



Rewarding Learning

**ADVANCED
General Certificate of Education
2011**

Religious Studies

Assessment Unit A2 3

The Covenant Community: Prophecy and Renewal

[AR231]

THURSDAY 19 MAY, AFTERNOON

**MARK
SCHEME**

GCE Religious Studies

A2 Mark Scheme (A2 1 – A2 8)

Levels of Response

The specification requires that candidates demonstrate the following assessment objectives in the context of the learning outcomes and skills set out in the specification.

- Select and demonstrate clearly relevant knowledge and understanding through the use of evidence, examples and correct language and terminology appropriate to the course of study.

In addition, for synoptic assessment, A Level candidates should demonstrate knowledge and understanding of the connections between different elements of their course of study.

- Critically evaluate and justify a point of view through the use of evidence and reasoned argument.

In addition, for synoptic assessment, A Level candidates should relate elements of their course of study to their broader context and to aspects of human experience.

Each of the two assessment objectives has been categorised into five levels of performance relating to the respective abilities of the candidates. Having identified, for each assessment objective listed opposite, the band in which the candidate has performed, the examiner should then decide on the appropriate mark within the range for the band.

A2 BANDS

AO1 (30 marks)

<p>Band 5</p> <ul style="list-style-type: none">• A full and highly informed response to the task.• Demonstrates comprehensive understanding and accurate knowledge.• A very high degree of relevant evidence and examples.• A very sophisticated style of writing set within a clear and coherent structure.• An extensive range of technical language and terminology.• An almost totally faultless use of spelling, punctuation and grammar.	25–30
<p>Band 4</p> <ul style="list-style-type: none">• A reasonable and well informed response to the task.• Demonstrates a high degree of understanding and almost totally accurate knowledge.• A very good range of relevant evidence and examples.• A mature style of writing set within a mainly clear and coherent structure.• A wide range of technical language and terminology.• A mainly accurate use of spelling, punctuation and grammar.	19–24
<p>Band 3</p> <ul style="list-style-type: none">• A good response to the task.• Demonstrates a reasonable degree of understanding and mainly accurate knowledge.• A good range of relevant evidence and examples.• A reasonably mature style of writing with some coherent structure evident.• A good range of technical language and terminology.• Reasonably accurate use of spelling, punctuation and grammar.	13–18
<p>Band 2</p> <ul style="list-style-type: none">• A limited response to the task.• Demonstrates some knowledge and understanding.• A basic range of evidence and/or examples.• Style of writing is just appropriate.• Structure is disorganised in places.• Limited range of technical language and terminology.• Limited command of spelling, punctuation and grammar.	7–12
<p>Band 1</p> <ul style="list-style-type: none">• A very basic response to the task.• Demonstrates minimal knowledge and understanding.• Little, if any, use of evidence and/or examples.• Inappropriate style of writing within a poor structure.• A very basic range of technical language and terminology.• Very poor use of spelling, punctuation and grammar.	0–6

AO2 (20 marks)

Band 5 <ul style="list-style-type: none">• A comprehensive and coherent response demonstrating an excellent attempt at critical analysis, supported by a high awareness of scholarly views.• Very good personal insight and independent thought expressed through a highly developed argument which is set, where necessary, in the context of wider aspects of human experience.• An extensive range of technical language and terminology.• An almost totally faultless use of spelling, punctuation and grammar.	17–20
Band 4 <ul style="list-style-type: none">• A very good response demonstrating a very good attempt at critical analysis, supported by a good awareness of scholarly views.• Good personal insight and independent thought expressed through a developed argument which is set, where necessary, in the context of wider aspects of human experience.• A wide range of technical language and terminology.• A mainly accurate use of spelling, punctuation and grammar.	13–16
Band 3 <ul style="list-style-type: none">• A reasonable response demonstrating a good attempt at critical analysis, supported by an awareness of the views of some scholars.• Some personal insight and independent thought expressed through reasonable argument which is set, where necessary, in the context of wider aspects of human experience.• A good range of technical language and terminology.• Reasonably accurate use of spelling, punctuation and grammar.	9–12
Band 2 <ul style="list-style-type: none">• A limited response demonstrating a modest attempt at critical analysis, with limited awareness of scholarly views.• Limited personal insight and independent thought expressed through some argument.• A good range of technical language and terminology.• Reasonably accurate use of spelling, punctuation and grammar.	5–8
Band 1 <ul style="list-style-type: none">• A very basic response demonstrating little attempt at critical analysis, with minimal awareness of scholarly views.• Poor personal insight and/or independent thought.• Shallow argument.• Limited range of technical language and terminology.• Limited command of spelling, punctuation and grammar.	0–4

Section A

AVAILABLE
MARKS

- 1 (a) An outline and explanation of the theme of the New Covenant may include some of the following, e.g.:
- New Covenant would rest on the initiative and authority of God as did the Mosaic Covenant. Also Israel's faith would be in response to what Yahweh does and so the New Covenant would not be a bilateral agreement between equals
 - New Covenant would not be like the Mosaic Covenant because the people had broken this covenant and so it had come to an end
 - New Covenant would in one sense fulfil the original intention of the Mosaic Covenant which was that the people would honour God and love each other. In the New Covenant the laws would not be written on tablets of stone but on peoples' hearts and so enable them to obey the voice of God because a personal relationship would exist between God and man
 - New Covenant would bring into being a new community to include Israel and Judah where each member from the least to the greatest would live according to the will of God because Yahweh would bring about a change in human nature by giving them a new heart (will)
 - New Covenant would come into being because of the Divine forgiveness of Yahweh. This in turn could only be offered when people repented of their sins and of their failure to honour their commitment to the Mosaic Covenant. Only the discipline of punishment would enable such repentance to take place
 - the promise as indicated already by Jeremiah when he purchased a field in Anathoth that the exiles would one day soon return to their land and once again worship in Zion
 - note that Jeremiah did not place a great emphasis on the Temple in the New Covenant perhaps because of the false confidence that many had already given to it.
 - New Covenant represented the need for a personal – spiritual relationship between God and man which was a major theme in the teaching of Jeremiah
 - each person would be judged not on the trappings of belonging to a special nation with its laws, Temple and sacrifices but more on his own life and what was made of it
 - salvation lay not in being a corporate member of a chosen race but that each person within that race was responsible for their own thoughts, words and deeds
 - Jeremiah's demand for a personal/spiritual relationship when they accept that while all are children of God, each in turn has a personal relationship with God and as such is accountable to him.

[30]

Section A

AVAILABLE
MARKS

- (b) A critical evaluation of the claim may include some of the following, e.g.:

The view that New Covenant was the most important part of Jeremiah's teaching because:

- it signalled the need for a spiritual relationship to exist between God and man
- it signalled the beginning of a new relationship between Israel, Judah and God
- it provided the means where by each person could obey the will of God because God would bring about a change in human nature
- it reassured people of the concept of Divine forgiveness
- it provided hope of a return from exile.

On the other hand, the view that there are other parts of the teaching of Jeremiah that carry equal importance:

- prophecy of destruction and exile because of the worship of Baal and corrupt religious practices
- call for repentance for sin and conversion as a means of preventing future disaster
- Jeremiah's Temple sermon which identified the nature of the people's sin and in particular the laws of the Mosaic Covenant which had been broken
- teaching on sacrifice which suggested that obedience to the laws of God were more important than ritual
- Jeremiah's call for a personal relationship with God which would lead to a more sincere and meaningful form of worship. [20]

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Section A

AVAILABLE
MARKS

2 (a) Identification and consideration of the message of hope may include some of the following, e.g.:

- historical context to Ezekiel's message
- change in tone and content after the destruction and fall of the city
- forgiveness given after repentance and reform
- certainty of return from exile:
 - content and symbolism of the Allegory of the Shepherds
 - content and symbolism of the Vision of The Valley of Dry Bones
- promise of a new leader – someone of the calibre of King David
- promise of a New Covenant
- vision of a new Temple and a new Jerusalem. [30]

(b) A critical assessment of the view may include some of the following, e.g.:

View that the message is no longer relevant because:

- it belongs to a particular people and to a particular time in history
- context of exile experienced by the people of God has no relevance today
- a largely secular and materialistic world has no interest in Ezekiel's message.

On the other hand, the view that the message is still relevant because:

- opportunity for forgiveness from sin if there is repentance and a willingness to keep his laws
- image of God as the Good Shepherd who will never abandon his people
- image of a loving and compassionate God offers hope for all
- importance of good political leadership
- the gift of the Holy Spirit promised in the New Covenant to help people live holy and moral lives is available today to all who are baptised
- judgement for sin is certain
- the challenge to repent and change in order to receive forgiveness for sin
- high moral standards are expected from religious, political and civic leaders
- the challenge to receive the gift of the Holy Spirit through baptism and to use the gifts that it provides to live holy and moral lives. [20]

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Section A

AVAILABLE
MARKS

3 (a) An outline and examination of the teaching on the nature of God may include some of the following, e.g.:

- the God of Israel who would not abandon his people. As God of Israel his power was without question
- Yahweh was also God of all nations – he was the One True God
- Yahweh was righteous and loving and the people would once more worship him in Jerusalem
- God was like a shepherd who would take care of his people when they needed him most
- Yahweh was the sovereign ruler of the whole world and as such he could use any nation for his own divine purpose including Cyrus of Persia
- God was not only ruler but also creator of heaven, earth and man
- God was omnipotent – the worship of false gods through idols was futile
- Yahweh was a God of Judgement. Punishment for sin was experienced through destruction and exile
- God was merciful and forgiving – past sins would be forgiven and the covenant would be renewed
- a God of salvation whose love extends to all the nations of the world.

[30]

(b) A critical evaluation of the claim may include some of the following, e.g.:

- the view that the teaching on the nature of God is still relevant because:
 - Yahweh will not abandon his people because he loves them. God's love is unending
 - all nations are subject to the power and majesty of God
 - God is both ruler and creator of the earth and everything in it
 - idolatry is futile because there is only One True God
 - punishment for sin is inevitable
 - forgiveness for sin is possible from a loving and merciful God
 - repentance and conversion are necessary to receive forgiveness and to avoid judgement/punishment
 - the salvation of God extends to all nations of the world.
- the view that the teaching on the nature of God is no longer relevant because:
 - an increasingly secular world has no interest in the nature of God; in God's love, judgement, forgiveness or mercy
 - the concepts of sin and the need for repentance and conversion are foreign in an age of contemporary living
 - wealth, power, status and possessions are what matter in an age of materialism. Worship of the one true God has little meaning
 - if all nations are subject to the power and majesty of God why are the most powerful able to exploit the most vulnerable?

Section A

- if God is ruler and creator of the earth and everything in it why is there so much evil and suffering?
- God's salvation may extend to all nations of the world but there are many without faith who neither know of it or care about it.

[20]

AVAILABLE
MARKS

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Section A

AVAILABLE
MARKS

4 (a) An analysis of the confrontation may include some of the following, e.g.:

- political background to the event: the failure of King Benhadad of Syria to return the city of Ramoth-gilead to Israel as previously agreed – a city located in a strategic, economic and military position in the Transjordan. Israel and Judah had formed an alliance which had been sealed through intermarriage
- request of Ahab to Jehoshaphat, King of Judah, to enter a military campaign to win back the city of Ramoth-gilead
- request from Jehoshaphat that guidance from Yahweh should be sought – something that was customary when important military decisions were made
- word from four hundred war prophets which declared victory in battle
- request from Jehoshaphat that the voice of all the prophets should be heard and King Ahab's reluctance to hear Micaiah's voice because he had never prophesied anything good for the king
- reference to the prophesying/ecstatic frenzy of the ecstatic prophets motivated by a nationalistic zeal
- action of Zedekiah who made horns of iron and declared that Syria would be defeated – a symbolic act which was intended to dramatise the inevitable defeat of the Syrians from the leader of the ecstatic prophets
- voice of all the prophets that victory was assured – The "sons of the prophets" spoke as one. The will of Yahweh and the king were one
- plea to Micaiah to voice his agreement and Micaiah's reply that it would be the word of God that he would speak
- first words of Micaiah to King Ahab that offered support for the battle – perhaps a means of mocking and mimicking the optimistic prophecy of the four hundred
- Ahab's request that Micaiah speak the word of God – put him on oath because he knew the prophet's first words were out of character
- Micaiah's reply in the form of two visions
 - sheep scattered upon the mountains without a leader symbolising the death of the King and the failure in battle
 - Yahweh presiding over the heavenly court asking which spirit would go forward and speak lies to the King that he might die in battle symbolising that the prophets had been filled with a lying spirit that would end in the King's death
- reaction to the words of Micaiah – struck by Zedekiah, put in prison by Ahab until he came back in peace
- Micaiah's retort that if such an event occurred it would not have been prophesied by him
- the battle and its outcome:
 - Ahab's disguise
 - Ahab's mortal wound
 - decision to prop up the dying King so his soldiers could see him
 - the death of Ahab and his burial in Samaria
 - the washing of the chariot at the pool where the dogs licked the blood of Ahab in accordance with the prophecy of Elijah

Section A

AVAILABLE
MARKS

- a commentary on the confrontation may include characteristics that separate true prophecy from false prophecy:
 - a true prophet spoke the word of God even though it may not have been the popular view. False prophets edited their message to suit a particular audience in order to gain their approval – they told people what they wanted to hear
 - a true prophet was prepared to pronounce judgement/doom even against kings. A false prophet was subservient to political and religious institutions and as such served their political and religious agendas
 - a true prophet was willing to risk persecution including death to speak the word of God. As professional prophets, false prophets received payment for their work. [30]

(b) A critical assessment of the view may include some of the following, e.g.:

Argument that the prophets' attitude to people in authority was too harsh because many prophecies were associated with judgement:

- Micaiah forecast the death of Ahab
- Elijah had forecast the death of Ahab and had said that Jezebel's death would be bloody
- Amos had forecast the death of King Jeroboam and the priest Amaziah
- Nathan had forecast the death of David's child and the numerous family difficulties experienced later in life
- Jeremiah forecast the exile of political and religious leaders.

On the other hand, the view that the prophet's attitude to people in authority was not too harsh because:

- a prophet's role was to confront kings, priests and people who had abandoned the covenant
- political and religious leaders had special roles to govern in the name of God and to instruct the people on the ways of the covenant – with positions of leadership comes responsibility. Many leaders ignored their role and actually contributed to covenant disobedience, e.g. Ahab, Jezebel, Jeroboam, Amaziah and many other priests
- the prophets were not selective in pronouncing judgement – people without authority would also experience destruction and exile because of sin
- it was never God's intention that anyone should suffer or die – people with authority and those without could have offered repentance for their sins and be forgiven – punishment could have been avoided: Examples:
 - David's life was spared after repenting
 - Ahab was spared imminent death because of repentance
- There is the Old Testament belief that the wages of sin is death.

[20]

Section A

50

100

GCE Religious Studies

A2 Mark Scheme (A2 1 – A2 8)

Levels of Response

The specification requires that candidates demonstrate the following assessment objectives in the context of the learning outcomes and skills set out in the specification.

- Select and demonstrate clearly relevant knowledge and understanding through the use of evidence, examples, and correct language and terminology appropriate to the course of study. In addition, for synoptic assessment, A Level candidates should demonstrate knowledge and understanding of the connections between different elements of their course of study.
- Critically evaluate and justify a point of view through the use of evidence and reasoned argument. In addition, for synoptic assessment, A Level candidates should relate elements of their course of study to their broader context and to aspects of human experience.

Each of the two assessment objectives has been categorised into five levels of performance relating to the respective abilities of the candidates.

Having identified, for each assessment objective listed opposite, the band in which the candidate has performed, the examiner should then decide on the appropriate mark within the range for the band.

It is important that in the marking of the synoptic assessment unit, assistant examiners take account of the candidate's abilities in drawing together strands of knowledge and understanding from at least two different content areas.

Using the chosen theme, candidates will be expected to explore connections between elements of the selected areas of study. They should make appropriate use of the content as set out in the subject content for each module.

The five strands of knowledge and understanding act as a common and unifying structure for the specification. These are:

- the key concepts within the chosen areas of study, (e.g. religious beliefs, teachings, doctrines, principles, ideas and theories) and how these are expressed in texts, writings and/or practices
- the contribution of significant people, tradition or movements to the areas studied
- religious language and terminology
- major issues and questions arising from the chosen areas of study
- the relationship between the chosen areas of study and other specified aspects of human experience

In particular candidates should demonstrate the ability to relate such connections to other aspects of human experience.

A2 BANDS

AO1 (30 marks)

<p>Band 5</p> <ul style="list-style-type: none">• A full and comprehensive understanding of the connections between the selected areas of study in relation to the theme.• Well integrated response.• Clear and critical analysis.• Highly accurate use of evidence and examples.• Sophisticated style of writing. Very well structured and coherent throughout.	25–30
<p>Band 4</p> <ul style="list-style-type: none">• A high degree of understanding of the connections between the selected areas of study in relation to the theme.• A well integrated response.• Some very good critical analysis.• Mainly accurate use of evidence and examples.• Mature style of writing.• Well structured and coherent throughout.	19–24
<p>Band 3</p> <ul style="list-style-type: none">• A good understanding of the connections between the selected areas of study in relation to the theme.• For the most part an integrated response.• Reasonable degree of critical analysis.• A good degree of accurate evidence and examples.• Reasonably mature style of writing.• Some evidence of good structure and coherence.	13–18
<p>Band 2</p> <ul style="list-style-type: none">• A limited understanding of the connections between the selected areas of study in relation to the theme.• Mere juxtaposition of the two areas of study, perhaps emphasising one content area at the expense of another.• A limited attempt at critical analysis.• Insufficient use of accurate evidence and examples.• Immature style of writing.• Lacking in structure and coherence.	7–12
<p>Band 1</p> <ul style="list-style-type: none">• A basic understanding of the connections between the selected areas of study in relation to the theme.• Demonstrating only partially accurate knowledge of the different content areas studied.• Little attempt, if any, at critical analysis.• Inappropriate style of writing with a very basic structure.	0–6

AO2 (20 marks)

Band 5 <ul style="list-style-type: none">• A comprehensive analysis of the statement in relation to connections made between the areas of study and other aspects of human experience.• Very effective comparison and evaluation of scholarly viewpoints.• Mature personal insight and independent thought.• A very well sustained and critical argument, expressed accurately and fluently with considerable sophistication using a wide range of terminology.	17–20
Band 4 <ul style="list-style-type: none">• A good analysis of the statement in relation to connections made between the areas of study and other aspects of human experience.• Very good comparison and evaluation of scholarly viewpoints.• Good personal insight and independent thought.• A well sustained and critical argument, expressed accurately, fluently and using a range of terminology.	13–16
Band 3 <ul style="list-style-type: none">• A reasonable analysis of the statement in relation to connections made between the areas of study and other aspects of human experience.• Very good comparison and evaluation of scholarly viewpoints.• Some evidence of personal insight and independent thought.• A line of argument, expressed accurately and using some relevant terminology.	9–12
Band 2 <ul style="list-style-type: none">• A limited analysis of the statement in relation to connections made between the areas of study and other aspects of human experience.• Some comparison and evaluation of scholarly viewpoints.• Limited personal insight and independent thought.• Little evidence of critical argument.• Inaccuracies evident.	5–8
Band 1 <ul style="list-style-type: none">• A basic analysis of the statement in relation to connections made between the areas of study and other aspects of human experience.• Little, if any, comparison and evaluation of scholarly viewpoints.• Minimal personal insight and independent thought.• A basic attempt to follow a line of argument.• Imprecisely expressed.	0–4

Section B

AVAILABLE
MARKS

- 5 (a) In outlining and examining some major issues on the theme of moral living, candidates should refer to at least two different areas of study and consider some of the following, e.g.:
- definition of what it means to live a moral life
 - what principles guide a person to lead a moral life?
 - what form can morality take? – Examples – Religious and Social Morality
 - what constitutes religious and social morality:
Examples – Religious: worship, holiness, prayer
Examples – Social: care for people, property and the environment.
Social justice, response to human need, equality, respect for human rights
 - values associated with a society that is moral
 - what form can immortality take? – Idolatry, pagan belief and practice, hypocrisy, murder, adultery, theft, lies, greed, sexual immorality, social injustice, corruption, extortion, poverty, discrimination, infringement of human rights
 - systematic/structural immorality in terms of political and religious institutions
 - whose role is it to challenge/confront immorality?
 - the consequences of living a moral life – issue of reward
 - the consequences of living an immoral life – issue of punishment/judgement
 - relationship between religious belief/practice and morality
 - is morality independent of religion or not? [30]
- (b) In critically evaluating the claim, candidates should refer to other aspects of human experience and could consider some of the following, e.g.:
- extent to which people are aware of what it means to be a moral person
 - extent to which people refer to moral principles as a guide for moral living
 - extent to which people use conscience to inform moral decision-making
 - extent to which people are aware of the need to inform their conscience from the experience of others, scripture, church teaching
 - extent to which people are prepared to live a moral life
 - extent to which people believe in rewards for living good lives
 - extent to which people equate immoral living with sin, repentance, forgiveness, judgement
 - extent to which people pay attention to political and religious leaders when it comes to moral living
 - extent to which political and religious institutions are institutionally immoral
 - extent to which society is motivated by greed and consumerism
 - extent to which society has adopted a culture of sexual immorality

Section B

- extent to which people are concerned with issues of equality
- extent to which society cares for the most vulnerable of its citizens
- extent to which society is prepared to tolerate immoral behaviour
- extent to which political and church leaders condemn immoral behaviour
- extent to which immorality has deepened/increased over time
- extent to which society is aware of state law, state punishment and the legal system in general
- the declining influence of religion
- consideration of historical and/or contemporary examples. [20]

Section B

Total

AVAILABLE
MARKS

50

50

150