



## General Certificate of Education

# Religious Studies 5061

*RS02 An introduction to the Old Testament*

## Mark Scheme

*2007 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
<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.

*‘The prophet Amos believed that he had a call from God to go and preach to the people of Israel. One of the themes of his preaching was to challenge the people’s view of their future. The people thought that their future would be a good time for them, but Amos had very different views.’*

**(a)** Outline what the book of Amos suggests the people thought that the future would be like, and why they thought it would be like this.

Likely to focus on the Day of the Lord  
Time of reward  
When Yahweh would vindicate his people  
And punish their enemies

May also use the implication of the people’s views from Chapters 1 to 3

Belief in God’s favour  
As result of election

Time of prosperity  
Belief based on the economic features of the time  
Jeroboam II’s reign one of prosperity  
When Israel appeared to be in the ascendancy,  
etc.

The ‘what’ and ‘why’ may be intertwined, but **both must** appear for marks of over Level 4 (7 marks).

**(10 marks) AO1**

**(b)** Outline what the book of Amos suggests that Amos thought the future of the people would be like, and why he thought it would be like this.

This should not just be confined to the Day of the Lord, though this is a starting point

Views on Day of the Lord – Darkness and not light  
Graphic images of inescapability of the punishment

Other examples of punishment throughout the text  
Ideas of remnant can be seen as either negative or positive.

But – more positive views also found at the end of the book  
Although issues of authenticity.

Maximum Level 3 if only Day of the Lord.

Maximum Level 4 if no mention of the more positive views also found in the book of Amos.

**(10 marks) AO1**

- 2 (a) ***Both Samuel and Amos are described as prophets. Explain the characteristics of prophets which are found in stories about Samuel and in the book of Amos.***

**Samuel**

Seer      Lone figure  
            Respected  
            Man of God  
            Advice sought on trivial matters  
            As well as more serious concerns  
            Linked with the shrine  
            And with sacrifice.

May also refer to Saul's meeting with the nebiim which is part of this narrative

Nabi      Groups  
            Travelling around the shrines  
            Use of music and other stimuli  
            Prophetic rapture / ecstasy.

Candidates are likely to employ the categorisations above, but a range of other approaches may be found, and should be credited.

**Amos**

'Call' – I was no prophet  
Dabar Yhwh – the word of the Lord  
Willing to stand up to the authorities of the day –  
Amaziah priest of Bethel, as representative of the king  
Denunciations of the people  
Visions,  
etc.

There needs to be clear attention to characteristics of a prophet, clearly linked to relevant examples. If only one prophet dealt with, however well, no more than Level 4 (10 marks). No credit can be given for material which does not relate to these two prophets.

***(15 marks)***      **AO1**

- (b) ***Outline the characteristics of a prophet which are found in the traditions about Elijah, and assess the claim that calling Samuel, Elijah and Amos ‘prophets’ is misleading because they have nothing in common.***

**Outline**

Speaking the word of the Lord  
Standing up against the authorities of the time  
Involvement with symbolic actions  
Communication with God  
Ecstatic features – running in front of the chariot.

Traditions about Elijah also include the prophets of Baal  
Attached to the court of Jezebel  
Group phenomenon  
Use of artificial stimuli  
ecstatic  
Association with shrines,  
etc.

Characteristics need to be clearly related to examples from Elijah. No more than Level 3 (6 marks) if not connected in this way.

**(10 marks) AO1**

**Assess**

**Agree**

It is very broad  
Prophets include not only the prophets of Yahweh, but many other types,  
Who were often in conflict with each other  
Types of prophets met by Saul  
As is shown in the types of prophet found in the Elijah stories  
Amos says ‘I am no prophet, neither am I a prophet’s son....’, implications of this  
Prophecy also changing over time, so that by 8<sup>th</sup> century its characteristics were very  
different to earlier times  
How much, if anything, did all these have in common?

Candidates may, but do not need to, use other examples to establish the point.

**But**

Prophecy was a widespread phenomenon throughout the Ancient Near East (ANE)  
Diversity was recognised (1 Samuel 9:9)  
Certain features in common – often found at shrines, public figures, part of the cultic  
structure of the day.

Look for reasoned and balanced view.

**(15 marks) AO2**

**3 (a) Examine the concept of Covenant found in the material which you have studied about Abraham.**

Candidates will need to establish concept of Covenant

Basic meaning  
Berith – Shackle – bond

Commitment binding on both sides  
Obligations set out – though level of conditionality varied

May refer to covenants in everyday life in the Old Testament  
Idea of ‘cutting a covenant’

Other models of Covenant from Ancient Near East (ANE) may be referred to

Demonstrated through Abraham stories

Promise made by God  
Land and descendents

Promissory  
Change of name  
Sign of the covenant is Circumcision

Abraham put to the test through demand to sacrifice Isaac.

No more than Level 3 (8 marks) for general material on Covenant which is not related to Abraham.

Maximum Level 4 (12 marks) if no real definition of Covenant.

**(15 marks) AO1**

- (b)(i)** *Outline the concept of Covenant found in the material which you have studied about Moses.*

**Outline**

Very clear obligations and stipulations  
The people have to keep the law  
God will be their God and protect them  
Rituals of covenant making are dramatically shown  
Through Moses' ascent of the mountain and the thunder and lightning.

This is an outline – unnecessary narrative cannot be credited, and there must be a clear attempt to illustrate from the Moses material.

**(10 marks) AO1**

- (ii)** *Assess the claim that the idea of Covenant is better illustrated by the traditions about Abraham than by those about Moses.*

**Agree**

Calling of an individual  
Personal relationship and promise  
Real sense of obligation  
Therefore fits the model of 'everyday' covenants in the Old Testament – personal transactions, etc.  
The Abrahamic covenant is presented as the beginning of the relationship with the people  
Abraham stories look forward to the Moses stories.

**Disagree**

This may be the more obvious position. The Mosaic Covenant is the Covenant, and is central to the religion of the Old Testament  
Therefore this is the better example  
May also draw on parallels with political treaties in the ANE  
To argue for the Mosaic Covenant.

**But**

Some may also show awareness of a range of critical issues – such as the question of when the concept of covenant really arose  
Were they really different covenants, or different expressions of the same covenant, etc?

**(15 marks) AO2**