



ASSESSMENT and  
QUALIFICATIONS  
ALLIANCE

**General Certificate of Education**

**Religious Studies (5061/6061)**

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

**Mark Scheme**

*2008 examination - January series*

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## 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 the passage and answer parts (a) and (b) which follow.**

***‘Through teachings and stories the Old Testament presents many different understandings of various aspects of the nature of God. These include the ideas of God as one and God as lawgiver.’***

- (a) ***Outline the ways in which the passages you have studied present the idea of God as one.***

Most likely starting point would be the Shema  
Expect some brief comment on this

Within the Decalogue – first commandment  
Frequent criticisms of polytheism and syncretism  
Covenant implies the relationship of One God with his people demanding absolute loyalty and obedience, etc.

N.B. This is AO1 only, so **debates** about henotheism and the development of monotheism are not relevant here.

For marks of Level 4 and above there needs to be some range of exemplification, rather than, for example, only the Shema, or only the first commandment.

Beware of narratives which are not focused.

**(10 marks) AO1**

- (b) ***Outline the ways in which the passages you have studied present the idea of God as lawgiver.***

A range of examples may be referred to but an outline is all that is required:

God most specifically presented as lawgiver, in the giving of the Law on Mount Sinai  
Preamble to this, and the associated ceremonial suggests the importance of the occasion  
Giving of absolute laws  
The laws are to be kept – including all the 613 Mitzvoth

Law as part of the Covenant relationship  
Candidates may also refer to the requirements for circumcision as a condition of Covenant  
Ideas of God as Judge and punisher – found in the prophets, reflect the idea of God as lawgiver.

No more than Level 3 (6 marks) if only narrative of the giving of the Law.

**(10 marks) AO1**

2 (a) **Examine the characteristics of prophecy in the 10<sup>th</sup> and 9<sup>th</sup> centuries BCE.**

Found in a variety of forms, e.g.

**10<sup>th</sup> century**

**Seer – Roeh**

Lone prophet  
Respected as man of God  
Often associated with shrines  
Consulted on trivial matters  
Payment given for services

**Ecstatic – Nabi**

Group phenomenon  
Travelled round the countryside  
Often worked themselves up into trances  
Through use of music and stimulants  
Self mutilation

**9<sup>th</sup> century**

Elijah as transitional prophet  
Emphasis on the word of the Lord  
Stress on ethical monotheism  
The prophet as the conscience of the nation

**Royal court prophets**

Part of the royal retinue  
Sometimes seen as king's 'yes-men'  
Advice on going into battle, etc.

Credit comments on wider aspects on prophecy in the Ancient Near East at this time, although they are not required.

Candidates may have studied a range of different presentations of this material and may organise it chronologically or by type. Some flexibility in marking will be necessary.

10<sup>th</sup> and 9<sup>th</sup> century both need to be dealt with for marks above Level 4 (10 marks)

**(15 marks) AO1**

- (b) **Outline the reasons why Elijah came into conflict with King Ahab, and assess how far it was inevitable that prophets came into conflict with the leaders of their day.**

**Outline**

**Immediate reasons**

Large scale syncretism  
Crisis brought to a head by the drought  
Lack of moral responsibility, especially in events of Naboth's Vineyard

**Background reasons**

Marriage to Jezebel  
Dynastic marriage  
Differing views of role of the monarch  
She brought with her Baal prophets

No more than Level 2 (4 marks) if simply narrative of Carmel and Naboth's Vineyard.

**(10 marks) AO1**

**Assess**

**It was inevitable**

They were preaching a message which often challenged the established order  
Values of Yahwism often conflicted with those of the rulers of the day, especially where syncretism had occurred  
Concept of a prophet as 'the conscience of the nation'  
Not afraid to stand up for what they thought was right  
And to give an unpopular message

**Not inevitable**

If the leaders were living up to the expected standards, then conflict would not be necessary  
Not all prophets came into conflict – some were the king's yes-men, etc.

**(15 marks) AO2**

- 3 (a) **Identify the criticisms which Amos made of the social and religious lives of the people of his time, and explain the reasons for these criticisms.**

**Identify**

**Social**

Exploitation of the poor  
Idle luxury of the rich  
Bribery in the courts – perversion of justice  
False measures in the market place

**Religious**

False religiosity  
Syncretistic worship  
Abuse of the Sabbath  
Causing the Nazirites to drink wine  
Sacred prostitution

**Explain reasons**

Essentially, that the people were breaking the obligations of the Covenant  
Expectations of ethical monotheism  
'You only have I known of all the nations of the earth' – higher standard expected from the Covenant people  
Religious and social duties could not be separated.

The identify and explain may be done separately or together but both elements must be present for marks above Level 4 (10 marks)  
If both social and religious not dealt with then maximum Level 4 (10 marks), however well done.

Allow why Amos prophesied as 'reasons' up to top Level 4.

**(15 marks) AO1**

- (b) ***Outline the theme of punishment in the book of Amos, and assess the claim that the message of the book of Amos is essentially one of doom.***

**Outline**

Frequent references to punishment  
Not just for Israel, but for the other nations  
Moving from the circumference to the centre in the early chapters  
Graphic images of punishment including natural disaster  
Range of examples

Teaching on the Day of the Lord.  
Contrast between Amos' view and the people's expectation of the Day.

**(10 marks) AO1**

**Assess**

**Essentially doom**

Plenty of evidence  
Use of material such as the above  
General tone of the book is the sense that Yahweh has, albeit reluctantly, given up on his people because of the magnitude of their sins

**But**

There is hope – final passages of the book  
Debate about whether these are genuine  
'Remnant' passages can be taken on either side of the debate.

**(15 marks) AO2**