



RS.CB5 The Incarnation and the Nature of Jesus

AQA 8062 · Calculators not allowed · about 55 minutes

Total Marks

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Name: _____ Date: ____ / ____ / ____

Answer ALL questions. Show all your working.

1 This question checks key vocabulary used in Christian teaching about the incarnation.

- (a) State what is meant by the incarnation. (1)
- (b) Give one meaning of the name Immanuel. (1)
- (c) State what is meant by 'Messiah'. (1)
- (d) Give one word for the angel Gabriel's announcement to Mary that she would give birth to Jesus. (1)
- (e) Give one title used in Catholic and Orthodox Christianity for Mary, meaning 'God-bearer' or 'Mother of God'. (1)

(Total for Question 1 is 5 marks)

2 Give three things the Gospels teach about the circumstances of Jesus's conception and birth.

(Total for Question 2 is 3 marks)

- 3** Explain two ways the New Testament presents Jesus as both fully human and fully God. Refer to scripture in your answer.

(Total for Question 3 is 4 marks)

- 4** Explain two contrasting Christian understandings of why the incarnation was necessary. Refer to a source of wisdom and authority in your answer.

(Total for Question 4 is 5 marks)

5 This question is about the incarnation and the nature of Jesus in Christian belief. It is the AQA-style 24-mark, five-part question.

- (a)** State one title given to Mary in Catholic and Orthodox Christianity, meaning 'God-bearer'. **(1)**
- (b)** Give two Old Testament prophecies Christians believe were fulfilled by Jesus's birth. **(2)**
- (c)** Explain two ways the incarnation is presented as fulfilling Old Testament prophecy. Refer to scripture in your answer. **(4)**
- (d)** Explain two contrasting Christian views on the significance of Mary in the incarnation. Refer to a source of wisdom and authority in your answer. **(5)**
- (e)** Evaluate this statement: 'Jesus could not have been both fully God and fully human.' In your answer you should: refer to Christian teaching, refer to different points of view, reach a justified conclusion. **(12)**

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(Total for Question 5 is 24 marks)

6 Explain two ways a belief in the incarnation might affect the life of a Christian believer today.

(Total for Question 6 is 4 marks)

7 Give three sources of authority Christians use to learn about the incarnation.

(Total for Question 7 is 3 marks)

Mark scheme · RS.CB5 The Incarnation and the Nature of Jesus

Question 1

- (a) **B1** the Christian belief that God the Son became human in the person of Jesus Christ, oe
- (a) **Answer: The belief that God the Son became human in the person of Jesus Christ.**
- (b) **B1** 'God with us', oe
- (b) **Answer: 'God with us'.**
- (c) **B1** 'anointed one', the promised saviour/deliverer expected in Jewish and Christian scripture, oe
- (c) **Answer: 'Anointed one', the promised saviour/deliverer.**
- (d) **B1** the Annunciation, oe
- (d) **Answer: The Annunciation.**
- (e) **B1** Theotokos, oe
- (e) **Answer: Theotokos.**

Question 2

- **B1** Jesus was conceived by the Holy Spirit while Mary was still a virgin, oe
- **B1** his birth was believed to fulfil Old Testament prophecy, oe
- **B1** he was born in Bethlehem, oe
- **Answer: Any three: conceived by the Holy Spirit while Mary was a virgin; birth fulfilled prophecy; born in Bethlehem.**

Question 3

- **B1** point 1: Jesus is presented as fully God, oe
- **B1** development: Colossians 2:9 states, 'For in Christ all the fullness of the Deity lives in bodily form', oe
- **B1** point 2: Jesus is presented as fully human, oe
- **B1** development: Hebrews 4:15 describes Jesus as 'one who has been tempted in every way, just as we are', and Luke 2:52 records that Jesus 'grew in wisdom and stature', oe
- **Answer: E.g. fully God (Colossians 2:9); fully human, tempted and growing like any person (Hebrews 4:15, Luke 2:52).**

Question 4

- **B1** understanding 1: a redemption-centred view, that God became human in order to atone for sin and enable salvation, oe
- **B1** development: based on Philippians 2:6-8, which describes Christ as making 'himself nothing', taking on human nature, 'becoming obedient to death, even death on a cross', oe
- **B1** understanding 2: a revelation-centred view, that God became human primarily to reveal God to humanity in a way people could relate to, oe
- **B1** development: based on Matthew 1:23, where Jesus is named Immanuel, meaning 'God with us', so people could know and relate to God directly, oe
- **B1** reference to a source of wisdom and authority made accurately, oe
- **Answer: Contrast: redemption-centred emphasis (Philippians 2:6-8) vs revelation-centred emphasis (Matthew 1:23), presented as differing emphases rather than mutually exclusive views.**

Question 5

- (a) **B1** Theotokos, oe
- (a) **Answer: Theotokos.**
- (b) **B1** Isaiah 7:14, a virgin conceiving and giving birth to a son called Immanuel, oe
- (b) **B1** Micah 5:2, a ruler for Israel coming from Bethlehem, oe
- (b) **Answer: E.g. Isaiah 7:14 (virgin birth, Immanuel) and Micah 5:2 (ruler from Bethlehem).**
- (c) **B1** point 1: Jesus's virgin birth is presented as fulfilling Isaiah's prophecy, oe
- (c) **B1** development: Matthew 1:22-23 states this 'took place to fulfil what the Lord had said through the prophet', quoting Isaiah 7:14, oe
- (c) **B1** point 2: Jesus's birthplace is presented as fulfilling Micah's prophecy, oe
- (c) **B1** development: Micah 5:2 names Bethlehem as the origin of a coming ruler, and Luke 2:4-7 records Jesus being born there, oe
- (c) **Answer: E.g. virgin birth fulfilling Isaiah 7:14 (Matthew 1:22-23); birth in Bethlehem fulfilling Micah 5:2 (Luke 2:4-7).**
- (d) **B1** view 1: Catholic and Orthodox Christians hold Mary in very high regard, honouring her with the title Theotokos, oe
- (d) **B1** development: this title was affirmed at the Council of Ephesus, 431 AD, and Catholic teaching additionally holds the doctrine of the Immaculate Conception (defined 1854), that Mary herself was conceived without original sin so she could be a fitting vessel for God the Son, oe
- (d) **B1** view 2: most Protestant Christians give Mary a more modest role, oe
- (d) **B1** development: honouring her as the mother of Jesus and a model of faithful obedience, based on Luke 1:38, 'I am the Lord's servant... may your word to me be fulfilled', without holding doctrines about her own sinlessness or a distinct devotional veneration, oe
- (d) **B1** reference to a source of wisdom and authority made accurately, oe
- (d) **Answer: Contrast: high veneration of Mary as Theotokos, including the Catholic doctrine of the Immaculate Conception (Catholic and Orthodox) vs a more modest emphasis on Mary's obedient faith (Luke 1:38, typical Protestant view).**
- (e) **L4** (10-12): A well-argued, balanced answer that considers more than one point of view in a developed way, using accurate and detailed references to Christian teaching and/or scripture to support each point, and reaches a clear, justified conclusion.
- (e) **L3** (7-9): A clear and reasoned answer that considers more than one point of view, supported by relevant references to Christian teaching and/or scripture, though the justification of the conclusion may be less developed.
- (e) **L2** (4-6): A reasoned answer that considers at least one point of view, with some relevant supporting evidence, but with limited or no consideration of an alternative view.
- (e) **L1** (1-3): One or more relevant points are made, but with little or no supporting evidence and no reasoned conclusion.
- (e) **L0** (0): No relevant content.
- (e) **Indicative content:**
 - Agree: full divinity (such as omniscience and omnipotence) can seem logically incompatible with the genuine limitations of a human life, such as hunger, tiredness, and, as Mark 13:32 records Jesus saying of the timing of the end times, 'no one knows... nor the Son, but only the Father'.
 - Agree: the doctrine involves an element of mystery that cannot be fully explained by reason alone, which some see as a weakness in the claim rather than an acceptable feature of it.
 - Agree: some historical groups (e.g. Arian Christianity in the fourth century, formally rejected as heresy at the Council of Nicaea) argued Jesus could not be fully, eternally God in the same sense as the Father, showing the claim has been genuinely contested even within the early Church.
 - Disagree: mainstream Christian teaching, agreed at the Council of Chalcedon in 451 AD, states Jesus is 'truly God and truly man', two natures united in one person - a formulation accepted across Catholic, Orthodox and the great majority of Protestant Christianity for over 1,500 years.
 - Disagree: scripture is used to support both natures without contradiction: Colossians 2:9 for full divinity, and Hebrews 4:15 and John 1:14 ('the Word became flesh') for full humanity.
 - Disagree: many Christians argue both natures are necessary for salvation to work theologically - a fully human but not divine Jesus could not achieve salvation (Philippians 2:6-8), while a fully divine but not truly human Jesus could not authentically represent or redeem humanity.

Question 6

- **B1** point 1: a Christian might see Jesus as a relatable role model or example to imitate in daily life, oe
- **B1** development: e.g. since Jesus lived a full human life, a Christian might ask 'what would Jesus do' when facing a difficult decision, oe
- **B1** point 2: a Christian might feel an increased sense of God's closeness and understanding of human struggles, oe
- **B1** development: e.g. drawing on Hebrews 4:15, a Christian might feel more confident bringing struggles or temptations to God in prayer, believing God truly understands, oe
- **Answer: E.g. seeing Jesus as a relatable role model; feeling God's closeness/understanding in prayer (Hebrews 4:15).**

Question 7

- **B1** the Bible (the Gospels), oe
- **B1** the Nicene Creed, oe
- **B1** Church teaching/tradition, e.g. the Council of Chalcedon's definition, oe
- **Answer: Any three: the Bible (the Gospels); the Nicene Creed; Church teaching/tradition (e.g. the Council of Chalcedon).**