



*Rewarding Learning*

**ADVANCED SUBSIDIARY (AS)  
General Certificate of Education  
January 2012**

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## **Religious Studies**

### **Assessment Unit AS 3**

*assessing*

An Introduction to Old Testament  
Covenant and Prophecy

**[AR131]**

**TUESDAY 17 JANUARY, MORNING**

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# **MARK SCHEME**

## Part 1: 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.
- Critically evaluate and justify a point of view through the use of evidence and reasoned argument.

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.

## **(AO1) Knowledge and Understanding**

### **Band 5 ([29]–[35])**

- a full response to the task
- demonstrates a high level of accurate knowledge and comprehensive understanding
- uses a very good range of relevant evidence and examples
- a mature style of writing demonstrating a clear and coherent structure
- almost totally faultless use of spelling, punctuation and grammar
- makes use of a very wide range of technical language and terminology.

### **Band 4 ([22]–[28])**

- a reasonably full response to the task
- demonstrates a very good level of accurate knowledge and understanding
- uses a good range of relevant evidence and examples
- a reasonably mature style of writing demonstrating a clear and coherent structure
- mainly accurate use of spelling, punctuation and grammar
- makes use of a wide range of technical language and terminology.

### **Band 3 ([15]–[21])**

- a good response to the task
- demonstrates a good level of accurate knowledge and understanding
- uses a range of relevant evidence and examples
- an appropriate and reasonably coherent style of writing
- reasonably accurate use of spelling, punctuation and grammar
- makes use of a range of technical language and terminology.

### **Band 2 ([8]–[14])**

- a limited response to the task
- demonstrates little accurate knowledge and understanding
- uses a limited range of evidence and examples
- style of writing is just appropriate to the task and may lack coherence in places
- limited command of spelling, punctuation and grammar
- evidence of some technical language and terminology.

### **Band 1 ([0]–[7])**

- a very basic response to the task
- demonstrates minimal knowledge and understanding
- very little use of evidence or examples
- style of writing is such that there is very little coherence or structure
- very poor grasp of spelling, punctuation and grammar
- little or no use of technical language and terminology.

## **(AO2) Critical Line of Argument**

### **Band 5 ([13]–[15])**

- a full and coherent response
- demonstrating a very good attempt at critical analysis
- very good reference to other points of view
- highly accurate and fluent
- very good evidence of sustained and informed argument which is set, where necessary, in the context of other aspects of human experience
- almost totally faultless use of spelling, punctuation and grammar
- makes use of a very wide range of technical language and terminology.

### **Band 4 ([10]–[12])**

- a reasonably full response
- demonstrating a good attempt at critical analysis
- good reference to other points of view
- accurate and fluent
- good evidence of sustained and reasoned argument which is set, where necessary, in the context of other aspects of human experience
- mainly accurate use of spelling, punctuation and grammar
- makes use of a wide range of technical language and terminology.

### **Band 3 ([7]–[9])**

- a reasonable response
- demonstrating some attempt at critical analysis
- some reference to other points of view
- reasonably accurate and fluent
- some evidence of sustained argument, which is set, where necessary, in the context of other aspects of human experience
- reasonably accurate use of spelling, punctuation and grammar
- makes use of a range of technical language and terminology.

### **Band 2 ([4]–[6])**

- a limited response
- demonstrating a modest attempt at critical analysis, although references to other points of view are limited
- some inaccuracy in places
- a limited argument which struggles to relate, where necessary, to other aspects of human experience
- limited command of spelling, punctuation and grammar
- evidence of some technical language and terminology.

### **Band 1 ([0]–[3])**

- a simplistic response
- demonstrating little attempt at critical analysis
- practically no reference to other points of view
- minimal argument which fails to relate, where necessary, to other aspects of human experience
- very poor grasp of spelling, punctuation and grammar
- little or no use of technical language and terminology.

## **Quality of Written Communication**

All questions require candidates to answer in continuous prose in English. Quality of written communication is incorporated within the assessment objectives and reflected in the above assessment bands. Assistant examiners are instructed to take this criterion into account when allocating marks to candidates' responses.

### **Part 2: Contextual Reference Points**

The generic level of response mark scheme set out above is elucidated in this part of the mark scheme through the provision of contextual reference points in terms of the content appropriate to the particular question under consideration.

## Section A

AVAILABLE  
MARKS

Answer **one** question

- 1 (a) An explanation of the nature of the religious teaching may include some of the following, e.g.:
- political context: instability and confusion
  - the breaking of the covenant through idolatry and corrupt religious practices
  - failure of the religious leaders: priests did not instruct the people on the laws of the covenant
  - ending of the covenant – Yahweh would dissolve the covenant because of the peoples' unfaithfulness
  - faithfulness of Yahweh compared to Israel's unfaithfulness
  - prophecy of destruction and exile as a punishment for covenant disobedience – Yahweh as a God of Judgement
  - redemptive judgement – punishment would lead to repentance and Yahweh would restore the covenant once more – Yahweh as a God of love who would not abandon his people
  - symbolism of marriage and family life. [35]

- (b) An exploration of the claim may include some of the following, e.g.:  
View that Hosea was the true spokesperson for social justice:
- reference to social sins condemned by Hosea
  - reference to injustice condemned by Hosea
  - the covenant had been broken by social and religious sins
  - the ending of the covenant by Yahweh was because of social and religious sins.

On the other hand:

- the view that Hosea spoke mostly about unfaithfulness caused by idolatry and corrupt religious practices and that Amos was the true spokesperson for social justice:
- extent to which Hosea condemned pagan worship to Baal
  - analogy of relationship with Gomer: gone in search of other lovers as Israel went in search of other gods
  - extent to which Amos identified injustice, corruption and extortion and called for it to end
  - judgement as revealed in the visions of Amos was primarily for social sin. [15]

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- 2 (a) A description and explanation of the role of a prophet with particular reference to Elijah may include some of the following, e.g.:
- received a divine calling from Yahweh
  - spoke the word of God and was therefore a spokesperson for Him
  - acted as a mediator between Yahweh and His people
  - often called for repentance and conversion
  - prepared to challenge religious and social sin
  - confronted religious and political leadership for neglect of duty
  - announced God's judgement
  - Elijah's task of confronting the leadership of Ahab and Jezebel
  - Elijah's mission to challenge the people of Israel to return to covenant monotheism as illustrated by the events on Mount Carmel
  - the social demands of the covenant as illustrated by the Naboth Vineyard story. [35]

- (b) An exploration of the view may include some of the following, e.g.:
- nature of the prophetic role meant conflict was inevitable:
    - to challenge those who had forsaken the covenant
    - to confront religious and political leaders who neglected their leadership responsibilities
    - unpopular message of judgement if repentance and conversion did not occur
  - evidence/examples from the lives of particular prophets suggest that conflict was inevitable:
    - conflict that emerged between the prophet Elijah and Ahab and Jezebel
    - Amos' conflict with the upper classes in Israel and the priest Amaziah
    - Isaiah's conflict with a people of sinners unwilling to abandon their sinful ways
    - Micah's conflict with priests, judges and false prophets who failed in their religious and social duties.

On the other hand:

- because the role of the professional prophets differed from that of the independent prophets, conflict was less likely
- seers and ecstatic prophets earned a living giving clairvoyant pronouncements so they were unlikely to risk the disapproval of their clients
- court prophets were in paid employment from the king, so they were unlikely to say or do anything that risked his disapproval
- cultic prophets worked alongside the priests at the shrines and received payment so they were unlikely to say or do anything that upset the established order. [15]

**Section A**

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## Section B

AVAILABLE  
MARKS

Answer **one** question

- 3 (a)** An explanation of the judgement with special reference to the Song of the Vineyard may include some of the following, e.g.:
- context to First Isaiah's prophecy: political crisis and a sinful nation
  - reference to the call of Isaiah
  - examples of religious sins including insincere worship and idolatry
  - call for righteousness – right living
  - examples of social sins including land grabbing, irresponsible wealth, corruption, neglect of the widow and orphan
  - call for a relationship between worship and living – ritual, sacrifices, offerings, prayers were meaningless if injustice prevailed
  - the Song of the Vineyard: knowledge and explanation of the song including:
    - how the owner prepared his vineyard so that it would produce grapes just as Yahweh had prepared the people of Judah by giving them His laws to enable them to live good lives
    - how the vineyard produced only wild grapes despite the efforts of the owner just as Judah produced a catalogue of religious and social sins despite the efforts of Yahweh
    - the owner of the vineyard would withdraw his love and care for the vineyard so that it would become a wasteland. Yahweh would withdraw His protection for the people of Judah who would be open to invasion from a foreign nation who would execute the judgement of Yahweh upon a sinful people
  - reference to Isaiah's teaching on the Day of the Lord as additional evidence for judgement
  - Isaiah's call to trust not in other nations but in Yahweh alone and to accept that God could use Assyria to be the instrument of His judgement.
- [35]
- (b)** An exploration of the claim in relation to other aspects of human experience may include some of the following, e.g.:
- responsibility of religious believers to uphold moral principles and moral laws
  - religious believers need to be role models for society
  - importance of a relationship between cult and conduct for religious believers
  - sincerity of religious belief and practice can be judged on the extent to which a person lives a moral life
  - religious believers promote the Kingdom of God on earth by word and action
  - all religious believers are accountable to God and will be judged on the extent to which they live moral and religious lives.



On the other hand:

- religious believers are human beings born with the capacity to fail and to make mistakes
- absolute moral integrity cannot exist because no one is perfect
- a person's moral integrity is always open to human interpretation and opinion
- the demand to have moral integrity which is beyond question puts incredible pressure on religious believers which is unfair
- all religious believers should strive for moral integrity knowing that it may not always be possible
- all of society have a responsibility to aim for moral integrity not just religious believers
- an open ended response citing relevant contemporary and/or historical examples. [15]

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- 4 (a)** A description and explanation may include some of the following, e.g.:
- personal background to Abraham
  - historical and religious background to the covenant
  - knowledge and explanation of the covenant including:
    - God's call and sacrifices Abraham would have to make by responding
    - the promises made by God and the challenges they may have presented to Abraham
    - the response by Abraham and the changing of his name as a result of his obedience and faith
  - commentary on the religious significance of the covenant including:
    - its promissory and unconditional nature
    - the origins of Hebrew monotheistic faith
    - election of the Jews as a chosen people with special privileges
    - role of the Jewish people in fulfilling God's saving purpose in history
  - act of circumcision as a sign of the covenant
  - uniqueness of early Israelite society amongst her pagan contemporaries. [35]

- (b)** An exploration of the view in relation to other aspects of human experience may include some of the following, e.g.:
- arguments which suggest faith without action can be meaningful:
    - there are central core beliefs in the majority of faiths which have meaning in their own right – e.g. Jesus as Son of God is central to Christianity
    - Muhammed as God's prophet is central to Islam
    - the revelation of God's law to Moses is central to Judaism
    - all Christian denominations have a range of beliefs that form the core of their faith in God and which have meaning in their own right – e.g. the Christian creeds are a summary of catholic beliefs
    - not all teachings of religious founders refer to religious practice/rituals or religious living/conduct

- faith, like other key concepts in life, has a theoretical aspect consisting of religious doctrine/belief and also a practical aspect which can refer to religious practice/life. Religious doctrine/belief is not dependent on orthopraxy for it to have meaning.

On the other hand:

- arguments which suggest that faith can only have meaning with action:
  - most religious teachings refer to religious practice and religious life. The ability to put these teachings into practice reveals the extent of the religious faith they possess, e.g. prayer, worship, sacramental life reveal how much a person truly loves God and is prepared to honour and praise Him in life
  - a life of service indicates how much people are prepared to devote their lives to love of God and love of neighbour, e.g. lives of Martin Luther King, Mother Teresa
  - a life of obedience to the laws of God often indicates a moral person
  - a life of persecution and possible martyrdom reveal the extent to which people are prepared to bare witness to their faith
  - a life given over to sacrifice reveals how much people are prepared to give up for others, e.g. missionaries, clergy, parents, teenagers
- an open ended response citing relevant contemporary and/or historical examples. [15]

**Section B**

**Total**

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**50**

**100**