



## General Certificate of Education

# Religious Studies 5061

*RS02 An introduction to the Old Testament*

## Mark Scheme

*2005 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
<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 and 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 the passage and answer questions (a) and (b) which follow.*

*“The Old Testament presents the idea of God in a great variety of ways. These include the idea of God as lawgiver and the idea of a God who enters into a relationship with people. However, these ideas are not contradictory to each other.”*

- (a) *Explain briefly what the passages you have studied say about the idea of ‘God as lawgiver’.*

Candidates may use a range of examples, but are most likely to focus on the giving of the Law on Mount Sinai.

Expect some detail of the actual giving of the Law

Theophany

Role of Moses

Decalogue – nature of the Law

God’s expectations of his people

The law is absolute

Obedience means that there can be no other gods

God as one who makes demands on his people, especially in terms of the demand for absolute loyalty and obedience.

No more than Level 2 for simple narrative about the giving of the Law on Sinai.

Needs to be adequate focus on God as well as the nature of Law for marks above Level 4 (7 marks).

**(10 marks) AO1**

- (b) *Outline how this idea of ‘God as lawgiver’ is connected to the idea of ‘a God who enters into a relationship with people’.*

Law as the basis for Covenant. Expect some brief definition.

The people had to keep the Law as their part of the Covenant relationship

Binding agreement – placing responsibilities upon them

Credit comments on Covenant under part (a) or part (b), but not both.

Comment on idea of relationship with Moses as an individual – who acted as an intermediary between God and the people.

May also use examples from the Abraham tradition

Law of circumcision fundamental to that covenant – sign of the relationship between

God and the people,

etc.

Allow other examples provided that they demonstrate the link.

No more than Level 4 (7 marks) if no attempt to link these two ideas.

**(10 marks) AO1**

2 (a) ***“Prophets were people who had special experiences of God.”***

***Explain this statement with reference to prophets you have studied.***

Some candidates may start from a definition of religious experience (all are studying Unit 1), but beware of lengthy accounts of material from James, etc. which belong within that unit.

A range of examples may be explored, e.g.

Moses material may be cited

1 Samuel 10:10 – idea of prophetic rapture – some comment on the context expected

Elijah’s experience in the contest on Mount Carmel

Ecstatic experience after the contest – running before the chariot

Elijah hiding in the wilderness – and the still small voice

Receiving the ‘word of the Lord’ in the Naboth story

Amos’ ‘call’ – ‘The Lord took me from following the flock.’

Visions – Chapter 7.

***(15 marks) AO1***

(b) ***“Prophets were often in conflict with the leaders of their time, and the nature of their message made this inevitable.”***

***Examine the ways in which prophets you have studied came into conflict with the leaders of their time, and assess how far conflict was inevitable.***

**Examine**

Most likely examples will be Elijah and Ahab

‘You troubler of Israel’ contest on Mount Carmel – challenging the people’s loyalty

Syncretism increased by Jezebel’s actions

Blame for the drought

Naboth’s vineyard – more personal conflict with the King

Personal morality

Amos – Jeroboam II

And also Amaziah priest of Bethel

Challenge to his authority in preaching at – and about Bethel – royal shrine

Preaching the demise of political structures in his message of doom, etc.

No more than Level 3 (5 marks) if only narrative of conflicts, loosely paraphrased / summarised from text.

Question asks about ‘prophets’ so no more than Level 4 (8 marks), if only one prophet dealt with, however well.

***(10 marks) AO1***

**Assess**

**Inevitable**

Use of points such as the above  
Prophets threatening the vested interests of leaders  
Bound to be in conflict  
Kings were used to prophets who were ‘yes-men’  
Religion and politics don’t mix  
Conflict with religious leaders – challenging their authority,  
etc.

**But**

Only inevitable because of the syncretism or behaviour of the kings  
They could have changed their ways  
In the society of the time, religion and politics did mix, and had to  
Therefore – conflict not inevitable

Look for balanced and reasoned argument.

**(15 marks) AO2**

- 3 (a) *Examine the criticisms which Amos made of the religious beliefs and religious practices of the people of his time.***

**It is important that candidates focus on the religious beliefs and practices; credit cannot be given for other criticisms unless they make a clear case for their inclusion.**

Beware of catalogues of ‘crimes’: the question does require that candidates ‘examine’ what is being said.

Belief that Yahweh was always with them, whatever they did, and that morality did not matter

Belief in the Day of the Lord

Deserting the requirements of Yahweh – throughout

Misuse of high places – Bethel and Gilgal

And especially the whole sacrificial system (4: 4-5; 5: 4-6)

Feasts and festivals – reliance on offerings (5: 21-27),

etc.

For marks above Level 3 (9 marks) there needs to be clear ‘examination’ of these criticisms.

Needs to be some reference to religious beliefs for Level 5.

**(15 marks) AO1**

- (b) ***Outline the social issues that concerned Amos, and assess the view that Amos was more concerned with right religious belief and practice than with social issues.***

**Outline**

Relationships between rich and poor  
Ill treatment of the poor  
Idle luxury of the rich  
Drunkenness  
Cheating in the market place  
Perversions of justice  
War crimes of other nations,  
etc.

**(10 marks) AO1**

**Assess**

**Agree**

**Use of material such as:**

‘I hate, I despise your feasts’  
‘Come to Bethel and transgress’,  
etc.

**Disagree**

Evidence that he was concerned for social justice and the plight of the poor, and that this was his paramount concern

**Developed answers**

Are likely to show awareness of the idea that in ancient Israel there could be no division between sacred and secular, and that religion was involved with the whole of life, etc.

Mispat not just a social concept, but also essentially a religious concept, an intrinsic part of the Covenant relationship, etc.

Look for a balanced discussion.

**(15 marks) AO2**