

**General Certificate of Education**

**Religious Studies 5061**

**RS02 *An introduction to  
the Old Testament***

**Mark Scheme**

*2008 examination – June series*

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Dr Michael Cresswell Director General

# 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
<b>5</b>	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.	<b>13-15</b> <b>[9-10]</b>	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.	<b>13-15</b>
<b>4</b>	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.	<b>10-12</b> <b>[7-8]</b>	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.	<b>10-12</b>
<b>3</b>	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.	<b>7-9</b> <b>[5-6]</b>	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.	<b>7-9</b>
<b>2</b>	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.	<b>4-6</b> <b>[3-4]</b>	A simple argument, with some evidence in support.	<b>4-6</b>
<b>1</b>	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.	<b>1-3</b> <b>[1-2]</b>	A few basic points which are relevant, but no real argument.	<b>1-3</b>
<b>0</b>	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.	<b>0</b>	No attempt to engage with the question or nothing of relevance.	<b>0</b>

## **RS02: An introduction to the Old Testament**

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

***'There were many types of prophets in the Old Testament, and these have been classified in many different ways. The early prophets included the 'seer' and the 'ecstatic' prophets. Later, Amos also is described as a prophet. As time went on, the ways in which prophets acted changed and developed.'***

- (a) Outline briefly the characteristics of both the 'seer' and the 'ecstatic' prophets.**

**Seer – roeh**

Lone figure  
Often associated with shrines  
Clairvoyant  
Respected as a man of God  
Could be asked for advice on trivial matters  
Would be paid for his services

**Ecstatic – nabi**

Group phenomenon  
Travelled around various shrines  
Use of artificial stimuli to work themselves up into a state of frenzy  
Music, dancing, mutilations  
Hence their description,  
etc.

If only one of these dealt with, maximum Level 4 (7 marks), however well done.

**(10 marks) AO1**

- (b) Outline the characteristics of the other types of prophets who lived between the 10<sup>th</sup> and 8<sup>th</sup> centuries BCE.**

Elijah representing a new type of prophecy  
Position in relation to the king  
Some ecstatic qualities in running before Ahab's chariot  
Perhaps use of sympathetic magic on Mount Carmel  
Stress on ethical monotheism

Royal court prophets  
King's yes-men

8<sup>th</sup> century prophets  
Lone figures  
Known more for their words than for their actions  
'Writing prophets' – implication of a group of followers  
False prophets.

Focus here on characteristics.  
Maximum Level 3 if characteristics not explicit.  
Maximum Level 4 (7 marks) if range up to 8<sup>th</sup> century is not covered.

**(10 marks) AO1**

**2 (a) *Examine the ideas on the nature of God which are presented in the stories that Elijah which you have studied.***

Communicates with his prophets  
Instructs them to undertake difficult tasks

God is one  
Cannot tolerate other gods  
Demands the slaughter of followers of other gods  
Looks for the dramatic demonstration and effect – Mount Carmel  
In control of nature – the drought and rain and the fire which came down on the altar  
Ethical demands in the story of Naboth's vineyard  
Principles of Mosaic Yahwism  
Moral expectations apply to all people – including the king.

Other material can be credited but is not required.  
Still small voice, etc.

**(15 marks) AO1**

**(b)(i) *Outline the ideas on the nature of God which are found in the material you have studied in the book of Amos.***

**Outline**

God who communicates with his prophets  
Makes ethical demands of his people  
Enters into a covenant with them  
'You only have I known'  
Controls nature  
Controls nations  
Will punish  
But hope of restoration.

If only punisher, then maximum Level 4 (7 marks).

**(10 marks) AO1**

- (b)(ii) ***'Neither the ideas about God found in the stories about Elijah nor those found in the book of Amos have any meaning for the 21<sup>st</sup> century reader.'***

**Assess this claim.**

**Assess**

**Agree**

Difficulty of ideas such as:

God speaking directly to people

God causing droughts / sending fire

Demanding slaughter of the prophets of Baal

God who inflicts the kind of punishment presented in the book of Amos

Conflict with New Testament ideas of God,

etc.

**Disagree**

If the reader is a religious believer, then more relevance

If a Jewish reader, then special importance of Elijah

If God is God, then any of these things possible

God still communicates with people

Some interpret natural disasters as divine retribution.

Some may legitimately distinguish between the prophets and say for example, that ideas seen in Amos are more meaningful than those in Elijah stories.

Discussion needs to relate clearly to particular issues in the ideas about God.

If limited range, maximum Level 4 (10 marks).

**(15 marks) AO2**

- 3 (a) *Examine the concept of covenant with reference to the material you have studied about Abraham and Moses.***

**Basic definition** of covenant

Berith

Shackle, bond

Binding agreement, with obligations on both sides

Models in every day life contracts

And in the political system of the Ancient Near East.

**Abraham**

Covenant with individual – and family

Promise of land and descendants

Sign of circumcision.

**Moses**

Covenant with the whole people

Rituals of the making of the Covenant reflects nature of the Covenant

Promise of election – you shall be my people

Obligations of the Decalogue.

Answers of Level 4 and above need to relate the characteristics of Covenant to these stories and not simply to tell the stories.

Maximum Level 2 for definitions of Covenant without reference to Abraham and Moses material.

Maximum Level 4 (10 marks) if only one of Abraham or Moses dealt with, however well.

Maximum Level 4 if do not in some way define Covenant.

**(15 marks) AO1**

- (b)(i) *Outline Jeremiah's teaching on the concept of covenant and explain the reasons for this teaching.***

**Outline**

Law set within people

Written on their hearts

Thus a personal, rather than a legalistic model

'I will be their God and they shall become my people' – comment on the relationship implied

Forgiveness.

**Reasons**

The old covenant had failed

Because people had persistently broken it

Expect some examples, e.g. from Amos

The circumstances of the time – Exile

New covenant presented as a message of hope

Looking for new beginnings.

Maximum Level 2 (4 marks) for the outline without comment – candidates do have the text in front of them.

Candidates must explain the reasons for marks above Level 4 (7 marks).

**(10 marks) AO1**

- (ii) ***'The most important concept of covenant in the Old Testament is the one in Jeremiah.'***

***Assess this claim.***

**Assess**

**Agree**

Most important because it is personal

Therefore accessible to all

Presented as high point of long line of development of the idea of Covenant.

**Disagree**

Candidates are more likely to disagree

Central importance of the Mosaic Covenant as 'the' Covenant

Embodying all the central ideas of Covenant.

Some may be able to comment on various critical ideas of the possible date of the development of the idea of Covenant, which may suggest that this is closer in time to Jeremiah, and much of the tradition is 'read' back to Moses. Level 5 can be reached without this critical awareness however.

**(15 marks) AO2**