# 1.8 The Crucifixion, Resurrection and Ascension: 30-minute Pack

AQA 8062 · about 30 minutes

Total Marks

Name: _____ Date: ____ / ____ / _____

**Answer ALL questions.**

**1** Explain two contrasting Christian understandings of what it means that Jesus, following the ascension, is 'seated at the right hand of God'. Refer to a source of wisdom and authority in your answer.

**(Total for Question 1 is 5 marks)**


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**2** This question is about the crucifixion, resurrection and ascension in Christian belief. It is the AQA-style 24-mark, five-part question.

**(a)** State one word Christians use for Jesus's return to heaven, witnessed by his disciples. **(1)**

**(b)** Give two reasons the Jewish and Roman authorities are recorded as having against Jesus, leading to his crucifixion. **(2)**

**(c)** Explain two Christian teachings about the significance of the resurrection. Refer to scripture in your answer. **(4)**

**(d)** Explain two contrasting Christian views on the relationship between a person's earthly body and their resurrected body. Refer to a source of wisdom and authority in your answer. **(5)**

**(e)** Evaluate this statement: 'Without the resurrection, Christianity would have no message.' 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 2 is 24 marks)**


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# Mark scheme · 1.8 The Crucifixion, Resurrection and Ascension: 30-minute Pack

## Question 1

understanding 1: some Christians understand this in a more literal or traditional sense, as Jesus occupying the position of highest honour and power in a heavenly reality, oe **B1**

development: based on Ephesians 1:20-21, which describes God seating Christ 'at his right hand in the heavenly realms, far above all rule and authority', oe **B1**

understanding 2: many other Christians and theologians understand the phrase primarily symbolically, as a way of expressing Jesus's supreme authority rather than describing a literal physical location, oe **B1**

development: this draws on Psalm 110:1, 'The LORD says to my lord: Sit at my right hand', a Hebraic image of honour and authority that Jesus himself applies to the coming Messiah in Matthew 22:44, oe **B1**

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

**Answer: Contrast: a more literal reading of Jesus occupying a heavenly place of honour (Ephesians 1:20-21) vs a symbolic reading of supreme authority drawn from Hebraic imagery (Psalm 110:1).**

## Question 2

(a) the ascension, oe **B1**

**(a) Answer: The ascension.**

(b) claiming to be the Son of God, seen by some Jewish leaders as blasphemy, oe **B1**

(b) claiming to be 'King of the Jews', seen by Roman authorities as a political threat, oe **B1**

**(b) Answer: E.g. claiming to be the Son of God (blasphemy concern), and claiming to be King of the Jews (political threat to Rome).**

(c) point 1: the resurrection is proof of Jesus's victory over sin and death, giving Christians hope of eternal life, oe **B1**

(c) development: 1 Corinthians 15:20-22 describes Christ as 'the firstfruits of those who have fallen asleep', so that 'in Christ all will be made alive', oe **B1**

(c) point 2: the resurrection is taken as confirmation of Jesus's divine identity as the Son of God, oe **B1**

(c) development: Romans 1:4 states Jesus was 'declared to be the Son of God ... by his resurrection from the dead', oe **B1**

**(c) Answer: E.g. victory over sin and death, giving hope of eternal life (1 Corinthians 15:20-22); confirmation of divine identity (Romans 1:4).**

(d) view 1: many Christians, particularly in Catholic and Orthodox teaching, believe there is a real continuity between a person's physical body and their resurrected body, oe **B1**

(d) development: this is one reason cremation was traditionally discouraged, only formally permitted by the Catholic Church from 1963 onwards, and today the Church still asks that cremated remains be buried or kept in a sacred place rather than scattered, as a mark of reverence for the body destined for resurrection, oe **B1**

(d) view 2: many other Christians, particularly some Protestant Christians comfortable with cremation, believe the resurrection body will be a transformed 'spiritual body' rather than a literal reassembly of a person's original remains, oe **B1**

(d) development: based on 1 Corinthians 15:42-44, which teaches 'it is sown a natural body, it is raised a spiritual body', so God's power to resurrect does not depend on the state or location of a person's remains, oe **B1**

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

**(d) Answer: Contrast: bodily continuity emphasised in Catholic and Orthodox teaching (reflected in cremation practice) vs a transformed 'spiritual body' view common among Protestants comfortable with cremation (1 Corinthians 15:42-44).**

(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**


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**(e) Indicative content:**

- Agree: Paul states directly, 'if Christ has not been raised, our preaching is useless and so is your faith' (1 Corinthians 15:14).
- Agree: the resurrection is the central proof of Jesus's victory over sin and death, and the basis of Christian hope of eternal life (1 Corinthians 15:20-22); without it, the crucifixion would be an ordinary, defeated execution rather than a victory.
- Agree: the earliest Christian preaching recorded in Acts centres on the resurrection as the key claim, e.g. Acts 2:32, 'God has raised this Jesus to life, and we are all witnesses of it'.
- Disagree: Jesus's ethical teaching, such as the Sermon on the Mount and the command to love God and neighbour, would retain moral value and could still inspire people to live well even without belief in a literal resurrection, so 'no message at all' may overstate the case.
- Disagree: a small minority of more liberal Christian theologians who interpret the resurrection in a more symbolic way still find meaning and continuing significance in the disciples' transformed conviction and communal experience, even without asserting a literal historical event, so a form of message can survive even under that reading.
- Disagree: some people outside mainstream Christianity have valued Jesus primarily as a moral teacher or example, independent of resurrection claims, showing a version of 'message' persists for them, though most Christians would argue this is no longer meaningfully Christianity without the resurrection at its centre.
- A balanced answer might conclude that while Jesus's ethical teaching retains value on its own, the overwhelming majority of Christian theology, ancient and modern, and Paul's own explicit argument, treat the resurrection as the non-negotiable centre without which Christianity's specific claims about salvation and eternal life collapse.


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