



ASSESSMENT and
QUALIFICATIONS
ALLIANCE

General Certificate of Education

Religious Studies 1061

RSS06 Old Testament

Mark Scheme

2009 examination - January series

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Examination Levels of Response

Religious Studies (Advanced Subsidiary) AS Level Descriptors

Level	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

- 1 (a) **Explain how and why Saul came to be the first king of Israel.**

How

Outline and explanation of the different traditions in 1 Samuel 8-10.
 Pressure on Samuel.
 Divine guidance.
 Choice of God as seen in use of sacred lot.

Why

Philistine threat.
 Evolution of Israelite society.
 Desire for stable leadership.
 Samuel's old age and the unsuitability of his sons to take on the role of 'judge'.
 God's purpose.

Maximum Level 5 (20 marks) for answers that deal with only one of these elements.
 Allow credit for answers that consider why Saul in particular became king.

(30 marks) AO1

- (b) **'To be a nation, Israel had to have a king'.**

Assess this view.

For

To unite tribal groups with differing histories and interests, there needed to be a unifying figure.
 The system of temporary leaders not adequate to cope with the Philistine threat; the nature of the political situation made a unifying, centralised power figure essential.
 Need for a secular / military leader rather than a religious one such as Samuel.
 Monarchy was the accepted form of government in the surrounding nations and city states.
 The pro-monarchy tradition presents it as God's will for Israel to become a monarchy.
 The term 'prince', used in the pro-monarchy tradition, implies that kingship in Israel would not necessarily entail the rejection of God's supremacy.

Against

Israel was meant to be different from the other nations.
 Israel was meant to be a theocracy and the institution of the monarchy was effectively the rejection of God's rule.
 Other forms of government could have provided the necessary unity.
 The ultimate failure of Saul showed that a king was not the answer to Israel's problems.
 The anti-monarchy tradition points to the potentially disastrous consequences of having a king, and these were seen in Israel's history.

(15 marks) AO2

- 2 (a) **Examine the similarities and differences between the covenants with Abraham and Moses.**

Similarities

Format, possibly due to influence of secular covenants / retrojection of later format into both.

Assertion of God's transcendence / holiness in theophany.

Divine promise.

Conditional on human obedience to covenant demands and fulfilment of obligations (if circumcision seen as a condition).

Importance of ritual purity and cultic concerns.

Idea of election.

Henotheism (though some claim that Moses was monotheist).

Differences

Abrahamic made with an individual and extended to descendants / Mosaic with Israelites through individual Moses.

Abrahamic covenant more personal.

Promise of land and descendants / more abstract 'my own possession', 'kingdom of priests', 'holy nation'.

Promissory nature of Abrahamic covenant (unless circumcision seen as condition) / Mosaic conditional.

Ritual requirement of circumcision / complex of cultic, social and ethical obligations as laid out in the Decalogue.

Maximum Level 5 (20 marks) to be awarded for answers that deal with only similarities or differences.

(30 marks) AO1

- (b) **'The ideas about God contained in the traditions about Abraham have little meaning for people in the 21st century.'**

Assess this claim.

For

Idea of God speaking directly to a person and able to work miracles alien to modern culture.

Anthropomorphism.

Primary concern with ritual purity.

Cruelty of demand made of Abraham in Genesis 22.

Insecurity of a God who needs to test loyalty.

Against

Transcendence and holiness essential divine attributes.

Divine mercy seen in promises made and kept.

Personal nature of the relationship between God and individuals.

Concerns go beyond Abraham and his descendants – universalism.

(15 marks) AO2

3 (a) Examine the characteristics of prophecy with reference to Elijah.

Answers may be limited to Elijah or they may be more wide-ranging. Although reference to material outside the set texts is not expected, credit should be given to appropriate use of other texts in the Elijah cycle.

With reference to Elijah

'Lone' ministry (though 2 Kings 1 and 2 identify links with prophetic communities).

Cultic connection – Mount Carmel was probably a Yahwist holy place.

Able to perform miracles in God's name.

Spokesman for God, upholding God as the only God, the covenant tradition and the ethical requirements for all God's people, regardless of status.

Not afraid to declare God's message of judgement to the king and people.

Authoritative in message and demeanour.

Ecstatic – running before Ahab's chariot.

Prophetic symbolism / sympathetic magic – pouring of water, crouching position in shape of cloud.

Personal relationship with and visionary experience of God.

Political involvement – 1 Kings 19¹⁵⁻¹⁸ sees Elijah as the initiator of later events, even though Elisha was directly behind the two revolutions.

With reference to the Baal prophets

Group 'ministry'.

Ecstatics – involving frenzied dance, self-mutilation, etc.

(30 marks)

AO1

(b) Assess the view that conflict between prophets and the authorities of their day is inevitable.

Answers may be confined to Old Testament prophecy or they may consider modern examples (e.g. Oscar Romero's stand against the government of El Salvador). The authorities may be political and / or religious.

For

Religion and politics do not mix – rulers feel compelled to consider what is expedient and to compromise.

Prophets do not necessarily have the 'full picture' that is needed for political decision-making.

Prophets are seen as a threat to the vested interests of those in power, whether secular leaders or the religious establishment.

Those in power often like 'yes-men' – they find challenge and disagreement hard to take.

Secular values often conflict with prophetic ideals.

Against

There are examples of rulers whose attitudes / policies have been changed / influenced by prophetic individuals.

In the world of the Old Testament, there was no division between religion and politics – the two went together, so there is no reason why conflict should have been inevitable.

The prophetic voice may be seen as important in an open-minded religious establishment.

(15 marks)

AO2

4 (a) Examine criticisms made by Amos of the social and political life of the people.

Social criticisms

Oppression of poor by rich – enslavement, eviction, essential clothing taken in pledge.
Self-indulgent lifestyle of both men and women – number of houses, ivory-inlaid furniture, drinking, eating the best meat, etc.
Perversion of justice.
Dishonesty of merchants.

Political criticisms

Behaviour of surrounding nations – war crimes, deportation, enslavement, setting aside the bonds of ‘brotherhood’, disrespect for the dead, etc.
Israel’s arrogant self-confidence – recovery of lost territory seen as proof of the nation’s self-sufficiency.

Maximum Level 5 (20 marks) to be awarded for purely descriptive responses or answers that deal with only one of social or political criticisms.

(30 marks) AO1

(b) Evaluate the claim that Amos attached no importance to religious practice.

For

Denunciations of cultic practice and of idolatry / syncretism.
Warnings that the sanctuaries would be destroyed, cultic practice would be at an end and cultic personnel would suffer death / deportation.
Statement that God wanted justice, not sacrifice – social justice was all that mattered.
Very strong language to express God’s hatred of the cult.

Against

Too extreme to say ‘no importance’.
Teaching about justice rather than sacrifice not an ‘either’ / ‘or’ – ritual without justice had no meaning, but would be acceptable if all covenant requirements were met.
The social crimes explained in part (a) constituted the reason for Amos’ belief that God rejected Israel’s worship.
View of some scholars that the denunciations of Bethel, Gilgal and Beersheba are a later Deuteronomistic addition because of the view that the cult could only be practised in Jerusalem – so such statements do not come from Amos himself, and they are not opposed to the cult per se but to its practice in ‘invalid’ places.

Allow credit for answers that interpret the stem as meaning that Amos was not concerned about Israel’s religions (as opposed to social) behaviour.

(15 marks) AO2