



AS-LEVEL

Religious Studies

RSS06 Old Testament

Mark scheme

2060

June 2015

Version v1: Final Mark Scheme

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.

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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**Indicative content**

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Question 1 An introduction to the world of the Old Testament

0	1
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Examine the impact that living among the Canaanites had on the religion of Ancient Israel.

- The nature of the Canaanite deities as controllers of weather and fertility led to God's nature and role being linked increasingly to fertility.
- Canaanite polytheism led to some Israelites believing in God and Baal as separate deities. The names given to Canaanite deities were adopted by Israel as titles for God, eg El Shaddai.
- The emphasis on fertility in Canaanite worship encouraged the growing importance of the three agricultural festivals in Israel.
- Use of Canaanite sanctuaries by Israelites, eg Bethel, encouraged an emphasis on Canaanite practices such as animal and cereal sacrifice.
- New temples were built in the style of Canaanite temples, eg those in Jerusalem and Bethel.
- Canaanite cultic paraphernalia, eg sacred trees, sacred pillars and poles, became an accepted part of Israel's cultic practice.
- Archaeological evidence suggests the widespread use of figurines by Israelites as well as Canaanites.
- The adoption by some Israelites of the Canaanite practice of sacred prostitution, as evidenced by the strong prophetic protest against it.

[30 marks]**AO1**

0	2
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'In order to survive, Israel's religion needed to be more inclusive than exclusive.'

Assess this view concerning the relationship between the Israelites and the Canaanites.

Inclusive

- During the settlement period, Israel's way of life changed from a semi-nomadic to an agrarian existence and religion needed to adapt to this too, which encouraged an inclusive attitude.
- Essential to develop a theology that could cope with an agrarian culture and this meant being receptive to new ideas.
- Practices needed to be relevant to this new way of life.
- A more inclusive and open approach necessary for survival of the faith; stagnant religion can never survive.
- Belief of many scholars that the idea of covenant and the phenomenon of prophecy were 'imports'.

Exclusive

- The nature of Israel's religion was essentially different from that of the surrounding peoples and adaptation or assimilation would lead to dilution of it.
- The covenant relationship was founded on the idea of a holy people, which meant being set apart and different.
- The polytheism of Canaanite religion was a threat to Israel's understanding of God.
- The emphasis on carrying out fertility rituals rather than on relationships within the community was incompatible with a way of life based on obedience to the Decalogue.
- Some of the Canaanite practices encouraged sexual immorality.

NB Credit should be given to those arguments that interpret inclusive / exclusive as relating to Israel's need to be open and welcoming to her neighbours / insular and inward-looking.

[15 marks]

AO2

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

0

3

Outline the place of covenant in the everyday life of Ancient Israel and examine key features of the covenant made with Abraham.

The place of covenant in Israel’s everyday life

- Basic meaning of covenant as a contract / binding agreement.
- Berith derived from idea of a bond / shackle or from the idea of cutting.
- Sealing of contracts with shedding of blood and sacrificial feast.
- Sometimes objects used as sign of transfer of property.
- Contracts a key part in marriage, divorce, giving of pledges, sale of land / possessions.
- Political treaties, e.g. suzerainty, royal grant and parity treaties.
- Idea referred to often in prophetic discourse.

Key features of the Abrahamic covenant

- Initiated by God.
- Made with an individual and extending to the family / clan group.
- Promissory (though some see circumcision as a condition rather than a sign and therefore interpret the covenant as a conditional one).
- Promise of land and descendants.
- Father of nations – the change of name.
- Circumcision as the sign of the covenant, indicating covenant membership.
- Test of Abraham’s faith (demand to sacrifice Isaac) leads to confirmation of covenant promises.

Maximum Level 4 if only an outline of the place of covenant in everyday life or only textual narrative is given. Maximum Level 5 if only key features of the Abrahamic covenant are examined.

Although reference to material outside the set texts is not expected, credit should be given to the appropriate use of other texts relating to the Abrahamic covenant, eg the promises in the prequel to the covenant in Genesis 12, the covenant tradition in Genesis 15.

[30 marks]**AO1**

0

4

To what extent is the covenant with Abraham significant for religion in the 21st century?

Significant

- The concept of ‘the promised land’ is a strong feature of Judaism, eg ‘next year in Jerusalem’.
- Circumcision continues to be a central ritual for Jews and Muslims and any proposals by secular governments to discourage / prohibit it would be seen as an assault on Judaism and Islam.
- Many Christians see themselves as the spiritual descendants of Abraham and as included in the ‘everlasting covenant’.
- The idea of God as the initiator of what is presented as a personal relationship is important for Jews, Christians and Muslims.
- The emphasis in the covenant on the loving-kindness of God and on the importance of faith and obedience on the part of Abraham remain highly significant.
- Importance of Eretz Yisrael in 21st century Israel.

Other views

- The Decalogue, which is part of the Mosaic covenant, is of much greater significance for many religious believers.
- Promises of land and descendants seem to have little connection with religion and the ritual of circumcision is meaningless outside Judaism and Islam.
- Abraham is a figure of legend for many so anything connected with him has little value.
- The concept of covenant seems impersonal and is alien to 21st century religious thinking.

[15 marks]

AO2

Question 3 The phenomenon of prophecy

0	5	Examine how the passages you have studied from 1 Samuel illustrate the main features of 10th century prophecy.
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- Prophecy as forth-telling, as seen in Samuel’s declaration that in their desire for a king, the Israelites were rejecting God.
- A seer, ie a figure working independently of others with whom God made direct contact.
- Prophecy as fore-telling, as seen when Samuel told Saul what would happen later in the day.
- The mundane nature of some prophecy, eg relating to lost animals.
- Prophecy as a profession, as seen in the payment that Samuel could expect for his services.
- The visionary nature of prophecy, eg when God spoke to Samuel about Saul.
- The ecstatic nature of prophecy as evidenced by the band of prophets from Gibeath-elohim.
- Prophecy’s link to the cult, as seen in the narrative of the sacrificial feast.
- Performed priestly functions, as when Samuel blessed the sacrifice.

Although reference to material outside the set texts is not expected, credit should be given to the appropriate use of other texts in 1 Samuel.

[30 marks] AO1

0

6

‘Samuel’s importance in the development of prophecy has been greatly exaggerated.’

Assess this view.

In support

- In 1 Sam 9, Samuel was essentially a figure of local importance to the area around Ramah.
- More a wise man of God or a judge than a prophet. His portrayal as a figure of national importance in the other tradition is claimed by some Old Testament scholars to have been a creation of the Deuteronomistic historian.
- There is no extra biblical evidence for Saul as the first king of Israel and many scholars view these traditions as legend so perhaps Samuel never existed.
- Saul’s limited impact on Israel’s emergence and development means his selection by Samuel was unimportant, which in turn diminishes the significance of Samuel.

Other views

- The fact that there are different portrayals of Samuel does not reduce his importance as a leader of the community at both local and tribal level.
- Lack of extra biblical evidence does not mean the traditions have no historical basis and the institution of the monarchy was a significant step in the emergence of Israel as a nation. The fact that Samuel engineered this was a key step in the development of prophecy.
- At a critical time, when Samuel effected a smooth transition in terms of both the system of government and the development from a charismatic but local figure to a religious leader acting as God’s mouthpiece to the nation.

Although reference to material outside the set texts is not expected, credit should be given for valid argument that is based on the use of other texts.

[15 marks]

AO2

Question 4 8th century prophecy – Amos

0	7	Examine the ideas of election and responsibility found in the book of Amos.
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Election

- Election linked with the Exodus deliverance.
- Israel chosen out of all other races.
- References in Amos to Israel as ‘my people’ in oracles relating to judgement and punishment.
- The Israelites’ assumption that election meant privilege and triumph at the Day of the Lord was false – the opposite was true.
- Israel again the elect people in the restoration oracle of Amos 9.

Responsibility

- Election entailed responsibility ie living according to God’s requirements.
- Amos’ denunciation of Israel’s failure to accept this responsibility, and his warning of imminent and inescapable judgement for this failure.
- Israel’s sins meant that they now meant no more to God than other peoples – they were not the only people God had delivered.
- The election of individuals entailed their responsibility to act as God’s messengers, eg Amos, Nazirites and other prophets.

Maximum Level 5 if only one of election / responsibility dealt with.

[30 marks]

AO1

0

8

'The idea of covenant is the central basis of the book of Amos.'**How far do you agree with this claim?****Central basis**

- The idea of covenant underlies all the themes to be found in the book.
- The concepts of election and covenant interlinked.
- The requirements of the Decalogue and the Book of the Covenant are reflected in Amos' teaching on Israel's social and religious responsibilities as God's chosen people.
- The warnings given by God show God's desire to maintain the covenant relationship.
- Restoration of covenant in Amos 9 is the central basis for Israel's life in the future.
- Even if the concept of covenant was not known to Amos and his contemporaries, later redaction of his oracles led to this idea becoming their central basis.

Other views

- The term is not actually used, so it has no basis at all in the book of Amos.
- Some scholars claim that the covenant concept was not developed before the time of Assyrian domination, ie at the very earliest, several decades after the prophetic ministry of Amos.
- The Exodus from Egypt, which initiated the covenant, was of no special significance, eg Amos 9⁷ and Israel was not in a special relationship.
- Amos was more concerned with punishment than with the covenant relationship, which he saw as cancelled because of Israel's sins.
- Amos' chief concern was to transform Israel's social and legal dealings and the concept of justice provided the central basis for his oracles, as recorded in the book.

[15 marks]**AO2**