naturally, but their sins bring spiritual death). • God himself became the substitute that carried the punishment in Jesus. AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding. Candidates who refer to only one of either 'strengths or weaknesses' cannot proceed beyond level 2. Candidates may refer to the following in relation to AO2. • The substitution model of atonement is strong because it retains the sense of sin as something serious, that cannot be ignored, but must be dealt with; therefore, keeping a firm sense of justice and of the seriousness and unacceptability of sin. • In Jesus, God is himself the substitute that satisfies his justice and as a result, demonstrates God's love and mercy therefore giving strength to the substitution model of atonement. • One strength of the substitution model of atonement is that it emphasises the way that Jesus' death was necessary as a propitiation and expiation of sins, personally committed, and therefore the need to receive this forgiveness by faith through him. • Reformers such as Calvin and Luther took a more legal/forensic approach to Anselm's satisfaction theory and modified it slightly and as a result, argued for penal substitution in that Jesus had to die, not only because he was substituting himself for human beings, but because only this would satisfy God's wrath against sinners. • Some assert that the substitution model is weakened because it is rooted in violence; and consequently, it makes it seem that the Son is separated from the Father and has to save human beings from the Father's wrath. • Does God really need to appease his wrath through the substitutionary death of Jesus to forgive us? If this is the case, then what are we to make of Jesus' teaching that this law is surpassed by the law of love?; or what are we to make of all the instances in the Bible where God forgives people without demanding a sacrifice (e.g. the prodigal son)?

	Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.
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Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–4	- A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). - Information/issues are selected (AO2). - Makes basic connections between a limited range of elements in the question (AO2). - Judgements are supported by generic arguments (AO2).
Level 2	5–8	- A limited range of knowledge, specialist language and terminology are selected, some of which are used appropriately with some inaccuracies (AO1). - Deconstructs religious information/issues (AO2). - Makes connections between a limited range of elements in the question (AO2). - Judgements of a limited range of elements in the question are made with little or no attempt to appraise evidence (AO2).
Level 3	9–12	- A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1). - Deconstructs religious information/issues, which lead to a simple chain of reasoning (AO2). - Makes connections between many but not all of the elements in the question (AO2). - Judgements of a limited range of elements in the question are made, which are supported by an attempt to appraise evidence (AO2).
Level 4	13–16	- A wide range of knowledge, specialist language and terminology are carefully selected, most of which are used appropriately and accurately throughout (AO1). - Deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). - Makes connections between a wide range of elements in the question (AO2). - Constructs coherent and reasoned judgements of many but not all of elements in the question, which are supported by the appraisal of some evidence (AO2).
Level 5	17–20	- A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). - Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). - Makes connections between the full range of elements in the question (AO2). - Constructs coherent and reasoned judgements of the full range of elements in the question, which are fully supported by the comprehensive appraisal of evidence (AO2).

Question number	Indicative content
4	5 marks AO1, 25 marks AO2 AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below. Candidates may refer to the following in relation to AO1. • The aim of the Ecumenical movement is to bring Christians of all denominations together in unity as one faith and to express that faith and fellowship through worship, witness, and service. • One of the elements that emerged within the Ecumenical Movement is The Faith and Order Movement which sought to tackle doctrinal differences with the aim of uniting the divided denominations. • The modern Ecumenical movement often goes beyond uniting Christians and seeks to connect Protestants, Catholics, and non-Christian religions in an effort to promote interfaith dialogue. AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding. Candidates may refer to the following in relation to AO2. • Ecumenism today is a diverse phenomenon encompassing a wide range of activities, initiatives, and theological reflection, and therefore consequently aims to advance relations between Christians and churches of various backgrounds as well as other religions. • A diversity of theological traditions that are acceptable to various constituent members of the Ecumenical movement has made a positive impact towards unity despite significant disagreement in various matters of faith, practice and tolerance. • The connection between ecumenism and mission is historically strong and complex because many find the church's mission of sharing the gospel the greatest motivator for strengthening ecumenical cooperation. • The impact towards unity has slowed down in recent years because the World Council of Churches (WCC), which was formed in 1948 and was a development of the Ecumenical Movement, has failed to develop a common ecumenical theology and ecclesiology. • The Ecumenical movement might be considered as failing to impact Christianity effectively because the Roman Catholic Church, as the largest Christian grouping, remains outside the WCC (although it does send observers). • Ecumenism has highlighted that Christians are separated by disparate paradigms, supported thought communities distinguished by thought styles and as a result even where the same words are used, they have different meanings thus reflecting elements of language games. (This shows links to Philosophy of Religion) • The Ecumenical movement has succeeded in one aspect of its goal for unity because of the impact it has had in inculcating, and then presenting, a coherent Christian message on global ethical issues such as poverty, conflict

	Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1. Candidates who do not show links with another area of their course of study will not be able to gain marks beyond the top of Level 4.
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Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–6	• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Information/issues are identified (AO2). • Makes basic connections between a limited range of elements in the question (AO2). • Judgements are supported by generic arguments (AO2). • Judgements made with no attempt to appraise evidence (AO2). • Conclusions are provided but are simplistic and/or generic (AO2).
Level 2	7–12	• A limited range of knowledge, specialist language and terminology are selected, some of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues (AO2). • Makes connections between a limited range of elements in the question (AO2). • Judgements of a limited range of elements in the question are made (AO2). • Judgements made with little or no attempt to appraise evidence (AO2). • Conclusions are provided, which loosely draw together ideas but with little or no attempt to justify (AO2).
Level 3	13–18	• A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues, which lead to a simplistic chain of reasoning (AO2). • Makes connections between many but not all of the elements in the question (AO2). • Judgements of some of the elements in the question are made (AO2). • Judgements are supported by an attempt to appraise evidence (AO2). • Conclusions are provided, which logically draw together ideas and are partially justified (AO2).
Level 4	19–24	• A wide range of knowledge, specialist language and terminology are carefully selected, most of which are used appropriately and accurately throughout (AO1). • Deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Makes connections between a wide range of elements in the question (AO2). • Constructs coherent and reasoned judgements of many but not all of elements in the question (AO2). • Reasoned judgements are supported by the appraisal of some evidence (AO2). • Convincing conclusions are provided which fully and logically draw together ideas and are partially justified (AO2).

Level 5	25–30	• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Makes connections between the full range of elements in the question (AO2). • Constructs coherent and reasoned judgements of the full range of elements in the question (AO2). • Reasoned judgements are fully supported by the comprehensive appraisal of evidence (AO2).
		• Convincing conclusions are provided which fully and logically draw together ideas and are fully justified (AO2).