

General Certificate of Education

Religious Studies 6061

Studies in the Old Testament RS07

Mark Scheme

2006 examination – June series

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.

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

Examination Levels of Response

Religious Studies (Advanced) A2 Level Descriptors

[Marks for 10-mark questions are shown in brackets]

Level	A2 Descriptor for Quality of Written Communication in AO1 and AO2	A2 Descriptor AO1	Marks	A2 Descriptor AO2	Marks
5	Highly 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.	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.	17-20 [9-10]	A very good response to issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are discussed and evaluated perceptively. Effective use is made of evidence to sustain an argument. Systematic analysis and reasoning leads to appropriate conclusions. There may be evidence of independent thought.	17-20
4	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.	A generally thorough treatment of the topic. Information is accurate and relevant. Good understanding is demonstrated through use of relevant evidence and examples. Where appropriate, alternative views and / or scholarly opinion are satisfactorily explained.	13-16 [7-8]	A good response to issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are discussed. A process of reasoning leads to an appropriate conclusion. There may be some evidence of independent thought.	13-16
3	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.	A satisfactory treatment of the topic. Information is mostly accurate and relevant. A reasonable understanding is demonstrated through use of some relevant evidence and examples. Where appropriate, some familiarity with diversity of views and / or scholarly opinion is shown.	9-12 [5-6]	A satisfactory response to issue(s) raised. Views are explained with some supporting evidence and arguments, and some critical analysis. A conclusion is drawn that follows from some of the reasoning.	9-12
2	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.	A superficial answer, which includes some key facts and demonstrates limited understanding using some evidence / examples. Where appropriate, brief reference may be made to alternative views and / or scholarly opinion.	5-8 [3-4]	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.	5-8
1	Little clarity and coherence in 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.	Isolated elements of accurate and relevant information. Some signs of understanding. Evidence and examples are sparse.	1-4 [1-2]	Some simple reasons or evidence are given in support of a view that is relevant to the question.	1-4
0	Little clarity and coherence in 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.	Nothing of relevance.	0	No valid points made.	0

RS07: *Studies in the Old Testament*

- 1 (a) ***Explain the ways in which the passages you have studied about the event of the Exodus show human destiny as being in the hands of God.***

Need to identify the event of the Exodus
With reference to passages studied
Idea of deliverance:
Call of Moses in Exodus 3
'Let my people go'
The events of the Exodus tradition
Role of God as described in the events of the Red Sea
And especially in the Song of Miriam
Sense of purpose to suffering.

Idea of One God
Expect awareness of the idea of being a Chosen people
Heilsgeschichte
God working through history on behalf of his people.

The question is about what this story shows of the belief.
No more than Level 2 for narrative.
Answers of Level 4 or above should show theological awareness.

(20 marks) AO1

- (b) ***The passages you have studied from Isaiah reflect the view of human destiny found at the time of the Exile.***

- (i) ***Summarise this view of human destiny.***

People's destiny clearly in the hands of God
God has a plan for them
Majesty of God
In control of all
Reinvigorating the people
Leading them out in a new Exile
Themes of comfort and ransom
Role of Cyrus,
etc.

For marks above Level 3 there needs to be appropriate exemplification from the text.

(10 marks) AO1

- (ii) *Assess the claim that the traditions of the Exodus and of the Exile show God as being more concerned with the destiny of the nation than with the destiny of the individual.*

Assess

Agree

Plenty of evidence

Chosen people

Royal priesthood

Covenant with the nation

Exodus – bringing the people out of slavery = ‘let my people go’

Exile – sense of punishment for all

And release for all

Importance of the nation in Old Testament thought.

Disagree

Nation is made up of individuals, and each one has part to play

Law is about individual and community

Idea of God’s involvement with individuals

Abraham, Moses, prophets, etc.

Keeping the Law incumbent on each individual

Strong concern of Wisdom literature with the individual and his / her fate in life.

More able candidates are likely to be able to talk about historical shift with increasing concern for the individual in the later parts of the Old Testament.

(20 marks) AO2

- 2 (a) ***Examine the ideas on the relationship between God and humanity which are found in the passages you have studied from the Wisdom literature.***

Expect some comment on the nature of the Wisdom literature, and the ways in which it expresses theological ideas.

Candidates may note the secular nature of the literature, so that ‘God’ does not appear very much, nevertheless, the relationship is clear in the literature.

Exemplification is likely to include some of the following:

Man made as image of himself (Wisdom 2:23)
Man’s special status (Ecclus 1:4ff)
Idea that God listens to, and communicates with, humans (Job)
God reasons with humans (Job 39ff)
God’s concern for life - does not intend death (Wisdom 1:13)
But views of mortality (Ecclus 17:1-2)
God’s plans for humanity (Wisdom 2:2)
Purposes revealed to man (Job 42)
Given strength by God (Ecclus 1:31)
God’s purposes for individuals (Wisdom 2:23)
Souls of the just in God’s hands (Wisdom 3:1)
Humans tested by God (Wisdom 3:5-6)
Godly will be rewarded – but ungodly will suffer (Wisdom 3:9-10; 5:15)
God chooses those who are to enjoy his grace (Wisdom 4:15)
Such can count themselves sons of God (Wisdom 5:5)

Credit material from Psalms if candidates make a case for it and show awareness of debate about ‘Wisdom Psalms’ or Wisdom elements in the Psalms. Exemplification should be from Psalms which are thought to come into this category.

For marks above Level 3 (12 marks) there should be some breadth of coverage.

(20 marks) AO1

- (b) ***Outline the ways in which the Law defined the terms of humanity's relationship with God, and assess the claim that the relationship between God and humanity is totally dependent on Law.***

Outline

Consideration of Law
Nature as Torah – teaching
People's side of the Covenant
Duties in terms of monotheism
Understanding of God – no graven images
Taking name of God in vain
Sabbath

These laws are directly on their relationship with God, but remainder of laws also part of humanity's relationship with God.

(10 marks) AO1

Assess

This may be answered in the context of the Old Testament or more widely, both approaches are acceptable.

Is totally dependent

Keeping of the law seen as fundamental
The people's side of the Covenant
Therefore relationship dependent on it

Not totally dependent

Can argue that in the Old Testament there was a relationship between God and humanity before the giving of the Law
Cf also Jeremiah – idea of Covenant of the heart
Spirituality expressed in Wisdom and Psalms may be seen as not dependent on Law

Candidates may use material from RS01 or RS12 on religious experience, so long as it is made relevant.

Candidates may discuss broader issues of freedom and duty; or argue about whether religion is based on conscience to a set on laws rather than personal response, etc.

Look for balanced and reasoned argument.

(20 marks) AO2

3 (a) ***Examine the characteristics of apocalyptic writing.***

‘Child of prophecy’
 Determinism
 Concerned with the end time
 Ideas presented on a cosmic scale
 Numerology
 Angelology
 Use of symbols
 Bizarre imagery
 Pseudonymity,
 etc.

Limit to Level 2 if no more than a list of characteristics.

Needs to be clear examination and exemplification for marks of Level 4 and above.

(20 marks) AO1

(b) ***Outline the reasons why apocalyptic writing is described as being a response to persecution, and assess the claim that apocalyptic writing has no meaning in the 21st century.***

Outline

Some comment on likely background of texts studied
 Daniel – and the probable context of Maccabean persecution
 Should be some awareness of the particular crisis which this constituted
 Loss of freedom of religion and its practice
 Desecration of sacred places
 Extreme persecution,
 etc.

(10 marks) AO1

Assess

Has no meaning

concepts belong to another cultural and religious world
 Idea of a God who intervenes in history is alien to many
 Language and symbols would have no meaning
 Cosmic events do not fit with a scientific world view

Has meaning

Has meaning for believers in scriptural authority
 Many try to equate 21st century events, such as terrorism and environmental and natural disasters, with apocalyptic
 Ideas can have meaning, even if language and symbols do not,
 etc.

(20 marks) AO2