



Rewarding Learning

**ADVANCED SUBSIDIARY (AS)
General Certificate of Education
2011**

Religious Studies

Assessment Unit AS 3

assessing

An Introduction to Old Testament
Covenant and Prophecy

[AR131]

MONDAY 13 JUNE, MORNING

**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

- 1 (a) A description and explanation of the nature of the Covenant may include some of the following, e.g.:
- the request by David to build a house/temple for the Ark to dwell in comparable to the glory of his own palace
 - request to Nathan was an attempt to gain Divine approval for his plan
 - the prophet Nathan's initial agreement
 - the word of God came to Nathan telling him to tell David that the Ark had always been housed in a tent and that no request had ever been made by the Lord for it to be kept in a house/temple
 - belief of the Old Order that the Ark should be in a portable shrine so that it could be carried about from place to place so that it could be used for worship whenever required. There may also have been a fear among the priests that had David built a temple for the Ark it would have given him an unacceptable measure of control over religious affairs
 - the Lord's instruction to Nathan to tell David how he had been blessed, e.g.:
 - called from his life as a shepherd
 - appointed as a prince to lead the people of Israel
 - assured of the presence of the Lord
 - delivered from all his enemies
 - unconditional promise that God would establish a house/dynasty for David
 - a dynasty would ensure that the kingdom of David would last forever
 - unconditional promise that at a definite stage in Israel's history, a Davidic king would be elected to the special position of Son of God
 - the Son of God would be God's Anointed One or Messiah and he would have the role of establishing the Kingdom of God on earth
 - unconditional promise that God would judge each king for their failures but that He would not withdraw His steadfast love for the king
 - such a promise assured each king of God's hesed or Covenant loyalty.

A commentary may include:

- the fact that it was part of "Royal Theology" that God made a special Covenant with David
- the Covenant marked the beginning of a royal view that Yahweh would be in favour of any king who was a descendant of King David
- the Covenant marked the beginning of a royal view that social stability was assured in Judah
- during the reign of David's son, Solomon, a house/temple was built to house the Ark and the Jewish people identified the temple as a symbol of the continued presence of God among them. It became their eternal sanctuary. [35]

- (b) An exploration of the view may include some of the following, e.g.:
- arguments which support the view that David was deserving of God's promises:
 - Political astuteness:
 - ability to gain support from the northern tribes when they anointed him king over all Israel
 - achieving political legitimacy for his kingship by establishing Jerusalem as his capital city
 - establishing Jerusalem as a religious and a political capital by returning the Ark of the Covenant and by appointing priests to the new shrine
 - retaining the support of the Old Order by returning the Ark and by appointing Abiathar and Zadok as priests to the new shrine
 - establishing a royal priesthood accountable to the king
 - Religious faith as demonstrated by:
 - his trust in God in battle
 - bringing God back to the people by returning the Ark to Jerusalem
 - appointing priests to the new shrine to enable worship to occur in Jerusalem
 - establishment of a royal priesthood
 - reaction to Nathan's parable of the ewe lamb
 - confession of his sin to Nathan
 - sorrow as demonstrated by his penance
 - military achievements:
 - ending of Philistine supremacy
 - building of an empire
 - economic achievements in terms of wealth and trade.

On the other hand, arguments which support the view that David was undeserving of God's promises:

- the imposition of the burden of the state:
 - limits imposed on tribal independence including a census thought to be the basis for military conscription, taxation and possibly forced labour
 - internal tensions caused by the yoke of centralised power demonstrated by the revolutions of David's son Absalom representing the southern tribes and Sheba representing the northern tribes
- Covenant disobedience as represented by David's affair with Bathsheba and the murder of her husband Uriah
- question over the sincerity of David's repentance
- the consequences of David's sins as cited by the prophet Nathan who prophesied future trouble for David from within his own family which included:
 - Amnon's rape of his virgin half sister
 - Amnon's murder by Absalom
 - Absalom's revolution
 - Absalom's murder by Joab
 - the political intrigue surrounding the succession to the throne.

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- 2 (a) An explanation of the nature of the prophetic call with special reference to the call of Amos may include some of the following, e.g.:
- the purpose of a prophetic call – to be a spokesperson for God, to be an intermediary between God and humanity
 - the role of God’s spokesmen – to remind people and religious and political leaders of their Covenant obligations
 - consequences for the prophets of responding to a prophetic call – an unpopular message of judgement which often led to rejection, isolation and persecution
 - examples of prophetic calls: Amos and Isaiah
 - reference to direct and indirect prophetic calls
 - view that a prophetic call was one way of distinguishing between a prophet of God and professional prophecy
 - political context to the call of Amos: A “Golden Age” under the kingship of Jeroboam II which included peace and prosperity for both Israel and Judah
 - social and religious background to Amos’ calling: Neglect of the poor. Social immorality including injustice, extortion and corruption. Religious immorality including hypocrisy and idolatry
 - context in which Amos revealed his call from God to be his prophet: Condemnation of the offering of sacrifice at the shrine of Bethel because it was accompanied with exploitation of the poor and the prophet’s prophecy of God’s judgement which would see King Jeroboam die by the sword and the people of Israel go into exile
 - the priest Amaziah’s claim that Amos was a seer and that he should go back to the land of Judah and earn a living there. That he should never prophesy at the shrine in Bethel because it was the king’s sanctuary and a temple of the kingdom
 - explanation of Amaziah’s words: Amos should go back to where he came from and that he was nothing more than a seer who made a living from clairvoyant pronouncements
 - Amos’ reply that he was not a prophet or a prophet’s son but rather a herdsman and a dresser of sycamore trees but, it was God who called him to prophesy to the people of Israel
 - explanation of Amos’ words: He rejected the gibe of being a professional prophet revealing that he had been called by God to leave his work and prophesy the Word of God to the people of Israel
 - words of Amos claiming that Amaziah himself would die in exile and that the people of Israel would surely go into exile away from its land
 - Amos as a prophet of God repeated once more the certainty of future punishment because of the social and religious sins of the people of Israel.

A commentary may include:

- how the call revealed some characteristics of prophecy. Prophets received a calling from God. A prophet's message was authentic because as God's spokesperson it was the Word of God they preached. A key theme in the message of all prophets including that of Amos was the theme of judgement as a consequence of the peoples' departure from their Covenant agreement
- the fact that it was unlikely that Amos ever entertained the thought of ever being a prophet. He was a native of Judah and therefore would have been more familiar with the Judean hills than the corrupt cities of Israel. He was uneducated and as a shepherd he may have felt that someone more gifted in speech would have been called by God to do His work. It is also thought that Amos himself was untrained in any kind of culture, creed or even belief
- having received God's call, however, Amos could not refuse. It seems that God's intervention helped all prophets to overcome their inadequacies because it resulted in a Divine compulsion to do God's work. [35]

(b) An exploration of the claim may include some of the following, e.g.:

- arguments which support the claim that it was not easy to be a spokesman for God:
 - nature of the prophetic role which was to challenge people, kings and priests for departing from the Covenant
 - probability of conflict because of confrontation with political and religious institutions
 - possibility of rejection because of the unpopularity of a prophet's message which often included the theme of judgement as a consequence of sin
 - evidence from the lives of individual prophets which reveal personal challenges involved in their role, e.g.:
 - Elijah: Defending a monotheistic faith against a woman prepared to kill prophets of Yahweh and who had a missionary zeal to make the worship of Baal the official religion in Israel
 - Amos: Forecasting a message of judgement upon a people who believed that wealth and prosperity were an indication that God was pleased with his people
 - Hosea: Personal life as analogy of God's relationship with his people – told by God to marry a prostitute and then to take her back as his wife after her return to prostitution
 - Isaiah: His attempt to get a nation to repent for sin knowing from his call that he dwelled among people who were unable or unwilling to end their sinful ways.

- arguments which support the claim that it was easy to be a spokesman for God:
 - prophets were specially chosen for their role as prophets as revealed in their call and would have been aware of this
 - God was frequently in communication with his prophets and frequently told them what the “Word of the Lord” should be in particular situations, e.g.:
 - Nathan: When David wanted to build a temple to house the Ark of the Covenant
 - Amos: When Yahweh proclaimed his judgement by means of revealing visions to Amos
 - Hosea: His personal experience as dictated by Yahweh would have made it easier to understand the message he was to give to the people
 - Yahweh frequently came to the aid of his prophets in times of difficulty, e.g.:
 - Elijah: When he was sustained by Yahweh during the drought and when he experienced the consolation of Yahweh’s presence and His Word at Mount Horeb
 - Isaiah: When Yahweh intervened during his call to purify him from sin and so enable him to carry out his role as a prophet of God
 - as spokespersons for God, prophets would have had a close relationship with God which must have helped them in their work and in their lives
 - as spokespersons for God, each prophet would have been aware of what their role in life was – not all people are aware of what their purpose in life is. [15]

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Section A**50**

Section B

AVAILABLE MARKS

- 3 (a)** An explanation of the teaching may include some of the following, e.g.:
- political context to the prophecy of Hosea:
 - instability – political confusion
 - religious context to the prophecy of Hosea:
 - worship of Baal which included fertility cults, sacrifice, construction of idols
 - the presence of syncretism
 - religious and social sins which represented a breaking of the Mosaic Covenant:
 - sexual relations with temple prostitutes
 - offering of sacrifice on mountain tops
 - drinking, music, sexual orgies as part of pagan worship
 - idols made from silver and gold
 - presence of superstitious practices
 - swearing, lying, murder, stealing, adultery, violence
 - social injustice
 - trust in human kings before Yahweh
 - condemnation of the priests whose role it was to instruct the people on the Laws of the Covenant
 - God's faithfulness compared to the peoples' unfaithfulness
 - theme of Judgement: punishment was certain because the departure from the Covenant and God would dissolve the Covenant made with His people
 - Theme of Love: punishment would not be God's last word. Represented the love of God because He was not prepared to let His people go. Comparison made to a father disciplining his son. Would lead to an awareness of sins and eventual repentance. God would be merciful and forgiving because He loved His people and He would renew the Covenant once more
 - analogy of Hosea's marriage to Gomer with God's relationship to His people and the symbolism of the children's names. [35]

- (b) An exploration of the claim in relation to other aspects of human experience may include some of the following, e.g.:
- an open ended response citing relevant historical and/or contemporary examples
 - can forgiveness be offered at all without sorrow and remorse? The Old Testament prophets revealed that God called for repentance before forgiveness, e.g. Isaiah
 - examples of actions which it may not be possible to forgive:
 - the Holocaust
 - acts of terrorism, e.g. 9/11
 - child abuse
 - rape
 - murder
 - adultery
 - attacks on the elderly
 - violence
 - existence of capital punishment in some countries implies that certain actions cannot be forgiven
 - breakdown in human relationships suggest human beings find it difficult to forgive certain actions, e.g.:
 - husband and wife
 - family breakdown
 - friendships
 - professional relationships
 - only God can forgive in all situations.

On the other hand:

- if unconditional love is present surely it is possible to forgive in all situations
- Christian teaching does not put conditions on what can or cannot be forgiven, nor does it put a limit on the number of times a person may be asked to forgive
- Christian teaching suggests that followers are requested to forgive others as God forgives them
- Christian teaching suggests the extent to which forgiveness is offered to others is the extent to which forgiveness will be received from God
- example of Jesus and Christian figures suggests Christians should be prepared to forgive in all situations, e.g.:
 - words of forgiveness from Jesus on the Cross to his executioners
 - Pope John Paul II offer of forgiveness to his attacker
 - Gordon Wilson
 - with God's assistance it is possible to offer forgiveness in all situations
 - are Christians called to forgive even in the absence of sorrow and remorse? In the parable of the Prodigal Son, was the father's forgiveness conditional on the son's repentance?
- reference to other religious faiths, e.g. Islam and "Shirk". [15]

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- 4 (a)** A description of Micah's teaching on the theme of social reform may include some of the following, e.g.:
- political and personal background to the prophet's ministry
 - extent of social injustice
 - condemnation of the wealthy landlords
 - Micah's view that the cities were a symbol of injustice and oppression against the poor
 - existence of moral corruption in the land, in the cities and even in people's homes
 - call for repentance which would be evident by social reform
 - message of judgement against the city of Samaria
 - message of judgement against Jerusalem including how Micah symbolically demonstrated its destruction
 - view of the priests that the city of God – Zion, with the temple and God's presence, would never fall
 - condemnation of the priests, judges and false prophets who failed to exercise their religious and social duties
 - forecast of the temple's destruction
 - prophet's demand for justice, kindness and humility. [35]
- (b)** An exploration of the view in relation to other aspects of human experience may include some of the following, e.g.:
- an open ended response citing relevant historical and/or contemporary examples
 - injustice is actively challenged by supporters of Liberation Theology and can include boycotts, strikes, demonstrations. Liberation Theology is active mostly in South America. Justice is seen in politico-religious terms with the belief that action is needed to reduce the gulf between rich and poor
 - Biblical references which appear to suggest a call to action against injustice – Isaiah 61:1, Matthew 10:34, Luke 22:35–38
 - argument that suggests Jesus was a political activist and a revolutionary who supported class resistance
 - examples of key figures in the 21st century who used a policy of non co-operation to achieve change in society: Civil Rights Movement led by Martin Luther King
 - struggle for independence in India led by Ghandi
 - conditions for a Just War include the intention to remove injustice
 - value for a church that encourages lay participation to the point where Scripture is discussed and the Eucharist/Communion celebrated where necessary.
- On the other hand:
- argument that justice cannot and should not be seen in political terms. To remove injustice by means of a class struggle as advocated by Marxism is to oversimplify the causes of it and to actively challenge it is to risk involving more radical elements of Liberation Theology which advocate a call to arms

- from a faith perspective rich and poor have equal dignity because they are made in the image of God and are children of God. It should never be a case of “them and us”. People with faith are called to treat others as they wish to be treated and to recognise that a claim for human rights for some does not mean a call to remove human rights from others. Rich and poor have equal dignity and are therefore entitled to equal rights
- Jesus was much more than a revolutionary. He was the Son of God who proclaimed the Kingdom of God and who brought salvation to all who believe in Him
- argument that an active challenge to injustice has no guarantee of success and in fact runs the risk of attracting “hangers on” who will use the situation to inflict violence on others
- argument that Liberation Theology has as its real objective not social change but a wish to destabilise the ecclesiastical and political order
- argument that there are a variety of ways of actively challenging injustice which do not include the risk of destabilising society or the threat of violence, e.g.: prayer, discussion and debate, use of the media, advertising, pressure groups, use of public figures, political representation.

[15]

Section B**Total**AVAILABLE
MARKS

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50**100**