



General Certificate of Education

Religious Studies 1061

RSS06 Old Testament

Mark Scheme

2010 examination - January 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.

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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	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

1 (a) Examine the traditions of the Exodus.

There is no expectation that candidates should refer to texts other than those set for study, but credit should be given to answers making appropriate reference to the different Exodus traditions. Any appropriate reference to Exodus 16 and other narratives from the wilderness wanderings should also receive credit.

The escape from Egypt and the crossing of the Red Sea, e.g. ideas about deliverance, God's relationship with the Israelites, God's power over nature and over Israel's enemies.

The commentary on the Exodus event in Exodus 15, e.g. God the warrior defeating Israel's enemy, God as controlling the forces of chaos, marking the beginnings of Israel as a people and as the people of God.

No more than Level 4 for purely narrative responses.

(30 marks) AO1

1 (b) 'The accounts of the Exodus are not credible as history.'

Evaluate this claim.

Agree

- Miraculous elements in story difficult to take literally
- Contradictions between different traditions
- Accounts took written form long after the event
- Nature of the accounts as epics / legends rather than history
- Language, particularly that of Exodus 15, poetic rather than factual
- No reference to it in Egyptian records
- Cannot be dated with any precision.

Disagree

- Earliest of traditions gives natural explanation – tidal
- Fundamentalist view of Old Testament as inerrant word of God
- Strength of tradition throughout the ages suggests that something happened, however much it has been elaborated
- The Egyptians not likely to record such an embarrassing experience.

(15 marks) AO2

2 (a) Examine the idea of covenant with reference to the covenants made with Abraham and Moses.

Candidates might refer to the meaning of the term and to parallels with Ancient Near Eastern vassal treaties, but the main focus should be on the idea as exemplified in the Abrahamic and Mosaic covenants.

Abraham

Initiated by God

Covenant with individual – extending to family

Promissory (though some see circumcision as a condition rather than a sign)

Promise of land and descendants

Father of nations – change of name

Circumcision as the sign of the covenant

Test of Abraham's faith (demand to sacrifice Isaac) leads to confirmation of covenant promises.

Moses

Initiated by God

Covenant with the whole people

Conditional

Election – seen in act of deliverance and now to be ratified

Israel's obligations laid out in the Decalogue.

No more than Level 4 for purely narrative responses.

No more than Level 5 for answers that omit either Abraham or Moses.

(30 marks)

AO1

2 (b) 'The covenant with Moses is just an expansion of the one made with Abraham.'

Assess this view.

Agree

Similarities between the two, e.g. both initiated by God and based on his choice of an individual / people

According to the Old Testament, the slaves in Egypt were descendants of Abraham's great-grandchildren

Individual / family relationship now extended to nation, but essentially the same relationship.

Disagree

Fundamentally different in nature

View that they are part of two different cycles of stories – the patriarchal and the Mosaic

Combining of cycles done at a much later date

Critical views about the emergence of covenant ideas in Israel – 8th century for Mosaic covenant and exilic period for Abrahamic.

(15 marks)

AO2

3 (a) Explain Elijah's role in the development of prophecy.

Setting Elijah in context of 10th and 9th century prophecy – seers and nebi'im ways in which Elijah continued / reinforced their roles:

Essentially mouthpieces of God – communicating God's will to Israel and its leaders, e.g. incident of Naboth's vineyard

Mediators between God and Israel – offered prayers

Believed to be in close personal contact with God, e.g. Mount Horeb

Discovered and delivered God's message through paranormal experiences, various forms of magic – Elijah's use of prophetic symbolism (some refer to it as sympathetic magic) on Mount Carmel and ecstatic behaviour afterwards

Upholders of Yahwism – Mount Carmel

Ethical monotheism – Naboth's vineyard.

Carmel, Horeb and Naboth incidents as anticipation of 8th century prophets.

No more than Level 5 for answers that are purely descriptive or make no clear reference to Elijah.

(30 marks) AO1

3 (b) To what extent do Elijah's actions make it difficult to believe that he was sent by God?

Make it different

Those critics who interpret Elijah's actions as the use of sympathetic magic might claim they were superstitious

Killing of Baal prophets and violent threats after the Naboth incident are at odds with concept of God as merciful and all-loving

Defeatist attitude when threatened by Jezebel – running away, wanting to die
Self-pity on Horeb.

Do not make it different

Courageous upholder of Yahwism on Carmel – Elijah's actions were an act of prophetic symbolism and not sympathetic magic, so not superstitious

Holy War ideas standard in early Israel: killing of Baal prophets in accordance with this and wrong to judge someone from such a different age by modern standards

Ran away, but made for Horeb, the mountain where God thought to be especially present, so he was running away to God

Only human, so his despair and the feeling that he was the only one left are understandable

Courageous standard against injustice shown by Ahab and Jezebel – ethical monotheism.

(15 marks) AO2

4 (a) Examine Amos' criticisms of Israelite society.

Social

Slavery for trivial debts
Oppression of poor by both men and women
Sexual wrongdoing
Bribery and legal corruption
Self-indulgent, hedonistic and materialist lifestyle
Dishonest trading.

Religious

Bombarding God with sacrifices in the belief that they could 'buy' God
Hypocrisy – observing the Sabbath, but desperate to get back to dishonest practices
Possible reference to cultic prostitution
Making the Nazirites break their vows and trying to silence prophecy
Syncretism.

Political

Complacency over military victories – assertions of self-sufficiency.

N.B. Candidates may answer this in breadth or depth, or discuss 'society' as social criticisms.

(30 marks) AO1

4 (b) 'Covenant is the basis of all Amos' teaching.'

How far do you agree?

Agree

Amos' denunciation of social sins tie in with the requirements of Mosaic Law as seen in the Decalogue and the Book of the Covenant
'You only have I known....'
The covenant relationship demanded loyalty from Israel – Amos denounced Israel's apostasy
Warnings given by God suggest God's desire to maintain the covenant relationship
The term not used, but the covenant relationship is implied throughout
Restoration of covenant relationship at end of book.

Disagree

The term is not used, which suggests that Israel's religion not yet thought of in those terms; covenant concept came in with Assyrian conquests
Amos much more concerned with punishment than with a covenant relationship
Israel's deliverance from Egypt no more significant than the migrations of the Philistines and Arameans
Israel not in a special relationship – 'Are you not the same to me as the Cushites?' / 'Are you not like the Ethiopians to me' (Amos 9⁷)
Final verses of book a much later addition – not the 8th century prophet.

(15 marks) AO2