

CONFERENCE VERSION



GCE AS MARKING SCHEME

AUTUMN 2020

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

B120UC0-1

INTRODUCTION

WJEC regrets that it cannot enter into any discussion or correspondence about this marking scheme.

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 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.

Examiners should not seek to mark candidates down as a result of small omissions in minor areas of an answer.

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 25 marks</p> <p style="text-align: center;"><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;">21-25 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 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 and vocabulary in context.
4	<p style="text-align: center;">16-20 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 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.
3	<p style="text-align: center;">11-15 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 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.
2	<p style="text-align: center;">6-10 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. • 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.
1	<p style="text-align: center;">1-5 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. • 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. <p>N.B. A maximum of 2 marks 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 25 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
5	21-25 marks <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. • 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.
4	16-20 marks <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 views given are clearly supported by detailed reasoning and/or evidence. • Accurate use of specialist language and vocabulary in context.
3	11-15 marks <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. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Mainly accurate use of specialist language and vocabulary in context.
2	6-10 marks <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. • 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.
1	1-5 marks <ul style="list-style-type: none"> • A basic analysis and limited evaluation of the issue. • 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 use of basic specialist language and vocabulary.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

Component 1

Option C: An Introduction to Judaism

Mark Scheme

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

Section A

1. (a) **Explain the varying roles of the synagogue within the Jewish community.** [AO1 25]

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

- Reference could be made to the various terms and their meanings used to describe the various functions of the synagogue. (bet midrash, bet k'nesset, shul). The various terms reflect the importance of the synagogue within the community.
- Bet k'nesset reflects the fact that as well as a place of prayer and worship, it plays a valuable role as a social centre, various community events as did the original temple in Jerusalem.
- Candidates could explain the role of the building as place of learning and as such many now include classrooms.
- Many have halls which are used for bar mitzvah celebrations as well as weddings.
- The synagogue now acts as a community hub for all ages including youth clubs as well as providing services for the elderly.
- Reference could be made to the distinction between the bet k'nesset - the synagogue that is used for prayer and worship, and the bet midrash which is used for study as well as regular services.
- The role of education could be discussed but should not be the focus of the response.
- During festivals the synagogue is used both for worship and celebration – the reading of the Torah is an important part of the Sabbath, festivals and feasts and this can only take place within the synagogue and therefore retains a central role during festivals.
- Synagogue attendance allows the wider Jewish community to meet and therefore strengthen their bonds.
- Reference could be made to the different uses of the synagogue across the faith such as Orthodox used during Simchat Torah.
- The synagogue is a designated bet tefillah (house of prayer) - reference should be made to the various practices associated with prayer.
- The synagogue is also a place of ritual – discussions should include reference to the mikveh.
- The legal status should also be discussed and their roles today with regards to the bet din.

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

(b) 'The synagogue has no main use within Judaism today.'

Evaluate this view.

[AO2 25]

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

- One line of reasoning could include reference to the historical importance of the synagogue since the Babylonian exile. The Temple had been destroyed and as a focal point, and a way of ensuring that Jewish culture and identity was preserved the synagogue was created, it therefore remains important in this way.
- Along the same lines, it could be argued that the main use and purpose has been to allow Jews to continue practicing their faith during the many periods in their history when they have been forced to live in exile.
- Another line of reasoning could include the idea that synagogues have been established wherever Jews live in the world thus indicating their continued use and importance within the religion.
- It could be argued that the synagogue, especially its role as a place of education, has been a major factor in the survival of the Jewish faith.
- In addition, synagogues have a variety of purposes as seen in the different names ascribed to them by Jews, including the idea that some major synagogues also provide the services of the bet din, it also plays an important ritualistic role with services such as the mikveh which are essential within the Orthodox communities.
- However, it could be argued that the Jewish home is just as important as the synagogue, as it is the place where children learn the majority of their education and upbringing in the Jewish lifestyle.
- It could also be argued that Torah study is and always has been the foundation of the Jewish faith, and this can take place anywhere.
- Also, Jews believe that they can pray anywhere or whenever they wish, and all is required is a minyan which can meet anywhere, therefore the synagogue is not needed for this purpose.
- The synagogue provides the location for a variety of religious and non-religious activities. However, it was only meant to be a temporary structure until the Temple is rebuilt in Jerusalem once more.

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

2. (a) Explain significance of the practices associated with Yom Kippur. [AO1 25]

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

- Yom Kippur takes place ten days after Rosh Hashanah. It is considered the Day of Atonement, and concludes the High Holy Days.
- It is prescribed in scripture, according to the book of Numbers.
- It is said that the Day of Atonement is the anniversary of Moses' return from Mount Sinai with the second tablets of stone and the news that God had forgiven his people for the sin of the golden calf.
- It is a solemn day of self-denial. Every male of the age of thirteen, and every female over twelve, unless there is a medical reason is obliged to fast from sunset until nightfall the next day. The Rabbis taught that through fasting atonement could be made for sins against God, however, sins against another person can only receive a pardon if forgiveness is sought from the person sinned against.
- Just before the Day of Atonement, it is usual for people to seek reconciliation with anyone who they might have offended or sinned against. In some congregations, a fowl is slaughtered, sell it and give the money to charity. Its death symbolises the transfer of guilt from the sinner to the dead bird.
- The reform movement and many modern Orthodox have abandoned this practice and give money to charity. During the day, five services take place, all with differing liturgies.
- The evening fast is called Kol Nidre after the prayer which begins the great service.
- Among the Orthodox it is common practice to spend the night in the synagogue, reciting the book of psalms.
- The liturgy centres around the confession of Sin, always alluding to collective responsibility.
- The morning service includes a Torah reading from the book of Numbers concerning festival sacrifice and a reading from the book of Isaiah describing true meaning of fasting. The order of worship in the Temple is recited and in many Orthodox congregations, the worshipers kneel and prostrate themselves – this is the only time Jews kneels for prayer.
- Martyrology is recited describing the plight of the ten martyrs who defied the Emperor Hadrian's ban on studying the Torah. In recent years, readings from Holocaust sources have been introduced.
- During the afternoon service the Leviticus list of forbidden marriages is recited and the second reading is from the book of Jonah, emphasizing the presence of God and the value of repentance.
- A concluding service ends the day. Worshipers ask God to inscribe each individual for a good life and a favourable fate. It ends with the Shema.
- After the usual service has taken place, a single note of the ram's horn is sounded to note the end of the day.
- Synagogues are full on the Day of Atonement with many Jews that do not usually attend being present.
- Although solemn, it is a day of joy because Jews are reconciled with God.

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

- (b) **‘Regular acknowledgement of sins and penitence is an admission of failure in spiritual development.’**

Evaluate this view with reference to Judaism.

[AO2 25]

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

- It could be argued that repentance and atonement reflect a need that can be found in human life in general and therefore is also of importance within Jewish spiritual life.
- The festivals of Yom Kippur and Rosh Hashanah make time on a regular yearly basis for Jews to reflect spiritually upon their deed, and to be given the opportunity to put things right. This is a human need and by no means should be seen as a sign of failure in spiritual development.
- In addition, the liturgy, in preparation for High Holy days is designed to provide the means by which a Jew’s spiritual awareness can be raised through a period of self-examination; therefore there is an acknowledgment within Judaism that an opportunity to admit to one’s sins and practise repentance is required on a regular basis. The Selichot for example work on a communal as well as an individual level.
- It could also be argued that the focus on sins and penitence also serves another purpose, such as striving to restore.
- However, spiritual development can take many forms. For many it could mean developing a sense of godliness that can be shown through the act of everyday living, such as adhering to mitzvot. Jews would acknowledge that they are inherently connected to God through the covenant made with Abraham, yet whilst they believe that God is finite, they acknowledge that humans are limited and would never be capable of achieving perfection in either their spiritual or non-spiritual daily lives.
- Also, Hasidic Jews, whilst striving for devekut, would not accept that the acknowledgment of sins and penitence is an admission of failure in spiritual development, rather than that it is a good habit to cultivate in order to maintain an attachment to God which allows a person to have God always at the forefront of their mind in whatever they are doing. In this case, it would be the non-acknowledgement of one’s sins and the lack of an expression of regret that would be considered to be a failure in spiritual development.
- In addition, the meaning of the term ‘regular’ could influence the response. It could be considered meaningless if there was never a true intention to pay anything other than lip service to the acknowledgment of sins. If penitence were not truly sought-after then that indeed might be considered to be a failure in spiritual development.

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

Section B

3. (a) Explain Jewish ideas regarding absolute monotheism. [AO1 25]

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

- Judaism was the first main religious tradition to teach absolute monotheism, the belief that there is only one God.
- This God is indivisible, incomparable and the ultimate cause of existence of everything on earth.
- According to the Talmud, Abraham came to the conclusion that all of existence proceeded from this single source, by a process of elimination. At first, after witnessing how important the sun was to human life, he worshipped it as a supreme deity. By evening, his opinion had changed as he saw how the moon and stars defeated the sun. In the morning, he began to worship the air around him as he saw that this was the one thing that existed in all creation. This, however, led him to wonder about humankind's superiority to air. Abraham was not about to worship himself or any other person as humans are not flawless.
- In his book 'Laws Concerning Idolatry', Maimonides gives a summary of the process in which humanity came to recognise that there was One true God. He proposed that God was known to Adam, but as the generations passed, humanity came to wrongly believe that 'it would be pleasing to God if they were to venerate the forces of nature which serve Him... Soon they were erecting temples and alters to the sun and the stars, offering sacrifices and hymns of praise to them, believing all this to be with will of God'. Maimonides goes on to say as the years passed the 'venerable name of God' was forgotten, however, this was changed with the arrival of Abraham.
- For Jews the belief in the Oneness of God is the foundation of their faith.
- The first of the Ten Commandments tells them that they are forbidden to worship any other Gods.
- They are constantly reminded of the Oneness of God every morning and evening when they recite the Shema: its opening line 'Hear, O Israel; the Lord our God is One Lord' (Deuteronomy 6:4)
- The belief in absolute monotheism also has consequences for the way in which Jews view the world and everything in it. If God, as they believe, is the ultimate cause of existence, then everything that they encounter in nature becomes an encounter with God.

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

(b) 'It is not possible to truly know God.'

Evaluate this view with reference to Judaism.

[AO2 25]

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

- Jews believe that God is transcendent, and therefore cannot be known in the same way in which we know other people; or through the relationships that we have with people. This does not however mean that we cannot know God.
- Another argument could include the idea that Jews claim that they know God, because God had been revealed to them through the covenants made with Abraham and Moses. The covenant with Moses for example outlines the rules the Jewish people are required to live by, to reflect God's purpose in the world.
- Another idea would include the view that Torah study is one of the routes in which a Jewish person can know God. It has been revealed through the Torah that God is the creator; is just and merciful; holy and perfect and these are characteristics which people can understand.
- On the other hand, the extent of the knowledge is limited as there is a gap between the holiness of God and the unworthiness of humanity. It has been suggested that it would be impossible to know God in the full sense of knowledge would be too great for human minds to be able to handle. For example terror was the experience of Moses when he encountered God.
- Another line of reasoning could include the idea that many people have claimed to have experienced God in a spiritual sense, and that this has given greater understanding of the divine. The Tenakh contains examples of these experiences for example the prophets made many references to the visions of the presence of God.
- A different view could include the idea that if according to Judaism, God is eternal; is not restricted by space or time; has no limits, then how can humans ever begin to know God when people have an existence in which it is impossible to comprehend infinity with any real understanding.?
- It could also be argued that the understanding of the term 'know' will determine the argument. There are different understandings of the type of 'knowledge' or experience that a follower of Judaism can receive. Mystical elements within Judaism would extend the understanding of 'knowing God' a little further to a personal level.

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

4. (a) Examine the structure and content of the Amidah.

[AO1 25]

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

- It is an important prayer within Judaism, but its origin is uncertain. Some have suggested that it was a way to identify heretics.
- On each day at the synagogue a Jew can attend one of three services that offer an opportunity for communal prayer. According to the Talmud, the three services are intended to correspond with the times when services were offered at the Temple in Jerusalem.
- The Amidah (standing prayer) is the central prayer of each of the three daily services, and, as its name suggests, the congregation stands to recite it.
- It is also known as the Tefillah or Shemonah Esray, meaning 'the eighteen' which is referring to the original 18 benedictions, although a 19th was included later.
- It is traditional before reciting the Amidah, to take three steps backwards and then forward to symbolise entering God's presence.
- The Amidah is said quietly at first, with feet together, hands folded over the heart and facing Jerusalem, and at the fourth point, the head is bowed slightly.
- The 19 blessings of the Amidah are divided into three sections that reflect the way in which a worshipper should approach God; first there should be words of praise, secondly bring a person's petitions, thirdly concluding with thanksgiving.
- Section 1 (Shevach) – the first three blessings express praise for the patriarchs, the wonders of God and God's holiness. In Liberal synagogues, the matriarchs are also mentioned.
- Section 2 (Bakshah) – the largest section of the prayer is petitionary, and this section contains requests for physical and spiritual needs to be met. Things such as knowledge, repentance, forgiveness, prosperity and salvation by the Messiah are requested. There are 13 blessings in all. This section is prayed silently, as individuals pray by and for themselves.
- Section 3 (Hoda'ah) - the prayer concludes with three blessings of thanksgiving concerning acceptance of the worship, gratitude and blessings of peace.
- On Shabbat and other festivals there is an amendment to the central section of the Amidah – a blessing for the holiness is said instead of the usual one.
- On Shabbat morning, the central section describes Moses receiving the Ten Commandments followed by verses from Exodus that describes observance of Shabbat as a sign of the covenant. Shabbat is summarised as a gift given to the Jews as a sign of God's love. It concludes with a blessing thanking for Shabbat being holy.
- Following the conclusion of the Amidah, final blessings are said and three steps backwards are taken, three bows to both sides and steps forward again formally retreating from God.

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

- (b) **‘The Amidah encapsulates the most important beliefs, values and teachings of Judaism.’**

Evaluate this view.

[AO2 25]

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

- It could be argued that the Amidah provides an important opportunity to approach God for private prayer rather than act as a statement of belief, values and teachings.
- It focuses the worshipper’s mind on the fact that God should always be at the centre of a person’s life as a Jew. This can be seen in the format of the prayer: God is praised, God is petitioned, God is thanked.
- Another argument could include the idea that reciting the Amidah provides the opportunity for a believer to reflect on the nature of God, and therefore gaining greater understanding of the path God wants them to take.
- It could also be suggested that the Amidah is of fundamental importance as it offers the opportunity to commune with God on a private and personal level and that it is forbidden to interrupt a person when they are engaging in it.
- Notwithstanding, the Amidah can provide the opportunity for the worshipper to reflect upon fundamental Jewish beliefs; for example, the first section underlines the characteristics of God, and reminds Jews of the covenant relationship.
- In addition, the different versions of the Amidah indicate to some extent that it demonstrates the important beliefs, values and teachings of particular Jewish groups. Within Reform Judaism, references to a personal messiah and resurrection of the dead have been rephrased for example.
- It could be said that the Amidah complements the requirements of the mitzvot with its emphasising on maintaining a relationship with God.
- There is no question that the Amidah has an important status within Jewish worship; however, its origins and initial purpose are uncertain. Some have suggested it was introduced to identify heretics who would be unwilling to recite a blessing that called for their downfall.
- It could also be argued that it is the Shema, rather than the Amidah, which encapsulates the most important Jewish beliefs, and which was developed as a way of summarising the whole of Jewish law and which is as close as possible to a declaration of faith in what is central to Judaism.

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

5. (a) Explain the beliefs regarding the Messiah within Judaism. [AO1 25]

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

- Messiah [Mashiah] literally means 'anointed one' referring to the practice of anointing and consecrating kings and priests during ancient times.
- The Messiah would be descended from the biblical King David. 'Mashiach ben David' [son of David]
- The belief in the eventual coming of the Messiah is basic and fundamental within traditional Judaism although it is not explicitly mentioned in the Torah.
- Through the centuries the idea of the future Messiah grew and developed within Judaism.
- By the reign of the Romans, it was believed that the Messiah would redeem and rule the people and he would be the instrument by which God's kingdom would be established on earth.
- One traditional element in the belief in the coming of the Messiah is that he will bring a golden age as it is described by many prophets including Ezekiel.
- The Rabbis interpreted the ideas found in Ezekiel to mean that the king-Messiah would bring in a time of unsullied human happiness. He would initiate peace in the world and would promote justice and teach Torah.
- The Messiah was always understood as a human figure that was sent by God.
- According to the prophets at the coming of the Messiah, there will be a time when the Jewish nation will not be dominated further by other nations, and the temple will be restored to Jerusalem and God's rule will be established on the earth.
- The messiah will be seen as a judge who will bring peace and good will in the world. [Isaiah 11:2-5]
- According to the prophet Jeremiah, the Messiah will be a political leader, well versed in Jewish law and a judge.
- The Messiah will establish a new world based on peace and the dead will be resurrected, re-joined with their souls and a final judgement will be made.
- Orthodox Jews believe in a personal Messiah who will lead Jews back to God and will be preceded by the return of Elijah.
- There is great debate on the timing of the arrival, but it is generally believed that the behaviour of people will dictate this.
- Reform Jews also believe in the Messianic era which will be a time of peace. But they do not believe in the restoration of the Jewish state as is mentioned in the Pittsburgh Platform.

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

- (b) **‘The concept of the Messiah is not a serious religious belief for all Jews today.’**

Evaluate this view.

[AO2 25]

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

- One line of argument that can be used is that it has been a cause for debate through history and that the Messianic idea is an ancient view within Judaism and should therefore be respected.
- There is no single unified notion of what the Messianic age will be like has been decided upon and therefore the concept is not a consistent idea for all Jews.
- Another line of reasoning could include the idea that Maimonides warned not to expect that the cause of nature would be changed, but he did predict that the Messiah would restore the kingdom of David to former glories and restore the temple, gather all Jews together and that the messiah would be a ruler who would reign according to the laws of the Torah.
- Another argument could include the idea that the Babylonian Talmud denied that the Messianic age would be a supernatural event in history and that the only difference would be the fact that Israel would no longer be subjected to difficulties by other nations.
- It could be suggested that for Orthodox Jews, the concept of the Messiah will come at a time when God decides, and that he will lead humanity back to him and this is linked to the covenantal relationship and the promise made that the Jews will once again have their own land. Only when God has sent the Messiah will the Jews be able to return to Israel, therefore this belief is fundamental within Orthodox Judaism and is seen during many prayers and festival blessings.
- However, Reform Judaism denies that there will be an individual Messiah who will appear. Reform Jews believe that they have been chosen to spread truth and morality, and that God’s kingdom will appear when people live according to his will not when an individual is sent from him.
- The reform view suggests therefore, that Jews should focus on the here and now and live according to mitzvot rather than waiting for an anointed one.
- It could be suggested that it is not a less serious religious belief than any other within Judaism, just that it needs clarity and a common set of principles.

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