

General Certificate of Education

Religious Studies 5061

RS02 An introduction to the New Testament

Mark Scheme

2006 examination – January series

Mark schemes are prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in this examination. The standardisation meeting ensures that the mark scheme covers the candidates' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for the standardisation meeting each examiner analyses a number of candidates' scripts: alternative answers not already covered by the mark scheme are discussed at the meeting and legislated for. If, after this meeting, examiners encounter unusual answers which have not been discussed at the meeting they are required to refer these to the Principal Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of candidates' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

Examination Levels of Response

Religious Studies (Advanced Subsidiary) AS Level Descriptors

[Marks for 10-mark questions are shown in brackets]

Level	AS Descriptors for Quality of Written Communication in AO1 and AO2	AS Descriptor AO1	Marks	AS Descriptor AO2	Marks
5	Appropriate form and style of writing, clear and coherent organisation of information, with appropriate and accurate use of specialist vocabulary; good legibility and high level of accuracy in spelling, punctuation and grammar.	A thorough treatment of the topic within the time available. Information is accurate, and good understanding is demonstrated through use of appropriate evidence / examples.	13-15 [9-10]	A very good response to the issues raised. Different views are clearly explained with supporting evidence and arguments are critically analysed. A process of reasoning leads to an appropriate conclusion.	13-15
4	Appropriate form and style of writing; generally clear and coherent organisation of information, mainly appropriate and accurate use of specialist vocabulary; good legibility and fairly high level of spelling, punctuation and grammar.	A fairly thorough treatment within the time available; information is mostly accurate and relevant. Understanding is demonstrated through the use of appropriate evidence / examples.	10-12 [7-8]	A good response to the issues raised. Different views are explained with some supporting evidence and arguments and some critical analysis. A conclusion is drawn which follows from some of the reasoning.	10-12
3	Mainly appropriate form and style of writing, some of the information is organised clearly and coherently; there may be some appropriate and accurate use of specialist vocabulary. Satisfactory legibility and level of accuracy in spelling, punctuation and grammar.	A satisfactory treatment of the topic within the time available. Key ideas and facts are included, showing reasonable understanding.	7-9 [5-6]	Main issues are addressed and views are considered, with some supporting evidence. There is some attempt at analysis or comment. Evaluation may not be fully supported by reasoning or evidence.	7-9
2	Form and style of writing appropriate in some respects; some clarity and coherence in organisation; there may be some appropriate and accurate use of specialist vocabulary; legibility and level of accuracy in spelling, punctuation and grammar adequate to convey meaning.	An outline account, including some relevant material. Limited in depth or breadth. Answer may show limited understanding. Some coherence.	4-6 [3-4]	A simple argument, with some evidence in support.	4-6
1	There may be little clarity and coherence in organisation; little appropriate or accurate use of specialist vocabulary. The legibility and level of accuracy in spelling, punctuation and grammar may be very limited.	Isolated elements of accurate and relevant information. Slight signs of understanding.	1-3 [1-2]	A few basic points which are relevant, but no real argument.	1-3
0	There may be little clarity and coherence in organisation; little appropriate or accurate use of specialist vocabulary. The legibility and level of accuracy in spelling, punctuation and grammar may be very limited.	Nothing of relevance.	0	No attempt to engage with the question or nothing of relevance.	0

RS02: An introduction to the Old Testament

1 *Read this passage and answer parts (a) and (b) which follow.*

‘The story of the anointing of Saul found in 1 Samuel Chapter 10 shows the nature of prophecy and of prophets at the time, as the story is told of how Saul meets first with the prophet Samuel and then with a group of prophets.’

(a) *Explain how Samuel shows the characteristics of a prophet of the time.*

Credit ‘call’ (though not in required passages)
Ro’eh - seer
Man of God
Respected
Found at the shrine
Able to deal with trivial matters such as lost donkeys
Expected payment

Also involved in anointing of king,
Involvement with national issues.

Note: material needs to be clearly related to Samuel.

For marks above Level 3 there needs to be some clear exemplification, rather than simply identification of features.

(10 marks) AO1

(b) *Examine the characteristics of prophets which can be seen in the group Saul met.*

Prophetic rapture
Ecstasy
Going round in a group / guild / brotherhood
Use of music
Coming down from the hill shrine

Better answers likely to make links to the wider phenomenon of ecstatic prophecy

For marks above Level 3 there needs to be some clear exemplification, rather than simply identification of features.

(10 marks) AO1

- 2 (a) *Explain the meaning of the term covenant in the Old Testament, illustrating your answer with reference to the covenant made with Moses.*

Look for basic understanding of the term

Berith = shackle; fetter

Idea of cutting a covenant

Mutually binding agreement on two parties

Covenants to seal business transactions in everyday life

Better answers likely to refer to models of suzerainty or parity treaties from the Ancient Near East, although this is not necessary for the highest marks

Illustration from the Mosaic covenant:

Idea of solemnity of the occasion: illustrated by

Ritual aspects

Natural phenomena

Conditions:

What God was doing for the people:

Had already brought them out of Egypt

A royal priesthood

What the people had to do for God:

Keeping the conditions of the Covenant

The terms as set out in the Decalogue.

If only general discussions of covenant, without illustration from Mosaic Covenant, limit to Level 3, however well done.

If narrative of Mosaic Covenant without clear definition, maximum Level 3.

(15 marks) AO1

- (b) *‘Amos never mentions the word covenant, but the idea of the covenant relationship is central to his thought.’*

Outline the ways in which the idea of the covenant relationship appears in Amos’ teaching, and assess the claim that Amos’ teaching contains all the central ideas of the covenant with Moses.

Outline

‘You only have I known of all the nations of the earth’

Idea of the covenant responsibilities of the people

Calls for Mispat

And social responsibility

Especially between rich and poor

Rather than empty ritual

Idea that covenant relationship would not bring favours on the day of the Lord – all would be punished

Judgement.

For marks above Level 3 there needs to be clear exemplification.

(10 marks) AO1

Assess

Agree

Use of points such as the above

especially duty to God and man

Reflecting requirements of the Mosaic Covenant in the Decalogue

Some may trace elements from Decalogue

Disagree

May argue that Amos lacks wider historical perspective

Or that Amos’ emphasis on punishment contradicts the argument

Fact that Amos does not use the word Covenant can be used for either side of the argument.

Look for reasoned and balanced assessment.

(15 marks) AO2

- 3 (a) *Explain both why Elijah entered into a ‘contest’ on Mount Carmel and what the story shows about Elijah’s role as a prophet.*

Note that candidates have the text in front of them, so little credit can be given for a mere paraphrase of the story

Why?

Expect consideration of some of the following areas:

Elijah seen as ‘troubler of Israel’ – role of the prophet – in conflict with the king

Challenge of the Baal prophets –

syncretism of the day

influence of Jezebel – who had brought with her a retinue of prophets

Baal – god of fertility

Ways in which people looked to such deities for the fertility of the crops

Especially in a time of drought

Expect some awareness that this would have been a life and death situation

Prophet

Prepared to stand up to the king

And to the other prophets

Making demands of people

In terms of Mosaic Yahwism

Insistence that they choose between Yahweh and syncretism

Use perhaps of sympathetic magic

Slaughter of the prophets of Baal

Seen as justified in terms of Holy War,

etc.

Answers which merely tell the story are unlikely to gain more than Level 2.

The question makes two demands – no more than Level 4 (10 marks) if only one part dealt with, however well.

(15 marks) AO1

- (b) ***Outline the ways in which the Old Testament presents the idea of ‘God as One’, and assess how far proving the ‘oneness’ of God is the central purpose of the story of Elijah’s ‘contest’ on Mount Carmel.***

Outline

This is a central idea from the specification, and answers need to address ‘oneness’. This is AO1 and so all that is required is evidence. Credit cannot be given for debate about monotheism v. henotheism, etc.

Most likely starting point will be the Shema

First commandment of the Decalogue

Idea of God entering into relationship with people implies that he is sole

Prophetic condemnation of the worship of other gods,

etc.

Marks of Level 4 and above need some breadth of approach.

(10 marks) AO1

Assess

Yes

it is the central purpose

One God and there can be no other

Baalim had no effect, and their prophets could not bring rain

God in control of nature

No

may be argued that Elijah was concerned with proving the supremacy of Yahweh, rather than that he was the only God

This is where debates about monotheism / henotheism may come in

May argue that it is about the people’s loyalty, rather than the idea of only one God

Or other aspects of standing up to the King – differing views of authority.

Look for reasoned discussion.

(15 marks) AO2