



RS.TC6 Revelation

AQA 8062 · Calculators not allowed · about 55 minutes

Total Marks

Name: _____ Date: ____ / ____ / ____

Answer ALL questions. Show all your working.

1 This question checks key vocabulary used in the study of revelation.

(a) State what is meant by revelation. (1)

(b) State what is meant by general revelation. (1)

(c) State what is meant by special revelation. (1)

(d) State what is meant by a vision. (1)

(e) State what is meant by enlightenment, in the context of revelation. (1)

(Total for Question 1 is 5 marks)

2 Give three possible sources of general revelation.

(Total for Question 2 is 3 marks)

3 Explain two ways God is believed to reveal himself through general revelation.

(Total for Question 3 is 4 marks)

4 Explain two contrasting types of vision described within the Christian tradition. Refer to a philosopher of religion in your answer.

(Total for Question 4 is 5 marks)

5 This question is about revelation as a source of knowledge about God. It is the AQA-style 24-mark, five-part question.

- (a)** State what is meant by an imaginative vision. (1)
- (b)** Give two examples of visions described in the Bible. (2)
- (c)** Explain the difference between general revelation and special revelation. Refer to a philosopher of religion in your answer. (4)
- (d)** Explain two contrasting views about whether religious experience of enlightenment can be relied upon as genuine revelation. Refer to a philosopher of religion in your answer. (5)
- (e)** Evaluate this statement: 'Special revelation is more important than general revelation for knowing about God.' In your answer you should: refer to religious and philosophical 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 belief in revelation might affect a believer's life today.

(Total for Question 6 is 4 marks)

7 Give three ways God is believed to reveal himself to humanity.

(Total for Question 7 is 3 marks)

Mark scheme · RS.TC6 Revelation

Question 1

- (a) **B1** the idea that God makes himself, or truths about himself, known to humanity, oe
- (a) **Answer: The idea that God makes himself, or truths about himself, known to humanity.**
- (b) **B1** knowledge of God available to everyone through nature, reason or general human experience, oe
- (b) **Answer: Knowledge of God available to everyone through nature, reason or general experience.**
- (c) **B1** knowledge of God that comes through a specific, direct event, such as a vision, scripture or a particular encounter, oe
- (c) **Answer: Knowledge of God that comes through a specific, direct event, such as a vision or scripture.**
- (d) **B1** an experience in which a person believes they have seen something of religious significance, not visible to others in the same way, oe
- (d) **Answer: An experience of seeing something of religious significance, not visible to others in the same way.**
- (e) **B1** a sudden or transformative moment of spiritual insight or understanding about God or ultimate truth, oe
- (e) **Answer: A sudden or transformative moment of spiritual insight about God or ultimate truth.**

Question 2

- **B1** the order and complexity of the natural world, oe
- **B1** human reason/rational reflection, oe
- **B1** conscience or general human experience of morality, oe
- **Answer: Any three: the natural world; human reason; conscience/moral experience.**

Question 3

- **B1** point 1: through nature - many believers argue the order, beauty and complexity of the natural world point towards a creator God, an idea sometimes linked to the design argument, oe
- **B1** development: e.g. a believer might feel closer to God, or more convinced of his existence, when reflecting on the vastness of the universe or the intricacy of living things, oe
- **B1** point 2: through reason - many believers argue human beings can use rational reflection alone, without a specific revealed event, to reach some knowledge of God's existence and nature, e.g. through philosophical arguments like the cosmological argument, oe
- **B1** development: this kind of revelation is described as 'general' because, in principle, it is available to any rational person, not only to those who have received a specific religious experience, oe
- **Answer: E.g. through nature (linked to the design argument); through reason (linked to the cosmological argument).**

Question 4

- **B1** type 1: a corporeal vision is understood as something seen with the physical eyes, an external event visible in the ordinary world, oe
- **B1** development: Aquinas, developing categories used earlier by Augustine, gave the example of the angel appearing to Mary at the Annunciation (Luke 1:26-38) as this kind of vision, oe
- **B1** type 2: an intellectual vision, by contrast, is understood as a direct apprehension of spiritual truth in the mind, without any physical or imagined image at all, oe
- **B1** development: this is considered the 'highest' kind of vision in this tradition, since it involves the mind grasping truth about God directly, rather than through any sensory or imaginative content, oe
- **B1** reference to a philosopher of religion made accurately, oe
- **Answer: Contrast: corporeal vision (seen with the physical eyes, e.g. the Annunciation) vs intellectual vision (direct, imageless apprehension of truth).**

Question 5

- (a) **B1** a vision seen in the mind's imagination, not with the physical eyes, e.g. as in a dream, oe
- (a) **Answer: A vision seen in the mind's imagination, not with the physical eyes, e.g. in a dream.**
- (b) **B1** Mary's vision of the angel Gabriel at the Annunciation (Luke 1), oe
- (b) **B1** Joseph's dream in which an angel spoke to him (Matthew 1-2); accept also Paul's vision on the road to Damascus (Acts 9), oe
- (b) **Answer: Any two: the Annunciation (Luke 1); Joseph's dream (Matthew 1-2); Paul's vision on the road to Damascus (Acts 9).**
- (c) **B1** point 1: general revelation refers to knowledge of God that is, in principle, available to everyone through ordinary means such as nature, reason and conscience, without requiring any specific, unusual event, oe
- (c) **B1** development: natural theology arguments, such as the design and cosmological arguments, are sometimes described as forms of general revelation, since they use reason reflecting on the ordinary world to reach conclusions about God, oe
- (c) **B1** point 2: special revelation, by contrast, refers to knowledge of God that comes through a specific, direct disclosure to particular people, such as scripture, prophecy, visions or, in Christian belief, supremely through the person of Jesus Christ, oe
- (c) **B1** development: special revelation is often considered to give clearer, more detailed knowledge of God's nature and will than general revelation alone could provide, since it is thought to come more directly from God, oe
- (c) **Answer: General revelation: available to all through nature/reason. Special revelation: a specific, direct disclosure, e.g. scripture or vision.**
- (d) **B1** view 1: some argue moments of sudden spiritual insight should be trusted as genuine revelation, since William James observed such experiences typically carry a strong noetic quality, a sense of insight into truth, that feels authoritative to the person experiencing it, oe
- (d) **B1** development: on this view, dismissing such experiences simply because they cannot be proved to others sets an unreasonably high standard that would rule out trusting many kinds of ordinary personal experience too, oe
- (d) **B1** view 2: others argue such experiences cannot be relied upon as objective revelation, since they are private, unrepeatable and shaped by the individual's own expectations, culture and religious background, making it hard to distinguish a genuine revelation from a psychological event mistaken for one, oe
- (d) **B1** development: they add that because people from very different, sometimes contradictory, belief systems report similarly compelling experiences of insight or enlightenment, the feeling of certainty alone cannot establish which, if any, of these experiences reveals genuine truth about God, oe
- (d) **B1** reference to a philosopher of religion made accurately, oe
- (d) **Answer: Contrast: enlightenment trusted as authoritative for the individual (James's noetic quality) vs doubted as private, culturally-shaped and unverifiable.**
- (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 religious and philosophical teaching 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 religious and philosophical teaching, 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: special revelation, such as scripture, prophecy and, for Christians, the person of Jesus Christ, is often considered to give far more specific and detailed knowledge of God's nature, character and will than general revelation could ever provide through reason and nature alone.
- Agree: visions and other special revelatory experiences (e.g. the Annunciation, Luke 1; Paul's vision on the road to Damascus, Acts 9) are described in scripture as pivotal moments that directly communicated God's purposes to particular individuals.
- Agree: general revelation, through reason and nature alone, can at most establish that a designer or first cause probably exists; it cannot on its own reveal that God is loving, forgiving or personally concerned with individual believers, knowledge many hold can only come through special revelation.
- Disagree: general revelation is available to every person, everywhere, at all times, through ordinary reflection on the natural world and their own reason and conscience, whereas special revelation depends on rare, unrepeatable events experienced by only a few people, historically or today.
- Disagree: many philosophers of religion regard natural theology arguments, such as the design and cosmological arguments, as more rationally defensible than accounts of visions or special experiences, since they do not rely on evaluating disputed testimony.
- Disagree: special revelation claims vary and sometimes conflict between and within religious traditions, which some see as reducing their reliability as a unique guide to God's nature, whereas general revelation, being grounded in shared reason and the natural world, offers more common ground between believers.
- A balanced answer might conclude that special revelation offers more specific, personal knowledge of God where it is trusted, but that general revelation offers a more universally accessible, and in that sense more secure, starting point for belief in God's existence.

Question 6

- **B1** point 1: a believer who values special revelation might place great importance on regularly reading and studying scripture, seeing it as God's direct communication to humanity, oe
- **B1** development: e.g. a believer might attend Bible study or Qur'an study groups to better understand what they believe has been specially revealed, oe
- **B1** point 2: a believer who values general revelation might feel a duty to reflect thoughtfully on nature, science and reason as ways of deepening their understanding of God, oe
- **B1** development: e.g. a believer might see caring for the environment, or engaging seriously with scientific discovery, as a way of responding to God's general revelation in creation, oe
- **Answer: E.g. scripture study as a response to special revelation; environmental care/engagement with science as a response to general revelation.**

Question 7

- **B1** through nature/creation (general revelation), oe
- **B1** through scripture/holy books (special revelation), oe
- **B1** through visions or direct religious experience (special revelation), oe
- **Answer: Any three: through nature; through scripture; through visions/religious experience.**