



**General Certificate of Education  
June 2013**

**Religious Studies**

**RST3D**

**Old Testament**

**A2 Unit 3D**

**Final**

***Mark Scheme***

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## Examination Levels of Response

### Religious Studies (Advanced) A2 Level Descriptors

Level	A2 Descriptor AO1	Marks <i>Unit 4 italics</i>	A2 Descriptor AO2	Marks <i>Unit 4 italics</i>	A2 Descriptors for Quality of Written Communication in AO1 and AO2
<b>7</b>	A thorough treatment of the topic, which may be in depth or breadth. Information is accurate and relevant. A thorough understanding is shown through good use of relevant evidence and examples. Where appropriate good knowledge and understanding of diversity of views and / or scholarly opinion is demonstrated. Knowledge and understanding of connections with other elements of the course of study are demonstrated convincingly.	<b>28-30 41-45</b>	A very well-focused response to the issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are discussed and critically analysed perceptively. Effective use is made of evidence to sustain an argument. Appropriate evaluation is fully supported by the reasoning. There may be evidence of independent thought. The argument is related perceptively and maturely to the broader context and to human experience.	<b>19-20 28-30</b>	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, punctuation and grammar.
<b>6</b>	A generally thorough treatment of the topic which may be in depth or breadth. Information is almost all accurate and mainly relevant. Clear understanding is demonstrated through use of relevant evidence and examples. Where appropriate, alternative views and / or scholarly opinion are satisfactorily explained. Knowledge and understanding of connections with other elements of the course of study are clearly demonstrated.	<b>24-27 36-40</b>	A well-focused response to the issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are discussed and critically analysed. Appropriate evaluation is supported by reasoned argument. There may be evidence of independent thought. The argument is related clearly to the broader context and to human experience.	<b>16-18 24-27</b>	
<b>5</b>	A satisfactory treatment of the topic. Information is mostly accurate and mainly relevant. A reasonable understanding is demonstrated through use of some evidence and examples. Where appropriate, some familiarity with diversity of views and / or scholarly opinion is shown. Some knowledge and understanding of connections with other elements of the course of study are demonstrated.	<b>20-23 29-35</b>	A satisfactory response to the issue(s) raised. Views are explained with some supporting evidence and arguments, and some critical analysis. An evaluation is made that is consistent with some of the reasoning. Some of the response is related satisfactorily to the broader context and to human experience.	<b>13-15 20-23</b>	Mainly 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, punctuation and grammar.
<b>4</b>	Key ideas and facts are included; demonstrates some understanding and coherence using some evidence and examples. Where appropriate, brief reference may be made to alternative views and / or scholarly opinion. Limited knowledge and understanding of connections with other elements of the course of study are demonstrated.	<b>15-19 22-28</b>	The main issue is addressed with some supporting evidence or argument, but the reasoning is faulty, or the analysis superficial or only one view is adequately considered. Little of the response is related to the broader context and to human experience.	<b>10-12 15-19</b>	Form and style of writing appropriate in some respects; 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.
<b>3</b>	A summary of key points. Limited in depth or breadth. Answer may show limited understanding and limited relevance. Some coherence.	<b>10-14 15-21</b>	A basic attempt to justify a point of view relevant to the question. Some explanation of ideas and coherence.	<b>7-9 10-14</b>	
<b>2</b>	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.	<b>5-9 8-14</b>	A superficial response to the question with some attempt at reasoning.	<b>4-6 5-9</b>	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.
<b>1</b>	Isolated elements of partly accurate information little related to the question.	<b>1-4 1-7</b>	A few basic points, with no supporting argument or justification.	<b>1-3 1-4</b>	
<b>0</b>	Nothing of relevance.	<b>0</b>	No attempt to engage with the question or nothing of relevance	<b>0</b>	

**RST3D: Old Testament****Question 1 Ways of reading the Old Testament**

0	1	<b>Examine the contribution of scholarship to an understanding of the narratives of the Creation and the Fall (Genesis 1-3).</b>
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Candidates may apply a range of approaches, e.g. source criticism, form criticism, literary criticism.

Application of source criticism might examine the suggested sources behind these texts, considering possible differences in style, language, dating, emphasis etc.

Application of form criticism might consider the suggested literary genres of these texts, their *Sitzen im Leben* etc.

Application of literary criticism might consider these chapters as a whole, examining the relationship between them and how modern readers might respond.

**(30 marks) AO1**

0	2	<b>‘Scholarship is more of a hindrance than a help in understanding the Old Testament.’ Assess this claim</b>
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**Agree:**

Literalist approaches would see them as distracting readers from the ‘word of God’ and as seeking to threaten faith.

The disagreements between scholars in all the disciplines confuse the ordinary reader. Some of the suggestions made by scholars seem artificial and fanciful to many, e.g. structuralist approaches.

The text is perfectly comprehensible as it is.

**Other views:**

Critical scholarship enriches understanding of the texts and enables concentration on deeper meanings within the narratives.

The insights of scholarship make it possible for religious believers to retain their integrity as they no longer have to make a choice between the findings of modern science and the contents of the Genesis texts.

Given the open nature of the question, better answers might refer to a wide range of texts.

**(20 marks) AO2**

**Question 2 God and humanity**

0
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3
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**Examine views found in the Wisdom literature on:**

- **the nature of God**
- **the human condition.**

**Nature of God:**

Sole creator and sustainer of the universe.

- The ordered nature and completeness of his work.
- Ecclus. 18:1.

The eternal God's transcendence, majesty and power.

- Beyond human understanding.
- Ecclus 43:27-33.

God's concern for justice and for right living.

- God disciplines humans.
- Rewards goodness and punishes wrongdoers.
- Continually aware of human thoughts and actions.
- Wisdom 1:6-9.

Mercy and compassion.

- For the frailty and transience of all living things in Ecclesiasticus (Ecclus. 18:11-13).
- Reward of immortality for those whose lives are just in Wisdom of Solomon (Wisdom 5:15).
- Ready to forgive the penitent (Ecclus. 17:24).

**Human condition:**

Free will.

In God's image.

- Given insights into what is good by God.
- Humans have capacity for great good, but some turn to folly.
- Wisdom 2:23-24.

Suffering of the good seen as a test of loyalty (Wisdom 3:5-6).

Reward of immortality and ultimate vindication for the good but destruction of the wicked in Wisdom of Solomon (Wisdom 3).

The transience of life with death as the end in Ecclesiasticus (Ecclus. 17:1-2).

Maximum of Level 5 for answers that deal with only the nature of God or the human condition.

**(30 marks)**

**AO1**

0

4

**‘Ecclesiasticus is much more realistic in its views on life and death than is The Wisdom of Solomon.’**

**How far do you agree?**

**Much more realistic:**

- Emphasis on the brevity of life, human frailty and vulnerability seems more realistic than Wisdom’s assertions about immortality.
- Evidence points to the finality of death; there is no evidence for immortality.
- Belief that death is the end so people should live well while they are able is in tune with the views of many people today.
- View that humans are a part of nature and share the same ultimate fate supported by human experience.
- In the grand scheme of things, humans are insignificant, like a ‘grain of sand’
- Wisdom’s attempts to justify premature death, infertility etc. seem fanciful and totally unbelievable.

**Other views:**

- The views of Ecclesiasticus are pessimistic and depressing rather than realistic.
- Such views not borne out by religious experience.
- Near death and other paranormal experiences seen as pointing to some form of survival after death.
- Assertion that there is life after death as reward for goodness makes sense to many religious believers.
- Idea of suffering as a test makes sense.
- The idea of reward for goodness and punishment for sin links into human ideas and practices relating to justice and can be seen as God’s ultimate triumph over evil.

**(20 marks)**

**AO2**

**Question 3 The ways in which people believed they should live their lives**

<b>0</b>
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<b>5</b>
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**Examine the relationship and the differences between Wisdom and Law.**

**Relationship between Wisdom and Law:**

Similarities in structure between each type suggestive of some relationship between them.

- Often short sentences
- Expansion of statements further explanation and often with motivation for heeding what is said.

Both thought to originate in the extended family/clan groupings of early Israel.

Both can be seen as promoting values that will lead to societal well-being.

Both seen as a gift from God and as the revelation of his purpose.

Described by Blenkinsop as 'two great rivers which eventually flow together'.

Law portrayed by Ben Sira as the expression of God's divine and unfathomable wisdom.

**Differences:**

Law as set out in the Decalogue, the Covenant Code, the Holiness Code etc. is more specific than Wisdom.

- Regulations intended to promote an ordered and harmonious society.
- Wisdom literature consists more of advice (though some of this is very specific) than regulations.

Law codes thought to have been developed earlier than collections of Wisdom sayings.

- The Covenant Code is thought by many to belong to the early period of the monarchy.
- The Decalogue is thought by some to have its origins in the Mosaic period and by others to be a condensation of the 8<sup>th</sup> century prophetic teaching.
- Some of Wisdom literature may be quite early, but it is thought that the earliest collections stem from the later monarchical period.

Law directed at everyone; Wisdom more geared to the educated class, though it contained everyday issues.

Law concerned with the community as much as the individual; Wisdom directed more at the individual.

Ritual requirements/regulations a central feature of Law; no such concerns in Wisdom.

No more than level 5 for answers that deal with only the relationships between Wisdom and Law or the differences.

**(30 marks)**

**AO1**

0

6

**'Law has provided a more helpful basis for right living than has Wisdom literature.'**

**How far do you agree?**

**Agree:**

The Covenant Code case laws in particular helped Israelites to know what was required of them and gave guidance to those responsible for administering justice in an age when there was no legal training.

The motivational clauses were an encouragement to live in a way that supported others in the community.

The mix of sacral and social laws reminded Israel of their covenantal basis.

Wisdom literature's guidance tended to be vague and much of its teaching applied only to those of the 'leisured' classes.

A law-based morality gives many people in today's world a sense of security; they feel the need to be clear about what is required of them and Wisdom literature is too general.

**Other views:**

Wisdom literature did provide guidance on everyday issues and motivation for heeding what was said.

The guidance in Wisdom was more flexible and adaptable to differing situations.

- Some of the prohibitions of the apodictic laws found in Exodus became outdated and meaningless, since no expansion was given.
- For those living in the Diaspora, the ritual regulations relating to sacrifice etc. would have no significance.
- The anti-Canaanite ritual regulations of the Book of the Covenant had no relevance after 586 BCE.
- Diaspora Jews who had to live in a non-Jewish environment would have found it easier to relate to the more general and universally applicable guidance of Wisdom literature.

This flexibility is a help in the ever-changing modern world with its new moral dilemmas.

**(20 marks)**

**AO2**



**Question 4 How the people coped in times of crisis – suffering and hope**

0	7
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**Examine the people's experience of, and reactions to, the Exile.**

**Experience of Exile:**

Loss of freedom.

- The exiles were set to work on building projects in the city of Babylon or settled in farming communities.
- There is no evidence for the harsh treatment described in the Exodus narratives, but they could not return to Judah.

Life in an alien culture.

- Babylon's splendour was in marked contrast to their former life in Jerusalem.
- Surrounded by temples and polytheistic ceremonial.

No possibility for continuing their forms of worship.

- Sacrifice only possible in the Jerusalem Temple.
- After 586, this no longer existed.

Loss of the monarchy.

- Jehoiachin imprisoned for a time during Nebuchadrezzar's later years but no evidence of harsh treatment.
- On his release after Nebuchadrezzar's death, he was treated as royalty.
- Given an allowance.
- His immediate family were comfortable, but his successor in Judah had been blinded, shackled and deported to Babylon.

**Reactions:**

Negative reactions seen in Psalm 137.

- Homesickness, creating inability to adapt to new environment.
- Babylonians seen as taunting when they were probably trying to help.
- Desire for vengeance against Edomites and Babylonians.

Sense of hopelessness and despair evidenced in exilic prophetic writings.

- Feeling of excessive punishment and of paying for ancestors' sins.
- Feelings of abandonment by and alienation from God.
- Conclusion from events that Israel's God was impotent.
- Overwhelmed by the magnificence of Babylon and of its religion.
- Anxieties about the future, e.g. in relation to the rise of Cyrus.

Some reactions were probably more positive.

- The later records of the Murashi bankers contains Jewish clients, which suggests that from the start some might have been determined to make a living.
- Jehoiachin and his family became settled into Babylonian society.
- It is thought that scribes began to collect and edit what records they had, and that the exile marked the creation of the Deuteronomistic history etc.
- It has been suggested that some key beliefs/ practices of later Judaism, e.g. the significance of circumcision, the stress on ritual purity, the significance of the Sabbath, the synagogue system, had their origins in the exile.

Credit is to be given for examination of the experience and reactions of those left behind in Judah.

Prophetic reaction will not be treated as irrelevant, but the focus should be on the reaction of the people generally.

No more than Level 5 for answers that deal with only one part of the question.

**(30 marks)**

**AO1**

0

8

**How far do you agree that the experience of Exile is a powerful theme in human experience?**

**Agree:**

'Next year in Jerusalem' continues to be the Passover prayer of Jews throughout the world.

Many are forced to leave their homeland as a result of war, persecution etc. and experience emotions similar to those of the 6<sup>th</sup> century Jewish exiles.

Homesickness and disorientation also experienced by those whose work means that they must live in a different culture (or even, by some who have to move to a different part of their own country).

Issues of losing or retaining identity, of isolation or integration etc.

Sense of alienation from society felt by some.

Theme in some religious literature of this life as one of exile and of longing to be at one with God/Ultimate Reality.

**Disagree:**

The experience and reactions of the 6<sup>th</sup> century Jews in Babylon are remote from the 21<sup>st</sup> century world.

Many Jews have no wish to live in Israel; Jerusalem is a symbol of their unity as a people rather than a source of longing.

Most people are free to live where they wish.

Those who leave their homeland often experience no issues in combining integration with retention of identity.

Transport, the media and other forms of technology have made us part of a global community, so for many the idea of Exile seems meaningless.

Many people feel very much a part of the community in which they live and have a strong sense of belonging.

Credit may be given to interpretation of 'experience of Exile' as relating to the 6<sup>th</sup> century Exile.

**(20 marks)**

**AO2**