



**General Certificate of Education
January 2013**

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.

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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**

0	1	Examine the effects of Canaanite religion on Israel's religious beliefs and practices.
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Beliefs:

Israel's views on God's nature and role linked increasingly to fertility.
 Importance of the three agricultural festivals in Israel suggests association of God with fertility rather than with the Sinai covenant.
 Titles used for God, e.g. El Shaddai, opened up possibility of confusing deities.
 Use of Canaanite sanctuaries by Israelites, e.g. Bethel, encouraged syncretism and apostasy.

Practices:

Sacred trees, pillars and poles an accepted part of cultic practice and widespread use of figurines supported by archaeological evidence.
 Importance of animal and cereal sacrificial rituals.
 Temples in Jerusalem and Bethel and altars built in the style of Canaanite temples and altars (e.g. with horns).
 Prophetic denunciations testify to practice of cultic prostitution by some Israelites.

Maximum Level 5 if only beliefs or practices examined.

(30 marks) AO1

0	2	'Canaanite religion had a greater effect on Israel's religious beliefs than on its religious practices.' Assess this view.
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Agree:

Syncretism was a major problem throughout the period of the monarchy.
 Distorted view of God as one to be appeased with sacrifice rather than one who made moral demands.
 Worship aimed at ensuring fertility rather than at strengthening the covenant relationship.
 Without changes to the traditional Mosaic beliefs about God, Canaanite religious practices would not have been adopted so widely.

Other views:

Much of the Canaanite influence related simply to Israel's transition from a semi-nomadic to a settled agrarian culture and was unrelated to issues of belief.
 The adoption of styles of Canaanite architecture did not necessarily reflect Canaanite beliefs.
 Canaanite practices became a part of Israel's religion at all levels and were to be found among those most loyal to Yahwism, e.g. Elijah offering sacrifice on Mt Carmel, which was originally a Canaanite holy place.
 Most of Israel's central religious practices were the result of Canaanite influence.

(15 marks) AO2

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

0

3

Outline the features of covenants in the Ancient Near East and examine their similarities to Old Testament covenants.

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.

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.

Gods and forces of nature seen as witnesses to covenant.

Lists of blessings and curses attaching to keeping/breaking treaty: hint of this in 20:5-6,12.

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

Ceremonial sealing of treaty.

Royal grant treaties made between king and favoured individual: God and Abraham.

King named, along with his titles: God identified as El Shaddai, a title always connected in Genesis with fertility and promise of descendants.

Loyalty of the individual is the reason for the grant.

Nature of loyalty described: 'walk before me and be blameless' similar to language describing individual's loyalty in royal grant treaties.

Treaty above all concerned with promises relating to land and dynasty: promise to Abraham of innumerable descendants and of land of Canaan.

Land surveyed, described and list of witnesses/surveyors.

Land given to future generations, typical language being 'He sealed it and gave it to him forever', and correct identification of them was very important: promise made to Abraham and his descendants; circumcision is the sign of this, seen as delineating who the descendants are.

King pledges to protect individual from any who would seize the land; the curses are directed towards them and not him.

Disloyalty on part of individual will be punished, but land not taken away from his descendants: continued obedience demanded of Abraham, but covenant is 'everlasting'.

Maximum marks may be given for answers that deal with only one type of treaty.

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, e.g. the sealing of the covenant in Exodus 24, the list of blessings and curses in Deuteronomy, the J version of the covenant in Genesis 15 and the prelude to the covenant in Genesis 12:1-3.

Maximum of low Level 4 if only an outline of covenant features is given.

(30 marks)

AO1

0

4

To what extent does an understanding of Ancient Near East covenants enrich the understanding of Old Testament covenants?

Enriches:

Suggests that the structure is an artificial creation to reflect Israel's experience of God and conviction of being the elect People of God – this deals with the impression otherwise given of a remote God.

Helps with understanding the very different nature of the Abrahamic and Mosaic covenants.

Study of ANE suzerainty treaties highlights the distinctive Old Testament ideas about God's relationship with Israel.

Does not enrich:

No place for this type of study in fundamentalist circles.

There is no universal acceptance of the theories linking Old Testament covenants to suzerainty treaties and/or royal grant treaties and theories are often adapted/ amended/ replaced, so such a study is not helpful.

The Old Testament accounts of the Abrahamic and Mosaic covenants can be fully understood and appreciated at a deep level as they are, simply by thoughtful reading of the text.

(15 marks)

AO2

Question 3 The phenomenon of prophecy

0	5
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Examine types of prophets found in Israel in the 10th and 9th centuries.

There are different types of classification that may overlap, and credit should be given for any of these, providing they fit the time span as set in the question. Appropriate reference to extra-biblical material that relates to this time span should also be credited.

There is no expectation that candidates should refer to texts other than those set for study, but credit should be given to responses that do make appropriate exemplification from other texts.

Ro'eh / hozeh

Seer – i.e. visionary.

Man of God.

Ministry might be local or cover a wider area.

Lone ministry though connected with cultic centres.

Advice sought on many things, including practical and even seemingly trivial matters.

Paid for advice.

Sometimes political involvement.

Nabi'

Nebi'im worked in groups/lived in communities ('sons of the prophets').

Links with cult.

Paranormal experiences.

Ecstatic – use of artificial stimuli etc.

Recognised as inspired but not always respected – referred to as mad.

Nationalist fervour shown by some.

Court prophets

Advisors to king.

Often seen as the king's 'yes' men.

Some prepared to challenge and condemn.

War prophets

Sometimes gave strategic advice.

Often encouraged kings to go to battle with assurances of victory.

Links to the cult, where their role was to declare God's word.

False prophets

Often linked with ecstatic court prophets.

'Fair weather' prophets whose oracles were shown by events to be false.

Credit should be given to answers that refer to the development within Israel of a type of prophet combining the characteristics of individual with ecstatic prophecy, reflecting a more personal relationship with God, and concentrating on the covenant relationship. Credit also to be given for contrast between peripheral and central prophecy.

(30 marks)

AO1

0

6

'Old Testament prophetic experience has no significance for people today.'
Assess this claim.

Agree:

Prophecy as seen in the Old Testament was a cultural phenomenon of the ancient world.

The activities and oracles of Old Testament prophets were meaningful only to the Israelites of their day.

Some features in particular of Old Testament prophecy are alien to the 21st century, e.g. visions, prophetic ecstasy, prophetic symbolism.

Political movements, the media and the insights of psychology, sociology etc. provide all that is needed in the modern world.

Other views:

For religious believers, Old Testament prophetic experience provides inspiration and guidance.

Old Testament prophetic experience, particularly, as exemplified by Elijah, 'reflected' in modern prophetic figures/movements

- Figures e.g. Martin Luther King Jr, Desmond Tutu, Oscar Romero, James Mawdsley;
- Movements, e.g. protest against world poverty and exploitation of workers, campaigns against corruption in multinationals and governments, the stand made against racism, oppression, and western interference in the Middle East.

(15 marks) AO2

Question 4 8th century prophecy - Amos

0	7	Examine the criticisms made by Amos of the social and religious practices of the Israelites.
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Social

Oppression of the poor by the rich – enslavement, eviction, essential clothing taken in pledge.

The self-indulgent lifestyle of men and women – the number of houses, ivory-inlaid furniture, drinking, eating the best meat, etc.

Perversion of justice.

Dishonesty of merchants.

Religious

Criticism of Israel's beliefs about the covenant relationship.

- It is unconditional – God will always protect Israel, irrespective of behaviour.
- Israel's continuing prosperity is a sign of God's approval and will be guaranteed by regular sacrifice and observance of festivals.
- The Day of the Lord will be one of triumph and glory for the Israelites – God will overthrow their enemies.

Criticisms of the abuses carried out at Bethel and Gilgal.

- Cultic prostitution (depending on the interpretation of 2:7).
- Sleeping on cloaks taken in pledge and drinking wine taken as fines.

Criticism of hypocrisy seen in longing for the Sabbath and New Moon to be over in order to return to dishonest practices.

Idolatry and syncretism.

Maximum of Level 5 if only social or religious practices examined.

(30 marks) AO1

0	8	'Amos' teaching about social justice was the most important part of his message.' Assess this view.
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Agree:

Social justice at the heart of the Mosaic covenant.

Six of the Ten Commandments and the vast majority of laws in the Book of the Covenant were concerned with right relationships with other people.

Without social justice, sacrifice and other rituals were hypocritical and meaningless.

'I hate, I despise your feasts...But let justice roll down like waters...' (Amos 5:21, 24).

Other views:

The first three of the Ten Commandments were the foundation of the covenant and all the rest of Israel's laws.

Without meaningful worship of God alone, everything else would fall apart.

Other aspects of his message were equally important, e.g. his warnings of imminent disaster and his teaching on what the Day of the Lord would actually be like.

Amos' teaching on the nature of God was more important.

(15 marks) AO2