

GCE

Religious Studies

Unit **G573**: Jewish Scriptures

Advanced Subsidiary GCE

Mark Scheme for June 2017

OCR (Oxford Cambridge and RSA) is a leading UK awarding body, providing a wide range of qualifications to meet the needs of candidates of all ages and abilities. OCR qualifications include AS/A Levels, Diplomas, GCSEs, Cambridge Nationals, Cambridge Technicals, Functional Skills, Key Skills, Entry Level qualifications, NVQs and vocational qualifications in areas such as IT, business, languages, teaching/training, administration and secretarial skills.

It is also responsible for developing new specifications to meet national requirements and the needs of students and teachers. OCR is a not-for-profit organisation; any surplus made is invested back into the establishment to help towards the development of qualifications and support, which keep pace with the changing needs of today's society.

This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by examiners. It does not indicate the details of the discussions which took place at an examiners' meeting before marking commenced.








All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

OCR will not enter into any discussion or correspondence in connection with this mark scheme.

© OCR 2017

Annotations

Annotation	Meaning
	Level one – to be used at the end of each part of the response in the margin.
	Level two – to be used at the end of each part of the response in the margin.
	Level three – to be used at the end of each part of the response in the margin.
	Level four – to be used at the end of each part of the response in the margin.
	Level five – to be used at the end of each part of the response in the margin.
	Highlighting a section of the response that is irrelevant to the awarding of the mark.
	Point has been seen and noted, e.g. where part of an answer is at the end of the script.

MARK SCHEME:

Question	Indicative Content	Marks	Guidance
1 a	<p>Explain the purpose of form criticism.</p> <p>Candidates might explain that form criticism comes from the German <i>Formgeschichte</i> and has its origins in German biblical scholarship at the start of the 20th century. Candidates might explain that form criticism has been used most widely in discussing the New Testament but has also been used to explore Jewish and Hellenistic literature.</p> <p>Candidates might explain that form criticism divides text into different literary classifications of prose and poetry and within these there is subdivision into: (prose) history, legends, and myths; and (poetry) hymns, psalms, and prophetic oracles.</p> <p>Candidates might describe some of the work of ‘famous’ form critics such as Gunkel. Hermann Gunkel (1862–1932) classified the Psalms according to type in 1925 and explained how they might have been composed for singing in worship and were later written up by poets. Candidates might explore the different types of literature and provide examples in order to expound their explanation.</p> <p>Candidates might explain that in discussing text, form critics often discuss ‘pericopae’, which are classified them into ‘forms’; candidates may explain that these are ‘units’ of later text that circulated in isolation during the ‘oral’ period. They might explain how form critics would state that the original historical situation of the ‘pericopae’ has been for ever lost but what is discernible is the way the pericopae reveal information about the faith community of the time.</p> <p>Candidates might state that form criticism also relates text it to its social</p>	25	

	<p>setting or circumstances (<i>Sitz im Leben</i>); this explains how a story has been adapted to fit changes in the development of the faith community.</p> <p>Candidates might explain that form criticism is not the 'norm' within modern scholarship instead reader-response, narrative criticism and post-modern criticism are followed.</p>		
1 b	<p>'Knowing when a biblical text was written is of little importance.' Discuss.</p> <p>Candidates may argue that because of the nature of sacred writings, all the types of literature in the Jewish Scriptures are, and always will be relevant. As such, they may argue that knowing the date of a text is not important; faith is key when looking at religious texts if they are to have meaning and purpose for the reader.</p> <p>They may argue that knowing the date of 'authorship' is not as important as reaching an understanding of the text for purposes of faith. As religious texts are the direct word of G-d there is no need or value in discussing the texts via Form-Criticism or any other method. Candidates may argue as to whether reading religious texts can be viewed as propositional or non-propositional revelation and may use this to support their argument that dating of a text is unimportant.</p> <p>On the other hand, candidates may argue that dating texts can be useful for those of faith and non-faith. They may argue that dating a text can help to validate the authenticity of the text and can help believers and non-believers alike to a greater understanding of the events of biblical times. Candidates may argue that all writing, biblical or not, is in history and as such dating can help to further understand the <i>Sitz im Leben</i> of the time of the production of the text.</p>	10	

2 a	<p>Explain how the concept of covenant shows a developing relationship between G-d and the Jews.</p> <p>Candidates may start by outlining what a covenant is and that according to scholarship there are two major types of covenants in the Hebrew Bible: obligatory and promissory type. The obligatory covenant was common amongst the Hittite peoples and is a covenant relationship between two parties of equal standing. The promissory covenant, in contrast, focuses on the relationship between the 'suzerain' and the 'vassal' and is similar to a legal or royal documents. The promissory covenant often takes the form of a historical introduction, border delineations, stipulations, witnesses, blessings, and curses.</p> <p>Candidates may argue that the biblical covenants are often seen as a promissory covenant whereby G-d, just as a royal master, rewards for loyalty. Candidates might use this knowledge to explain that although the form and idea of a 'covenant' was not new to the Ancient Near East, the content of the covenant between G-d and the Israelites was unique and based on a relationship of promises. It is this and the promises that make the covenant unique.</p> <p>Candidates might explore aspects of the set texts and covenants within them to explain how covenant shows a developing relationship between G-d and the people; they might explain how within the covenants there is a move from a universal covenant (Noah) to a Jewish covenant which starts with Abraham.</p> <p>Candidates might explain how as part of his covenant with Abraham, G-d has the obligation to keep Abraham's descendants as G-d's chosen people. G-d acts as the suzerain power but has a requirement to uphold the obligations of the covenant. It might be explained that although the Biblical covenants show a familiar relationship between G-d and Abram, David etc that expressing legal and political relationships through familial phraseology was common among</p>	25	
-----	---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	----	--

	<p>Ancient Near Eastern cultures. As such, candidates might explore how the structure of the biblical covenants is not a particularly Jewish concept but the promises made are significant for the Israelites.</p> <p>Candidates might explain that the conception of 'religion' as a covenant between G-d and man is peculiarly Jewish. The idea of the covenant of G-d marks the beginning of Israel as the people of God. The stipulations or signs of the covenant may be explained (such as circumcision or the Laws of the Decalogue) in order to highlight the particularly Jewish features of covenant and how the idea of covenant shows a developing relationship between G-d and man.</p> <p>Candidates may explain the features of the covenants and how these show a developing relationship; for example, they may discuss the promise of land, descendants, circumcision and the royal lineage. Candidates might discuss some of the covenants studied in chronological order and in doing so explain aspects of the covenants which show a developing relationship or they may approach the questions thematically; either approach is valid.</p>		
2 b	<p>'No covenant can be seen as the most important.' Discuss.</p> <p>In agreement with the statement, candidates might argue that all covenants are equally important; each represents a different chapter in the history of the people of G-d. Candidates may argue that each covenant brings with it new promises on behalf of G-d and the people and all of these promises are still valid today for people of faith. Candidates may argue that each covenant is to be seen as special in its own right; each covenant is a promise from G-d and no promise can be seen as more important.</p> <p>On the other hand, candidates may argue that covenants, such as the covenant with Abraham could be seen as more important for Jewish believers. Here G-d promises for the first time the notion of a nation, land and</p>	10	

	<p>descendants; this covenant is also the start of the Jewish people and is not a universal covenant. Similarly, candidates may argue that the covenant with Moses is the most important as this was given after the flight from Egypt and slavery and is a covenant in which The Law is given.</p>		
3a	<p>Explain the unique nature of the books of Jonah <i>and</i> Job.</p> <p>Candidates might draw upon Form Criticism and outline the ‘types’ or ‘genres’ of writing which the books of Jonah and Job belong to. Candidates might explain that Jonah is among the minor prophetic books whilst Job in the Ketuvim (writings); within both texts there are elements of literature types such as wisdom and poetry.</p> <p>Candidates might explain that wisdom literature, which explores universal questions about spirituality and the human dilemma, could be seen in both Job and to some lesser extent, Jonah. Candidates might consider that parts of the content of both books might be considered unbelievable as history but eternally valuable as a religious parable. Candidates might explain that sacred literature of any type can be valuable and can work on a number of different levels as well as being applied at different times of history to situations unforeseen by the original writer, compilers and editors.</p> <p>Candidates may explain that Job for example, is classed as ‘wisdom’ in the Roman Catholic Canon and as ‘poetry’ in Protestant Bibles and explain the unique nature as such of this book for scholars. They might explain that the Talmud also suggests the book might simply be a parable. Candidates may explore the central theology of the book of Job in order to explain its unique nature – they might explain that Job deals with the question as to why the innocent suffer and the theological questions raised by suffering for belief in an omnipotent and compassionate G-d.</p>	25	<p>Candidates must engage with the focus of the question ‘the unique nature’ of the texts; descriptions of the narrative content of the book without direct reference to the question will not score highly.</p>

	<p>Candidates might explain how the structure of the book might throw light on the purpose and provenance: possibly the eloquent poetic debate which makes up the central part of the book has been introduced into a well-known proverbial traditional story or play to explore the universal problem of human suffering at a particularly difficult period of Jewish history such as the Exile in Babylon.</p> <p>Candidates may explain that Jonah is unique in that it tells of a prophet who runs way from the word of G-d. Furthermore, the Book of Jonah stands unique in the prophetic canon, in that it does not contain any predictions, but simply relates the story of Jonah. Candidates may explain the various theories put forward as to the date and authorship of the text to explain its uniqueness. Candidates might explain that many see Jonah not as historical narrative, but a midrash, which teaches its readers that unlike Jonah, the word of G-d should not be 'run away from'. Candidates might explain theories surrounding chapter 2 as redaction or addition and use this to explain the narratives uniqueness.</p>		
3b	<p>'It is much easier to understand the G-d of Jonah than it is to understand the G-d of Job.' Discuss.</p> <p>Candidates might argue that the G-d in Job, a G-d who inflicts suffering on an innocent man, is difficult to reconcile with the omnipotent, omnibenevolent G-d of classical theism. Candidates might argue that as such this 'G-d' is difficult to understand. They may argue however, that the book is a piece of wisdom literature and that as such, its sole purpose is to challenge and explore ultimate questions: it is not a historical text or one that perhaps, as contingent humans, we can fully understand.</p>	10	

	<p>Candidates might argue that the 'G-d' in Jonah on the surface may be easier to understand – it is the actions of Jonah (as a prophet who runs away from G-d) that are more complex for the reader. They may argue however, that aspects of the G-d of Jonah are still theologically complex. They may argue that as humans we can never fully understand G-d and that both Jonah and Job are good examples of wisdom literature, literature which has been created to help explore theological questions; they may state that the narratives are not historical as such and that it might be better to look to historical books in order to understand the role of G-d in history for his people.</p>		
4a	<p>Explain the role of a prophet as exemplified by Elijah.</p> <p>Candidates might begin by providing a definition of a prophet or <i>nabi</i>; that is someone who is a spokesperson for G-d or someone who was used by G-d to communicate His message to the world. Candidates might explain that prophets are also called 'seers' due to their ability to 'see' through G-d's insight. Candidates might explain that within the Jewish scriptures there are writing and non-writing prophets and that prophets can also be categorised as minor, major and false.</p> <p>Candidates might explain that Elijah is an example of a non-writing prophet from Israel who was 'working' at a time of great religious syncretism and instability (1 Kings 18:36). Elijah is bold and direct and he not only challenges Baal on behalf of G-d, but he also challenges Jezebel, her priests, Ahab and the people of Israel; as such, Elijah is a good example of a prophet and exemplifies the role of the prophet 'as spokesperson' challenging wrong doing well.</p> <p>Candidates might explain how prophets came from a variety of backgrounds, spoke to different audiences, possessed unique styles, and used assorted methods. Candidates might explain that for some prophets their background is told – this is not the case with Elijah – the focus is on his action and message. Candidates might explain that most of prophets' messages' within</p>	25	

	<p>the Jewish Scriptures are concerned the people of the covenant and that if other nations were mentioned it was usually in connection to those nations' dealings with Israel. Candidates might explain that within the Elijah narrative the focus on syncretism and how Ahab and his queen stand at the end of a line of kings of Israel who are said to have 'done evil in the sight of the Lord'; this might be used to explain how Elijah is unique or how his message is in line with the rest of prophecy.</p> <p>Candidates might argue that some prophets had a unique appearance and that this is the case for Elijah; they might explain that Elijah was known for wearing "a garment of hair and had a leather belt around his waist" (2 Kings 1:8). Elijah's mantle that he left for Elisha was also seen as a symbol of the prophetic office (2 Kings 2:13–14). Candidates might describe how this is unique to Elijah but not unique within prophecy where other prophets were set apart e.g Ezekiel was told to shave his head and beard, Jeremiah was he could not marry (Jeremiah 16:2); Hosea was told to marry a prostitute (Hosea 1:2).</p> <p>Candidates might explain that prophets often led a hard life and that Elijah is no different in this regard; the queen of Israel sought to take Elijah's life (1 Kings 19:2). Candidates might explain that the Jewish scriptures also mention the false prophets who serve their own interests. They may state that Ahab had nearly four hundred such false prophets and that Elijah was in contrast the real prophet. Discussions may refer to Mount Carmel and Elijah's role preaching against idolatry and syncretism. Candidates may discuss how Elijah proved the G-d of Israel to be the controller of nature and more powerful than the Canaanite Baalim and Ashtaroth, including Jezebel's Phoenician Baal, Melkart.</p>		
4b	<p>'The Elijah narratives are good examples of prophetic literature.' Discuss.</p> <p>In agreement with the statement, candidates might argue that Elijah is a good</p>		

	<p>example of a prophet and as such, the narratives that pertain to him are by their very nature 'good examples' of prophetic literature. Candidates might argue that although Elijah is not one of the writing prophets and is not categorised as a minor or major prophet with a 'book' to his name, the narratives within the Jewish scriptures which speak of him are examples of prophetic action and as such prophetic literature.</p> <p>Candidates might draw upon Form Criticism and discuss how prophetic literature is seen as a genre of writing which the Elijah narratives, may or may not, fit within. From a stylistic and content point of view the Elijah narratives are clearly examples of prophetic literature but as they are woven into a large body of writing (Book of Kings) they are 'different' to the major and minor prophetic 'books'.</p> <p>Candidates might argue that although prophetic literature can be defined as a genre that each prophetic message and experience are unique; as such there is no 'good example' of prophetic literature only 'examples'. Candidates may disagree with the statement and argue that Elijah is not a prophetic book and as such is not a good example of the prophetic literature.</p>		
--	-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	--	--

AS Levels of Response

Level	Mark /25	AO1	Mark /10	AO2
0	0	absent/no relevant material	0	absent/no argument
1	1–5	almost completely ignores the question <ul style="list-style-type: none"> little relevant material some concepts inaccurate shows little knowledge of technical terms L1	1–2	very little argument or justification of viewpoint <ul style="list-style-type: none"> little or no successful analysis views asserted with no justification L1
Communication: often unclear or disorganised; can be difficult to - understand; spelling, punctuation and grammar may be inadequate				
2	6–10	A basic attempt to address the question <ul style="list-style-type: none"> knowledge limited and partially accurate limited understanding might address the general topic rather than the question directly selection often inappropriate limited use of technical terms L2	3–4	a basic attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> some analysis, but not successful views asserted but little justification L2
Communication: some clarity and organisation; easy to follow in parts - spelling, punctuation and grammar may be inadequate				
3	11–15	satisfactory attempt to address the question <ul style="list-style-type: none"> some accurate knowledge appropriate understanding some successful selection of material some accurate use of technical terms L3	5–6	the argument is sustained and justified <ul style="list-style-type: none"> some successful analysis which may be implicit views asserted but not fully justified L3
Communication: some clarity and organisation; easy to follow in parts - spelling, punctuation and grammar may be inadequate				
4	16–20	a good attempt to address the question <ul style="list-style-type: none"> accurate knowledge good understanding good selection of material technical terms mostly accurate L4	7–8	a good attempt at using evidence to sustain an argument <ul style="list-style-type: none"> some successful and clear analysis some effective use of evidence views analysed and developed L4
Communication: generally clear and organised; can be understood as a whole - spelling, punctuation and grammar good				
5	21–25	A very good/excellent attempt to address the question showing understanding and engagement with the material <ul style="list-style-type: none"> very high level of ability to select and deploy relevant information accurate use of technical terms L5	9–10	A very good/excellent attempt to sustain an argument <ul style="list-style-type: none"> comprehends the demands of the question uses a range of evidence shows understanding and critical analysis of different viewpoints L5
Communication: answer is well constructed and organised - easily understood; spelling, punctuation and grammar very good				

OCR (Oxford Cambridge and RSA Examinations)
1 Hills Road
Cambridge
CB1 2EU

OCR Customer Contact Centre

Education and Learning

Telephone: 01223 553998

Facsimile: 01223 552627

Email: general.qualifications@ocr.org.uk

www.ocr.org.uk

For staff training purposes and as part of our quality assurance programme your call may be recorded or monitored

Oxford Cambridge and RSA Examinations
is a Company Limited by Guarantee
Registered in England
Registered Office; 1 Hills Road, Cambridge, CB1 2EU
Registered Company Number: 3484466
OCR is an exempt Charity

OCR (Oxford Cambridge and RSA Examinations)
Head office
Telephone: 01223 552552
Facsimile: 01223 552553

© OCR 2017

