



A-level RELIGIOUS STUDIES 7062/2B

Paper 2B Study of Religion and Dialogues: Christianity

Mark scheme

June 2025

Version: 1.0 Final



Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

No student should be disadvantaged on the basis of their gender identity and/or how they refer to the gender identity of others in their exam responses.

A consistent use of 'they/them' as a singular and pronouns beyond 'she/her' or 'he/him' will be credited in exam responses in line with existing mark scheme criteria.

Further copies of this mark scheme are available from aqa.org.uk

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Methods of Marking

It is essential that, in fairness to students, all examiners use the same methods of marking. The advice given here may seem very obvious, but it is important that all examiners follow it as exactly as possible.

1. If you have any doubts about the mark to award, consult your Team Leader.
2. Refer constantly to the mark scheme throughout marking. It is extremely important that it is strictly adhered to.
3. Remember, you must **always** credit **accurate, relevant and appropriate** answers which are not given in the mark scheme.
4. Do **not** credit material that is irrelevant to the question or to the stated target, however impressive that material might be.
5. If a one-word answer is required and a list is given, take the first answer (unless this has been crossed out).
6. If you are wavering as to whether or not to award a mark, the criterion should be, 'Is the student nearer those who have given a correct answer or those who have little idea?'
7. Read the information below about using Levels of Response mark schemes.
8. Be prepared to award the full range of marks. Do not hesitate to give full marks when the answer merits full marks or to give no marks where there is nothing creditable in an answer.
9. No half marks or bonus marks are to be used under any circumstances.
10. Remember, the key to good and fair marking is **consistency**. Do **not** change the standard of your marking once you have started.

Levels of Response Marking

In A-level Religious Studies, differentiation is largely achieved by outcome on the basis of students' responses. To facilitate this, levels of response marking has been devised for many questions.

Levels of response marking requires a quite different approach from the examiner than the traditional 'point for point' marking. It is essential that the **whole response is read** and then **allocated to the level** it best fits.

If a student demonstrates knowledge, understanding and/or evaluation at a certain level, he/she must be credited at that level. **Length** of response or **literary ability** should **not be confused with genuine religious studies skills**. For example, a short answer which shows a high level of conceptual ability must be credited at that level. (If there is a band of marks allocated to a level, discrimination should be made with reference to the development of the answer.)

Levels are tied to specific skills. Examiners should **refer to the stated assessment target** objective of a question (see mark scheme) when there is any doubt as to the relevance of a student's response.

Levels of response mark schemes include either **examples** of possible students' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that students will produce a wide range of responses to each question.

It is a feature of levels of response mark schemes that examiners are prepared to reward fully, responses which are obviously valid and of high ability but do not conform exactly to the requirements of a particular level. This should only be necessary occasionally and where this occurs examiners must indicate, by a brief written explanation, why their assessment does not conform to the levels of response laid down in the mark scheme. Such scripts should be referred to the Lead Examiner.

Assessment of Quality of Written Communication

Quality of written communication will be assessed in all components and in relation to all assessment objectives. Where students are required to produce extended written material in English, they will be assessed on the quality of written communication. The quality of written communication skills of the student will be one of the factors influencing the actual mark awarded within the level of response. In reading an extended response, the examiner will therefore consider if it is cogently and coherently written, ie decide whether the answer:

- presents relevant information in a form that suits its purposes
- is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear
- is suitably structured and that the style of writing is appropriate.

LEVEL DESCRIPTORS

Levels of Response: 10 marks A-level – AO1

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|-------------------------------|--|
| Level 5
9–10 | <ul style="list-style-type: none"> • Knowledge and critical understanding is accurate, relevant and fully developed in breadth and depth with very good use of detailed and relevant evidence which may include textual/scriptural references where appropriate. • Where appropriate, good knowledge and understanding of the diversity of views and/or scholarly opinion is demonstrated. • Clear and coherent presentation of ideas with precise use of the appropriate subject vocabulary. |
| Level 4
7–8 | <ul style="list-style-type: none"> • Knowledge and critical understanding is accurate and mostly relevant with good development in breadth and depth shown through good use of relevant evidence which may include textual/scriptural references where appropriate. • Where appropriate, alternative views and/or scholarly opinion are explained. • Mostly clear and coherent presentation of ideas with good use of the appropriate subject vocabulary. |
| Level 3
5–6 | <ul style="list-style-type: none"> • Knowledge and critical understanding is generally accurate and relevant with development in breadth and/or depth shown through some use of evidence and/or examples which may include textual/scriptural references where appropriate. • Where appropriate, there is some familiarity with the diversity of views and/or scholarly opinion. • Some organisation of ideas and coherence with reasonable use of the appropriate subject vocabulary. |
| Level 2
3–4 | <ul style="list-style-type: none"> • Knowledge and critical understanding is limited, with limited development in breadth and/or depth shown through limited use of evidence and/or examples which may include textual/scriptural references where appropriate. • Where appropriate, limited reference may be made to alternative views and/or scholarly opinion. • Limited organisation of ideas and coherence and use of subject vocabulary. |
| Level 1
1–2 | <ul style="list-style-type: none"> • Knowledge and critical understanding is basic with little or no development. • There may be a basic awareness of alternative views and/or scholarly opinion. • Isolated elements of accurate and relevant information and basic use of appropriate subject vocabulary. |
| 0 | <ul style="list-style-type: none"> • No accurate or relevant material to credit. |

Levels of Response: 15 marks A-level – AO2

- Level 5**
13–15
- A very well-focused response to the issue(s) raised.
 - Perceptive discussion of different views, including, where appropriate, those of scholars or schools of thought with critical analysis.
 - There is an appropriate evaluation fully supported by the reasoning.
 - Precise use of the appropriate subject vocabulary.
- Level 4**
10–12
- A well-focused response to the issue(s) raised.
 - Different views are discussed, including, where appropriate, those of scholars or schools of thought, with some critical analysis.
 - There is an appropriate evaluation supported by the reasoning.
 - Good use of the appropriate subject vocabulary.
- Level 3**
7–9
- A general response to the issue(s) raised.
 - Different views are discussed, including, where appropriate, those of scholars or schools of thought.
 - An evaluation is made that is consistent with some of the reasoning.
 - Reasonable use of the appropriate subject vocabulary.
- Level 2**
4–6
- A limited response to the issue(s) raised.
 - Presentation of a point of view relevant to the issue with some supporting evidence and argument.
 - Limited attempt at the appropriate use of subject vocabulary.
- Level 1**
1–3
- A basic response to the issue(s) raised.
 - A point of view is stated, with some evidence or reason(s) in support.
 - Some attempt at the appropriate use of subject vocabulary.
- 0**
- No accurate or relevant material to credit.

0 1 . 1

Examine the meaning and significance of the belief that Jesus is the son of God.

[10 marks]

Target: AO1.1: Knowledge and understanding of religion and belief, including religious, philosophical and/or ethical thought and teaching.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

One meaning of the belief that Jesus is the son of God may be that Jesus is related to God the Father as a child is to a parent. Jesus may have the same qualities as God the Father, and derive his power and authority from the Father. This relationship may be seen as actual or metaphorical.

Another meaning is that the Son is the second person of the Trinity, and that Jesus as the son of God represents the whole of God in human flesh. This understanding is described in John 10:30: 'The Father and I are one.' Jesus has all of God's power and authority because he is God.

The belief that Jesus is related to God as a child is to a parent is significant because it makes it easy for humans to understand and identify with Jesus, while also seeing him as a role model. They may model their behaviour on Jesus' life and follow his teachings to develop his qualities in themselves.

The belief that Jesus represents God in human flesh is significant because it brings humans into a relationship with the unknowable God. Because of this, the death and resurrection of Jesus is the means by which God redeems humankind and brings about salvation for all.

Maximum Level 2 for answers that do not address both parts of the question.

0 1 . 2

‘Christians can only be sure of justification by works.’

Evaluate this claim.

[15 marks]

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

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Note that answers may, but need not, be limited to the consideration of the following specification content: Good conduct: the importance of good moral conduct in the Christian way of life, including reference to teaching about justification by works, justification by faith and predestination.

Answers may present, analyse and evaluate some of the following arguments:

Christians hope to be justified, which means to be made right with God. Many Christians are sure this can certainly be achieved only through following Jesus’ teachings about how to treat other human beings, for example doing good works as described in the Parable of the Sheep and the Goats. However, other Christians believe that both faith and good works are required for justification, and that neither offers certainty on its own.

Some Christians are sure of justification by works because only good works can demonstrate a person's faith. Faith leads to good works which lead to certain justification. However, other Christians, for example followers of Luther, believe that humans can do nothing to influence their own salvation. For them, works are unimportant, and faith alone is the only certain way to be justified through God’s grace.

Many Christians believe that they will be judged after death based on how they have lived their lives. Living a life following the teachings of the Bible and the Church is the only sure way to be justified at this judgement. However, some Christians believe in predestination, that humans can do nothing to influence God’s will for them, so they cannot be sure of any kind of justification.

0 2 . 1

Examine the influence of pluralism on Christian relations with other faiths.

[10 marks]

Target: AO1.2: Knowledge and understanding of religion and belief, including influence of beliefs, teachings and practices on individuals, communities and societies.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

One way pluralism influences Christian relations with other faiths is that it encourages the leaders of Churches to work with the leaders of other faith communities at local and national levels. Christian leaders who see leaders of other faiths as having the same moral authority in a multicultural society recognise value in working together to influence political and social decision making for the benefit of people of all faiths.

Another way is that it enables different faith communities to work together to address social needs and cultural activities in their locality. Pluralism implies that no one religious organisation has priority, and there is no need to compete or to try to convert others. Where people understand this, it leads to good will between members of faith communities and encourages working for a common purpose.

A third way pluralism influences Christian relations with other faiths arises if exclusivist Christians cannot accept that other faiths are equally valid ways to salvation. This may lead some Christian groups to withdraw from any engagement with people of other faiths to prevent their own doctrines being influenced by non-Christian ideas. It may also encourage exclusivist Christians to target evangelism at people of other faiths.

0	2	.	2
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‘Christianity is no longer a source of truth and moral values.’

Evaluate this claim.

[15 marks]

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

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Note that answers may, but need not, be limited to the consideration of the following specification content: The challenge of secularisation including the replacement of religion as the source of truth and moral values; relegation of religion to the personal sphere; the rise of militant atheism: the view that religion is irrational.

Answers may present, analyse and evaluate some of the following arguments:

Traditionally, Christianity was observed and practised within communities. Often, this is no longer the case. Religion is now largely considered to be a private matter, so that each person finds their own source of truth and moral values, which need not have a Christian basis. However, Christian communities which offer a source of truth and moral values still play an important role in society. Christianity is taught in most schools, and all major religions are recognised in national occasions, for example the coronation of King Charles. This shows that Christianity has not been wholly relegated to the personal sphere.

In recent years militant atheists have gained attention by claiming that science and philosophy show religion to be a bad influence on society. They claim that Christianity is based on untruths, and is the source of social unrest and conflict. They call for people to set religion aside in order to base moral values on secular ethical systems. However, many Christians find inspiration in the Bible and Christian teachings, and see social unrest and conflict as human failures to live up to Jesus’ teachings. For these people, militant atheism is mistaken, and Christianity remains a source of truth and moral values.

Some people claim that Christianity is not based on reason, and is therefore irrational, so cannot act as a source of truth and moral values. People today should instead look to science and secular philosophy to make sense of the world, and to determine how to live well. However, Christianity has a long history of using reason in the development of teachings about the world and moral values, for example in arguments for the existence of God and in the development of Natural Moral Law. For some Christians today, Christianity continues to evolve using reason, and therefore continues to be a rational source of truth and moral values.

0 3 . 1

‘Philosophy cannot support belief in religious sources of authority.’

Critically examine and evaluate this view with reference to the dialogue between Christianity and philosophy.

[25 marks]

Target: AO1.4: Knowledge and understanding of religion and belief, including approaches to the study of religion and belief. (10 marks)

Target: AO2: Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

AO1

Christianity

There is a range of Christian views about religious sources of authority. For Christians these may focus on the authority of the Bible, the Church and/or Jesus’ authority. They may consider God’s authority as controller of all things, or as Father and King.

Philosophy

This can be approached in a variety of ways. For example, philosophy may challenge belief in the existence of God as a source of authority with reference to the weaknesses of arguments for the existence of God, and to the problem of evil. It may also question the role of religious experiences, miracles and the use of religious language in and by sources of authority.

Maximum Level 3 for answers that do not include both Christianity and philosophy.

AO2

Answers may present, analyse and evaluate some of the following arguments:

Philosophers may argue that religious sources of authority depend on belief in God who is creator of all things and therefore the source of all authority. Arguments for the existence of God cannot prove the existence of God. The logical and evidential problems of evil further suggest that the God of Christian theism does not exist. However, believers may argue that although arguments for the existence of God do not constitute proof, they allow that belief in God, and therefore God's authority, is rational. Theodicies and the free will defence also defend belief in God. Therefore, philosophy can support Christian belief in God as a source of authority.

Philosophy may argue that the Catholic belief in the authority of the Church has no foundation, because the Church is rooted in and sustained by religious experiences, for example, the visions of saints, which cannot be verified. Science has demonstrated that religious experiences may have physical or emotional causes. However, Christians may argue that Swinburne's principles of credulity and testimony suggest that religious experiences can be accepted as a basis for faith, and thus to confirm faith for believers. Therefore, philosophy can support belief in the Church as a source of authority.

Philosophy may argue that the Protestant belief in the authority of the Bible is unsustainable because the religious language of the Bible is largely meaningless. Since much of the Bible is neither verifiable nor falsifiable, it cannot convey meaning about the world, and therefore cannot have authority. However, philosophers such as Hick, Hare and Wittgenstein have shown that non-cognitive language may be meaningful, or it may be seen as symbolic, as discussed by Tillich, or analogical, as shown by Aquinas. Therefore, philosophy can support belief in the Bible as a source of authority.

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‘Christianity should reject the truth claims of other religions.’

Critically examine and evaluate this view with reference to the dialogue between Christianity and philosophy.

[25 marks]

Target: AO1:4: Knowledge and understanding of religion and belief, including approaches to the study of religion and belief. (10 marks)

Target: AO2: Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

AO1

Christianity

Christian attitudes to other faiths generally may be informed by inclusivism, exclusivism or pluralism, and by the diversity of faiths in Britain today. Truth claims of other faiths may contradict or challenge Christian beliefs, including those about the authority of the Bible and the person of Jesus.

Philosophy

Philosophy may challenge any religious truth claims by considering the challenges of verification and falsification principles to the meaningfulness of religious language. Religious truth claims based on religious experiences may be challenged by science or because they cannot be verified. Students may also consider the value of miracles and claims about life after death.

Maximum Level 3 for answers that do not include both Christianity and philosophy.

AO2

Answers may present, analyse and evaluate some of the following arguments:

Christians may take an exclusivist position based on John 14:6, that the teachings of Christianity are the only way to be united with God. Any truth claims which contradict this view must therefore be rejected. However, some may agree with Wittgenstein, that most religious truth claims are better understood as context-specific language games which are meaningful within each religious faith community. In this case, they cannot be rejected or accepted outside the context.

Christians may take an inclusivist position and argue that those of other faiths may still be united with God as 'anonymous Christians' through the work of Jesus. Any truth claims which contradict this are mistaken and may be rejected. However, this view fails to respect the beliefs of other faiths. Other Christians may recognise the diversity of faiths in society, and accept religious pluralism as a feature of modern secular states. They may be content to live alongside other faiths without needing to reject or accept their truth claims.

Christians may argue that the doctrines of the Church, the text of the Bible and the teachings of Jesus define God's truth, and therefore truth claims of other religions which do not agree with these are wrong and must be rejected. However, other Christians may take a pluralist view, that all faiths, including Christianity, have only a partial understanding of the truth. Therefore, no truth claims should be rejected.

0 5 . 1

‘The conscience is the best guide for Christians to make decisions about embryo research.’

Critically examine and evaluate this view with reference to the dialogue between Christianity and ethical studies.

[25 marks]

Target: AO1:4: Knowledge and understanding of religion and belief, including approaches to the study of religion and belief. (10 marks)

Target: AO2: Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

AO1

Christianity

Christian responses to issues raised by science with reference to genetic engineering may be considered. There may be reference to Christian teaching about the sanctity of life and its application to issues concerning the embryo and unborn child.

Ethics

Answers may focus on the value of the conscience as a moral guide, and may refer to differing ideas about the nature of conscience. There may be some consideration of Divine Command Theory. They may also consider normative ethical theories and how they may be applied to embryo research.

Maximum Level 3 for answers that do not include both Christianity and ethical studies.

AO2

Answers may present, analyse and evaluate some of the following arguments:

Some Christians may take the view that the conscience is the God given faculty of reason, and therefore is the best guide to any decision making on any subject, including embryo research. In doing so, they may consider the primary precepts of Natural Moral Law. However, other Christians may prefer to base decisions on the teachings of the Church or the Bible, seeing them as divine commands from God to be obeyed, and therefore as the best guide for such decisions.

Some Christians may apply Situation Ethics, and view the conscience as the choice to do what agape love demands in a particular situation. This would make it the best guide because it produces the most loving outcome for decisions about embryo research. However, other Christians may consider that Christian teaching about the sanctity of life means that any outcome which involves the death of an embryo is unethical, so the conscience may be a poor guide for decisions about embryo research.

Some Christians may see the conscience as the voice of God, so it must be the best guide to decision making about embryo research because it cannot lead a person to do something morally wrong. However, other Christians may argue that scientific research which interferes with something God has created, for example altering the DNA of an embryo, is putting human choices above God's will for that person. If the conscience appears to allow that, it is mistaken, and cannot be a good guide for decisions about embryo research.

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‘Neither Christianity nor ethical theories deal effectively with issues of animal life and death.’

Critically examine and evaluate this view with reference to the dialogue between Christianity and ethical studies.

[25 marks]

Target: AO1:4: Knowledge and understanding of religion and belief, including approaches to the study of religion and belief. (10 marks)

Target: AO2: Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

AO1

Christianity

There may be consideration of Christian beliefs about dominion and stewardship. Christian responses to issues of animal life and death may be discussed, and there may be reference to teachings from the Bible and the Church about animals.

Ethics

There may be consideration of the application of Natural Moral Law, Situation Ethics and Virtue Ethics to issues of non-human life and death.

Maximum Level 3 for answers that do not include both Christianity and ethical studies.

AO2

Answers may present, analyse and evaluate some of the following arguments:

Both Christianity and Natural Moral Law may allow blood sports because they see animals as a lower order of creation than humans. Humans have dominion over animals, so animals may be harmed to entertain humans. This conflicts with modern attitudes towards animals, so neither deals effectively with blood sports. However, many Christians today see their role as one of stewardship, and Natural Moral Law sees blood sports as morally wrong if they lead humans to be cruel to one another. Thus both may be in tune with modern attitudes, and deal effectively with the issue of blood sports.

Situation Ethics is a Christian ethical system which fails to deal effectively with the use of animals in scientific procedures. Situation Ethics sees scientific procedures on animals as a way to maximise agape love by saving human lives. This suggests that God's love does not extend to the animals that God created. However, if the concept of agape love is applied to animals, both Situation Ethics and Christians may consider the most loving outcome of scientific procedures for both animals and humans, so they may deal effectively with this issue.

Neither Christianity nor Virtue Ethics deals effectively with intensive farming. Both would seem to allow intensive farming, however cruel, yet both value the virtue of kindness. Christian dominion over animals allows the use of animals as food, and Aristotle's Virtue Ethics applies only to humans, because animals are lower on the hierarchy of souls. However, many Christians today see kindness to animals as important and treat food animals well. More modern approaches to Virtue Ethics consider humane treatment of animals to be virtuous. Therefore both Christianity and Virtue Ethics do deal effectively with intensive farming.