

**GCE**

**Religious Studies**

Unit **G573**: Jewish Scriptures

Advanced Subsidiary GCE

**Mark Scheme for June 2018**

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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.

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**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.

**Subject-specific Marking Instructions****Handling of unexpected answers**

If you are not sure how to apply the mark scheme to an answer, you should contact your Team Leader.

NOTE: AO2 material in AO1 answers must not be cross-credited and vice-versa.

Question	Answer/Indicative content	Mark	Guidance
1 (a)	<p><b>Explain the problems of dating the principal events in the life of Abraham.</b></p> <p>Candidates may begin with a timeline approximation of when Abraham lived according to Jewish Scriptures (approx. 2,000 BCE). Abraham (then Abram) is believed, according to Jewish thought, to have lived for 175 years, from 1948 to 2123 after creation. His story is told in Genesis 11:26 through 25:10 of Genesis. The etymology and development of Abram/Abraham may be discussed.</p> <p>Although the internal chronology of the Jewish Scriptures places Abraham around 2000 BCE, candidates may explain that there is no historical record of Abram or the Patriarchs outside the biblical texts and that many theological scholars view the patriarchal/ancestral period as a later literary construct, not a period in the actual history of the ancient world. Some biblical scholars argue that the texts which form the Torah were written as a result of tensions, particularly over land, during the period of Babylonian captivity.</p> <p>Candidates may refer to theological historical-critical scholars over the ages, such as Wellhausen, Driver, Davies, Ska, Thompson. Some candidates may consider that many faith believers view the narratives as historical and Abraham as a key founding figure in Judaism; through him G-d makes a covenant and the establishment of a promise of Land.</p> <p>Candidates may explain specific events in Abram's life, including his origins and calling, Abram and Sara, Abram and Lot, the covenant narratives, Abram and Hagar, Abraham and Sarah, Isaac and Ishmael. It is likely given their study elsewhere that the answer will, in the main, focus on the covenant between Abraham and G-d (Genesis 12, 15, 17).</p> <p>Candidates may explain that from the Abrahamic narratives, key theological concepts can be gleaned. The importance of monotheistic belief, practical faith, obedience and trust in G-d can be seen from the narratives of Abraham. Moreover, Abraham's patriarchal role is that which started the Jewish religion, including the practice of circumcision. It may be explained that the blessings and covenantal promises from G-d to Abraham are of utmost significance for Judaism – they promise not only a people but also a promised land.</p>	25	

Question	Answer/Indicative content	Mark	Guidance
1 (b)	<p><b>‘As there is no archaeological evidence for the life of Abraham, his life should be regarded as myth.’ Discuss.</b></p> <p>Candidates might start by defining the purpose of, and the difference between, history and myth; history is that which there is ‘evidence’ for, whilst myth is ‘created’ but can still serve an aetiological function. Candidates may argue that myth is still historical in the sense that myth narratives were passed down and eventually recorded from a ‘time past’. They therefore serve as a window to the past.</p> <p>Candidates may draw upon the history of scholarship in the 20th century. For example, leading archaeologists and biblical scholars such as Albright and Alt believed the patriarchs to be real individuals or believable composite people who lived around 2000 BCE. However, in the 1970’s this view was challenged within theological circles by scholars such as Thomas Thompson and John Van Seters. The viewpoint that the Abrahamic narratives did not reflect 2000 BCE but were rather later literary creations was mooted; the view that Abraham could not be a credible historical figure emerged.</p> <p>Candidates may argue that although there is a lack of evidence for the life of Abraham, this is not an evidence of lack; many believe through faith that Abraham was a real person and G-d created a covenant with him which is one of the cornerstones of Jewish faith today. It could be concluded, therefore, that whether history or myth, all Scriptures are revealed literature and that the long history of Judaism provides enough validation for the faith without consideration of the historicity of the origins.</p>	10	

Question	Answer/Indicative content	Mark	Guidance
2 (a)	<p><b>Explain the origin and purpose of wisdom (hohma) literature.</b></p> <p>Candidates might begin with a summary of the contents of the TeNaKh [Torah (Law), Nevi'im (Prophets), Ketuvim (Writings)] to introduce the three main varieties of material found in the Jewish Scriptures. Candidates may then move to a discussion of Form Criticism and explain that this is a literary technique which was developed by German biblical scholars in the early 20th century and which subdivided poetry and prose within the scriptures into (prose) history, legends, and myths; and (poetry) hymns, psalms, and prophetic oracles. Key scholars associated with this form of criticism, such as Gunkel and Lightfoot, may be discussed</p> <p>Form criticism may be discussed in more detail; the Jewish Scriptures are, according to this method of analysing the texts, composed of many smaller sections of text which had oral prototypes. Form criticism breaks the Jewish Scriptures down into sections (pericopes) and the unit of text is analysed and categorized into genres. From this the Sitz im Leben, or setting in life of the text, is generalised.</p> <p>Turning to Wisdom Literature, candidates may point out that the following Biblical books are classified as wisdom literature; the Book of Job, the Book of Psalms, the Book of Proverbs, Ecclesiastes, and the Song of Songs. (excluding the 2 works which fall within the Apocrypha). It may be explained that Wisdom texts combine the more Semitic emphasis on practical wisdom with a Hellenic concept of transcendent wisdom. The books of Wisdom represent a genre of writing which focuses on existential questions about G-d, creation, humanity and suffering. Texts such as the Book of Proverbs offer 'wisdom' in the form of short poetic insights, whilst in Job, for example, 'wisdom' is seen via dialogue. It may be outlined that wisdom literature is not unique to the Jewish Scriptures and is found in several different cultures in the Ancient Near East; these texts seek to rationalise human reactions to life.</p> <p>The Wisdom books may be briefly outlined and their purpose described: Job, for example, is a work which does not offer an easy or simplistic answer to the problem of suffering. Here readers are encouraged to find solace in G-d's sovereignty. The date many ascribe to this work is the 6th century BCE and reasons for this might be expanded upon (language used, style etc).</p>	25	

Question	Answer/Indicative content	Mark	Guidance
2 (b)	<p><b>'Form criticism is not a useful tool when looking at Jewish texts, all that is needed is faith.'</b> <b>Discuss.</b></p> <p>Arguments may start by focusing on the usefulness of Form Criticism. Candidates may argue that Form Criticism enables texts to be analysed by type and as such, this may give deeper meaning to the purpose of the narrative. Candidates may argue that as Form Critics try to uncover the Sitz im Leben of a text, they are uncovering the oral forms within written sources and associating these forms with specific situations in the life of ancient Israel. As such Form Criticism can be useful to uncover the 'history' of the development of texts.</p> <p>Candidates may argue that modern Biblical scholarship no longer holds Form Criticism as a modern methodology, instead reader-response, narrative criticism and post-modern criticism are followed.</p> <p>On the other hand, candidates may state that faith is key when looking at religious texts if they are to have meaning and purpose for the reader. They may state that the religious texts are the direct word of G-d and as such, there is no need or value in discussing the texts via Form Criticism or any other method. Discussion as to whether reading religious texts can be viewed as propositional or non-propositional revelation may be included to support the argument.</p>	10	

Question	Answer/Indicative content	Mark	Guidance
3 (a)	<p><b>Explain the idea of covenant as a distinctive Jewish concept.</b></p> <p>Candidates may start by outlining that there are, according to scholarship, 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 document. The promissory covenant often takes the form of a historical introduction, border delineations, stipulations, witnesses, blessings, and curses.</p> <p>Candidates may explain that the biblical covenants are often seen as a promissory covenant whereby G-d, just as a royal master, rewards for loyalty. G-d rewarded Abraham, Noah, and David with a promise of decedents, land and an heir/royal lineage. 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 Ancient Near Eastern cultures. As such, the structure of the biblical covenants is not a particularly Jewish concept.</p> <p>Candidates may explain that a covenant is an agreement between two contracting parties and that within Ancient Near Eastern history, this was originally sealed with blood and that oaths were accompanied by sacrifice or 'cutting'. The Hebrew word for covenant 'berit' is derived from the verb 'to cut' and this action is seen in many of the covenants in Jewish scriptures and the Ancient Near East. In the covenant with Abraham, for example, there is the cutting of a sacrificial animal into two parts, between which the contracting parties pass, showing that they are bound to each other; this idea is seen in Genesis and other Ancient Near Eastern treaties.</p> <p>Views from biblical scholarship such as Mendenhall may be outlined; the conclusion reached was that only the Sinaitic covenant and Joshua 24 represent covenants which show the imposing of specific obligations without binding G-d to specific obligations.</p> <p>Candidates might explain, however, 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) to highlight the particularly Jewish features of covenant.</p>	25	



Question	Answer/Indicative content	Mark	Guidance
3 (b)	<p><b>To what extent is G-d's covenant with Jeremiah the most important of all covenants?</b></p> <p>Candidates may argue that within the text of Jeremiah a 'new covenant' is spoken of, which will be written on the people's 'inward parts' (Jeremiah 31:31-33). This covenant, according to v.32, is one that is not like previous covenants which have been broken; it will be written on people's hearts and in their minds, so G-d and the Covenant are foremost. It could be argued that this is in fact not a new covenant per se but rather a renewal of the Sinaitic covenant; this covenant was eternal and binding. It could be argued that this 'covenant' is therefore an important stage in the covenant process as it shows that G-d is gracious and willing to forgive even when people have forsaken the covenant promises.</p> <p>On the other hand, it may be argued that this is not the most important covenant as it does not represent a new covenant but rather a renewal of a covenant. It may be argued therefore that the Sinaitic covenant is the most important covenant for the Israelites as it is here that G-d enters into a covenant with the people, Israel, and the Jewish nation is born.</p>	10	

Question	Answer/Indicative content	Mark	Guidance
4 (a)	<p><b>Explain what the Book of Jonah teaches about humans' inability to hide from G-d.</b></p> <p>Candidates may start by giving an outline to the book of Jonah and setting the narrative within a historical-critical context. The book of Jonah demonstrates clearly the providence of G-d and with this the notion that 'Jonah could run from G-d, but could not hide'. In the book of Jonah, the providence and power of G-d are demonstrated in two key ways: 1) that G-d controls creation and, 2) that G-d controls circumstances. Both of these literary themes serve to demonstrate the inability to hide from G-d.</p> <p>The book of Jonah demonstrates clearly the omnipotence, omnipresence and omniscience of G-d: G-d is sovereign over all creation. G-d is seen to control the wind (1:4), the sea (1:7), the casting of the lot (1:7) a great 'dag' (fish) to swallow Jonah (C2), the plant for shade (4:6), the worm (4:7), the east wind (4:8): nothing can escape from G-d's power and control. In the narrative we see that Jonah goes on the wrong boat, in the wrong direction, he stows away and tries to hide from G-d's presence. Jonah is reluctant to follow the command of G-d and is trying to run from G-d; but he is unable to hide from the power of G-d. Individual aspects of the narrative may be discussed in detail to further develop this point.</p> <p>In the book of Jonah, the theme of G-d controlling the circumstances of the narrative characters is also seen; this further supports the question focus of 'the inability to hide from G-d'. The casting of the lots (1:7) may be discussed in detail to explain how the decision of the lot falling on Jonah was from G-d. Again, this echoes the question stimulus that you cannot hide from G-d. G-d controls His creation and their circumstances. Jonah's sojourn in the 'fish' can be used to further explain how despite being inside a fish (a situation brought about by G-d) the prayer of Jonah is heard; no matter where a person is, or their faith (or lack of faith in G-d), G-d hears them and controls their circumstances. The episodes of chapter 4 may also be used to explain the concept of the inability to hide from G-d. The contrast between the acceptance of G-d by the people of Nineveh and Jonah's reluctance to do G-d's work may be explained to further develop the notion of the inability to hide from G-d; the pagan characters within the narrative are unable to hide from the power of G-d.</p>	25	

Question	Answer/Indicative content	Mark	Guidance
4 (b)	<p><b>Assess the view that the Book of Jonah teaches more about the characteristics of humans than G-d.</b></p> <p>On the one hand, candidates may argue that the book of Jonah demonstrates both learning about man and about G-d. We learn that man and creation are all under divine providence and as such, what we learn about man is only as a result of G-d. From the book of Jonah the reader is able to see that the man who should be righteous and obey G-d (Jonah the prophet), tries to flee and not fulfil his mission, whilst those that are 'pagan' listen and respond to G-d; as such, it can be argued that the book teaches about mans' ability to respond appropriately (or not) to G-d. From the book we learn about man may think they know best but this can be flawed as only G-d knows all. We also learn about response to G-d in the form of prayer and sacrifice.</p> <p>Candidates may argue that the book only shows G-d's omnipotence, omniscience etc. and as such, the reader learns 'nothing new' about G-d. G-d, by his very definition, is powerful and all-controlling and this is confirmed within the narrative but nothing 'new is gleaned'. It could be argued, however, that G-d's care for the Ninevites and those outside of his covenant relationship shows a universalistic G-d and that this reveals another feature of G-d more akin to the Noah covenant.</p> <p>The conclusion may be reached that the reader sees within the Book of Jonah a 'weak' prophet at the start of the narrative. Jonah's character serves to highlight, in an aetiological function, that man no matter what, is not lost from, nor can escape being under, the power of G-d. This may serve to demonstrate that man, no matter his characteristic or outlook, is unable to hide from G-d.</p>	10	

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