

General Certificate of Education

Religious Studies 5061

An introduction to the Old Testament RS02

Mark Scheme

2006 examination - June 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.**

‘As a prophet, Amos was shocked by what he saw when he went to Samaria. He had much to say about the ways in which the people were treating each other and living their everyday lives, and about the ways in which they practised their religion.’

(a) Explain what Amos believed was wrong with the ways in which the people were treating each other and living their everyday lives.

N.B. candidates have the text in front of them, so little credit can be given for mere listing from the text.

Underlying idea – Covenant responsibility of morality – which was lacking

Idle luxury of the rich – cows of Bashan, etc.

Winter and summer houses

Feasting on lambs from the flock

Perversion of justice in the gate

Relationships between rich and poor

Selling the poor for a pair of sandals

Clothes taken in pledge

False dealings in the market place,

etc.

For marks above Level 3 there should be exemplification and a range (usually 3 areas) of material; there should also be some explanation rather than a mere listing of ‘wrongs’.

(10 marks) AO1

(b) Explain what Amos believed was wrong with the ways in which the people practised their religion.

Basic sin – of failing to live up to covenant responsibilities, and to see that this brought responsibilities rather than privilege

False religiosity

Over-reliance on the sacrificial system

‘Come to Bethel and transgress’, etc.

Religion without morality – people couldn’t wait for Sabbath to be over to get back to their practices

Abuse of religious people – Nazarites drinking wine

Sacred prostitution – father and son – same girl.

Allow mention of Day of the Lord if they are relating it to religious sin.

Beware of catalogues of sins – there should be some attempt at explanation / comment for marks above Level 3.

(10 marks) AO1

- 2 (a) *Examine what can be learned about the nature of God from the stories which you have studied about Abraham.*

God makes promises – promise of Isaac
Communicates directly with people
Makes demands of them
Enters into a relationship with people
Expect comment on the particular nature of the Covenant relationship
People able to communicate with him
God puts Abraham to the test – story of the sacrifice of Isaac
Loyal to those who trust him – nature of rewards
Monotheism or henotheism?,
etc.

For marks above Level 3 there should be some discussion / clear exemplification.

(15 marks) AO1

- (b)(i) *Outline the ideas about the nature of God which can be seen in the story of the giving of the Law on Mount Sinai.*

Candidates may approach this from various angles:
May focus on the natural phenomena of the occasion – thunder and eruptions – suggesting **power** of God
And awesome nature
All the people to hallow themselves – reflecting need for respect
God who deals directly with people – speaking to Moses and giving the Law
God who enters into a Covenant with people – expect some development of this theme
God who makes demands of people – expect consideration of the apodictic nature of the Law,
etc.

This is only an outline, but for marks above Level 3 expect a range of ideas.

(10 marks) AO1

- (b)(ii)** *Assess the claim that the ideas about the nature of God which are shown in the story of the giving of the Law on Mount Sinai have little relevance in the 21st century.*

Ways in which candidates respond likely to depend on particular aspects chosen in part (b)(i).

Agree

Idea of God manifested in thunder and lightning may sound incredible and out of place today

As may the idea of a God who communicates directly with people

Or enters into a Covenant relationship with them

Idea of God giving ‘tablets of stone’ with Laws incredible.

Disagree

If God is God – then anything possible

Ideas are at the heart of Judaism and Christianity

And are a matter of faith rather than possible / impossible – therefore cannot be irrelevant

Note – some may use ideas from other units, e.g. on revelation. These should, of course, be credited, but are not required.

Look for reasoned and balanced answer.

(15 marks) AO2

3 (a) Outline the types of prophecy found in the 10th to 8th centuries BCE.

Ways in which these are described may vary slightly according to sources used
Look for awareness of factors such as the following:

Complexity of prophecy

As a widespread phenomenon throughout the Ancient Near East (and beyond)

Seer / roeh

Respected

Lone figure

Man of God

Often asked for advice on trivial matters

Paid for services

Nabi

Ecstatic

Use of artificial stimuli

Music and dancing

Group phenomenon

Emergence of Elijah as new type of prophet

More individual

Yet still showing some ecstatic characteristics

Court prophets

King's 'yes men'

8th century

Rise of individual prophets (although they have only studied Amos, candidates may be aware of Isaiah, Hosea, Micah, etc.)

Known as the writing prophets

Stress on individual prophets

With a strong message

And a developed theology,

etc.

The time period is specifically required by the question, so if candidates do not cover this span, marks above Level 4 (10 marks) cannot be awarded, however well the rest is done.

(15 marks) AO1

- (b) *‘Elijah raised religious and moral issues for King Ahab in the events of Mount Carmel and Naboth’s vineyard.’*

Outline the challenges which Elijah presented to King Ahab, and assess how far these challenges were effective.

Outline

Conflict basically due to Ahab’s marriage to Jezebel
Brought with her prophets of Phoenician Baal
Mount Carmel
Elijah seen as ‘troubler of Israel’
Differing views of the causes of the drought
Event presented challenge to King’s authority
And to prophets associated with royal household
More personal conflict over Naboth’s vineyard
Issues of personal morality
And responsibility
Views of land held in trust from God
King not above the law,
etc.

Need to deal with both – maximum Level 4 (7 marks) if only religious or moral.

(10 marks) AO1

Assess

Effective

Immediate effects of both events
Elijah ‘won’ the contest on Mount Carmel
Fire came down
People acknowledged Yahweh as God

Ahab’s remorse after the events of Naboth’s vineyard.

Not effective

Baalism not defeated = otherwise Amos would not have been confronting it a century later
No evidence that the monarchy was following the principles of Mosaic Yahwism.

Look for balanced and reasoned case. Candidates may well focus here more on Mount Carmel than Naboth. There should be some mention of both issues, but there does not need to be equal attention to each, as long as the argument is balanced.

Maximum top Level 4 if only one aspect discussed.

(15 marks) AO2