1.9 The Afterlife: Judgement, Heaven and Hell: 30-minute Pack

AQA 8062 · about 30 minutes

Total Marks

Name: _____ Date: ____ / ____ / _____

Answer ALL questions.

1 Explain two contrasting Christian views on who will go to heaven. Refer to a source of wisdom and authority in your answer.

(Total for Question 1 is 5 marks)

2 Give three Christian beliefs about the final judgement.

(Total for Question 2 is 3 marks)

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3 This question is about the afterlife, judgement, heaven and hell in Christian belief. It is the AQA-style 24-mark, five-part question.

(a) State one word Catholic Christians use for the process of purification after death, before entering heaven. **(1)**

(b) Give two things the Bible teaches will happen at the final judgement. **(2)**

(c) Explain two Christian teachings about what happens to a person immediately after death. Refer to scripture in your answer. **(4)**

(d) Explain two contrasting Christian views on purgatory. Refer to a source of wisdom and authority in your answer. **(5)**

(e) Evaluate this statement: 'The idea of eternal punishment in hell is not compatible with a loving God.' 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 3 is 24 marks)

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Mark scheme · 1.9 The Afterlife: Judgement, Heaven and Hell: 30-minute Pack

Question 1

view 1: some Christians believe that salvation, and so heaven, is found only through faith in Jesus Christ, oe **B1**

development: they point to Acts 4:12, which says that there is salvation in no one else and no other name given among people by which they must be saved, and to John 14:6, where Jesus says that no one comes to the Father except through him, oe **B1**

view 2: other Christians believe that God's mercy may reach people who have never heard of Jesus or who follow another faith, so heaven is not limited to those who explicitly profess faith in Christ, oe **B1**

development: for example Catholic teaching since the Second Vatican Council (Lumen Gentium, section 16) states that people who through no fault of their own do not know the Gospel of Christ or his Church, but sincerely seek God and try to do his will as their conscience shows it, may still attain salvation, though the Catholic Church holds that this salvation still comes through Christ, oe **B1**

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

Answer: Contrast: salvation only through explicit faith in Christ (Acts 4:12; John 14:6) vs God's mercy reaching those who have not heard of him (Lumen Gentium).

Question 2

everyone will be judged by God/Christ, oe **B1**

judgement will be based on how a person lived, including how they treated others, oe **B1**

the outcome of judgement determines whether a person experiences heaven or hell, oe **B1**

Answer: Any three: everyone will be judged; judged on how they lived/treated others; determines heaven or hell.

Question 3

(a) Purgatory, oe **B1**

(a) Answer: Purgatory.

(b) people will be judged according to their deeds/how they treated others, oe **B1**

(b) everyone will appear before Christ's judgement seat, oe **B1**

(b) Answer: E.g. judged according to their deeds (Matthew 25:31-46), and everyone appearing before Christ's judgement seat (2 Corinthians 5:10).

(c) point 1: many Christians believe the soul goes immediately to be with Christ, sometimes called an intermediate state, oe **B1**

(c) development: Philippians 1:23 records Paul's desire 'to depart and be with Christ', and Luke 23:43 records Jesus telling the thief on the cross, 'today you will be with me in paradise', oe **B1**

(c) point 2: many Christians also hold there will be a future, final bodily resurrection and general judgement at the end of time, oe **B1**

(c) development: 1 Corinthians 15:52 teaches 'the dead will be raised imperishable', so full and final entry into heaven's presence comes at that final point, oe **B1**

(c) Answer: E.g. (1) the soul goes immediately to be with Christ (Philippians 1:23, Luke 23:43); (2) a future final resurrection and judgement (1 Corinthians 15:52).

(d) view 1: the Catholic Church officially teaches purgatory as a real process of purification for those who die in God's grace and friendship but are imperfectly purified, so they may attain the holiness needed to enter heaven, oe **B1**

(d) development: this doctrine was formally defined at the Council of Trent (1545-1563) and is traditionally supported with reference to prayer for the dead in 2 Maccabees 12:44-46, part of the Catholic biblical canon, oe **B1**

(d) view 2: most Protestant Christians reject purgatory, while Orthodox Christians, though they do not hold the specific Catholic doctrine as formally defined, commonly pray for the dead and hold there is some kind of intermediate state before the final judgement, approached with more reserve than Catholic teaching's formal definition, oe **B1**

(d) development: Protestant rejection is based on the belief that salvation is by grace through faith alone (Ephesians 2:8-9), a rejection central to the Reformation, since Martin Luther's objections to indulgences linked to purgatory were a major trigger of the Reformation in 1517; 2 Maccabees is not part of the Protestant biblical canon, oe **B1**

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

(d) Answer: Contrast: Catholic doctrine of purgatory (Council of Trent, 2 Maccabees 12:44-46) vs Protestant rejection of purgatory (Ephesians 2:8-9, the Reformation) and the Orthodox Church's own distinct, more reserved position of praying for the dead without holding the formally defined Catholic doctrine.

(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: if God is perfectly loving (1 John 4:8, 'God is love'), eternal, unending conscious suffering as the consequence of a finite life's wrongdoing can seem disproportionate and hard to reconcile with that love.
- Agree: a minority of Christians, sometimes called annihilationists or conditionalists, interpret biblical language about 'destruction' (Matthew 10:28, 'be afraid of the One who can destroy both soul and body in hell') as suggesting the wicked cease to exist rather than suffer forever, which they see as more compatible with a loving God.
- Agree: a small minority hold a universal reconciliation view, that all will ultimately be saved, citing verses such as 1 Timothy 2:4, that God 'wants all people to be saved'.
- Disagree: most Christians across denominations hold that God's love does not remove human free will and moral responsibility - hell is understood as the freely chosen consequence of persistently rejecting God, not an arbitrary punishment inflicted against someone's will, a concept memorably expressed by the Christian writer C.S. Lewis, who described hell as being locked from the inside, in The Problem of Pain (1940).
- Disagree: Jesus himself is recorded warning about hell more than almost any other biblical figure, e.g. Matthew 25:46, 'these will go away to eternal punishment', so many argue an honest reading of scripture cannot avoid it, however uncomfortable.
- Disagree: some argue perfect love requires perfect justice too, since Psalm 89:14 states 'righteousness and justice are the foundation of your throne', and a love that never held wrongdoing accountable might not be fully loving.
- A balanced answer might conclude that the tension between God's love and eternal punishment is a genuine and long-debated one within Christianity itself, with mainstream teaching resolving it mainly through free will and the seriousness of freely rejecting God, while a minority of Christians resolve it instead through annihilationism or universal reconciliation.

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