



GCE AS MARKING SCHEME

SUMMER 2024

**AS
RELIGIOUS STUDIES - UNIT 1
OPTION C: AN INTRODUCTION TO JUDAISM**

2120UC0-1

About this marking scheme

The purpose of this marking scheme is to provide teachers, learners, and other interested parties, with an understanding of the assessment criteria used to assess this specific assessment.

This marking scheme reflects the criteria by which this assessment was marked in a live series and was finalised following detailed discussion at an examiners' conference. A team of qualified examiners were trained specifically in the application of this marking scheme. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners. It may not be possible, or appropriate, to capture every variation that a candidate may present in their responses within this marking scheme. However, during the training conference, examiners were guided in using their professional judgement to credit alternative valid responses as instructed by the document, and through reviewing exemplar responses.

Without the benefit of participation in the examiners' conference, teachers, learners and other users, may have different views on certain matters of detail or interpretation. Therefore, it is strongly recommended that this marking scheme is used alongside other guidance, such as published exemplar materials or Guidance for Teaching. This marking scheme is final and will not be changed, unless in the event that a clear error is identified, as it reflects the criteria used to assess candidate responses during the live series.

Marking guidance for examiners, please apply carefully and consistently:

Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme. Exemplars in the mark scheme are only meant as helpful guides. Therefore, any other acceptable or suitable answers should be credited even though they are not actually stated in the mark scheme.

Two main phrases are deliberately placed throughout each mark scheme to remind examiners of this philosophy. They are:

- “Candidates could include some or all of the following, but other relevant points should be credited.”
- “This is not a checklist, please remember to credit any valid alternatives.”

Rules for Marking

1. Differentiation will be achieved on the basis of candidates' response.
2. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective.
3. Candidates will often express their ideas in language different from that given in any mark scheme or outline. Positive marking therefore, on the part of examiners, will recognise and credit correct statements of ideas, valid points and reasoned arguments irrespective of the language employed.

Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor provides a description of the performance level for that band. Each band contains marks. Examiners should first read and annotate a candidate's answer to pick out the evidence that is being assessed in that question. Once the annotation is complete, the mark scheme can be applied. This is done as a two stage process.

Banded mark schemes stage 1 – deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. Examiners should look at the descriptor for that band and see if it matches the qualities shown in the candidate's answer. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance, if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Banded mark schemes stage 2 – deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (at the Examiners' marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner. When marking, examiners can use these examples to decide whether a candidate's response is of a superior, inferior or comparable standard to the example. Examiners are reminded of the need to revisit the answer as they apply the mark scheme in order to confirm that the band and the mark allocated is appropriate to the response provided. Indicative content is also provided for banded mark schemes. Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a learner need not cover all of the points mentioned in the indicative content, but must meet the requirements of the highest mark band.

Awarding no marks to a response

Where a response is not creditworthy, that is it contains nothing of any relevance to the question, or where no response has been provided, no marks should be awarded.

AS Generic Band Descriptors

Band	<p style="text-align: center;">Assessment Objective AO1 – Part (a) questions [15 marks]</p> <p><i>Demonstrate knowledge and understanding of religion and belief, including:</i></p> <ul style="list-style-type: none"> - <i>religious, philosophical and/or ethical thought and teaching</i> - <i>influence of beliefs, teachings and practices on individuals, communities and societies</i> - <i>cause and significance of similarities and differences in belief, teaching and practice</i> - <i>approaches to the study of religion and belief.</i>
5	<p style="text-align: center;">13-15 marks</p> <ul style="list-style-type: none"> • Thorough, accurate and relevant knowledge and understanding of religion and belief. • An extensive and relevant response which answers the specific demands of the question set. • The response shows an excellent standard of coherence, clarity and organisation. • The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples. • Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate. • Thorough and accurate use of specialist language /vocabulary in context. • Excellent spelling, punctuation and grammar.
4	<p style="text-align: center;">10-12 marks</p> <ul style="list-style-type: none"> • Accurate and relevant knowledge and understanding of religion and belief. • A detailed, relevant response which answers the specific demands of the question set. • The response shows a very good standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth. Good use of evidence and examples. • Accurate reference made to sacred texts and sources of wisdom, where appropriate. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3	<p style="text-align: center;">7-9 marks</p> <ul style="list-style-type: none"> • Mainly accurate and relevant knowledge and understanding of religion and belief. • A satisfactory response, which generally answers the main demands of the question set. • The response shows a satisfactory standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples. • Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2	<p style="text-align: center;">4-6 marks</p> <ul style="list-style-type: none"> • Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance. • A basic response, addressing some of the demands of the question set. • Partially accurate response, with some signs of coherence, clarity and organisation. • The response demonstrates limited depth and/or breadth, including limited use of evidence and examples. • Some accurate reference made to sacred texts and sources of wisdom, where appropriate. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1	<p style="text-align: center;">1-3 marks</p> <ul style="list-style-type: none"> • Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance. • A very limited response, with little attempt to address the question. • Very limited accuracy within the response, with little coherence, clarity and organisation. • The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples. • Little or no reference made to sacred texts and sources of wisdom, where appropriate. • Some grasp of basic specialist language and vocabulary • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication. <p>N.B. A maximum of 1 mark should be awarded for a response that only demonstrates 'knowledge in isolation'</p>
0	<ul style="list-style-type: none"> • No relevant information.

Band	Assessment Objective AO2- Part (b) questions [15 marks] <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
5	<p style="text-align: center;">13-15 marks</p> <ul style="list-style-type: none"> • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • The response shows an excellent standard of coherence, clarity and organisation. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
4	<p style="text-align: center;">10-12 marks</p> <ul style="list-style-type: none"> • Purposeful analysis and effective evaluation of the issue. • The main issues raised by the question are identified successfully and addressed. • The response shows a very good standard of coherence, clarity and organisation. • The views given are clearly supported by detailed reasoning and/or evidence. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3	<p style="text-align: center;">7-9 marks</p> <ul style="list-style-type: none"> • Satisfactory analysis and relevant evaluation of the issue. • Most of the issues raised by the question are identified successfully and have generally been addressed. • The response shows a satisfactory standard of coherence, clarity and organisation. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2	<p style="text-align: center;">4-6 marks</p> <ul style="list-style-type: none"> • Some valid analysis and inconsistent evaluation of the issue. • A limited number of issues raised by the question set are identified and partially addressed. • Partially accurate response, with some signs of coherence, clarity and organisation. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1	<p style="text-align: center;">1-3 marks</p> <ul style="list-style-type: none"> • A basic analysis and limited evaluation of the issue. • Very limited accuracy within the response, with little coherence, clarity and organisation. • An attempt has been made to identify and address the issues raised by the question set. • Little attempt to justify a view with reasoning or evidence. • Some grasp of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

Unit 1

Option C: An Introduction to Judaism

SUMMER 2024 Mark Scheme

To be read in conjunction with the generic level descriptors provided.

Section A

1. (a) Explain how Jews use and treat the Torah.

[AO1 15]

Candidates could include some of the following, but other relevant responses should be credited.

- Candidates may explain how Jews use the Torah in the synagogue or at home and how the Sefer Torah in particular is treated with respect.
- The Torah is the source of the 613 mitzvot and the Jewish faith is centred on the Torah. The 'Torah' may be used in reference to the Torah of the Five Books of Moses or the complete Jewish Bible, the Tanakh. Jews are encouraged to personally read and study the Torah and the Tenakh. Many Jews strive to live out the commandments stated in the Torah in their daily lives.
- The Sefer Torah in a synagogue is treated with great care and respect as it is the most holy or sacred object in a synagogue. Portions of the Sefer Torah are read aloud in synagogue services, usually on a Monday, Thursday and at Shabbat services.
- The Five Books of Moses are read in portions, or parshiot, throughout one year. The Sefer Torah is stored in an ark or Aron Kodesh, covered with a mantle and this mantle covers the Sefer Torah when it is in procession. It is placed on a bimah when a portion is read and a yad is always used to read portions from the Sefer Torah.
- The Sefer Torah is stored in an ark which always faces towards Jerusalem and which represents the original ark as a container for the Ten Commandments.
- A Sefer Torah is always handwritten by a scribe on a parchment scroll. It is never placed on the ground. As the Sefer Torah is carried around during the Torah reading service in a ceremony, many worshippers will reach out to touch the Torah with the fringes on their prayer shawls or prayer books, and then kiss the object that touched the Torah. This is reverence for what the Torah represents. Jews always stand when the Sefer Torah is outside the ark.
- Torah study at a yeshiva or Jewish educational institution, which has an emphasis and focus on Torah and Talmud study; this may take the form of daily classes and lectures.
- Because of its importance the disposal of any Torah scroll takes the form of burial in a Jewish cemetery.
- Most observant Jews will make use of a printed version of the Torah, or Chumash, at home. It will be treated with care because it is a sacred text.
- Study of the Torah is considered to be one of the most important commandments in Judaism and the studying of the Torah show Jews how to live according to the mitzvot and develop spiritually.

This is not a checklist, please remember to credit any valid alternatives.

1. (b) 'The Torah is the main authority for Jews today.'

Evaluate this view.

[AO2 15]

Candidates could include some of the following, but other relevant responses should be credited.

- One line of argument could be that the Torah is the main source of authority because the Jewish faith is based on the Torah. Orthodox Jews accept the Torah as the direct words of God revealed to Moses at Mount Sinai and accept the Torah as divine revelation. This means the Torah is accepted as Divine Law. The Torah may refer to both the oral and written law, or the whole of the Tanakh. However, the Torah more specifically refers to the Pentateuch, the first five books of the Bible also called the books of Moses. The Torah is the most important of Jewish authorities; the creation of the Torah is believed to have preceded Creation.
- In support of the above line of reasoning the oral Torah, in the form of the Mishnah, the Talmud and midrashim, is also regarded as an important source of authority which supports the written Torah.
- The Mishnah is an abstract or summary of the religious and civil law of the Jews, referred to as the oral law. It is believed that the oral law was given at the same time as the written law and is therefore just as important as the written Torah.
- The midrashim is a commentary on the Tanakh. Some Rabbis state that midrash is the system of interpretation employed throughout Rabbinic literature and is authoritative in supporting the Torah.
- The Talmud is a commentary on the Mishnah. The Talmud is a work containing the work of numerous Jewish scholars over a period of some 700 years between 200 BCE. and 500 CE and a source of great authority.
- Reform Jews accept the Torah as a source of authority revealed by God and acknowledge divinely inspired writers as the source, but believe some of the mitzvot are no longer relevant in contemporary society. The Torah therefore requires some re-interpretation in a modern context.
- The Torah continues to give guidance to all Jews on how to live out their lives as Jews in any society and will continue to be the principal source of authority for Jews.
- In contrast many Jews could present the argument there are other important sources of authority. Rabbinic tradition is also a source of authority where a rabbi, who has studied the Torah, may provide guidance on matters of authority.
- A different process of reasoning is that many Jews will look to personal conscience as one form of important authority for living in contemporary society, to meet the challenges of moral issues and life today.
- It could be contested that in practical terms Jewish children will also look to the authority of parents as an important source of religious and moral teachings.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

2. (a) Explain the significance of the Mosaic covenant for Jews today.

[AO1 15]

Candidates could include some of the following, but other relevant responses should be credited.

- Candidates may explain the significance of the Mosaic covenant Jews with some reference to the historical context but most importantly need to make the link to the significance of the covenant for Jews today.
- The Mosaic covenant is significant for Jews today because it is regarded as a covenant established for all time.
- Jews believe the Mosaic Covenant is the second covenant established between God and the Israelites. It is a covenant which is conditional in nature and which supports the first covenant between Abraham and God. The covenant follows on from the covenant first established with Abraham.
- The Mosaic covenant is a conditional covenant; the covenant is between God, who is the God of the Israelites, and the Jews, who agree to follow his divine laws as their part of the covenant. This covenant is between God and the nation, not an individual as established in the first covenant with Abraham, and the covenant is the basis of the Jewish faith, then as now.
- The Mosaic Covenant is established with the Jews after the departure from Egypt, following the forty years of wandering in the wilderness and just prior to the entry into Canaan. This is significant because of the significance of this historical event for the Jewish faith and nation.
- In the Mosaic covenant the Law was presented to the Jews, with the 613 mitzvot as a framework for how Jews are to live in relationship to God, in a lifestyle which demonstrates the holiness of the covenant relationship and its distinctive nature.
- The covenant is not in nature a covenant where both sides are equal. The nature of the Mosaic covenant is a covenant which is 'suzzerainty' in nature; the subordinate party of the agreement agree to follow the commands of the superior party. The Jews are the subordinate party of the Mosaic covenant. The Mosaic covenant cannot be a covenant established between equals; the Jews belong to God and the Jews are provided within this agreement a unique relationship with God.

This is not a checklist, please remember to credit any valid alternatives.

2. (b) 'The covenant is a privilege rather than a responsibility.'

Evaluate this view.

[AO2 15]

Candidates could include some of the following, but other relevant responses should be credited.

- One line of argument is that the covenant is a privilege because contained within it is a promise where in the future the Messiah will return and as a result of this Jews will have their freedom and the promised land (the state of Israel). The Jews are privileged to have this special relationship with God and the promise of a great nation.
- Another argument supporting the reasoning is that it may be considered a privilege because it is the covenant relationship with God which gives life purpose and meaning to the religion of Judaism. It is regarded as a unique relationship between God and his 'Chosen People' and this relationship is at the heart of the covenant.
- A different process of reasoning is that many Jews regard the covenant with God as a responsibility because the covenant is seen as a two-way covenant or relationship. As a result of obeying God's will the Jews remain God's 'Chosen People', within this relationship the Jews have a number of responsibilities to carry out. In order to fulfil the requirements of the covenant these responsibilities must be lived out in practice and in this sense the covenant is a responsibility rather than a privilege.
- It could be contested it is both a privilege and a responsibility at the same time and difficult to evaluate which is the most important aspect; Jews believe being chosen or selected by God to live in accordance with his laws as an example to other nations, brings with it the great responsibility to live according to all of his laws.
- In contrast many could present the view that Jews hold the viewpoint that the encounter between Abraham and God established the covenant of faith and a responsibility to keep the covenant. This responsibility takes the form of a spiritual covenant sealed by an actual physical covenant or sign of circumcision.
- Some Jews hold the view that the physical sign of the covenant, or circumcision, introduced by Abraham, is a responsibility which is no longer relevant and that rather the whole idea of Judaism should be based on the concept of the privilege of election.
- Some Jews may argue that it is in the balance of the privilege of selection, and the responsibility of setting an example to others, which defines the covenant.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

Section B

3. (a) Examine the diversity in the practice of tefillah (prayer) in Judaism.

[AO1 15]

Candidates could include some of the following, but other relevant responses should be credited.

- Candidates are likely to examine the diversity of the practice of prayer at home and synagogue worship where there is a diversity in the practices of prayer within Judaism. This is due to the different traditions within Judaism, e.g. Orthodox and Reform. The design of synagogues for each tradition may be slightly different and the form prayer takes in synagogues of the different traditions will reflect this.
- In the Orthodox tradition men and women are separated during services, in a synagogue whereas Reform synagogues allow men and women to sit together. In the Orthodox tradition, the prominent religious roles of a rabbi and a cantor are reserved for men; the Reform tradition allows female rabbis and cantors. Instrumental music is not allowed during synagogue services in the Orthodox tradition, but it is allowed and in the Reform tradition. Non-Orthodox Jewish communities may count adult women as part of a minyan to enable worship to take place.
- In Reform Judaism there is no requirement for the 'minyan (ten men over the age of thirteen) to be present in a synagogue for a communal service of worship to take place. This has been replaced with prayers being said in a synagogue regardless of the numbers of men present. All services have a schedule to inform participants when services begin.
- In Reform Judaism Friday evening Shabbat services often start at the same time each week. In Orthodox Judaism services will start based on the time of the setting sun which will vary from week to week.
- In Orthodox Judaism there is a requirement for a minyan to be present in order for prayers in a synagogue to take place, as a requirement stated in the Book of Numbers.
- The Amidah may be recited in a slightly different form depending on the Jewish tradition. In Reform Judaism references to the Messiah and the resurrection of the dead are rephrased to allow for differences in belief.
- The kippah is worn during prayer services by men in the Orthodox tradition, but in some Reform congregations, the kippah has become optional for men. In the Reform tradition there is the option for women to wear kippahs. Traditionally, men wear a tallit during morning services; in non-Orthodox synagogues, many women also wear a tallit. Most men wear tefillin in Orthodox and Conservative congregations and tefillin may be worn during morning services, except on Shabbat or during the celebration of festivals. The use of tefillin is less prominent in the Reform tradition but tefillin may be worn by both men and women.

This is not a checklist, please remember to credit any valid alternatives.

3. (b) 'The Amidah is the complete summary of Jewish beliefs and teachings.'

Evaluate this view.

[AO2 15]

Candidates could include some of the following, but other relevant responses should be credited.

- One line of argument is that the Amidah was not intended as the complete summary of Jewish beliefs and teachings. It is a prayer, used privately and in public, to commune with God and a way of placing God at the centre of Jewish life. The composition of the Amidah means it is not possible to be a complete summary. Although it is the central prayer of the three services morning, afternoon and evening prayer, the prayer is made up of three parts: praise, petitions and thanksgiving. Rather than contain all of the beliefs and teachings, it is rather a prayer of unique status within Jewish worship and remains more a prayer, rather than a creedal statement.
- A different process of reasoning is that the Amidah may take different forms to reflect the beliefs of different religious traditions; for example, Reform Jews rephrase references to resurrection of the dead and the concept of a personal Messiah. In this sense it cannot be a complete summary of Jewish beliefs and teachings because it has different content according to the context and tradition.
- In contrast, many could present an argument that the complete summary of Jewish beliefs and teachings are contained within the 613 mitzvot in the Torah; the Amidah supports the expectations of the mitzvot by focusing on the relationship with God. Rather than the Amidah, it is the Shema which contains a summary of the most important Jewish beliefs and teachings and encapsulates the beliefs of Judaism.
- In support of the above line of reasoning the Shema is not a "prayer" in the ordinary sense of the word, even though it is an integral part of the prayer service because it is the declaration of faith. The Shema is a better declaration of faith and an affirmation of Judaism than the Amidah prayer as it is this which contains the summary of faith. It is the first prayer Jewish children are taught to say and is spoken in the morning when rising and before sleep. It is expected to be the very last words Jews recites prior to death. The Shema is the expression of Jewish faith and the central creed of Judaism.
- It could be contested the Amidah does encapsulate some of the most important beliefs and teachings as during a worship service, the Amidah is first recited by each individual as a silent prayer, and then repeated out loud. There is never a Jewish service without the Amidah and this signifies its importance.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

4. (a) Explain how Pesach is a celebration of Jewish identity.

[AO1 15]

Candidates could include some of the following, but other relevant responses should be credited.

- The Pesach is a celebration of Jewish identity because it commemorates one of the most important and significant events in Jewish history and helps each new generation commemorate the key events of the historical narrative.
- The celebration of the festival of Pesach reaffirms Jewish identity through the celebration of the past, present and future identities for Jews. It has a focus on the special relationship established between God and Jews. It draws out the importance of family and community; in the celebration of the family worship at a Seder meal. It is at home children will first discover more about their identity as Jews and their values. Children have an important role in the celebration of the Seder.
- It commemorates the time of slavery followed by the miracle of deliverance from slavery, leading to the establishment of the Mosaic covenant with God and the creation of a nation. This historical event is pivotal to the Jewish faith and an essential part of Jewish identity today.
- It is a very popular festival and celebrated by observant and non-observant Jews throughout the world; this unifies Jews throughout the world and is an important way of maintaining Jewish identity. It allows non-observant Jews to participate in the celebration of one of the most important festivals celebrated within Judaism. Pesach is one of the most popular festivals celebrated by Jews and places a particular emphasis on the celebration of Pesach at home.
- The rituals performed during the celebration of Pesach at home give meaning to Jewish identity in a practical way and ensure successive generations of Jewish people re-tell the story of God's redemption. It is an opportunity to be reminded of the covenant relationship with God and is an expression of an unbroken chain of faith. Credit may only be given for further explanation of aspects of the Seder in relation to the celebration of Pesach with focus on Jewish identity.
- The special nature of the Sabbath celebrations in a synagogue during Passover also reinforces the importance of the Sabbath for Jewish identity.

This is not a checklist, please remember to credit any valid alternatives.

4. (b) 'The concept of redemption has little relevance for Judaism today.'

Evaluate this view.

[AO2 15]

Candidates could include some of the following, but other relevant responses should be credited.

- One line of argument is that the concept of redemption has relevance for Judaism today; redemption is a central theme which runs through the history of Judaism and is an essential and important belief celebrated through the rituals and worship of the festivals, particularly in the celebration of Pesach, Yom Kippur and Rosh Hashanah. Redemption is one of the three unique actions of God, together with creation and revelation.
- In support of the above line of reasoning redemption has both physical and spiritual interpretations; God's promise of redemption consists of the idea of the covenant between God and Israel, the deliverance from slavery and affliction, the vow to lead the people to the Promised Land, and the theological proposition of redemption.
- Redemption as a concept may take different forms in the different traditions of Judaism; Orthodox Judaism looks toward the arrival of the Messiah and the Messianic Age whereas Reform Judaism regards redemption as possible through human lives, setting an example of how people may live according to God's will now.
- In contrast many could present the argument that in the mystical tradition of Judaism 'devekut', a state of closeness to God, is only achieved after death; the complete and full state of devekut may only occur after the arrival of the Messiah when full redemption will take place for all Jews.
- It could be contested that Jewish teaching about redemption is expressed in the historical redemption of the Israelites from Egypt and this is more tangible than the hope for an ultimate redemption of the world under the rule of God. For Jews, the process of redemption begins with the watershed moment of the Exodus from slavery and this event is considered to be the most important historical event in the history of the Jewish nation. The memory of the redemption from the land of Egypt is remembered in prayers and this provides assurance of the future redemption from present struggles.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

5. (a) Explain Jewish beliefs about the Messiah.

[AO1 15]

Candidates could include some of the following, but other relevant responses should be credited.

- The Messiah is the 'Anointed One' and 'Judge'. The role of the Messiah was of twofold. Firstly, to bring peace and goodwill throughout the whole of humanity. Secondly, to bring a new world order where life on earth would merit eternal reward (Isaiah 2:1-4) and all the evils of the world would be replaced with complete peace and perfection. The belief in the Messiah is part of Jewish eschatological beliefs.
- The Messiah will be a political influencer within a new world order where the interest of the Jewish people will be paramount and championed by the Messiah.
- Integral to the concept of the Messiah is a role as a military leader who will lead Israel into many successful battles in order to establish peace and restore the kingdom. A government will be established in Israel as the centre of world government both for Gentiles and Jews.
- It is believed the Messiah will rebuild and restore the Temple, the Third Temple, with a restoration of worship. It is believed the Messiah will be a descendant of King David. It is also believed the Messiah will restore the court system of Israel and establish universal Jewish law. It is believed the Messianic Age will also be a time of judgement.
- Reform Jews have a different view of the Messiah. Reform Judaism has no belief in a personal Messiah as a messenger sent by God to herald a perfect time. Reform Jews seek to share their monotheistic faith and moral code with others and in this way perfect the world. They look rather towards a Messianic Age rather than a personal Messiah.
- Hasidic Jews tend to have a strong and passionate belief in the immediacy of the Messiah's coming, and in the ability of their actions to hasten his arrival. Due to the supposed piousness, wisdom, and leadership abilities of the Hasidic Masters, members of Hasidic communities are sometimes inclined to regard their dynastic 'rebbe's' or rabbis as potential candidates for the role of the Messiah. Hasidic Jews subscribe to the belief that there is a person born in each generation with the potential to become the Messiah, but only if the Jewish people warrant his arrival.

This is not a checklist, please remember to credit any valid alternatives.

5. (b) **‘The concept of Messiah is a serious religious belief for all Jews today.’**

Evaluate this view.

[AO2 15]

Candidates could include some of the following, but other relevant responses should be credited.

- One line of argument is that the concept of the Messiah is not explicitly stated in the Torah and appears to be a belief introduced at the time of the Prophets; it is unlikely to be a serious religious belief for all Jews because of the diversity of beliefs within traditions.
- It is not clear if the Messianic Age will be heralded by a natural or supernatural event, but there is an expectation the Messiah would be a ruler, based on the Torah commandments. This would be a new world order and peace and goodwill would be brought by the Messiah's rule
- In contrast Orthodox Judaism has a fundamental belief in an individual Messiah, whose purpose is to lead all of humanity back to God. Orthodox Judaism holds the belief that the Messiah will be sent to the earth at the time only of God's choice. This time will be the 'Messianic Age'. The term 'Messiah' means 'Anointed One' and the Messiah will be also be a judge, bringing freedom and justice.
- In support of the above line of reasoning belief in the eventual arrival of the Messiah is considered a basic and fundamental part of faith by some Jews; it is part of Maimonides' thirteen principles of faith and is the twelfth principle.
- It is a serious religious belief for Orthodox Jews because they believe the Messianic Age will herald a time when all Jews in exile will return to the Holy Land and all of the nations of the earth will discover the one God. They believe in the covenant promise of the Jews taking possession of their own land.
- It could be contested that Reform Judaism has no belief in a personal Messiah as a messenger sent by God to herald a perfect time. It is not a serious religious belief; rather Reform Jews seek to share their monotheistic faith and moral code with others and in this way perfect the world. They look rather towards a 'Messianic Age' rather than a Messiah. Reform Jews seek a partnership with God now, through 'tikum olam' or pursuing the aspirations to act and behave beneficially and constructively for all in order to bring closer the Messianic Age. The expectation is that Jews are obligated to pursue 'tzedek', justice and righteousness now in order to herald the Messianic Age.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.