



General Certificate of Education

# Religious Studies 1061

RSS06      Old Testament

## Mark Scheme

*2009 examination - June series*

**This mark scheme uses the [new numbering system](#) which is being introduced for examinations from June 2010**

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 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*

### 01 Explain how Hebrew religion was affected by Canaanite religion.

Views on God's nature and role linked increasingly to fertility.  
Importance of the three agricultural festivals in Israel.  
Titles used for God, e.g. El Shaddai.  
Use of Canaanite sanctuaries by Israelites, e.g. Bethel.  
Sacred trees, sacred pillars and poles an accepted part of cultic practice.  
Importance of sacrificial rituals (animal and cereal).  
Temples in Jerusalem and Bethel built in the style of Canaanite temples.  
Archaeological evidence for widespread use of figurines.  
Practice by some Israelites of sacred prostitution, as evidenced by strong prophetic protest against it.

Maximum Level 4 (19 marks) if descriptions of Canaanite religion but no explanation of effects.

**(30 marks) AO1**

### 02 'The ancient Israelites had no need to be so intolerant of Canaanite religion.'

**Assess this view.**

#### **Agree**

Yahwism was enriched by some of these influences.  
Transition from semi-nomadic to settled lifestyle necessitated adaptations to religious practice.  
Canaanite influences were not more than that; they did not change the essence of Israel's faith.  
Some of Canaanite elements were transformed by Hebrew religion, e.g. the three agricultural festivals were 'historicised'.  
The bull calves at Dan and Bethel were not worshipped; they were just symbols of God's power.  
The view that the Decalogue, with its prohibition of images, was a later development 'imposed' on the Mosaic period.

#### **Disagree**

The uniqueness of Yahwism was compromised by syncretism.  
God was worshipped as a fertility god.  
The Mosaic covenant was set aside.  
Ritual was seen by many as more important than morality.  
Canaanite influences encouraged the abuse of power by the monarchy.  
The view that all humans had equal responsibility to each other, irrespective of status, was challenged.  
The use of fertility symbols was 'dangerous' and encouraged misunderstanding of their nature.  
Adoption of practices that were totally abhorrent to Yahwism, e.g. child sacrifice, sacred prostitution.

**(15 marks) AO2**

**03 With reference to the Old Testament passages you have studied, examine the concept of covenant.**

There is no expectation that candidates should refer to texts other than those set for study, but credit should be given for appropriate exemplification from other texts relating to the Abrahamic and Mosaic covenants or from other Old Testament covenants.

Basic meaning of term 'covenant' as binding agreement / contract.

Berith – shackle or bond.

Idea of 'cutting a covenant' and the ritual elements.

Parity and vassal treaties of Ancient Near East – nature and format.

Examples of covenant within political / social life of ancient Israel as recorded in the Old Testament.

Abrahamic covenant – promise of land / descendants and condition / seal of circumcision.

Mosaic covenant – promise of status as God's chosen people and condition of exclusive loyalty / obedience to demands of the Law.

No more than top of Level 4 to be awarded for answers that give no explicit Old Testament exemplification.

**(30 marks)**

**AO1**

**04 'The idea of covenant suggests an impersonal relationship with God.'**

**Assess this view.**

Answers may well focus on Old Testament material in their discussion, but relevant broader discussion should be credited.

**Agree**

A relationship based on a contract seems impersonal – could be compared with marriages of convenience as opposed to those based on love.

Emphasis in Old Testament on externals, e.g. circumcision, ritual purity, obedience to a set of rules.

Legalist emphasis in Mosaic covenant.

Remoteness of God from ordinary people at Sinai.

**Disagree**

Term 'covenant' not necessarily impersonal – depends on how it is interpreted – can indicate ties of loving commitment / loyalty.

Personal relationship between God and Abraham / God and Moses.

Some very personal language in Mosaic narrative – 'carried you on eagles' wings and brought you to myself' / 'my own possession among all peoples'.

Externals are the outward expression of internal and highly personal devotion.

**(15 marks)**

**AO2**

**05 Examine the types of prophecy found in the 10<sup>th</sup> and 9<sup>th</sup> centuries BCE.**

There are many different types of classification that may overlap, and credit should be given for any of these, providing they relate to the time span set in the question. Any use of extra-biblical material should also be 10<sup>th</sup> or 9<sup>th</sup> century.

Candidates may be credited if they include in their answers reference to and exemplification of types of prophets that are not found in the passages specified for study.

**Ro'eh**

Seer.

Man of God.

Lone ministry though connected with cultic centres.

His advice sought on many things, including very practical matters.

Paid for advice.

**Nabi**

Worked in groups / lived in communities ('sons of the prophets').

Links with cult.

Paranormal experiences.

Ecstatic – use of artificial stimuli and many forms of expression.

Recognised as inspired but not always respected – referred to as mad.

**Court prophets**

Advisors to king.

Some prepared to challenge.

Often seen as the king's 'yes' men.

**War prophets**

Sometimes gave strategic advice.

Often encouraged kings to go to war – assurances of victory.

Worked in the sanctuaries.

Role in worship to declare God's word.

Credit should be given to answers that consider the development within Israel of a type of prophet combining characteristics of individual with ecstatic prophecy, as seen in Elijah.

No more than top of Level 4 to be awarded for answers that give no exemplification.

**(30 marks)**

**AO1**

**06 Assess the view that Samuel was a more important prophet than Elijah in the development of prophecy.**

**Agree**

In effecting the transition to the monarchy, Samuel highlighted the significance of prophets as political figures who had close links with kings.

Although initially approached as a typical man of God who would sort out problems, etc. for a fee, his response to Saul raised prophecy to a new level.

Although he had connections with both the cult and ecstatic prophecy, he promoted the emergence of prophets who were not primarily cultic personnel and whose inspiration was not the result of an induced ecstatic experience.

The two strands of tradition relating to the institution of the monarchy reveal a prophet who was not a 'yes' man, i.e. an independent figure who might cooperate with government, but was prepared to criticise.

Elijah retained some of the more 'primitive' features of prophecy, e.g. sympathetic magic, ecstatic behaviour.

**Disagree**

Elijah's strong emphasis on the Mosaic covenant (worshipping Yahweh alone and upholding the ethical requirements of Yahwism) marked a major advance in the development of prophecy, pointing forward to the classical prophets.

He showed much more than Samuel the emergence of the independent prophetic figure, who was not tied to the cult or to being a 'yes' man for kings.

His ministry came from inner conviction as opposed to Samuel, who was a 'man of God' and could expect payment for his services – this also pointed to prophecy as a matter of inspiration rather than of profession.

The instructions given to Elijah on Mount Horeb showed far more distinctively the political significance of prophets – although it was Elijah's successor who carried out most of these, Elijah himself chose his successor, and so inaugurated an understanding of prophets as concerned with events beyond Israel.

**(15 marks) AO2**

**07 Explain the teaching of the book of Amos on the nature of God.**

Lord of creation – natural disasters sent by God; the short poems.

Lord of history – behind the migrations of the Philistines and Syrians as well as the Israelites; responsible for invasion about to engulf Israel.

Holiness of God.

Significance of title 'God of hosts'.

Initiated special and personal relationship with Israelites –delivered them from Egypt.

Demands loyalty.

Judge of all the nations – will punish wrongdoing.

Will also punish Israel though reluctantly – 'warnings' had been given.

Concern for social justice and religious sincerity.

**(30 marks) AO1**

**08 'Amos' teaching about God has little relevance for the 21<sup>st</sup> century.'**

**Assess this view.**

**Agree**

Some of language implies a vengeful God.

Idea of a God who directly interferes with forces of nature and events of history alien to many people today.

God's direct responsibility for suffering of the innocent along with the guilty raises questions about his goodness – links to the problem of evil.

Titles like 'God of hosts' are impersonal and have little meaning today.

**Disagree**

Ideas of God's transcendence and holiness still have meaning.

Personal relationship with God important to religious believers today.

Amos' teaching portrays a God who is not 'tied' to a particular nation.

God's concern for social justice is central to much modern religious writing.

Although not prominent, Amos' teaching does refer to God's mercy, and today's religious believers can relate to this.

**(15 marks)**

**AO2**