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Other names

Pearson
Edexcel GCE

Centre Number

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Candidate Number

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Religious Studies

Advanced

Unit 4: Implications – Judaism

Tuesday 27 June 2017 – Morning

Time: 1 hour 15 minutes

Paper Reference

6RS04/1G

You do not need any other materials.

Total Marks

Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- Read the passage carefully.
- Answer **BOTH** part (a) and part (b) of the question.
- Answer the question in the spaces provided
– *there may be more space than you need.*

Information

- The total mark for this paper is 50.
- The marks for **each** question are shown in brackets
– *use this as a guide as to how much time to spend on each question.*
- Quality of written communication will be taken into account in the marking of all your responses
– *you should take particular care with your spelling, punctuation and grammar, as well as the clarity of expression.*

Advice

- The assessment of your answers will be based on your knowledge and understanding of the topic in question (for 60% of the marks) and your evaluative skills (for 40% of the marks).

Turn over ►

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Pearson

Judaism

The first major Jewish philosopher was Philo (ca. 20 BCE–ca. CE 50), a cultured Alexandrian whose commitments to his people were evident in his embassy to Caligula on their behalf, but also in his creative synthesis of Platonic, Stoic, and Biblical ideas. Adapting the Stoic technique of allegory, Philo presented the Torah as a paradigm of the rational legislation Plato had called for, a law that grounds its commands in reasons, not sheer sanctions or obscure mysteries. Underlying the Law's authority was God's role as the Creator, not as arbitrary lord but as source of the wisdom manifest in nature and echoed in the Mosaic norms pursuing human harmony, creativity, and charity. It was by wisdom that God made his love manifest. For the plan of nature, the Logos (a concept appropriated by Jewish, Christian, and Muslim thinkers) was at once nature's immanent archetype and God's transcendent attribute. In nature and in the Law we grasp, as it were, God's idea.

Philo spoke of philosophy as the handmaiden of theology. But it was to philosophy, not astrology, that he entrusted theology. Through his eyes we see the Torah as a philosophical text — Genesis, not just as a creation myth but as a self-conscious effort to fathom the natural world, by reference to the act of an utterly transcendent — yet not inscrutable — God. He finds in Moses the philosophical lawgiver for whom Plato had hoped. But reliance on a single individual's discretion is gone, displaced by a calm confidence in the norms of the Law; and philosophy guides the reading of those norms. For human wisdom reflects the wisdom that founded the Law.

(Source: adapted from Goodman, L. 'Judaism', Quinn, P. and Taliaferro, C. (ed), *A Companion to Philosophy of Religion*, Blackwell, 2002, Edexcel Anthology)

- 1 (a) Examine the argument and/or interpretation in the passage. (30)
- (b) Do you agree with the idea(s) expressed? Justify your point of view and discuss its implications for understanding religion and human experience. (20)

(Total for Question 1 = 50 marks)

Start your answer on Page 3.



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TOTAL FOR PAPER 1G = 50 MARKS

