



**General Certificate of Education  
June 2011**

**Religious Studies**

**RSS06**

**Old Testament**

**AS Unit F**

**Final**

***Mark Scheme***

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.

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

Further copies of this Mark Scheme are available to download from the AQA Website: [www.aqa.org.uk](http://www.aqa.org.uk)

Copyright © 2011 AQA and its licensors. All rights reserved.

#### COPYRIGHT

AQA retains the copyright on all its publications. However, registered centres for AQA are permitted to copy material from this booklet for their own internal use, with the following important exception: AQA cannot give permission to centres to photocopy any material that is acknowledged to a third party even for internal use within the centre.

Set and published by the Assessment and Qualifications Alliance.

## 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 An introduction to the world of the Old Testament**

#### **01 Examine the reasons for the introduction of the monarchy in Israel.**

- Anti-monarchy tradition – people’s instigation
- Pro-monarchy tradition – God’s instigation
- Samuel’s great age and sons unfit to become judges
- Desire to be like other nations with military leader
- Philistine threat

Better answers might show some awareness of the different traditions/attitudes towards the monarchy behind 1 Samuel 8-10.

Maximum Level 4 for narrative answers.

**(30 marks) AO1**

#### **02 ‘From a religious point of view, the introduction of the monarchy in Israel was a total disaster.’ How far do you agree?**

##### **Agree:**

- Demand for king amounted to a rejection of God
- Israel meant to be a theocracy
- Set apart from other nations through the Mosaic covenant
- Exodus, wilderness wanderings, entry into Canaan and liberation from enemies through charismatic deliverers effected by God
- To want a human military leader was effectively stating that God’s leadership was not enough

##### **Disagree:**

- Claim too simplistic
- Claim made by those opposed to monarchy – later claims (perhaps based on bitter experience of what most Israelite kings were like or reflecting exilic or post-exilic thinking) in line with Deuteronomistic view that political crises were caused by religious infidelity
- Philistine threat and disunity of Israelite tribal groupings made the monarchy a practical necessity that had purely political significance and had no impact on Israel’s religion

**(15 marks) AO2**

---

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

**03 With reference to the Old Testament, examine 20<sup>th</sup> century critical views about the making of the covenant.**

- Links to ANE treaties made by scholars on basis of archaeological discoveries
- Presence in text of different sources/traditions
- Claim that covenant a much later concept – 8<sup>th</sup> century at earliest or exilic development
- Abrahamic traditions seen as late theological creation
- View of some Christians that Old Testament covenants are incomplete without New Testament insights

Although reference to material outside the set texts is not expected, credit should be given to appropriate use of other texts in the narratives relating to Abraham and Moses, or to appropriate exemplification from other Old Testament covenants.

Candidates might answer in breadth or depth. Better answers might show awareness of individual scholars or of contribution of different types of biblical criticism, though neither is essential at AS level.

Maximum Level 4 if no Old Testament exemplification.

**(30 marks) AO1**

**04 To what extent can it be claimed that 20<sup>th</sup> century criticism gives people a better understanding of covenant?**

**In support:**

- Makes sense of conflicting accounts and theological views
- Study alongside ANE vassal treaties highlights distinctive Old Testament ideas about God's relationship with Israel
- Helps focus to be on concept of covenant rather than on narrative setting

**Against:**

- No place for critical views in fundamentalist study
- Theories/views continually being adapted/amended/replaced, so not helpful
- New Testament views on covenant irrelevant and add nothing to Old Testament concepts of covenant
- The Old Testament accounts of the Abrahamic and Mosaic covenants can be fully understood as they are, simply by thoughtful reading of the texts

**(15 marks) AO2**

**Question 3 The phenomenon of prophecy**

**05 Examine the main features of the prophetic work of Elijah.**

- Defence of Yahwism – events leading up to and at Mt Carmel
- Ethical monotheism – Mt Carmel and Naboth's vineyard
- Concern for social justice – Naboth's vineyard
- Personal experience of God – especially at Horeb
- Political involvement – in dealings with Ahab and link to later coups (1 Kings 19<sup>15-18</sup>)
- Miraculous element – on Mt Carmel
- Ecstasy – after incident on Mt Carmel
- Prophetic symbolism – on and after Mt Carmel

Although reference to material outside the set texts is not expected, credit should be given to appropriate use of other texts in the Elijah cycle.

Maximum Level 4 for narrative answers.

**(30 marks) AO1**

**06 'The conflict between Elijah and Ahab was inevitable.' Assess this claim.**

**Inevitable:**

- Both men strong-minded – disagreement bound to lead to collision course
- Kings used to court prophets who were often 'yes men'
- Religion and politics don't mix – religion posed threat to secular power and interests
- Ahab's marriage to Jezebel and his willingness to allow her to influence Israel's religious policy encouraged syncretism
- Ahab's apostasy – as loyal Yahwist, Elijah bound to denounce it
- Without conflict, Yahwism would have been extinguished
- Challenge from Elijah necessary to prevent the injustice done to Naboth from becoming the norm and to remind Ahab that he was subject to covenant demands

**Not inevitable:**

- Foreign queens always allowed to practise their own religion – Ahab merely permitting this and not necessarily involved in apostasy himself
- His children's Yahwist names suggests that he remained faithful to his own religion
- Elijah over-reacting
- Greater diplomacy from Elijah would have reduced the tension without compromising him in any way
- Ahab could have distanced himself from Baalism and syncretism – could have limited Jezebel's influence
- Deuteronomistic historian might have distorted picture of Ahab to enhance theology underlying his writing
- Oral transmission of Elijah cycle of stories might have exaggerated conflict to make Elijah a bigger personality

**(15 marks) AO2**

**Question 4 8<sup>th</sup> century prophecy – Amos****07 Examine the criticisms made by Amos of the religious beliefs and practices of the Israelites.**

- Belief that covenant unconditional – God always with Israelites, whatever they did and however immorally they acted
- Belief in Day of Lord as one of glory for Israel
- Belief that amount of sacrifice and regular observance of feast days put God under obligation to support Israel – material prosperity interpreted as reward
- Misuse of Bethel, Gilgal etc – e.g. cultic prostitution, sleeping at shrines in cloaks taken in pledge and drinking wine taken as fines
- Hypocrisy seen in longing for Sabbath and New Moon to be over
- Idolatry and syncretism

Credit should not be given for reference to Amos' social/political criticisms unless they are made clearly relevant to the question.

Better answers might be more than a list and include a wide range of belief and practices.

Maximum Level 5 if only beliefs or practices examined.

**(30 marks) AO1**

**08 Assess the claim that Amos saw no value in Israel's religious practices.****No value:**

- Strong language used by Amos in regard to the cult as a whole and to sacrifice in particular – God hated the feasts, disregarded sacrifice, however costly and was deaf to their sacred music
- The end of Bethel and Gilgal was nigh
- Claimed that sacrifice not a part of Israel's worship in wilderness period
- No reference to restoration of cult in 9:11-15

**Has value:**

- Rejection of the cult linked to its misuse and to the nation's social 'crimes' – not in itself pointless
- Rhetorical question about sacrifice in the wilderness period can be interpreted in different ways
- Views of some scholars that the oracles denouncing cultic practice originated in the late 7<sup>th</sup> century, when Jerusalem came to be seen as the only legitimate centre for sacrifice

**(15 marks) AO2**

UMS conversion calculator [www.aqa.org.uk/umsconversion](http://www.aqa.org.uk/umsconversion)