

0 1 **Judaism: Beliefs**

0 1 . 1 **Which one of the following is used by Jews to describe the nature of God?**
[1 mark]

- A Imperfect**
- B Merciful**
- C Limited**
- D Mortal**

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

Answer: B: Merciful

0 1 . 2 **Give two Jewish beliefs about life after death.**
[2 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

One mark for each of two correct points.

Students may include two of the following points, but all other relevant points must be credited:

In Judaism there is the idea of Sheol, described as a dark shadowy place / there is the idea of Olam Ha-Ba which is the world to come / after the soul has been purified then it may move onto Gan Eden which is where the soul will be reunited with its ancestors / there is the idea of Gehinnom where wicked souls are punished / God will judge the soul to decide where it will go / some Jews believe in the idea of resurrection where all souls will be raised at the end of time when the Messiah comes / some Jews believe in the idea of reincarnation / many Jews believe that the soul is immortal / other Jews do not believe that the afterlife is an important belief / Judaism focuses on life in this world, not the next, etc.

0 1 . 3 Explain two ways in which the Covenant with Abraham influences Jews today.

[4 marks]

Target: AO1:2 Demonstrate knowledge and understanding of religion and belief, including influence on individuals, communities and societies

First way

Simple explanation of a relevant and accurate influence – 1 mark
Detailed explanation of a relevant and accurate influence – 2 marks

Second way

Simple explanation of a relevant and accurate influence – 1 mark
Detailed explanation of a relevant and accurate influence – 2 marks

Students may include some of the following points, but all other relevant points must be credited:

- Jews circumcise their male children (Brit Milah) in remembrance of the Covenant with Abraham / this is a direct link back to the instruction that God gave to his people in Genesis 17:10 which states, 'Every male among you shall be circumcised'
 - Jews see themselves as a great nation / and an example to other nations of how God wants his people to live / and are the descendants of Abraham
 - Jews see Israel as their homeland / this was first promised to Abraham would be prepared to sacrifice their lives for God / 'The whole land of Canaan, where you now reside as a foreigner, I will give as an everlasting possession to you and your descendants after you; and I will be their God.' (Genesis 17:8)
 - Jews must be monotheists / worship one God alone
 - Jews must continue to obey God as Abraham was instructed to / they must follow God's teachings and live an ethical life
 - Jews must trust in God as Abraham did / and accept that God has a plan for them, etc.
-

0 1 . 4 Explain two Jewish teachings about charity.

Refer to sacred writings or another source of Jewish belief and teaching in your answer.

[5 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority

First teaching

Simple explanation of a relevant and accurate teaching – 1 mark
Detailed explanation of a relevant and accurate teaching – 2 marks

Second teaching

Simple explanation of a relevant and accurate teaching – 1 mark
Detailed explanation of a relevant and accurate teaching – 2 marks

Relevant and accurate reference to sacred writing or another source of Jewish belief and teaching – 1 mark

Students may include some of the following points, but all other relevant points must be credited:

- Jews are expected to act with righteousness / they must act out this righteousness in the way that they treat others, including those living in poverty / they must treat others with dignity / act as if a person living in poverty is their brother / deal with those living in poverty with mercy / the highest form of charity suggested by Maimonides is charity which is given anonymously and aims to make a person self-sufficient for this reason
- Jews are expected to give 10% of their disposable income to charity (tzedakah) / this is because Jews were instructed in Numbers 18: 26 'You must present a tenth of your tithe as the Lord's offering' / Deuteronomy 14:22 states 'Be sure to set aside a tenth of all that your fields produce each year' / in ancient times farmers would leave the edges of their fields during harvest for the poor to use as food / Deuteronomy 26:12 states 'When you have finished setting aside a tenth of all your produce in the third year, the year of the tithe, you shall give it to the Levite, the foreigner, the fatherless and the widow, so that they may eat in your towns and be satisfied'
- Tikkun Olam requires Jews to heal the world / some interpret this as redistributing wealth
- If a Jew is unable to give money, they are expected to give in other ways / many Jews volunteer their time in helping the needy in the community / volunteering in soup kitchens / as visitors to the elderly

Teachings may include - Proverbs 19:17 states 'Whoever is kind to the poor lends to the Lord and he will reward them for what they have done' / Deuteronomy 15:7-8 states 'If anyone is poor among your fellow Israelites in any of the towns of the land the Lord your God is giving you, do not be hard-hearted or tight-fisted toward them. Rather, be open-handed and freely lend them whatever they need' / Proverbs 21:13 states 'Whoever shuts their ears to the cry of the poor will also cry out and not be answered' / Proverbs 31:8-9 states 'Speak up for those who cannot speak for themselves, for the rights of all who are destitute. Speak up and judge fairly; defend the rights of the poor and needy', etc.

0 1 . 5 ‘Jews do not have to follow all of the mitzvot (Jewish laws).’

Evaluate this statement.

In your answer you should:

- refer to Jewish teaching
- give reasoned arguments to support this statement
- give reasoned arguments to support a different point of view
- reach a justified conclusion.

[12 marks]

[Plus SPaG 3 marks]

Target: AO2 Analyse and evaluate aspects of religion and belief, including significance and influence

Level	Criteria	Marks
4	A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. References to religion applied to the issue.	10–12
3	Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. Clear reference to religion.	7–9
2	Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons / evidence. Maximum of Level 2 if there is no reference to religion.	4–6
1	Point of view with reason(s) stated in support.	1–3
0	Nothing worthy of credit.	0

Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:

Arguments in support

- God gave Jews the gift of free will which allows them to make choices for themselves / free will is a test
- Just because someone does not follow all the mitzvot, it doesn't mean that they are living an unethical existence / many other people belong to different religions but this does not make their life unethical / likewise for people with no religious belief
- There are 613 mitzvot, therefore too many to follow / some apply to men or women / others to priests
- Saving a life is more important than any other mitzvot except murder, idolatry and adultery
- Many mitzvot are considered old fashioned and dated / the law was written thousands of

years ago, and society has moved on / some mitzvot are illegal in modern society / some Reform and Liberal Jews do not necessarily follow mitzvot on clothing etc.

Arguments in support of other views

- God commands Jews to follow all of the mitzvot / God has clear expectations of the Jews / why would God make so many rules if Jews were not supposed to follow them?
- The Torah states that all the mitzvot are equally sacred and binding
- Free will is a test that Jews will do the right thing, and therefore follow all of the mitzvot through choice
- Obeying all of God's law ensures the Jewish identity / Orthodox Jews would argue this is the case
- Jews can no longer follow all of mitzvot because the Temple no longer exists / some are gender related, etc.

[Plus SPaG 3 marks]