1.1 The Nature of God: 30-minute Pack

AQA 8062 · about 30 minutes

Total Marks

Name: _____ Date: ____ / ____ / _____

Answer ALL questions.

1 Give three ways the Bible describes the nature of God.

(Total for Question 1 is 3 marks)

2 Explain two Christian teachings about the power of God (God's omnipotence). Refer to scripture or another source of Christian belief and teaching in your answer.

(Total for Question 2 is 4 marks)

© Revision Library | revisionlibrary.co.uk

3 This question is about the nature of God in Christian belief. It is the AQA-style 24-mark, five-part question.

(a) State one word for God's quality of knowing everything. **(1)**

(b) Give two ways the Bible describes God as just. **(2)**

(c) Explain two Christian teachings about God's omnipresence. Refer to scripture in your answer. **(4)**

(d) Explain two contrasting Christian views on whether God's justice or God's mercy should be given greater priority when understanding God's character. Refer to a source of wisdom and authority in your answer. **(5)**

(e) Evaluate this statement: 'An all-powerful and totally loving God would not allow suffering to exist.' In your answer you should: refer to Christian teaching, refer to different points of view, reach a justified conclusion. **(12)**

© Revision Library | revisionlibrary.co.uk

(Total for Question 3 is 24 marks)

© Revision Library | revisionlibrary.co.uk

Mark scheme · 1.1 The Nature of God: 30-minute Pack

Question 1

all-powerful / omnipotent, oe **B1**

all-knowing / omniscient, oe **B1**

loving / benevolent, oe **B1**

Answer: Any three: all-powerful (omnipotent); all-knowing (omniscient); loving (benevolent).

Question 2

point 1: God's power is shown in creation, since God is believed to have created the universe simply by speaking, oe **B1**

development: Genesis 1:3 states 'Let there be light,' and there was light, showing creation happening through God's word alone, oe **B1**

point 2: nothing is beyond God's power or ability, oe **B1**

development: Jeremiah 32:17 states 'Ah, Sovereign LORD, you have made the heavens and the earth by your great power ... Nothing is too hard for you', oe **B1**

Answer: E.g. (1) God's power shown through creation by his word alone (Genesis 1:3); (2) nothing is beyond God's power (Jeremiah 32:17).

Question 3

(a) omniscient / omniscience, oe **B1**

(a) Answer: Omniscient (or omniscience).

(b) God judges without favouritism, oe **B1**

(b) wrongdoing has consequences under God's justice, oe **B1**

(b) Answer: E.g. God judges without favouritism, and wrongdoing has consequences.

(c) point 1: God's presence cannot be escaped, since God is present everywhere at once, oe **B1**

(c) development: Psalm 139:7-10 asks 'Where can I go from your Spirit? Where can I flee from your presence?', concluding that God is present in every place, oe **B1**

(c) point 2: God is present with and available to believers at all times, offering comfort and guidance, oe **B1**

(c) development: in Matthew 28:20, Jesus promises his followers, 'I am with you always, to the very end of the age', oe **B1**

(c) Answer: E.g. God's presence cannot be escaped (Psalm 139:7-10); God is present with believers at all times, offering comfort (Matthew 28:20).

(d) view 1: some Christians emphasise that God's justice means sin must have consequences, oe **B1**

(d) development: based on Romans 6:23, 'For the wages of sin is death', showing that God's justice takes wrongdoing seriously, oe **B1**

(d) view 2: other Christians emphasise that God's mercy and steadfast love are God's defining priority towards humanity, oe **B1**

(d) development: based on Psalm 103:8, 'The LORD is compassionate and gracious, slow to anger, abounding in love', and Lamentations 3:22-23, that God's compassions 'are new every morning', oe **B1**

(d) reference to a source of wisdom and authority made accurately, oe **B1**

(d) Answer: Contrast: justice-first emphasis (Romans 6:23) vs mercy/love-first emphasis (Psalm 103:8, Lamentations 3:22-23).

(e) **L4** 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. **10-12**

(e) **L3** 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. **7-9**

(e) **L2** 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. **4-6**

(e) **L1** One or more relevant points are made, but with little or no supporting evidence and no reasoned conclusion. **1-3**

(e) **L0** No relevant content. **0**

(e) Indicative content:

- Agree: the philosopher J.L. Mackie argued (in 'Evil and Omnipotence', 1955) that an omnipotent, wholly good God and the existence of evil are logically inconsistent, since a truly all-powerful and all-loving being would both want to and be able to remove all evil.
- Agree: the sheer scale and apparent randomness of some suffering, such as suffering caused by natural disasters rather than human choice, is hard to reconcile with the idea of a loving God who is in control of creation.
- Agree: if suffering exists to 'build character', this seems to fail for suffering that destroys a person rather than developing them, or that is experienced by those, such as very young children or animals, who cannot draw any moral lesson from it.
- Disagree: the free will defence argues that most human suffering results from humans misusing the free will God gave them (Genesis 3), so it is not evidence against God's power or love, since removing suffering would mean removing free will itself.
- Disagree: the 'soul-making' or character-building response argues some suffering serves a good purpose within God's plan, developing perseverance, compassion and faith, drawing on Romans 8:28 and James 1:2-4.
- Disagree: in the Book of Job, God's response to Job's suffering is not to explain it away but to assert his own greater wisdom and the limits of human understanding (Job 38-42), which many Christians take as showing that a lack of a full explanation does not disprove God's love.
- A balanced answer might conclude that the argument presents a genuine intellectual challenge that Christian theology has not fully 'solved', but that the free will defence and soul-making responses offer Christians reasonable, if not certain, grounds for continuing to believe in a loving and all-powerful God.

© Revision Library | revisionlibrary.co.uk