



*Rewarding Learning*

**ADVANCED SUBSIDIARY (AS)  
General Certificate of Education  
2014**

---

**Religious Studies**

**Assessment Unit AS 3**

*assessing*

An Introduction to Old Testament  
Covenant and Prophecy

**[AR131]**

**WEDNESDAY 11 JUNE, AFTERNOON**

---

**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  
MARKS

Answer **one** question from Section A.

- 1 (a) An explanation of the nature of Covenant with reference to the Abrahamic stories may include some of the following, e.g.:
- Initiation of the covenant relationship by Yahweh
  - Promissory and unconditional nature of the Abrahamic covenant
  - Challenge to Abraham and his response of trust and faith
  - Origin of Monotheism in Israel
  - Election of the Jews as the “Chosen People” to serve God’s saving purpose in history
  - Act of circumcision as a sign of the covenant
  - Uniqueness of early Israelite society amongst her pagan contemporaries
  - Possible reference to Abraham’s personal background
  - Possible reference to the Mosaic and Davidic Covenants
  - Specific reference to the relevant Abrahamic stories. [35]
- (b) An exploration of the view that these Covenants present God in a negative light may include some of the following, e.g.:
- God’s election of the people meant they were different from others
  - The people were expected to show faith and demonstrate trust even to the point of sacrifice
  - The laws in the Decalogue were seen as negative
  - The severity of punishments for breaking the laws
  - Gave special responsibilities, namely obedience to the religious and social laws given by God
  - Provision of a land for God’s people and promise of generations to follow was an indication of a people specially blessed by God
  - Mosaic Covenant reaffirmed the election of Israel as a chosen people
  - Signalled the emergence of ethical monotheism
  - Included a covenant code necessary for community life [15]

50

2 (a) An explanation of an understanding of Elijah's ministry may include some of the following, e.g.:

- Context of Elijah's ministry:
  - Jezebel and her contempt for monotheism, Elijah and his defence of Israel's faith
- Reference to the drought and its significance
- Meeting of Elijah and Ahab
- Knowledge and explanation of the incident at the Brook Cherith
- Knowledge and explanation of incidents at Zarepath
- Knowledge and explanation of the contest at Mount Carmel, Elijah's journey to Mount Horeb
- Knowledge and explanation of Naboth's vineyard incident
- Commentary on the significance of these incidents
- Much of Elijah's mission was to encourage the people to worship Yahweh and not Baal, however there was also a social dimension to his work
- How Elijah's role as a prophet was to bring God's judgement on idolatry and restore monotheism. [35]

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

- Reference to the account of Naboth's vineyard to illustrate Elijah's concern for social justice
- Judgement on Ahab and Jezebel in relation to this
- Reference to the events at Zarepath to illustrate Elijah's concern for widows and foreigners
- Amos' appeal for an end to social injustice and for social responsibility
- Judgement as a consequence of failing to listen to the social and religious message of Amos
- Elijah's personal involvement while Amos condemned through words
- The effects or consequences of their work as prophets of social justice. [15]

**Section A**

**AVAILABLE  
MARKS**

50

**50**

**Section B**

**AVAILABLE  
MARKS**

Answer **one** question from Section B.

**3 (a)** An explanation of the consequences of the Bathsheba and Tamar incidents may include some of the following, e.g.:

- Knowledge and understanding of the Bathsheba incident
- The commandments broken by King David
- 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 revolt
  - Absalom’s murder by Joab
  - The political intrigue surrounding the succession to the throne
  - Nathan’s message of God’s judgement on David including details of his punishment
  - David’s response
- Knowledge and understanding of the Tamar incident and the actions of Amnon
- The actions of Absalom and their relevance to fulfilling the prophecy of Nathan
- The relation of these events to the Davidic Covenant and the Davidic Dynasty. [35]

**(b)** Comment on the view that the position of women in society has not changed, 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:
  - The status of women in western and other societies
  - Independence of women including emancipation
  - Opportunities for careers
  - Entitlement to Human Rights
  - Treatment of women by some faith communities
  - Exploitation of women
  - Trafficking/slavery issues
  - Women leaders in Church Ministry, e.g. the Methodist and Church of Ireland
  - Women as being deserving of dignity and equality
  - Impact of Pauline teaching, e.g. the role of women in Church life [15]

50

4 (a) An account of the sins of Israel and their consequences as described in the Book of Hosea 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 and construction of idols, lack of knowledge of God/Hesed
- Religious and social sins which represented a breaking of the Mosaic Covenant:
  - Social injustice including lying, murder, stealing, adultery, violence
  - Lack of trust in Yahweh, trust in human kings before Yahweh
- Theme of Judgement: punishment was certain because of the departure from the Covenant and God would dissolve the Covenant made with His people.
- Analogy of Hosea’s marriage to Gomer with God’s relationship to His people
- The symbolism of the children’s names. [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
- 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; murder; child abuse
- Existence of capital punishment in some countries implies that love and forgiveness have their limits
- Breakdown in human relationships suggest human beings find it difficult to forgive certain actions
- Christian teaching may 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
- 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 and his offer of forgiveness to his attacker
  - With God’s assistance it is possible to offer forgiveness in all situations
  - Rev. Julie Nicholson who resigned due to difficulties over forgiving the killer of her daughter
  - 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. [15]

**Section B**

**Total**

**AVAILABLE MARKS**

50

**50**

**100**