

Topic on a Page for AS / A Level Year 1 OCR

Component 3: Developments in
Christian Thought

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Teacher's Introduction

This resource covers the AS / A Level Year 1 OCR Religious Studies specification for Component 3: Developments in Christian Thought and includes the following content:


1. Augustine's Teaching on Human Nature
2. Death and the Afterlife
3. Knowledge of God's Existence
4. The Person of Jesus Christ
5. Christian Moral Principles
6. Christian Moral Action

Remember!

Always check the exam board website for new information, including changes to the specification and sample assessment material.

The resource is split into five sections as follows:

1. **A4 teacher information pages.**
2. **Six A3 revision posters** covering the six subtopics. These are labelled: **1** to **6**
These posters are intended as a summary of all topic material, focusing on the main points rather than the detail, so that all important areas are covered without going into too much depth.
3. **Six A3 subtopic sheets with activities.** Each of these sheets covers one subtopic and provides write-on activities for students to complete. Answers can generally be found in the A3 revision posters themselves, but are also provided in a separate answer document (see section 5). These are labelled with numbers inside white circles: **6**

Exam-style questions, modelled on those found in the AS / A Level exam, are marked by a pencil icon:  Students may find it helpful to jot down key points before writing their essays.
4. **Seventeen A4 subtopic revision posters.** These provide answers for the main activities given in the A3 subtopic activity sheets. As revision posters, these can be used as a summary for each area and have enough space for teacher or student annotation. These are labelled with numbers inside black circles: **17**
5. **A4 answer sheets.** These pages provide more detailed answers to the questions on the A3 subtopic activity sheets; in particular, for the long-answer questions. Student-friendly, OCR-style mark schemes are also provided for the exam-style questions.

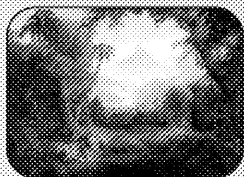
All posters can be displayed on classroom walls, or given to students to learn in lessons or at home.

As a whole, the resource can be used to help students to consolidate knowledge at the end of a topic/subtopic, or to revise before a test or an exam. Different styles and layouts are used to make the information interesting and to help the students engage with the information in a productive way.

October 2021

1. Augustine's Teaching on Human Nature

Augustine's view of human nature before the Fall



Humanity exists in a state of perfection.

Adam and Eve have souls and bodies that are united in perfect harmony.

They exist in a state of perfect harmony.

Sex is a rational act of procreation as a result of the unity of body and mind. The pleasure here is pure as lust does not exist.

Sex is a response to the command to go forth and multiply, and this is its primary function.

Augustine's view of human nature after the Fall (Genesis 3)

The soul's relationship with the body is now unbalanced.

The will has been wounded by the Fall, making reason and making it subject to the desires of the body.

Augustine's view is that the Fall was weaker than men, and that the Fall was through Eve and not as close to the will of God.

The Fall places women as subservient to men.

Gen 3:16 "... yet your desire shall be for your husband, and he shall rule over you."

In Augustine's view, humanity becomes sexualised, with lust (or in Augustine's terms concupiscence) being the overriding emotion.

Original sin and its effect on human society

For Augustine, original sin is passed through sex, and humans are born with it.

Decisions become based on emotions, primarily lust, but also other vices.

Erotic desire is now present in all humans, which in turn causes problems in society, such as adultery and divorce.

Sex is everywhere — it is not just for procreation but also for pleasure, advertising, in entertainment, and in human life. Sexual corruption and lack of chastity are widespread.

Before the Fall, humanity was perfect, but afterwards humans have fallen and must strive to ensure society runs smoothly.

Is Augustine's teaching on a historical Fall and original sin wrong?

Augustine's teaching revolves around the events of the Fall being literal — this is not compatible with mainstream modern science.

Augustine blames all suffering and evil on human moral action — is this justifiable? Is it consistent with a benevolent God?

It is not likely that there was a single historical moment when evil came into the world. Natural evil and moral evil appear to have started at different moments.

We could be born as a blank slate. There is no evidence to suggest we inherit sin.

Is there a distinctive human nature?

There are seven billion people in the world in a huge number of different environments (physically, culturally, spiritually) who are all unique.

Different views on human nature over time:

- **Plato** — An immortal soul in a mortal body where the soul is the seat of reason.
- **Augustine** — Original sin and in total depravity.
- **Aquinas** — To follow five primary precepts (see Religion and Ethics).
- **Stoics** — Desiring the power to live well and never satisfied with the power it has without acquiring more.

Is Augustine right that humans can never be morally good?

- Baptism washes away original sin.
- If humans lack true free will, then they cannot be morally responsible.
- Pelagius disagreed and thought they could; it was just difficult.
- Paul taught (in **ROMANS** 7:15–20) that he had something inside that stopped him being good.

Is Augustine's view of human nature pessimistic or optimistic?

- Augustine believes that humanity is a *massa peccati* (mass of sin) and is in the grip of uncontrollable lust.
- His perspective may have come from his own experience with his concubine and waiting for his betrothed to come of age.
- **Pessimistic** — Humanity is thoroughly corrupt and has no hope of achieving harmony between body and will.
- **Optimistic** — God saves humans and gives grace without merit through his generous love.

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2. Death and the Afterlife

Heaven

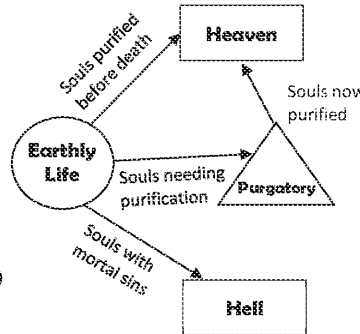
- ◆ The Roman Catholic and Orthodox churches see heaven as a physical place.
 - ◇ ROMANS 8:11 suggests life will be given to humans' mortal bodies, and other passages suggest they will be raised from the dead as Jesus was.
- ◆ Many other churches see it as a spiritual state where humans get a new perfect spiritual body in a heavenly realm.
 - ◇ 1 CORINTHIANS 15:42–44 Suggests humans will have a new, perfect spiritual body created by God.
 - ◇ This has been the teaching of most Protestant churches since the Enlightenment.
- ◆ Christians might describe some things as a 'heavenly look' to God's will being done on Earth (as in the Lord's Prayer). In this way, glimpses of heaven may be seen in the spiritual or moral life on Earth.

Purgatory

- ◆ The Catholic Church teaches that after death, most humans go to a place known as purgatory. They believe that nothing in this life prevents the presence of God in the afterlife.
- ◆ The Catechism of the Catholic Church (1993) states: 'All who die in God's grace and friendship, but still need purification, go to purgatory, a state of purification, so as to achieve the holiness necessary to enter the joy of heaven' (1030). This could be interpreted from Jesus' comments in Matthew 23:12. This could be seen as a physical or spiritual place/state.
- ◆ Those denominations that do not teach purgatory as a place, nonetheless may see the same ideas in undergoing purification in order to be ready to be with God after death.

Is heaven the transformation and perfection of the whole of creation?

The new heaven and the new Earth as described in the book of REVELATION 21:1–8 suggest that heaven is either replacing or transforming the world, and when the New Jerusalem descends to Earth and God is with humanity, everything will be perfect.



Hell

- ◆ The Christian traditionalist approach of eternal conscious physical torment in a lake of fire comes from several scripture passages – MATTHEW 13:42, 50 and 25:41–46, REVELATION 20:13–14 and 21:8, JUDG 1:7.

This is a majority view among fundamentalist and conservative Protestant Christians. It was also taught by St Augustine and adopted by the early Church.

- ◇ Augustine believed that hell was under the Earth.
- ◆ Christian teaching on hell as a spiritual state: CCC says 'To die in mortal sin without repenting and accepting God's merciful love means remaining separated from him for ever by our own free choice. This state of definitive self-exclusion from communion with God and the blessed is called "hell"' (1033).
- ◆ People with a spiritual crisis may experience a 'hell', where they feel tormented and experience a lack of happiness.

REVELATION 20:13
And the sea gave up the dead that were in it, Death and Hades gave up the dead that were in them, and all were judged according to what they had done. NRSV

The parable of the sheep and the goats (MATTHEW 25:31–46)

In this parable Jesus teaches that there are two groups of people: the sheep and the goats. The sheep will go to eternal life, while the goats will go to eternal punishment.

- ◆ The sheep are those who have helped the sick, fed the hungry, given drink to the thirsty, those in prison, etc., and the goats are those who haven't. This doesn't seem dependent on faith.
- ◆ It also supports 'end of time' judgement.
- ◆ The afterlife described could be physical or spiritual, but it contradicts Christian universalism.

Are heaven and hell eternal?

The majority of Christian teaching through history would suggest that they are. However, would an all-loving God condemn a person to eternal suffering – is unlimited punishment suitable for any limited offence?

MATTHEW 25:31–46 is one of the texts that contributes to an understanding of hell, but there are possible translation issues. The Greek words that are translated as 'eternal punishment' in the parable of the sheep and the goats are *kolasis aiōnios* (MATTHEW 25:45). They can also be translated as 'correction in the next age'. Does this link to the idea of purgatory?

CCC = Catechism of the Catholic Church

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3. Knowledge of God's Existence

Natural knowledge

'The heavens are telling the glory of God; and the firmament proclaims his handiwork.' PSALM 19:1 ^{NRSV}

Natural theology (knowing God through the natural world) is supported by all mainstream Christian churches. Supported by ROMANS 1:19–20.

Natural knowledge as an innate human sense of the divine – reformed and Catholic theologies both state that knowledge of God is an integral part of human consciousness. Paul tells the men of Athens that they must already know God as they have a shrine to the 'unknown god' (ACTS 17:23).

Calvin – *sensus divinitatis* – sense of the divine – *semen religionis* – seed of religion. Calvin believed that there is a natural human inclination (just as Aquinas did) – Calvin's terms.

Conscience – Calvin and Newman all believed this to be natural knowledge given by God to people in order that they can apply their reason to make good decisions.

Imago dei – the idea that humans are made in the image of God. Humans can, therefore, know something of what God is like through knowing what humans are like. This includes:

- Goodness – Aquinas' natural moral law shows how God has revealed goodness in the world.
- Reason – sound judgement and sense.

Paley – watchmaker argument is an argument from design that claims humans can have knowledge of God through the order and purpose shown in creation.

Process theology – process theologians believe God is inside the universe and acting through it.

Romans 1:19–20

19 For what can be known about God is plain to them, because God has shown it to them.
20 Ever since the creation of the world his eternal power and divine nature, invisible though they are, have been understood and seen through the things he has made. So they are without excuse. ^{NRSV}



Is natural knowledge as revealed knowledge of God?

If the natural world is God's work, is it general revelation?

- ✓ If God is the creator, God reveals himself in the world, nature is general revelation.
- * Corruption from the Fall limits human perception.
- * Revealed knowledge is not immediately evident. Natural knowledge is visible/obvious. Revealed knowledge needs reading/understanding.

The difference is the mechanism by which you arrive at God (Aquinas).

Can God be known through reason alone?

A priori – knowledge from reason alone.

Anselm's ontological argument attempts to prove the existence of God through this.

Epistemic distance – God has created a knowledge gap between himself and humanity. Allows free will and meaningful choice on belief in God.

Calvin believed this was caused by sin.

Aquinas' five ways are an attempt at looking at the world and proving the existence of God through applying human reason to the evidence.

Is faith sufficient reason for belief in God's existence?

Plantinga – 'properly basic' belief – knowledge of God is justified independently of physical evidence.

Faith is viewed as a gift from God – 1 CORINTHIANS 12.

No arguments for/against belief in God are without serious flaws. Faith could, therefore, be the only sufficient reason.

There are difficulties moving from material to spiritual.

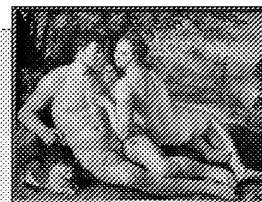
Has the Fall removed all natural knowledge of God?

Calvin – natural knowledge of God is wounded by original sin. Humans therefore need Christ's revelation in order to truly know God.

Barth – Fall corrupts human reason.

Brunner – Disagrees with Barth. Conscience and guilt make humans aware of God's law.

Barth – There are no 'points of contact' with God in the natural world. Knowledge of God is possible only as a result of God's grace.



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4. The Person of Jesus Christ

Jesus Christ's authority as the Son of God

Jesus' divinity is expressed through his:



Knowledge of God – In JOHN 9, Jesus encounters a man who was born blind. In Jewish tradition, children were often seen as inheriting the 'sins of the father', so his disciples ask whose sin caused the man to be blind. Jesus displays intimate knowledge of God and explains he was born blind – God's works can be revealed.

- Jesus uses the phrase 'I am the light of the world' in this passage. Light is a commonly used image in the Bible.

Miracles – In the Gospels, Jesus is shown to have power over nature. There have been many healings, but only Jesus himself is shown to have temporarily used God's power, but only Jesus himself is shown to have divine power over nature. This can be seen in Mark 6 when Jesus calms the storm and so shows divinity effectively.

Resurrection – This event is the only time when God performs this miracle directly. The other resurrections in the gospels were performed by Jesus and foreshadow his own. This indicates a special relationship.

Did Jesus think that he was divine?

- ✓ In John's Gospel, Jesus is portrayed as the Word (God) made flesh and when others declare him to be God he does not disagree.
- ✗ In the other Synoptic Gospels (Matthew, Mark and Luke) it is less obvious, as he is referred to as the 'Son of God', a term that was used for many other holy or important Jewish men before.
- ✗ In JOHN 5, Jesus talks about his relationship with God, where they are not equal, and he is obedient to, and reliant on, the Father.

The Last Supper – At this event, Jesus declares there will be a new covenant between God and humanity, sealed with the body and blood of Jesus. Would Jesus think that his blood as just a human would be sufficient for the covenant?

Was Jesus' relationship with God very special or truly unique?

A subject important and controversial enough that the Council of Chalcedon in 451 CE needed to define the relationship – as Christ, Jesus is one human and one divine that come together in one person. This makes Jesus completely unique and not just a prophet or a teacher.

The Arian controversy was when Arius of Alexandria said Jesus was created by God and was subordinate to God. He was the son of God. There is no Trinity and Jesus was not God, just a unique human.

In order for atonement to be acceptable to God, Jesus needs to have a unique relationship as the sacrifice for the sins of humanity.

Hick would argue Jesus was just special in a non-unique way.

Jesus Christ's authority as a teacher of wisdom

Examples of Jesus' moral teaching on:

Repentance and forgiveness –

- Repentance and forgiveness is a well-established concept in Jewish tradition, with observant Jews performing sacrifices to show their desire to make up for their sins.
- Repentance is turning to God and away from your sins. Jesus teaches that all people can be forgiven and will receive forgiveness, and God will celebrate their return. This is shown through the parable of the prodigal son (LUKE 15:11–32) the son who has wasted his inheritance realises his mistake and goes home. He offers to be employed like a servant doing past actions, but his return is actually celebrated and he is welcomed back into the family. The father in this story represents God, and the prodigal son represents humans who have already been saved (e.g. non-Jews).

Inner purity and moral motivation –

- Jesus has alternative teaching in this area. In MATTHEW 5, Jesus quotes the law on adultery but adds 'that everyone who looks at a woman with lust has already committed adultery with her heart' (MATTHEW 5:28^{NRSV}). Instead of just the act being a sin, if just the motivation to commit the act is there, a sin has been committed. Previously, only physical actions were seen as sins.
- Jesus also reverses traditional morality on revenge. In MATTHEW 5:38–46 he teaches not to take any revenge, to love even your enemies, and to treat people equally.

Jesus requires his followers to aim for perfection, not be on the same level as evildoers.

Was Jesus just a teacher of wisdom?

- ✗ Jesus appears to set standards that are impossible to follow.
- ✗ He also is not just teaching about how to live a moral life, he is also trying to reveal the nature of the Kingdom of God.
- ✗ Some of the teachings (e.g. turn the other cheek) do not seem to be very wise, as someone could be taken advantage of.
- ✓ John Hick believed that Jesus was just an exceptional moral teacher.
- ✓ Jesus primarily refers to himself in the Gospels as the Son of Man, a mysterious title that emphasises his humanity over his divinity.

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5. Christian Moral Principles

The Bible as the only authority for Christian ethical practices

This is a common view for those with a *sola scriptura* perspective.

It generally involves a literal belief in the Bible, and most commonly a belief in biblical inerrancy or infallibility, meaning the Bible possesses no errors. This belief is often upheld in Protestant churches but many modern churches instead uphold *prima scriptura*, the belief that the Bible is the first and foremost authority (though not the only one!).

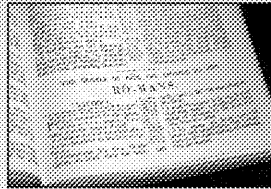
Many Christians believe that the Bible is the revealed word of God and that the various books within it were at least inspired by God. However, given the text word for word.

For Christian ethics to be based on the Bible, they must be based on the Bible; otherwise, they are not Christian ethics.

If this approach is taken, then a hermeneutic must be used to interpret the text for use in the modern era.

If humans are inherently sinful, they are incapable of making sound moral judgements by themselves so need God to give the basis of morality.

Humans can justify anything they choose with different systems, so relying on the Bible is reasonable as it is believed to be from God.



Are Christian ethics distinctive?

If Christian ethics are taken solely from the Bible without any cultural context, then they would be distinctive but possibly not comprehensive.

If Jesus was literally God, then Christian ethics could be seen as distinctive as God teaches humans directly.

Jesus taught the Sermon on the Mount. The Beatitudes are distinctive Christian teaching. Christian moral teaching stresses inner moral purity as well as outward action.

The Christian concept of forgiveness goes beyond many other religions. The same holds true of the concept of loving oneself for another.

Christian ethics are not just about what is promised and gained on both sides. This is a key feature of Christian teaching.

However the majority of moral laws in Christianity can be found in other ethical systems, both religious and secular – for example, 'do to others as you would have them do to you' could be linked to the law of karma in Hinduism, Sikhism and Buddhism and to the Jewish concept of an 'eye for an eye'.

Is the Bible a comprehensive moral guide?

- ✓ Many Protestant churches believe it is. They believe that as God is omniscient and omnipotent the knowledge of God's will would be needed, and as the Bible is God's word, it is the only correct way to deal with all moral issues. Many Christians also believe that human reason is fallible so God's revelation is needed to provide objective and correct moral instruction.
- ✗ Other Christians (and non-Christians) would argue that the Bible is an old document that does not deal with modern issues such as cloning or GM crops and there may be no teaching specific to them.
- ✗ It has also been suggested that the uniquely Jewish part of the Bible (the New Testament) only deals with the law of love and some modifications to Mosaic Law (Old Testament) in terms of inner purity.

Love (agape) as the only Christian ethical principle which governs Christian practice

Jesus' commandment to 'love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself.' (LUKE 10:27^{NRSV}) institutes the law of love for Christians.

Joseph Fletcher developed this idea into his moral system, situation ethics, which attempts to be a full ethical system developed purely from the idea of agape.

The author and theologian C S Lewis wrote an influential work called *The Four Loves* in which he discusses agape as the most important type of love and one which comes from God. For Lewis, agape is the love which should influence all other types of love.

With Fletcher and Lewis believed reason was necessary to apply agape.

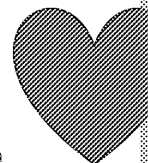
Other biblical examples:

MATTHEW 5:43–46 – Jesus tells his followers to love their enemies.

1 CORINTHIANS 13:4–8 – Paul details the nature of love and stresses its utmost importance.

However, there are many other rules in the Bible.

If agape is the only Christian ethical principle, where does this leave the Ten Commandments?



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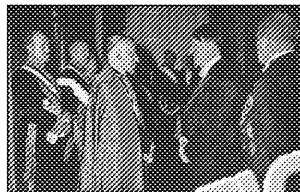
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6. Christian Moral Actions

Duty to God and duty to the state

German Protestant churches became more and more influenced by the rise of the 'Deutsche Christen' movement originating from Prussia and bound up with Nazi ideology.



They use ROMANS 13:1-7 as a key text.

It states 'Let every person be subject to

the governing authorities... Therefore whoever resists

God has appointed, and those who resist will

what is due to them—taxes ...revenue ...

There was a movement within the Protestant church in order to remove Jewishness from the Bible and legitimise the persecution of those 'who had killed Jesus'.

The Confessing Church grew in opposition to the increasing influence of the Nazis over the Church.

They produced the Barmen Declaration, published in 1934, which was mostly the work of Karl Barth, although Bonhoeffer was part of the group that put it together.

They used Jesus' teaching and ACTS 5.29 ('But Peter and the apostles answered, "We must obey God rather than any human authority."') to show —

Obedience — Christians should always be subject to God before nation.

Leadership — Church and state should always be separate.

Should Christians practise civil disobedience?

Yes — Jesus did — Turning the tables, driving out traders in the temple
Claiming a new kingdom

Jesus was executed as a rebel — an enemy of the state

No — Jesus taught people to turn the other cheek.

Jesus said he hadn't come to replace the law

Was Martin Luther King right to practise civil disobedience?

Remember — There is a danger of practising it in

Is it possible to know God's will?

Bible — if this is the will of God, then God's will has been revealed to humanity and it is clear. However, it could be seen to need interpreting.

Bonhoeffer had time to think and pray on his way to America in July 1939 and for the 26 days he was there. He believed that God's will was made clear for him through this.

Dietrich Bonhoeffer

Early life — Born in 1906 in Prussia in the old German Empire, he was homeschooled by his father. He attended the universities of Tübingen and Berlin.

He travelled to the USA as part of a theological fellowship. While there, he encountered black spirituality and developed a new perspective of his own.

Ministry — Ordained in 1933, he was an integral part of the Confessing Church. Continued opposing Nazi policies.

Resistance — Managed to get back to the USA to avoid being conscripted into the German army but chose to return to Germany in order to be with his people.

Imprisonment and death — He was arrested in 1943 for helping people escape to Switzerland. He was executed by hanging at Flossberg concentration camp on 9th April 1945, just before the Allies took power, having been implicated in a failed plot to assassinate Hitler.

Publications — *Discipleship*, *The Church and the Jewish Question*, *Letters from prison*.



The cost of discipleship

For Bonhoeffer, following Jesus is following the teachings and example of Jesus.

Discipleship is an uncommitted, asking for God's grace to be able to live with genuine repentance.

Costly grace is difficult. It means that the person who receives it feels that they have to change their ways and follow the teachings of Jesus. In practice, even though someone might believe in forgiveness for their sins cannot be earned through doing good things, they nevertheless start doing good things as if they are dependent on it.

Bonhoeffer's view of —

- Suffering — Christians should act as Christ's representatives in the suffering of others. This might mean making sacrifices.
- Solidarity — Christ has this with humanity through his death on the cross. Christ is in the suffering. Christians should follow the example of Jesus and show solidarity with those who are suffering.

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1. Augustine's Teaching on Human Nature

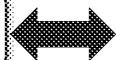
1. Define the concepts listed in the table below.

Concupiscence	
The Fall	
Original Sin	
Grace	



2. Explain the difference in human nature between these moments of creation, according to Augustine.

Pre-Fall



Post-Fall

Large empty box for explaining the difference in human nature between Pre-Fall and Post-Fall.

3. What are the effects of original sin on the factors below?

1. Human Relationships



2. Human Society

Large empty box for discussing the effects of original sin on human relationships and society.

4. Circle the correct words in the passage.

Augustine's *summum bonum* in Augustine's view. Augustine saw it as the ultimate goal of life.

However, in comparison to later philosophy, Augustine's view of human nature was more **(innate/developed)** potential within us, with **(with / separation from)** God.

This understanding of the *summum bonum* led to a **(privation/separation)** of good. Evil is not a substance but a lack of good, leading us to move towards the *summum bonum*.

5. 'Augustine's view of human nature is pessimistic.' Discuss.

Large empty box for discussing Augustine's view of human nature.

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2. Death and the Afterlife

1. Quick quiz on death and the afterlife!

1. Give three potential interpretations of the afterlife in Christian thought.
 - i.
 - ii.
 - iii.
2. What are the two different forms of judgement and to which Bible?
3. Which mainline denomination believes in purgatory?
4. Which highly symbolic book of the Bible is concerned with a Christian interpretation of eschatology?

4. Give two arguments that support belief in purgatory.

Argument 1.

Argument 2.

2. Explain the difference between the two concepts

Election



- ### 3. How does the parable of the sheep and goats in Matthew 25:31–46 influence interpretation of the following concepts?

1. Judgement

2. The structure of Heaven and Hell

3. Election

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3. Knowledge of God's Existence

1. Explain the difference between the forms of revelation below.

General Revelation

Special Revelation

2. Quick quiz of how



1. Which field of study holds that God can be discovered through general revelation?

2. Which theologian put forward 'Five Ways' through which God could be known through reason?

3. Give two examples of special revelation.

3. Give and explain three different ways by which human beings can potentially acquire natural knowledge of God

1.

2.

3.



4. Explain why each revelation and its

1. The Fall

2. The Bible

5. 'Faith alone is sufficient for belief in God.' Discuss.

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4. The Person of Jesus Christ

1. Is each of the following statements true or false?

1. Jesus' divinity is primarily expressed in the Synoptic Gospels using the 'Son of Man' title.
2. The prologue of the Gospel of John uses the term 'Word' when talking about the divinity of Jesus.
3. The Council of Nicaea came to establish the orthodox Christian doctrine that Jesus possesses both a divine and a fully divine nature.
4. At the Last Supper, Jesus declares there is a new covenant formed between God and humanity, mediated through his own body and blood.

3. Give two examples of Jesus' divinity and humanity in 1/2

Divinity 1.

Divinity 2.

Humanity 1.

Humanity 2.

2. What important moral teachings does Jesus speak of in the following passages?

1. Matthew 5:38–46
2. Luke 15:11–32
3. Luke 10:25–28

5. 'It is misguided to believe Jesus had a unique relation to God.' Discuss.

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5. Christian Moral Principles

1. Fill in the table below with the correct definition for each key term.

Infallible	
Agape	
Sacred Tradition	
Natural Law	

2. Explain the difference between the two concepts below.

Sola Scriptura



Prima Scriptura

3. Explain why the Sermon on the Mount is often used as evidence for Christian ethics being distinctive.

4. Give one central teaching of the Church.

Biblical passage

Biblical passage

5. 'The Church is an essential part of the Christian faith.'

6. Is agape the only form of love mentioned in the Bible?

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6. Christian Moral Action

1. Is each of the following statements true or false?

1. Dietrich Bonhoeffer as a young man studied in America after completing his doctorate, gradually becoming convinced that theology 'from below' was more important than strict academic study.
2. Bonhoeffer was key in setting up the Confessing Church, a branch of the German Protestant Church that opposed the Nazi regime in the 1930s.
3. Bonhoeffer refused to go to the USA, despite opportunities to study further, due to the encouragement of Karl Barth.
4. Bonhoeffer set up an underground seminary at Finkenwaide, which was later shut down by the Nazi Party.
5. Bonhoeffer died when he refused to provide the Germans with military intelligence in 1944.

3. Give two ways in which Bonhoeffer's seminary at Finkenwaide differed in practice from others at the time.

2. Quick quiz on the theology of Bonhoeffer!

1. What did Bonhoeffer mean when he talked of the difference between cheap grace and costly grace?
2. Which key biblical passage did Bonhoeffer reject in his arguments surrounding Christianity and civil disobedience?
3. What three things did Bonhoeffer argue Christians should embody as true 'disciples'?

4. Explain why Bonhoeffer stressed the need for the Church to be a 'visible community'.

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1. Augustine's Teaching on Human Nature (1)

Augustine

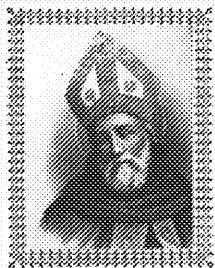
Lived 354–430 CE

Bishop of Hippo from 395 CE

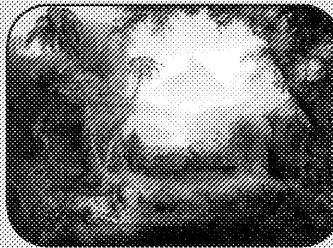
Major Works – *Confessions*, *City of God* and *On Christian Doctrine*

Augustine converted to Christianity at the age of 31, before which he had been a hedonist. He was married much to his Catholic faith and the displeasure. He had a concubine from the age of 19 (from whom he had a child) and considered himself weak and full of lust.

He eventually broke off his engagement to a young noblewoman in order to become a celibate priest.



Augustine's view of human nature before the Fall



Humanity exists in a state of perfection.

Adam and Eve have souls and bodies that are united in perfect harmony.

They exist in a state of pure friendship.

Sex is a rational act for pleasure and procreation as a result of unity of body and mind. The pleasure is pure as lust for nothing.

It is a response to the command to go forth and multiply, and this is its primary function.

continued overleaf

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1. Augustine's Teaching on Human Nature (2)

Summum bonum

Simply put, this is the highest good.

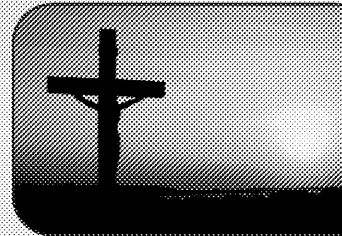
Aristotle saw it as the ultimate goal for the virtuous human, where humans flourished. They achieved the *summum bonum*, later, in the Enlightenment, so did Immanuel Kant, who saw it as moral perfection in line with reason.

Augustine sees the *summum bonum* as a feature of God, a state where humans want to be – with God.

He defines evil as *privatio boni*, an absence of good – getting further and further away from God.

God's grace

According to Augustine, this is the only way for humans to be reconciled with God as their sinful natures cannot be overcome through free will.



The British monk Pelagius, who was active at the same time as Augustine, did not agree with the doctrine of original sin and believed that human will was still capable of choosing between good and evil with the assistance of God's grace to make it easier. Augustine spent a great deal of time and effort rejecting this.

God shows grace in many different places in the Bible:

- Saul (later Paul) is persecuting Christians then is given God's grace in Acts 9.
- Moses is a murderer who flees his country and is given God's grace in Exodus 3.
- Jacob is a cheat, liar and conman who is given God's grace in Genesis 27–35.

All three overcome their sinful natures through the intervention of God, not through their own efforts.

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1. Augustine's Teaching on Human Nature (3)

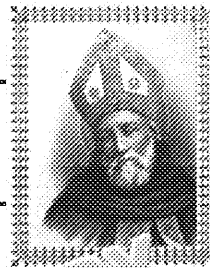
Is Augustine's teaching on a historical Fall and original sin wrong?

Augustine's teaching revolves around the events of the Fall being literal – this is not compatible with mainstream modern science.

Augustine blames all suffering and evil on human moral action – is this justifiable? Is it consistent with an omnipotent God?

It is not like there was a single historical moment when evil came into the world. Natural and moral evil appear to have started at different moments.

We could be born as a blank slate. There is no evidence to suggest we inherit sin.



Is Augustine right to teach that sin means humans can never be morally good?

- Baptism washes away original sin.
- If humans are truly sinful, then they cannot be morally responsible.
- Pelagius disagreed and thought they could; it was just difficult.
- Paul taught (in **ROMANS** 7:15–20) that he had something inside that stopped him being good.

Is Augustine right?

- Augustine's view is dominant in the West.
- His perspective on concupiscence is pessimistic.
- Pelagius achieved a more optimistic view through his teachings.

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2. Death and the Afterlife (1)

Heaven

- ◆ The Roman Catholic and Orthodox churches see heaven as a physical place.
 - ✧ ROMANS 8:11 suggests life will be given to humans' mortal bodies, and other passages suggest they will be raised from the dead as Jesus was.
- ◆ Many other churches see it as a spiritual state where humans get a new perfect spiritual body in a different realm.
 - ✧ 1 CORINTHIANS 15:51 suggests humans will have a new, perfect spiritual body created by God.
 - ✧ This has been the teaching of most Protestant churches since the Enlightenment.
- ◆ Christians might describe some things as heavenly and constantly look to God's will being done on Earth as in heaven (the Lord's Prayer). In this way, glimpses of heaven might be found in the spiritual or moral life on Earth.

Is heaven the transformation and perfection of the whole of creation?

The new heaven and the new Earth as described in the book of REVELATION 21:1–8 suggest that heaven is either replacing or transforming the world, and when the New Jerusalem descends to Earth and God is with humanity, everything will be perfect.

Are heaven and hell eternal?

The majority of Christian teaching throughout history would suggest that they are. However: would an all-loving God condemn a person to eternal suffering – is unlimited punishment suitable for a limited offence?

MATT 25:31 is one of the texts that contributes to an understanding of hell, but it has possible translation issues. The Greek words that are translated as 'eternal punishment' in the parable of the sheep and the goats are *kolasis aiónios* (MATTHEW 25:45). They can also be translated as 'correction in the next age'. Does this link to the idea of purgatory instead?

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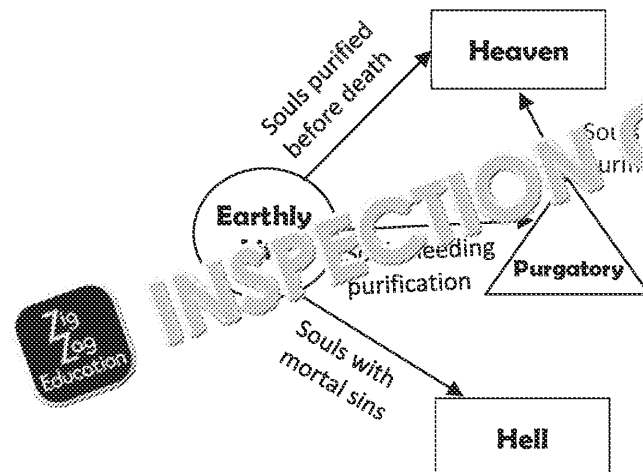
2. Death and the Afterlife (2)

Purgatory

- ◆ The Catholic Church teaches that after death, many beings pass through a place known as purgatory. They believe that anything impure is allowed within the presence of God.

The Catechism of the Catholic Church states: 'In God's grace and friendship, but still imperfectly purified, they are assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven.' (CCC 1030) This could be interpreted from Jesus' comments in MATTHEW 12:32. This could be seen as a physical or spiritual place/state.

- ◆ Those denominations that do not teach purgatory as a destination after death nonetheless may see the same ideas in undergoing purification in their lives on Earth in order to be ready to be with God after death.



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2. Death and the Afterlife (3)

Election

- ◆ Limited election: The view that God does not call everyone to be saved. Only those chosen the **elect**, and they alone, are to be saved. Some Calvinists hold this position.
- ◆ Unlimited election: This is the view of the Lutheran Church; that God has elected all who will be saved.
- ◆ Universalist: This is the position that all people will be saved by God. That an all-loving God would not want to condemn anyone to eternal punishment.
 - ↳ John Hick held this view.
 - ↳ Gregory of Nyssa held this view, arguing that Christ brought

Judgement – immediate or at the end of time?

- ◆ Eschatology is the theological study of death, judgement and the afterlife.
- ◆ The Roman Catholic Church teaches that there will be two judgements, one upon death and one at the end of time. These are called **Particular Judgement** (CCC 1021–22) and **Last Judgement** (CCC 1038–41).
- ◆ John Calvin taught that the dead were conscious waiting for Judgement Day, either in bliss or torment.

Many Protestants believe in an immediate judgement.

- ◆ LUKE 16.19–31 – The parable of the rich man and Lazarus tells of the former being in hell and the latter in heaven immediately after their deaths.
- ◆ LUKE 23.43 – Jesus tells the penitent thief he will be in paradise 'today'.
- ◆ PAUL often teaches that the dead are asleep and waiting.
- ◆ 1 THESSALONIANS 4.14–17 – Paul teaches that those who are dead will rise when Christ comes again.

The parable of the sheep and the goats

In this parable Jesus speaks of people – the sheep – who will receive eternal life, and the goats – who will be condemned.

- ◆ The sheep are those who are thirsty, and have not drunk.
- ◆ It also says that the goats are those who have not drunk.
- ◆ The afterlife is a contradiction.

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3. Knowledge of God's Existence (1)

Natural knowledge

'The heavens are telling the glory of God; and the firmament proclaims his mighty work.' PSALM 19.1 ^{NRSV}

Natural theology (knowing God through the natural world) is supported by all mainstream Christian churches. Supported by ROMANS 1.19–20.

Natural knowledge as an innate human sense of the divine – reformed and Catholic theologies both state that knowledge of God is an integral part of human consciousness. Paul tells the men of Athens that they must already recognise God as they have a shrine to the 'unknown god' (ACTS 17).

Calvin – *sensus divinitatis* – sense of the divine, and *semen religionis* – seed of religion. Calvin believed religious practices were a natural human inclination (just as Aquinas did) – these are Calvin's own terms.

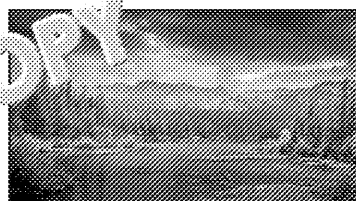
Conscience – Calvin, Aquinas and Newman all believed this to be natural knowledge given by God to people in order that they can apply their reason to make good decisions.

Imago dei – the idea that humans are made in the image of God. Humans can, therefore, know something of what God is like through knowing what humans are like. This includes:

- Goodness – Aquinas' natural moral law shows how God has revealed goodness in the world.
- Reason – sound judgement and sense.

Paley – watchmaker argument is an argument from design that claims humans can have knowledge of God through the order and purpose shown in creation.

Process theology – process theologians believe God is inside the universe and acting through it.



Romans 1:19–20

¹⁹ For what can be known about God is plain to them, because God has shown it to them. ²⁰ Ever since the creation of the world his eternal power and divine nature, invisible though they are, have been understood and seen through the things he has made. So they are without excuse; ^{NRSV}

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3. Knowledge of God's Existence (2)

Can God be known through reason alone?

A priori – knowledge from reason alone.

- ↳ Anselm's ontological argument attempts to prove the existence of God through this.

Epistemic distance – God has created a knowledge gap between himself and humanity. Allows for a meaningful choice on belief in God.

- ↳ Calvin: this was caused by sin.

Aquinas' five ways are an attempt at looking at the world and proving the existence of God through applying human reason to the evidence.

Is faith sufficient reason for belief in God's existence?

Plantinga – 'properly basic' belief – knowledge of God can be justified independently of physical evidence.

Faith is viewed as a gift from God – 1 CORINTHIANS 12.

No arguments for/against belief in God are without serious flaws. Faith could, therefore, be the only sufficient reason.

- ↳ There are difficulties moving from material to spiritual.

Is belief in God's existence sufficient to put one's trust in him?

- ✓ Knowledge of God's nature might convince as to the existence of God but not give us reason to trust/worship.
- ✓ Any being capable of such works of power is worthy of worship.
- ✗ No reason/compulsion to worship creator.
- ✗ Human reasoning is not good enough to know what God is really like.

Revealed knowledge

Special revelation

- ↳ Calvin argued that special revelation is needed.

Catholic and Calvinist views

- ↳ Both believe that special revelation is also needed.

Gifts of the Holy Spirit

Several give knowledge

1 CORINTHIANS 12 uses the term

Both of them are needed

The Bible is revealed knowledge

The Church is the guardian

Old Testament prophets

Christ incarnates a message

message more clearly

Holy Spirit sustains the

new generation.

Knowledge of Jesus

Arian controversy

Son of God, not God

Chalcedonian definition

Jesus had **two** natures

God (divine) and human

Together in one person

- ↳ As one hypostasis

This is a **mystical** knowledge

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4. The Person of Jesus Christ (1)

Jesus Christ's authority as the Son of God

Jesus' **divinity** is expressed through his:

Knowledge of God – In JOHN 9, Jesus encounters a man who was born blind. In Jewish tradition, children were seen as inheriting the 'sins of the father'. The man's friends ask whose sin caused the man to be blind. Jesus displays intimate knowledge of God and cures the man so that God's works can be revealed.

- Jesus uses the phrase 'I am the light of the world.' (JOHN 9:5 ^{NRSV}) in this passage. Light is a commonly used image of the divine in religion.



Miracles – In the Jewish world view only God has power over nature. There have been many healers and prophets who have temporarily used God's power, but only Jesus himself truly possesses divine power over nature. This can be seen in Mark 6 when Jesus walks on water and so shows divinity effectively.

Resurrection – This event is the only time when God performs this miracle directly. The other resurrections in the gospels were performed by Jesus and foreshadow his own. This indicates a special relationship.

Was Jesus' relationship with God very special or truly unique?

A subject important and controversial, argued at the Council of Chalcedon in 451, affirming that Jesus has two natures (one human, one divine) that come together into one person. This allowed them to have a standard definition.

The Arian controversy (a heresy) was when Arius of Alexandria said Jesus was created by God, not the son of God. There is no Trinity and Jesus was not God, just a unique human.

In order for atonement to be acceptable to God, Jesus needs to have a unique relationship with God.

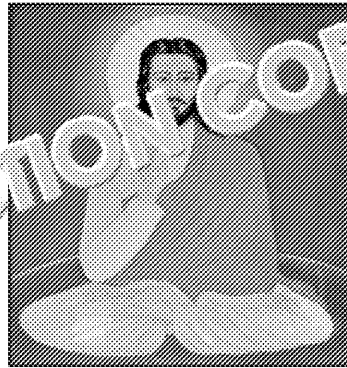
Hick would argue Jesus was just special in a non-unique way.

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4. The Person of Jesus Christ (2)



Was Jesus just a teacher of wisdom?

- ✗ Jesus appears to set standards that are impossible to follow.
- ✗ He also is not just teaching about how to live a moral life; he is also trying to reveal the nature of the Kingdom of God.
- ✗ Some of the teachings (e.g. turn the other cheek) do not appear to be very wise, as someone could be taken advantage of.
- ✓ John Hick believed that Jesus was just an exceptional moral teacher.
- ✓ Jesus primarily refers to himself in the Gospels as the Son of Man, a mysterious title that emphasises his humanity over his divinity.

Jesus Christ

Examples of

Repentance

- Repentance is a Jewish concept that shows a person's regret for their sins and a desire to turn back to God.
- Repentance is a teaching of forgiveness through the Son of Man, who goes to the past and welcomes God, who is already present.

Inner purification

- Jesus is quoted as saying: 'I have a heart that is pure and is the action of the Son of Man.'
- Jesus is quoted as saying: 'I have a heart that is pure and is the action of the Son of Man.'

Jesus requires a level as even

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4. The Person of Jesus Christ (3)

Jesus Christ's authority as a liberator

Jesus expresses his role as liberator of the **marginalized** and **poor**:

He challenges **political** and **religious** leaders with the parable of the good Samaritan (Luke 10: 30-35). Jesus questions the practices of the Jewish people of the times by having a Samaritan, a member of a hated minority group, be the one who shows compassion. He made sure his examples of priest and Levite would be easily understandable but hard-hitting – his audience would have no doubt that they would take the uncaring actions.

He challenges **religious authority** – In MARK 5:24–34, Jesus liberates a poor woman from her state of being unclean (from internal bleeding).

She would have been excluded not only from religious life, but also from most of her family and community life during this time. Jesus used her as an example of the most marginalised people and gave her life back to her.

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5. Christian Moral Principles (1)

The Bible as the only authority for Christian ethical practices

This is a common view for those with a *sola scriptura* perspective.

It generally involves a literal belief in the Bible, and, more importantly, a belief in biblical inerrancy or infallibility, meaning the Bible possesses no errors. This belief is often upheld in Protestant churches but many modern churches have abandoned *prima scriptura*, the belief that the Bible is the first and foremost authority (and the only one!).

Many Christians believe that the Bible is the revealed Word of God and the writers of the various books within it were at least inspired by God to write it if not given the text word for word.

For Christian ethical practices to be considered 'Christian' they must be based on the Bible; otherwise, they are just human.

If this approach is taken by non-literalists, then a hermeneutic must be used to interpret the text for use in the modern era.

If humans are inherently sinful, they are incapable of making sound moral judgements by themselves so need God to give the basis of morality.

Humans can justify anything they choose with different systems, so relying on the Bible is reasonable as it is believed to be from God.

Is the Bible a comprehensive moral authority?

- ✓ Many Protestant churches believe it is. They believe that as God is omniscient and omnipotent, if the Bible is read correctly (using the correct hermeneutic) all moral issues can be resolved.
- ✓ Many Christians also believe that human reason is fallible so God's revelation is needed to provide moral guidance.
- ✗ Other Christians (and non-Christians) would suggest that the Bible is an old document that does not address modern issues such as cloning or GM crops and there may be no teaching specific to them.
- ✗ It has also been suggested that the uniquely Christian part of the Bible (the New Testament) only provides moral guidance and some modifications to Mosaic Law (Old Testament) in terms of inner purity.

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5. Christian Moral Principles (2)

Love (agape) as the only Christian ethical principle which governs Christians

Jesus' commandment to 'love the Lord your God with all your heart, mind, and strength, and with all your soul, and with all your mind; and your neighbour as yourself' (LUKE 10:27^{NIV}) institutes the law of love.

Joseph Fletcher developed this idea as his ethical system, situation ethics, which attempts to be developed purely from the love of God.

The author of the book, an CS Lewis wrote an influential work called *The Four Loves* in which he details the most important forms of love and one which comes from God. For Lewis, it is the love which should govern our interactions.

Both Fletcher and Lewis believed reason was necessary to apply agape.

Other biblical examples:

MATTHEW 5:43–46 – Jesus tells his followers to love their enemies.

1 CORINTHIANS 13:4–8 – Paul details the nature of love and stresses its utmost importance.

However, there are many other rules in the Bible.

If agape is the only Christian ethical principle, where does this leave the Ten Commandments?

Is the principle of love sufficient?

It is a clear principle, and agape is unconditional.

Issues could arise where two possible courses seem loving.

Is it realistic to show unconditional love to everyone?

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5. Christian Moral Principles (3)

Bible, Church and reason as the sources of Christian ethical practices

The Roman Catholic, Anglican and Methodist churches all believe the writers of the books of the Bible were inspired by God, but that they were still influenced by their own knowledge and context. The Church can help believers in interpreting the texts.

This carries on the tradition of the Jewish faith, where, although the Tenakh and Talmud are scripture, the whole body of Midrash has grown throughout time in order to help understanding in the current age.

Midrash is commentary on the scriptures collected from the earliest rabbinic teachings through to the modern era.

Aquinas held **reason** in the highest esteem. He said 'Reason in man is rather like God in the world.' Most famously, Aquinas claimed:
To disparage the dictate of reason is equivalent to condemning the command of God. (*Summa Theologica* II.i. Q19 art. 4)

Aquinas saw reason as a God-given gift or belief that it was involved in the conscience. His natural law theory is an application of reason to formulate ethical principles based on observations about the nature of the world and human beings.

The Roman Catholic Church believes the role of the Church (in sacred tradition) is as important as the biblical text, whereas the Anglican and Methodist churches place the Church in an important but subsidiary role.



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traditions
their lives

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6. Christian Moral Actions (1)

Duty to God and duty to the state

German Protestant churches became more and more influenced by the rise of the 'Deutsche Christen' movement originating from Prussia and bound up with Nazi ideology.



They use Romans 13:1-7 as a key text.

It states 'Let every person be subject to the governing authorities... Therefore whoever resists authority resists what God has appointed, and those who resist will incur judgement... Pay to all what is due to them—taxes ...revenue ...respect ...honour.' NRSV

There was a move to de-emphasise the Old Testament in order to remove Jewishness from Christianity and legitimise the persecution of those 'who had killed Jesus'.

The Confessing Church grew in opposition to the increasing influence of the Nazis over the Church.

They produced the Barmen Declaration, published in 1934, which was mostly the work of Karl Barth, although Bonhoeffer was part of the group that produced it together.

They used Jesus' teaching and ACTS 5:29 ('Peter and the apostles answered, "We must obey God rather than men."') NRSV to show –

Obedience – Christians should always be subject to God before nation.

Leadership – Church and state should always be separate.

Should Christians claim Jesus was a Jew?

Yes – Jesus was Jewish
Claiming Jesus was Jewish

No – Jesus was not Jewish
Jesus said he was not Jewish

Was Martin Luther a Jew?
Remember the Jews

Is it possible to be a Christian and a Jew?

Bible – if you are a Jew, you are a Jew
humanity to need in the world

Bonhoeffer was Jewish
and for the Jews
clear for the Jews

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6. Christian Moral Actions (2)

Dietrich Bonhoeffer

Early life – Born in 1906 in Prussia in the old German Empire, he was homeschooled by his parents and attended the universities of Tübingen and Berlin.

Travelled – A part of a teaching fellowship. While there, he encountered black spirituality and developed a new perspective of his own.

Ministry – Ordained in 1933, he was an integral part of the Confessing Church. Continued opposing Nazi policies.

Resistance – Managed to get back to the USA to avoid being conscripted into the German army but chose to return to Germany in order to be with his people.

Imprisonment and death – He was arrested in 1943 for helping Jewish people escape to Switzerland. He was executed by hanging at Flossenburg concentration camp on 9th April 1945, just before the Allies took the area, having been implicated in a failed plot to assassinate Hitler.

Publications – *Discipleship*, *Life of Jesus*, *The Jewish Question*, *Letters and papers from prison*.



The Christian spiritual

Finkenwald
outside Munich
trainees

It was a
lecturing
scripture
Bonhoeffer
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meditation

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6. Christian Moral Actions (3)

The cost of discipleship

For Bonhoeffer, discipleship involves following the teachings and example of Jesus.

Cheap grace is uncommitted, asking for God's grace to be shown without genuine repentance.

Costly grace is difficult. It means that the person who receives it feels that they have to change their ways and follow the teachings of Jesus. In practice, even though someone might believe that Jesus' forgiveness for their sins cannot be earned through doing good things, they nevertheless start doing good things as if the grace depended on it.

Bonhoeffer's view of –

- Suffering – Christians should act as Christ's representatives in the suffering of others. This might mean making sacrifices.
- Solidarity – Christ has this with humanity through his suffering on the cross. Christ is in the suffering. Christians should follow the example of Jesus and show solidarity with those who are suffering.

Does Bonhoeffer view suffering as a necessary part of the Christian life?

Bonhoeffer was himself being forced to suffer, failing, and the rise of brutal regimes.

Leading up to Europe as the circumstances of many countries now mirror the situation.

While Jesus is evident that he argues that joy is found in individuals suffering.

Does Bonhoeffer view suffering as a necessary part of the Christian life?

Are the problems of conflict are a problem in the world.

Is suffering such as Bonhoeffer's and satisfaction.

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Mark Schemes

Examiners will be using a general mark scheme to mark the candidate's answer, and expect for a specific answer. These can be viewed on the OCR website.

The appendix contains the general mark scheme for AS for those who enter their exam. They want to set an AS mock exam.

The following tables should give you an idea of which kinds of answers get awarded

A Level (AO1)

Level	Band	What type of answer
6	14-15	<p>This answer is exceptional because:</p> <ul style="list-style-type: none"> it answers the question with sophistication points are relevant and well selected all knowledge and understanding shown are correct, and demonstrate originality the answer is clear and has consistently used specialist terminology there is a large range of references to scholarly theories and/or works
5	11-13	<p>This answer is very good because:</p> <ul style="list-style-type: none"> it answers the question thoroughly points are relevant and used properly all knowledge and understanding shown are correct, and demonstrate originality the answer is clear and has used specialist terminology there is a very good number of references to scholarly theories and/or works
4	8-10	<p>This answer is good because:</p> <ul style="list-style-type: none"> it answers the question points are relevant and mostly used properly most of the knowledge and understanding shown are correct, and demonstrate originality the answer is clear, and specialist terminology is used there is a good number of references to scholarly theories and/or works
3	5-7	<p>This is a satisfactory answer because:</p> <ul style="list-style-type: none"> it mostly answers the question most of the points are relevant some correct knowledge and understanding are shown with enough detail the answer is quite clear, and specialist terminology is used some scholarly theories and/or works are referred to
2	3-4	<p>This is a basic answer because:</p> <ul style="list-style-type: none"> the question is answered in a general way some relevant points are mentioned some correct but limited knowledge and understanding are shown some correct but limited specialist terminology is used it is limited in referencing scholarly theories and/or works
1	1-2	<p>This is a weak answer because:</p> <ul style="list-style-type: none"> most of the response does not answer the question a lot of relevant content is missing very little knowledge and understanding of the topic are shown specialist terminology is very rarely mentioned there is little reference to scholarly theories and/or works
0	0	Nothing worthy of credit

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A Level (AO2)

Level	Band	What type of answer
6	21–24	<p>This is an excellent answer because:</p> <ul style="list-style-type: none"> the argument is effective and insightful insightful critical analysis and evaluation are present points are clear, and positions are robustly justified the answer is clear and has consistently used specialist terminology there is a large range of references to scholarly theories and evaluation <p>Overall, this answer is well reasoned, detailed, integrated and logical</p>
5	17–20	<p>This is a very good answer because:</p> <ul style="list-style-type: none"> the argument is clear and generally successful the analysis and evaluation are clear points are clear, detailed and justified it answers the question entirely the answer is clear and has used specialist terminology there is a very good number of references to scholarly theories and evaluation <p>Overall, this answer is detailed, relevant, integrated and logical</p>
4	13–16	<p>This is a good answer because:</p> <ul style="list-style-type: none"> the argument is effective and clear good analysis and evaluation are present points are made clearly and contain adequate justification it answers the question the answer is clear, and specialist terminology is used there is a good number of references to scholarly theories and evaluation <p>Overall, this answer is detailed, with relevant material and logical</p>
3	9–12	<p>This is a satisfactory answer because:</p> <ul style="list-style-type: none"> the argument is mostly successful analysis and evaluation are mostly successful points are made with some justification but not fully it mainly answers the question the answer is quite clear, and specialist terminology is used some scholarly theories and/or works are referred to <p>Overall, this answer is mainly relevant and has some structure</p>
2	5–8	<p>This is a basic answer because:</p> <ul style="list-style-type: none"> there is some evidence that an argument is being made some analysis and evaluation are present, but these are limited points are made but without enough justification it doesn't answer the question fully some correct but limited specialist terminology is used it is limited in referring to scholarly theories and/or works <p>Overall, this answer is mostly relevant with some structure</p>
1	1–4	<p>This is a poor answer because:</p> <ul style="list-style-type: none"> there is little evidence of an argument being made there is a lack of analysis and evaluation points are made without any or enough justification it does not answer the question specialist terminology is very rarely mentioned there is little reference to scholarly theories and/or works <p>Overall, this answer lacks structure and clarity.</p>
0	0	Nothing worthy of credit

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AS Level Mark Scheme

AS (AO1)

Band	Level	What type of answer
13–15	5	<p>This answer is very good because:</p> <ul style="list-style-type: none"> • it answers the question thoroughly • points are relevant and used properly • all knowledge and understanding shown are correct, • the answer is clear and has used specialist terminology • there is a very good number of references to scholarly theories and/or works
10–12	4	<p>This answer is good because:</p> <ul style="list-style-type: none"> • it answers the question • points are relevant and mostly used properly • most of the knowledge and understanding shown are correct • the answer is clear, and specialist terminology is used • there is a good number of references to scholarly theories and/or works
7–9	3	<p>This is a satisfactory answer because:</p> <ul style="list-style-type: none"> • it mostly answers the question • most of the points are relevant • some correct knowledge and understanding are shown • enough detail • the answer is quite clear, and specialist terminology is used • some scholarly theories and/or works are referred to
4–6	2	<p>This is a basic answer because:</p> <ul style="list-style-type: none"> • the question is answered in a general way • some relevant points are mentioned • some correct but limited knowledge and understanding are shown • some correct but limited specialist terminology is used • it is limited in referencing scholarly theories and/or works
1–3	1	<p>This is a weak answer because:</p> <ul style="list-style-type: none"> • most of the response does not answer the question • a lot of relevant content is missing • very little knowledge and understanding of the topic are shown • specialist terminology is very rarely mentioned • there is little reference to scholarly theories and/or works
0	0	Nothing worthy of credit

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Band	Level	What type of answer
13–15	5	<p>This is a very good answer because:</p> <ul style="list-style-type: none"> the argument is clear and generally successful the analysis and evaluation are clear points are clear, detailed and justified it answers the question entirely the answer is clear and has used specialist terminology correctly there is a very good number of references to scholarly theories and evaluation <p>Overall, this answer is detailed, relevant, integrated and logical.</p>
10–12	4	<p>This is a good answer because:</p> <ul style="list-style-type: none"> the argument is clear and clear good analysis and evaluation are present points are made clearly and contain adequate justification it answers the question the answer is clear, and specialist terminology is used correctly there is a good number of references to scholarly theories and evaluation <p>Overall, this answer is detailed, with relevant material and a clear structure.</p>
7–9	3	<p>This is a satisfactory answer because:</p> <ul style="list-style-type: none"> the argument is mostly successful analysis and evaluation are mostly successful points are made with some justification but not fully it mainly answers the question the answer is quite clear, and specialist terminology is used some scholarly theories and/or works are referred to for support <p>Overall, this answer is mainly relevant and has some structure.</p>
4–6	2	<p>This is a basic answer because:</p> <ul style="list-style-type: none"> there is some evidence that an argument is being made some analysis and evaluation are present, but these are limited points are made but without enough justification it doesn't answer the question fully some correct but limited specialist terminology is used it is limited in referencing scholarly theories and/or works <p>Overall, this answer is mostly relevant, with some structure.</p>
1–3	1	<p>This is a weak answer because:</p> <ul style="list-style-type: none"> there is little evidence of an argument being made there is a lack of analysis and evaluation points are made without any or enough justification it does not answer the question specialist terminology is very rarely mentioned there is little reference to scholarly theories and/or works <p>Overall, this answer lacks structure and clarity.</p>
0		Nothing worthy of credit

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1. Augustine's Teaching on Human Nature

1. **Concupiscence** – Defined as sexual lust or passion, but also by Augustine as baser human desires and to mean the proneness of human beings to sin.
The Fall – The corruption of human beings that occurred after the disobeying of God.
Original Sin – The Christian doctrine that all human beings are born imperfect due to the sin inherited due to the Fall.
Grace – The benevolence and mercy of God given to human beings.
2. **Pre-Fall** – Human nature was in a complete state of balance and perfection, and the will of the soul were united. The rational mind thus held control over by baser passions.
Post-Fall – Human nature became divided and in conflict, whereby the action over the will of the soul. Human beings are no longer influenced wholly by their baser passions, such as sex and lust.
3. **Human Relationships** – Human relationships, once wholly guided by friends around competing desires and formed around competing conceptions of morality.
Human Society – Human beings, due to their corrupted natures, do not unify themselves around social competition, leading to all manner of sin and poverty.
4. The *summum bonum* in Augustine's theology is the state of highest good and Augustine saw it as the ultimate goal for the **virtuous** human, whereby they

However, in comparison to later philosophers and theologians, Augustine saw **innate** potential within human beings but as **an aspect** of God; a state of corruption.

This understanding of the *summum bonum* also helps one grasp Augustine's view of good. Evil is thus the result of human beings moving further away from God's *summum bonum*.

5. **Exam-style Question – 'Augustine's view of humanity is overly pessimistic'**
AO1 – Students may demonstrate knowledge and understanding through discussion
 - Augustine holds that human nature is fundamentally corrupted due to being subject to their bodily desires, exemplified by concupiscence.
 - The corruption of human nature has a negative impact upon all areas of relationships and the flourishing of a safe and prosperous society.
 - However, many have challenged Augustine's account, from both a secular and religious perspective. Many argue that his account of human nature (and original sin) is too pessimistic, as there is just as much inclination towards good as evil.

AO2 – Students may demonstrate evaluation and analysis through presentation

- **Augustine's view of humanity is overly pessimistic** – Human nature is fundamentally sinful; Augustine's accounts of relationships and society are misguided due to being driven by baser passions; there is no distinctive human nature that can overcome the corruption of human nature was not a real event; Augustine's view of sin is based only on personal experience.
- **Augustine's view of humanity is not overly pessimistic** – The history of the Bible is a testament to the presence of original sin; Augustine's account of human nature is not driven by their rational minds but their emotions and passions; it is real for it to be meaningful – it is a metaphorical or allegorical account of human nature.

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6. **Exam-style Question – Are there any reasons to think there are any universal aspects to human nature?**

AO1 – Students may demonstrate knowledge and understanding through discussion of the following:

- Augustine believes that there is a fundamental kind of human nature that exists before the Fall. Post-Fall human nature is corrupted, and human beings inherit original sin.
- Despite original sin still being an official doctrine of the Catholic Church, there is a growing scrutiny. Some claim that original sin is not representative of human nature and therefore not worth thinking there is a human nature at all.
- Some might claim that genetics holds the key to understanding human nature. However, such as the existentialists, claim that human beings are defined by their choices and not their particular kind of essence.

AO2 – Students may demonstrate evaluation and analysis through presentation of the following:

- **There is a universal aspect to human nature** – There are good religious arguments for a universal human nature, located in the soul. Augustine shows how the various new religious movements of the 19th century were a defect in human nature; the concept of original sin explains our behaviour as a species; there are certain core aspects to all religions that explain why we behave and react; the concept of human nature can be supported from psychological/sociological/religious arguments.
- **There is not a universal aspect to human nature** – There is no single definition of human nature – even genes can be expressed in different ways depending on the environment. Human beings are characterised by their existence and freedom, not any essential nature. Arguments for human nature are purely speculation and influenced by cultural assumptions; all accounts of human nature are inevitably oversimplifications.

2. Death and the Afterlife

1. Real physical realms, spiritual states, psychological reality
2. Personal judgement, general judgement
3. Catholic Church
4. Revelation

2. **Limited Election** – Only a select number of people are chosen by God to be saved.
Unlimited Election – All human beings have the possibility of being saved.

3. **Students might write the following:**

Judgement – Matthew 25:31–46 provides evidence that there will be a general judgement at some point, at which the lives and behaviour of all human beings will be assessed and they will have been righteous.

The Nature of Heaven and Hell – Matthew 25:31–46 suggests that heaven and hell are places of rewards and punishments, suggesting they are physical places (although the spiritual states is left open).

Election – Matthew 25:31–46 does not directly confirm whether election is limited or unlimited. It seems to suggest the possibility of unlimited election since it involves all of human beings, not just the righteous.

4. 1. There is some limited biblical evidence, such as Matthew 12:30–31, where Jesus says 'whoever speaks against the Son of Man, it will be forgiven him, but whoever speaks against the Son of Man who is seated on the right of the throne of the Father, it will not be forgiven him', or in 1 Corinthians 3:10–15. This means purgatory is at least conceptually possible.
2. There is a philosophical argument for purgatory – it answers the problem of how someone who is not perfect can still be saved by suggesting they can undergo a process of purification to become faultless in one's life to achieve perfection.

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5. **Exam-style Question – ‘A benevolent God would not let any human beings**

AO1 – Students may demonstrate knowledge and understanding through discussion

- Throughout the history of Christianity, some thinkers have argued for universal salvation, claiming that all human beings will eventually be saved.
- This belief often goes hand in hand with distinct ideas about the afterlife. A benevolent God would not endorse the eternal physical punishment of hell, but might endorse purgatory, claiming that this solves the problem of sinful people entering heaven.
- However, more orthodox Christian thinkers have argued in return that if the afterlife consists of spiritual states rather than physical places, then the problem is also resolved. Hell is simply a place beyond God's purview.

AO2 – Students may demonstrate evaluation and analysis through presentation

- **A benevolent God is not inconsistent with hell** – Heaven and hell are spiritual states – those who have sinned are simply separated from God as a punishment but the choice of human beings to deny union of God in the afterlife is their own choice, and it is their free choice to sin and be condemned; the Bible of course teaches that there necessarily has to be punishment for sin in order for God to be just and righteous.
- **A benevolent God would save all** – To be loving means that God should forgive all sins; the idea of hell as a separation from God is not coherent or logical. Proposing the existence of purgatory solves the philosophical problems with hell as physical places is an antiquated, mythological world view that is not consistent with modern belief.

6. **Exam-style Question – Is it right to think of heaven and hell as physical places**

AO1 – Students may demonstrate knowledge and understanding through discussion

- Traditionally, Christians have believed that heaven and hell were physical places. The Bible, at face value, seems to describe the afterlife as physical places of reward and punishment.
- However, this view has been increasingly questioned over the last quarter of the 20th century. Theologians recognise that the picture of God in Christianity as a benevolent God is at odds with the existence of a physical place of eternal punishment.
- The traditional view is also viewed as more typical of a mythological world view that came to prominence. Thus, many have begun to hold the afterlife to be a psychological reality rather than a set of physical realms.

AO2 – Students may demonstrate evaluation and analysis through presentation

- **Heaven and hell are physical places** – There is strong scriptural support for the idea that the afterlife necessarily has to be physical to make sense of the resurrection. Physical heaven and hell are consistent with a just and righteous God; a view of the afterlife as spiritual states or psychological reality departs too far from Christian tradition.
- **Heaven and hell are not physical places** – The Bible is heavily symbolic and the ideas about the afterlife are consistent with it being a spiritual state or psychological reality. Enduring philosophical problems with heaven and hell being physical places are solved by the idea of spiritual states, which is more consistent with a general judgement of the Bible.

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3. Knowledge of God's Existence

1. **General Revelation** – Revelation that comes through use of human reflection
Special Revelation – Revelation that comes through God's choice to impart knowledge of himself to human beings through supernatural means.

2.
 1. Natural theology
 2. Thomas Aquinas
 3. Miracles, scripture, religious experience

3.
 1. Reasoning on the nature and form of creation
 2. Conscience
 3. Beauty/Aesthetics

4. **The Fall** – The Fall means that human nature is corrupted and the rational element become subject to bodily passions. Thus, human beings are prevented from becoming fully rational at least in part due to their inherently sinful and imperfect natures.

The Bible – The Bible routinely affirms the greatness, transcendence and unlimited powers and capacities of human beings in comparison with him. The idea that it is only God who can reveal himself to human beings.

5. **Exam-style Question** – 'Faith alone is sufficient for belief in the existence of God'

AO1 – Students may demonstrate knowledge and understanding through discussion

- There is a long-running debate in theology about whether knowledge of God is revealed through supernatural means or whether it is possible to comprehend him through use of reason. This is the distinction made between general revelation.
- Some theologians, such as John Calvin, have argued that there is good knowledge of God through our reason and senses, arguing that the corrupted nature of human beings does not prevent perceiving and understanding God.
- Others, however, who endorse natural theology, argue that human reason can at least grant partial knowledge of the existence of God, which is reinforced by special revelation.

AO2 – Students may demonstrate evaluation and analysis through presentation

- **Faith alone is insufficient** – There are many areas of Christian theology that require scripture – reason is necessary to interpret the Bible and generate new insights. Reason is a God-given tool created in order for human beings to understand God. Human beings are not fundamentally corrupted; fideism is an untenable theology. Reason is rational and trustworthy.
- **Faith alone is sufficient** – Use of reason is unnecessary – God has revealed himself; reason is unreliable due to the corruption of human nature – it leads only to scientific truths, not religious truths; reason leads only to knowledge of God and the world – it does not lead to true and certain knowledge of God.

6. **Exam-style question** – 'Can reason provide reliable knowledge of God?'

AO1 – Students may demonstrate knowledge and understanding through discussion

- There is a long-running debate in theology about whether knowledge of God is revealed through supernatural means or whether it is possible to comprehend him through use of reason. This is the distinction made between general revelation.
- Some theologians, such as John Calvin, have argued that there is good knowledge of God through our reason and senses, arguing that the corrupted nature of human beings does not prevent perceiving and understanding God.
- Others, however, who endorse natural theology, argue that human reason can at least grant partial knowledge of the existence of God, which is reinforced by special revelation.

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AO2 – Students may demonstrate evaluation and analysis through presentation

- **Reason can provide reliable knowledge of God** – Reason provides good evidence that it is intuitive to believe it can provide insight into its creator; reason is a God-given faculty; reason is fundamentally corrupted by the Fall; reason has provided good arguments for the existence of God; reason is necessary for the correct interpretation of scripture; reason resolves apparent contradictions and incoherencies in Christian theology; there are important elements of Christian faith that reason can provide reliable knowledge of God.
- **Reason cannot provide reliable knowledge of God** – Reason is fundamentally flawed and so cannot give reliable knowledge; natural theology has failed to prove the existence of God beyond information given by scripture; scripture is self-authenticating and does not need reason to be interpreted; reason failed to generate reliable knowledge of God; Jesus; reason can provide knowledge of the world, not of God.

4. The Person of Jesus Christ

1. False – Jesus' humanity is expressed using the 'Son of Man' title. His divinity is expressed with the 'Son of God' title.
 2. True
 3. False – It was the Council of Chalcedon, not the Council of Nicaea.
 4. True
1. Turn the other cheek, love your enemies, pray for those who persecute you.
 2. Parable of the prodigal son – forgiveness; forgive others and one will be forgiven.
 3. Parable of the good Samaritan – law to love thy neighbour is universal – not based on likes or dislikes or distrusts
- Students might use the following examples:**
Divinity 1. – Walking on water
Divinity 2. – Resurrection
Humanity 1. – Pain and emotion on the cross
Humanity 2. – Hunger/temptation during his 40 days in the wilderness
- Students might give the following reasons:**
 1. Jesus was executed under the charge of being 'King of the Jews', which was a political statement of persecution by the Roman authorities.
 2. He preached on behalf of those who were typically poor, marginalised and outcast. See statement in Luke 4:16–21.

5. Exam-style question – 'It is misguided to believe Jesus had a unique relationship with God'

AO1 – Students may demonstrate knowledge and understanding through discussion

- Traditionally, Christians have believed that Jesus possessed a unique relationship with God, as the saviour of all humankind.
- This unique relationship has been reinforced with key theological ideas such as the Trinity, which explains the nature and form of this unique relationship.
- However, many modern theologians have questioned whether it is best understood as a special relationship or whether it is merely special in some way.
- They hold that Jesus may not have had a privileged relationship with God, but rather that he was one of many individuals across history who have been inspired by God.

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AO2 – Students may demonstrate evaluation and analysis through presentation

- **Jesus had a unique relationship with God** – Jesus’ divinity is the central theme; writers take great pains to spell out how Jesus is unique; without a unique relationship with God, the message ceases to be meaningful when talking about salvation; other figures in the Bible are not unique; Jesus’ unique relationship with God; key theological ideas such as the incarnation and Trinity are coherent with a unique relationship; it is possible for Jesus to be fully human and fully divine as affirmed at the Council of Chalcedon.
- **Jesus did not have a unique relationship with God** – Jesus’ key role in the Bible is as a teacher of wisdom or a liberator, not a global saviour; Jesus’ teachings and ideas are not unique; his role is seen through witnesses’ mythological preconceptions about his identity; viewing Jesus as a unique figure is an array of other important religious prophets and figures who have had profound impacts on the world; such as the incarnation and Trinity are mythological constructs; it is incoherent to hold that a person can be both fully human and fully divine.

6. Exam-style question – To what extent should Jesus be viewed as a liberator?

AO1 – Students may demonstrate knowledge and understanding through discussion

- Traditional view of Jesus has been interpreted along strict theological lines; his role as a liberator was thought to be a consequence of his religious teaching.
- However, some modern theologians have questioned whether this purely religious view is correct, drawing attention to the various ways Jesus may have been a political liberator.
- There are various moments in the Gospels where Jesus’ radicalism is evident; his role as a liberator; elements of his ministry may well have been played down by more religious writers.
- Nevertheless, more traditional Christians instead argue that Jesus is best viewed as a religious figure who atoned for humanity’s sins and enabled the possibility of salvation.

AO2 – Students may demonstrate evaluation and analysis through presentation

- **Jesus should be viewed as a liberator** – Jesus and his disciples appear to be socially active, helping the poor and marginalised, and carrying swords; Jesus’ role as a liberator; political pretences and crucified with the title ‘King of the Jews’; there was a need at the time for a Jewish political revolutionary; Jesus challenged social norms; Jesus’ role in the overturning of the money tables; passages such as the mission statement; Jesus’ teaching political and social liberation.
- **Jesus should not be viewed as a liberator** – Jesus primarily challenged religious authority; Jesus was primarily interested in a renewal of faith – his teaching was not political; Jesus’ crucifixion was primarily a result of Jewish religious beliefs; Jesus primarily preaches liberation from sin rather than from political oppression; if Jesus was a political liberator, one would expect to find more mention of this in the Gospels.

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5. Christian Moral Principles

1. **Infallible** – Unable to be wrong.

Agape – A universal, unconditional, sacrificial love originating from God. Often used for moral action.

Sacred Tradition – The idea that both scripture and the Church are authoritative revelation of Christ.

Natural Law – Basic moral principles discoverable by reasoning on human nature.

2. **Sola Scriptura** – Means 'by Scripture alone' and is a Christian doctrine that holds that the Bible is the only authority in faith and ethical practice.

Prima Scriptura – Similar to *sola scriptura*, but instead holds that scripture is the primary authority in faith and ethical practice. However, it holds that scripture is not necessarily the only source of secondary authority.

3. **Students might give the following answer to the following:**

There are several reasons why the Sermon on the Mount is a key example of Christian ethics. One is that Jesus presents a general case for how his ethical law works and states that while he is not looking to overturn it, he is presenting a new set of principles behind it. Furthermore, there are many examples where Jesus has been misinterpreted by Jewish tradition, stating a number of more radical ethical principles, such as turning the other cheek at all times and advocating a strong pacifism when presented with violence.

4. **Biblical passage for:** Luke 10:27, Matthew 5:43–48

Biblical passage against: 1 John 3:18, Exodus 20

5. **Exam-style question – 'The Church is an equal source of authority to the Bible'**

AO1 – Students may demonstrate knowledge and understanding through discussion.

- There is a continuing theological debate over the importance of the Church. Catholics regard it as being of equal authority to the Bible, whereas Protestants regard it as secondary authority to the Bible.
- The Catholic Church believes the Church is of equal authority as it was founded by Jesus and can trace an unbroken line of succession from the current clergy to the early Church.
- Protestant churches, however, argue that God chose to reveal himself through the Bible and a witness or documenting of this revelation should be the sole or primary source of authority, not what other human beings decided hundreds or thousands of years later.

AO2 – Students may demonstrate evaluation and analysis through presentation.

- **The Church is an equal source of authority to the Bible** – Apostolic succession can carry sacred tradition from the life and ministry of Jesus to the present day. This is necessary in order that scripture can be correctly interpreted in the present. If the Bible is the source of revelation – God continues to inspire and reveal today through the Church, then the Church must be a source of authority as the Bible.
- **The Church is not an equal source of authority to the Bible** – The Church should research into the life and teachings of Jesus, not to create teachings of its own, but to ensure that it is guided by the teachings of Jesus; if Jesus is the primary source of revelation, then the Bible must be the primary source of authority for the Church. The Church has a vital and active role as a secondary source of authority – it does not replace the Bible.

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6. Exam-style question – Is agape the only important Christian ethical principle?

AO1 – Students may demonstrate knowledge and understanding through discussion

- Agape love is typically defined as a universal, unconditional love for all. For Christians, the love that God holds for humanity.
- Thus, many Christians aspire to develop agape love for others in their own lives, closer to God and to ensure they are acting out of the right moral motivation.
- However, some individuals, such as Joseph Fletcher, the thinker behind the idea of the 'new moral principle', argue that agape love is the only important moral principle for Christians.
- This means that throughout everyday life, the only law a Christian has is to choose whatever action might be thought of as the most loving.

AO2 – Students may demonstrate evaluation and analysis through presentation

- **Agape is the only important Christian ethical principle** – Jesus through his teachings emphasised the importance of agape love and many of his pronouncements about his central message were extensions of agape love, e.g. the golden rule. Jesus proposed moral laws to be seen as extensions of agape love, e.g. the golden rule. Jesus proposed moral laws to be seen as extensions of agape love, e.g. the golden rule. Jesus proposed moral laws to be seen as extensions of agape love, e.g. the golden rule. Jesus proposed moral laws to be seen as extensions of agape love, e.g. the golden rule.
- **Agape is not the only important Christian ethical principle** – There are many other ethical principles throughout scripture that are separate from the concerns of agape love, such as the Ten Commandments. What kinds of worship Christians should perform or non-ethical ways that Christians should live is too broad and ambiguous a concept to wholly base one's ethical life on. Agape is an effective moral guidance; a Christian life involves complex ideas which agape alone cannot address.

6. Christian Moral Action

1. True
 2. True
 3. False – Bonhoeffer did return to the USA briefly before coming back to Germany, but he could not shirk his duty to resist the Nazi Party.
 4. True
 5. False – Bonhoeffer was executed by the Nazis due to their belief that he was a traitor and an assassin of Hitler.
1. Bonhoeffer saw cheap grace as the easy kind of devotion to God, simply making sacrifices and suffering for others, which is an essential part of Christian life. Cheap grace entails.
 2. Romans 13:1–7
 3. Sacrifice, suffering, solidarity
1. There was a strong emphasis on the importance of meditation: reflecting on God's word and the lives of the saints.
 2. There was a strong emphasis on discipleship: recognising the importance of following Jesus and others as part of the Christian life.
- Students might provide an answer similar to the following:**

Bonhoeffer saw the Church as an important source of spiritual discipline and moral guidance. He saw ethical values at the heart of Christianity. Thus, he argued it could not just be a gathering once a week to worship; it had to be a vibrant, active community of believers. The Church communities and made sure people respected the Christian Church as a source of moral authority. In this way, it could not be overtaken by exterior political or social pressures, but remained on its core spiritual, ethical and charitable responsibilities.

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5. 'Bonhoeffer's theology is irrelevant to Christians today.' Discuss.

AO1 – Students may demonstrate knowledge and understanding through discussion

- Dietrich Bonhoeffer was a German theologian who wrote and practised during the Nazi Party's rise to power and subsequent rule. Much of his work was in the political state at the time.
- Bonhoeffer, in contrast to many of his peers, emphasised the importance of solidarity, arguing that a Christian's duty as a disciple of God is to the Church; he should be willing to engage in civil disobedience if the ruling of a government contradicts Christian values.
- However, despite Bonhoeffer being influential to many, others have criticised his theology as sided and irrelevant to peacetime conditions, where his more extreme views are not applicable.
- Nonetheless, there are also supporters of Bonhoeffer who argue that his views are always present throughout the world and that it is the responsibility of Christians to be vehemently where they occur.

AO2 – Students may demonstrate evaluation and analysis through presentation

- **Bonhoeffer's theology is irrelevant** – The rise of Nazism in Germany is not a situation that Christians can easily relate to; Christian teaching should be universal – Bonhoeffer's theology is context-specific; the view that Christians should engage actively in civil disobedience is not applicable in the state of political affairs in the twenty-first century; there is scriptural support for civil disobedience not as necessary in peacetime; Bonhoeffer does not address the crises facing the world today.
- **Bonhoeffer's theology is still relevant** – Many of the political phenomena of the 1930s are still faced by many Christians and non-Christians today; Bonhoeffer's views on the relationship between cheap and costly grace; Bonhoeffer's views on discipleship are supported by scriptural support – Christians today often simply aren't as committed to their faith; Bonhoeffer's actions and teachings are a model of moral guidance to those seeking to live out their faith regardless of context; Bonhoeffer's ideas can still help guide Christians today.

6. Does Bonhoeffer's theology overlook the importance of joy in a Christian life?

AO1 – Students may demonstrate knowledge and understanding through discussion

- Dietrich Bonhoeffer was a German theologian who wrote and practised during the Nazi Party's rise to power and subsequent rule. Much of his work was in the political state at the time.
- Bonhoeffer, in contrast to many of his peers, emphasised the importance of solidarity, arguing that a Christian's duty as a disciple of God is to the Church; he should be willing to engage in civil disobedience if the ruling of a government contradicts Christian values.
- However, despite Bonhoeffer's influence, critics have argued his theology is too focused on suffering and ignores the joy that faith can bring. Contrary to his beliefs, Christians can engage in solidarity with others while finding satisfaction and happiness in their faith.
- Nonetheless, supporters argue that Bonhoeffer's work targets only the suffering of the world. Joy is a necessary part of the Christian life. While joy may be possible in situations where the life and livelihood of others are at stake, discipleship necessarily involves sacrifice and suffering.

AO2 – Students may demonstrate evaluation and analysis through presentation

- **Joy is not important to a Christian life** – Bonhoeffer's theology is too one-sided; if Bonhoeffer's theology were adhered to, Christianity would hold a narrow view of the Christian life; focusing theology around ethical action, Bonhoeffer ignores spiritual fulfilment; Christians should find joy and solace in their faith – this should be accommodated in any Christian theology; Bonhoeffer's view of discipleship is too strict and unattainable for every Christian.
- **Joy is of lesser importance to a Christian life** – Christians should be focused on eradicating injustice and oppression; if Jesus' life is a moral example, then discipleship should involve sacrifice, solidarity and suffering; many Christians find joy in costly grace; satisfaction can be found in a life dedicated to helping others; the importance of joy should be discussed in the context of the afterlife, not of the present-day.

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