

Religious Studies

Advanced Subsidiary GCE

Unit **G573**: Jewish Scriptures

Mark Scheme for January 2011

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- 1 (a) Explain the main features of the covenant G-d made with Noah. [25]

AO1

Candidates might begin by explaining why G-d sent the flood; some story telling is inevitable and creditworthy. However, to address the question, candidates are likely to concentrate on explaining the main features of the covenant and to take the opportunity to show familiarity with the set texts.

There might be a variety of equally acceptable approaches. For example, some candidates might refer to parallel accounts in other cultures e.g. Sumerian and Babylonian or to the J and P versions but this is not essential.

The agreement G-d made with Noah and his sons embraces all created life and is regarded in the Jewish Scriptures as binding on all nations. Noah is allowed to eat meat, which Adam was not allowed to do. The taboo against the blood is mentioned here. Some might comment that blood is associated with life or soul for the first time.

Some candidates might comment that this is the first really recognisable covenant in the Jewish Scriptures in that it has ritual, Noah making a sacrifice, sealing, signs, conditions etc. Most candidates are likely to explain that G-d promises not to destroy the earth by flood again and sets the rainbow as the sign or seal of the covenant. Some candidates might comment on the aetiological motive of this part of the story.

The seven Noachide laws are creditworthy but they are not essential because they are not itemised in the set text (Genesis 8:20-9:29). Most candidates, however, might cover some of the same main features especially the fact that Noah is told that that 'whoever sheds the blood of man, by man shall his blood be shed'. This leads to the establishment of courts of law to promote justice.

- (b) 'The covenant with Noah is the most relevant covenant for all humanity today.' Discuss. [10]

AO2

Responses are likely to develop themes used in the first part of the question so there may be a variety of discussions. Some might regard the covenant as folklore and therefore somewhat irrelevant. Others might consider the message to be timeless and possibly even more relevant in modern times.

Candidates might focus on the fact that this covenant was meant for all people, not just the Jews, which makes the conditions that applied to Noah and his sons very appropriate in the modern global situation. Some might link the covenant with Noah with the obligation of stewardship laid originally upon Adam.

Other candidates might provide evidence for the greater relevance of any other covenant, probably Jeremiah's new covenant as being focussed on the future, or even of all the covenants, as part of G-d's plan for the world.

- 2 (a) Explain why **both** Jonah and Job resented their suffering. [25]

AO1

Candidates might take the opportunity to show their knowledge of the basic storylines and some responses might begin with an account of the suffering of one or both of these characters.

Others are likely to select material relevant to the question with some explanation of the reasons for resentment.

Full responses are likely to address the situations of both Jonah and Job, though not necessarily in equal proportions, and might demonstrate understanding of the challenging theological dilemmas faced by both characters.

Explanations might contrast the suffering of the innocent Job and the suffering that Jonah brought on himself. Some candidates might attempt to justify Jonah's situation because of the threat posed by Assyria. They might also quote relevant parts of the text, for example when Jonah says, 'I am greatly grieved to death' during the kikayon incident.

- (b) 'The book of Jonah is harder to believe than the book of Job.' Discuss. [10]

AO2

Candidates might draw on material from the first part of the question to identify areas from both books that seem difficult to believe literally.

A few discussions might include the likelihood of being swallowed by fish.

The meaning of 'harder to believe' might be defined or qualified or placed in a specific context during the discussion.

Some candidates are likely to consider the nature of these books and the types of literature each might represent, before coming to a conclusion. They might discuss the extent to which the books are intended to be historical accounts or literary constructs to highlight theological issues.

- 3 (a) Explain the significance of **both** the Exodus and the Exile for the study of the Jewish Scriptures. [25]

AO1

Candidates might begin by briefly identifying or describing the Exodus and the Exile, placing the two events in their appropriate historical context.

Both events are in the specification in the section about the time line so some candidates might suggest dates. Note that the Exodus might be dated any time around 1350-1200 BCE (the XIX Egyptian dynasty) or 2448 (Jewish calendar) and 70 years of Exile might be given as 598-538BCE or as 3338-3408.

Both the Exodus and the Exile are likely to be addressed in full responses but not necessarily in equal proportions. The same applies to the significance of both events per se and in the context of the study of the Jewish Scriptures.

In Exodus 19-24, the importance of the Exodus from Egypt is made clear in the fact that the first commandment refers to it and candidates are likely to explain that the whole Jewish Scriptures hinge on that deliverance and the covenant with the nation through Moses.

Some candidates might use Jeremiah 31 as an example of material that has more meaning when students realise that the Jews had suffered the loss of their land, their Temple and their King.

Some might use what they have studied about Form Criticism to consider the origins and purpose of the different types of literature found in the Jewish Scriptures and the growing emphasis on the Scriptures in the Exile. Others might include reference to the writing of Jonah and Job.

- (b) 'Jeremiah's new covenant can only be understood by readers who know about Jewish history.' Discuss. [10]**

AO2

Candidates of any religious persuasion or none are likely to point out that Jeremiah 31 would make little sense to people who did not know about Moses and the Mosaic Covenant since verses 31ff contrast the old and the new.

Some might argue, however, for a variety of reasons, that the meaning of Jeremiah's prophecy of the new covenant can be understood without knowing the historical background of the Exile in Babylon.

Others might feel that knowledge of the history adds to the understanding of the original context. Jeremiah had warned that the Exile would happen if they kept on breaking the Mosaic Law. He remained behind in the ruins of Jerusalem yet still had faith that G-d would find a way to restore the covenantal relationship.

- 4 (a) Explain how the covenant G-d made with David was different from previous covenants. [25]**

AO1

David was the first of the covenant kings to whom G-d promised a house in the sense of a lineage. The set text is 2 Samuel 7 and responses are likely to demonstrate familiarity with the details, including reference to the promise relayed via Nathan of a Davidic dynasty and that Solomon would build the Jerusalem Temple.

Explanations might look at the background in the Ancient Near East in connection with types of covenant but this is not essential for full marks. The previous covenants in the specification are: Genesis 1:26-30 (Adam); 8:20-9:29 (Noah); 12&17 (Abraham); Exodus 19-24 (Moses). Jeremiah 31 (the new covenant) comes after 2 Samuel 7 (David).

Candidates might point out the differences by working through the set texts or might, equally effectively, home in on the differences from the start.

Some key differences between covenants tend to reflect the context and the extent to which G-d makes the agreements with individuals and/or with the whole nation, the promises given, the conditions set for the recipients and the consequences of forgetting the covenants.

- (b) To what extent is the covenant with David the least important in the Jewish Scriptures? [10]**

AO2

Some discussions might consider the relative significance of each of the covenants and query 'least important' to whom? Candidates are likely to develop points they made in the first part of the question. Some might argue that covenants with individuals are less important than those with nations.

Some might consider that Abraham and/or Moses were the most important people in Jewish history and their covenants are the most significant whilst others might emphasise the Messianic link of the Davidic dynasty and argue that the covenant with David certainly could not be considered the least important.

Candidates might bear in mind the fact that the specification encourages seeing the covenant story as a whole and therefore might argue that no covenant stands alone but is part of salvation history in the eyes of the Jewish writers and editors.

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