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# **GCE MARKING SCHEME**

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**SUMMER 2016**

**A2 RELIGIOUS STUDIES  
RS3 BS  
STUDIES IN BIBLICAL STUDIES  
1348/04**

## **INTRODUCTION**

This marking scheme was used by WJEC for the 2016 examination. It was finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conference was held shortly after the paper was taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners.

It is hoped that this information will be of assistance to centres but it is recognised at the same time that, without the benefit of participation in the examiners' conference, teachers may have different views on certain matters of detail or interpretation.

WJEC regrets that it cannot enter into any discussion or correspondence about this marking scheme.

## A2 RELIGIOUS STUDIES

### MARKING INSTRUCTIONS

#### ASSESSMENT

1. Each question is to be marked according to the stated level descriptors. In such marking, it is essential that the whole response to a part-question is read and then allocated to the level it best fits. Examiners may wish to underline significant features or make a brief comment to justify the level allocated.
2. Where a band of marks is allocated to a level, discrimination will be made with reference to the development of the response.
3. Quality of written communication is assessed as an integral part of the level descriptors; no additional weighting should be given to this factor when determining the level of response of a candidate's piece of work.
4. Aim to use the full mark range. Do not hesitate to award maximum marks to responses which meet the criteria of the relevant level descriptor. Equally, responses which are completely irrelevant should be awarded no marks.

It is a feature of levels of response marking that examiners are prepared to reward fully responses which are valid and of high ability but do not conform exactly to the requirements of a particular level. This should only be necessary **occasionally** and where this occurs examiners must indicate by a brief written explanation why their assessment does not conform to the levels of response descriptors laid down in the mark scheme.

5. Apply the principle of salvage between the two parts of a question so that due credit is given for relevant knowledge, understanding and evaluation, even if the material is misplaced.

#### METHODS OF MARKING

8. The assessed level of response to each part of each question should be indicated in the left-hand margin (L1, L2 etc), leaving the right-hand margin for the numerical award.
9. No half marks or bonus marks are to be awarded under any circumstances.
10. A ringed total, indicating the total marks gained in responses to all parts of a question, should be shown at the end of each complete answer.

11. Any written comments on scripts should be factual, using only the terminology found in the level descriptors. No reference should be made to the possible grade achieved and no derogatory comments should be made.
12. Every page containing a candidate's writing should have an appropriate mark in red to indicate that it has been read and assessed.
13. It is permitted for Welsh candidates to write specialist terms, key concepts and scholarly quotations in English.
14. The key to fair marking is consistency. Do not change your marking pattern once scripts have been despatched to the WJEC.

### **SAMPLE SCRIPTS**

15. Send ten scripts to the Principal Examiner (with **a stamped self-addressed envelope** for their return to you) by first-class letter post within 60 hours of the standardisation meeting of examiners. All **three** parts of the Initial Sample record sheet should be sent to the Principal Examiner with the scripts. **Keep a record of your original marks.**
16. Write a large **S** on the front cover of each of the ten scripts you send **and** check the 'S' box on the electronic marking form by the mark awarded to each of these scripts (regardless of whether or not the mark was changed by the Principal Examiner).
17. Do not send any marked scripts to the WJEC until the Principal Examiner contacts you by phone, letter or e-mail.

### **EXAMINER'S REPORT**

18. A written question-by-question report on the performance of candidates, as evidenced in the scripts you have marked, should be sent to the Principal Examiner **within five days** of the stated date for completion of marking. Your report is most helpful if it contains comments on frequent misunderstandings, weaknesses, common errors and questions which caused difficulties, as well as positive qualities, good practice and encouraging features. A comment that a particular question as answered well or badly is of no value unless accompanied by some specific explanation.

Level	<b>Unit 3 A2 AO1 Descriptor</b>	<b>Marks for Unit 3</b>
<b>7</b>	Either in breadth or in depth, a focused, highly accurate and relevant treatment of the topic, showing thorough knowledge and mature understanding, including, where appropriate, diversity of views and/or scholarly opinion. Effective use is made of well-chosen evidence and examples where appropriate. Knowledge and understanding of connections between elements of the course of study is demonstrated convincingly. Form and style of writing are highly suitable. Material is organised clearly and coherently. Specialist vocabulary is used accurately. Clear legibility and high level of accuracy in spelling, grammar and punctuation	<b>30-28</b>
<b>6</b>	Either in breadth or in depth, a fairly full answer including key facts and ideas, presented with accuracy and relevance, along with evidence of clear understanding. Where appropriate, some awareness of diversity of views and/or scholarly opinion is demonstrated. Apt use is made of evidence and examples where appropriate. Knowledge and understanding of connections between elements of the course of study is demonstrated satisfactorily. Form and style of writing are suitable. Material is organised clearly and coherently. Specialist vocabulary is used accurately. Clear legibility and high level of accuracy in spelling, grammar and punctuation	<b>27-25</b>
<b>5</b>	Addresses the question; mainly accurate and largely relevant knowledge; demonstrates understanding of main ideas. Limited awareness of diversity of views and/or scholarly opinion is demonstrated. Some use is made of appropriate evidence or examples. Some knowledge and understanding of connections between elements of the course of study is evident. Form and style of writing are suitable. Some of the material is organised clearly and coherently. A little accurate use is made of specialist vocabulary. Satisfactory legibility and accuracy in spelling, grammar and punctuation.	<b>24-20</b>
<b>4</b>	A partially adequate treatment of the topic; mainly accurate and largely relevant knowledge; basic or patchy understanding; little use made of relevant evidence and examples. Little, if any, knowledge and understanding of connections between elements of the course of study shown. Form and style of writing are suitable in some respects. Some of the material is organised clearly and coherently. A little accurate use is made of specialist vocabulary. Satisfactory legibility and accuracy in spelling, grammar and punctuation.	<b>19-15</b>
<b>3</b>	Outline answer. Knowledge limited to basics, or low level of accuracy and or/relevance. Limited understanding. Evidence and examples lacking or barely relevant. May be disorganised. Specialist vocabulary is used sparingly and/or imprecisely. Legibility and accuracy in spelling, grammar and punctuation are adequate	<b>14-10</b>
<b>2</b>	A bare outline with elements of relevant accurate information showing a glimmer of understanding, or an informed answer missing the point of the question. Specialist vocabulary is used sparingly and/or imprecisely. Legibility and accuracy in spelling, grammar and punctuation are barely adequate.	<b>9-5</b>
<b>1</b>	Isolated elements of approximately accurate information loosely related to the question. Little coherence and little correct use of specialist vocabulary. Legibility and accuracy in spelling, grammar and punctuation are such that meaning is unclear.	<b>4-1</b>
<b>0</b>	No accurate, relevant knowledge or understanding demonstrated.	<b>0</b>

<b>Level</b>	<b>Unit 3 A2 AO2 Descriptor</b>	<b>Marks for Unit 3</b>
<b>7</b>	A focused, comprehensive and mature response to issue(s). Different views, including where appropriate those of scholars or schools of thought, are analysed and evaluated perceptively. The argument is strongly supported by reasoning and/or evidence, with an appropriate conclusion being drawn. There may be evidence of independent thought. Relationships to the broader context and to human experience are convincingly demonstrated. Form and style of writing are highly suitable. Material is organised clearly and coherently. Specialist vocabulary is used accurately. Good legibility and high level of accuracy in spelling, grammar and punctuation	<b>20-19</b>
<b>6</b>	A focused and thorough response to issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are analysed and evaluated. The argument is largely supported by reasoning and/or evidence, with an appropriate conclusion being drawn. Relationships to the broader context and to human experience are adequately demonstrated. Form and style of writing are suitable. Material is organised clearly and coherently. Specialist vocabulary is used accurately. Clear legibility and high level of accuracy in spelling, grammar and punctuation	<b>18-17</b>
<b>5</b>	Addresses the issue(s) raised. Different views are considered, with some appropriate analysis or comment. The argument is supported by reasoning and/or evidence. Relationships to the broader context and to human experience are attempted with partial success. Form and style of writing are suitable. Some of the material is organised clearly and coherently. A little accurate use is made of specialist vocabulary. Satisfactory legibility and accuracy in spelling, grammar and punctuation.	<b>16-14</b>
<b>4</b>	The main point of the issue(s) is understood. An argument is presented, partially supported by reasoning and/or evidence. More than one view is mentioned (though not necessarily in a balanced way), with limited analysis or comment. There is little awareness of the broader context and of relationships to human experience. Form and style of writing are suitable in some respects. Some of the material is organised clearly and coherently. A little accurate use is made of specialist vocabulary. Satisfactory legibility and accuracy in spelling, grammar and punctuation.	<b>13-10</b>
<b>3</b>	Issue(s) only partly understood and appreciated. Some limited attempt made at analysis or comment. Reasoning is simplistic and basic. Evidence is minimal. May be disorganised. Specialist vocabulary is used sparingly and/or imprecisely. Legibility and accuracy in spelling, grammar and punctuation are adequate	<b>9-7</b>
<b>2</b>	Some attempt made to address the question in a very simple way, with little understanding, no analysis, little reasoning, and little coherence of thought. Specialist vocabulary is used sparingly and/or imprecisely. Legibility and accuracy in spelling, grammar and punctuation are barely adequate	<b>6-4</b>
<b>1</b>	Some isolated points relevant to the question. Little coherence and little correct use of specialist vocabulary. Legibility and accuracy in spelling, grammar and punctuation are such that meaning is unclear.	<b>3-1</b>
<b>0</b>	No valid relevant reasoning.	<b>0</b>

**GCE RELIGIOUS STUDIES**

**SUMMER 2016 MARK SCHEME**

**RS3 BS STUDIES IN BIBLICAL STUDIES**

**SECTION A: STUDIES IN THE OLD TESTAMENT (A2)**

To be read in conjunction with the generic level descriptors provided by the chief examiner. What follows is the knowledge base according to which marks are to be allocated as described in the generic level descriptors.

**Q.1 (a) Explain how form criticism is applied to Old Testament texts. [AO1 30]**

**Candidates are likely to include some or all of the following, but other relevant points will be credited.**

Form Criticism attempts to classify the diverse literature of the Old Testament by literary pattern (narrative, history, law, poetry, parables, legends, etc) and to trace each type to its period of oral transmission. It seeks to determine the unit's original form, its historical context and its *Sitz im Leben* (its specific use within a specific setting to accomplish a specific function). An obvious example is saga, which is identified as the product of professional storytellers in a primitive society, e.g. the legends in Genesis. Another is the theory that the basic structure of Deuteronomy (which contains several different genres, e.g. historical surveys, moral exhortations, ceremonial laws, curses, poems, descriptions of rituals) reflects the structure of ancient suzerainty treaties and that elements of the book were publicly proclaimed at a supposed 'covenant renewal festival'. The method's pioneer was Hermann Gunkel (1862-1932), who classified the psalms into various categories (hymns, laments, thanksgiving psalms) and identified for each category a specific purpose within the cult.

**(b) 'Form criticism is a useful tool for studying the Old Testament.'  
Evaluate this view. [AO2 20]**

**Candidates are likely to include some or all of the following, but other relevant points will be credited.**

**For:**

It allows the Old Testament to be studied as a literary composition. It enhances our understanding of texts by revealing not only the multiplicity of literary styles, forms and methods used by their writers but also the cultic settings in which their work may have been used.

**Against:**

It is based on secular literary criticism and does not recognise that scripture may be divinely inspired. It is preoccupied with tracing passages to their original oral form and does not acknowledge the possibility that some of them may have been deliberate literary constructions. It tends to split the text into isolated units rather than to develop its possible unity. It has led to some conjecture for which there is little evidence, e.g. the 'covenant renewal festival'.

- Q.2 (a) Examine the Old Testament concepts of God as transcendent and immanent. [AO1 30]**

**Candidates are likely to include some or all of the following, but other relevant points will be credited.**

God as *transcendent*: Expect some reference to the set texts (Genesis, 1-2, Psalm 8 and Isaiah 40). God creates out of nothing. As Creator, he is above all created being (holy, transcendent), cf. Isaiah 6. However, all created beings owe their existence to God and God is in all created beings (immanent). Transcendence and immanence are contradictory but complimentary attributes of the Creator. God as *immanent*: Expect some reference to the set texts (Exodus 19-20, Joshua 6-8 and Jeremiah 31). God rescues his people from bondage and danger, from their enemies, from the hands of the wicked, from famine and death. He does so not because they deserve to be delivered, but as an expression of his mercy and love.

- (b) 'The Old Testament writers' concept of God varies widely.' Evaluate this view. [AO2 20]**

**Candidates are likely to include some or all of the following, but other relevant points will be credited.**

**For:**

Many of the Old Testament writers have their own distinct theological emphases, possibly in response to the historical circumstances in which they wrote, e.g. Isaiah stresses God's holiness and Jeremiah his deliverance. There seems to be some tension between the God of love and the God of judgement.

**Against:**

They all seem to agree that the God of Israel has no equal, that he is both Creator and Deliverer and that he is holy. While it is true that he judges the people, he does so in righteousness, and his judgement is always tempered with mercy.



- 3 (a) **Outline the development of prophecy in Israel up to the eighth century BCE.** [AO1 30]

**Candidates are likely to include some or all of the following, but other relevant points will be credited.**

Expect some discussion of the two Hebrew words, *ro'eh* = seer, and *nabhi* = a delegate or mouthpiece. Prophecy develops from Moses, the prototype, through Samuel, in whose time there were guilds of prophets, to professional prophets, who were advisers to the kings, e.g. Nathan to David. There is tension between true and false prophecy. Elijah represents a new type of prophecy, opposed to an apostate king. Written prophecy begins in the northern state of Israel in the eighth century, with (i) Amos (c.765 BCE), who denounces national complacency, greed and dishonesty and declares that because God has elected the people of Israel to be his own he will punish them for their iniquity, and (ii) Hosea (c.735 BCE), who is convinced that punishment is inevitable, but that God nevertheless loves his people (cf. the marriage analogy). Proto-Isaiah deals with similar circumstances in the southern state of Judah. He preaches that Yahweh's control, providence and judgement are supreme and universal.

- (b) **'The prophets of Israel were always influential.'** [AO2 20]  
**Evaluate this view.**

**Candidates are likely to include some or all of the following, but other relevant points will be credited.**

Responses, whether on Amos or Hosea, may be on the following lines:

**For:**

In contrast to the establishment prophets, who had political influence, the called prophets had divine authority (cf. Amos and Amaziah). Their teaching influenced later prophecy. Even today they are often cited, e.g. Amos as a prophet of social justice, Hosea as a prophet of God's loving kindness.

**Against:**

Both Amos and Hosea were ridiculed by their contemporaries; there is no evidence that anyone listened to them. Their prophecies were fulfilled in that the Assyrians thoroughly destroyed Israel in 721 BCE; the southern state of Judah did not learn the lesson and was itself destroyed by the Babylonians in 587 BCE.

**Q.4 (a) Examine the future hope of either Jeremiah or Ezekiel.**

**[AO1 30]**

**Candidates are likely to include some or all of the following, but other relevant points will be credited.**

*Jeremiah:* prophesied the Babylonian Exile, but taught also that God would bring Israel back to the Promised Land, and that Israel would return to the Lord. This, however, would be in the far distant future. In the meantime Israel must endure exile in Babylon, and the old covenant, which has been broken, must be reworked so that it does not rely on the nation's faithfulness to the Law. On the contrary, the new covenant will be written on the people's hearts and will include provision for the forgiveness of sins. Jeremiah underlines his prophecy by buying land at Anathoth. He predicts that sometime in the future a just and righteous king in the line of David will rise up, under whose reign Jerusalem will live in peace and safety.

*Ezekiel:* preached in Babylon. His book is separated into two sections. Chapters 1-24 contain his prophecies before the final fall of Jerusalem in 587, where he condemns the Jews for rebelling against God. Chapters 25-48, written after the fall of Jerusalem, address the Jews' future in exile. There is hope for *the nation*: Ezekiel compares the Jews (i) to sheep scattered because of the shepherds' carelessness; God will seek them out and bring them home; 'you shall be my people and I will be your God'; a new Davidic empire will be re-established on Israelite soil; (ii) to the dry bones of a dismembered body that God will reconstitute and bring to life; 'I will open your graves and bring you into the land of Israel'. There is hope too for *the repentant individual*. 'If the wicked person turns from his sin he shall surely live'.

- (b) **‘The prophet’s teaching was a resounding success.’**  
**Evaluate this view with regard to either Jeremiah or Ezekiel. [AO2 20]**

**Candidates are likely to include some or all of the following, but other relevant points will be credited.**

**For:**

Jeremiah was vindicated. He is remembered to this day as the personal embodiment of Israel’s Mosaic faith. He inspired those who preached during the Exile that the fall of Jerusalem was the righteous judgement of God on Israel’s disobedience. Israel’s judgement could therefore be the means of her salvation.

**Against:**

Although he preached for forty years, no one listened and there was much antagonism to his teaching. He was rejected for his defeatism, seen as a traitor and felt disgusted with his life. He felt that he had been treated unfairly by God – forced to proclaim a message that he himself found distasteful. His Confessions reflect his sufferings. At the end of his life, he fled to Egypt where tradition has it that he was executed for opposing idolatry. :

**For:**

Ezekiel is assured that God will be glorified through his ministry and that God will make him just as determined as his hard-hearted audience. The prophet could not fail, as that would mean the failure of God. Ezekiel’s vision that God is not confined to the Temple in Jerusalem was wholeheartedly adopted by the exiled Jews.

**Against:**

God himself foretells Ezekiel’s failure – no matter how fervently he spoke to the people of Israel, their stiff-necked and hardhearted attitude would prevent them from listening to him. Some of his acted parables suggest a lonely crusade to liberate an indifferent audience.

## RS3 STUDIES IN BIBLICAL STUDIES

### SECTION B: STUDIES IN THE NEW TESTAMENT (A2)

To be read in conjunction with the generic level descriptors provided by the chief examiner. What follows is the knowledge base according to which marks are to be allocated as described in the generic level descriptors.

- Q.1 (a) Examine the influence of Judaism on the worship of the early Christian community. [AO1 30]**

**Candidates are likely to include some or all of the following, but other relevant points will be credited.**

The early Christian community's worship was heavily influenced by Judaism. The early Christians in Jerusalem were Jews, and did not want to abandon their old religion. The first Christians attended Temple worship, celebrated the Jewish festivals, kept the Jewish Law (cf. the need to elect a 12<sup>th</sup> apostle, to reflect the 12 tribes of Israel); but whereas the Jews still awaited their Messiah, the Christians proclaimed that the Messiah had already come in the person of Jesus Christ. They used the Jewish Scriptures to back their proclamation of this belief, which led them into trouble with the Jewish authorities. Because they could not celebrate the Lord's Supper in a synagogue, they did this at a separate time and place.

- (b) 'The Jerusalem church had a universalist vision and attitude.' Evaluate this view. [AO2 20]**

**Candidates are likely to include some or all of the following, but other relevant points will be credited.**

**For:**

The early church was a mission church. The apostles' ultimate aim was to fulfil Jesus' Great Commission to make disciples of the whole world. In the meantime, they took seriously Jesus' command to them to be his witnesses, first in Jerusalem, then in all Judea and Samaria, and then to the ends of the earth. The first seven chapters of Acts deal with the first part of their mission. It is done despite opposition from the Jewish religious leaders, and is successful, e.g. on the day of Pentecost, 3,000 new Christians respond to Peter's sermon; his second sermon won 5 000 new believers. The numbers may be exaggerated, but this hardly looks like an exclusive club!

**Against:**

The early Christian community in Jerusalem often seems to be an exclusive community for Jews. Members were expected to be baptized, accept the apostles' teaching, share their money and property, and participate in worship based on Jewish practices.

- Q.2 (a) Examine the significance of Paul's teaching on the resurrection in I Corinthians 15. [AO1 30]**

**Candidates are likely to include some or all of the following, but other relevant points will be credited.**

Paul is responding to those in the church at Corinth who deny that the resurrection of God's people is possible. He argues that if the resurrection of God's people is not possible, then the resurrection of Jesus is not possible either. And if the resurrection of Jesus is not possible, then the apostles have been preaching nonsense; Christian belief is nonsense; Christians who have already died have not entered into a future life; and Christians who are alive are cherishing a false hope. He then refers to several Old Testament passages: Genesis 3 (the Adam/Jesus typology); Psalms 110 and 8:6 (Jesus in his messianic role will establish order in creation). Finally, there is the seed analogy. In the same way as seeds die and a new plant rises up, there are two types of body – an earthly body and a heavenly body. The heavenly body will be superior in status and capability – imperishable, glorious, powerful.

- (b) 'The Easter faith is inseparable from the resurrection event.' Evaluate this view. [AO2 20]**

**Candidates are likely to include some or all of the following, but other relevant points will be credited.**

**For:**

The resurrection is the most compelling evidence that Jesus is the Son of God. It makes sense of the other miracles recorded in the gospels. It assures believers that their sins can be forgiven. It proclaims that **the kingdom of God is ruled by a living sovereign**. It proves that human existence does not end with physical death. It grounds the Christian faith in a historical fact. It explains the apostles' transformation.

**Against:**

The most compelling evidence that Jesus is the Son of God is his ethical teaching, which stands without any need for the resurrection. All miracles, including the resurrection, are stories made up by the early church to further its own propaganda. Sins can be forgiven if people obey the gospel. The early church existed at a time when people believed in supernatural events; we know better. Faith need not be founded on historical fact.

- Q.3 (a) Examine the various spiritual gifts used in the life of the early church. [AO1 30]**

**Candidates are likely to include some or all of the following, but other relevant points will be credited.**

As well as apostles and priests/bishops, there were prophets, evangelists, pastors and teachers. *Prophets* appear to have been attached to a local congregation, explaining God's will, giving practical wisdom and warning of approaching difficulties. There was little difference between an apostle and an *evangelist*. However, while all the apostles were evangelists, not all evangelists were apostles. The apostles laid down doctrine. Evangelists proclaimed it. *Pastors* shepherded the local congregation. *Teachers* explained doctrine. Paul mentions other gifts used in the life of the church: the utterance of wisdom, the utterance of knowledge, faith, healing, miracles, prophecy, the discernment of spirits, various kinds of tongues, the interpretation of tongues. He notes, however, that while there are varieties of gifts, all are the work of the Holy Spirit. All Christians are baptized into one body, and every member has a role to play before the body can function as a whole.

- (b) 'The Jerusalem church was dominated by the apostles.' Evaluate this view. [AO2 20]**

**Candidates are likely to include some or all of the following, but other relevant points will be credited.**

**For:**

They had a position of particular honour as most of them had accompanied Jesus during his earthly ministry; all of them had witnessed his resurrection. They had been specifically called by Jesus to proclaim his message. It was only they who could perform miracles. They administer discipline in the church and settle disputes. Paul lists them as first in importance and insists that others are subject to their doctrine.

**Against:**

The Jerusalem church was clear that its head was Jesus. It was ruled, not by men, but by the Holy Spirit. While it is true that the apostles laid down matters of doctrine, others (prophets, evangelists, teachers etc) proclaimed Jesus' message. It is obvious that from a very early time elders (*presbyteroi*) had an important role. The apostles were willing to delegate their responsibilities, e.g. the election of the seven deacons. Paul insists that the gifts of all believers are valued.

- Q.4 (a) Examine Paul's ethical teaching in the passage of Romans that you have studied. [AO1 30]**

**Candidates are likely to include some or all of the following, but other relevant points will be credited.**

In *Romans 2:17-5:11* Paul argues that the Jewish Law is righteous, but humans are powerless to keep it; thus, all that the Law does is to highlight human unrighteousness; even if people could keep the Law, that would not be enough to justify them before God; God's demands must therefore be met by another way, which has been provided by Jesus, who has justified us through his sacrifice; therefore, people are justified not by keeping the Law, but by faith in Jesus; this holds true for Gentiles as well as for Jews; it is still good to uphold the Law, but observing it does not justify us before God. The argument in *Romans 7:1-6* is that Christ's death has freed us from the Law. Paul uses marriage as an analogy: a woman 'is bound by the law to her husband as long as he lives', but if her husband dies, she is free to marry another man. Her husband's death discharges her. This shows how Paul took for granted the Torah's teaching on marriage.

- (b) 'Jesus abolished the Law.' Evaluate this view. [AO2 20]**

**Candidates are likely to include some or all of the following, but other relevant points will be credited.**

**For:**

Jesus often seemed to disregard the Law, e.g. he allows his disciples to 'break the tradition of the elders' by not washing their hands before meals and to pick corn on the Sabbath. Paul is clearly of the opinion that Jesus' sacrifice on the cross 'has abolished the law'.

**Against:**

It was not the Law itself that Jesus challenged, but the Pharisaic interpretation of the Law. He himself said that he had 'not come to abolish the Law'. Far from abolishing the Law, he intensifies it by showing its deeper spiritual intent. He often refers positively to the Law in his teaching. He fulfilled the Law's prophecy about himself. While meaningless regulations may be ignored, the Law's divine purpose will remain for ever.