



**General Certificate of Education  
January 2011**

**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	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**

- 01 Examine the main themes which are found in the accounts of the wilderness wanderings (Exodus 15-16).**

Sign of God's continuing care for his people – the great act of deliverance at the Reed Sea repeated in further saving acts  
God's authority over nature – provision of quails and manna  
Grumbling against Moses, Aaron and God  
God testing Israel's obedience  
Importance of Sabbath

Better answers might comment on anachronisms, e.g. reference to the Sabbath rest and the Ark and to symbolic elements, e.g. the twelve springs and seventy palm trees.

Although the main focus should be on the material in Exodus 15-16, some credit may be given to appropriate comment on other passages relating to the wilderness wanderings.

**(30 marks) AO1**

- 02 To what extent do these themes have significance for people in the 21<sup>st</sup> century?**

**Have significance:**

Long journey reminds religious believers that life is a journey – a continual pilgrimage  
Importance of trust even when life is hard  
Theme of deliverance – e.g. Christian Liberation Theology  
Sabbath observance for Jews

**Limited/no significance:**

Hard to relate to miraculous elements in stories – on same level as fairy stories  
Doubts about their historicity lead to total dismissal of them as having value  
Idea of God as the cause of people's suffering repugnant to many  
God not seen today as needing to test people

**(15 marks) AO2**

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**Question 2**
**03 Examine the similarities and differences between the political covenants of the Ancient Near East and the covenant made through Moses.**

Suzerainty/vassal treaties made between suzerain and vassal, not between equal partners: God and Israel not equal partners and made through a representative (Moses)

Initiated by suzerain: God initiated the Mosaic covenant

Formal structure to treaties: language of Exodus 19:3-8 and 20:1-17 also formal

Starts with emphasis on suzerain's superiority through list of titles: Decalogue begins with 'I am the Lord your God'; God's superiority stressed in ritual requirements, in boundaries set and in dramatic nature of theophany

Reminder of goodness shown in past as basis on which demands are to be made: reference to Exodus event in 19:4; 20:2

No promises made by suzerain; vassal simply expected to trust overlord on the basis of the past history: God's promise of election ('my own possession among all peoples...a kingdom of priests...a holy nation')

Conditions laid on vassal of exclusive loyalty (often in practice seen in annual tribute payment and in provision of military support): requirement in 19: 5 ('obey my voice and keep my covenant') set out in detail in Decalogue

Treaty to be documented and kept in Temple with public reading: no reference to this in Exodus 19-20 (but in other texts, reference to Ark as repository)

Gods and forces of nature seen as witnesses to covenant – no reference in 19-20 (but reference in Exodus 24 to twelve standing stones been interpreted as reference to this)

Lists of blessings and curses attaching to keeping/breaking treaty: not in Exodus 19-20 apart from 20:5-6,12 (but list in Deuteronomy)

Formal oath made by vassal: Israel's assertion 19:8 (also 24:3,7)

Ceremonial sealing of treaty: no reference in 19-20 (but two versions in 24 – blood ceremony and sacred meal)

Better answers might include a wide range of similarities/differences and of exemplification

Although reference to material outside the set texts is not expected, credit should be given to appropriate use of texts other than Exodus 19-20

Maximum of Level 5 if only similarities or differences are dealt with, however well.

**(30 marks) AO1**

**04 'The relationship between God and Israel described in Exodus 19-20 was highly personal.' How far do you agree?**

**Agree**

God's deliverance of Israel from slavery and his initiation of relationship shows personal concern

Some of language used in Exodus 19 to show God's election of Israel highly personal – 'carried you on eagles' wings and brought you to myself/ 'my own possession'

Belief that humans could not 'see God and live' underlies setting of boundaries and shows concern for Israelites etc.

**Disagree**

Any relationship based on a contract inevitably impersonal

Idea of God keeping his distance – setting of boundaries, nature of theophany

Ritual requirements

Terms of covenant set by God with no 'discussion'

Legalist emphasis

**(15 marks)**

**AO2**

**Question 3**

**05 Examine the various types of prophecy found in Israel in the 10<sup>th</sup> and 9<sup>th</sup> centuries BCE.**

Ro'eh:

Seer – used of Samuel

Man of God – used of Samuel and Elijah

Lone ministry though connected with cultic centres – Samuel's connection with sanctuary at Ramah

His advice sought on variety of things – Saul asked Samuel about lost donkeys

Paid for advice – discussion between Saul and servant

Nabi':

Worked in groups/lived in communities ('sons of the prophets') – band of prophets met by Saul/Jezebel's prophets

Links with cult – prophets met by Saul were coming from Gibeah sanctuary

Prone to ecstasy – prophets met by Saul/prophets on Mt. Carmel

Ecstasy might be induced by music - prophets met by Saul, could be infectious –

Saul fell into trance, and expressed in different ways – Baal prophets chanted and cut themselves

Recognised as inspired but not always respected – reaction of people when Saul caught up in prophets' ecstatic state

Court prophets:

Advisors to king

Some prepared to challenge

Often seen as king's 'yes' men

Baal prophets connected with court – ate at Jezebel's table

War prophets:  
Sometimes gave strategic advice  
Often encouraged kings to go to war, giving assurances of victory  
Linked to sanctuaries  
Role in worship to declare God's word

There are many different types of classification and credit should be given for any of these, providing they relate to the 10<sup>th</sup> and 9<sup>th</sup> centuries. Candidates should also be credited if they include in their answers relevant reference to and exemplification of types of prophets that are not found in the passages set for study, and/or if they refer to Elijah as exemplifying a 'new' type of prophecy.

Better answers might cover a wide range of both types and exemplification.

**(30 marks) AO1**

**06 'Israel's prophets were simply ordinary people.' Assess this view.**

**Agree:**

Tribal elders felt able to come and make demands of Samuel – they told him he was old and they wanted a king

Little respect for ecstatic prophets in 9:12

Samuel paid for doing a job just like anyone else – a profession rather than a calling  
Phrase 'a man of God' used of Samuel in same sense as of any other people who were devout

Pro-monarchy tradition suggests that Samuel only had local significance, and not a national figurehead

Same weaknesses as other people – e.g. Samuel felt rejected by the elders, Elijah's fear of Jezebel and self-pity at Horeb

**Disagree:**

Visions set them apart from ordinary people – they had direct experience of God, e.g. both monarchy traditions present Samuel as guided by God throughout, Elijah's personal experience of God, especially at Horeb

Samuel's powers of second sight

Samuel's cultic importance and authority – 1 Sam. 9:13,22

Political significance – Samuel anointed Saul as king, Elijah linked to revolutions in Syria and Israel through his choice of Elisha

Though their odd behaviour not respected, ecstatic prophets seen as inspired by God

**(15 marks) AO2**

#### Question 4

**07 Examine Amos' teaching about God's relationship with the people.**

Theme of election – God has chosen Israel out of all the nations  
Verb 'to know' indicates highly intimate nature of relationship  
Covenant not explicitly mentioned but implicit throughout  
God's deliverance of Israel from Egypt, providential care during wilderness wanderings and gift of Canaan  
Denunciation of surrounding nations intended to get the Israelites to see that they were different  
God's love for Israel seen in various ways – provision of prophets/Nazirites as source of guidance, warnings given rather than immediate destruction of Israel for disobedience, mercy shown twice when Amos pleaded for God to forgive Israel and in eventual restoration (if the final verses are not a later addition)  
Covenant relationship meant that more was expected of Israel in terms of moral and religious responsibilities  
Repeated failure to live up to covenant demands and failure to heed the warnings meant that the relationship was broken – punishment inevitable  
God's rejection of Israel – no more to him now than the people of Cush

Better answers might cover a wide range of material, including analysis of both the ideal relationship and the ways in which that relationship had broken down.

**(30 marks) AO1**

**08 'Amos' teaching about God's relationship with the people shows God as unloving.' Assess this claim.**

**Agree:**

Tone of oracles overwhelmingly judgemental, harsh and punitive  
Reminders of election etc. intended to justify the imminent punishment rather than express God's concern for Israel  
Mercy shown only because Amos begged for it  
Final restoration oracles of restoration and possibly the more positive oracles in chapter 5 a later addition

**Disagree:**

Israel's refusal to learn from disasters sent as warning meant the message now had to be far stronger – the tone necessitated by the crisis, not lack of love on God's part  
3:12 to be taken in positive sense of assuring a remnant, and other hints of mercy integral part of Amos' prophecy – God still longs/is prepared to show mercy  
Verb 'to know' used in 3:2 suggestive of very intimate relationship  
Restoration oracles may have some reworking but stem from Amos

**(15 marks) AO2**