



**General Certificate of Education  
June 2012**

**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 students' 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 students' 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**

### **Question 1 An introduction to the world of the Old Testament**

<b>0</b>	<b>1</b>
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**Examine the accounts of the Exodus found in the Old Testament passages you have studied.**

There is no expectation that students 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.

The escape from Egypt and the crossing of the 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 the Song of the Sea, 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**

<b>0</b>	<b>2</b>
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**'The significance of the Exodus is greatly exaggerated.'**  
**Assess this claim.**

Students may restrict their responses to those who, according to the Old Testament, experienced the Exodus or broaden them to include later generations.

#### **Significance greatly exaggerated**

A myth with no historical basis.

Even if some historical basis, impossible to know what happened and what has been added, so not reliable.

Encouraged and still encourages exclusivism.

The kind of God the traditions portray (e.g. a vindictive God) is repugnant to many.

The portrayal of the Israelites as lacking in faith and disunited is better forgotten than remembered.

#### **Significance not greatly exaggerated**

Created a people out of a disparate group of escaping slaves.

Sustained the people who escaped and later Israelites in times of suffering/persecution.

Established understanding of God as Lord of creation/history and Redeemer and of themselves as God's Chosen People – these beliefs were and still are central to Israel's faith.

Event remembered through the celebrations of Passover.

Highly significant for many Christians throughout the centuries, e.g. American slaves (Spirituals), Liberation Theology.

**(15 marks) AO2**

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

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3
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**Examine the concept of covenant found in the Old Testament traditions about Abraham and Moses.**

Students might refer to the meaning of the term and/or to Ancient Near Eastern vassal treaties, but the main focus should be on the idea as exemplified in the Abrahamic and Mosaic covenants. There is no expectation that students should refer to texts other than those set for study, but credit should be given to appropriate use of other texts.

**Abraham**

Initiated by God.

Covenant with an individual – extending to his family.

Promissory – land and descendants.

Father of nations – change of name.

Depending on understanding of circumcision requirement, unconditional or conditional.

Circumcision as the sign of the covenant or as a requirement to be fulfilled.

God's 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**

0
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4
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**'The ideas about God found in the traditions about Abraham have no relevance in the 21<sup>st</sup> century.' Assess this claim.**

**Agree**

Idea of God speaking directly to someone/working miracles alien to 21<sup>st</sup> century thinking. Abrahamic traditions full of anthropomorphism.

Primary concern with ritual purity in Genesis 17 – 'blameless' (tamid) a cultic word and requirement of circumcision.

Demand to sacrifice Isaac suggests a cruel, capricious and insecure God.

**Disagree**

Transcendence and holiness essential divine attributes.

Divine mercy seen in the promises made and kept.

Personal nature of the relationship between God and individuals.

Universalism – God's concerns go beyond Abraham and his descendants.

**(15 marks)**

**AO2**

**Question 3 The phenomenon of prophecy**

<b>0</b>	<b>5</b>
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**Examine how prophecy developed in the 9<sup>th</sup> century.**

There is no expectation that students should refer to texts other than those set for study, but credit should be given to appropriate use of other texts relating to 9<sup>th</sup> century prophecy.

Increasingly political role of prophets – e.g. Elijah’s denunciations of Ahab, court prophets playing political and cultic roles and giving advice on war.

Court and cultic prophets often ‘yes’ men.

Increasingly sharp distinction between peripheral and central prophets.

Blurring of distinction between ro’eh/man of God as lone figure and ecstatic living in communities – this is seen in Elijah who demonstrated ecstatic powers and who in later life had links with prophetic communities.

Elijah cycle of traditions presents him as God’s agent, proclaiming his judgements – e.g. Naboth’s vineyard.

Prophet seen as a mediator between God and Israel – e.g. Elijah offering prayer on Carmel for renewal of covenant relationship.

Elijah traditions show greater stress on intimacy of relationship between God and his prophet – e.g. Mount Horeb.

Prophetic role one of upholding Yahwism and implications of monotheism – e.g. on Mount Carmel.

The Elijah cycle anticipates 8<sup>th</sup> century prophecy in its assertion of ethical monotheism – e.g. Naboth’s vineyard.

No more than level 4 for purely narrative or very general responses.

**(30 marks)**

**AO1**

<b>0</b>	<b>6</b>
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**‘Elijah was not a typical prophet.’  
Assess this view.**

**Not a typical prophet**

Direct confrontation with monarchy not characteristic of most prophets.

Denunciation of injustice not typical of pre-8<sup>th</sup> century prophets.

Very personal experience of God on Horeb.

Gave into fear - tried to run away from his task.

Choice of disciple/successor not common.

**Typical prophet**

Referred to as man of God – common term for prophets.

Visions, prophetic symbolism and ecstasy typical of many prophets.

Many prophets had links, good and bad, with monarchy.

Political influence – connected with coups in Israel and Syria through choice of Elisha.

**(15 marks)**

**AO2**

**Question 4 8<sup>th</sup> century prophecy – Amos****0****7****Examine Amos' teaching on the nature of God.**

Lord of creation – natural disasters sent by God; the short poems.  
 Lord of history – behind the migrations of the Philistines and Syrians as well as the Israelites; responsible for invasion about to engulf Israel.  
 Holiness and transcendence of God.  
 Significance of title 'God of hosts'.  
 Initiated special and personal relationship with Israelites – delivered them from Egypt.  
 Demands loyalty.  
 Judge of all the nations – will punish wrongdoing.  
 Will also punish Israel, though reluctantly – 'warnings' had been given.  
 Concerns for social justice and religious sincerity.  
 Merciful nature – possible hints of remnant, attempts to make Israel repent, restoration of Israel (if genuinely Amos).

**(30 marks)****AO1****0****8**

**'Amos was completely right in his views on the nature of God.'**  
**How far do you agree?**

**Agree**

Transcendence/holiness of God and belief in him as ultimate source of existence key belief of many religions.  
 Ethical demands of God resonate with 21<sup>st</sup> century concerns.  
 Idea of God as merciful attractive to many religious believers.

**Disagree**

Idea of sending disasters on people, directing course of history etc. outdated.  
 Picture of vengeful, retributive God repellent.  
 Apparent hints of mercy an unjustified modern interpretation of Amos 5 and restoration oracles exilic.

**(15 marks)****AO2**

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