



GCE AS MARKING SCHEME

SUMMER 2019

**AS (NEW)
RELIGIOUS STUDIES
UNIT 1 - OPTION A
AN INTRODUCTION TO CHRISTIANITY
2120UA0-1**

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.

AS RELIGIOUS STUDIES

MARKING INSTRUCTIONS

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.

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 15 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;">13-15 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 shows an excellent standard of coherence, clarity and organisation. • 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 /vocabulary in context. • Excellent spelling, punctuation and grammar.
4	<p style="text-align: center;">10-12 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 shows a very good standard of coherence, clarity and organisation. • 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. • Very good spelling, punctuation and grammar.
3	<p style="text-align: center;">7-9 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 shows a satisfactory standard of coherence, clarity and organisation. • 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. • Satisfactory spelling, punctuation and grammar.
2	<p style="text-align: center;">4-6 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. • Partially accurate response, with some signs of coherence, clarity and organisation. • 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. • Some minor, recurring errors in spelling, punctuation and grammar.
1	<p style="text-align: center;">1-3 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. • Very limited accuracy within the response, with little coherence, clarity and organisation. • 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 • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication. <p>N.B. A maximum of 1 mark 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 15 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">13-15 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. • The response shows an excellent standard of coherence, clarity and organisation. • 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. • Excellent spelling, punctuation and grammar.
4	<p align="center">10-12 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 response shows a very good standard of coherence, clarity and organisation. • The views given are clearly supported by detailed reasoning and/or evidence. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3	<p align="center">7-9 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. • The response shows a satisfactory standard of coherence, clarity and organisation. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2	<p align="center">4-6 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. • Partially accurate response, with some signs of coherence, clarity and organisation. • 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. • Some minor, recurring errors in spelling, punctuation and grammar.
1	<p align="center">1-3 marks</p> <ul style="list-style-type: none"> • A basic analysis and limited evaluation of the issue. • Very limited accuracy within the response, with little coherence, clarity and organisation. • 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 grasp of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

WJEC GCE AS RELIGIOUS STUDIES (NEW)
UNIT 1 - OPTION A - AN INTRODUCTION TO CHRISTIANITY
SUMMER 2019 MARK SCHEME

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

Section A

1. (a) **Explain different ways in which the birth narratives help in understanding the doctrine of the incarnation.** [AO1 15]

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

- The birth narratives as set (Matthew 1.18–2.23 and Luke 1.26-2.40) should be referred to as can other relevant texts e.g. John 1. Philipians 2 explaining the understanding of Jesus being fully God, and, fully human, with an appreciation of what each 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 from the dead Jesus Christ returned to His Father at His Ascension to be seated as His right hand to reign forevermore.
- Fully human – because he was born in flesh, developed as any human baby / child (Luke 2. 40, 52) a man of flesh and blood who (as many biblical references can be used to show): ate, slept, drank, experienced hunger, temptation, disappointment, joy and died as all human beings do.
- These lead to the doctrine of the incarnation, 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).
- Recognition may be given that the texts do not necessarily lend a coherent approach and / or that Church history has struggled to decide which approach is correct.
- The concept of the kenotic model may be used arising from biblical texts e.g. Philipians 2 as a way to explain Jesus as fully God and fully human.
- Kenosis comes from the Greek verb 'keno' 'to make empty' explaining the idea of Christ 'emptying himself' and 'taking the form of a servant'.
- Biblical themes of servant hood and sacrifice.
- The concept of substantial presence may be used arising from biblical texts as a way to explain Jesus as fully God and fully human.
- These ideas were variously debated at the Council of Nicea in 325 which resolved that Jesus Christ was indeed both fully God in that he was begotten from, not made by the Father and fully human, that is, taking his flesh and human nature from the Virgin Mary.
- The Council of Ephesus in 431 and the Council of Chalcedon in 451 continued to understand the two natures of being fully God and fully human united in the one person of Jesus Christ, known as the hypostatic union.

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

- (b) **‘Jesus was no more than a human being.’**
Evaluate this view.

[AO2 15]

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

- The statement opens an invitation to the candidate to consider: Jesus was only human; Jesus was only God; or, Jesus was the Son of God incarnate, fully God and fully human.
- An evaluation of these options may commence with the reading of the birth narratives and especially how they impact the reader's understanding of the Virgin birth.
- Matthew's account sees the birth of Jesus as a fulfilment of the prophecy of Isaiah 7.14. Quoting from the Septuagint (parthenos) as virgin is not the sole meaning of the Hebrew word ('almah') which can more broadly mean 'a young woman of marriageable age' it can be argued that Isaiah did not expect the Messiah to be born of a virgin which would mean that Jesus would only be human.
- The important words from the above argument is 'can' not 'must' and so while there is an alternative it does not eradicate the meaning as understood by Matthew and so Jesus could indeed be divine.
- It is generally agreed by everybody that whilst it is theoretically possible that Jesus was only God, he was not as otherwise how could He die?
- Luke's Gospel focuses on the Virgin Mary's account & thereby giving a female perspective. The fact this was done at the time it was adds weight to the importance of Mary's account and the veracity of it that she bore the Son of God incarnate.
- There are other ancient mythological stories e.g. Hercules who had a divine father but was born of a human mother. Is Jesus the same?
- Bultmann believed that the birth narratives needed to be demythologised.
- There are independent writings attesting to Jesus' existence and death and so the possibility of Jesus being human and divine remains possible, not a storyline.
- The link between Jesus birth and His death and resurrection is a holistic one which aids our understanding that He is fully divine and fully human.
- All gospels are in agreement with other biblical writings, making the same point that Jesus was conceived by the Holy Spirit of the Virgin Mary and was born the Son of God incarnate.
- This belief, more than any other, has been argued over by the Church suggesting it is not clear.
- Although this debate occupied the early Church its decision was clearly resolved that Jesus Christ is fully God and fully man, and millions of Christians testify to their belief in this every Sunday as they recite the Creeds.

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

2. (a) Examine different ways the New Testament helps Christian understanding of the resurrected body. [AO1 15]

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

- The set texts of: Matthew 10.28, John 20-21, I Corinthians 15 & Philippians 1.21-24 should be referred to along with any other relevant biblical texts.
- Jesus' death and resurrection was part of Jesus' own understanding of His own ministry and consequently would form part of the experience of those who followed Him (Matthew 10.28).
- John 20 provides opportunities to explain various understandings of the nature of Jesus' resurrection from the dead through what may be considered five episodes:
 - (1) Peter and John run to the tomb and enter it reporting that there was no body of Jesus only the grave clothes and consequently John 'saw and believed' i.e. that Jesus had bodily risen from the dead, as foretold.
 - (2) Mary Magdalene's account with the gardener who proves to be Jesus again illustrates a bodily resurrection.
 - (3) Jesus appears to 10 disciples and disappears illustrating both a material body but one that was no longer constrained to physical laws; this resurrection body of Jesus is a core element of the faith of the Church.
 - (4) A week later the 11 disciples, including Thomas, are in the upper room and Thomas' declared intent to touch the wounds occurs illustrating the connection of Jesus' resurrection body with his pre-death body.
 - (5) John says that those who read this evidence of Jesus' resurrection will believe.
- John 21 provides three further episodes. Jesus appears to the disciples by the Sea of Galilee, he instructs them where to obtain an abundant catch, he eats with them on the sea shore; illustrating that in his resurrection body he eats.
- John 21.24 again identifies the author of the Gospel of John as 'the Beloved Disciple' and so adds credence to an eye witness account (some theologians have supported John as being the first gospel to be written).
- I Corinthians 15 is based upon Jesus' own resurrection body being the basis of the resurrection experience of all Christians to the point that if the resurrection is not believed then all faith is futile. Within this the following points can be included
 - Just as Adam brought death into the world by disobedience so Jesus as the Second Adam has returned life – the very antidote to death – to the world.
 - St. Paul debates the question of what sort of body will be raised using the analogy of a seed. What is planted is not the same as what is grown albeit there is a link that cannot be broken between the two i.e. it is the same person.
 - Resurrection is not therefore the same as resuscitation, there is a difference rather than a direct return to life (as Lazarus and the widow of Nain's son both raised by Jesus).
 - Philippians 1.21-24. St. Paul writes that (as a consequence of all the above) that dying has a great gain and so he longs to be with Christ. This sense of immediacy is reflecting Jesus own promise to the penitent thief on the cross.

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

- (b) **'The resurrection of Jesus from the dead is an historical fact.'**
Evaluate this view. [AO2 15]

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

- 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.
- St. Paul went on to say that if the resurrection was not true then Christians were of all people most to be pitied, illustrating it was historically reliable.
- Yet examples can be given that the resurrection stories themselves vary and do not 'match up' casting doubt on their reliability.
- The contrary view is taken that the difference prove their veracity given they all agree on the main point; Jesus rose from the dead.
- Some e.g. Bultmann see the need to demythologise Jesus' resurrection from that portrayed in the Gospels and by St. Paul to a modern day understanding, departing from such ideas as three tiered universe e.g. Jesus descended to hell, rose on earth, ascended to heaven – so the resurrection is not historical.
- Added to this, a resurrection is deemed scientifically impossible.
- Neither can it be proved that Jesus rose with a body such as the New Testament describes, lending weight to Bultmann's conclusion of unreliability.
- Yet for, some, e.g. Wright and many other present day followers of Christianity there is no need to doubt the historical reliability of the resurrection account of Jesus as it is biblical and therefore authoritative.
- Contrary to Bultmann St. Paul gained evidence from eyewitnesses to Jesus' resurrection lending weight to its historical reliability.
- Yet such evidence is based on the time and world view understanding of those who gave such evidence and it could be different if repeated today, thereby questioning its reliability.
- Examples can be given of the inability of Jesus' disciples to recognise him even after seeing him with His resurrection body (similar but changed) which is not a convincing set of evidence to establish historical reliability.
- For all Christians the spiritual meaning of the story is important and so Bultmann's interpretation that it is historically unreliable but still offers a spiritual interpretation is possible.
- The New Testament's dependency on the historic validity of the resurrection is the very basis of many churches' present understanding and teaching.
- Theologians continue to historically validate the resurrection with the same understanding of the Apostles e.g. Wright so Bultmann does not have an academic preserve.
- Billions of Christians recite the Creed every Sunday which testifies to their belief that Jesus was crucified, died, buried and rose from the dead; all historical facts and the basis of faith.

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

Section B

3. (a) **Explain the modern view of a suffering God as understood by Jünger Moltmann.** [AO1 15]

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

- The impassibility of God from the Greek (a=without pathos=suffering) has traditionally be used in Christian theology to show that God is 'unable to suffer'. It may even be extended to mean 'incapable of emotion of any kind'. As such, God does not experience emotion, suffering or pain and therefore has no human type feelings.
- The impassibility of God is linked to God's immutability i.e. His unchanging nature.
- These in turn are linked to God who is revealed in the Old Testament to be: omniscient, omnipotent and omnibenevolent, who transcends all that exists. While, God acts with love, grief, anger, compassion that may even cause Him to 'repent' or 'change His mind' nothing can cause a change in His inner emotional state.
- Jürgen Moltmann is one who with the particular sufferings of the 20th Century e.g. the Jewish holocaust argue that God is passible i.e. he can undergo emotional change and that He can suffer. Moltmann presented this view in *The Crucified God* 1972.
- 'My God, my God why have you forsaken me' comes Jesus' cry from the cross. Moltmann sees the Cross as of great importance not simply for humanity, as Jesus experienced and died, but also for God whose Son died and therefore God experienced death too.
- Christians identify with Jesus as the crucified Christ with whom God has also identified Himself. Moltmann uses the account of a Jewish boy hanged in Auschwitz as a moment of God hanging with him on the gallows; God suffers with those who suffer.
- Christian identification with the crucified Christ therefore means to Moltmann, solidarity with the poor, oppressed and alien.
- The power of the Crucified Christ comes from the agape love with which Christ suffers.
- Moltmann suggests that some Christians have made the cross attractive by stripping it of its true significance e.g. the concept of the mass as a sacrifice may deny the finality of Christ's death once and for all.
- Moltmann asks – 'What does the cross of Jesus mean for God Himself?'
- Moltmann rejects Docetism i.e. the idea that it was only the human nature of Jesus that suffered while His divine nature was unaffected.
- Moltmann answers that the crucified Jesus is God. God is not greater than He is in this humiliation; not more glorious than He is in this self-surrender; not more powerful than He is in this helplessness; not more divine than He is in this humanity. The Christ event on the cross is a God event.
- Moltmann asserts that 'protest atheism' i.e. the problem of theodicy, is resolved on the cross where God Himself protested against suffering in the death of His 'godforsaken' Son.
- For Moltmann the death of the Son and the grief of the Father led to the outpouring of the Holy Spirit.

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

- (b) **'If God suffers, God is not God.'**
Evaluate this view.

[AO2 15]

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

- Moltmann might argue that if God does not suffer then He is not God.
- However, Moltmann's view is a modern one, set against the centuries of belief that God is impassable.
- Furthermore, those that consider that God suffers make God part of the natural world and therefore entertain pantheism which undermines His omnipotence, omniscience and omnibenevolence.
- Yet the Biblical evidence suggests otherwise. In the Old Testament references may be made to God responding to specific events, changing His mind, acting with anger or compassion.
- One has to be careful not to entertain anthropomorphism, we cannot impose human experiences onto God who because He is omnipotent and omnibenevolent could have purer feelings than we have that we cannot understand.
- Meanwhile, in the New Testament references may be made to Jesus, the Son of God incarnate, showing passibility.
- It is simply logical that Jesus as the Son of God incarnate would feel pain and suffering before and on the cross because He is fully human and fully divine.
- However, this does not necessarily affect the possibility of His divine nature; Jesus is unique.
- Meanwhile God the Father always planned to overcome the suffering and death with the resurrection.
- Moltmann sees the resurrection as the theology of hope but you cannot have that without the theology of suffering; there would be no resurrection without the cross.
- Moltmann further argues that to be truly omniscient God must experience pain and emotions otherwise there would be a gap in His knowledge.
- Is impassibility a philosophical construct rather than a theological one found in the Bible? God may be transcendent but that does not mean that God is removed. As such does 'empathy' – the ability to share and understand the feelings of another, offer a way of maintaining God's impassibility and Moltmann simply picked the wrong word?

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

4. (a) Examine Luther's arguments for justification by faith alone. [AO1 15]

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

- Appropriate references can be made to the set texts: Romans 1.17; 5.1. Galatians 2.16 Ephesians 2.8-9 and James 2.24.
- Justification means being made righteous in the sight of God.
- The question was how this might be achieved. At the time of Luther the Roman Catholic Church's answer involved baptism and confession.
- It could therefore be considered that the proper observation of the sacraments lead to righteousness and that justification was an appropriate reward for good works.
- This idea carried into the afterlife with the doctrine of purgatory, 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.
- The solution was that he and humanity had no part in any process of justification which was rather a gift from God alone.
- 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 inherits original sin and is personally sinful and so, like Adam and Eve are under the curse of God, and just as incapable of saving itself from God's wrath and curse.
- But God, on the basis of the life, death, and resurrection of his Son, Jesus Christ alone (solus Christus), grants sinners judicial pardon, or justification, which is received solely through faith. Faith is passive, merely receiving Christ and all his benefits, among which benefits are the active and passive righteousness of Jesus Christ.
- Christ's righteousness, according to Luther is gifted by God so that the divine verdict and pardon of the believing sinner is based not upon the sinner or a third human party but upon Jesus Christ and His righteousness alone, which are received through faith alone.
- Luther particularly looked to St. Paul's works to support sola fide.
- Faith was the all-important key and provided the basis for an all-important new relationship with God; it was a new theory of salvation.

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

- (b) **'The New Testament letters make clear that justification includes both faith and works.'**

Evaluate this view.

[AO2 15]

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

- Luther based his whole idea of sola fide on the Scriptures rather than other ideas or doctrines so obviously they support his argument.
- 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.
- The Epistle of James also states that Abraham's works were essential to his justification.
- Ironically, the phrase 'faith alone' only occurs in James 2.24 – 'a person is justified by works and not by faith alone' – rather crushing Luther's argument.
- Nevertheless there are 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)
- 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)
- Luther actually added the word 'alone' to his translation of the Bible in order to arrive at sola fide
- 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.

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

5. (a) Examine Karl Barth's understanding of baptism.

[AO1 15]

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

- Karl Barth's understanding of baptism is primarily found in his 1948 book, *The Teaching of the Church regarding Baptism and Church Dogmatics* IV.4
- In this book he endorsed believer's baptism rather than infant baptism.
- Barth did not believe that even for adults baptism brought about salvation, rather it bore witness to salvation by its symbolic representation of the individual's renewal in Christ.
- As such, baptism with water marks a first step of a life lived in Christ.
- Baptism does not initiate, still less compel but rather is purely a response to baptism received in the Spirit, that is, God's grace in converting individuals.
- Contrary to the teaching of the Church Barth did not thereby regard baptism as a sacrament per se.
- Baptism is rather a human action which acknowledges the one true sacrament as found in 'the history of Jesus Christ'. Its power therefore rests in Christ alone. There is no power within baptism itself, or within the faith of one being baptised.
- So, while baptism has the necessity of command (Jesus said, 'Go baptise...') it is not a necessary or indispensable means of salvation.
- As such baptism seals that which has already happened rather than initiates any divine activity.
- Baptism is a human response to God's grace based on obedience and so can only involve an adult who is beginning that life of obedience to God. There can be no sense of coercion as that would undermine obedience.
- Therefore, infant baptism is coercive. It is deficient in the subjective sense that the baby baptised is neither able or willing to take the first step that baptism marks – beginning a life of obedience to God.
- Barth regarded infant baptism as 'clouded baptism' not going so far as to say it was invalid.
- For all of this Barth rejected any notion of 'rebaptism' as an impossibility.
- Baptism's effectiveness does not depend on the administrator or even the receiver but on Jesus Christ. As such baptism possesses the character of an eschatological sign that determines and equips the one who has been baptised to live the life of obedience to God.

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

- (b) **'Baptism requires consent by the person who receives it.'**
Evaluate this view.

[AO2 15]

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

- Some, like Barth, believe that baptism should be consciously accepted by the recipient and so only adults, not babies or children, should be baptised.
- Even Barth denied that infant baptism was invalid, so what difference does it make?
- If you believe baptism is necessary for salvation then it is wise to baptise babies as should they die they could not be saved. Babies are dependent on their families and Christians are dependent on the family of the Church and so it is natural to want to include everyone as part of the family.
- Babies are gifted with godparents who can be very important people in their lives acting as supports and guides to their growth in the faith.
- Infant baptism therefore depends upon the faith of the baby's parents, godparents, church family all who express their faith in the ceremony.
- Everyone – but the one being baptised who as a baby is unconscious of what is happening.
- Indeed, it can be argued that within the New Testament baptism always followed a declaration of faith, it never preceded it so there should be a conscious acceptance.
- However, there are reports of 'whole households' being baptised and that would suggest the inclusion of babies.
- Circumcision was done away with by the Church so why replace it with something else the recipient has no choice over?
- The priesthood of all believers, men, women and slaves were all equal in virtue of baptism which is a testament of their faith so the very nature of the church assembly is built on conscious belief no matter what one's position in life.
- Does this mean that faith is dependent on a degree of intelligence?
- Baptism follows Jesus' command to 'make disciples of all nations' and that cannot happen early enough given the gift of eternal life that it also brings.

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