



**General Certificate of Education
June 2013**

Religious Studies

RSS06

Old Testament

AS Unit F

Final

Mark Scheme

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Examination Levels of Response

Religious Studies (Advanced Subsidiary) AS Level Descriptors

Level	AS Descriptor AO1	Marks	AS Descriptor AO2	Marks	AS Descriptors for Quality of Written Communication in AO1 and AO2
7	A thorough treatment of the topic within the time available. Information is accurate and relevant, and good understanding is demonstrated through use of appropriate evidence / examples	28-30	A well-focused, reasoned response to the issues raised. Different views are clearly explained with supporting evidence and argument. There is some critical analysis. An appropriate evaluation is supported by reasoned argument.	14-15	Appropriate form and style of writing; clear and coherent organisation of information; appropriate and accurate use of specialist vocabulary; good legibility; high level of accuracy in spelling punctuation and grammar.
6	A fairly thorough treatment within the time available; information is mostly accurate and relevant. Understanding is demonstrated through the use of appropriate evidence / example(s)	24-27	A mostly relevant, reasoned response to the issues raised. Different views are explained with some supporting evidence and argument. There is some analysis. An evaluation is made which is consistent with some of the reasoning.	12-13	
5	A satisfactory treatment of the topic within the time available. Key ideas and facts are included, with some development, showing reasonable understanding through use of relevant evidence / example(s).	20-23	A partially successful attempt to sustain a reasoned argument. Some attempt at analysis or comment and recognition of more than one point of view. Ideas adequately explained.	10-11	
4	A generally satisfactory treatment of the topic within the time available. Key ideas and facts are included, showing some understanding and coherence.	15-19	A limited attempt to sustain an argument, which may be one-sided or show little ability to see more than one point of view. Most ideas are explained.	7-9	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.
3	A summary of key points. Limited in depth or breadth. Answer may show limited understanding and limited relevance. Some coherence.	10-14	A basic attempt to justify a point of view relevant to the question. Some explanation of ideas and coherence.	5-6	
2	A superficial outline account, with little relevant material and slight signs of partial understanding, or an informed answer that misses the point of the question.	5-9	A superficial response to the question with some attempt at reasoning.	3-4	Little clarity and 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.
1	Isolated elements of partly accurate information little related to the question.	1-4	A few basic points, with no supporting argument or justification.	1-2	
0	Nothing of relevance.	0	No attempt to engage with the question or nothing of relevance.	0	

RSS06: Old Testament**Question 1 An introduction to the world of the Old Testament**

0	1	Examine the accounts given in Exodus 15 and 16 of the Exodus and of the wilderness wanderings.
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The Exodus as God's act of deliverance.

- Told in the form of a hymn of praise.

God's power over nature and Israel's enemies.

- The use of images from creation mythology, i.e. God as controlling the forces of chaos.
- The concept of holy war.

God's relationship with the Israelites as seen in the Exodus and the wilderness wanderings.

- The beginnings of Israel as a people and as the people of God.
- God's hesed.
- God as go'el.
- God's provision of drinkable water, manna and quails.
- God's presence with Israel in the cloud.
- The theme of Israel's complaints.
- The Deuteronomic editor's warnings about the consequences of disobedience.

No more than level 4 for purely narrative response.

No credit for use of texts other than Exodus 15 and 16 unless used as part of the examination of those chapters.

(30 marks)

AO1

0	2	'The accounts of the Exodus and conquest have no credibility as history.' Assess this claim.
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Agree:

Miraculous elements in story difficult to take literally.

Nature of the accounts as epic poems/hymns and legends rather than history.

The content of these chapters comes from sources created centuries after the events.

No reference to the Exodus in Egyptian records.

No archaeological evidence for the wilderness wanderings or conquest.

Scholarly dispute over dating.

Other views:

Fundamentalist view of inerrancy of scripture.

Use of poetry and myth does not mean there is no historical basis.

Reliability of oral tradition in ancient cultures.

Fits in with evidence for Habiru incursions throughout this period.

Egyptian records tended only to record successes and gloss over failures and what was essentially a slave revolt would not be worth recording.

Strength of tradition throughout the ages suggests that something happened, however much it may have been exaggerated.

Credibility of narratives lies in their religious insights so historical credibility unimportant.

(15 marks)

AO2

Question 2 Old Testament views of God's relationship with the people

0	3
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Examine the Old Testament accounts of the Mosaic covenant and of the giving of the Law.

Similarities to formats of ANE vassal treaties.
Conditional nature with promises and responsibilities on both sides.
Importance of occasions highlighted by ritual purification, limits placed on people, storm etc.
God taking the initiative with claim to Israel's loyalty based on the Exodus experience.
Election of Israel – uniquely his, kingdom of priests, holy nation.
Moses the mediator of the covenant.
Israel's obligations seen in the Decalogue – its nature as apodictic, a mix of religious and social laws.
Unpacking of some of the laws.

No more than level 4 for purely narrative responses.
There is no expectation that candidates should refer to texts other than those set for study, but credit should be given to responses that do make appropriate reference to other texts.

(30 marks) AO1

0	4
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'The Law of Moses has no relevance for the 21st century.'
How far do you agree?

No relevance:
Whole Judaeo-Christian basis of many cultures is weakening and laws against murder, theft, etc. have a secular basis.
Ban on graven images not needed.
Concept of Sabbath rest impractical and outdated.
Law relating to coveting particularly unrealistic in today's materialist world.
Concept of a relationship with God based on regulations repellent to some.

Some relevance:
Mosaic Law central to Judaism.
Social commandments form basis of Judaeo-Christian cultures.
Materialism a form of idolatry.
Respect for families important in a society where dysfunctional families are common and where elderly parents are often seen as a burden.
Negative effects of the relaxation of controls on Sunday activities with life becoming even more hectic – the Sabbath law a pointer to the need for balance.

(15 marks) AO2

Question 3 The phenomenon of prophecy

0

5

Examine the nature of prophecy with particular reference to Elijah.

A paranormal experience entailing mediation between the divine and the earthly worlds. Prophets had visions, e.g. Elijah's experience on Mount Horeb.

Also auditory visions, e.g. 'the word of the Lord came to Elijah'.

Ecstatic experiences, e.g. the Baal prophets dancing and cutting themselves, Elijah running before Ahab's chariot.

Performing acts of symbolism that were believed to set events in motion, e.g. Elijah pouring water over the sacrifice and crouching in prayer for the end of the drought.

The authority of the prophet seen in structured forms of speech that patterned those used by royal ambassadors, e.g. 'Thus says the Lord', introducing Elijah's denunciation of Ahab for what had happened to Naboth.

Prophets essentially mouthpieces of God.

Foretellers of the future, e.g. Elijah's predictions of the deaths of Ahab and Jezebel.

Above all, forthtellers, i.e. proclaiming God's message to individuals (e.g. Ahab) and the people as a whole, e.g. denouncing both Ahab and the Israelites for their religious apostasy and syncretism.

Intimate nature of relationship with God, e.g. Elijah defending Yahweh as the only God to be worshipped and God's protection of him when he fled from Jezebel.

No more than level 4 for purely narrative responses and for outlines of prophecy with no reference to Elijah.

There is no expectation that candidates should refer to texts other than those set for study, but credit should be given to responses that do make appropriate reference to other texts.

(30 marks)**AO1**

0

6

'Concern for social justice was the most important aspect of Elijah's prophetic ministry.'**Assess this claim.****Agree:**

Without social justice the nation would fall apart.

Six of the Ten Commandments and most of the Covenant Code related to right relationships with others, so without them the covenant relationship could not function.

His concern for social justice anticipated the 8th century prophets and lifted him above all prophets who had preceded him and also above Elisha.

This was the most serious threat posed by Canaanite influence; syncretism had always been present, was no worse than in previous centuries and may have been exaggerated by the Deuteronomistic historian.

Other views:

Elijah's defence of Yahwism and his implicit monotheism were more important.

Israel's religion was being diluted by syncretism.

The covenant relationship could not continue if Israel did not worship Yahweh alone.

His intimate relationship with God was the most important, pointing forward to later prophets, and giving him greater authority.

(15 marks)**AO2**

Question 4 8th century prophecy - Amos

0

7

Examine Amos' teaching on the future of Israel.

Day of the Lord not one of vindication and triumph but of unmitigated disaster

- Graphic imagery used to describe it.
- Inescapable and inevitable.
- Nobody spared.

Reference to war, invasion and deportation 'beyond Damascus'.

Wholesale death and destruction.

- Fire.
- Plague.
- Warfare.

Collapse of the monarchy and humiliation of royal family.

Destruction of sanctuaries.

Loss of contact with God and a spiritual famine.

Possible slight glimmer of hope.

- If Israel turns back to God, perhaps some might survive.
- But is the oracle in Amos 3:12 to be understood positively or negatively?

Final oracles speak of restoration but are they an exilic addition?

(30 marks)

AO1

0

8

'Amos was right in his predictions of Israel's future.'

How far do you agree?

Correct:

Right as the broad principles are valid for all time.

- The belief that God punishes sin.
- The belief that corruption and injustice end in disaster for perpetrators and victims.

The dynasty ended when Jeroboam II's son was assassinated soon after his accession.

From 746 BCE Israel in continual turmoil.

Fall of Samaria and end of Northern Kingdom of Israel in 721 BCE.

Assyrian deportation policy meant that the Northern Kingdom 'disappeared'.

If the glimmers of hope and the final oracles come from Amos, then they too are correct.

- Some may have escaped to Judah.
- Descendants of some of those deported to Babylon may have joined those deported later from Judah to Babylon.

Not correct:

Too negative as it is based on a limited view of God.

The troubles did not begin until long after the likely date for Amos' prophetic ministry.

Jeroboam II's reign was a 'golden age' from an economic and international relations viewpoint.

Jeroboam II and probably his wife also died peacefully.

The optimistic oracles were not spoken by Amos but come from a later age so are irrelevant to this debate.

(15 marks)

AO2