



**General Certificate of Education
June 2011**

Religious Studies

RST3D

Old Testament

A2 Unit 3D

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) A2 Level Descriptors

Level	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 which 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

Question 1 Ways of reading the Old Testament

- 01 Examine different ways in which the Old Testament is read and explain how these affect the authority attached to it.**

Jews:

Canon is that of the Hebrew Tenakh, not the Greek Septuagint – the additional books in the latter seen as useful but not as containing the same authority

The Torah the most important part of the Scriptures – the rest of the Tenakh a kind of commentary on it

Belief of some that the whole of the Torah given by God to Moses and so of absolutely binding authority – modern biblical criticism irrelevant

For others, views of modern biblical criticism accepted as giving insight into date and possible purposes of individual books within the canon

Torah and Haftarah portions read each Shabbat and on other occasions; certain books from the Ketuvim read at festivals

Its significance expanded on in oral Torah

Christians:

Difference of opinion on the authority of some books, e.g. Wisdom of Solomon

Protestants view those books that they term the Apocrypha as non-canonical

Roman Catholics and Orthodox Christians accept them as part of the authoritative canon of Scripture, terming them deuterocanonical

In modern times many Christians, Roman Catholic, Orthodox and Protestant, view the Apocrypha/deuterocanonical books as having only limited importance

The Old Testament is the old covenant

Belief of some that it was fulfilled in and superseded by the New Testament (the new covenant), so incomplete on its own

For some, any value it possesses is to be found in its interpretation by the New Testament, e.g. in Paul's letters

Not all books of equal value from a Christian viewpoint

The most important for many are the writings of the major prophets – seen as foretelling the coming of Jesus, events in his life and his Passion – e.g. the Servant poems in Isaiah

The pre-exilic prophets also seen as authoritative because of their ethical content

The Decalogue is valued and the Exodus is seen by some as pre-figuring Christ's act of redemption but much of Pentateuch is disregarded, particularly the ritual regulations

Literalist/fundamentalist Christians view Creation stories as containing inerrant/scientific account of origins of universe and the Fall as the origin of sin and suffering

Many Christians adopt variety of critical approaches – e.g. the importance of Genesis 1-3 lies in its meaning as myth, in its value as a skilfully written story or in its capacity to draw a response from the reader

There are several ways in which this question might be answered and credit should be given to any relevant approach. Candidates might concentrate on different Jewish or different Christian approaches or include both.

Better answers might include reference to texts set for study in other areas of the unit or from other units.

(30 marks)

AO1

02 'Jewish approaches to the Old Testament have nothing in common with Christian approaches.' Assess this view.

Agree

Different arrangement of books – 3 divisions of Torah, Nevi'im and Ketuvim
 Torah and Nevi'im more authoritative than Ketuvim
 Torah the most important of all for many Jews
 Orthodox Jewish belief that it was given to God by Moses and its commands must be obeyed
 Importance of Law for all Jews – this contained in the Torah
 The authority of the Jewish Scriptures not dependent on any other writings or teachings
 Interpretation of Torah found in the Talmud, not the New Testament

Disagree

Some Jews see many of ritual regulations as unimportant/less important than the ethical
 Some Jews adopt an approach similar to Christian fundamentalists
 Many Jews use the same tools of modern criticism as Christians, coming to similar conclusions
 Jews and Christians alike have a high regard for the ethical teachings, particularly those of the Decalogue and the prophets

(20 marks) AO2

Question 2 God and humanity

03 Examine the views about the nature of God found in the passages you have studied in Genesis and the Psalms.

Genesis

God as creator and sustainer
 Orderly creation
 P account of creation stresses God's power – creation by divine fiat
 J account of creation presents more anthropomorphic picture of God – e.g. doesn't immediately realise what Adam needs for companionship; evening walk in the garden; God punishes, yet shows mercy in provision for needs of Adam and Eve in new situation
 God's moral concern – punishes wickedness but rewards virtue (in Noah story)
 J and P accounts depict God as merciful: in J, makes allowances for human frailty in resolve never to destroy humanity again; in P, unconditional Noachic covenant
 Anthropomorphic picture of God coming to plain in Shinar to see what was going on, and taking action to prevent threat to his status

Psalms

Psalms 8 a celebration of God's majesty and transcendence as seen in his creation
 Psalm 104 also celebrates God's majesty and transcendence both as creator and sustainer, controlling the forces of nature in orderly fashion
 Celebrates his care for the whole of creation – providing for animals as well as humans
 Psalm 105 celebrates God's power as Lord of creation and of history
 God the saviour – rescuing Israel from slavery, providing for them in the wilderness and giving them Canaan, thus showing his faithfulness to the Abrahamic covenant

Maximum level 5 if only Genesis or the Psalms covered.

Candidates may receive credit for relevant use of other material in Genesis and/or the Psalms.

Better answers might include a wide range of ideas and exemplification, and use critical theories to comment on distinctive emphases of sources and different Sitzen im Leben.

(30 marks) AO1

04 'Ideas about the nature of God in Genesis and the Psalms have no value in the 21st century.' Assess this view.

No value

Modern science has done away with need for creator and sustainer

Anthropomorphic view of God contained in both Genesis and the Psalms

Humans dictate the events of history, not some divine being

Religious believers repelled by idea of a God whose punishment takes the form of mass destruction of almost all living beings and who later appears to regret it

Value

Modern science not incompatible with belief in God as creator and sustainer

Use of anthropomorphic language a part of poetry – doesn't mean that God was thought of as a human – that is made clear particularly in the Psalms

The Noah stories point to God's moral concerns

(20 marks) AO2

Question 3 The ways in which people believed they should live their lives

05 Examine the views on right living that are found in the Wisdom literature and in the Law.

Wisdom literature

Harmonious relationships in everyday life – with family, friends and neighbours

Enjoyment of good things in life – but to be generous to poor, avoid greed

Avoidance of negative and socially destructive attitudes, e.g. grumbling, quarrelling

Political leaders above all to be just and honest, protecting the vulnerable

Lifestyle underpinned by fear of the Lord

The Law

Right relationship with God as set out in first three Commandments

Good family relationships seen in respect for parents

Avoidance of socially destructive behaviour – e.g. murder, theft, sexual offences, kidnap

Satisfaction with what one has – not coveting others' possessions

Importance of justice – in relation to fellow-Israelites and resident foreigners – no bribery

Concern for the vulnerable – e.g. return of pawned cloak at nightfall, ban on usury

Regular observance of pilgrim festivals and performance of other ritual requirements

Maximum Level 5 if only Wisdom or Law covered.

Better answers might cover a wide range of ideas and exemplification together with some discussion of significance of dating and context.

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

(30 marks) AO1

06 'The views on right living expressed in the Wisdom literature are more important than those expressed in the Law.' Evaluate this claim.

Agree

Universally applicable ethic – similar advice given in Wisdom literature of other cultures

Guidance is not culture-bound so not tied to the outlook of one region of the ancient world or to the ancient world as a whole whereas the Book of the Covenant reflects the thinking of ancient Israel at a particular point in its development

Social ethic with strong emphasis on everyday life and appeal to common sense, unlike the Decalogue and Book of the Covenant, which include ritual requirements

Consists of broader principles that can be adapted to the needs of different societies

Disagree

Much of the Decalogue is universally applicable – e.g. prohibition of murder and theft
Universal principles underlie much of the case law in the Book of the Covenant – e.g.

slavery regulations based on compassion, compensation laws based on justice

Ritual regulations only a limited part of the Decalogue and Book of the Covenant – point to the truth that spiritual matters are also important

Wisdom is too vague and general – the specifics of case law are useful in showing how general moral principles might be applied

Belief of many Jews is that the Torah was given by God to Moses and is more important and more binding than any other part of the Tenakh – most Wisdom books are found in the Ketuvim; Wisdom of Solomon and Ecclesiasticus not part of the Tenakh

(20 marks)

AO2

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

07 Examine the main teachings in Exilic prophecy, with reference to passages you have studied from Isaiah.

Explicit monotheism – the Babylonian gods are man-made statues

God the Lord of creation – the source of everything

God the Lord of history – behind the rise of Cyrus

Stress both on God's transcendence and holiness and his immanence – way beyond human understanding and no limits to his presence or influence

The exile not a sign of God's impotence but was his act of punishment – that now at an end

God's mercy and forgiveness to be seen in glorious return – a second Exodus

Israel more precious to God than any other nation – God is Israel's go'el

Role of the Servant in establishing justice, bringing deliverance for Israel and enlightening the nations

Credit may be given for the relevant use of passages other than those set for study.
Better answers might include relevant background material, e.g. the political situation, Babylonian religious beliefs and practice

(30 marks)

AO1

08 'The Exilic prophet Isaiah's teaching on the nature of God is the most important element in his prophecy.' How far do you agree?

Agree

The exiles were surrounded by the splendour of Babylon – the processions of the gods, magnificent temples etc

The crisis of the Exile raised many questions about God's power and goodness

Uncertainty as to whether his power extended beyond Israel and whether the exiles could have any relationship with him

Anxieties about Cyrus and what his rise might mean in terms of further suffering

Teachings about God answered all these questions

Other themes all had basis in his teaching about God

Disagree

Exiles' main concern was about their future – some of those who had been deported from Judah would still have been homesick

Saw no future for themselves except to live and die in Babylon

Loss of national pride, self-esteem

Predictions of imminent return and presentation of it as second Exodus gave exiles new sense of purpose

This helped the Exilic period become a fruitful period in the Jews' religious development

(20 marks)

AO2

UMS conversion calculator www.aqa.org.uk/umsconversion