



Rewarding Learning

ADVANCED
General Certificate of Education
2017

Religious Studies

Assessment Unit A2 3

assessing

The Covenant Community: Prophecy and Renewal

[AR231]

MONDAY 19 JUNE, 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)

<p>Band 5</p> <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
<p>Band 4</p> <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
<p>Band 3</p> <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
<p>Band 2</p> <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
<p>Band 1</p> <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 examination of Jeremiah's message of the New Covenant and Consolation with reference to the text may include some of the following, e.g.:
- Context of the prophet's message including historical background. Jeremiah witnessed the fall of the Assyrian Empire and the death of King Josiah. Though the people deeply mourned the death of King Josiah, Jeremiah knew very well that with the untimely passing of this king, the end of Judea as an independent state was unavoidable. Indeed, after Josiah's death the people soon reverted to idolatry. Jeremiah was shocked by the new relapse of his people and strove hard to stem the tide of spiritual depravity which was threatening to undermine their high moral standards.
 - An account of 'The New Covenant' Jeremiah 31:31–34
It will, like the old covenant, rest upon the initiative and authority of God. It will not be like the Mosaic covenant which had failed and that failure was the background to Jeremiah's prophecy
 - The New Covenant will be new in the sense that it will fulfil the original intentions of the Sinai covenant, however in the new covenant, the Torah will be written upon the heart. It will find expression in a personal response to the liberating God.
 - The New Covenant (31:31–34) offering a fresh start with personal responsibility rather than corporate responsibility; offering hope to the people
 - The purchase of a field at Anathoth (32:8) offered consolation and an assurance of hope after punishment
 - The reference to God as potter showing that God was in control. Potter's house (Jer 18:1–17); the broken pot (Jer. 19:1–15)
 - A call to people to have a personal relationship with God. "Thus says the Lord; let not the wise man glory in his wisdom, let not the mighty man glory in his might; let not the rich man glory in his riches; but let him who glories, glory in this, that he understands and knows Me, that I am the Lord Who practices steadfast love, justice, and righteousness on the earth; for in these things I delight, says the Lord." (Jer.9:23) [30]

(b) A critical assessment of the view that Jeremiah failed in his mission as prophet may include some of the following, e.g.:

- The failure of Jeremiah to change the minds of the people or their leaders
- The failure of the people to listen or respond to Jeremiah's message
- The personal rejection and suffering that Jeremiah himself experienced
- Jeremiah's inner turmoil and confessions and personal sense of failure
- The true prophet's role was to deliver God's message to the people and Jeremiah did that as evidenced in the fulfilment of Jeremiah's message of judgement
- Jeremiah offered a lasting message of hope through the purchase of a field and more importantly he gave the promise of a new covenant with God that many recognise as being fulfilled through Jesus Christ
- The hope of a 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.
- Reference to the good figs and clay in the potter's hands show that God was in control
- Salvation lay not in being a corporate member of a chosen race but in each person's relationship with God
- Jeremiah's unyielding attitude to authority showed that he was obedient to God and not failing in his duty as a prophet [20]

AVAILABLE
MARKS

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2 (a) An explanation of some of the central themes in the oracles and visions of Ezekiel with reference to selected passages may include some of the following, e.g.:

- The book of Ezekiel contains the oracles, visions, allegories, and symbolic actions of the priest/prophet Ezekiel, who lived during the time of the Babylonian exile
- Ezekiel's call (Ezek 2:1–9)
- Ezekiel's task as a watchman (Ezek 3)
- He, more than any other prophet, uses symbolic actions to announce judgments and interpret events
- After the exile was accomplished, Ezekiel's famous vision of dry bones (37.1–14) announces the coming of a future restoration for Israel rising up out of the ashes of Babylon
- The message of disaster (Ezek:7)
- Symbolic actions; Siege of Jerusalem
- The fall of Jerusalem fulfilling his message (Ezek 33:21–33)
- Oracles to the mountains of Israel (Ez. 36)
- A new spirit will be given to the people (Ez. 36:26–27)
- Renewed Temple, including the glory of God returning
- Religious leaders condemned and a promise that God will shepherd His people (Ez. 34)
- Context in which Ezekiel was called
- The book pivots on the fall of Jerusalem (586 B.C.). The book begins with oracles of warning. These chapters include Ezekiel's symbolic actions, his indictment of Judah and Israel, the abomination in the Jerusalem Temple, and the vision of the chariot-throne

[30]

AVAILABLE
MARKS

(b) A critical evaluation of the claim that Ezekiel’s message of hope is still relevant may include some of the following, e.g.:

- An open ended response citing relevant examples
- Events that Ezekiel foretold, which came to pass on the House of Israel, may well have similarities to present time events. There is a need for responsible church leadership which should focus on the task of ‘feeding the sheep’
- The message of Ezekiel is notable for its contribution to the emerging notion of individual responsibility to God – each person would be held responsible only for their own sins. This is still relevant today
- Ezekiel provides a magnificent panorama of what the future holds in store for humanity and the world. A number of Ezekiel’s prophecies are reiterated in the Book of Revelation, including the cherubim (Ezekiel 1, Revelation 4), Gog and Magog (Ezekiel 38, Revelation 20), eating the scroll (Ezekiel 3, Revelation 10), the River of Living Water (Ezekiel 47, Revelation 22), and the New Jerusalem (Ezekiel 40–48, Revelation 22). Many people today still hold to these promises
- Unconditional promise of the Lord as Israel’s shepherd (Ez. 34) offers hope today, with its focus on justice
- The purpose of God’s action of restoration (Ezek 35: 22–23) is a message of reassurance and hope
- Teaching on Sovereignty of Yahweh offers hope to all people and is timeless
- The valley of dry bones encourages trust that God is in control, even today
- The New Covenant
- Alternatively, the message was given to a specific people at a particular point in time and it cannot be relevant some 2500 years later
- Ezekiel is the strangest of the prophets and his approach may just seem weird to modern people
- Even in his own time, Ezekiel had an extreme view of the importance of purity and today the concept of purity itself is much less important [20]

AVAILABLE
MARKS

50

3 (a) An explanation of the nature and importance of the Servant Songs to the people of Israel may include some of the following, e.g.:

- Possible reference to the context of the writing at the end of the period of Exile
- The content of the Songs
- These are mysterious, ambiguous oracles that have intrigued people since they were first written
- For some they are important when interpreted Christologically
- **The first servant song underlines the importance of justice and how it will be brought about**
- **The first song**
The first poem has God speaking of His selection of the Servant who will bring justice to earth. Here the Servant is described as God's agent of justice, a king that brings justice in both royal and prophetic roles, yet justice is established neither by proclamation nor by force. He does not ecstatically announce salvation in the marketplace as prophets were bound to do but instead moves quietly and confidently to establish right religion. Isaiah 42:1–4
- **The second song stresses the depth of God's call and introduces the theme of "a light to the Gentiles"**
The second poem, written from the Servant's point of view, is an account of his pre-natal calling by God to lead both Israel and the nations. The Servant is now portrayed as the prophet of the Lord equipped and called to restore the nation to God. Yet, anticipating the fourth song, he is without success. Taken with the picture of the Servant in the first song, his success will come not by political or military action, but by becoming a light to the Gentiles. Ultimately his victory is in God's hands. Isaiah 49:1–6
- **The third song focuses on the role of the servant as a teacher who communes closely with God**
The third poem has a darker yet more confident tone than the others. Although the song gives a first-person description of how the Servant was beaten and abused, here the Servant is described both as teacher and learner who follows the path God places him on without pulling back. Echoing the first song's "a bruised reed he will not break," he sustains the weary with a word. His vindication is left in God's hands. Isaiah 50:4–9
- **The fourth song emphasises the role of the suffering servant and interceding for others**
The fourth of the "servant songs" begins at Isaiah 52:13, continuing through 53:12 where it continues the discussion of the suffering servant. There is no clear identification for the "servant" within this song, but if the reader pays close attention to the author's word choice, one can deduce that the song could refer to either an individual or a group. Those that argue the "servant" to be an individual, have "proposed many candidates from Israel's past." The song declares that the "servant" intercedes for others, bearing their punishments and afflictions. In the end, he/they are rewarded
- The importance of the songs includes an acceptance of God's sovereignty and the need for hope

[30]

AVAILABLE
MARKS

(b) A critical assessment of the view that it is impossible to identify the figure of the Suffering Servant may include some of the following, e.g.:

- The description of the Servant is anonymous
- The figure of “the servant of the Lord” is one of the “best known features of the prophecy of Second Isaiah” and “an integral part of the prophecy of Second Isaiah”
- “The servant in question has been variously identified as a collective figure”, “or as an individual” in which case the most widely supported possibilities are 1) Moses, 2) Cyrus, and 3) the prophet himself
- “The evidence of the book as a whole, however, indicates that the servant is usually Israel” since Jacob is explicitly called “my servant” in several of the Second Isaianic oracles (41:8; 44:1–2; 44:21; 45:4) and Israel is called “my servant” also (41:8)
- We are told the servant actually dies before being restored – he is “cut off from the land of the living, stricken for the transgression of my people” (53:8) he can hardly be the prophet himself.” In fact, any attempt to interpret the servant as an individual historical figure known to the author forces the interpreter to reconstruct an entirely hypothetical figure “for whom we have no other information” who, in some sense died “for the sins of my people”
- “In the exile, Israel was deformed beyond recognition, and might even be said to have died (cf. Ezekiel’s vision of a valley full of dry bones). In this case, the people whose iniquities he bore are the other nations. On this explanation, Second Isaiah breaks radically with earlier tradition by explaining the exile not as punishment for the sin of Israel, but as vicarious punishment for the sins of other peoples”
- The ways in which Jesus is perceived in Christian thought as fulfilling the role of the Suffering Servant [20]

AVAILABLE
MARKS

50

4 (a) An examination of how Ezra and Nehemiah applied the law, with reference to the renewal of the covenant by the people, which should include reference to the quotation and may also include some of the following, e.g.:

- Possible reference to the background to the work of Ezra and Nehemiah. The return from Babylonian exile, the process of rebuilding Jerusalem, and the restoration of Jewish community life back in Judea was of utmost importance
- Application of the law in relation to Ezra since one of the most serious problems among the Judeans was mixed marriages. Intermarriage promoted assimilation and was a threat to Yahwistic religion
- Ezra required the men to divorce their non-Jewish wives and expel them, along with any children of the marriage
- Ezra also rededicated the people to keeping the Torah (see Nehemiah 8–9). He assembled all Jewish adults in Jerusalem and read the Torah to them in Hebrew
- Re-inauguration of festivals: After the Torah was read and interpreted, the people celebrated the Festival of Booths, which is a commemoration of the wilderness wandering period of their early history. This is not unlike other covenant renewal events, such as the ones under Moses (the entire book of Deuteronomy), Joshua (Joshua 24), and Samuel (I Samuel 12). Such covenant renewal occasions were times of corporate reflection and rededication to the compact with Yahweh
- Application of the law in relation to Nehemiah who oversaw the rebuilding of the walls in spite of opposition. These walls gave Jerusalem the protection and security its people needed. Shortly afterward he returned to Jerusalem. He instituted some important religious reforms. He closed the city on the Sabbath so that no trading could take place. He guaranteed that the Levites would receive their proper support, and like Ezra, he forbade mixed marriages
- Reading the Book of the law (Neh 8)
- Restoration and celebration of Passover
- Actions of Nehemiah and Ezra to motivate the people to value the Temple so that it becomes the focal point of worship
- Policies of separation and exclusion
- The renewal of the covenant and Temple Festivals
- The place and value of the Temple for future generations of Jews
- The people's confession and agreement
- Residents of Jerusalem were to be defined in terms of their Jewish ancestry
- Purpose of the application of the laws [30]

AVAILABLE
MARKS

(b) A critical evaluation of the view that the laws identified by Ezra and Nehemiah are no longer relevant, may include some of the following, e.g.:

- Timeless nature of God’s laws
- For any kind of law to exist, there must be a law-giving authority. At the heart of the question of law is the question of Lordship. Who defines meaning, life and law for people? Our answer must be, the God of Scripture, the God of the covenant. All men are accountable to God, and for human society to flourish we must walk in the “old paths” in the “good way” if we would know life and rest (Jer. 6:16).
- The obligation for Sabbath observance
- Today, in many contemporary churches, to impose these laws is to be exposed to ridicule and charges of Pharisaism, legalism and even heresy
- Natural Law? In Christian thought, the main rival to biblical law has been variations of natural law theory. Some take the view that natural law is not an identifiable body of laws, but an abstraction. The concept in the doctrine of natural law argues that there exists a universal law structure, and that all rational men can apprehend it
- The security of laws which offer certainty and security
- The social damage and consequences of breaking up families
- The original purpose of Nehemiah’s policy of isolation
- Changing attitudes in society – multicultural
- The danger of racism and crime of discrimination
- Alternatively the laws identified reinforce religious, social and cultural identity

[20]

Section A

AVAILABLE MARKS

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)

<p>Band 5</p> <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
<p>Band 4</p> <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
<p>Band 3</p> <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
<p>Band 2</p> <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
<p>Band 1</p> <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

- 5 (a) In outlining and examining some main ideas on the theme of moral living, candidates should refer to at least **two** different areas of study and could consider some of the following, e.g.:
- Definition of morality
 - Religious and secular perspectives on what constitutes as authentic moral living
 - Religious and social morality
 - Key traditions and their importance
 - Moral absolutes v moral relativism
 - The subjective nature of morality
 - Personal responsibility
 - The role of conscience
 - The role of reason in moral decision-making
 - The intuitive and instinctive nature of morality
 - Consequences of moral/immoral living – concept of rewards and punishments
- [30]
- (b) In critically assessing the claim that faith if not accompanied by moral living is worthless, candidates should refer to other aspects of human experience and could consider some of the following, e.g.:
- Reference to the meaning of faith as a system of religious beliefs or trust in God
 - Value of a personal faith
 - Asceticism and its practice by people of faith
 - Confidence and inner peace that comes from faith
 - Examples of faith in action, e.g. charitable work motivated by faith
 - Extent to which it is possible to live a moral life without religious belief
 - Positive benefits to society because of people's faith
 - The role of faith in moral decision-making
 - The demands/requirements for moral living by religious orders
 - Extent to which it is possible to maintain a high standard of moral living
 - Examples of religious conflict including war
 - Extent to which society has values and principles because of religious belief
 - View that faith is a personal matter and is independent from morality
 - Consideration of examples of people of faith
- [20]

Section B

Total

AVAILABLE
MARKS

50

50

150