



*Rewarding Learning*

**ADVANCED SUBSIDIARY (AS)  
General Certificate of Education  
January 2013**

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## **Religious Studies**

### **Assessment Unit AS 3**

*assessing*

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

**[AR131]**

**TUESDAY 15 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 Isaiah's response may include some of the following, e.g.:
- reason for the threat posed by Israel and Syria – to replace Ahaz with a puppet king called Tabeel who would join a coalition of opposition to Assyria
  - Isaiah's advice to Ahaz – trust in Yahweh and keep calm and the symbolism of his son, Shear-jashub's name – a remnant shall return
  - explanation of advice on a political and a religious level – weakness of the two kings and trust in Yahweh before human alliances
  - prophet's request to ask for a sign and the King's response
  - explanation of the King's response; declined not on the grounds of belief but because he already knew what course of action he would take – seek help from Assyria
  - Reaction of Isaiah – Yahweh would give a sign anyway – the birth of Immanuel – God is with us – before the child knows the difference between right and wrong, the alliance between Israel and Syria would be broken and Judah would be punished
  - birth of second son, Maher-shalal-hash-baz meaning "the spoil speeds, the prey hastens" with prophecy that before the child knew how to say "daddy" and "mummy" Israel and Syria would be destroyed
  - writing of the message on a tablet to remind the people that Yahweh had given true words and true signs
  - denouncement of the people for rejecting the waters of Shiloah in favour of the mighty Euphrates of Assyria – quiet faith in Yahweh rather than mighty empires. [35]
- (b) An exploration of the claim may include some of the following, e.g.:
- sins of the people invited punishment from God – immoral living, injustice, corruption, idolatry and insincere worship and trust in foreign nations before Yahweh
  - reference to the Song of the Vineyard in chapter five illustrates the nature of God's judgement and the reasons for it
  - teaching on the "Day of the Lord" demonstrates the certainty of judgement
  - as sovereign of all nations Yahweh would use Assyria as the instrument of his judgement
  - trust in the power of mighty empires such as Assyria before the divine power of Yahweh invited the judgement of God
  - symbolism of second son's name Maher-shalal-hash-baz illustrates God's judgement
  - counter arguments which suggest the theme of hope with judgement:
    - the prophet's message that judgement could have been avoided with repentance, reform and total faith in God
    - the theme of the remnant as symbolised by the first son's name Shear-jashub suggests that Yahweh would begin again with a remnant of his people. The purpose of God's judgement therefore was not to destroy but to purify
    - the Messianic oracles in chapters seven and nine which present hope for the present and the future. [15]

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- 2 (a) A description and explanation of the message of hope may with reference to the Book of Hosea include some of the following, e.g.:
- political and religious context to the prophet’s message – political confusion and corrupt religious practices
  - reference to the religious, social and political sins of the people of Israel and the breaking of the covenant
  - the theme of judgement – reference to the symbolic names of Hosea’s children
  - hope as revealed in Hosea’s teaching that judgement was not the last word for Yahweh
    - purpose of punishment was that people would repent for their sins and so judgement was actually an expression of God’s love for his people
    - upon repentance for sin God would offer his people mercy and forgiveness
    - God would also restore the covenant with the people of Israel
  - analogy of married relationship with Gomer – hope for the people of Israel because despite her unfaithfulness God would take her back and restore the covenant just as Hosea took Gomer back and restored his marriage. [35]

- (b) An exploration of the view may include some of the following, e.g.:
- Hosea’s image of God was unique because he presented Yahweh as a God of judgement but also a God of love
  - nature of God was that he was a God of judgement but that punishment was needed as corrective medicine – it was redemptive judgement
  - Hosea’s comparison of the unfaithful love of the people of Israel to the faithful love of Yahweh
  - judgement was actually an expression of God’s love because it would provide people with an opportunity for repentance – image of God as a loving father disciplining a wayward child
  - image of God as merciful and forgiving – with repentance would come divine forgiveness
  - image of God as a loving husband who forgives infidelity and restores the covenant/marriage bond
  - counter arguments that Hosea did not present a unique image of God because other prophets also stress other elements of God’s nature which are equally unique, e.g. Isaiah – God’s holiness, majesty and universality; Amos – God of social justice for the poor in Israel; Micah – God of social justice for the peasant farmer in Judah. [15]

**Section A**

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## Section B

AVAILABLE  
MARKS

Answer **one** question

- 3 (a) An account of the political and religious successes of King David may include some of the following, e.g.:
- military successes against the Philistines and the removal of the Philistine threat once and for all
  - successful military campaigns against Moab, Ammon, Edom, Amalek and Aram (Syria) and a treaty with the King of Phoenicia which resulted in Israel becoming a mighty political power
  - economic benefits for Israel of possessing a huge empire
  - strategic importance of securing Jerusalem as his capital city
  - religious significance of returning the Ark of the Covenant to Jerusalem and of attaching priests of the house of Eli to the royal court
  - the grandeur and magnificence of the royal buildings in Jerusalem
  - wisdom of not building a temple to house the Ark of the Covenant in accordance with the wishes of the prophet Nathan
  - the political and religious importance of the Davidic Covenant. [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 contemporary and/or historical examples
  - personal life and professional life are inseparable
  - political leaders have a responsibility to set a good example in their personal lives, the importance of personal integrity
  - political leaders lose credibility when found to have low moral standards, e.g.
    - issue of expenses among politicians
    - issue of sleaze among politicians
    - issue of corruption among politicians
    - issue of double jobbing among politicians
    - issue of low standards of sexual morality and infidelity among politicians
  - marriage and family values cannot be promoted with conviction unless they are lived
  - is it possible to trust political leaders on matters such as education, health, security, taxation and foreign affairs if they cannot be trusted in their private life?
  - counter arguments which suggest that high moral standards are not essential for effective political leadership including:
    - personal life and professional life are different
    - political leaders can be very effective in their role as community representatives even if they fail to honour personal commitments
    - politicians gain respect for the job they do and not how they live their private lives
    - only a minority of politicians are corrupt and are subject to the law like all citizens
    - politicians are human beings capable of making mistakes in all areas of life
    - is it fair to judge political leaders on the basis of morality? [15]

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- 4 (a) A description and explanation of the nature of the Abrahamic Covenant may include some of the following, e.g.:
- Abraham and his personal background
  - historical background to the Hebrew people and the age of polytheism
  - God’s call to Abraham and the sacrifices he would have to make to answer:
    - 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
  - the promissory and unconditional nature of God’s covenant with Abraham
    - how it marked the beginning of a 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.:
- an open-ended response citing relevant contemporary and/or historical examples
  - extent to which people are interested in discovering the will of God in a predominantly secular society
  - conflict over discerning the will of God for religious believers because of religious pluralism. For example, different positions adopted on moral issues such as abortion and euthanasia
  - variety of religious teachings on human issues such as war can make it difficult to know what the will of God is
  - different positions taken on religious issues such as celibacy and the ordination of women can create confusion
  - range of sacred texts can lead to questions about who has the authority to define the will of God
  - scandals in different denominations and religions can create cynicism over how the religious can credibly define the will of God
  - counter arguments which suggest that obedience to the will of God is important:
    - religious believers determine and obey the will of God in line with the teachings of their religion
    - prayer and reflection are used by religious believers to determine the will of God for daily life
    - obedience to the will of God will always be important to people with faith
    - religious believers will always believe they are accountable to God in life so His will, must be sought and obeyed
    - the issue of reward for the religious that comes from obedience to the will of God.

[15]

**Section B**

**Total**

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100