

Teacher Resource Bank

GCE Religious Studies

Unit F (RSS06) *Old Testament*

June 2009 Examination Candidate Exemplar Work:

- Candidate A



2009 (June) Unit F *Old Testament*

Example of Candidate's Work from the Examination

Candidate A

- 1 (a) Explain how Hebrew religion was affected by Canaanite religion.

(30 marks)

AO1

Candidate Response

1a The Hebrew religion was affected by the Canaanite religion greatly. This happened because when the people moved to Canaan and saw the Canaanites the way the Canaanites lived they wanted to be part of it. ~~They~~ The Canaanites believed that the reason for their good crops and good fertility of their land was because of their Gods and the worship and sacrifices they gave them. So the Hebrew people decided that they wanted the same, good crops and fertile land so they worshipped the Canaanite Gods as well as Yahweh. The Hebrew religion and the Canaanite religion had some similarities for example a ~~god~~ of the

~~and was a god~~ and ~~the~~ ~~was~~ ~~the~~ ~~god~~ ~~of~~ ~~the~~ ~~Hebrew~~ ~~and~~ ~~the~~ ~~Hebrew~~ ~~religion~~ ~~was~~ ~~affected~~ ~~by~~ ~~the~~ ~~Canaanite~~ ~~religion~~ ~~there~~ ~~were~~ ~~some~~ ~~differences~~ ~~for~~ ~~example~~ ~~the~~ ~~Canaanite~~ ~~religion~~ ~~used~~ ~~children~~ ~~as~~ ~~sacrifices~~ ~~which~~ ~~was~~ ~~completely~~ ~~un~~ ~~acceptable~~ ~~in~~ ~~the~~ ~~Hebrew~~ ~~religion~~.

Commentary

AO1 (30 marks)

The candidate has made a simple attempt to answer the question, referring to syncretism in the attempt to secure fertility and to the practice of child sacrifice. It was a pity that some material was deleted, as the decipherable reference to El Shaddai might have been creditable. Many more points might have been made, such as:

- The importance of the three agricultural festivals.
- Israelite use of Canaanite sanctuaries.
- Sacred trees, pillars and poles as part of cultic practice.
- The importance of sacrificial ritual, both animal and cereal.
- The architecture of the Jerusalem and Bethel temples.
- Widespread use of figurines confirmed by archaeology.
- Practice of sacred prostitution.

The candidate displayed satisfactory communication skills, though there was little evidence of specialist vocabulary.

Level 2 (5 marks)

(b) 'The ancient Israelites had no need to be so intolerant of Canaanite religion.'

Assess this view.**(15 marks)****AO2****Candidate Response**

b) The ancient Israelites had no need to be so intolerant of the Canaanite religion

The Israelites did not need to be so intolerant to the Canaanite religion because it was there separate religion and the Israelites did not have to have ~~any~~ anything to do with it. However some ~~most~~ people may argue that if they were tolerant towards the ~~&~~ Canaanite religion the Canaanites may have believed that to ~~see~~ some of the immoral ~~things~~ things they were doing, such as child sacrifices, were moral and ~~an~~ ^{an} ok thing to do.

Commentary

AO2 (15 marks)

The candidate produced one very simple argument in support of the stated view, that Canaanite religion was a separate faith, so the Israelites would not necessarily have followed it. It may be that the candidate meant in the second sentence to write 'Israelites' rather than Canaanites, but what was written had to be taken as what was intended, and so the argument could not be credited. Arguments that might have been included in further support of the view are:

- Israelite religion was enriched rather than diminished by Canaanite religion.
- Canaanite influences did not change the nature of Israel's faith, e.g. the bull calves at Bethel were symbols and not worshipped.
- Some Canaanite influences were actually transformed by Israel's religion, e.g. the historicising of the three agricultural festivals.
- The Decalogue was a later development, so would not have applied for much of Israel's history.

Against the viewpoint, the candidate might have argued as follows:

- Syncretism diluted Israel's religion.
- Canaanite influences led to the neglect of the Mosaic covenant and encouraged the abuse of power by the ruling and wealthy classes.
- Ritual came to be seen as mattering more than morality.

This response, though brief, was written in appropriate form and style.

Level 1 (1 mark)

4 (a) Explain the teaching of the book of Amos on the nature of God.

(30 marks)

AO1

Candidate Response

L/c
a) concerned with ~~not~~ social justice
~~the~~ nature of God: Just
 Just - punish those who don't follow
 covenant severe those who do
 Ruthless - Jealous.

Amos ~~is~~ was different to previous
 prophets before him. Most prophets
 were concerned with making sure
 the people worshipped Yahweh and
 followed the covenant. Amos' main
 concern was the social injustice in
 the world. Also unlike former
 prophets Amos was not a 'yes man'.

which is a prophet who tells people what they want to ~~to~~ hear, he is sometimes called the "prophet of doom" ~~and even said~~ because he didn't say things to please others.

In the book of Amos it ~~talks about~~ ~~many~~ ~~different~~ Gods nature ~~but~~ changes frequently.

In the book of Amos it shows God's ~~as~~ nature as ruthless in many places for example ~~in~~ "On that day the songs in the palace will become cries of mourning. There will be bodies every where. They will be thrown out in silence" (Amos 8:2) This ^{shows} God is ruthless because he is going to punish his people.

The book of Amos also shows God as unforgiving, "I will never forget their evil deeds". This shows God is unwilling to forget what his people have done and will not forgive them.

In the book of Amos God's nature could also be jealous, ~~so~~ because he does not like ~~other~~ his people worshipping other Gods, ~~this could suggest that~~

~~Yahweh is a jealous God~~ "Those who swear by the idols of Samaria, who say 'By the God of Dan', or, by the god of Beershebe - those people will fall and ~~not~~ not rise again". This suggests that ^{Yahweh} God is a jealous God.

The book of Amos ~~could~~ also shows the nature of God as ~~just~~ just. Although he is punishing his people he has a reason to do it. So some may say God is punishing people for justice. Also God is only punishing people who have done wrong "I will shake the people of Israel like corn in a sieve" This shows that God will separate the good from the bad and only punish the people who have done wrong this shows that God is just.

Commentary

AO1 (30 marks)

The candidate's response to this part of question 4 meant that the script as a whole could be awarded an E grade. Although there was some irrelevance at the start, several points were made relating to the teaching of the book of Amos on the nature of God. These points were exemplified, but the quality of the explanation was limited, sometimes virtually repeating what had already been said. The following ideas about the nature of God might have been included:

- God as Lord of creation.
- God as Lord of history and judge of all the nations.
- The holiness and transcendence of God as seen in Amos' use of the title 'God of hosts'.
- God as merciful (including reference to differing views on the dating of 9¹¹⁻¹⁸).

The response was clearly structured through sound use of paragraphing. Communication skills were good, with largely accurate spelling, punctuation and grammar.

Level 4 (19 marks)

(b) 'Amos' teaching about God has little relevance for the 21st century.'

Evaluate this claim.

(15 marks)

AO2

Candidate Response

b Some people may believe that Amos' teaching about God has no relevance for the 21st century however because Amos' teaching was mainly based on social injustice, rather than religion, and because social injustice still exist today I believe that Amos' teaching does have relevance in the 21st century.

Amos' ~~teaching~~ spoke about people violating others human rights, such as slavery and because this still

happens Amos' teaching would still be relevant ~~to~~ now.

The ten commandments, which are still followed by people today, were not just religious rules but social rules as well and that's what Amos' teaching was about treating people fairly and equally which should ~~also~~ happen ~~today~~ so in the 21st century so Amos' teaching does have relevance.

However some may argue that Amos' teaching does not have relevance in the 21st century.

Commentary

AO2 (15 marks)

Although the candidate began with reference to Amos' teaching about God, the answer related throughout to Amos' teaching generally. There was nothing relevant. In support of the statement, the candidate might have included the following:

- The rejection by many of any idea of an interventionist or of a vengeful God.
- The questions about God's goodness that are raised by presenting God as the author of good and evil and as directly responsible for innocent suffering.

Against the statement, the candidate might have considered:

- God's concern for social justice as a key theme of Amos.
- The implied universalism, e.g. God's help given to the Philistines and Aramaeans and his intention to punish surrounding nations for war crimes.
- The personal nature of God's relationship with Israel as seen in 3².

As with the rest of this script, the material was clearly and coherently organised.

Level 0 (0 marks)