

**Advanced GCE  
GCE RELIGIOUS STUDIES**

Unit G583: A2 Jewish Scriptures

**Specimen Paper**

**G583 QP**

Morning/Afternoon

Time: 1 hour and 30  
minutes

Additional Materials: Answer Booklet (...pages)



**INSTRUCTIONS TO CANDIDATES**

- Answer **two** questions.

**INFORMATION FOR CANDIDATES**

- The number of marks for each question is given in brackets [ ] at the end of each question or part of question.
- The total number of marks for this paper is **70**.

**ADVICE TO CANDIDATES**

- Read each question carefully and make sure you know what you have to do before starting your answer.

This document consists of **2** printed pages.

Answer **two** questions.

- 1 'Amos was more concerned about social injustice than about false worship.' Discuss. [35]
- 2 To what extent is there a development of ideas about a Messiah and a Messianic Kingdom in the texts you have studied? [35]
- 3 Evaluate the importance of Isaiah 53 and Ezekiel 18 for the study of the concept of reward and punishment in the Jewish scriptures. [35]
- 4 How far is it true to say that 2 Maccabees 7 can be understood properly only by readers who know about Jewish history? [35]

**Paper Total [70]**

SPECIMEN

The maximum mark for this paper is [70].

SPECIMEN

<b>Band</b>	<b>Mark / 21</b>	<b>AO1</b>	<b>Mark / 14</b>	<b>AO2</b>
<b>0</b>	<b>0</b>	absent / no relevant material	<b>0</b>	absent / no argument
<b>1</b>	<b>1-5</b>	almost completely ignores the question <ul style="list-style-type: none"> <li>• little relevant material</li> <li>• some concepts inaccurate</li> <li>• shows little knowledge of technical terms</li> </ul> Communication: often unclear or disorganised	<b>1-3</b>	very little argument or justification of viewpoint <ul style="list-style-type: none"> <li>• little or no successful analysis</li> </ul> Communication: often unclear or disorganised
<b>2</b>	<b>6-9</b>	focuses on the general topic rather than directly on the question <ul style="list-style-type: none"> <li>• knowledge limited and partially accurate</li> <li>• limited understanding</li> <li>• selection often inappropriate</li> <li>• limited use of technical terms</li> </ul> Communication: some clarity and organisation	<b>4-6</b>	an attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> <li>• some analysis, but not successful</li> <li>• views asserted but not successfully justified</li> </ul> Communication: some clarity and organisation
<b>3</b>	<b>10-13</b>	satisfactory attempt to address the question <ul style="list-style-type: none"> <li>• some accurate knowledge</li> <li>• appropriate understanding</li> <li>• some successful selection of material</li> <li>• some accurate use of technical terms</li> </ul> Communication: some clarity and organisation	<b>7-8</b>	the argument is sustained and justified <ul style="list-style-type: none"> <li>• some successful analysis which may be implicit</li> </ul> Communication: some clarity and organisation
<b>4</b>	<b>14-17</b>	a good attempt to address the question <ul style="list-style-type: none"> <li>• accurate knowledge</li> <li>• good understanding</li> <li>• good selection of material</li> <li>• technical terms mostly accurate</li> </ul> Communication: generally clear and organised	<b>9-11</b>	a good attempt at using evidence to sustain an argument <ul style="list-style-type: none"> <li>• some successful and clear analysis</li> <li>• might put more than one point of view</li> </ul> Communication: generally clear and organised
<b>5</b>	<b>18-21</b>	an excellent attempt to address the question showing understanding and engagement with the material <ul style="list-style-type: none"> <li>• very high level of ability to select and deploy relevant information</li> <li>• accurate use of technical terms</li> </ul> Communication: answer is well constructed and organised	<b>12-14</b>	an excellent attempt which uses a range of evidence to sustain an argument <ul style="list-style-type: none"> <li>• comprehends the demands of the question</li> <li>• shows understanding and critical analysis of different viewpoints</li> </ul> Communication: answer is well constructed and organised

Question Number	Answer	Max Mark
1	<p><b>‘Amos was more concerned about social injustice than about false worship.’ Discuss.</b></p> <p><b>AO1</b> Candidates might use the opportunity to outline the content and identify the themes of the book of Amos against the eighth century background in Israel.</p> <p>They may explain that contemporary life in the prosperous reign of Jeroboam II was full of social injustice and corruption as well as hypocritical worship particularly at the royal sanctuary at Bethel, one of the two shrines where the first Jeroboam had set up calves (or cherubim) for the then newly divided kingdom to replace the need to journey to Jerusalem.</p> <p>They may explain that Amos sees the moral obligations of, for example, justice as being based on the character of G-d who is just.</p> <p>Good candidates are likely to concentrate on selecting from the scriptural texts to illustrate the themes outlined</p> <p><b>AO2</b> Candidates are free to agree or disagree after consideration of relevant material from the set text to support or contradict the stimulus or to reach some compromise.</p> <p>Some may argue that Amos predicted doom and exile because of the sins of the people but though he condemns the social milieu at length, it is hard to disentangle this from his condemnation of the unreal religion of those who should have known better as covenant people.</p> <p>Candidates might wish to define or discuss what constitutes ‘false worship’. It could be argued that, in condemning the sacrifices at Bethel, Amos was more concerned with unreal religion than with idolatry and syncretism and this shows his perception of the inter-relationship of social morality and religion.</p>	[35]
2	<p><b>To what extent is there a development of ideas about a Messiah and a Messianic Kingdom in the texts you have studied?</b></p> <p><b>AO1</b> Candidates are likely to refer to the set texts of Micah and Isaiah 40-42 (Students approaching this paper from a Christian perspective might also deploy Isaiah 53 in their answers).</p> <p>Candidates are likely to begin by outlining the ideas about a Messiah and Messianic Kingdom found in the texts. The best responses will demonstrate a thorough knowledge and understanding of the texts.</p> <p>Some may also use other material, for example the Deuteronomic view of salvation history, the Davidic covenant, with its promise of a dynasty and Jeremiah’s covenant, with its references to land.</p>	

Question Number	Answer	Max Mark
2 cont'd	<p>Some candidates may also use references to similar ideas which might be implied from the texts on reward and punishment.</p> <p><b>AO2</b> In discussion candidates may analyse the extent to which the hope of a Messiah developed from the loss of the Davidic monarchy, the land, city and temple at the Exile.</p> <p>Candidates might try to assess how far these hopes were internalised into a spiritual entity or were seen by the prophets as a belief literally in the re-establishment of the land, city, temple and the Davidic king.</p> <p>Better responses are likely to use examples from the texts in order to illustrate the points being made.</p>	[35]
3	<p><b>Evaluate the importance of Isaiah 53 and Ezekiel 18 for the study of the concept of reward and punishment in the Jewish scriptures.</b></p> <p><b>AO1</b> Knowledge of the contents of both passages are needed to support arguments and candidates may wish to compare aspects of other set texts on this topic to illustrate points about development or progressive revelation of concepts concerning reward and punishment: Jeremiah 7, Job 19, Daniel 12 and 2 Maccabees 7.</p> <p>Candidates might explain that chapters 40-55 of Isaiah seem to reflect the situation of the exiled Jews in the sixth century BCE. Chapter 53 is part of a passage which begins at 52:13 about the suffering servant who suffers vicariously for his people.</p> <p>Good responses may place Ezekiel in context by explaining that he prophesied in the Babylonian Exile and was a younger contemporary of Jeremiah.</p> <p>Candidates might explain that Ezekiel begins with a reference to a proverb about corporate responsibility which is also gainsaid in Jeremiah 31:29. In Jeremiah it is in the context of the new covenant but Ezekiel's emphasis is on individual responsibility.</p> <p><b>AO2</b> The best responses may concentrate on textual exegesis or they may revolve round discussion of the origin and purpose of the types of literature. The identity of the servant is open to debate and is likely to feature in some discussions.</p> <p>Candidates may wish to assess the extent to which throughout the Jewish Scriptures both the corporate and the individual are evident.</p> <p>Another feature of the discussion about relative importance might include suggestions of other set texts about for example life after death, as being more significant in terms of ultimate reward and punishment.</p>	[35]

Question Number	Answer	Max Mark
4	<p><b>How far is it true to say that 2 Maccabees 7 can be understood properly only by readers who know about Jewish history?</b></p> <p><b>AO1</b> Candidates are likely to explain that originally in Greek, based on a Hellenistic work by Jason of Cyrene, 2 Maccabees covers 167-151 BCE but the history is selective in that it concentrates on illustrating heroism of the Jews and examples of divine protection. Persecution under Antiochus Epiphanes runs from chapter four to seven and sets the scene for Judas Maccabaeus and the resistance in chapter eight.</p> <p>Good responses are likely to take the opportunity to outline the contents of chapter seven and to make some reference to the Maccabean revolt (167-164BCE).</p> <p>Candidates may be able to explain that the emphasis of the chapter is on total commitment to the faith exemplified by the story of the martyrdom of seven brothers.</p> <p>Better responses are likely to show understanding that there are at least two very significant teachings in this chapter. Verses 9, 23 and 29 refer to the idea of bodily resurrection and verse 28 refers to creation ex nihilo.</p> <p><b>AO2</b> Candidates may interpret 'Jewish history' on a wider, more general, canvas than the second century BCE and that is an acceptable interpretation of the question but good discussions are likely to be based on sound knowledge of the contents of 2 Maccabees 7 and may show some understanding of the type of literature it represents.</p> <p>Candidates may wish to draw a distinction between this text and other types of set texts.</p> <p>Discussions may be about the extent to which knowledge of the history of the Maccabean revolt may be useful in understanding not only this text but other aspects of Judaism and whether or not details of the actual compilation of books and historical background have any significance at all for matters of faith.</p>	[35]
	<b>Paper Total</b>	[70]

**Assessment Objectives Grid (includes QWC)**

<b>Question</b>	<b>AO1</b>	<b>AO2</b>	<b>Total</b>
<b>1</b>	21	14	<b>35</b>
<b>2</b>	21	14	<b>35</b>
<b>3</b>	21	14	<b>35</b>
<b>4</b>	21	14	<b>35</b>
<b>Totals</b>	<b>42</b>	<b>28</b>	<b>70</b>

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