



**GENERAL CERTIFICATE OF SECONDARY EDUCATION  
RELIGIOUS STUDIES A (WORLD RELIGIONS)  
(SHORT COURSE)**

## Paper 10 Jewish Texts

**2400/1**

**Thursday 17 June 2010**  
**Morning**

**Duration:** 1 hour

Candidates answer on the Answer Booklet

**OCR Supplied Materials:**

- 8 page Answer Booklet

### Other Materials Required:

None



## INSTRUCTIONS TO CANDIDATES

- Write your name clearly in capital letters, your Centre Number and Candidate Number in the spaces provided on the Answer Booklet.
- Use black ink.
- Read each question carefully and make sure that you know what you have to do before starting your answer.
- Answer Question 1 and **one** other question.
- Do **not** write in the bar codes.

## INFORMATION FOR CANDIDATES

- The number of marks is given in brackets [ ] at the end of each question or part question.
- The total number of marks for this paper is **43**.
- You will be awarded up to 3 marks in Question 1 for the quality of written communication.
- This document consists of **8** pages. Any blank pages are indicated.

Answer Question 1 and **one** other question.

- 1 וַיִּתְפַּלֵּל יוֹנָה אֶל־ה' אֱלֹקָיו מִמְעַי הַדָּגָה: וַיֹּאמֶר קִרְאֲתִי מִצָּרָה לִי אֶל־ה' וַיַּעֲנֵנִי מִבֶּטֶן  
שָׂאוֹל שׁוֹעֲתִי שְׁמַעַתָּ קוֹלִי: וַתִּשְׁלִיכֵנִי מִצּוֹלָה בְּלִבְבַּי יָמִים וְנָהָר יִסְבְּבֵנִי כָל־מִשְׁבְּרֵי־  
יָגֵלִיךְ עָלַי עָבְרוּ: וְאֲנִי אָמַרְתִּי נִגְרַשְׁתִּי מִנֶּגֶד עֵינֶיךָ אֲךָ אוֹסִיף לְהִבִּיט אֶל־הַיָּם כָּדָשְׁךָ:  
אֶפְפוּנִי מֵיִם עַד־נֶפֶשׁ תְּהוֹם יִסְבְּבֵנִי סוּף חָבוּשׁ לְרַאשִׁי: לְקַצְבֵּי הָרִים יִרְדְּתִי הָאָרֶץ  
בְּרַחֲיָה בְעָדִי לְעוֹלָם וַתַּעַל מִשְׁחַת חַיִּי ה' אֱלֹקִי: בַּהֲתַעֲטָף עָלַי נֶפֶשִׁי אֶת־ה' זָכַרְתִּי  
וַתָּבוֹא אֵלַיךְ תִּפְלֹתִי אֶל־הַיָּם כָּדָשְׁךָ: מִשְׁמְרִים הַבְּלִי־שׁוֹא חֲסָדִם יַעֲזֹבוּ: וְאֲנִי בְּקוֹל  
תּוֹדָה אֲזַבְּחָה־לָּךְ אֲשֶׁר נִדְרָתִי אֶשְׁלֹמָה יִשׁוּעָתָה לִּי ה'

Jonah 2 2–10

Jonah prayed to Hashem from the fish's innards, and said: I call in my distress, to Hashem, and He answered me; From the belly of the grave cried out – you heard my voice. You cast me into the depth in the heart of the seas, the river surrounded me; All your breakers and your waves passed over me. Then I said (to myself), 'I was driven from before Your eyes, but I will again gaze at your holy Temple!' Waters encompassed me to the soul, the deep whirled around me; Reeds were tangled about my head. I descended to the bases of the mountains;

The earth – its bars (were closed) against me for ever. Yet, you lifted my life from the pit, O Hashem, my G-d. When my soul was faint within me, I remembered Hashem; My prayer came to you, to your Holy Temple. They watch false vanities, they forsake their kindness. And as for me, with a voice of thanksgiving I will make sacrifices to you, What I have vowed I will fulfil for the salvation which is Hashem's.

Jonah 2 2–10

- (a) Describe the beliefs which are found in this passage. [8]
- (b) Explain the importance for Jews of the book of Jonah. [7]
- (c) 'The story of Jonah is not a good example for Jews today.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

- 2 וַיִּדְבֹר אֱלֹקִים אֶת כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר: אֲנֹכִי ה' אֱלֹקֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ  
 מִצְרַיִם מִבֵּית עֲבָדִים: לֹא־יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל־פָּנַי: לֹא־תַעֲשֶׂה לְךָ פֶסֶל  
 וְכָל־תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל וְאֲשֶׁר בָּאָרֶץ מִתַּחַת וְאֲשֶׁר בַּמַּיִם מִתַּחַת  
 לָאָרֶץ: לֹא־תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנֹכִי ה' אֱלֹקֶיךָ קָדֹשׁ וְלֹא פֶקֶד עֵוֹן אֲבֹת  
 עַל־בְּנֵי עַל־שְׁלֹשִׁים וְעַל־רִבְעִים לְשָׁנָאִי: וְעַשֵּׂה חֶסֶד לְאֲלֹפִים לְאַהֲבִי וּלְשֹׂמְרֵי מִצְוֹתַי:  
 לֹא תֵשֵׂא אֶת־שֵׁם־ה' אֱלֹקֶיךָ לְשׁוּא כִּי לֹא יִנָּקֶה ה' אֶת אֲשֶׁר־יֵשֵׂא אֶת־שְׁמוֹ לְשׁוּא:

Exodus 20:1–7

G-d spoke all these statements, saying: I am Hashem, your G-d, Who has taken you out of the land of Egypt, from the house of slavery. You shall not recognise the gods of others in my presence. You shall not make yourself a carved image nor any likeness of that which is in the heavens above or the earth below or in the water beneath the earth. You shall not prostrate yourself nor worship them, for I am Hashem your G-d – a jealous G-d. Who visits the sin of fathers upon children to the third and fourth generations, for my enemies; but who shows kindness for thousands (of generations) to those who love me, and observe my commandments.

Exodus 20:1–7

- (a) Describe what this passage reveals about G-d. [8]
- (b) Explain how the teachings in this passage might affect the life of a Jew. [7]
- (c) 'Some of the Ten Commandments are more important than others.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

- 3 וַיֹּאמֶר ה' אֱלֹקִים לֹא טוֹב הָיְתָה הָאָדָם לִבְדּוֹ אֶעֱשֶׂה-לּוֹ עֶזֶר כְּנֶגְדּוֹ: וַיִּצְרֶה אֱלֹקִים מִן-הָאָדָמָה כָּל-חַיַּת הַשָּׂדֶה וְאֵת כָּל-עוֹף הַשָּׁמַיִם וַיָּבֵא אֶל-הָאָדָם לִרְאוֹת מִה-יִקְרָא-לּוֹ וְכָל-אֲשֶׁר יִקְרָא-לּוֹ הָאָדָם נֶפֶשׁ חַיָּה הוּא שְׁמוֹ: [וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל-הַבְּהֵמָה וְלָעוֹף הַשָּׁמַיִם וּלְכָל חַיַּת הַשָּׂדֶה וְלָאָדָם לֹא-מָצָא עֶזֶר כְּנֶגְדּוֹ: וַיִּפֹּל ה' אֱלֹקִים | תִּרְדָּמָה עַל-הָאָדָם וַיִּישָׁן וַיִּקַּח אֶחָת מִצְלָעָתִיו וַיִּסְגֹּר בָּשָׂר תַּחְתָּנָה: וַיִּבֶן ה' אֱלֹקִים | אֶת-הַצֶּלַע אֲשֶׁר-לָקַח מִן-הָאָדָם לְאִשָּׁה וַיְבִיאָהּ אֶל-הָאָדָם: וַיֹּאמֶר הָאָדָם זֹאת הִפַּעַם עֵצָם מֵעֵצָי וּבָשָׂר מִבָּשָׂרִי לְזָאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לִקְחָהּ-זֹאת: עַל-כֵּן יַעֲזֹב-אִישׁ אֶת-אָבִיו וְאֶת-אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד: וַיִּהְיוּ שְׁנֵיהֶם עֶרְוָמִים הָאָדָם וְאִשְׁתּוֹ וְלֹא יָתַבְשׁוּ:

Genesis 2:18–25

Hashem G-d said, "It is not good that man be alone; I will make him a helper corresponding to him." Now, Hashem G-d had formed out of the ground every beast of the field and every bird of the sky, and brought them to the man to see what he would call each one; and whatever the man called each living creature, that remained its name. And the man assigned names to all the cattle and to the birds of the sky and to every beast of the field, but as for man, he did not find a helper corresponding to him. So Hashem G-d cast a deep sleep upon the man and he slept, and He took one of his sides and He filled in flesh in its place. Then Hashem G-d fashioned the side that He had taken from the man into a woman, and He brought her to the man. And the man said, "This time it is bone of my bones and flesh of my flesh. This shall be called Woman, for from man was she taken." Therefore a man shall leave his father and his mother and cling to his wife and they shall become one flesh. They were both naked, the man and his wife, and they were not ashamed.

Genesis 2:18–25

- (a) Describe the teachings found in this passage. [8]
- (b) Explain how the teachings in this passage might affect the life of the Jewish community. [7]
- (c) 'Jews cannot be expected to take the creation story literally.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

- 4 (a) Describe the Covenant Relationship between G-d and the Israelites made at Mount Sinai. [8]
- (b) Explain the importance of the Sinai Covenant for Jews today. [7]
- (c) 'The Tenakh is no longer relevant.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

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