

Religious Studies

Advanced GCE

Unit **G583**: Jewish Scriptures

Mark Scheme for January 2011

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Mark schemes should be read in conjunction with the published question papers and the Report on the Examination.

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Band	Mark /21	AO1	Mark /14	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 <p style="text-align: right;"><i>a.c.i.q</i></p>	1-3	very little argument or justification of viewpoint; <ul style="list-style-type: none"> little or no successful analysis views asserted with no justification <p style="text-align: right;"><i>v lit arg</i></p>
Communication: often unclear or disorganised; can be difficult to understand; spelling, punctuation and grammar may be inadequate				
2	6-9	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 <p style="text-align: right;"><i>b att</i></p>	4-6	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 <p style="text-align: right;"><i>b att</i></p>
Communication: some clarity and organisation; easy to follow in parts; spelling, punctuation and grammar may be inadequate				
3	10-13	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 <p style="text-align: right;"><i>sat att</i></p>	7-8	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 <p style="text-align: right;"><i>sust/just</i></p>
Communication: some clarity and organisation; easy to follow in parts; spelling, punctuation and grammar may be inadequate				
4	14-17	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 <p style="text-align: right;"><i>g att</i></p>	9-11	a good attempt at using evidence to sustain an argument holistically; <ul style="list-style-type: none"> some successful and clear analysis some effective use of evidence views analysed and developed <p style="text-align: right;"><i>g att</i></p>
Communication: generally clear and organised; can be understood as a whole; spelling, punctuation and grammar good				
5	18-21	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 <p style="text-align: right;"><i>vg/e att</i></p>	12-14	A very good/excellent attempt which uses a range of evidence to sustain an argument holistically; <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 <p style="text-align: right;"><i>vg/e att</i></p>
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

1 To what extent was the message in Jeremiah 7 the same as that of Amos a century earlier? [35]

AO1 Candidates are likely to take the opportunity to show knowledge of the text of the Temple Sermon in Jeremiah 7 and some familiarity with the text of the book of Amos.

Candidates might provide some historical background about the eighth century BCE in Israel during the reign of Jeroboam II to clarify the social and religious concerns of the book of Amos.

Some general background to Jeremiah's sermon might be given but Jeremiah chapter 26, which recounts the incident in 608 BCE (probably at the Harvest Festival), is not part of the specification. Most candidates, however, are likely to know that Jeremiah was preaching in Jerusalem, capital of Judah, in the 7th century BCE.

To address the question, candidates might identify specific indictments made by Jeremiah in chapter 7 about idolatry, false religiosity and social immorality in the southern kingdom. They might select examples of similar condemnations made by Amos against the people and religious leaders of Samaria, capital of the northern kingdom, in the eighth, the previous, century.

AO2 Candidates are likely to comment that the situation might be different as far as the date and place are concerned but the key message is the same. Amos said the covenant relationship meant there was no excuse and Jeremiah made the same point.

In the discussions, candidates are likely to support these observations with appropriate textual material and go on to comment on the prophecies of doom.

Note that some candidates might concentrate on the specific oracle against Judah in Amos chapter 2 whilst others might equally effectively use more general material from Amos. Candidates might refer to Isaiah of Jerusalem, the contemporary of Amos, but this is not essential.

2 'Reward and punishment come only after death.' Discuss with reference to the Jewish Scriptures. [35]

AO1 The texts in the specification itemised in relation to the topic of reward and punishment are: Isaiah 53, Jeremiah 7, Ezekiel 18, Daniel 12, Psalm 1 and 2 Maccabees 7.

Candidates may approach the topic using other set texts from the course, possibly to explain that eg in the covenants, with individuals or with the nation, there seems to be little afterlife dimension and rewards of land, descendants etc. seem to be perceived in material terms. Psalm 1 might be interpreted in this way.

Candidates might suggest that, for a variety of reasons, the experience of the Exile caused many developments in Jewish beliefs about reward and punishment in the context of trust in the justice and mercy of G-d. For example, Ezekiel refutes a popular proverb about corporate responsibility. Candidates might discuss the meaning of the refrain: 'The soul that sins - it shall die.'

Responses are likely to explore texts that might have relevance to belief in life after death - and reward and punishment after death. Candidates might put Daniel 12 and 2 Maccabees 7 to useful effect, whether they accept the traditional or the later dating.

AO2 Candidates might be of any religious persuasion or none so there may be a variety of equally acceptable approaches to the question and most responses are likely to have noted the word 'only' in the stimulus quotation.

Candidates might refer to their A/S studies of the attitude of Job's friends who thought that G-d rewarded the righteous and punished the wicked in this life.

Responses are likely to use the set texts to point out ideas that might suggest some significant development in the understanding of concepts about reward and punishment and about life after death after the experience of Exile and other catalytic events such as the Maccabean revolt.

Candidates might discuss how far the sons in 2 Maccabees 7 seem to believe in a more positive afterlife than Sheol.

The point might be made that there seems to be, particularly in apocalyptic literature and especially after the Maccabean revolt in 165BCE, a development of beliefs about the resurrection of the body (eg Daniel 12:2) and about judgement and life after death. Candidates might argue that ultimately such texts extend teachings about reward and punishment beyond this life to include the hereafter, though not necessarily exclusively.

3 'The portrayal of Wisdom in Proverbs chapters 1-3 and chapters 8-9 is distinctively Jewish.' Discuss. [35]

AO1 Candidates are likely to use material from their A/S studies to explain about hohma, Wisdom literature and might refer to the book of Job to show there are different types of this literature.

Accept any feasible definition of 'proverb'. Some might define 'mashal' as 'comparison' or 'parable'. Others might explain that it is derived from a root connected with measuring and establishing standards, meaning 'to rule', which developed into 'to have authority'.

Explanations might trace Jewish wisdom literature back to the court of Solomon. 1 Kings 5:9-14 (4:29-34 NRSV) is a set text. There seems no doubt that Solomon was a patron of wisdom and candidates might know about archaeological finds and ANET eg that the Egyptian Wisdom of Amenemophe has 'words of the wise' similar to parts of Proverbs.

Candidates might explain that the set chapters are part of a Prologue (Proverbs 1-9) which some scholars say is the latest part of the book, probably post-exilic.

The introduction is in praise of wisdom, which is often personified. Sometimes she even speaks for herself (eg 8:12 ff).

Most candidates are likely to take the opportunity to show familiarity with the set texts when addressing the question.

AO2 Responses are likely to include the superscription referring to Solomon, David and Israel to show that the collections purport to be special to Israel despite their similarity to texts from neighbouring countries. Candidates might comment that wisdom was an established tradition for at least five centuries of Jewish Scriptures.

Candidates are likely to point out that the proverbs are more common-sense advice rather than religious homilies but they reflect the belief that all wisdom comes from G-d, eg 1:7 and 9:10.

Not only is the fear of Hashem the beginning of wisdom but wisdom speaks for herself and claims in 8:22 to have been at the beginning of G-d's creative work. Some candidates might link this with the spirit of G-d moving on the face of the waters.

There may be a variety of equally acceptable approaches to the exegesis and discussion of set passages. For example, Rashi said the good woman is an allusion to the Torah and a promiscuous woman is idolatry. Candidates might interpret wisdom as the Torah throughout the response.

Some candidates might refer to Christian commentators who link 'he who finds me finds life' with concepts from John's gospel and the role of the Logos at creation. Other candidates might comment on the role of Sophia in Greek thinking.

In discussions the provenance of the book of Job might be used to support the stimulus statement or to refute it.

NB The modern distinction between knowledge and wisdom is useful but it is not always applicable to the set texts because the Hebrew couplets sometimes use these words interchangeably to parallel each other.

4 To what extent is social justice the most important theme in the book of Micah? [35]

AO1 Most candidates will begin with an introduction about Micah who felt called to preach in Jerusalem in Judah in the eighth century BCE.

Candidates are likely to use the opportunity to demonstrate their knowledge and understanding of the contents of this set book and the roles of prophets as spokesmen for G-d etc. to the people where and when they lived.

Candidates might explain, with examples, that Micah condemns both Israel and Judah for unreal religion as well as social injustice.

Besides his denunciations, Micah has messages of hope including the announcement of a Messiah who will not be the son of David the King of Jerusalem but of David the shepherd boy of Bethlehem. The specification emphasises the Messianic aspect of the book.

Some candidates are likely to demonstrate understanding that Micah sees the Messiah in terms of the establishing of a Messianic Kingdom full of peace, righteousness and social justice.

AO2 Discussions might centre round the fact that Micah – like all the eighth century prophets – exhorts people to do justly and to love mercy but also to walk humbly before G-d.

In most responses the relationship of religious and social issues is likely to be discussed.

How far Micah might be more concerned about the Messianic aspect of his message than about social justice is a potential main area of debate.

The vision of the coming of G-d's kingdom in Micah 4:1-3 is identical to Isaiah 2:2-4 whilst Micah 4:10 prophesies the Babylonian captivity in the sixth century BCE and many scholars suggest the book originally ended at 7a.

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