



**ADVANCED SUBSIDIARY (AS)**  
**General Certificate of Education**  
**2017**

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## **Religious Studies**

**Assessment Unit AS 3**

*assessing*

**An Introduction to Themes in the Old Testament**

**[SRE31]**

**THURSDAY 18 MAY, MORNING**

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## **MARK SCHEME**

## General Marking Instructions

### ***Introduction***

The main purpose of a mark scheme is to ensure that examinations are marked accurately, consistently and fairly. The mark scheme provides examiners with an indication of the nature and range of candidates' responses likely to be worthy of credit. It also sets out the criteria which they should apply in allocating marks to candidates' responses.

### ***Assessment objectives***

Below are the assessment objectives for **GCE Religious Studies**

Candidates should be able to:

- demonstrate knowledge and understanding of religion, including:
  - religious, philosophical and/or ethical thought and teaching;
  - influence of beliefs, teachings and practices on individuals, communities and societies;
  - cause and significance of similarities and differences in belief, teaching and practice; and
  - approaches to the study of religion and belief (AO1); and
- analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study (AO2).

### ***Quality of candidates' responses***

In marking the examination papers, examiners should be looking for a quality of response reflecting the level of maturity which may reasonably be expected of a 17- or 18-year-old which is the age at which the majority of candidates sit their GCE examinations.

### ***Flexibility in marking***

Mark schemes are not intended to be totally prescriptive. No mark scheme can cover all the responses which candidates may produce. In the event of unanticipated answers, examiners are expected to use their professional judgement to assess the validity of answers. If an answer is particularly problematic, then examiners should seek the guidance of the Supervising Examiner.

### ***Positive marking***

Examiners are encouraged to be positive in their marking, giving appropriate credit for what candidates know, understand and can do rather than penalising candidates for errors or omissions. Examiners should make use of the whole of the available mark range for any particular question and be prepared to award full marks for a response which is as good as might reasonably be expected of a 17- or 18-year-old GCE candidate.

### ***Awarding zero marks***

Marks should only be awarded for valid responses and no marks should be awarded for an answer which is completely incorrect or inappropriate.

Mark schemes for tasks or questions which require candidates to respond in extended written form are marked on the basis of levels of response which take account of the quality of written communication.

### ***Levels of response***

In deciding which level of response to award, examiners should look for the 'best fit' bearing in mind that weakness in one area may be compensated for by strength in another. In deciding which mark within a particular level to award to any response, examiners are expected to use their professional judgement.

The following guidance is provided to assist examiners.

- **Threshold performance:** Response which just merits inclusion in the level and should be awarded a mark at or near the bottom of the range.
- **Intermediate performance:** Response which clearly merits inclusion in the level and should be awarded a mark at or near the middle of the range.
- **High performance:** Response which fully satisfies the level description and should be awarded a mark at or near the top of the range.

Each of the two assessment objectives have been categorised into five levels of performance relating to the respective abilities of the candidates. Having identified, for each assessment objective, the band in which the candidate has performed, the examiner should then decide on the appropriate mark within the range for the band.

#### ***Other Aspects of Human Experience at AS Level***

Candidates must engage with other aspects of human experience, when required, to access Bands 3–5.

#### ***Synoptic Assessment at A2 Level***

Candidates must refer to different units of study in their AO1 response to access Bands 4–5.

Candidates must engage with other aspects of human experience in their AO2 response to access Bands 3–5.

#### ***Quality of written communication***

Quality of written communication is taken into account in assessing candidates' responses to all tasks and questions that require them to respond in extended written form. These tasks and questions are marked on the basis of levels of response. The description for each level of response includes reference to the quality of written communication.

For conciseness, quality of written communication is distinguished within levels of response as follows:

- Level 1: Quality of written communication is basic.
- Level 2: Quality of written communication is limited.
- Level 3: Quality of written communication is good.
- Level 4: Quality of written communication is very good.
- Level 5: Quality of written communication is excellent.

In interpreting these level descriptions, examiners should refer to the more detailed guidance provided below:

**Level 1 (Basic):** The candidate makes only a basic selection and use of an appropriate form and style of writing. The organisation of material lacks clarity and coherence. There is little or no use of specialist vocabulary. Presentation, spelling, punctuation and grammar are basic and the intended meaning is not clear.

**Level 2 (Limited):** The candidate makes a limited selection and use of an appropriate form and style of writing. The organisation of material may lack clarity and coherence. There is limited use of specialist vocabulary. Presentation, spelling, punctuation and grammar may be such that intended meaning is not clear.

**Level 3 (Good):** The candidate makes a reasonable selection and use of an appropriate form and style of writing. Relevant material is organised with some clarity and coherence. There is good use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are sufficiently competent to make meaning clear.

**Level 4 (Very Good):** The candidate makes a very good selection and use of an appropriate form and style of writing. Relevant material is organised with clarity and coherence. There is very good use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are of a very good standard to make meaning clear.

**Level 5 (Excellent):** The candidate successfully selects and uses the most appropriate form and style of writing. Relevant material is organised with a high degree of clarity and coherence. There is widespread and accurate use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are of a sufficiently high standard to make meaning clear.

Band	AO1 Performance Descriptors	Marks
5	<ul style="list-style-type: none"> <li>• An excellent response to the question asked</li> <li>• Demonstrates comprehensive understanding and knowledge</li> <li>• Demonstrates a comprehensive understanding of the influence of beliefs, teachings and practices on individuals, communities and societies</li> <li>• A very high degree of relevant evidence and examples</li> <li>• A sophisticated answer with a clear and coherent structure</li> <li>• An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar</li> </ul>	[21]–[25]
4	<ul style="list-style-type: none"> <li>• A very good response to the question asked</li> <li>• Demonstrates a high degree of understanding and almost totally accurate knowledge</li> <li>• Demonstrates a high degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies</li> <li>• A very good range of relevant evidence and examples</li> <li>• A mature answer with a mainly clear and coherent structure</li> <li>• A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar</li> </ul>	[16]–[20]
3	<ul style="list-style-type: none"> <li>• A good response to the question asked</li> <li>• Demonstrates a reasonable degree of understanding and mainly accurate knowledge</li> <li>• Demonstrates a reasonable degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies</li> <li>• A good range of relevant evidence and examples</li> <li>• A reasonably mature answer with some evidence of structure and coherence</li> <li>• A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar</li> </ul>	[11]–[15]
2	<ul style="list-style-type: none"> <li>• A limited response to the question asked</li> <li>• Demonstrates limited knowledge and understanding</li> <li>• Demonstrates limited understanding of the influence of beliefs, teachings and practices on individuals, communities and societies</li> <li>• A limited range of evidence and/or examples</li> <li>• A limited answer with limited evidence of structure and coherence</li> <li>• A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar</li> </ul>	[6]–[10]
1	<ul style="list-style-type: none"> <li>• A basic response to the question asked</li> <li>• Demonstrates minimal knowledge and understanding</li> <li>• Demonstrates minimal understanding of the influence of beliefs, teachings and practices on individuals, communities and societies</li> <li>• Little, if any, use of evidence and/or examples</li> <li>• A basic answer with basic structure and coherence</li> <li>• A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar</li> </ul>	[0]–[5]

Band	AO2 Performance Descriptors	Marks
5	<ul style="list-style-type: none"> <li>• A comprehensive and coherent response demonstrating an excellent attempt at critical analysis</li> <li>• An excellent attempt at the application of beliefs, values and teachings to the question asked</li> <li>• An excellent attempt using evidence and reasoning to construct well informed and balanced arguments which are set, where necessary, in the context of other aspects of human experience</li> <li>• An excellent attempt at providing personal insight and independent thought</li> <li>• A sophisticated answer with a clear and coherent structure</li> <li>• An extensive range of technical language and terminology with accurate use of spelling, punctuation and grammar</li> </ul>	[21]–[25]
4	<ul style="list-style-type: none"> <li>• A very good response demonstrating a very good attempt at critical analysis</li> <li>• A very good attempt at the application of beliefs, values and teachings to the question asked</li> <li>• A very good attempt using evidence and reasoning to construct well informed and balanced arguments which are set, where necessary, in the context of other aspects of human experience</li> <li>• A very good attempt at providing personal insight and independent thought</li> <li>• A mature answer with a mainly clear and coherent structure</li> <li>• A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar</li> </ul>	[16]–[20]
3	<ul style="list-style-type: none"> <li>• A reasonable response demonstrating a good attempt at critical analysis</li> <li>• A good attempt at the application of beliefs, values and teachings to the question asked</li> <li>• A good attempt using evidence and reasoning to construct well informed and balanced arguments which are set, where necessary, in the context of other aspects of human experience</li> <li>• A good attempt at providing personal insight and independent thought</li> <li>• A reasonably mature answer with some evidence of structure and coherence</li> <li>• A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar</li> </ul>	[11]–[15]
2	<ul style="list-style-type: none"> <li>• A limited response demonstrating a modest attempt at critical analysis</li> <li>• A limited attempt at the application of beliefs, values and teachings to the question asked</li> <li>• A limited attempt using evidence and reasoning to construct well informed and balanced arguments which struggle to relate, where necessary, to other aspects of human experience</li> <li>• A limited attempt at providing personal insight and independent thought</li> <li>• A limited answer with limited evidence of structure and coherence</li> <li>• A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar</li> </ul>	[6]–[10]

Band	AO1 Performance Descriptors	Marks
1	<ul style="list-style-type: none"> <li>• A basic response demonstrating little attempt at critical analysis</li> <li>• A basic attempt at the application of beliefs, values and teachings to the question asked</li> <li>• A basic attempt using evidence and reasoning to construct well informed and balanced arguments which fail to relate, where necessary, to other aspects of human experience</li> <li>• A basic attempt at providing personal insight and independent thought</li> <li>• A basic answer with basic structure and coherence</li> <li>• A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar</li> </ul>	[0]–[5]

Candidates must engage with other aspects of human experience, where necessary, to access Bands 3–5.

**Section A****AVAILABLE MARKS**Answer **one** question.

**1 (a)** Examine the significance of Isaiah's call and his criticisms of Judah.

Answers may include:

- Background to call: placed in history as part of the pre-exilic prophetic movement; reference to 1st Isaiah or Isaiah of Jerusalem; Isaiah as a court prophet accustomed to the corridors of power; Jerusalem as a society characterized by injustice and apostasy.
- The concept of the Heavenly Court/Divine Council.
- God is encountered in the temple but is greater than it (the whole earth is full of God's glory); possible foreshadowing of the temple's destruction in the doorposts and thresholds shaking; theme of where God is encountered in Biblical traditions.
- Call is both personal and cultic, occurring as part of the regular ritual of temple worship; it also applies to the whole scroll of Isaiah, legitimating the Isaiah tradition in 2nd and 3rd Isaiah, thus going beyond Isaiah as historical figure.
- An overwhelming experience of the holiness/otherness of God; the tension in Isaiah asking of others (Isaiah 1:15–17) what he is unable to achieve himself without divine intervention (Isaiah 6:5–7).
- The call is to failure (Isaiah 6:9–10); Isaiah as prophet of doom (Isaiah 6:11–12), but with an element of hope (Isaiah 6:13); this fits the characteristic pattern of prophetic discourse; the issue of redaction.
- In the structure of the book, call comes after the condemnation of Jerusalem.
- Criticisms relate primarily to injustice, with less emphasis on inappropriate worship; sacrifice, worship, ritual are linked to the practice of justice (Isaiah 1:11–17), introducing a key theme throughout the Isaiah tradition.
- The extent of Judah/Jerusalem's departure from God: presented as wayward child; with less wisdom than an ox or donkey; comparable to Sodom and Gomorrah.
- Injustice typified by attitude to widows and orphans (Isaiah 1:17, 23), particular categories of divine compassion.
- Condemnation rooted in the accumulative principle (Isaiah 5:8) is of the entire society (Isaiah 5:13–15); discussion of how widows and orphans, the poor and exploited can be included in this; discussion also of why women are singled out for condemnation (Isaiah 3:16–26) when they did not have political power; connection to the theme of exile and remnant.

Accept valid alternatives

Mark in levels

(AO1)

[25]

(b) To what extent were the Covenants exclusive? Justify your answer.

AVAILABLE  
MARKS

Answers may include:

- The cultural background of a covenant as a binding and exclusive treaty between an inferior and superior power; in the biblical presentation between God and a “chosen” people to model the standards of God in the world and create a framework for living according to those standards.
- The exclusive dimensions of the Mosaic covenant: Israel as treasured possession; and as a separate/alternative community constituted by the Decalogue/Torah.
- The implicit exclusivity of the Abrahamic covenant with its promise of land for Abraham’s descendants.
- The persistence of the idea of exclusivity expressed in the post-exilic Mosaic covenant renewal of Ezra and Nehemiah; the social implications of this.
- Exclusivity as a means of creating identity, community cohesion and shared ethics.
- Alternatively, the Bible also shows inclusive aspects to the theme of covenants.
- The Noah covenant is with all creation; the horizon of the Abrahamic covenant is that all nations will be blessed; the Mosaic covenant makes clear that while Israel is God’s treasured possession, all nations belong to God (Exodus 19:5).
- The conditionality of the Mosaic covenant and how this led to complacency; related to Amos and the claims that Israel is like any other nation to God and that God has enacted exodus for other nations.
- The language of exclusive election, reserved for Israel, is applied to Egypt and Assyria, Israel’s enemies, in Isaiah 19:18–25.
- The tension between Isaiah 56:1–8 and Ezra-Nehemiah around inclusivity.

Accept valid alternatives

Mark in levels

(AO2)

[25]

50

2 (a) "David lived in a time of great change in Israel." With reference to this quotation, discuss the reasons for the rise of kingship in Israel.

AVAILABLE  
MARKS

Answers may include:

- Candidates must refer to the quotation, exploring the background to the changes and how kingship was established.
- External factors: Israel's desire to have a king and explanation for this; including the need to have ongoing rather than occasional protection as in the time of Judges (1st Samuel 8:19b–20); Israel living in an era of transition, with settlers and new groups (like the Philistines, a section of the Sea Peoples) moving into the region with superior weapons.
- Internal factors; anarchy and barbarism at the end of the book of Judges; corruption at the beginning of the books of Samuel (reflected in the behaviour of Eli's sons).
- A general comment: social, political and religious arrangements unable to cope with a changing world.
- Kingship was not immediately embraced; warnings about the nature of kingship by Samuel; reservations about monarchy as an institution; a reluctance to move from the more egalitarian tribal-based society grounded in the Exodus-Sinai traditions of Mosaic covenant (1st Samuel 12:6–7; 13–15; 20–25).
- The failure of Saul as Israel's first king added to reservations; but the contrast between Saul and David begins to focus on the importance of David in establishing kingship in Israel.
- David is well positioned within Saul's household for a rise to power; but theologically the anointing of David, willed by God while Saul is still alive, is an act of subversion carried out by Samuel (1st Samuel 16:1–13, especially 1–4); but it indicates divine acceptance of kingship.
- David's consolidation and centralization of power in Jerusalem both politically and cultic-religiously.
- David's ability to blend and incorporate different political and theological traditions in order to maintain unity; and the introduction of the idea of an unconditional covenant alongside the conditionality of the Mosaic covenant.

Accept valid alternatives

Mark in levels

(AO1)

[25]

(b) In relation to the relevant texts, assess the view that David could do no wrong. Justify your answer.

AVAILABLE  
MARKS

Answers may include:

- David is presented as immensely successful and as the standard against which future kings are judged; a story of power, prominence and privilege in which primarily good things happen to David; his importance is signalled even before he appears (1st Samuel 15:28); he is marked as special from his first appearance (1st Samuel 16:7).
- Examples of David's prowess: able to calm Saul's mental torment; defeats Goliath against expectation in heroic fashion; always eludes Saul; skilled at making alliances (2nd Samuel 5:3); secured victory over the Philistines; laid the foundation of Israel as a successful monarchy.
- God appears to be with David providentially from the outset (1st Samuel 16:13) so that circumstances work overwhelmingly to his advantage; this culminates in the unconditional nature of the Davidic covenant (2nd Samuel 7:11b–16) – God seems to be with David and his house/family/dynasty in perpetuity.
- Alternatively, also consider that cunning and ruthless aspects of David's character are incorporated, e.g. in the case of Uriah.
- In the wider story of Bathsheba, David also breaks several of the commandments, indicating that he is not the ideal king envisaged by Deuteronomy 17:14–20; note also that in 1st Samuel 8:20 the king is envisaged as going out before the people to lead them into battle, whereas in 2nd Samuel 11:1 “at the time when kings go off to war... David remained in Jerusalem.”
- Intrigue, incest and in-fighting illustrate that the house/family/dynasty of David is troubled and call into question its long term viability (the rape of Tamar, Absalom murders Amnon); the questioning of the unconditional nature of the Davidic covenant in Psalm 89 (especially vv.38–39) and that David was not permitted to build the temple indicate that his reputation was tarnished.
- In Deuteronomistic thought David is positively but not uncritically remembered (1st Kings 15:5); as part of the Deuteronomistic History, which explains why the exile happened, David could do wrong and did.
- The historical accuracy of the David narratives can and has been questioned; but they are sophisticated literature containing: pro and anti-monarchy strands; originally they may have been the celebration of a tribal chieftain, the extent of whose kingdom and achievements have been exaggerated; scholarly consensus agrees the final redaction of the material was Deuteronomistic and therefore not uncritical of David.

Accept valid alternatives

Mark in levels

(AO2)

[25]

50

**Section A**

50

**Section B****AVAILABLE  
MARKS**Answer **one** question.

**3 (a)** For what reasons and in what ways did Elijah confront royal power.

Answers may include:

- The Elijah cycle of stories as folk legends articulating an older and alternative view of religion and reality rooted in a peasant perspective and Mosaic covenantal faith, ultimately incorporated into the Deuteronomistic History; this perspective opposed royal power on social-economic and religious grounds.
- Social-economic – an understanding of the nature of royal power as: centralizing and self-aggrandizing; urban and elite; international in outlook; exploitative and oppressive as demonstrated in the organization of forced labour; based on an economic model of tribute that took wealth and surplus from the peasantry at the periphery.
- Religious – through the monarchy apostasy and syncretism became embedded in Israelite life and practice; this happened as kings married foreign wives to cement alliances, and permitted them to build temples/shrines to their deities; the emergence of Canaanite religion and Baal worship, grounded in fertility cults.
- Details of Elijah's competition with the priests of Baal on Mount Carmel; his focus on Yahweh alone, forcing people to a decision (1st Kings 18:21b); comment on the drama of the scene, Elijah's attitude to his opponents and the use of violence; the significance of rain coming at the end of the story as an endorsement of Elijah as a prophetic representative.
- Reference to Psalm 72 and how King Ahab is unable to fulfil the role depicted, especially ensuring the rain to provide crops, food and well-being; the contrast between the king in Psalm 72 as the source and guarantor of justice and the injustice of Ahab's reign.
- The story of Naboth's Vineyard including: different attitudes to land (royal acquisition vs. land conceived as an "inheritance" from God); the corruption of the judicial system leading to injustice; the prophetic denunciation of Ahab and Jezebel.
- Elijah's confrontation with royal power as a literary-theological way of exploring where God's power for life is manifest; the subverting of the absolute and totalizing claims of monarchy; the idea that God's capacity to bring and maintain life does not depend on royal governance.

Accept valid alternatives

Mark in levels

(AO1)

[25]

(b) "Politics and religion have always been a dangerous mix." With reference to other aspects of human experience, evaluate this claim. Justify your answer.

AVAILABLE  
MARKS

Answers may include:

- Candidates must refer to the quotation as they explore its implications from different perspectives.
- In agreement, many instances from history can be cited: in the emergence of Islam and the establishment of a Caliphate; the Reformation, Counter-Reformation and subsequent political-religious-national settlement.
- In modern Ireland, both north and south, examples of politics and religion mixing dangerously can be explored: fundamentalism in Northern Ireland influencing the closure of playparks on a Sunday and campaigning on social issues (e.g., inclusive marriage, laws on the termination of pregnancy); the influence of the Roman Catholic Church in social and moral policy in the Republic of Ireland.
- Internationally, the issue of religious extremism finding expression through a dangerous political-religious platform can be noted in Islamic fundamentalism and ISIS.
- It is difficult to avoid personalities who have mixed religion and politics; this raises issues like the validity of a theocratic outlook in the modern world and how we decide when politics and religion have been mixed "dangerously."
- Alternatively, it can be argued that for most of history until the modern era practically and conceptually politics and religion have been inextricably linked: the issue now is how they can be mixed to the benefit of society and how we decide when this has been done well.
- From a secular viewpoint, the Enlightenment ideal is of a secular state and the rule of international law to ensure equal treatment within and among nations; there is no place for religion, which is understood as a private matter and replaced in the public sphere by rationalism; the need for separation of church and state.
- But religious faith is about all of life therefore it is appropriate and indeed necessary for religion and politics to mix; this is especially so when so many of the key areas of political policy were originally part of the witness and activity of the church in society – education, health care provision, charity, provision of sanctuary and support for the poor; not to be involved may leave the church open to the Marxist critique that religion is the opiate of the people.

Accept valid alternatives

Mark in levels

Candidates must engage with other aspects of human experience to access Bands 3–5

(AO2)

[25]

50

4 (a) Explain and discuss the reasons for the view that Amos was a prophet of doom.

AVAILABLE  
MARKS

Answers may include:

- Contextual information including how the prophet worked in the Northern Kingdom of Israel in the middle of the eighth century BCE during a time of prosperity in both Judah and Israel.
- Amos is primarily a prophet of doom: note his opening strategy; to focus on the wrongdoing of surrounding nations, but to use this as a basis for severe judgment on Israel; as the recipient of God's Torah instruction Israel and Judah should have been better than the nations.
- The basis of the judgment is presented as a lack of social justice (3:10); because of this God will destroy Israel; reference the idea of judicial "indictment" and "sentence", which is irrevocable and final; Amos pictured as a social critic.
- The way Amos redefines the phrase "Day of the Lord" reinforces that Judgment is certain; following Psalm 96, the Israelites looked forward to the "Day of the Lord" as when God would put things right, but Amos subverts this to underline the "Day of the Lord" will be unremittingly negative; Amos viewed as a creative theologian.
- The "five visions" indicate that the opportunity for repentance is over; God relents in the first two but not in the final three; the tone is ominous and foreboding; Amos announces that doom is certain and there can be no last minute reprieve.
- Note should be taken of slight hints of hope, e.g. at 3:4 and 3:6, which imply that it is possible to follow God's ways.
- Note must also be taken of the ending of the book in 9:11–15; in canonical form the book of Amos is more than judgment and doom; David's line is restored and generally an abundant creation is envisaged (reversing 5:11b).
- A strong answer will argue that the person of Amos presented a message of unremitting doom and gloom, but the tradition of Amos does not; the message of Amos to the Northern Kingdom of Israel was vindicated by its fall in 721 BCE and this gave the Southern Kingdom of Judah an opportunity to change before the same thing happened to it; this helps explain the references to Judah and David in oracles otherwise addressed to Israel.
- In wider perspective, scholars assess that Amos has been redacted to conform to a pattern of judgment and loss giving way to hope and restoration; this is characteristic of the final editing of the major prophetic works.

Accept valid alternatives

Mark in levels

(AO1)

[25]

(b) With reference to other aspects of human experience, comment on the view that true religion will always involve social justice. Justify your answer.

AVAILABLE  
MARKS

Answers may include:

- It can be argued that the highest or ultimate purpose of true religion is spiritual and this is diluted and distorted by involvement in the partisan business of social justice and human rights.
- There is the religious tradition of avoiding “contamination” in the world; it may be seen in the Brethren (particularly Exclusive Brethren), the Amish community, and perhaps in the monastic movement; the cultivation of the inner life rather than engagement in the outer life.
- A key purpose of religion is a focus on salvation rather than social change; discussion of different understandings of this concept, including the question of whether it is related to actions; discussion of ideas like “works righteousness” and “grace”.
- Alternatively, social justice and human rights are so central to the biblical message from the prophets to Jesus that it is impossible to conceive true religion without them; in the parable of the sheep and goats (Matthew 25), Jesus makes how the poor are treated the determinant of salvation; James reinforces this understanding in his comment that faith without works is dead.
- Movements for social justice and in defence of human rights have often had their motivation in religion: Martin Luther King Jr. and the Civil Rights Movement; William Wilberforce and the abolition of slavery; Liberation Theology in Latin America and the life of Oscar Romero; Trevor Huddleston and the Anti-Apartheid Movement; the Jubilee 2000 Campaign, drawing on the biblical concept of jubilee.
- Note also, that as Desmond Tutu has observed, to maintain a position of “neutrality” in a situation of injustice is to effectively take the side of the oppressor.
- It can be argued that there are two predominant traditions in the Bible: the purity tradition and the justice tradition; those who eschew involvement in the world may be located within the purity tradition, while those who act for positive change may be located in the justice tradition.

Accept valid alternatives

Mark in levels

Candidates must engage with other aspects of human experience to access Bands 3–5

(AO2) [25] 50

Section B 50

Total 100