



Mark Scheme (Pre-stand)

Summer 2025

Pearson Edexcel GCE
In Religious Studies (9RS0)
Paper 4E: Judaism

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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 4E: Judaism– 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. The question refers to one covenant. For the purposes of this mark scheme the Mosaic covenant is selected. If candidates explore more than one, read all the material and credit the best one. Candidates may refer to the following. • There are different meanings of the term 'covenant', e.g., a binding agreement or contract. • Moses is important in relation to the idea of the Covenant and its historical context such as the Exodus. • The fundamental importance of ethical monotheism as embraced by the chosen people gives the Mosaic covenant status. • Key terms and beliefs, such as Torah and Shabbat are indicative as signs of the Mosaic covenant. • The Mosaic covenant is an agreement that was made between God and his people, Israel at Mount Sinai.

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. • One feature of Reform Judaism is of it changing over time and this has implications for evolving religious practices. • There are distinctive features such as shortened liturgy, use of vernacular and importance of music. • There are tensions between Reform Judaism and Orthodoxy with a focus on religious observances. 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. • Religious observances can apply to liturgy but also to various ceremonies and rites of passage and therefore the emphases may be wide ranging. • There are variations of different Reform practices such as some Reform synagogues allow women to be Rabbis and others do not; therefore, there are different emphases for different Reform congregations. • Religious observances within Reform have had different emphases including the Columbus Platform, which presented the view that Reform had moved too far from tradition. • The different emphases are wide-ranging in that these have influenced gender issues. 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). • 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).
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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 doctrine that human beings are created in the image of God is a central teaching of the Torah. • The doctrine that human beings are created in the image of God has significant moral implications for Jews. • The doctrine of '<i>imago dei</i>', as the basis for doing God's will, is developed by the practical doctrine of '<i>imitatio dei</i>'. • There are various interpretations of the expression 'image of God' depending on which Rabbinical school of thought is being referred to. • There is a direct relationship between the concept 'image of God' and the commandment to 'imitate God'. • Teachings on the Torah focus on identifying principles linked to righteous living coupled with study of the Torah; these have strongly established that '<i>imitatio dei</i>' is the central teaching of the Torah.

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).
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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. • There is a cohesion between beliefs about God and human moral behaviour. • The Ten Commandments encompass worship of the one God coupled with prohibitions and duties. • The Ten Commandments are rooted in God’s revelation, and this is a significant reflection for Jewish worship. 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. • The fundamental principles of the Ten Commandments lead to disputes because they allow for a range of interpretations. • There are debates about Jewish obligations compared to the responsibilities of humanity because of the scope of the seven Noahide laws compared to the Ten Commandments. • There are significant interpretative differences about religious observances within Judaism, such as the Shabbat, and these are significant because of their impact across different Jewish traditions. • Interpretations about ‘killing’ or ‘murder’ are significant because of their bearing on debates within issues of war and peace, and the beginning and end of life. • The Ten Commandments are significant within interfaith dialogue because of exclusivist positions compared to inclusivist models. • Within Judaism there is debate about the relevance of the Ten Commandments in contemporary life, because of the view that it is controversial to base ethical behaviour on religious beliefs. 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 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. • Secularisation within Judaism reflects declining influence and dominance of religious belief, thought and practice within modern society. • Jewish secularism is a wide-ranging concept that stands for the separation of religious authority from the personal lives of members of the Jewish community. • The first organised modern Jewish secularists are believed to be a group of young intellectuals in Eastern Europe in the 1860s who believed that it was necessary to reform the cultural life of the Jews before one could hope to reform it politically. 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. • Secularisation is considered by some to be a challenge for established Judaism because of the perceived substitution of religion as the source of truth and moral value. • Similarly, secularism is seen as a challenge to the authoritative role of Jewish religious beliefs towards science, and for this reason, some groups within Judaism fear the loss of the importance and significance of religion in the modern world. • However, many groupings within Reform Judaism accept a secular approach to science, and therefore see secularism as less of a challenge and more of a reflection of the practical need to engage with the post-modern world. • Secularism is seen as the narrative of a post-modern worldview and therefore, is a challenge to established Jewish identity, because secularism is not only considered in a negative way but as a positive effort to fashion a new Jewish identity out of the splinters of the past. • Jewish human flourishing can be promoted by Jewish self-identification but only if Jewish experience continues to be distinctively Jewish; consequently, this means that secular Judaism is committed to Jews living and feeling differently, because they are Jews; this is a challenge, specifically if a Jew doesn't have the religious motivation for undertaking it. • One challenge facing many strands of Judaism is the philosophical debate surrounding key criticisms of religion, such as atheism and secular humanism; these challenge because many Jews today opt for a secular lifestyle that is devoid of religious observance without wanting to give up or compromising their Jewish identity. (This shows links to Philosophy of Religion). • Established Judaism's understanding of moral responsibility and the value of conscience moral decision-making is challenged by secularism because in secular society there is not a continual emphasis on moral responsibility or the value of conscience, and though there are individual secularists who deal with it, secular society does not encourage it or set it as an objective. (This shows links to Religion and Ethics). • Today some religious rituals remain remarkably popular amongst even the most

	the demands made on Jews and Gentiles embracing Christianity. (This shows links to New Testament Studies). 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).