



Subject		Religious Studies		
Title/Topic	Format	Length	Date & Time	
Paper 1 – Christianity	A choice of 2 essay questions (a and b) from a list of 5	2 hours	Wed 1 March 9am – 11am (Amb)	
Paper 2 – Philosophy of Religion	A choice of 2 essay questions (a and b) from a list of 5	2 hours	Fri 3 March 9am – 11am (Amb)	

This assessment will test my knowledge on...

Christianity:

A. Jesus – his birth: Consistency and credibility of the birth narratives (Matthew 1:18-2:23; Luke 1:26-2:40); harmonisation and redaction; interpretation and application of the birth narratives to the doctrine of the incarnation (substantial presence and the kenotic model).

B. Jesus – his resurrection: The views of Rudolf Bultmann and N.T. Wright on the relation of the resurrection event to history; interpretation and application to the understanding of death, the soul, resurrected body and the afterlife, with reference to Matthew 10:28; John 20-21; 1 Corinthians 15; Philippians 1:21-24.

C. The Bible as a source of wisdom and authority in daily life: The ways in which the Bible is considered authoritative: as a source of moral advice (Ecclesiastes 12:13-14; Luke 6:36-37); as a guide to living (Psalm 119:9-16; Psalm 119:105-112); as teaching on the meaning and purpose of life (Genesis 1:26-28; Ecclesiastes 9:5-9) and as a source of comfort and encouragement (Psalm 46:1-3; Matthew 6:25).

Issues for analysis and evaluation will be drawn from any aspect of the content above, such as:

- The extent to which the birth narratives provide insight into the doctrine of the incarnation.
- The relative importance of redaction criticism for understanding the biblical birth narratives.
- The nature of the resurrected body.
- The historical reliability of the resurrection.



- The relative value of the Bible as teaching on the meaning and purpose of life.
- The extent to which the Psalms studied offer a guide to living for Christians.

D. The Bible as a source of wisdom and authority: How the Christian biblical canon was established. Diverse views on the Bible as the word of God: different understandings of inspiration (the objective view of inspiration; the subjective view of inspiration; John Calvin's doctrine of accommodation).

E. The early church (in Acts of the Apostles): Its message and format: the kerygmata as presented by C. H. Dodd, with reference to Acts 2:14-39; 3:12-26. The challenges to the kerygmata (with reference to the historical value of the speeches in Acts and the work of Rudolf Bultmann). The adapting of the Christian message to suit the audience.

Issues for analysis and evaluation will be drawn from any aspect of the content above, such as:

- The extent to which the Bible can be regarded as the inspired word of God.
- Whether the Christian biblical canonical orders are inspired, as opposed to just the texts they contain.
- The extent to which the kerygmata (within the areas of Acts studied) are of any value for Christians today.
- Whether the speeches in Acts have any historical value.

Philosophy of Religion

A. Inductive arguments – cosmological: Inductive proofs; the concept of 'a posteriori'. Cosmological argument: St Thomas Aquinas' first Three Ways - (motion or change; cause and effect; contingency and necessity). The Kalam cosmological argument with reference to William Lane Craig (rejection of actual infinities and concept of personal creator).

B. Inductive arguments – teleological: St Thomas Aquinas' Fifth Way - concept of governance; archer and arrow analogy. William Paley's watchmaker - analogy of complex design. F. R. Tennant's anthropic and aesthetic arguments - the universe specifically designed for intelligent human life.

C. Challenges to inductive arguments:

David Hume - empirical objections and critique of causes (cosmological). David Hume - problems with analogies; rejection of traditional theistic claims: designer not necessarily



God of classical theism; apprentice god; plurality of gods; absent god (teleological).
Alternative scientific explanations including Big Bang theory and Charles Darwin's theory of evolution by natural selection.

Issues for analysis and evaluation will be drawn from any aspect of the content above, such as:

- Whether inductive arguments for God's existence are persuasive.
- The extent to which the Kalam cosmological argument is convincing.
- The effectiveness of the cosmological/teleological argument for God's existence.
- Whether cosmological/teleological arguments for God's existence are persuasive in the 21st century.
- The effectiveness of the challenges to the cosmological/teleological argument for God's existence.
- Whether scientific explanations are more persuasive than philosophical explanations for the universe's existence

D. Deductive arguments - origins of the ontological argument: Deductive proofs; the concept of 'a priori'. St Anselm - God as the greatest possible being (Proslogion 2). St Anselm - God has necessary existence (Proslogion 3).

E. Deductive arguments - developments of the ontological argument: Rene Descartes - concept of God as supremely perfect being; analogies of triangles and mountains/valleys. Norman Malcolm - God as unlimited being: God's existence as necessary rather than just possible.

F. Challenges to the ontological argument: Gaunilo, his reply to St Anselm; his rejection of the idea of a greatest possible being that can be thought of as having separate existence outside of our minds; his analogy of the idea of the greatest island as a ridicule of St Anselm's logic. Immanuel Kant's objection - existence is not a determining predicate: it cannot be a property that an object can either possess or lack.

Issues for analysis and evaluation will be drawn from any aspect of the content above, such as:

- The extent to which 'a priori' arguments for God's existence are persuasive.



- The extent to which different religious views on the nature of God impact on arguments for the existence of God.
- The effectiveness of the ontological argument for God's existence.
- Whether the ontological argument is more persuasive than the cosmological /teleological arguments for God's existence.
- The effectiveness of the challenges to the ontological argument for God's existence.
- The extent to which objections to the ontological argument are persuasive.

A. The problem of evil and suffering: The types of evil: moral (caused by free will agents) and natural (caused by nature). The logical problem of evil: classical (Epicurus) - the problem of suffering. J. L. Mackie's modern development - the nature of the problem of evil (inconsistent triad). William Rowe (intense human and animal suffering) and Gregory S. Paul (premature deaths).

B. Religious responses to the problem of evil (i): Augustinian type theodicy: Evil as a consequence of sin: evil as a privation; the fall of human beings and creation; the Cross overcomes evil, soul-deciding; challenges to Augustinian type theodicies: validity of accounts in Genesis, Chapters 2 and 3; scientific error - biological impossibility of human descent from a single pair (therefore invalidating the 'inheritance of Adam's sin'); moral contradictions of omnibenevolent God and existence of Hell; contradiction of perfect order becoming chaotic -geological and biological evidence suggests the contrary.

C. Religious responses to the problem of evil (ii): Irenaean type theodicy: Vale of soul-making: human beings created imperfect; epistemic distance; second-order goods; eschatological justification; challenges to Irenaean type theodicies: concept of universal salvation unjust; evil and suffering should not be used as a tool by an omnibenevolent God; immensity of suffering and unequal distribution of evil and suffering.

Issues for analysis and evaluation will be drawn from any aspect of the content above, such as:

- The extent to which the classical form of the problem of evil is a problem.
- The degree to which modern problem of evil arguments are effective in proving God's non-existence.
- Whether Augustinian type theodicies are relevant in the 21st century.



- The extent to which Augustine’s theodicy succeeds as a defence of the God of Classical Theism.
- Whether Irenaean type theodicies are credible in the 21st century.
- The extent to which Irenaeus’s theodicy succeeds as a defence of the God of Classical Theism.

What should I do to revise and prepare for this assessment?

To prepare for this assessment:

1. You need to review the material from lessons, using your text book and knowledge organisers to ensure that you have a clear understanding of the content.
2. Look at the areas for analysis. Ensure that you have a range of ideas that you can use to respond to these areas.
3. Learn the names and ideas of scholars, and rehearse how they interact with each other.
4. For Christianity: study the set texts and ensure you understand them and can apply them appropriately

What useful websites/resources could I use to help me prepare?

Use your text books, class notes and knowledge organisers (see below for link)

<https://resources.eduqas.co.uk/Pages/ResourceSingle.aspx?rlid=1430>

<https://resources.eduqas.co.uk/Pages/ResourceSingle.aspx?rlid=1557>