
A-LEVEL

RELIGIOUS STUDIES

RSS06 Old Testament
Mark scheme

2060
June 2014

Version: 1.0 Final

Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts: alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Assessment Writer.

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

Examination Levels of Response

Religious Studies (Advanced Subsidiary) AS Level Descriptors

<i>Level</i>	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 account of the introduction of the monarchy that is found in 1 Samuel 8-10.
----------	----------	--

At least two traditions relating to the institution of the monarchy.

- How historically reliable are they, given the discrepancies between them and the absence of any archaeological evidence for Saul?

One tradition sees the transition to the monarchy as contrary to God's will though permitted and then directed by him.

- Were the predictions of the later behaviour of kings based on awareness of what life was like in Canaanite city-states/surrounding nations or were they based on later experience of Israel's kings?
- Did this anti-monarchy tradition date back to the 11th century/to an earlier failed experiment in kingship or does it reflect the views of a much later school of thought, e.g. 1 Sam. 10:17-19?

Another tradition, favourable to the monarchy, sees the whole thing as planned by God.

- The significance of the term 'prince' rather than 'king'.
- Prophetic involvement of Samuel and the nebi'im of Gibeath-elohim.

The credibility of the reasons given for wanting a transition to the monarchy.

The involvement of the cult in both traditions.

There is no expectation that students will refer to texts other than those set for study, but credit should be given to appropriate use of other texts relating to the topic of the introduction of the monarchy.

Maximum level 4 for purely narrative answers.

[30 marks]

AO1

0

2

'To be a successful nation, Israel needed to have a king.'
Assess this view.

For

Israel was essentially a loose group of tribes with very different histories and interests and was being weakened by frequent squabbles and occasional outright war, so a unifying figure was needed.

The old reliance on charismatic deliverers was not adequate to meet the Philistine threat; it was essential to have a unifying, central figure.

A secular ruler was needed rather than a primarily religious figure such as Samuel. The success of the surrounding nations and city-states, all of whom were monarchies, suggested that this was a system of government that worked.

Against

Israel was meant to be different from the other nations and to be a theocracy. Other forms of government could have provided the necessary unity.

The ultimate failure of Saul showed that the monarchy was not the answer to Israel's problems.

The potentially disastrous consequences of having a king that were referred to in the anti-monarchy tradition were seen in Israel's later history.

[15 marks]**AO2****Question 2 Old Testament views of God's relationship with the people**

0

3

Examine the idea of covenant, including reference to modern critical views.

Links to royal grant and suzerainty treaties of ANE made on the basis of archaeological discovery. The various types illustrated the different relationship between patrons and clients and shed light on Israel's understanding of its relationship with God.

Identification by source critics of different sources/traditions in the Old Testament texts. Claims that the concept of covenant originated in the 8th century as the result of contact with Assyria or in the exilic period.

The Abrahamic tradition as a late theological creation, intended to give Israel a sense of identity.

View of some Christians that Old Testament covenants prefigure the new covenant of Christ and are incomplete without New Testament insights.

Students may answer in breadth or depth. Better answers may show awareness of individual scholars/scholarly movements or of the contribution of different types of biblical criticism, though neither is required.

There is no expectation that students will refer to texts other than those set for study, but credit should be given to appropriate use of other texts relating to the topic of covenant.

Maximum level 4 for answers that give no textual exemplification.

Maximum top level 4 for answers that make no reference to modern critical views but just focus on the covenant.

[30 marks]**AO1**

0

4

'The idea of the covenant is still significant for religious believers today.'
How far do you agree?

Agree

The views of modern scholarship, particularly if it is radical, do not permeate to most religious believers, who often take the Old Testament covenant narratives at face value and see them as expressing the true relationship between God and the believer. Scholarly views about the origins of the concept of covenant etc. do not mean that the idea itself as illustrated in Old Testament narratives cannot be a valid and useful symbol for the believer's experience of an intimate relationship with the divine. For those who believe the Bible is directly and divinely inspired, the idea of covenant is a timeless truth. Religious practices of both Jews and Christians testify to the idea's continuing significance.

Disagree

For many, the implication of contract at the heart of the relationship with God is at odds with their personal experience of that relationship. The insights of modern scholarship reinforce the idea that the covenant narratives are tied to a particular culture and to a way of thinking that was heavily influenced by the social and political structures of the time. Many who would count themselves as Christian have limited biblical knowledge and theological competence, so the idea of covenant is meaningless.

[15 marks]**AO2**

Question 3 The phenomenon of prophecy

0

5

Examine ways in which prophecy developed during the 10th and 9th centuries BCE.

Basic definition of prophecy.

Two main types in early 10th century: the seer and the nabi'.

Seer

- Local figure concerned with everyday issues and paid for giving advice etc.
- Seen as a man of God because he had special access to God through visions.
- Development of wider role involving political involvement as a result of the institution of the monarchy, e.g. choosing kings, acting as advisors to the king.

Nabi'

- Worked in groups and closely connected to the cult.
- Ecstatic nature of prophecy using artificial stimuli, prophetic symbolism.
- Nationalistic, e.g. the nebi'im met by Saul lived near a Philistine garrison.
- As the cult became increasingly bound up with the cult, the nebi'im became part of the court and were attached to royal shrines.

Further development of prophecy

- A voice of loyalty to the covenant and of protest against religious syncretism.
- Concerns with social justice, e.g. the incident of Naboth's vineyard.
- A voice of protest against the monarchy's abuse of power.
- More personal relationship with God.
- The difference between different types of prophets not so much one of characteristics (e.g. lone/group, advice-giver/ecstatic) as of status (i.e. professional/vocational) and of corresponding attitude to king and cult (i.e. court and cultic 'yes' men/voices of protest)
 - Wilson's distinction between central and peripheral prophets.

Maximum level 5 for answers that do not address clearly the issue of development.

Maximum level 4 for answers that give no textual exemplification or are purely narrative.

There is no expectation that students will refer to texts other than those set for study, but credit should be given to appropriate use of other texts.

[30 marks]**AO1**

0

6

'The political role of prophets was more important than their religious role.'
Assess this view.**For**

Court and cult prophets had a major influence on the king and his decisions.

Prophets were often behind revolutions that overthrew and replaced kings.

Prophets were sometimes the only ones to speak out against the abuses of monarchy.

Against

The king's secular advisors were more influential than prophets.

The prophetic call to uphold the covenant saved Yahwism from dilution / extinction.

Denouncing the injustice and corrupt behaviour of those in power became the hallmark of classical prophecy.

[15 marks]**AO2**

Question 4 8th century prophecy - Amos

0

7

Examine the relationship between religious practice and morality in the teaching of Amos.

The two are inextricably intertwined because both stem from the covenant relationship. God's deliverance and election of Israel lead to the requirement on Israel's part of

- Monotheism.
- Treating other members of the covenant as covenant brothers.

Amos denounced the legal corruption that enabled the rich to increase their wealth at the expense of the poor and to enjoy the fruits of their power in cultic celebration (2:6-8). The destruction of the royal shrine in Bethel is God's judgement on the hypocrisy of Israel's religious practice and the failure of the nation to see the link between cult and morality.

Israel's corrupt practices and oppression of the poor mean that the countless sacrifices offered, prayers made and hymns sung are an insult to God.

- The sheer quantity of them is offensive.

Israel's attitude is summed up in that of the grain merchants who observe New Moon and Sabbath, but who all the while are longing for them to be over so that they can get back to making money by dishonest practices.

Israel's only hope of survival lies not in the cult but in applying justice to every aspect of life.

Although the war crimes denounced in Amos 1, 2 relate to those committed by other nations, they may represent how Amos would have regarded Israel's attitude to neighbouring nations: belief in a God who had in the past rescued not only Israel but also the Philistines and the Aramaeans should mean that international relationships should exclude abuses of the kind referred to in those opening chapters.

Maximum Level 4 for mere rewriting of Amos' oracles.

[30 marks]**AO1**

0

8

To what extent may Amos be viewed as a typical prophet?**Typical prophet**

Denunciation of Israel's social, religious and political life typical of classical prophecy and also to be found in Elijah.

Amos' accusation that the people have rejected God found also in Samuel's denunciation of the people's request for a king

Conflict with the political and religious leadership typical of other 8th century prophets and seen also in the Elijah cycle of stories.

Expulsion from Israel follows the same pattern of persecution seen with Elijah and some of the classical prophets.

Structure of his oracles follows a typical pattern found in other prophets, e.g. 'Thus says the Lord'.

Not typical

Amos explicitly states that he is not a prophet, i.e. not a professional court or cultic prophet.

Amos' prophetic ministry was not to his own countrymen – he came from Judah.

His rejection of the cult seems more total / absolute than that of other prophets.

The negativity of his prophecy and the unmitigated gloom he predicts for the future is very different from the oracles of many other prophets.

More able students will probably point out that it all depends on those with whom Amos is compared.

[15 marks]**AO2**