



# **Examiners' Report**

## **June 2023**

**GCSE Religious Studies B 1RB0 2F**

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## Introduction

The paper contributes to 50% of the overall award.

The assessment consists of four questions and candidates must answer all questions. The details of the assessment content are provided in the specification.

This area of study comprises a study in-depth of Judaism as a lived religion in the United Kingdom and throughout the world.

There are four sections:

- Jewish Beliefs
- Crime and Punishment
- Living the Jewish Life
- Peace and Conflict

Candidates had studied Judaism within the context of the wider British society.

## Question 1 (a)

Most candidates were able to answer this and gave a wide variety of answers. Although the question comes from the bullet point about the Covenant with Moses, where candidates wrote about the Almighty helping the Israelites escape from Egypt, these responses were accepted, as the question did not specify the Covenant.

Where candidates did not get the marks, it was usually because they had confused Moses with Abraham.

This candidate was awarded 3 marks.

1 (a) Outline **three** promises the Almighty made to Moses. - 5<sup>2</sup>

(3)

He would provide his people with the promised land.

He promised to save them from slavery.

He promised to give them laws which they should obey and live by.



He would provide his people with the Promised Land (1)

He promised to save them from slavery (1)

He promised to give them laws (1)



This candidate has made it clear to the examiner by writing three separate points on three separate lines.

This candidate is awarded 3 marks.

1 (a) Outline **three** promises the Almighty made to Moses.

(3)

One promise the Almighty made was to lead Moses and his people to the promised land. Another promise the Almighty made was to free the Hebrews (Moses people) from slavery. A final promise the Almighty made was to teach Moses people how to live and be their God.



**ResultsPlus**  
Examiner Comments

Moses and his people to the Promised Land (1)

To free the Hebrews from slavery (1)

To teach Moses' people how to live (1)



**ResultsPlus**  
Examiner Tip

Candidates are asked to 'Outline' on (a) items. Therefore, lists can reach a maximum of one mark.

## Question 1 (b)

Candidates who were able to link this to the Messianic Age were able to get more marks. Some candidates wrote one developed teaching about resurrection and then repeated it.

This candidate was awarded 4 marks.

(b) Explain **two** Jewish teachings about resurrection.

(4)

One Jewish teaching about the resurrection is that it will occur at the arrival of the messiah. This is important as they believe that once they have lived in the Messianic Age, they will be risen by the Almighty to face judgement. Another Jewish teaching is that Jews will be risen from the dead on the last day. This is so God will reward the good who have followed his teachings, and the evil who have disobeyed him will be punished.



**ResultsPlus**  
Examiner Comments

It will occur at the arrival of the Messiah (1) they will be risen by the Almighty to face judgement (1)

They will be risen on the Last Day (1) so God will reward the good (1)



**ResultsPlus**  
Examiner Tip

Candidates should be familiar with all parts of the specification. Centres are advised to refer to the specification, SAMS materials and online support given by the senior examination team.

This candidate was awarded 3 marks.

(b) Explain **two** Jewish teachings about resurrection.

(4)

<sup>Jewish</sup>  
One teaching about resurrection is that ~~the~~ ~~before~~ ~~the~~ the messiah will come. This means that the messiah will rebuild the temple in Jerusalem and spread peace throughout humanity and that he will also awake the people of the oneness of God.

Another Jewish teaching about resurrection is that God will judge them on how they lived their lives on earth. This means that there is a life after death and that the people that lived a good life will go to paradise and the one who lived a bad life will go to hell.



**ResultsPlus**  
Examiner Comments

One Jewish teaching about resurrection is that the Messiah will come (1)

The rest of that paragraph is about the Messiah rather than resurrection so it does not get the second mark.

God will judge them on how they lived their lives on earth (1) This means there is life after death (1)

## Question 1 (c)

Candidates are asked to 'Explain two' on (c) items. Therefore, two reasons are required for this question, and both need to be developed for 4 marks. Development consists of a piece of extra information, a reference to a source of wisdom a quote or examples. The development must be of the reason given and to the question asked. The reasons then should be supported with a 'reference to a source of wisdom', this must support the reason given and cannot be awarded twice. Therefore, if it is used as development, it does not gain a second mark for the source.

Many candidates answered this well and some drew on different areas of the specification. Some candidates got 2 marks for linking this with the Covenant with Abraham but could not add a second reason.

This candidate was awarded 4 marks.

(c) Explain **two** reasons why Jews may feel the Promised Land is important today.

In your answer you must refer to a source of wisdom and authority.

(5)

One reason why the promised land is important today is that it acts as a Jewish homeland in which Jews can come together and celebrate their faith together.

Another reason why Jews may feel the Promised Land is important today is because God said to ~~the~~ <sup>Moses</sup> that he and all of his followers ~~will~~ will reach the 'Promised Land'. Therefore God described it as a sacred place.



**ResultsPlus**  
Examiner Comments

It is a Jewish homeland (1) where Jews can come together and celebrate their faith (1)

God said to Moses that he would reach the Promised Land (1)  
Therefore God described it as a sacred place (1)



**ResultsPlus**  
Examiner Tip

The candidates do not have to reference a quote or quote it word for word.

This candidate was awarded 4 marks.

(c) Explain **two** reasons why Jews may feel the Promised Land is important today.

In your answer you must refer to a source of wisdom and authority.

(5)

One reason is because Jews believe that the Messiah will lead them to the promised land as he is the "anointed one". This gives Jewish people hope and faith that it will be something good. A second reason is because the promised land is supposed to be a place of peace and tranquility as God wanted Moses to lead his people over there. This means that the Promised Land may be a gift from God, as it is he who wanted us to be there.



**ResultsPlus**  
Examiner Comments

Jews believe the Messiah will lead them to the Promised Land (1) as he is the anointed one. This gives faith that it will be something good. (1)

God wanted Moses to lead his people there (1) this means it is a gift from God (1)



**ResultsPlus**  
Examiner Tip

Encourage candidates to separate the points they make into two to make it clearer to the examiner.

## Question 1 (d)

The focus of the marking changes from AO1 to AO2 on the (d) items. The candidates are assessed on AO2, Analyse and evaluate aspects of religion and belief. This constitutes 50% of the overall mark.

The question is '**Evaluate**' this statement **considering the arguments for and against and reach a justified conclusion** – there must be some consideration of the arguments (appraise, judge the value of, the arguments to reach the higher levels).

Candidates generally showed good knowledge and understanding of the nature and characteristics of the Almighty. They were able to write paragraphs about his nature as Judge, his nature as Law-Giver, as One and so on. This allowed candidates to get into level 2. Those who then addressed the question as to what the main quality was, and who gave religious reasoning for their viewpoint, were able to get to level 3 and level 4.

This candidate was awarded level 3, 7 marks plus 3 marks for spelling, punctuation and grammar.

0M \* (d) "The main quality of the Almighty is that he is the Judge." Covenant with Moses  
Evaluate this statement considering arguments for and against.

fair In your response you should:

- refer to Jewish teachings
- reach a justified conclusion.

Adam out of  
(the dust of  
the Earth)  
- love for humanity  
- made in the image  
of God  
(15)

Some Jews may agree that the main quality of the Almighty is that he is the Judge because of the Covenant with Moses. On Mount Sinai, Moses received the most important laws of Judaism - the Decalogue. This is following these rules is the basis of Jewish faith and everyday life therefore God is truly the ultimate Judge. Furthermore, God is seen as fair and just due to his loving, benevolent and merciful nature. This means we should respect the quality of him as the Judge, because of his just ways. This could be argued as more important and useful to follow than societal laws because it is the unfallable word of God the Almighty.

However, some other Jews may disagree and believe the quality of Creator is more important. This is due to the fact God created everything including humanity out of nothing (Ex Nihilo) in Genesis. Therefore this

quality of Creator demonstrates his utter omnipotence as the Almighty. ~~God also created Adam~~ The seven day creation story is also reflected in the Sabbath when Jews rest from Friday Evening to Saturday evening similarly to God on the last day, in which "he rested". In addition, being the Creator of Adam out of 'the dust of the earth' additionally shows his love for humanity. He made us 'in the image of God' meaning we have free will, are capable of loving and are the closest animal to God.

However, some Jews may agree as of Rosh Hashanah (Jewish New Year). This helps Jews to reflect on the past year and what they have done wrong so they can be forgiven. This therefore helps Jews to be reminded and be more aware of the Almighty's quality of being Judge. This is also seen in Yom Kippur (Day of Atonement) where Jews atone sin and reflect on their wrongdoings once more thus continually making Jews aware of the Almighty as Judge. ✦ which is still used by Jews today.

Despite this, some Jews may disagree due to his Oneness which promotes the Shema's monotheistic belief. In addition, Lawgiver reminds Jews of the covenant with Moses where he received the Decalogue: 'Thou shall not kill' ✦

Overall, weighing both arguments together, the strongest argument is agree. This is because it not only affects Jews in holy events such as Rosh Hashanah + Yom Kippur but rewards or punishes Jews in Olam ha ba.

(Total for Question 1 = 27 marks)



This candidate has attempted to answer the question from the first sentence onwards. They have linked the quality of Judge with the giving of the mitzvot, and with the Almighty's nature of benevolence and mercifulness. The candidate has written that these laws are more important than societal laws. They have then written about the Almighty's quality as Creator, but have not said why this is more or less important. The candidate then links the quality of Judge with Rosh Hashanah and Yom Kippur, although without saying why this makes it his main quality. What gets the candidate clearly into level 3 is the conclusion, where they have written that it is the strongest argument as it not only affects Jews now, but also in the afterlife. This is justified reasoning.

The candidate was awarded 3 marks for spelling, punctuation and grammar.



Writing frames and structures can help weaker candidates but they can also hinder those who have a good knowledge and understanding. Encourage candidates to answer the question, and use their knowledge and understanding to back up their points.

This candidate was awarded level 3, 7 marks.

\* (d) "The main quality of the Almighty is that he is the Judge."

17.51 → 11.00

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Jewish teachings
- reach a justified conclusion.

- Hada  
- one mitzvah

For  
- God is in control  
- Evil and suffering may occur  
so people need to good  
in order to

Against  
- The set world is indeed  
wonderful in the best  
sense, peace, justice, order  
(15)  
- (Duh),

- Some Jews would agree with the statement. This is because ~~because the giver and taker of life~~ God sent down the Torah with the 613 mitzvot in the ~~covenant~~ covenant of Moses in order to establish rules. This is important because God has given ~~humans~~ free will humans a unique trait which is free will. This implies that there is good and bad (as a test from God in order to see who is worthy of Heaven; this can also be seen through the ~~evil~~ natural evil and suffering whereby in the Torah it states, 'the righteous cry out'). This outlines that God tests people in trials in order to judge how they will react. This is a strong argument because God tested Abraham and Abraham was very dear to God, this outlines that a fundamental part of life is that humans will be judged and therefore their reaction will depend on their final destination, Heaven or Hell.

- However, ~~this~~ some Jews would disagree with the statement. This is because the most important quality of God is that he is one. This is shown through the first commandment whereby it is stated, 'You shall have no gods before me'. This highlights that the ~~most~~ ~~first~~ commandment is a direct command from God which highlights that ~~God is one~~ ~~that~~ a Jew believe in the oneness of the Almighty is the most important aspect of their faith. Moreover, this ~~belief~~ argument is reinforced by the fact that 'The Lord, our God is one' is ~~repeated~~ in the Shema which Jews recite 3 times a day; this exemplifies the idea that if the Shema is repeated numerous times it outlines ~~the~~ ~~omnipotence~~ that God alone is the most powerful. This is a strong argument because Jews will have a deepened understanding of God as the simplistic monotheistic belief ~~can~~ motivates Jews to do good as by striving to good means that ~~the~~ the essence of God being one is never lost. At

- In conclusion, the strongest argument is against the statement. This is because the monotheistic aspect of God is seen numerous times throughout the Torah.



This candidate has shown a coherent chain of reasoning from the start of their answer, based on the Almighty's judgement. The candidate compares this to the quality of Oneness, and this is also written well, although they have not adequately expressed why this would be more important than his quality as Judge. The conclusion is quite weak. Thus, although this is clearly in level 3, it stays at the bottom end.

The candidate is awarded 3 marks for spelling, punctuation and grammar.

## Question 2 (a)

Most candidates answered this confidently and could write about Jewish beliefs about punishment.

This candidate was awarded 3 marks.

2 (a) Outline **three** Jewish beliefs about punishment.

(3)

one Jewish belief about punishment is that it's needed to maintain a stable <sup>and safe</sup> society. Another Jewish belief about punishment is that those who break the mitzvot will be punished.

A final Jewish belief about punishment is that it should be proportional to the crime - "eye for an eye".



**ResultsPlus**  
Examiner Comments

It is needed to maintain a stable and safe society (1)

Those who break the mitzvot will be punished (1)

It should be proportional to the crime (1)



**ResultsPlus**  
Examiner Tip

It helps if candidates have seen the specification and know the area the question is asking about.

This candidate was awarded 3 marks.

2 (a) Outline **three** Jewish beliefs about punishment.

(3)

One Jewish belief about punishment is ~~deterrence~~  
deterrence. Another Jewish belief is ~~reformation~~  
reformation. A last Jewish belief is  
reconciliation.



One Jewish belief about punishment is deterrence (1)

Another Jewish belief is reformation (1)

A last Jewish belief is reconciliation (1)

## **Question 2 (b)**

There were lots of different answers to this question, from the fall of Adam and Eve, to the story of Job. A number of candidates showed some excellent knowledge and understanding.

This candidate was awarded 4 marks.

(b) Explain **two** Jewish beliefs about why people suffer.

(4)

One Jewish belief about why people suffer is because it's retribution. This is because people don't all follow the Mitzvot and so God punishes people for it. Another Jewish belief about why people suffer is because it's not up for us to know. This is a belief because we aren't supposed to judge God's reasons on why things happen.



**ResultsPlus**  
Examiner Comments

One Jewish belief about why people suffer is because it is retribution. (1) This is because people don't all follow the mitzvot and God punishes people for it (1)

It is not for us to know (1) We are not supposed to know God's reasons why things happen (1)



**ResultsPlus**  
Examiner Tip

Refer to the specification bullet point and cover all the different parts of it. These bullet points are the basis of question setting.

This candidate was awarded 3 marks.

(b) Explain **two** Jewish beliefs about why people suffer.

(4)

God is testing people to see if they buckle under pressure and give into their urges to break God's will and trust.

Another ~~reason~~<sup>belief</sup> is that he is punishing people for their sins.



**ResultsPlus**  
Examiner Comments

God is testing people (1) to see if they break God's will and trust (1)

He is punishing people for their sins (1)

## Question 2 (c)

This question was not answered well by a number of candidates, who read the question to mean how to deal with criminals, or how to prevent crimes. Where it was answered well, candidates wrote about Jewish teachings on mercy and judgement, how punishments were necessary for a stable society, what the Torah says about crime and the Decalogue.

This candidate was awarded 5 marks.

(c) Explain **two** Jewish responses to the problem of crime.

In your answer you must refer to a source of wisdom and authority.

(5)

One Jewish response to the problem of crime is for it to be <sup>just</sup> proportional. This comes from the teaching in the Tenakh, 'an eye for an eye'. This suggests that ~~crime~~ crime is to be treated by the <sup>same level as the one</sup> ones who hurt by the criminal.

Another Jewish response to the problem of crime is to rehabilitate people. This is because Jews believe that everyone should be treated humanely and given a second chance.



**ResultsPlus**  
Examiner Comments

Justice to be proportional (1) which comes from a teaching in the Tenakh of 'an eye for an eye' (1) This suggests that crime should be treated at the same level as the ones hurt by the criminal (1)

Another Jewish response is rehabilitation (1) as everyone should be treated humanely (1)

The second point is in reverse – the teaching is that everyone should be treated humanely, and this is developed by rehabilitation.



Centres struggling to find sources of wisdom should refer to the specification and/or previous mark schemes.

This candidate was not awarded any marks for this answer.

(c) Explain **two** Jewish responses to the problem of crime.

In your answer you must refer to a source of wisdom and authority.

(5)

- One Jewish response to the problem of crime, would be that it's caused by many different things. One of these things would be upbringing, for example. If someone was brought-up and raised around crime and criminals, they wouldn't know any better. This may lead them down the path of crime and they shouldn't be punished too harshly, as they didn't know any better.
- Another Jewish response to the problem of crime, is that ~~this~~ this society's punishment methods is making it worse. A lot of Jews believe prison should be for rehabilitation, so they don't offend again, instead of punishment and poor conditions in prison.



This answer has been included in this report as it was typical of many students who had not understood the question. The candidate is answering about the causes of crime, and how to prevent it. Although they have also said rehabilitation, this is not in relation to Jewish teaching about the problem of crime and therefore it cannot get the mark.

## Question 2 (d)

Some candidates wrote confidently about Jewish teachings on justice and forgiveness and compared that with non-religious points of view. Where candidates did not do as well, it was because they had not addressed the question about which one was more important and why.

This candidate was awarded level 3, 7 marks.

- (d) "It is more important to get justice than forgiveness." <sup>very important</sup>  
→ Then only forgiveness

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Jewish teachings
- refer to non-religious points of view
- reach a justified conclusion.

(12)

Some Jews would disagree with this statement. This is because forgiveness is ~~the best way~~ <sup>only</sup> one of the only ways to enter paradise which is a belief shared by many Jews. ~~This is significant because justice fulfils the compensation for the victim and acts as a deterrence to others.~~ This is important because justice. This is significant because God will not forgive those who don't forgive others. This is important as Jews believe in the reconciliation of Jews with each other so they can worship God as a community. This is further supported by the Days of Awe where Jews are encouraged to forgive and reconcile. This is significant as Jews can maintain a religious bond and be included in receiving God's mercy. This is further supported by 'my treasured possession' and 'In his image, he created male and female'. This is significant as Jews are created in the image of God and reflect his qualities by forgiving and strengthen their faith by uniting with other Jews. This is a persuasive argument as Jews can now achieve forgiveness, restore relations, and ~~enter~~ enter God's Eden and be part of his chosen people. This is a weak argument because ~~Just~~ justice is what brings about reintegration of criminals into society as well as compensation for the victim. This is supported by 'turn away from evil'. This is significant as Justice encourages others to stay away from crime and follow God.

No Some non-religious people would agree with this statement.

This is because ~~they~~ some non-religious people do believe forgiveness does not repair the damage caused by a crime committed such as murder or rape. This is significant as justice will enable the criminal to reflect on their crimes and face a punishment to deter others.

Some non-religious people would disagree with this argument as some do believe love and acceptance takes priority and therefore with forgiveness the victim and criminal are able to reconcile and restore create a bond with each other to restore peace ~~and harmony~~ in society.

This ~~is~~ can be seen as much as justice brings many benefits to society and satisfies the victim. The people who agree with this statement understand the deterrence justice brings and the protection of others in society, which is what validates this argument.

In conclusion the ~~weakest~~ <sup>strongest</sup> argument is for the statement. This is because justice protects society and compensates the victim which is a step towards a moral world. The weakest argument is against because forgiveness can not repair psychological damage and the victim may not feel satisfied.



This is a powerful beginning, it is full of knowledge and understanding and the candidate is clearly addressing the question. However, then they say 'this is a weak argument because...' and add a point for the other side, rather than saying what is weak about all the teachings about forgiveness they had been writing about.

The non-religious arguments are excellent, but it is not until the conclusion when the candidate actually gives a reason why justice is more important than forgiveness. Thus, while the AO1 is really strong, the AO2 is weak and it is given the bottom of level 3.



A question which asks why something is more important than something else requires the candidate to explain clearly that. Giving reasons why each is important is not evaluation.

This candidate was awarded level 3, 7 marks.

- (d) "It is more important to get justice than forgiveness." <sup>Yom Kippur</sup> <sup>murder</sup>  
 do not defame your neighbour <sup>Rosh Hashanah</sup>  
 Evaluate this statement considering arguments for and against. <sup>can't be forgiven by God if x argue</sup>  
 'Love thy neighbour' <sup>show no pity!</sup>  
 In your response you should: <sup>Judaism religion of peace x violence</sup> <sup>emery (12)</sup>
- refer to Jewish teachings
  - refer to non-religious points of view
  - reach a justified conclusion.

Some Jews may agree with the statement.

This is because they believe that victims of crime must be compensated for the damage that was done to them. This is supported by 'eye for an eye' showing that victims can get justice for themselves or their loved ones if need be. This is a strong argument as it allows to act as a deterrent that what you do to others will be done to you so 'don't defame your neighbour' <sup>and</sup> ~~but~~ instead treat everybody kindly and fairly. It also allows for the victim to gain closure and move on with their lives.

However this is also a weak argument as many Jews <sup>as well as God</sup> do not condone violence this is supported by 'thou shall not murder' from the 10 commandments.

Some Jews may disagree with the statement as they believe forgiveness and reconciliation is vital in order for Jews to work towards the Messianic age, a time of peace and harmony. This is also important as ~~peace~~ Judaism is

a religion of peace, and disregarding that is shown to be disrespectful towards the religion and God. Forgiveness is shown to be essential because some Jews believe if one does not forgive others for their sins then one cannot be forgiven by God - this is a strong argument as God appointed me 10 days of Awe to forgive others sins and ask forgiveness for one's own sin. This is further reinforced by the fact that forgiveness takes a burden off the victim and allows closure for those who have suffered. Furthermore, some Humanists would agree as they believe all life is valuable therefore everyone should be treated fairly and given a second chance. However this is a weak argument as some Atheists may argue that justice is the only way to properly punish those who have wronged you.

In conclusion, the strongest argument is the one for the statement as if one does not forgive others then they cannot be forgiven by God and by extension not build a close relationship with God.



This is another example of a candidate who is really knowledgeable and who clearly understands the issues raised in the question. However, there is very little evaluation here, it is mostly AO1. The conclusion raises it to level 3, 7 marks.



Encourage candidates to write a plan for the extended writing.

### Question 3 (a)

Candidates answered this question confidently, most knew about the different blessings, the Shabbat meal, synagogue services and rest.

This candidate was awarded 3 marks.

3 (a) Outline **three** ways Shabbat may be celebrated.

(3)

One way is by the woman of the house cleaning the Friday before in order to have clean house for Saturday.  
Another way is by not turning on any lights, wiping toilet paper ect.  
One final way is by having a celebratory kosher meal.  
\* with no yeast anywhere to be found anywhere in the house in order to keep kosher.



**ResultsPlus**  
Examiner Comments

The woman of the house cleaning before (1)

Not turning on any lights (1)

A celebratory meal (1)

The sentence underneath is ignored as it is incorrect but the maximum marks have already been reached.



**ResultsPlus**  
Examiner Tip

Write three separate sentences on three separate lines.

This candidate was awarded 3 marks.

3 (a) Outline **three** ways Shabbat may be celebrated.

(3)

one way shabbat may be celebrated is by not <sup>working</sup> ~~working~~. Another way is by having big family meals. A final way is by going to the synagogue.



**ResultsPlus**  
Examiner Comments

One way Shabbat is celebrated is by not working (1)

Another way is by having big family meals (1)

A final way is by going to the synagogue (1)

### Question 3 (b)

Candidates either answered this really well, using a variety of different features such as the Creation story in Genesis, the Covenants, Psalms and the Nevi'im, or they confused the written law with the oral law.

This candidate was awarded 4 marks.

(b) Explain **two** features of the written law.

(4)

One feature is the 613 mitzvot, this outlines all the rules and ways a Jew should act, Furthermore it also provides a moral compass ~~and~~ which differentiates good and evil.

Another feature is the many stories that are told to offer examples on how to act when faced with difficult situations: for example the story of Job, Abraham and Isaac, etc.



**ResultsPlus**  
Examiner Comments

One feature is the 613 mitzvot (1) this outlines all the rules and ways a Jew should act (1)

Another feature is the many stories (1) for example the story of Job (1)



**ResultsPlus**  
Examiner Tip

The (b) questions require two developed features (or beliefs, reasons, attitudes or ways).

This candidate is awarded 4 marks.

(b) Explain **two** features of the written law.

(4)

One feature of the written law is the Decalogue written on stone tablets given to Moses by God on Mount Sinai. These include commandments such as "thou shalt not commit adultery" and "thou shalt not kill" (Exodus 20:12). Another feature of the written law is the 613 mitzvot decreed by God. These mitzvot include the Kashrut food laws specifying what food is kosher.



One feature is the Decalogue (1) given to Moses by God (1)

Another feature is the 613 mitzvot (1) which include the Kashrut laws (1)

### **Question 3 (c)**

The candidates who answered this using two specific festivals gained marks more easily than those who tried to answer in a generalised way. For example, some candidates wrote that knowing Jewish history was important, and used Pesach as the example.

This candidate was awarded 4 marks.

(c) Explain **two** reasons why festivals are important for many Jews.

In your answer you must refer to a source of wisdom and authority.

(5)

One reason festivals are important is that they symbolise and remember an event in Jewish history. This allows Jews to feel a deeper connection to their religion and a greater understanding of their past.

Another reason is that it allows for atonement. The tenth day of the seventh month, is the day of atonement. This allows Jews to have a <sup>fresh</sup> start and remove sins, through Yom Kippur.



**ResultsPlus**  
Examiner Comments

They symbolise an event in Jewish history (1) This allows Jews to feel a deeper connection to their religion (1)

It allows for atonement (1) This allows Jews to have a fresh start and remove sins through Yom Kippur (1)



In questions about festivals, pilgrimage and rites of passage, encourage candidates to use specific examples to make their points or as development.

The candidate is awarded 5 marks.

(c) Explain **two** reasons why festivals are important for many Jews.

In your answer you must refer to a source of wisdom and authority.

(5)

Festivals are important to Jews as ~~they are~~ they are mitzvot meaning they will fulfill mitzvot when celebrating festivals like Rosh Hashana and bring themselves closer to God.

Also festivals remind Jews of history for example Passover or Pesach is celebrated in remembrance of the Jews freedom of ~~not~~ being enslaved in Egypt, they eat the lamb as a symbol of the lamb's blood on Jewish home owner doors to protect their young.



**ResultsPlus**  
Examiner Comments

Festivals are important as they are mitzvot (1) Celebrating festivals like Rosh Hashanah brings them closer to God (1)

Festivals remind Jews of their history (1) for example Pesach (1) reminding the Jews of their freedom from slavery in Egypt (1)



The specification uses the term Almighty but candidates are not penalised for writing other forms, such as God, or Hashem for example.

### **Question 3 (d)**

Candidates were confident in their knowledge of worship in the home and worship in the synagogue and could give reasons why Jewish people might prefer one over the other, although these were often superficial arguments. There was often a lack of specific Jewish teaching relating to worship.

This candidate was awarded level 3, 9 marks plus 3 marks spelling, punctuation and grammar.

\* (d) "Worship in the home is more important than worship in the synagogue."

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Jewish teachings
- reach a justified conclusion.

modern

selfish

family,  
harmony,  
sukkot.

(15)

Some Jews would agree with this because they believe that worship in the home, the heart of life, is more <sup>accessible</sup> ~~accessible~~ and more personal. This is because worship <sup>is</sup> ~~in~~ the home supposed to occur three times a day - it is supposed to be a part of a Jewish person's daily life. It could be argued that they can only truly make it a part of their daily life if they integrate it into their home, by touching the mezuzah ( <sup>because</sup> ~~you~~ with God said 'you will be blessed when you <sup>walk</sup> go in and blessed when you walk out') and by praying to God before and after meals - if a Jew does not independently pray to God (of their own accord) how can they discipline their religious lives? Furthermore, worship in the home allows a Jew to become more connected with God and to ~~form~~ <sup>communicate</sup> personally with him. This means that a Jew can make personal requests from God, and can find guidance within his presence when in distress - after all, it is said that when 'the righteous cry out', God will 'hear' them and 'deliver' them from their sadness. In addition to this, worship in the home promotes harmony and the unity of a family - God clearly wanted to see this unity because in the festival of Sukkot, he commanded families to 'live in booths' together, to remember how the Israelites lived, ~~to~~ which also brings the family together. This is an extremely relevant perspective because in the modern world, it is difficult to go to the synagogue everyday; worship in the home is what can truly comfort an individual and provide an escape from the daily grind.

of life. However, worship in the home can make one feel inclined to ~~also~~ make personal requests, thus turning worship into something potentially selfish.

However, some Jews would disagree with this statement, because they believe that worship in the synagogue has always been extremely important - it is part of Jewish heritage. 'Synagogue' literally means 'meeting-place'; it is a site where Jews can feel the strength of the faith, where they can feel a sense of belonging and can even connect and befriend their fellow followers. This means that a synagogue is a place of unity, where Jews can come together to value and ~~discuss~~<sup>discuss</sup> their religion - such a connection and sense of belonging is unlikely to be felt when one worships at home, by themselves or with family. ~~that~~ Ever since Judaism rose as a religion, the 'Temple' has always been a place of utmost importance - even synagogues built today face the Temple in Jerusalem, showing respect for tradition. ~~God~~ God himself commanded Jews to 'fulfil your vows to the Lord in the presence of all his people and in the courts of the house of the Lord' - these 'courts' ~~are~~<sup>evidently</sup> refer to synagogues - God must have wanted to see his people unite, and pray in congregations. This is a persuasive argument because praying in a synagogue (where even the ~~sites of~~<sup>significant</sup> ~~pass~~ ceremonies take place, e.g. Bar Mitzvah) allows prayer to focus on the Lord, not on selfish requests, and it ~~ensures that~~ empowers an individual because they can feel the strength of their faith surrounding them.

In conclusion, the opposing argument is stronger because it considers how ~~the~~ praying in a synagogue mirrors what the Israelites did; it shows respect for Jewish heritage and also encourages Jews to focus on worship itself, rather than selfish motives (which prayer in the home can do).

(Total for Question 3 = 27 marks)



This candidate has answered this question using knowledge and understanding from many areas of the specification, and has written coherent and logical chains of reasoning from the start. At the bottom of the first page, they have clearly compared the ease of praying at home with the difficulty of attending a synagogue every day.

The alternative view is particularly good and uses specific Jewish teachings to underpin the points being made. This is really very good.

What stops this getting into level 4 is the conclusion, which repeats points already made and stops this being a comprehensive appraisal of evidence which is required for the top level.



Candidates should be reminded that the question gives all the information to answer the question. Which viewpoints are needed and if it is only Jewish teachings, it is directing them to the diversity in the interpretation of scriptures.

This candidate is awarded level 2, 6 marks plus 3 marks for spelling, punctuation and grammar.

\*(d) "Worship in the home is more important than worship in the synagogue."

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Jewish teachings
- reach a justified conclusion.

(15)

Some Jews would disagree with this statement. This is because worshipping in a synagogue brings religious unity and may help Jews have a feeling of belonging to a community. This is supported by a reference from a rabbi that states that worshipping as a community, has more reward compared to worshipping alone. Worshipping in the synagogue, is also a way Jews feel more connected to their ancestors as it ~~has~~ is rooted in tradition. This is a strong argument as Jews, when worshipping in a synagogue, may feel connected to all the Jews world wide <sup>and know their prayers</sup>. This is a <sup>in</sup> weak argument as it is not fitted to modern life, as most people do not have the time to visit the synagogue regularly.

Other Jews may agree with this statement. This is because worship at home promotes family unity and ~~at~~ ~~prayer~~ in a comfortable, safe environment. The role of the family is very important in Judaism, as family provides security and a good upbringing. Therefore it is important to maintain peace and a good relationship with one's family, by praying together. This is supported by 'Evening, morning the righteous let out cries of help, and the Lord hears them'. This is a strong argument, as at home, Jews may find it easier to show their true emotions and expose them to God truly. This is a weak argument as Jews may find it harder to worship at home, due to family issues or certain problems, so it is not ideal overall.

In conclusion, worship in the synagogue is far more important as God told Jews to build a 'sanctuary' which he would dwell in'. Therefore God's presence can be felt more realistically in a synagogue, so Jews may feel closer to God. Worship at home prevents religious unity, so it is not ideal.

(Total for Question 3 = 27 marks)



This candidate has given many reasons for worshipping in a synagogue, and many reasons for worshipping at home, but has not evaluated why one is better than the other, despite giving strengths and weaknesses. The reasons given are mostly superficial, such as worship at home promotes unity. This cannot get into level 3 as it has not fully addressed the question.

## Question 4 (a)

Many candidates answered this with confidence and were awarded all the marks available.

This candidate was awarded 3 marks.

4 (a) Outline **three** Jewish responses to conflict.

(3)

One response is that supporting charities and organisations that provide relief, ~~and help~~.  
A second is by giving tzedakah to provide financial aid to victims, &  
third is by passive resistance. ~~the first~~



**ResultsPlus**  
Examiner Comments

One response is supporting charities and organisations that provide relief (1)

A second is giving Tzedakah (1)

A third is by passive resistance (1)



**ResultsPlus**  
Examiner Tip

Make sure candidates understand what a response is in the context of the specification.

This candidate was awarded 3 marks.

4 (a) Outline **three** Jewish responses to conflict.

(3)

One Jewish response is that ~~conflict~~<sup>war</sup> is only allowed if they have been attacked first.

Another Jewish response is only Holy Holy Wars are allowed to achieve a religious goal.

A Third Jewish response is ~~war~~ Conflict should never be allowed and Jews should do anything they can to stop conflict.



**ResultsPlus**  
Examiner Comments

War is only allowed if they have been attacked first (1)

Holy wars are allowed to achieve a religious goal (1)

Conflict should never be allowed (1)

## Question 4 (b)

This question was beliefs about pacifism. Unfortunately, a number of candidates wrote that Jews do not believe in pacifism, and then gave an answer about Just War and Holy War. These answers were not credited. Where candidates answered well, they wrote about the Messianic Age, about Psalm 34 and about the Decalogue.

This candidate was awarded 2 marks.

(b) Explain **two** Jewish beliefs about pacifism.

(4)

Jewish people may believe that pacifism is wrong if you need to join a conflict to save lives. They believe that sometimes it is necessary to join conflict to fight off evil. However Jews may also believe that pacifism is the best thing to do as it is important to prevent conflict if possible.



**ResultsPlus**  
Examiner Comments

Pacifism is the best thing to do (1) as it is important to prevent conflict (1)



**ResultsPlus**  
Examiner Tip

Candidates should understand that if a question asks about Jewish beliefs about a topic, they will not get marks for writing Jewish beliefs about an opposing topic.

This candidate was awarded 4 marks.

(b) Explain **two** Jewish beliefs about pacifism.

(4)

Many Jews would respect pacifism due to the Jewish teaching pikuach nefesh which means 'primacy of life' or all life is sacred and holy. Since all life is sacred, you should never end one.

Furthermore, the commandment 'thou shalt not kill' means that all killing is sinful.

Furthermore, since humans are 'made in God's image', killing a human would be sinful and destroy the commandment.



**ResultsPlus**  
Examiner Comments

Many Jews respect pacifism due to Pikuach Nefesh (1) Since all life is sacred, you should never end one (1)

Humans are made in God's image (1) Killing a human would be sinful (1)

## Question 4 (c)

There were a number of candidates who did not understand what a weapon of mass destruction was, and answered using Just War theory. The best answers used teachings about the sanctity of life and stewardship.

This candidate was awarded 2 marks.

(c) Explain **two** Jewish teachings about the use of weapons of mass destruction.

In your answer you must refer to a source of wisdom and authority.

(5)

One Jewish teaching about WMD's is that you should never use them because you are not saving lives you are taking for no reason, ~~another~~ this is because of pikuah nefesh which means sanctity of life, which means that you can break the mitzvot to ensure a life. Another teaching is that they should ~~never~~ only be used as a very final resort. Meaning if they have done it to you, you can do it back.



You should never use them as you are taking a life (1) this is because of the sanctity of life (1)

The rest of this is inaccurate and no more marks are awarded.



Encourage candidates to use the wording of the question – for example, one teaching about the use of weapons of mass destruction would be the Decalogue. One of the commandments is thou shalt not kill, and weapons of mass destruction kill indiscriminately. A second teaching about weapons of mass destruction is...

This candidate is awarded 5 marks.

(c) Explain **two** Jewish teachings about the use of weapons of mass destruction.

In your answer you must refer to a source of wisdom and authority.

(5)

One Jewish teaching is that it is bad as it causes death. God created humans 'man made in the image of God' and we should protect each other and follow the teaching, sanctity of life as all life is good and weapons of mass destruction destroy life. Another teaching is that it is bad because has negative affects on ~~our~~ God's world. The world is also God's creation and should be protected the best we can. God made us his stewards and we should follow his teaching.



**ResultsPlus**  
Examiner Comments

It is bad as it causes death (1) God created humans in his image (1) and we should follow the teaching of the sanctity of life (1)

It has a negative effect on God's world (1) God made us stewards (1)



**ResultsPlus**  
Examiner Tip

Centres should unpick the bullet points with candidates to prepare them for the questions that may be set. This wording is taken from the specification.

## Question 4 (d)

Candidates were often confused between Holy War and Just War and this limited the marks for some. There were some great answers with detailed knowledge from the Torah, but often this was presented as AO1 rather than using it to evaluate.

This candidate was awarded level 3, 7 marks.

(d) "There is no such thing as a Holy War."

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Jewish teachings
- refer to non-religious points of view
- reach a justified conclusion.

(12)

Some Jews may agree with this statement because of God's omnibenevolent nature and his rules. By this I mean that no God who is omnibenevolent would instruct people to fight, as he teaches Jews to 'love thy neighbour' showing Jews that violence is wrong and cannot be holy. This is furtherly supported by one of the commandments in the decalogue stating 'do not kill' showing again that God teaches that war is never right and that Jews should never take part in it. Therefore, holy wars cannot exist as this would mean that God would be going against his nature and Mitzvot to instruct it.

Non-religious people may agree with this argument due to the ethical belief of situation ethics. This means doing the most loving thing, which is believed to never be to kill someone / participate in war.

This is a strong argument as it is supported by Jewish teachings and beliefs of God's nature,

whilst also being supported by non-religious, ethical ~~and~~ points of view.

However, some ~~people~~ <sup>Jews</sup> may disagree with the statement saying that there is such thing as a holy war if God commanded it. This is because Holy wars can only take place if God commands it which he may, perhaps due to possession of the promise land. The Torah also states that 'he armed me' revealing that some Jews believe God made Jews ready and able to fight if needed, in terms of a holy war. This is a ~~convincing~~ convincing argument as it includes ~~a~~ a source of authority from the Torah, and explains how holy wars originate.

In conclusion, based on the evidence, I think that the argument agreeing with the statement is **stronger**, because as well as being supported by multiple Jewish teachings, it is also supported by a non-religious point of view.



This starts well, the candidate is clearly answering the question and is using religious reasoning (ie the benevolence of the Almighty) to prove their point. However, the non-religious argument and the Jewish reasons against are just presented, and the conclusion does not take into account the other arguments raised and so does not address the question so this stays at the bottom of level 3.



Write a plan for extended writing, it helps to stay on track.

This candidate was awarded level 3, 8 marks.

(d) "There is no such thing as a Holy War."

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Jewish teachings
- refer to non-religious points of view
- reach a justified conclusion.

(12)

There are varying perspectives on whether there is such thing as a holy war. Jews would argue there irrefutably is such thing as a Holy war. This is because a Holy War is defined as a war fought for a religious purpose, <sup>commanded by God,</sup> which has been approved by a religious authority, ~~with~~ with a spiritual reward for those who partake. This type of war is documented in the Torah, which is infallible as it is the word of God, therefore proving ~~the~~ the existence of Holy wars. This argument has an element of validity, however for individuals who do not believe the Torah is the word of God or infallible, this is not sufficient evidence to support the claim.

Contrastingly, humanists may argue there is no such thing as a holy war. One relatively obvious reason for this is that humanists do not believe in a God, so how could a war be commanded by a God who

doesn't exist. Assuming, however, that this wasn't the case, and there potentially was a God, humanists may argue that no war which results in the destruction of human life could conceivably be deemed 'holy'. This is because life, according to humanists, is ~~is~~ fleeting and we only get one chance at it. To call the untimely ending of human life 'holy' is a display of misplaced priorities. Even Jews may agree with this, reinforcing it with the sanctity of human life and Pikuach Nefesh. These arguments against Holy wars are valid to an extent, however the humanist attitude is flawed because 'holy' does not mean 'good' - it simply means commanded by God.

Ultimately, although I recognise the humanist ~~attid~~ attitude against the existence of Holy wars as justified, I believe that Holy wars have potential to exist based on evidence from the Torah. ~~and to~~



This candidate argues that of course there is such a thing as a Holy War, it is there in the Torah which is the literal word of God, and then acknowledges that for those who do not believe the Torah to be God's word then this is less straightforward. They go on to argue that obviously a humanist is not going to believe a war can be holy if they do not believe in a God. The candidate then tries to argue that if a humanist accepted belief in God then that God would be good, and this is where it stops being a logical chain of reasoning. The candidate pulls it back at the end, and it is a good response, but this candidate would have benefitted from a plan.

## Paper Summary

Based on their performance on this paper, candidates are offered the following advice:

- Do not attach extra sheets to your examination paper, write within the scannable pages using the blank spaces provided.
- When answering the (a) items use three separate, full sentences.
- The source of wisdom offered to support answers in (c) items must be relevant to the question and support the reason given.
- The (d) items ask for evaluation, after considering the evidence. Higher marks are achieved if the evidence/reasons given, is/are 'considered' or appraised for their value as an argument as part of deciding the evaluation.
- On (d) items the bullet points indicate the viewpoints that will be credited in the answer. Candidates should read the questions carefully, and answer the question asked fully.

## **Grade boundaries**

Grade boundaries for this, and all other papers, can be found on the website on this link:

<https://qualifications.pearson.com/en/support/support-topics/results-certification/grade-boundaries.html>

