
AS

Religious Studies

RSS06 Old Testament

Mark scheme

2060
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Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Assessment Writer.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' 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.

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Examination Levels of Response

Religious Studies (Advanced Subsidiary) AS Level Descriptors

<i>Level</i>	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	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.
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

Indicative content

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Question 1 An introduction to the world of the Old Testament

0 1 With reference to 1 Samuel 8–10, explain both what the people of Ancient Israel understood by nationhood and how this led to the search for a king.

Idea of nationhood

Nationhood entailed a sense of unity.

- The tribal groups were often divided and at each other's throats.
- When some tribes were threatened by enemies, all too often the other tribes were reluctant to come to their aid.
- The institution of the monarchy would provide unity.

Nationhood meant operating as a theocracy.

- The Israelites were bound in a covenant relationship subject to God's direction.
- Samuel's sons were corrupt and it was feared that they would govern like the rulers of the surrounding nations.
- Samuel envisaged the ruler of Israel as a 'prince', ie ruling as God's agent.

Nationhood would ensure the protection of citizens from external threats.

- The Israelites were involved in a ceaseless struggle to survive.
- They were finding it hard to gain a secure foothold in Canaan.
- The Philistines in particular were militarily superior, both in terms of organisation and weaponry, and were bent on extending their territory.
- The hope was that a king would provide the organisation and unity needed to deal with this.

The search for a king

It is possible that there are two traditions.

If so, one tradition is found in 1 Samuel 8; 10¹⁷⁻²⁶.

- Here the request for a king was based on Samuel's age and the unsuitability of his sons.
- It stemmed from a desire to be like other nations, who were united under a king.
- The elders saw it as fulfilling the need to deal with the Philistine threat.
- Samuel's response was unfavourable.
- He feared what it would lead to.
- He thought it would destroy the idea of the nation as a theocracy.
- He portrayed it as leading to a two-tier society.
- The use of sacred lot to choose the king was in accordance with the concept of Israel as a theocracy.

The other tradition is found in 1 Samuel 9¹ – 10¹⁵.

- Here the choice of Saul was planned by God, which sustains the idea of theocracy.
- Saul was directed to Samuel.
- Saul was anointed as 'prince', ie ruling on behalf of God.
- God stated that Saul would deal with the Philistine threat.
- Samuel's attitude was more favourable.
- He saw the transition to monarchy as God's purpose for the nation.

Maximum Level 4 should be awarded for a purely narrative response.

Maximum Level 5 should be awarded if only one part is answered.

[30 marks] AO1

0 2 'Samuel's negative views about Israel becoming a monarchy were totally unreasonable.'

Assess this view.

In support

Samuel's negativity was caused by pique.

- This was due to the dismissal of himself as too old and his sons as worthless.

There is no evidence that Israel becoming a monarchy would be a bad thing

- Apart from one very short-lived experiment, Israel had never had a monarchy.
- Samuel was ignoring the evidence that a monarchy might be just what Israel needed for survival and progress.
- The king would not be a secular ruler, but one governing on behalf of God and bound by the covenant.

As the narrative stands, it depicts Samuel in two minds.

- In 1 Samuel 8 and 10¹⁷⁻²⁷ he was hostile.
- In 1 Samuel 9 and 10¹⁻¹⁶ he was more positive, seeing it as God's will.

Other views

Samuel was hostile to a monarchy because Israel was meant to be a theocracy.

- The elders' desire to be like the other nations would encourage the idea of a king following the pattern of kings in the surrounding nations.
- The king and not God (through his messengers) would be the source of authority and power.

Samuel could see the potential for corruption and exploitation in the surrounding nations, most of which were monarchies.

- The king was often above the law.
- The monarchy encouraged a class system where the poor were dispossessed and exploited.

1 Samuel 8-10 consists of two different traditions that have been interwoven by the redactor.

- Many scholars regard the negative tradition as a later Deuteronomistic addition, resulting from bitter experience of what most of Israel's kings were like.
- The more positive approach reflected Samuel's actual views and was based on his understanding of God's purpose and a realisation of what Israel needed.

[15 marks] AO2

Question 2 Old Testament views of God’s relationship with the people**0 3 Examine the main features of the covenants made with Abraham and with Moses.****Abraham**

- It was made with an individual but included also his future descendants.
- It was initiated by God.
- Promissory in nature, ie of land and descendants.
- The change of Abraham’s name was significant.
- Circumcision was central to the covenant, whether as a seal of an unconditional covenant or as a requirement imposed on Abraham as part of a conditional covenant.
- The key features are similar to those found in Ancient Near Eastern (ANE) royal grant treaties.

Moses

- Moses was acting as mediator of a covenant made with an embryonic nation.
- It was initiated by God.
- Its impersonal nature is seen in the ritual requirements and the nature of the theophany.
- Its basis was in salvation history.
- Promises were made by God regarding Israel’s status, ie as a treasured possession, kingdom of priests and a holy nation.
- The covenant was conditional in nature, ie Israel must obey God and keep the covenant requirements as set out in the Decalogue.
- The key features are similar to those found in ANE vassal treaties.

Maximum Level 4 should be awarded for a purely narrative response.

Maximum Level 5 should be awarded if only one covenant is examined.

Credit should be given for appropriate use of texts other than those set for study.

[30 marks] AO1

0 4 ‘For Ancient Israel, the covenant made with Moses was far more important than the covenant made with Abraham.’**Assess this claim.****In support**

The Mosaic covenant was what gave the different tribal groups unity as God’s chosen people and religious significance, as opposed to the more secular acquisition of land.

- It gave them a sense of identity and purpose.

The Mosaic covenant acted as a reminder of the nature of God as Israel’s go’el and this concept was to be a key feature classical prophecy.

- Classical prophecy made frequent reference to the Mosaic covenant but very little reference to the Abrahamic.

The Decalogue was part of the Mosaic covenant.

- It taught Israel that election entailed responsibility.
- It provided a guide for living that was applicable to every lifestyle, eg semi-nomadic, urban.
- This conditional moral element makes it more important than the unconditional (or

at best, ritually conditional) covenant with Abraham.

Other views

The Abrahamic covenant also gave a sense of identity and unity.

- The different tribal groups all saw Abraham as their 'father' and the founder of their faith.

The promise of land gave the Israelites focus during the Settlement period.

- It fuelled their determination to become a nation with its own territory.

Both are equally important.

- They both contain the key idea of God as initiator.
- They both focus on his loving mercy as shown in his promises.

[15 marks] AO2

Question 3 The phenomenon of prophecy

0 5 Explain ways in which the passages you have studied about Elijah show how prophecy had developed since the 10th century.

There is a fusion in Elijah of features typical of 10th century seers and ecstasies.

- He was a solitary figure and his ecstatic nature is seen in the slaughter of the Baal prophets and his running before Ahab's chariot.

Elijah's role was to be the defender of the covenant relationship.

- This was seen in the contest on Mt Carmel.
- The incident of Naboth's vineyard contains his demand for social justice.
- In the 10th century, prophecy was more concerned with administering justice at a local level and solving problems.

There is an increased level of political activity with Elijah taking the initiative.

- This is seen in his confrontation with Ahab before and at the contest on Mt Carmel.
- He denounced Ahab and Jezebel for their treatment of Naboth.
- In the 10th century, only rarely did prophets take the initiative in politics.

Elijah's relationship with God was highly personal.

- This was seen especially on Horeb.
- 10th century prophecy does not show the same intimacy.
- The incident shows the early development of the prophetic call narrative form.

Group ecstatic prophecy is viewed in a negative light.

- The rituals are essentially pagan.
- The 10th century ecstasies were viewed as odd, but accepted as conveying God's messages.

Maximum Level 4 should be awarded for a purely narrative response.

Credit should be given for the appropriate use of texts other than those set for study.

[30 marks] AO1

0 6 'Elijah's significance as a 9th century prophet has been greatly exaggerated.'

Assess this view.

In support

- Some of Elijah cycle of stories read like legend rather than historical accounts.
- The stories have retained many primitive features of prophecy, eg the Baal prophets being seen as herem and the description of their ecstatic behaviour.
- Nothing changed, as religious syncretism continued and the corruption of the ruling class increased.

Other views

- Elijah was an upholder of the covenant rather than a figure akin to a 'fortune-teller' and this is seen especially on Mt Carmel.
- He was a national rather than a local figure and was well known, unlike Samuel, who was unknown to Saul.
- He received a call from God rather than being a paid professional.
- In his defence of Yahwism and in his concern for social justice, he anticipated classical prophecy.

[15 marks] AO2

Question 4 8th century prophecy – Amos

0 7 Examine both Amos' criticisms of the social life of the people and his views on Israel's future.

Social life

There was wholesale exploitation of the poor.

- They were sold into slavery for trivial debts (2⁶).
- Their land was taken from them and they were made to pay rental for farming it (5¹¹).
- They were cheated by merchants (8⁴⁻⁶).

The rich lived a life of idle, selfish luxury.

- They built huge mansions that were adapted for the two climatic seasons of the year (3²⁵).
- They relaxed to music on ivory inlaid furniture, eating the choicest meats, drinking heavy wine and using the most expensive lotions (6⁴⁻⁶).
- The women made greedy demands for more wine (4¹).

The legal system was corrupt.

- The rules about sexual relationships, debtors' pledges (garments and wine) were set aside, enabling the rich to pursue a licentious and hedonistic lifestyle (2⁷⁻⁸).
- Truth and justice were perverted or rejected (5^{7,10}; 6¹²) and bribery was rife (5¹²).

Israel's future

God would not ignore or forget the misdeeds of the wealthy (8⁷).

- Their luxurious lifestyle would come to an end (3¹⁵).
- They would be the first to be deported (6⁷).
- They would not enjoy the benefits of their magnificent homes or productive vineyards (5¹¹).

Amos predicted invasion and exile for the nation.

- This would result in death for the king (7¹¹).
- It would mean public humiliation for the Bethel priest's wife and the wealthy women at the hands of the enemy (7¹⁷; 4²⁻³).
- For Amaziah it would mean loss of the land he had acquired for himself and deportation to an 'unclean' land (7¹⁷).
- The whole nation would go into exile (3¹⁰; 6¹⁴).

The Day of the Lord would be something to be dreaded.

- It would be a day of inescapable darkness (5¹⁸⁻²⁰).
- It would be a time of universal mourning (8⁹⁻¹⁰).

There is possibly a note of faint hope.

- A remnant might survive if Israel changed its ways (5:4,6,15), but some scholars regard these verses as later additions to the text.
- The oracle in 3¹² is ambiguous and may well be concerned with destruction rather than hope.

The final oracle of return and restoration may well be an exilic addition to the book.

Maximum Level 4 should be awarded for paraphrase of text without explanatory comment.

Maximum Level 5 should be awarded if only social criticisms or Israel's future are examined.

Credit should be given for responses that take a broader interpretation of 'the people' and include comment on Amos' oracles against other nations.

[30 marks] AO1

0 8 'Amos' prophecy about Israel's future portrays an unmerciful God.'

Assess this claim.

In support

- The whole nation was to be punished for the sins of the wealthy, which meant that the poor would suffer even more than they were already.
- Israel's fate described in extreme terms, eg the women being led out with hooks and Amaziah's wife being abused by the invading soldiers.
- The occasional verses suggesting that God would show mercy may not have come from Amos.

Other views

- There is hope, if only Israel will change, as seen in Amos' teaching that a remnant may survive and in the reference (5¹⁵) to God's 'mercy'.
- The judgement on Israel came only because those in power did not respond to God's warnings.
- The extreme descriptions of the fate that would befall the nation simply reflected Assyrian practice, as the Assyrians were known to be particularly brutal and ruthless.

[15 marks] AO2

