



A-LEVEL

Religious Studies

RST3D Old Testament

Mark scheme

2060
June 2016

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.

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Examination Levels of Response
Religious Studies (Advanced) A2 Level Descriptors

<i>Level</i>	A2 Descriptor AO1	Marks <i>Unit 4 italics</i>	A2 Descriptor AO2	Marks <i>Unit 4 italics</i>	A2 Descriptors for Quality of Written Communication in AO1 and AO2
7	A thorough treatment of the topic, which may be in depth or breadth. Information is accurate and relevant. A thorough understanding is shown through good use of relevant evidence and examples. Where appropriate good knowledge and understanding of diversity of views and / or scholarly opinion is demonstrated. Knowledge and understanding of connections with other elements of the course of study are demonstrated convincingly.	28-30 41-45	A very well-focused response to the issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are discussed and critically analysed perceptively. Effective use is made of evidence to sustain an argument. Appropriate evaluation is fully supported by the reasoning. There may be evidence of independent thought. The argument is related perceptively and maturely to the broader context and to human experience.	19-20 28-30	Appropriate form and style of writing; clear and coherent organisation of information; appropriate and accurate use of specialist vocabulary; good legibility and high level of accuracy in spelling, punctuation and grammar.
6	A generally thorough treatment of the topic which may be in depth or breadth. Information is almost all accurate and mainly relevant. Clear understanding is demonstrated through use of relevant evidence and examples. Where appropriate, alternative views and / or scholarly opinion are satisfactorily explained. Knowledge and understanding of connections with other elements of the course of study are clearly demonstrated.	24-27 36-40	A well-focused response to the issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are discussed and critically analysed. Appropriate evaluation is supported by reasoned argument. There may be evidence of independent thought. The argument is related clearly to the broader context and to human experience.	16-18 24-27	
5	A satisfactory treatment of the topic. Information is mostly accurate and mainly relevant. A reasonable understanding is demonstrated through use of some evidence and examples. Where appropriate, some familiarity with diversity of views and / or scholarly opinion is shown. Some knowledge and understanding of connections with other elements of the course of study are demonstrated.	20-23 29-35	A satisfactory response to the issue(s) raised. Views are explained with some supporting evidence and arguments, and some critical analysis. An evaluation is made that is consistent with some of the reasoning. Some of the response is related satisfactorily to the broader context and to human experience.	13-15 20-23	Mainly appropriate form and style of writing; generally clear and coherent organisation of information; mainly appropriate and accurate use of specialist vocabulary; good legibility and fairly high level of accuracy in spelling, punctuation and grammar.
4	Key ideas and facts are included; demonstrates some understanding and coherence using some evidence and examples. Where appropriate, brief reference may be made to alternative views and / or scholarly opinion. Limited knowledge and understanding of connections with other elements of the course of study are demonstrated.	15-19 22-28	The main issue is addressed with some supporting evidence or argument, but the reasoning is faulty, or the analysis superficial or only one view is adequately considered. Little of the response is related to the broader context and to human experience.	10-12 15-19	Form and style of writing appropriate in some respects; some of the information is organised clearly and coherently; some appropriate and accurate use of specialist vocabulary; satisfactory legibility and level of accuracy in spelling, punctuation and grammar.
3	A summary of key points. Limited in depth or breadth. Answer may show limited understanding and limited relevance. Some coherence.	10-14 15-21	A basic attempt to justify a point of view relevant to the question. Some explanation of ideas and coherence.	7-9 10-14	
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 8-14	A superficial response to the question with some attempt at reasoning.	4-6 5-9	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 1-7	A few basic points, with no supporting argument or justification.	1-3 1-4	
0	Nothing of relevance.	0	No attempt to engage with the question or nothing of relevance	0	

RST3D: 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 Ways of reading the Old Testament

0 1 Examine various forms of criticism that biblical scholars apply to the traditions about Noah that are found in Genesis 6–9.

The following headings are only indicative of forms of criticism that might be considered.

Archaeology

The myths of Atrahasis and Gilgamesh have been discovered.

- There are many similarities between the ANE Deluge myths and Genesis 6–9.
- Scholars hold differing views on whether Genesis is dependent on them or whether they are different versions of an earlier myth.
- But there are significant differences, particularly relating to theology.

Fundamentalist archaeologists have tried to prove the historicity of the story.

- They point to medieval claims to have found the Ark.
- Some claim to have found in Turkey the site of Ararat.

Source criticism

Some claim that there has been an interweaving of P and J traditions of the Flood.

- This helps the reader make sense of the contradictions in the account as it stands.
- They point to the anthropomorphism of J and the cultic concerns of P.
- The focus of P is entirely on God; the focus of J is divided between God and Noah.

Form criticism

Form critics label the traditions as myth.

- Some of the stories are aetiological in nature, eg those relating to the rainbow, the origins of viticulture and the inferiority of the Canaanites.

Biblical structuralism

Some scholars display little interest in sources behind the final version of the Flood narrative, claiming that the final version displays the literary device of chiasma / palistrophe (mirror-image).

- The days in the story display this pattern, centring on the theologically significant statement 'God remembered Noah'.
- It divides the history of the world into two epochs: before and after the Flood, each with distinctive features.

Please turn over

- The Flood is God's act of decreation which is then followed by his act of recreation.
- Human sin before the Flood elicits a divine response of anger and regret but after the Flood a divine response of forgiveness; in other words, the basic situation has not changed, but God's way of dealing with it has.

Students may examine a wide range of scholarly approaches; they are not limited to the ones given above.

Maximum Level 5 should be awarded to responses that do not cover a diversity of scholarship.

[30 marks] AO1

0 2 'The traditions about Noah are merely entertaining stories.'

Assess this claim.

In support

- The various narratives relating to Noah are just part of a large collection of ANE myths that no longer serve any religious purpose.
- They contain many morally dubious elements as well as being too fanciful to believe.
- They stimulate the imagination and create a sense of enjoyment.

Other views

- It may well be that a severe flood that had occurred in the distant past was the basis for these traditions; it was not, however, such a cataclysmic event as that recorded in Genesis.
- The Flood narrative points to the nature of God as one in which mercy triumphs over judgement.
- There is a universalist message, with the Noachide covenant and commandments applying to the whole of humanity.
- The Christian author of 1Peter interpreted the Flood narrative typologically; it is understood eschatologically as a type of judgement; the waters of the Flood are a type of baptism; the ark is a type of the Church, through which God's purposes of salvation are achieved.

[20 marks] AO2

Question 2 God and humanity

0 3 Examine views found in Genesis 1–3 about the nature of God and about the nature of the created world.

The nature of God

- God is portrayed as creator and sustainer.
- The P (Priestly) account stresses God’s power in that creation is by divine fiat as well as by action.
- There is anthropomorphism in J (Yahwist) account but God is still seen as all powerful.
- God is depicted as a judge, punishing Adam and Eve for their act of rebellion, but making merciful provision for human need in a new situation.

The nature of the created world

- The text portrays the splendour and variety of the created world.
- The created world understood as a three-tiered universe.
- Order comes out of chaos.
- Every aspect of the created world is assessed as ‘good’.
- The world is blessed by God.
- The relationship between animals and between animals and humans is harmonious.
- Fertility is created out of barrenness.
- The text stresses the rich resources of the earth.
- Everything is said to be pleasing to look at and good for food.
- Everything is soured by the humans’ act of rebellion.
- The original harmony is lost.

Maximum Level 5 should be awarded if only one of the topics is examined.

[30 marks] AO1

0 4 'In the 21st century, the views of Genesis about the nature of the created world have much greater significance than those about the nature of God.'

Assess this view.

In support

- The insights into the nature of the created world 'speak' to a world that is increasingly conscious of the fragility of the environment.
- For those with no religious beliefs, teaching on the nature of God is meaningless.
- People of all faiths and no faith can derive meaning from the views expressed on the nature of the world as they are not dependent on a particular view of God.

Other views

- As scholars such as Singer point out, the Genesis texts have been interpreted by many in a way that has damaged the environment and so have had little positive significance.
- For Jews and Christians, the insights into the nature of God form the basis for their understanding of the nature of the created world.
- Understanding the nature of God as creator and sustainer makes demands of people in relation to their use of the environment.
- For some theists, the concept of God as a judge who will punish puts curbs on their behaviour.

[20 marks] AO2

Question 3 The ways in which people believed they should live their lives**0 5 Examine views found in Wisdom literature and the Law about the right way to live.****Wisdom literature**

- Harmonious relationships with family, friends and neighbours are promoted, eg Wisdom 1⁸; Ecclus 17¹⁴.
- People may enjoy the good things of life while at the same time showing generosity to the poor and avoiding greed, eg Ecclus.18¹⁵⁻¹⁸.
- People should avoid negative and socially destructive attitudes such as grumbling and quarrelling, eg Wisdom 1¹¹.
- Ben Sira taught the need for humility, seen in the recognition of human frailty and mortality, in contrast to God's transcendence, eg Ecclus 18¹⁻⁷.
- Wisdom of Solomon's teaching on virtue as more important than having children or leading a long life, eg Wisdom 4¹⁻⁹.
- Justice, honesty and protection of the vulnerable to be practised by political leaders, eg Wisdom 1¹.
- A person's lifestyle is to be underpinned by fear of the Lord, eg 43²⁷⁻³³.

The Law

- A right relationship with God is set out in the first four Commandments, eg Exodus 20¹⁻¹¹.
- Good family relationships seen in respect for parents, eg Exodus 20¹².
- Avoidance of socially destructive behaviour is enjoined in the final Commandments and in laws relating to sexual behaviour, kidnap etc, eg Exodus 20¹³⁻¹⁷; 21¹⁶; 22¹⁶⁻¹⁷.
- One should be satisfied with what one has, seen in the 10th Commandment, eg Exodus 20¹⁷.
- The importance of justice is stressed in relation to both fellow-Israelites and foreigners and there should be no bribery, eg Exodus 23⁶⁻⁹.
- Concern for the vulnerable is seen in the laws relating to the return of a pawned cloak and the ban on usury, eg Exodus 22²⁵⁻²⁷.
- Animals are to be shown consideration, eg Exodus 23⁵.
- Concern for personal morality is seen in laws relating to natural and unnatural desires and practices, eg Exodus 22¹⁶⁻¹⁹.
- There should be regular observance of pilgrim festivals, eg Exodus 23¹⁴⁻¹⁷, and performance of ritual requirements, eg Exodus 23¹⁸.

Maximum Level 5 should be awarded if only Wisdom or Law is examined.

Credit should be given for appropriate use of texts other than those set for study and also for generic approaches to Wisdom and / or Law.

[30 marks] AO1

0 6 'The views of Old Testament Law about right living are still relevant today.'

Assess this view.

In support

- The social requirements of the Decalogue underlie many modern codes of behaviour.
- The principles of social justice, compassion etc, that underlie the Law codes are eternally valid.
- For many Jews, the Law continues to be the basis for every aspect of life.

Other views

- The Book of the Covenant deals with many issues that are not a concern in today's world.
- Some of the Law's prescriptions could be seen as totally remote from and abhorrent to modern thinking, eg the law relating to seduction of a virgin.
- Many of the laws found in the Law codes relate to a different type of society and they are not easily applied to the 21st century.

[20 marks] AO2

Question 4 How the people coped in times of crisis – suffering and hope

0 7 Examine different ways in which the people responded to living in exile.

Negative reactions seen in Psalm 137

- Many were homesick and refused to settle.
- There was widespread despair, leading to the danger of loss of faith.
- There was the desire for revenge.

Eventual acceptance of new situation by many

- The royal family was treated well.
- Later banking records show that some became wealthy.
- Many chose not to return to Judah in 537 BCE.
- There were the possible beginnings of what would become the synagogue system.
- There was an emphasis on rituals that enabled the Jews to retain a sense of their distinctive identity.
- Collecting and redacting traditions helped those in exile to make sense of what had happened, eg the Deuteronomistic history.

The development in exilic prophecy of ideas about the nature of God

- There was the first explicit statement of monotheism.
- God was depicted as the Lord of creation and the Lord of history.
- Love, compassion and mercy were seen as integral to God's nature.

Prophetic insights into the status of Israel

- Israel was forgiven for the past.
- There was the possibility of a new start.
- Israel was immeasurably precious to God as his chosen people.
- Prophetic views relating to the future were of an imminent and glorious return.
- Israel was to be God's Servant and a light for the Gentiles.

Credit should be given for the appropriate use of texts other than those set for study.

Maximum Level 5 if the phrase 'different ways' is not addressed.

[30 marks] AO1

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'The Exile was a totally enriching experience.'

Assess this view.

In support

- The message contained in Isaiah 40–55 encouraged a deeper faith and enabled a resurgence in Israel's religion after the Return.
- Some of the later practices that became central to Judaism may have had their origins in the exilic period.
- The Exile was a time of gathering together Israel's traditions and interpreting the past and this had a marked effect on the Judaism of later centuries.
- Exilic prophecy fully dealt with the despair and loss of purpose felt at the start of the Exile.

Other views

- Those left behind in Judah struggled for survival and felt threatened by the returning exiles.
- The bitterness and desire for revenge led to a loss of faith and despair and this persisted after the Return in the negative attitudes to the Samaritans and others.
- Some might have become assimilated into Babylonian culture.
- Some of the oracles contained in Isaiah 40–55 might have encouraged Israel to adopt a narrow and exclusivist understanding of its faith.
- Although it did impact positively on many lives and brought new hope and vision, the Exile was not a **totally** enriching experience since it did not have this effect on everyone and as it did have some negative aspects.

[20 marks] AO2