



GCE AS MARKING SCHEME

SUMMER 2019

**AS
RELIGIOUS STUDIES - COMPONENT 1
OPTION A: AN INTRODUCTION TO CHRISTIANITY**

B120UA0-1

INTRODUCTION

This marking scheme was used by WJEC for the 2019 examination. It was finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conference was held shortly after the paper was taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners.

It is hoped that this information will be of assistance to centres but it is recognised at the same time that, without the benefit of participation in the examiners' conference, teachers may have different views on certain matters of detail or interpretation.

WJEC regrets that it cannot enter into any discussion or correspondence about this marking scheme.

Marking guidance for examiners, please apply carefully and consistently:

Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme.

Exemplars in the mark scheme are only meant as helpful guides. Therefore, any other acceptable or suitable answers should be credited even though they are not actually stated in the mark scheme.

Two main phrases are deliberately placed throughout each mark scheme to remind examiners of this philosophy. They are:

- “Candidates could include some of the following, but other relevant points should be credited.”
- “This is not a checklist, please remember to credit any valid alternatives.”

Rules for Marking

1. Differentiation will be achieved on the basis of candidates' response.
2. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective.
3. Candidates will often express their ideas in language different from that given in any mark scheme or outline. Positive marking therefore, on the part of examiners, will recognise and credit correct statements of ideas, valid points and reasoned arguments irrespective of the language employed.

Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor provides a description of the performance level for that band. Each band contains marks. Examiners should first read and annotate a candidate's answer to pick out the evidence that is being assessed in that question. Once the annotation is complete, the mark scheme can be applied. This is done as a two stage process.

Banded mark schemes stage 1 – deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. Examiners should look at the descriptor for that band and see if it matches the qualities shown in the candidate's answer. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Examiners should not seek to mark candidates down as a result of small omissions in minor areas of an answer.

Banded mark schemes stage 2 – deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (at the Examiners' marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

When marking, examiners can use these examples to decide whether a candidate's response is of a superior, inferior or comparable standard to the example. Examiners are reminded of the need to revisit the answer as they apply the mark scheme in order to confirm that the band and the mark allocated is appropriate to the response provided. Indicative content is also provided for banded mark schemes. Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a learner need not cover all of the points mentioned in the indicative content, but must meet the requirements of the highest mark band.

Awarding no marks to a response

Where a response is not creditworthy, that is it contains nothing of any relevance to the question, or where no response has been provided, no marks should be awarded.

AS Generic Band Descriptors

| Band | <p style="text-align: center;">Assessment Objective AO1 – Part (a) questions 25 marks</p> <p style="text-align: center;"><i>Demonstrate knowledge and understanding of religion and belief, including:</i></p> <ul style="list-style-type: none"> <i>religious, philosophical and/or ethical thought and teaching</i> <i>influence of beliefs, teachings and practices on individuals, communities and societies</i> <i>cause and significance of similarities and differences in belief, teaching and practice</i> <i>approaches to the study of religion and belief.</i> |
|----------|--|
| 5 | <p style="text-align: center;">21-25 marks</p> <ul style="list-style-type: none"> Thorough, accurate and relevant knowledge and understanding of religion and belief. An extensive and relevant response which answers the specific demands of the question set. The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples. Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate. Thorough and accurate use of specialist language and vocabulary in context. |
| 4 | <p style="text-align: center;">16-20 marks</p> <ul style="list-style-type: none"> Accurate and relevant knowledge and understanding of religion and belief. A detailed, relevant response which answers the specific demands of the question set. The response demonstrates depth and/or breadth. Good use of evidence and examples. Accurate reference made to sacred texts and sources of wisdom, where appropriate. Accurate use of specialist language and vocabulary in context. |
| 3 | <p style="text-align: center;">11-15 marks</p> <ul style="list-style-type: none"> Mainly accurate and relevant knowledge and understanding of religion and belief. A satisfactory response, which generally answers the main demands of the question set. The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples. Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate. Mainly accurate use of specialist language and vocabulary in context. |
| 2 | <p style="text-align: center;">6-10 marks</p> <ul style="list-style-type: none"> Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance. A basic response, addressing some of the demands of the question set. The response demonstrates limited depth and/or breadth, including limited use of evidence and examples. Some accurate reference made to sacred texts and sources of wisdom, where appropriate. Some accurate use of specialist language and vocabulary in context. |
| 1 | <p style="text-align: center;">1-5 marks</p> <ul style="list-style-type: none"> Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance. A very limited response, with little attempt to address the question. The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples. Little or no reference made to sacred texts and sources of wisdom, where appropriate. Some grasp of basic specialist language and vocabulary. <p>N.B. A maximum of 2 marks should be awarded for a response that only demonstrates 'knowledge in isolation'</p> |
| 0 | <ul style="list-style-type: none"> No relevant information. |

| Band | <p align="center">Assessment Objective AO2- Part (b) questions 25 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i></p> |
|------|--|
| 5 | <p align="center">21-25 marks</p> <ul style="list-style-type: none"> • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • Thorough and accurate use of specialist language and vocabulary in context. |
| 4 | <p align="center">16-20 marks</p> <ul style="list-style-type: none"> • Purposeful analysis and effective evaluation of the issue. • The main issues raised by the question are identified successfully and addressed. • The views given are clearly supported by detailed reasoning and/or evidence. • Accurate use of specialist language and vocabulary in context. |
| 3 | <p align="center">11-15 marks</p> <ul style="list-style-type: none"> • Satisfactory analysis and relevant evaluation of the issue. • Most of the issues raised by the question are identified successfully and have generally been addressed. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Mainly accurate use of specialist language and vocabulary in context. |
| 2 | <p align="center">6-10 marks</p> <ul style="list-style-type: none"> • Some valid analysis and inconsistent evaluation of the issue. • A limited number of issues raised by the question set are identified and partially addressed. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Some accurate use of specialist language and vocabulary in context. |
| 1 | <p align="center">1-5 marks</p> <ul style="list-style-type: none"> • A basic analysis and limited evaluation of the issue. • An attempt has been made to identify and address the issues raised by the question set. • Little attempt to justify a view with reasoning or evidence. • Some use of basic specialist language and vocabulary. |
| 0 | <ul style="list-style-type: none"> • No relevant analysis or evaluation. |

Component 1

Option A: An Introduction to Christianity

Mark Scheme

To be read in conjunction with the generic level descriptors provided.

Section A

1. (a) **Explain the different ways in which the birth narratives of Jesus help Christians to understand the doctrine of the incarnation.** [AO1 25]

Candidates could include some of the following, but other relevant responses should be credited.

- The birth narratives can be identified as explaining the understanding of Jesus as being fully God, with an appreciation of what that means, and, fully human, with an appreciation of what that means.
- Fully God – because Jesus Christ is believed to have existed from the beginning with God and was God. Jesus Christ's birth and time on earth was but a brief period in His existence. After His resurrection, Jesus Christ returned to His Father at His Ascension to be seated as His right hand to reign forevermore. The birth narratives emphasise the divine aspect through the virgin birth, revelation to Mary, Joseph etc., visitation of angels and revelation through dreams and prophecy.
- Fully human – because he was born in flesh and developed as any other human child (Luke 2. 40, 52): He ate, slept, drank, experienced hunger, temptation, disappointment, joy and died as all human beings do. The human aspect is emphasised in the birth narratives through Jesus' humble and lowly status, born in a stable ('laid him in a manger, because there was no place for them in the inn' Luke 2 NRSV) and the first chapter of Matthew that deals with an 'account of the genealogy' (Matthew 1 NRSV).
- The Person of Jesus, therefore, combines two natures – a divine nature and human nature. The doctrine of the incarnation gives equal validity to both: the 'becoming flesh' of Jesus Christ, the Son of God as man (e.g. John 1.14) which gives equal validity to both natures (not two halves). This is known as the hypostatic union.
- Answers may develop the concept of the kenotic model arising from biblical texts e.g. Philippians 2 as a way to explain Jesus as fully God and fully human. Kenosis - from the Greek 'keno' 'to empty' explaining the idea of Christ 'emptying himself' and 'taking the form of a servant'.
- The Councils of Nicea (325), Ephesus (431) and Chalcedon (451) developed and defined the idea of the incarnation of Jesus.

This is not a checklist, please remember to credit any valid alternatives.

(b) 'The birth narratives are a credible source for Christian belief today.'

Evaluate this view.

[AO2 25]

Candidates could include some of the following, but other relevant responses should be credited.

There are several lines of argument possible:

- One line of argument is to interpret the birth narratives as theological teaching and not historical events. This understanding avoids any issues of credibility today in that it sees the narratives as indicating the divine status of Jesus without claiming absolute historical accuracy.
- Against this line of argument would be a traditional approach that the birth narratives contain historically accurate information that has been interpreted and understood according to theological principles. Whilst aspects of this could be questioned today it can also be seen how many would be able to accept this.
- The literalist approach would be to accept the word of God as both theologically and historically credible for today; however, some would question elements of the supernatural today.

Evidence in support of lines of argument may contain the following but other examples may be used:

- Some would point out that even if the Christian doctrine of the incarnation is based on the biblical texts, it is anachronistic to use the term in relation to the birth narratives. Neither Matthew's gospel nor Luke's call Jesus of Nazareth 'God'.
- Although Luke uses the term 'son of God' (Luke 1:35), it could be argued that this title was used broadly at the time for great (political) leaders without implying divinity.
- In support of this both Matthew and Luke emphasise the (lowly) humanity of Jesus – his birth is natural (as opposed to supernatural), he was poor, etc.
- However, both birth narratives are clear that Jesus is conceived through the power of the Holy Spirit, but neither suggest that Jesus was not also the product of Mary.
- Matthew 1:23 calls Jesus 'Immanuel', meaning 'God with us'. Even at this early stage, it is clear that readers are to understand Jesus as God in human form.
- In Matthew's account, the wise men express a desire to worship Jesus, and do so (Matthew 2:2; 2:11). This implies that Jesus' divinity was understood from the outset, even by non-Jews.

If the response focuses on biblical criticism (e.g. redaction criticism) it is creditworthy)

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

2. (a) **Explain the different views presented by Rudolf Bultmann and N. T. Wright on the resurrection of Jesus.** [AO1 25]

Candidates could include some of the following, but other relevant responses should be credited.

Bultmann

- For the German theologian Rudolf Bultmann 'myth' was an attempt to explain the divine in human terms: his view was that the New Testament frequently used mythological terminology of the time and for modern readers to believe the supernatural accounts would be contrary to modern thinking.
- Bultmann was convinced of the need to interpret the New Testament in terms that modern readers can understand. Therefore, for Bultmann, the resurrection is 'myth' and not an actual historical event.
- Nonetheless, Bultmann interprets the resurrection so that it retains its meaning, so although it was not a historical event it is a story that inspires and sustains faith. The apparent 'resurrection' takes place within individuals as they hear the word of preaching and experience the rise of faith.
- Bultmann argued that what is decisive is not that Jesus came to life again but that he is, for a Christian, the Risen One seen through 'the eyes of faith.'
- Jesus was already the Son of God and his crucifixion alone demonstrated victory over the power of death. Hence, the crucifixion of Jesus contained the resurrection within it and there was no second historical event.
- Easter, for Bultmann, is about the arising, not of the physical body of Jesus, but of the birth of the early church through the faith and 'word of preaching' of the disciples. Ultimately for Bultmann, people receive illumination through preaching, not through any historical resurrection event.

N.T. Wright

- In his 817-page book, *The Resurrection of the Son of God* (2003), the English theologian N. T. Wright argues that Jesus' resurrection marks the beginning of a restoration of creation that is a development of the Jewish idea.
- Wright argues, 'It is vital to help people understand that 'resurrection' does not mean 'life after death' but 'life AFTER "life after death"' – that is, a newly embodied life after a period of being bodily dead.'
- In early Christianity, belief in resurrection is much more sharply focused than in Judaism. Resurrection will be an act of new creation. It will not be a simple return to the same sort of body as before; nor will it be a disembodied bliss. It will involve the gift of a new body with different properties.
- Wright concludes that the tomb previously housing a dead Jesus was empty, and that his followers met someone they were convinced was this same Jesus, bodily alive though in a new, transformed fashion.
- We know what conclusion the disciples drew, but they were cautious. Thomas waited before believing (John 20:26). In Matthew 28:17, some doubted.
- All other historical explanations for the origins of Christianity are less convincing than that Jesus really did rise from the dead.

This is not a checklist, please remember to credit any valid alternatives.

- (b) **‘Bultmann’s views on Jesus’ resurrection are more convincing than those of N. T. Wright.’**

Evaluate this view.

[AO2 25]

Candidates could include some of the following, but other relevant responses should be credited.

- A strong argument against the statement would be that Christians believe that Jesus was bodily raised from the dead on the third day after his crucifixion. His resurrection constituted him as the Christ; a denial of this would render Christianity meaningless today.
- Additionally, the historical reliability of the resurrection is affirmed and asserted by many Christians as the essential belief of Christianity today. Indeed, it is part of the Creed, their essential statement of beliefs.
- It could be argued, however, that Bultmann does not deny the resurrection per se, but simply its historical accuracy. For Bultmann, the belief as it developed in the early Church and the Creeds points to the resurrection of the proclamation of Christ through the ‘preaching of the word’.
- However, against this argument, modern Christian thinkers who have denied the resurrection as a historical event have faced harsh criticism from within Christianity and many of these thinkers have later declared themselves as agnostic or even atheist. This demonstrates for many that to deny the historical reliability of the resurrection leads to a denial of Christianity itself.
- Nonetheless, Bultmann’s theology argues that faith is only required when there is absence of fact, so the issue of ‘proving’ the resurrection as a historical event is in essence a meaningless pursuit; only faith gives true meaning to the Christian narrative. This is both credible and a more appropriate interpretation of the resurrection for today according to many.
- Against this it could be argued that it is because of Jesus’ resurrection alone as an historical fact that Christians can hope for eternal life, reject Jesus’ resurrection and that hope disappears. Indeed, St. Paul argues that if the resurrection was not true, Christians were most to be pitied.
- St. Paul gained evidence from eyewitnesses to Jesus’ resurrection lending weight to its historical reliability.
- Scholars like Wright show that the Apostles came to understand the physicality of Jesus’ resurrection body, a body with a direct relationship to its pre-death body while also understanding that there are differences in the qualities of that body e.g. can be touched yet appears and disappears thereby proving its historical reliability.
- It can even be argued that Bultmann misses the point as he often appears to consider a resuscitated body alone as being historically unreliable; however, it is not a resuscitated body but a resurrected body.
- For all Christians the spiritual meaning of the story is important and so Bultmann’s interpretation still offers a spiritual interpretation; however, the New Testament’s dependency on the historic validity of the resurrection is the very basis of many churches’ present understanding and teaching and theologians continue to debate the issues today.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

Section B

3. (a) Explain issues raised by the use of male language about God. [AO1 25]

Candidates could include some of the following, but other relevant responses should be credited.

Answers may rely heavily upon the arguments put forward by Sally McFague:

- Masculine language has meant abuse of the world and dominion of women by men.
- The writers of the biblical texts were male and so many of the religious rules and guidance are from a male perspective.
- McFague argues that maternal images of God 'giving birth, nursing, comforting, and caring' highlight humanity's complete reliance on God. They complete the image of God.
- The problem with male language about God is that it encourages a patriarchal way of thinking about God that is limiting. If this is continued, we only have an incomplete picture when we could be exploring more of the fullness of God and benefiting the religious community today.
- McFague's argument is that all language about God is metaphorical. Depictions of God and titles for God are simply ways in which we think about God and do not tell us much, if anything, about God's true nature.
- Therefore, 'Father' does not mean God is male. Likewise, 'Mother' would not mean God is female.
- Indeed, metaphors can become 'idols' for worship and to focus on God as male is misleading. Metaphors become outdated with time. Today we do not live in patriarchal society and need to embrace more matriarchal images for God.
- McFague argues that the image of 'mother' highlights certain characteristics of God (such as love for the world) and she develops a metaphor of the world as God's body. She proposes three metaphors for God's relationship with the world that correspond to three Christian doctrines, three ethical elements and three types of love: mother, lover and friend.
- God should be imagined in female, not feminine terms because feminine refers to qualities conventionally associated with women. McFague is against sentimentalisation: we cannot assume that mothers are 'naturally' loving, comforting or self-sacrificing because these are socially constructed qualities.

This is not a checklist, please remember to credit any valid alternatives.

(b) 'Understanding God as mother weakens the traditional idea of the Christian God.'

Evaluate this view.

[AO2 25]

Candidates could include some of the following, but other relevant responses should be credited.

- One line of argument is that Jesus constantly referred to God as 'Abba', the affectionate term that children in Palestine would use for their father. In support of this reasoning, Paul writes that those who believe in Jesus can also now call God 'Abba' (Romans 8:15) and can have a personal relationship with God. This clearly sets the standard and gives a precise focus for devotion.
- An alternative line of reasoning would be to argue that we have had two thousand years of Christian belief and practice; therefore, to argue that the past thinking about the nature of God in Christianity has not been fully understood is offensive. What about the great writings and theologies of the Church Fathers and the Reformation? To support this one could argue that if we go against tradition then it would open up the concept of God to misunderstanding and confusion. This would not help for focus in devotion.
- There are, however, several strong counter-arguments that the use of 'Father' should be seen in the patriarchal context and also from a patriarchal reading and interpretation of the Bible and theology.
- Since the Bible appears to have been written by men it could be also argued that it has been written *for* men. If this is the case we need to redress this imbalance and allow new, and insightful, readings and interpretations to inform us more and to meet the needs of a female element of a religious community.
- Moreover, if God is seen purely as Father this shapes our image of God which in turn shapes our relationship with other people because we will adopt this model of behaviour. For example, it could follow that if men think of God only in terms of 'fatherly' characteristics, such as power and authority, they are likely to exploit women and to abuse the earth.
- A very strong argument for the image of God as female strengthening our understanding of God is the Biblical evidence itself; there are many instances of the use of female images for God, e.g. the personification of God's Wisdom as a woman (Proverbs 8), or Isaiah describing God as a comforting mother, or Jesus comparing God to a woman searching for a lost coin.
- Therefore, developing an understanding of God as female does create a more balanced picture and complete a one-sided and biased depiction of God. This can only be a strength in terms of understanding for all.
- Ultimately, it must be remembered that God has no gender and so the alternative view could be that imagining God as purely female would be weak as would imagining God as fully male. The conclusion must therefore be a combination through which a stronger understanding is developed.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

4. (a) **Explain the reasons for Luther's rejection of James 2:24 which states that a person is justified by works and not by faith alone. [AO1 25]**

Candidates could include some of the following, but other relevant responses should be credited.

- James 2:24 reads 'You see that a person is justified by works and not by faith alone.'
- Justification means being made righteous in the sight of God. The question was how this might be achieved. Luther had a keen sense of sinfulness and anxiety for salvation. His solution was that he and humanity had no part in any process of justification that was a gift from God alone.
- This went against traditional understanding of the sacraments whereby they removed the effects of sin and original sin (baptism, confession) and give them absolution and in the case of confession a penance to perform. However, this implied for Luther that the proper observation of the sacraments lead to righteousness and that justification was an appropriate reward for good works.
- Indeed, this idea was carried into the afterlife with the doctrine of purgatory, a place where penance had to be completed and a place of woe where sins were expiated.
- Set against this was Luther who had a keen sense of sinfulness and so an anxiety for his soul's salvation. In spite of following the Church's teaching he had no assurance.
- He based his argument on St. Paul's works to support sola fide and used the references found in Romans 1.17 'the righteousness of God is revealed through faith for faith'; Romans 5.1 'we are justified by faith'; Galatians 2.16 'we know that a person is justified not by the works of the law but through faith in Jesus Christ'; and, Ephesians 2.8-9 'For by grace you have been saved through faith, and this is not your own doing; it is the gift of God - not the result of works, so that no one may boast.'
- Humans were not saved by penance or good works but by faith alone – sola fide – an absolute dependence on God's promise of forgiveness received by faith rather than deserved by good works.
- All humanity as a result of The Fall are incapable of saving itself from God's wrath and curse. However, God, on the basis of the death, and resurrection of his Jesus Christ alone (solus Christus), grants to sinners a judicial pardon, or justification, which is received solely through faith.
- Christ's righteousness, according to Luther is gifted by God to the believing sinner so that the divine verdict and pardon of the believing sinner is based not upon anything in the sinner or done by the sinner or by a third human party but upon Jesus Christ and His righteousness alone, which are received through faith alone.

This is not a checklist, please remember to credit any valid alternatives.

(b) 'The New Testament letters only support justification by faith alone.'

Evaluate this view.

[AO2 25]

Candidates could include some of the following, but other relevant responses should be credited.

- Candidates may draw attention to the differences in the teachings of Paul and James: these are contradictory, but have been harmonised by some through the argument that faith begins a process that must then be followed through in a life of good works.
- Luther based his whole idea of sola fide on the Scriptures rather than other ideas or doctrines so obviously they support his argument.
- There are also over 200 references in the New Testament that imply that faith is sufficient for salvation e.g. Jesus said, 'I am the resurrection and the life. He who believes in me will live even though he dies' (John 11.25)
- However, it can easily be maintained that Luther 'cherry picked' verses he liked while ignoring not only verses but chapters and books that did not support his argument.
- Jesus himself said 'Let your light shine before men so they may see your good works' while St. Paul also spoke of doing deeds consistent with repentance (Acts 26). In Romans Paul says that 'it will be the doers of the law...who will be justified'
- The Epistle to the Hebrews speaks of Abraham obeying in faith, so obedience and not only faith matters.
- However, some may argue and say that this meant that true faith is expressed in good works, rather than that works without faith are sufficient for salvation.
- Ironically, the phrase 'faith alone' only occurs in James 2.24 – 'a person is justified by works and not by faith alone' –crushing Luther's argument.
- In addition, Jesus also taught in ways that suggested deeds were important to attain eternal life e.g. parable of the Sheep & Goats (Matthew 25 31-46)
- The Council of Jerusalem discerned that Christians of the New Testament time were to keep all the Mosaic laws except those that have to do with Jewish ritual, regulations and ceremonies and so faith in Jesus Christ was not divorced from right living.
- The Roman Catholic Church does not argue against the importance and necessity of faith but maintain that the Bible also shows the importance alongside faith of obedience, good works and love of God as of neighbour all of which have varied evidence in the New Testament.
- The Council of Trent demonstrated that several biblical texts focus on action as even more important than belief. For example, the parable of the sheep and the goats teaches that those who do good actions will enter the kingdom.
- There is also the alternative argument that suggests that good works can only be pleasing to God if they are done by someone already justified by faith, so the works themselves do not lead to justification. Moreover, good works are only really 'good' if they are done for the right reasons: are actions really good if they're only done to secure salvation?

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

5. (a) **Explain the ways in which God's love is a potential model for Christian behaviour.** [AO1 25]

Candidates could include some of the following, but other relevant responses should be credited.

- The basic model for Christian behaviour is the love shown for human beings by God himself. In both the Old and New Testaments, God is presented as a God of love.
- **Old Testament:**
 - ❖ Exodus 34:6–7, there is a famous passage where God reveals himself to Moses and, in words attributed to God himself, describes his own character, proclaiming that he is:
 - ❖ Merciful: he does not punish us as we deserve.
 - ❖ Gracious: he gives us what we do not deserve.
 - ❖ Slow to anger: he is longsuffering, patient.
 - ❖ Abounding in steadfast love and faithfulness: his love and faithfulness are unchanging.
 - ❖ Keeping steadfast love for the thousandth generation: his is an active love for the entire human race.
 - ❖ Forgiving iniquity, and transgression and sin: he forgives all – iniquity (our fallen nature), transgression (deliberate and defiant revolt against his law) and sin (every wrong we do, accidental or otherwise).
- **New Testament**
 - ❖ God's steadfast love and faithfulness was revealed fully in the life, and particularly in the death, of Jesus.
 - ❖ Jesus is an ideal model for Christian behavior.
 - ❖ Since God has so loved human beings, human beings must so love God.
 - ❖ In his First Epistle (4:19–21), John insists that it is impossible to love God without also loving other people.
 - ❖ Those who say that they love God, and hate their brothers and sisters, are liars. If they do not love their brothers or sisters, whom they have seen, how can they love God, whom they have not seen? True love of God includes a love of humanity.

However, God is also depicted in the Bible as a god of justice; his love includes correction; those who insist on doing evil will be punished. God can be an angry God; Jesus reacted violently when the Temple was used as a market. Jesus was a strong character who stood up to bullies and those in authority without fear.

This is not a checklist, please remember to credit any valid alternatives.

- (b) **‘God’s behaviour towards human beings is not an ideal basis for Christian morality.’**

Evaluate this view.

[AO2 25]

Candidates could include some of the following, but other relevant responses should be credited.

- Christians often base their morality on what they know of God and his behavior towards human beings. In Exodus 34, God revealed himself to Moses as merciful and gracious, long-suffering and patient, active in his love for Israel, forgiving and just. The Old Testament depicts God’s relationship with the Israelites as one of loving faithfulness (Hebrew ‘chesed’).
- In addition to this, God’s behaviour towards human beings can be seen in the legal directives of the Torah in terms of the treatment of strangers in Leviticus 19:34 ‘The foreigner residing among you must be treated as your native-born. Love them as yourself, for you were foreigners in Egypt. I am the Lord your God.’
- In addition, the basis of Jesus’ ‘Greatest Commandment’ is found in Leviticus 19:18, ‘Do not seek revenge or bear a grudge against anyone among your people but love your neighbour as yourself. I am the Lord.’
- In addition, Christians believe that these attributes of God were fully revealed in the New Testament in the life, and particularly in the death, of Jesus. As John 3:16 puts it, ‘God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.’
- In addition to this, since God has so loved human beings, human beings must so love God. True love of God includes a love of humanity. As John says in his First Epistle, ‘we love because he first loved us’. The appropriate way to respond to God’s love is therefore to show love for human beings by keeping his commandments.
- ‘The love of God is this,’ says John, (1 John 5:3), ‘that we obey his commandments. And his commandments are not burdensome’.
- The commandments, however, include not only the Ten Commandments given to the Israelites through Moses, but Jesus’ interpretation of them and, in particular, those issued by Jesus himself during his earthly life. The example of God, in the form of Jesus, is of paramount significance.
- In Jesus, it could be argued that we see the exemplary model of unconditional and sacrificial love. As Jesus was fully God then the actions he performed must become the basis for Christian morality. He accepted all, forgave the sinners, welcomed the outcasts and cared for the weak and sick.
- Indeed, some Christians would say that all that matters is trying to live and treat others as Jesus did. But it is not easy always to follow Jesus’ example and teachings.
- Jesus challenged his followers to leave home and possessions and ‘take up their cross’. Very few people have responded in full to this challenge.
- Nevertheless, with the assistance of the Holy Spirit, as demonstrated explicitly in Acts, Christians aim to live a life that is shaped by the message of the gospel and transformed by the love of God so that they may act as a force for good in the world, advocating the rights of all people to peace and social justice.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised