



**ADVANCED SUBSIDIARY (AS)
General Certificate of Education
2017**

Religious Studies

Assessment Unit AS 3

assessing

**An Introduction to Old Testament
Covenant and Prophecy**

[AR131]

THURSDAY 18 MAY, 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 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
MARKSAnswer **one** question from Section A.

1 (a) The significance of the Golden Calf incident and consequences may include some of the following, e.g.:

- Initiation of the covenant relationship by Yahweh
- Promissory and unconditional nature of the Abrahamic covenant
- Commentary on the Incident (Ex. 32)
- The role of Aaron in response to the people as he offered leadership and direction to the people, and he fashioned their gold into the calf
- God's anger and Moses' response including his intercession to God and breaking the tablets
- The destruction of the golden calf (Ex.32:20)
- The role of the Levites
- God's punishment of the people and death of 3000
- The lesson for the people as they realized that breaking the covenant would result in punishment from God. [35]

(b) A comment on the view that the Mosaic laws were more concerned with religious worship and ritual than moral and social conduct may include, e.g.:

- Reference to the covenant at Mount Sinai (Ex 19)
- The conditional nature of the covenant; Eagle's wings (Ex 19:3–6)
- Ceremonial and ritualistic ratification of the covenant (Ex 24:1–2, 9–11)
- Stipulations and acceptance of the laws (Ex 24:3)
- Reference to the Decalogue (Ex 20:1–17)
- Reference to conditional laws, e.g. buying a slave (Ex 21:2–6) and code of Hammurabi
- The Absolute laws, e.g. cursing mother or father (Ex 21:17)
- There is a limited concern with religious worship and ritual but a strong emphasis on social and moral conduct based on obligations to God
- Many of the demands made by God were for the peoples' long term good and their security so as with any strict system or regime the discipline was for their own good. [15]

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2 (a) An explanation of the role of God's prophets, with reference to the call of Isaiah, may include, e.g.:

- Role of a prophet as God's spokesperson bringing God's message, calling people to repent and challenging injustice and apostasy
- Methods used by prophets to deliver their message including visions and parables as evidenced by Isaiah
- Personally called by God. Sent to remind political and religious leaders and the Hebrew people of their covenant responsibilities
- Details of the Call of Isaiah (Isaiah 6:1-8)
- Isaiah's conviction, cleansing and commission
- The context of Isaiah's message – political, social and religious
- Acted as intermediaries between God and humanity
- Reference to prophets who undertook this role and how
- Old Testament classification of prophets. [35]

(b) An exploration of the claim that Isaiah of Jerusalem was first and foremost a prophet of judgement may include; e.g.:

- Isaiah challenged people living unholy and immoral lives and confronted political and religious leaders delivering an unpopular message of judgment because of a reluctance by the people to change or repent
- Reference to the song of the vineyard (Is 5:7)
- The use of Assyria as the 'Rod of God's anger' shows that God is in control (Is 10:5–6)
- Isaiah's second child, 'The spoil speeds, the prey hastens' emphasizes God's judgement (Is 8:1–4)
- However, much of Isaiah's message is of hope, e.g. 'A remnant shall return' (Is 7:3)
- The Immanuel prophesy (Is 7:14)
- The Davidic Heir Apparent (Is 9:1–7)
- The purpose of the prophesy was to change the people's behaviour. [15]

Section A

AVAILABLE
MARKS

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Section B

Answer **one** question from Section B.

AVAILABLE
MARKS

- 3 (a)** A comparison of the religious and ethical teachings of Amos and Hosea may include, e.g.:
- Context of Amos' and Hosea's teachings in the latter part of 8th Century BCE, both in the Northern Kingdom
 - Reference to religious and social sins and the breaking of the covenant which included exploitation, injustice and corruption
 - The ethical teaching of Amos and his condemnation of social sins – bribery, corruption, exploitation of the poor
 - The ethical teaching of Hosea and the sin of the people – failure to keep the covenant
 - Yahweh as a righteous judge who would punish the people – Amos' visions
 - Yahweh as a loving, merciful and forgiving God – Hosea and the wilderness experience
 - While both prophets spoke of judgment and punishment, and both saw the inevitability of exile, it was Hosea who saw in God a loving Father who would discipline his children but would ultimately forgive and redeem His people
 - The Day of the Lord. [35]
- (b)** An exploration of the claim that all religious believers must be willing to forgive in relation to other aspects of human experience may include, e.g.:
- An open-ended response citing relevant contemporary and/or historical examples
 - Forgiveness as an illustration of love in human relationships, e.g. Marriage, Family
 - Forgiveness as an illustration of love in extreme circumstances, e.g. John Paul II, Gordon Wilson, Nelson Mandela
 - Reference to Religious leaders or founders who taught by word and example that forgiveness is an extension of love, e.g. Jesus in the New Testament
 - Importance of forgiveness set in the context of Christian love in Church teaching and literature
 - The view that love can still have meaning without forgiveness, e.g. In human relationships is it possible to love without forgiving? In society, is it possible to love a person without forgiving them?
 - Alternatively, some actions are so extreme that justice must prevail and forgiveness is not an option
 - The challenge of forgiveness for Rev. Julie Nicholson
 - Faith is a personal experience and does not depend on forgiving others
 - The significance of repentance. [15]

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- 4 (a) An explanation of the nature of social injustice as described by the prophet Micah may include some of the following, e.g.:

Reference to the context of Micah's prophecy from C 721 – 701 BCE.

Micah's use of the imagery of a court trial with Yahweh as judge (Micah:1:5) Micah predicted the destruction of both Samaria and Jerusalem for their respective sins.

The people of Samaria were rebuked for worshipping idols, which were bought with the income earned by prostitutes.

- Sins of the people – idolatry, prostitution, coveting of neighbour's possessions (Micah 2:1–2)
- Condemnation of social injustice – oppression of the weak
- Paganism and the condemnation of religious leaders and lying prophets
- Bribery and corruption (Micah 3:9–11)
- Punishment through hunger and dissatisfaction (Micah 6:13–16)
- Dishonesty and exploitation (Micah 6:9–12)
- The social injustices are summed up in the people's failure to follow the demands of Yahweh as described in Micah 3.

Micah also rebuked Israel because of dishonesty in the marketplace and corruption in government. He warned the people, on behalf of God, of pending destruction if ways and hearts were not changed. He told them what the LORD requires of them:

He hath showed you, O man, what is good; and what does the LORD require of you, but to do justly, and to love mercy, and to walk humbly with your God? (Micah 6:8) [35]

- (b) An exploration of the view that the central concern for religious believers is tackling the problem of poverty in relation to other aspects of human experience may include, e.g.:

- An open-ended response citing relevant contemporary and/or historical examples
- Examples of poverty and its root causes today – plight of refugees and migrants
- Reference to injustice and corruption and exploitation of workers in developing countries including India, China and South America
- Alternatively, many religious believers live extremely affluent lives and some still have the old biblical view that wealth is a sign of God's blessing; to an extent poverty is not always an issue for religious believers
- Role of religious leaders in calling people to address poverty
- Responsibility of all religious people to show generosity, e.g. the workplace, in the home, in school, in the community
- Duty of the religious believer to set an example
- Christian philanthropy. [15]

Section B

Total

AVAILABLE
MARKS

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100