



**General Certificate of Education  
June 2010**

**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 A01	Marks	AS Descriptor A02	Marks	AS Descriptors for Quality of Written Communication in A01 and A02
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****Question 1**

<b>0</b>	<b>1</b>	<b>Outline the factors that led to the contest on Mount Carmel, and examine the significance of this contest for Israel's religion.</b>
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**What led to contest**

Threat to Yahwism caused by fertility worship – syncretism.

Domination by Jezebel and her prophets – attempt to replace Yahwism as official cult with Baalism and persecution of those who opposed her.

Lack of concern by Ahab.

Drought – Elijah's concern to show that God, not Baal, controlled fertility.

**Significance of contest** – both positive and negative elements:

In the short term, acknowledgement of Israel's God.

Defeat of Baal cult – prophets slaughtered.

God seen to be in control of nature and fertility – sent fire and ended drought.

Long term – Canaanite influences continued and later prophets denounced syncretism.

No more than Level 5 if only one part of the question dealt with or Level 4 for purely narrative answers.

**(30 marks) AO1**

<b>0</b>	<b>2</b>	<b>Assess the view that Elijah overreacted to Canaanite influences.</b>
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**Agree**

He failed to see the positive and enriching aspects that could enhance Yahwism.

Syncretism not abandonment of Israel's faith.

Influences didn't change essential aspects of Israel's religion.

For all his apparent acceptance of Baal worship, Ahab's sons had Yahwist names.

The ban on images found in the Decalogue not a part of Israel's religion in the 9<sup>th</sup> century but a much later imposition on the Mosaic period.

**Disagree**

Yahwism diluted by pagan elements.

Serious nature of threat to ethical monotheism seen in Naboth's vineyard story.

Influences discouraged view that all humans had equal responsibility to each other, regardless of status.

Encouraged abuse of power by the monarchy.

Practices abhorrent to Yahwism crept in and flourished in the final years of Israel's existence.

**(15 marks) AO2**

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

<b>0</b>	<b>3</b>
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**Examine the Mosaic covenant, as recorded in Exodus 19-20.**

Similarities to format of vassal treaties.  
Conditional nature – promises and responsibilities on both sides.  
Moses as mediator.  
Importance of occasion highlighted by ritual purification, limits placed on people, thunderstorm, etc.  
God taking the initiative – basing claim to Israel's loyalty on her experience of him at the Exodus.  
Election of Israel – uniquely his, kingdom of priests, holy nation.  
Israel's obligations laid out in Decalogue – unpacking of some of laws – mixture of religious and social.

No more than Level 4 for purely narrative answers.

**(30 marks) AO1**

<b>0</b>	<b>4</b>
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**'The Law of Moses has no relevance in the 21<sup>st</sup> century.' Assess this view.**

**Relevant**

Mosaic Law central to Judaism.  
Social commandments form basis of Judaeo-Christian cultures.  
Respect for parents important in a society where families easily break down and where elderly parents are sometimes seen as a burden.  
Relaxation of controls on Sunday activities have had negative effect – life even more hectic – and the Sabbath law a pointer to the need for balance.  
Materialism a form of idolatry.

**Other views**

Laws on not coveting unrealistic in today's materialist world.  
Ban on graven images not needed.  
Sabbath rest totally out of date.  
Concept of a relationship with God based on regulations not attractive to some.

**(15 marks) AO2**

**Question 3 The phenomenon of prophecy**

<b>0</b>	<b>5</b>	<b>Examine the development of prophecy in Israel during the 10<sup>th</sup> and 9<sup>th</sup> centuries.</b>
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Basic definition of prophecy.

Seer – man of God who had contact with God through visions; concern with everyday issues.

Nabi’ – contact with God through trances, often a group experience and induced by artificial stimuli.

Increasing political involvement – king-making under God’s direction, giving messages from God to rulers, whether on war strategy or on a monarch’s obligations to his people  
Increasingly personal relationship with God.

‘Thus says the Lord’ emerging as an oracular formula.

Points made should include explicit discussion of the texts set for study.

**(30 marks)**

**AO1**

<b>0</b>	<b>6</b>	<b>To what extent can it be claimed that Samuel was a typical prophet?</b>
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**Agree**

Man of God learning God’s will through visions.

God spoke to him directly – personal nature of relationship.

Concerns with everyday life.

Political concerns – king-maker.

**Disagree**

Impression given is that Samuel was not initially a well-known figure.

Apart from anointing Saul, overall impression of a local ministry – not a widely-known figure with national influence, as with later prophets.

Traditions that do present him as well-known may be later.

Not ecstatic.

**(15 marks)**

**AO2**

**Question 4 8<sup>th</sup> century prophecy – Amos**

<b>0</b>	<b>7</b>
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**Examine the views of Amos on the future of the people of Israel.**

Day of the Lord – not one of vindication and glory but of disaster.  
Graphic images used to describe the Day – inescapable and inevitable and nobody spared.  
Reference to war, invasion and deportation – ‘beyond Damascus’.  
Wholesale death and destruction.  
Collapse of monarchy.  
Destruction of sanctuaries.  
Loss of contact with God – spiritual famine.  
Slight glimmer of hope – if Israel seeks God, she may ‘live’ and a remnant may survive.  
Reference to remnant – is it meant to be understood positively or negatively?  
Final verses speak of restoration – but are they the words of Amos?

**(30 marks) AO1**

<b>0</b>	<b>8</b>
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**Evaluate the claim that Amos was only a prophet of doom.**

**Agree**

Emphasis throughout book on totality of disaster to befall Israel.  
God’s rejection of Israel – no more important than the Cushites, so can expect no rescue  
Slight glimmers of hope so slight that they are negligible – Amos had no real expectation that Israel would turn back to God – and even then it would only be a remnant that would survive.  
Text referring to piece of an ear being rescued from the lion’s mouth meant negatively  
Final verses of Amos a later addition to the book.

**Disagree**

Remnant texts to be understood positively, i.e. there will be an ear rescued, remnant of Israel will survive.  
Warnings previously given by God show his reluctance to destroy Israel – this backs up positive interpretation of remnant.  
God longs for Israel to return to him and it is not too late.  
Images of wholesale destruction intended to bring Israel to her senses before it is too late.  
Final verses of Amos may be later as they stand but reflect a genuine aspect of his prophecy.

**(15 marks) AO2**