



ASSESSMENT and  
QUALIFICATIONS  
ALLIANCE

# Mark scheme January 2003

---

## GCE

### Religious Studies

### Unit RS02

---

Copyright © 2003 AQA and its licensors. All rights reserved.

The Assessment and Qualifications Alliance (AQA) is a company limited by guarantee registered in England and Wales 3644723 and a registered charity number 1073334  
Registered address: Addleshaw Booth & Co., Sovereign House, PO Box 8, Sovereign Street, Leeds LS1 1HQ  
Kathleen Tattersall: *Director General*

## Unit 2: An Introduction to the Old Testament

### Examination Levels of Response: AS Level descriptors

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

Level	Quality of Written Communication in AO1 and AO2	Descriptor AO1	Marks	Descriptor AO2	Marks
5	Appropriate form and style of writing; clear and coherent organisation of information; appropriate and accurate use of specialist vocabulary; good legibility and high level of accuracy in spelling, grammar and punctuation.	A thorough treatment of the topic. Information is highly accurate and relevant. Good understanding is demonstrated through appropriate evidence/examples.	<b>20-17</b> <b>[10-9]</b>	A very good response to issue(s) raised. Different views are clearly explained with supporting evidence and arguments, and critically analysed. A process of reasoning leads to an appropriate evaluation.	<b>10-9</b>
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 accuracy in spelling, grammar and punctuation.	A fairly thorough treatment of the topic. Information is mostly accurate and relevant. Good understanding is demonstrated through use of some appropriate evidence/ examples.	<b>16-13</b> <b>[8-7]</b>	A good response to issue(s) raised. Different views are explained with some supporting evidence and arguments, and some critical analysis. A conclusion is drawn that follows from some of the reasoning.	<b>8-7</b>
3	Mainly appropriate form and style of writing; some of the information is organised clearly and coherently; 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. Key facts and ideas are included, showing reasonable understanding, using appropriate evidence/ examples.	<b>12-9</b> <b>[6-5]</b>	Main issue(s) is/are addressed and different views are considered with some supporting evidence or argument, and some attempt at analysis or comment. Evaluation may not be fully supported by reasoning and evidence.	<b>6-5</b>
2	Form and style of writing appropriate in some respects; some clarity and coherence in organisation; some appropriate and accurate use of specialist vocabulary; legibility and level of accuracy in spelling, punctuation and grammar adequate to make meaning clear.	An outline account, including some relevant material. Limited in breadth or depth. Limited understanding but some use of some evidence/ examples. Some coherence.	<b>8-5</b> <b>[4-3]</b>	Aspects of the issue(s) are understood and different views are mentioned. Some simple reasons or evidence are given in support of a conclusion, or an adequate but one-sided argument is presented.	<b>4-3</b>
1	Little clarity and coherence in organisation; little appropriate and accurate use of specialist vocabulary; legibility and level of accuracy in spelling, punctuation and grammar barely adequate to make meaning clear.	Isolated elements of accurate and relevant information. Some signs of understanding.	<b>4-1</b> <b>[2-1]</b>	Basic reasons or evidence presented to support a view that is relevant to the question.	<b>2-1</b>

- 1 *“The prophet Amos and the people of his time saw the relationship between God and the people in terms of Covenant – an idea which is found throughout much of the Old Testament. However, the interpretations of this idea by Amos and by the people of his time were very different.”*

- (a) *Outline the meaning of the word Covenant within the Old Testament.*

Basic definition of Covenant  
two-way binding agreement  
berith  
shackle  
cutting a Covenant  
ANE models may be credited – as long as they are made relevant to Old Testament context.

Up to Level 3 for theoretical descriptions.  
For marks above Level 3 these need to be exemplified in relation to Old Testament material.  
Watch for narratives.

*(10 marks)* AO1

- (b) *What does the book of Amos suggest about the way in which the people at the time of Amos understood about what Covenant meant for them?*

People saw it as a privilege  
Conferring special favours on them  
Their attitude to the other nations  
Especially as exemplified in Chapters 1 to 3  
No concept of moral obligation  
Or religious obligation – e.g. monotheism  
Meaning of the Covenant especially on day of the Lord  
Their expectations for this Day  
And the rewards which it would bring

If only Day of the Lord or only lack of morality, no more than Level 4 - 7 marks.

*(10 marks)* AO1

- (c) *Explain what Amos understood by the Covenant relationship.*

Covenant **responsibilities**  
Mosaic Yahwism  
Loyalty to the one God – not syncretism  
Implications for everyday life and behaviour  
Especially social morality  
Links between Covenant relationship and justice

Exemplification required for higher marks above Level 3.

*(10 marks)* AO1

- (d) *Assess how far it is true to say that the views of Amos and those of his contemporaries were totally opposed to each other.*

Might appear that they were totally opposed – especially on ideas like the Day of the Lord, and ways in which they lived their lives

BUT

Both believed in the specialness and uniqueness of the relationship  
And ideas of being set apart from the other nations  
Depending on the view of the ending of the book, could say that both shared Optimism, etc.

Look for balanced discussion – some may limit this to view of Covenant – some may take a broader view. Both are acceptable, so long as they look at the issue of ‘total opposition’.

Some may take this as views in general, allow this.

(10 marks) AO2

- 2 (a) *“Is Saul also among the prophets?” (1 Samuel: 10<sup>11</sup>)*

*Examine the different types of prophecy which are to be found in the story of the anointing of Saul.*

Important here that candidates get beyond the passage - which they have in front of them. Candidates therefore need to show that they can comment on these types.

Samuel – representing the seer  
Lone figure  
In this case being consulted on a trivial matter –  
The lost asses  
Expectation of payment  
Respected in the community – man of God  
To be found at the shrine  
Blessing the sacrifice –  
comment on cultic role

Characteristics of the ‘band of prophets’  
Probably nebi’im –  
Group phenomenon  
use of music  
Becoming ‘possessed by the spirit of the Lord’/ prophetic rapture  
etc.

Better answers are likely to comment on ‘what is nowadays called a prophet used to be called a seer’

Also to comment on the distinctive role of Samuel as prophet / priest / judge  
etc.

(20 marks) AO1

- (b) *Examine the features of prophecy found in the stories of Elijah, and assess the claim that Elijah's prophetic work had nothing in common with that of other prophets of his time.*

**Features of prophecy**

Some may limit this to what Elijah himself did – others will take wider interpretations - both approaches can be accepted.

Lone figure

Prophet as the 'man of God' – standing up to the king

And to the people

Not afraid to speak of what he felt to be true

Speaking with authority to king and to people

Association with shrines – probability that Mount Carmel was old Yahweh shrine

Spokesman for God and for the Covenant tradition

Emphasis on morality (Naboth's vineyard)

'conscience of the nation'

Able to work miracles – aspects of the Mount Carmel story

Depending on interpretations used, some will comment on the Baal prophets as ecstasies

Self-mutilation

Group phenomenon

Working up into a frenzy, etc.

**(10 marks) AO1**

**Assessment**

The phrase 'other prophets of his time' is deliberately broad to allow candidates to select example as appropriate. Some will make the comparison with the Baal prophets and this is acceptable. Others will look at a broader range of Yahweh prophets.

**In common**

Described as prophet – seen as such in the eyes of people

Out of the ordinary

All held as being religious leaders / spokespersons in their respective fields

Use of the miraculous / symbolic

Depending on the examples used: spokesman for God

Stress on morality

etc.

Nothing in common

What was unique about Elijah?

Seen as 'turning point' development of prophecy

Different from those before and after

Dramatic occurrences

Strength of emphasis on morality

Look for balanced discussion – in this answer material may be used on either side of the argument

**(10 marks) AO2**

- 3 (a) *Examine the ideas on the nature of God which are to be found in the Abraham narratives which you have studied.*

Ideas on nature of God in Abraham passages

Appears to people

Personal

Makes demands on people

Expects sacrifice

Promise

Covenant

May be some comment on the name of God – which can be credited

Some may comment on sources, although this is not required at this level.

etc.

No more than Level 3, however well done, for mere identification of ideas. For higher marks, needs to be clear exemplification and discussion / comment.

**(20 marks) AO1**

- (b) *Outline the ideas on the nature of God which are found in the Moses narratives you have studied, and assess the claim that these are more relevant for the 21<sup>st</sup> century reader than those in the Abraham narratives.*

Ideas on nature of God in Moses passages

Law-giver

Theophanies

Stern

Judge

Remote – yet communicates with people

Powerful

etc.

No more than Level 3 for identification – must be some exemplification, etc. for higher marks.

**(10 marks) AO1**

**Assessment**

May agree with the claim –

e.g. in relationship to Law

God who sets out his expectations

As opposed to the God of Abraham

And the image of a tribal God

etc.

Some may disagree, and claim that the more personal nature of the Abrahamic image is more relevant.

Equally valid to argue that neither has relevance.

Look for balance and quality of argument.

The focus is on the views of God. Some may take ‘these’ as the narratives, which must be allowed.

**(10 marks) AO2**