

GCE



CCEA GCE AS
Exemplifying Examination
Performance
Religious Studies

**AS 1: An Introduction to the Gospel of
Luke**

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EXEMPLIFYING EXAMINATION PERFORMANCE

GCE Religious Studies

Introduction

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Best wishes

A handwritten signature in black ink that reads "Donna Finlay". The signature is written in a cursive style with a large initial 'D' and a long, sweeping tail on the 'y'.

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GCE: AS Religious Studies

SRE11: An Introduction to the Gospel of Luke

Grade: A Exemplar

Section A

Answer **one** question from Section A.

Q1a “Luke the doctor and companion of Paul was the author of the third Gospel.”

With reference to this quotation, discuss the evidence for the authorship of this Gospel. [25]

Student's response

The traditional authorship of the Third Gospel is that “Luke, the doctor and companion of Paul” wrote the Third Gospel. This the accepted view and most Lucan Scholars agree with this quotation, however, some do not and there is not an unanimous agreement among all.

There is both internal and external evidence in support of this quotation. External evidence, outside of the New Testament reinforces that Luke, is the author Third Gospel, as well as a companion of Paul and a doctor. Statements from Freanus, Bishop of Lyons and Anti-marcionite documents support this. However, this evidence is of less historical reliability as they were written a long period after, eg Freanus was written in 170AD. Another argument in support of Luke being the author is that, if Luke himself did not write the Gospel, then why was the Gospel not attributed to a well-known disciple, instead of an ordinary man who was a minor figure in the New Testament? Again, the traditional view of Luke the doctor and companion of Paul was widely accepted without doubt in the early church, increasing the likelihood that Luke was the true author.

There is internal evidence, also to support Lucan authorship, as ‘Luke the doctor’, as Luke is said to be Paul’s companion, he is mentioned in Colossians, as “The Beloved Physician” further supporting evidence that he was a doctor. Luke also uses medical terminology throughout his gospel with expert phrases such as “full of leprosy” or with a “lever”, this further supports his medical expertise. Luke, as well as going into more details on medical terms, than Mark, modifies content which is negative light of doctors, eg, in The Women with a haemorrhage Luke admits that she had spent all her money on doctors and did not get better. However, some scholars, eg Cooper argue that ‘Luke’s experience in medical terms were to more train a normal greek writer.’

Luke is also said to be a companion of Paul, as is said in the quotation and there is evidence in support of this. Luke is the author of both Acts and Luke’s Gospel, and in writing Acts, Luke refers to himself and Paul as “we” numerous times, this suggests Luke accompanied Paul. Some arguments against this include the he may have used a diary entry of St. Pauls, but according to Banks, “there is no sufficient evidence to overthrow the traditional view”.

There is also evidence to support the traditional view of Luke being a well educated, gentile, doctor and companion of Paul. Paul mentions numerous times of Luke, in collisions. "I am here with Luke alone", and this reinforces that Luke was Paul's companion.

However disputes in Luke's authorship often come to his errors made between Acts and Luke, eg in Acts, there where 40 days before Jesus ascended. Also, the portrait of Paul, was different to Paul's own self-portrayal in his letters, so if Luke was a companion of Paul, how could he make such errors, such as Paul's view on Judaism if he knew him well?

Although, to conclude all of these arguments against Lucan authorship are based on no solid facts, furthermore according to Banks, the errors between Acts and St. Paul's letter are "not irreconcilable differences" and his authorship can not be challenged on that.

Overall, "Luke, the doctor and companion of Paul was the author of the Third Gospel" has much evidence, both external and internal, as well as much Scholar agreement to support this traditional and accepted view.

Examiner's comments

(19 Marks – Band 4)

In their answer, the candidate addresses the question directly. They refer to and show some knowledge of, both internal and external evidence for Lucan authorship. When dealing with the example of Luke the Doctor they included a very good range of evidence from the New Testament and explored a counter argument. When discussing Luke as a companion of Paul they again discussed many examples and explained them competently in relation to Luke, showing a high degree of understanding. The candidate was also able to debate the argument that Luke was not a companion of Paul due to discrepancies between the Paul of Acts and that of Paul's own letters. This was both clear and coherent. The candidate could have included more specific evidence such as that from Cadbury and elaborated more fully on the examples they chose to demonstrate more comprehensive understanding in their answer. For instance, when dealing with external evidence such as the Muratorian Canon or Anti-Marcionite Prologue the candidate could have given the specific example rather than a general overview thus demonstrating wide-ranging knowledge.

Q1b Assess the view that Luke's Gospel is an historically accurate account of the life of Jesus. Justify your answer. [25]

Student's response

There is a great debate on whether or not Luke was a historian or theologian. He is often seen as persuading others about the faith of Christianity, however often he tends to record things in a historic matter.

The question regarding Luke as a historian is introduced in the prologue as he states he is writing an 'orderly account' of the life of Jesus, so he himself is stating that he is recording history. He also goes to great lengths to emphasise the reliability of his sources as the information was passed down through 'eye-witnesses'. He clearly cares a lot about the historical accuracy of what he is writing. Adding to this point, Luke also says he has 'followed things closely for a long period of time so clearly he is dedicated to get everything historically correct.

In the Gospel itself Luke is extremely accurate about the date of the start of John the Baptist's ministry and he links the genealogy of everyone back to Adam, continually with Matthew who only went back as far as Abraham, the leader of the Jewish church. He is placing his gospel in the context of world history. Although he is very accurate in a lot of places, he is also historically incorrect about some things for example, when he talks about Joseph, Mary and Jesus travelling to Bethlehem for a census he notes it is the first census under the governor, Quirinius. However, there is no record of a census being taken here. There may have been small local census being taken at the time as the result of the Roman Empire changing under rule, but nothing that would require people travelling back to their home towns, which was very unusual. It is also found that Quirinius first ordered a census in 6AD, which is two years to late for one to include Joseph, Mary and Jesus. This suggests perhaps he was not always historically correct.

There are many reasons why Luke could be seen as a Theologian also. This mistake with Quirinius and the census tells us that perhaps Luke was more interested in other things, rather than getting everything historically correct. Conzelmann notes that the Gospel is laid out in a way which suggests he is a theologian as Jesus is seen as starting in Galilee, travelling to Jerusalem and then being crucified in three periods of time, but we know from other sources that Jesus repeatedly travelled between Judea and Galilee. Morris suggests that he could be both a historian and a theologian.

Examiner's comments

(18 Marks – Band 4)

The candidate began by referring to the historicity of Luke's Gospel with examples from Luke's prologue. For instance, that Luke was producing an orderly account and had followed all things closely. The candidate made a very good attempt to apply their knowledge to the question posed. It was a succinct and clear start. The candidate continued to construct a well-informed argument by referencing Luke's dating technique placing the Gospel in world or secular history thereby producing an historically accurate account of the life of Jesus. The candidate provided an obvious counter claim using the census as their main example. Another argument offered was that Luke was a theologian, and the candidate detailed Conzelmann's presentation of salvation history. While the candidate showed very good critical analysis to achieve Band 5 the candidate could have had more coherent investigation with more independent thought. Clear focus on the question is important. When constructing a well-informed argument following through on arguments offered is important to reach a comprehensive response.

Q2a How do the accounts of the presentation of Jesus and the finding of Jesus in the Temple demonstrate Luke's religious purpose? [25]

Student's response

The Presentation of Jesus reflects Lukan themes of universalism and the fulfilment of Old Testament prophecies.

Luke begins "On the eighth day, Jesus was circumcised in accordance to the Jewish custom. He was given the name Jesus". Morris states that "the focus was not on the circumcision of Jesus but the given name". Jesus' name meaning "God is salvation" (Thompson). This stresses Jesus' role as the Messiah.

In the temple was "a devout and righteous" man called Simeon. Luke states he was "full of the spirit". Morris tells us that it was "probably the spirit which allowed him to go into the temple and speak gracious words." Luke recalls how Simeon was awaiting of the consolation of Israel and when he saw Jesus he said "My eyes have seen your salvation, a light of revelation to the gentiles and glory to your people." These words stress how Jesus would not be the type of Messiah the Jews were expecting. (Thompson)

Simeon continues by saying that Jesus "will cause controversy and cause the rising and falling of many in Israel... a sword will pierce your own soul, too." The soul that will pierce Mary's soul is the death of Jesus.

In the temple was a women called Anna who had been full of the spirit and was awaiting on the Messiahs coming. McBride tells us that she "spoke about the child to anyone who wanted to ear and these things spread throughout Israel."

In conclusion this passage portrays Jesus' function as the one who will bring salvation but will not be the specific Messiah Jews were expecting.

The Finding of Jesus in the Temple, aged twelve shows that Jesus is the fulfilment of Old Testament prophecy but that his own calling is misunderstood.

Luke states the went to "Jerusalem according to the custom... when the Passover was over they returned home but the boy Jesus stayed behind and his parents were unaware of it". McBride states that "the men and women travelled separately until they all camped at night." Therefore they simply didn't realise he'd stayed behind.

Luke states when Joseph and Mary returned for Jesus they said "Son why have you disobeyed us like this?" Jesus concerned said "Did you not know I would be in my father house?" Mary and Joseph clearly would not have understand what Jesus was

saying to them at this point but this later foreshadows Jesus rejection in Nazerath and at different point in his ministry. (McBride)

In conclusion this story proves that Jesus is to be the awaited Messiah that not everyone will accept.

Examiner's comments

(Marks 18 – Band 4)

In their response, the candidate demonstrated almost totally accurate knowledge of the presentation and finding of Jesus in the Temple. They provided a clear structure of integrated understanding in their answer. The candidate used technical language to enhance their understanding, representative of a very good response to the question posed. The candidate referred to the views of individual scholars which displayed a high degree of understanding. In their answer, the candidate discussed ideas and concepts such as; Jesus' role as Messiah, universal salvation and fulfilment of Old Testament prophecy. To reach Band 5 the candidate could have elaborated on more concepts relevant in the narrative such as the meaning of Mary's purification, male/female pairing of Simeon and Anna and Jesus' future suffering. This would have made a more comprehensive response.

Q2b Explore the view that women occupy the central role in Luke's Infancy Narrative. Justify your answer. [25]

Student's response

Women had a clearly important role in Luke's infancy nature and Luke highlights Jesus concern and attention to them in his Gospel with characters, Mary, Elizabeth and Anna.

There are various opinions upon whether or not women play the central role in Luke's infancy narratives but many agree that women do play a key role because Mary is an understanding disciple of God. This is clearly seen when Mary accepts the conception of Jesus from God. Morris denotes that Mary would have been scared as she would not have understood what she was agreeing to, she could have gotten hurt or perhaps even die. However Thompson stresses that in this moment 'Mary is presented as the perfect disciple, a heaver and doer of the word and allows the word of God to transform her life. Hence why women do occupy the central role in Luke's infancy narratives.

However other's disagree that women are the most important in the infancy narratives because this calling of Mary was simply to begin the story of Jesus, the person at the centre of Luke's Gospel. Jesus was the Messiah and the son of God, Mary was simply a women who carried the child to birth. Conzelmann stresses that Jesus was the one who came 'to save', he was the one Luke's Gospel was based upon and no women or man was more important. Therefore women weren't placed at the Gospel.

Although agreeing with the view expressed in the Question many believe women were key figure's in Luke's infancy narratives because in the Annuciation of Jesus, "Luke dates the Annuciation of Jesus in the sixth month of Elizabeth's pregnancy" (Thompson). This highlights that Luke clearly denoted women and His Gospel as he even places references to them in narratives they aren't in. This is why women can be said to have a key role in the Infancy narratives.

However disagreeing with the point portrayed in the question that women have key roles in the Infancy narrative's is completed ruled out when the Annuciation of John's birth is made to Zechariah, rather than Elizabeth. Which is why women didn't have key roles in the infancy narratives.

On another hand women can clearly be seen to have equal roles in Infancy narratives as men, as Luke presents the protagonist Simeon and Anna as a representation that both "Salvation comes to both sexes." O'Doohan. Luke often parallels a story about a man with one about a women therefore women do have key roles.

Some again disagree with the view expressed in the question as Pt's the shepherds who are the first visitors to christ and this is significant as a class they "had a bad reputation." Proving maybe the Gospel was central to out casts rather than women.

In conclusion both men and women have main roles however Luke highlights womens roles to create the distinct theme of universalism.

Examiner's comments

(19 Marks – Band 4)

The candidate proffered agreement on the statement posed, that women held the central role in Luke's infancy narrative. They elaborated on their argument by providing the views of scholars. The response gave a main counter argument that Jesus held the central role in the infancy narrative. The candidate made a very good attempt to construct a balanced argument giving a variety of opinions for and against the statement. It was clear the candidate was attempting to debate the view. The candidate looked at various views such as the equality of women and the place of outcasts, such as the shepherds and attempted to conclude their argument. The answer provided a good example of debate. The candidate could have been clearer when summarizing their arguments and developing them further would have moved the candidate into Band 5.

Section B

Answer **one** question from Section B.

Q3a With reference to the text, discuss the significance of the Nature Miracles in Luke's Gospel. [25]

Student's response

Luke, as the "Beloved Physician", has a special interest in miracles, and includes 21 in his Gospel, with most being specific to his, "special L" material. "Miracle" means miraculum in Latin, which means "amazement" and "wonder", as described by prae a miracle is "a miraculous event, which a supported supernatural cause". Jesus, as seen in all Gospels is according to Josephus, a first century historian, "a door of wonderful deeds".

There are four types of miracles and all of these are included in Luke's Gospel, Nature, Exorcism, Healing and Rising from the dead. All of the miracles have great significance, including the Nature miracles, two of which are "Calming the Storm" and "feeding the 5000".

The calming of the storm, is a nature miracle where Jesus shows his true power and divinity, that he has obtained from God when he calms the Storm on the lake of Galilee. Jesus and his disciples are on a boat, and while Jesus sleeps, a storm occurs on the lake. In this miracle, there is important significance and symbolism.

The boat can be taken of the Christian faith, Jesus, as God and the storm as everything that poses a threat towards Christianity, eg persecution of Christians in 64AD by Nero. The storm worsens and the disciples are frightened and feel the boat is going to sink. They wake Jesus, as they are scared. He gets up and calms the storm, he calms the wind and rebukes the waves saying "be calm!" All is calm, and Jesus, says to his disciples "Have you no faith in me?" The disciples are amazed and say to one another, "Who is this man, that even the wind and waves obey him?"

There is much significance to be taken from this nature miracle, it symbolises the Christian church; falling apart and feeling as though God has forgotten them. This is relevant to the readers of the Gospel in the time of Luke, as persecution of the Christians was ongoing. Then we see how Jesus asks "do you have no faith" and he saves the disciples. This implies that if the Christians have faith, God is always there and will never leave them. This miracle also shows Jesus' power over nature and his ability to carry out wonderful and extraordinary events. This miracle was significant, as two disciples on the boat seen Jesus' power and it challenged them to increase their faith. Jesus and in God himself.

Another nature miracle with significance is The feeding of the 5000. When Jesus had crossed the lake to be in peace with his disciples as large crowd had followed and wanted him to teach them. So Jesus took pity on them and began to tell them the good news. Afterwards, the disciples said to Jesus, that they need to eat and so do the people so send them to the surrounding villages. But Jesus said to them “You feed them.” The disciples could not understand and said we only have 2 loaves and 5 fish. But Jesus told them to organise the people into groups of 50’s/100 and he broke the bread and gave it out, and feed 5000 people that day, and collected 12 baskets of leftovers.

There is much significance in this nature miracle also, including symbolisms of the 12 baskets and 12 tribes of Israel, and Jesus breaking bread, getting an example that us Christians today still follow and receive the “Body of Christ”. It is a miracle which is significant, as not only does it show Jesus’ power, it shows Jesus’ compassion and generosity, as well as the nature of the kingdom of God, with a loving father as shown by Jesus. These people gathered as they were “hungry” to be told the good news and be taught by Jesus, and Jesus, being kind and pitiful, not only fulfilled their spiritual hungry but also there real hunger, as an expression of the nature of the people. There is never to many people for God to satisfy – everyone is welcome in the Kingdom of God.

These nature miracles, illustrated Jesus’ power and his love for people and nature. They express the Kingdom of God and its nature and that it is welcome for all. As well as the importance in faith of God and to place their trust in him, and all will be okay.

Examiner’s comments

(18 Marks – Band 4)

The response had a good introduction giving general knowledge on Luke’s medical background as a reason for his inclusion of miracles and some reference to Jesus as a miracle worker. The candidate could distinguish what a nature miracle was and mentioned specific examples throughout their answer. The candidate provided a commentary on both the Feeding of the Five Thousand and the Calming of the Storm demonstrating a high degree of accurate knowledge. The answer addressed some significant points of understanding such as the authority of Jesus, the allegorical interpretation of the boat as the Church in the Calming of the Storm as well as the connection between faith and miracle. However, the answer lacked the sophistication and focus pertaining to the actual significance of the nature miracles to reach Band 5. The answer could have included more consideration of the Kingdom of God, Messianic identity and the connection of nature miracles to the Old Testament. While knowledge was very good, understanding could not be described as comprehensive.

Q3b “Religious texts, when taken literally, can be dangerous.”

With reference to other aspects of human experience, evaluate this claim. Justify your answer. [25]

Student's response

There are different religious texts for every religion, and within every religion, each individual follows or is influenced by the religious text in different ways. But, they are there to guide and challenge the reader, helping them to live their life in accordance with their religion.

The statement, “religious texts, when taken literally, can be dangerous” can be seen to have an element of truth. In Judaism, the Jews have the Torah with 613 commandments on how to live their lives, with laws from hygiene to diet. From the time of Jesus we can see that taking the religious texts “seriously” can lead to a defiance of the actual point and love of faith is strangled by realism of religious text, eg pharises and sadduces. As soon Jesus came into conflict as they refused to work on Sabbath, even for a good cause which may be dangerous. Taking religious text literally may be dangerous in the sense of distracting the reader from the true meaning behind the text.

Also, extremism exists in the world today, such as ISIS, a group of Muslims, who although distort their religious text, take it to literal levels and as a result have caused tragedy around the world, supporting that it can be dangerous. In the old Testament of the Bible, there is a theme of retribution, “an eye for an eye”, which if taken literally can be dangerous. As followers of Jesus we are supposed to forgive, and not seek revenge, but if taken literally it can be dangerous, especially parts of the Old Testament. Even in the New Testament we see the demands of discipleship and with the sacrifice and duty comes danger. Also martyrdom is common in Religious texts, and encouraged, eg Maximilian of kobe, was a priest who took the Religious Text seriously (Bible), and loved his neighbour, so much, that when in Auschwitz Concentration camp took the place of a fellow prisoners and was killed. This illustrates that faithfulness and commitment to Religious Texts can be dangerous; although in some cases for a good cause.

However, overall Religious texts are not “dangerous” but merely “influential” on the readers life, furthermore, religious texts encourage us to live like Jesus and follow his example as seen in the New Testament. For Jews, to follow the Torah and the commandments and live the life that God wanted, the same is certain for the Muslims using the Qu’aran and Buddhaitis. So although, people do take it “literally” this can be helpful, useful and bring about love and and generosity and peace; not necessarily danger. Overall, the Religious Texts are what a faith is built on and a helpful influence that people took to for guidance in their faith, and to help them grow and be a better person, whether is be a Christian, Jew or Muslim. Eg, Richard Moore followed the Bible and is a forgiving person who holds no begrudge against the man that blinded him, “Blessed are the merciful...”, showing the Religious Texts bring more love than danger, when taking seriously.

Examiner's comments

(14 Marks – Band 3)

The candidate produced a reasonable response. They took examples from the Torah in Judaism such as “an eye for an eye” and from the New Testament in relation to Christian discipleship and martyrdom. The candidate also referred to the Qur’an and extremist Muslim beliefs when speaking of the danger of religious texts when taken literally. The candidate made a good attempt to set their argument within other aspects of human experience. The response demonstrated a good attempt at critical thought and there was a reasonably coherent counterclaim. The response could have been structured more coherently, elaborating on the examples. References to other aspects of human experience are to enrich the debate and to access higher bands this is encouraged. More developed thought rather than listing examples is important in accessing higher bands.

Q4a With reference to examples from the text, discuss Luke's presentation of Salvation History. [25]

Student's response

Salvation history (Heilsgeschichte) is the idea that everything is planned by God and he has a purpose for human history. We can see this in Luke's gospel as he often suggests that God has a plan for everything. Fitzmeyer notes how we see this theme of Salvation history in many ways. At the Last Supper Jesus says that this is all part of God's plan and it is meant to happen. Often through gospel it seems that Jesus knows he has a purpose to why he was sent to Earth. There is also an idea that things are 'necessary'. We see this when Mary and Joseph can't find Jesus and when they finally find him he is in the temple. At 12 years old he states that he 'must' be in his father's house, showing how necessary this plan is. Luke is also the only synoptic writer to use the term saviour and save. We see this reference when the angels tell the shepherds about the birth of Jesus and he says 'a saviour has been born in the city of David'. This shows Jesus' purpose from the start is to be a saviour. The continuity between Judaism and Christianity also shows that God has a plan and that this plan is being fulfilled as Jesus is fulfilling the prophecy of the Messiah from the Old Testament. We see this when he goes home to Nazareth to preach and he tells people how he is 'fulfilling' his role. All of these points show that salvation history is seen in the Gospel.

Conzelmann, a German scholar, was one of the first people to argue that this theme of salvation history is seen and he argues that the writings of Luke, including both Luke and Acts can be split into three epochs of the time. The first two periods of Luke represent the period of Israel as he is continuing it on from the old testament. Characters such as Zechariah and Elizabeth represents this period of Israel as they are viewed as 'old testament characters'. The next period of time starts with the life of Jesus and is known as 'Die mittle uler zeit'. This translates as the middle of time Jesus' ministry. This period ends with the ascension of Jesus, which continues into Acts and the third period of time, the period of the church, is then starting on the Day of Pentcost. Acts continues this theme as it focuses on the spreading of Christianity to all people. Conzelmann suggests that Luke was writing to Christians in a time of crisis, over the delay of the Parousia. By presenting Jesus as the middle of time and writing Acts, Luke pushes the Parousia into the distant future and emphasises that it was all part of God's plan. (Salvation History).

However, when reading together both Luke and Acts, this theme of salvation history and these three periods of time are not obvious and so there are many who disagree with Conzelmann's argument.

Examiner's comments

(21 Marks – Band 5)

The candidate produced an excellent response to the question asked. Right from the beginning the answer was clear and coherent and displayed comprehensive knowledge throughout. The candidate was familiar with both Fitzmyer and Conzelmann's presentation of salvation history. The response displayed complete understanding of concepts such as the divine "must", use of the title Saviour and God's plan and fulfillment. The candidate used a very high degree of evidence and examples to illustrate Fitzmyer's arguments. The candidate also showed an awareness of the flaws in Conzelmann's presentation though this could have been developed further. The candidate was very strong on Fitzmyer's presentation and it was a sophisticated response. The candidate's answer could have developed aspects of Luke's presentation of salvation history more explicitly.

Q4b With reference to other aspects of human experience, explore the view that the claims of the Gospel to salvation are no longer relevant in a secular world. Justify your answer. [25]

Student's response

The claims that the Gospel offers salvation is the main view of Christians. They believe that through Jesus' death, all men were offered salvation. Their belief in the salvation. However this conce and the relevance of it. There are still many believing Christians and therefore the idea of salvation is still relevant.

However, this concept can also be viewed as outdated. The number of Catholics has decreased and the Gospel has become less relevant to modern society as it doesn't address modern day issues. In the Gospel Jesus is presented as saviour and performs miracles but the belief in miracles is fading and therefore the belief in salvation has fallen.

Athiests do not belief in the resurrection or afterlife therefore the belief of salvation is irrevelant as it makes individuals hope that they're life now is not as special as it will be. It prevents individual 'living in the moment' and doing what they can in their life today.

On the otherhand, the belief in salvation is still relevant as it gives individuals hope that the suffering and struggles they face today will make their life after even more joyful. It enables people to do what they can in order to be favoured in the afterlife. Islams give 10% of their wealth to the poor in a sense they buy themselves into the salvation offered by Allah. It enables them to give in order to receive later.

Secularism is on the rise and individualism has become a problem within society. The idea of salvation in Gospel is less relevant as individuals take an approach that the poverty and sickness of others has no effect on their lives. Therefore following in Jesus by giving up their life for others is no longer a key aspect of people's lives. They do not believe what the do today will affect their time in afterlife. The decrease of belief in the resurrection removes the need for the belief in salvation.

Other faiths, such as Hinduism do not believe that there is an afterlife. They believe their promise of salvation will come when the cycle of life, death and rebirth comes to an end.

Furthermore, the relevance of salvation depends on what the faith views salvation is. The definition of salvation is hard to find and it is a conflict issue. Scholars and religious leaders own viewpoint on salvation influences what they teach and therefore influences the relevance.

Examiner's comments

(18 Marks – Band 4)

The candidate provided very good critical analysis throughout, varying from one argument and counterclaim to another. This formed a good debate format. The candidate used evidence and reasoning to construct a well-informed and balanced argument. The response was set within the context of other aspects of human experience exploring other faiths such as Hinduism and their concept of salvation. The candidate also discussed secularism and the concept of “living in the moment” in relation to the message and interpretation of salvation. The response contained personal insight and independent thought. The answer could have discussed examples and evidence in relation to the secular world more thoroughly which would have produced a more sophisticated debate.

