Past HSC Papers – Religious Tradition Depth Study - Judaism

Questions and Answers

**2015**

Section II - Question 5 — Judaism (15 marks)

(a) (i) Identify TWO contributions made by ONE significant person or school of thought, other than Abraham or Moses, to the development of Judaism.

(ii) Summarise the impact on Judaism of the significant person OR school of thought chosen in part (a) (i).

(b) *God, your way is in holiness.*

Psalm 77:13 The Complete Jewish Bible

How does the above teaching influence the lives of adherents in ONE of the following areas?

•Bioethics •Environmental ethics •Sexual ethics

Section III – Question 5 — Judaism (20 marks)

With specific reference to the quotation, explain how ONE significant practice in Judaism assists adherents to ‘keep the covenant’.

In your response, refer to ONE of the following:

• Death and mourning • Marriage • Synagogue services.

**2014**

Section II - Question 5 — Judaism (15 marks)

(a) (i) Describe ONE significant practice within Judaism from the following:

• Death and mourning • Marriage • Synagogue services.

(ii) Demonstrate how the practice chosen in part (a)(i) expresses the beliefs

(b) *Therefore you shall love the Lord, your God, keep His charge, His statutes, His ordinances, and His commandments, all the days.*

Deuteronomy 11:1

With reference to the verse, discuss the contribution to Judaism of ONE significant person OR school of thought, other than Abraham or Moses.

Section III - Question 5 — Judaism (20 marks)

*Do not be wise in words – be wise in deeds*. Jewish proverb

How do ethical teachings in Judaism guide adherents to ‘be wise in deeds’?

In your response, refer to ONE of the following:

•Bioethics •Environmental ethics • Sexual ethics.

**2013**

Section II - Question 5 — Judaism (15 marks)

(a) (i) Outline the contribution to Judaism of ONE significant person or school of thought other than Abraham or Moses.

(ii) How effective has the significant person or school of thought identified in part (a) (i) been in the development and/or expression of Judaism?

(b)Explain ethical teaching in Judaism in one of the following areas:

• Bioethics • Environmental ethics • Sexual ethics.

Section III - Question 5 — Judaism (20 marks)



In your study of religious traditions you have focused on three different, interrelated aspects, as shown in the diagram.

Discuss the relationship between at least TWO of the aspects shown in the diagram and the way they contribute to Judaism as a living religious tradition.

**2012**

Section II - Question 5 — Judaism (15 marks)

(a) (i) Briefly outline TWO Jewish ethical teachings in ONE of the following areas: • Bioethics • Environmental ethics • Sexual ethics.

(ii) How does ONE ethical teaching outlined in part (a) (i) influence the lives of adherents?

(b) Analyse the significance for the individual of ONE significant practice drawn from the following:

• Death and mourning • Marriage • Synagogue services.

Section III - Question 5 — Judaism (20 marks)

*Men, women and schools of thought have reformed and/or revitalised the Jewish tradition.*

How well does this statement reflect the impact on Judaism of ONE significant person or school of thought, other than Abraham or Moses?

**2011**

Section II - Question 5 — Judaism (15 marks)

(a) Describe ONE significant practice within Judaism drawn from the following:

• Death and mourning • Marriage • Synagogue services.

(b) How does the practice chosen in part (a) express the beliefs of Judaism?

(c) *Jewish practices are instruments for the expression of obedience to God’s*  *commandments.*

To what extent does the statement apply to the significance for the Jewish community of the practice chosen in part (a)?

Section III - Question 5 — Judaism (20 marks)

*Some religions emphasise justice, while others emphasise compassion.*

To what extent does the statement apply to the distinctive response of Judaism to the enduring questions of human existence?

**Answers - Religious Tradition Depth Study - Question 5 - Judaism**

**2015**

Section II

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| Question 5 (a) (i) Criteria | Marks |
| • Identifies TWO contributions made by ONE significant person or school of thought other than Abraham or Moses to the development of Judaism | 2 |
| • Identifies ONE contribution made by ONE significant person or school of thought other than Abraham or Moses to the development of Judaism | 1 |

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| Question 5 (a) (ii) Criteria | Marks |
| • Expresses concisely the key feature(s) of the impact of the chosen significant person or school of thought | 5 |
| • Provides some accurate information about the impact of the significant person or school of thought | 3–4 |
| • Makes general statements about the significant person or school of thought | 1–2 |

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| Question 5 (b) Criteria | Marks |
| • Clearly and accurately articulates how the teaching influences the lives of adherents in the chosen ethical area  • Provides detailed and relevant knowledge to support the response  • Uses relevant terminology accurately | 7–8 |
| • Identifies relevant points showing how the teaching influences the lives of adherents in the chosen ethical area  • Provides sound knowledge to support the response  • Uses relevant terminology | 4–6 |
| • Makes general statements about the chosen ethical area  • May make a simple reference to the teaching  • May use some relevant terminology | 1 |

Section III

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| For Judaism, provides detailed, relevant and accurate information about how the selected practice assists adherents to keep the covenant  • Demonstrates a comprehensive understanding of the significance of the selected practice in the lives of adherents  • Integrates the quotation from the stimulus to link the relationship of adherents keeping the covenant to the selected practice  • Uses relevant and accurate terminology in a cohesive and well-structured response | 17–20 |
| • For Judaism, provides some detailed and accurate information about how the selected practice assists adherents to keep the covenant  • Demonstrates a competent understanding of the significance of the selected practice in the lives of adherents  • Uses the quotation from the stimulus to show how the selected practice assists adherents to keep the covenant  • Uses relevant terminology in a well-structured response | 13–16 |
| • For Judaism, provides some accurate information about how the selected practice assists adherents to keep the covenant  • Demonstrates some understanding of the significance of the selected practice in the lives of adherents  • Refers to the quotations. The reference may be implied  • Uses relevant terminology in a largely descriptive response | 9–12 |
| • For Judaism, provides some general statements about the selected practice  • May have some limited reference to the lives of the adherents and/or the stimulus  • Attempts to use relevant terminology in a largely descriptive response | 5–8 |
| • Makes general statements about Judaism  • May use relevant terminology | 1–4 |

**2014**

Section II

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| Question 5 (a) (i) Criteria | Marks |
| • Accurately provides the key characteristics and features of ONE significant practice within Judaism | 3 |
| • Provides some features of ONE significant practice within Judaism | 2 |
| • Makes general statements about a practice within Judaism | 1 |

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| Question 5 (a) (ii) Criteria | Marks |
| • Makes evident the key aspects of the relationship(s) between the chosen practice and the beliefs of Judaism | 4 |
| • Attempts to make evident some aspects of the relationship(s) between the chosen practice and the beliefs of Judaism | 2–3 |
| • Makes a general statement about the relationship(s) between the chosen practice and the beliefs of Judaism | 1 |

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| Question 5 (b) Criteria | Marks |
| • Makes clear and accurate reference to the verse reflecting the contribution of the chosen significant person or school of thought on the development and expression of Judaism  • Applies thorough knowledge of the contribution of the significant person or school of thought to the development and expression of Judaism  • Uses clear and relevant evidence to support the response | 7–8 |
| • Makes some reference to the verse reflecting the contribution of the chosen significant person or school of thought on the development and/or expression of Judaism  • Applies sound knowledge of the contribution of the significant person or school of thought to the development and expression of Judaism  • An accurate and largely descriptive response | 4–6 |
| • Makes general statements about the chosen person or school of thought’s contribution to Judaism | 1–3 |

Section III

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| Question 5 — Judaism Criteria | Marks |
| • For Judaism, provides detailed, relevant and accurate characteristics and features of the ethical teaching in the chosen area • Demonstrates a comprehensive understanding of the implications of Jewish ethical teaching on the lives of adherents • Integration of the stimulus to link the relationship of the adherents being “wise in deeds” to the guidance provided by the chosen ethical teaching • Uses relevant and accurate terminology in a cohesive response | 17–20 |
| • For Judaism, provides characteristics and features of the ethical teaching in the chosen area • Demonstrates a competent understanding of Jewish ethical teachings in the lives of adherents • Uses the stimulus to show how adherents are guided by ethical teachings • Uses relevant terminology in a well-structured response | 13–16 |
| • For Judaism, indicates some characteristics and features of the ethical teaching in the chosen area • Demonstrates some understanding of the Jewish ethical teaching in the lives of adherents • May use the stimulus • Attempts to use relevant terminology in a largely descriptive structured response | 9–12 |
| • For Judaism, provides some general statements about ethical teachings and/or the chosen area • May use relevant terminology | 5–8 |
| • Makes general statements about Judaism | 1–4 |

Marking Comments

Candidates showed strength in these areas:

• providing the key characteristics and features of ONE significant practice within Judaism (part ai)

• describing the practice of marriage and the practice death and mourning (part ai)

• demonstrating clear understanding of the relationship between the chosen practice and the beliefs of Judaism (part aii)

• supporting their response with examples (part aii)

• making specific reference to the verse and integrating the verse throughout the response (part b)

• applying knowledge of the significant person or school of thought to the development and expression of Judaism (part b)

• using correct and accurate terminology.

Candidates need to improve in these areas:

• describing the ritual rather than providing an overview of the practice

• developing greater understanding of the significant person or school of thought (part b)

• choosing a significant person or school of thought whose contribution has been significant enough to meet the requirements of the question (part b).

**2013**

Section II

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| Question 5 (a) (i) Criteria | Marks |
| • Accurately provides the main features about the contribution to Judaism made by ONE significant person or school of thought, other than Abraham or Moses | 3 |
| • Provides some of the main features about the contribution to Judaism made by ONE significant person or school of thought other than Abraham or Moses | 2 |
| • Names ONE significant person or school of thought other than Abraham or Moses OR recognises a contribution to Judaism | 1 |

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| Question 5 (a) (ii) Criteria | Marks |
| • Accurately assesses the effectiveness of the chosen significant person or school of thought on the development and/or expression of Judaism | 5–6 |
| • Provides some accurate information about the effectiveness of the significant person or school of thought on the development and/or expression of Judaism | 3–4 |
| • Makes general statements about the significant person or school of thought on the development and/or expression of Judaism | 1–2 |

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| Question 5 (b) Criteria | Marks |
| • Demonstrates accurate and detailed knowledge and understanding of Jewish ethical teachings in the chosen area | 5–6 |
| • Demonstrates some knowledge and understanding of Jewish ethical teachings in the chosen area | 3–4 |
| • Makes general statements about Jewish ethical teachings and/or Jewish beliefs and/or the chosen area | 1–2 |

Sample answer:

The Torah provides the fundamental ethical teachings in Judaism. It is a Jewish ethical belief that God is compassionate and they are called to be in right relationship with God and with other people. The Halachah or Jewish Law provides the basis for an ethical and moral life. Sexual ethics includes the behaviour of Jewish people in their interpersonal relationship. Various codes of behaviour and rules include

•modesty (tzniut)

•physical contact (negiah)

•menstruation (middah)

•seclusion (yichud)

A commandment of the Halachah is to be ‘fruitful and multiply’. However the raising of children and sexual relations should be expressed within a marriage. The family is extremely important in Judaism being the primary place of religious observance and with marriage seen as kidushin or holy.

Adultery, incest, homosexuality are prohibited by the Torah. Celibacy is considered wrong with Genesis stating, ‘It is not good that man should be alone’. Divorce is permitted, although considered a breach of a holy contract and not ideal.

Many Jewish people in today’s society interpret these ethical teachings differently. While still acknowledging the importance of the Torah, Progressive Judaism does not see the Torah as externally binding and allows for interpretation. For Orthodox Jews the Torah is God’s law and should be obeyed even in modern times and the contemporary world.

Marking Comments

Candidates showed strength in these areas:

• demonstrating knowledge of the contribution of one significant person or school of thought in Judaism – in particular, Moses Maimonides

• describing the contribution of the person/school of thought to the development and/or expression of Judaism

• demonstrating accurate and detailed knowledge and understanding of Jewish ethical teachings, particularly environmental ethics

• providing reasons for ethical teachings

• using extracts from the sacred texts (Torah and Talmud).

Candidates need to improve in these areas:

• making a judgement about the contribution of the significant person or school of thought to the development of Judaism

• using Jewish terminology correctly.

Section III

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| Question 5 — Judaism Criteria | Marks |
| • Comprehensively articulates points for and/or against the relationship between at least two aspects of Judaism as shown in the diagram  • Accurately addresses the contribution made by at least these two aspects to Judaism as a living religious tradition  • Supports the argument with detailed and relevant information  • Uses relevant and accurate terminology in a cohesive response | 17–20 |
| • Competently identifies points for and/or against the relationship between at least two aspects of Judaism as shown in the diagram  • Provides points on the contribution made by at least these two aspects to Judaism as a living religious tradition  • Supports the argument with relevant information  • Uses relevant terminology in a well-structured response | 13–16 |
| • Provides some points for and/or against the relationship between at least two aspects the diagram to and/or their contribution to Judaism as a living religious tradition  • Supports the argument with some valid information  • Uses relevant terminology in a largely descriptive, structured response | 9–12 |
| • Presents a general response with some information about one or more aspects of Judaism  • May use some relevant terminology | 5–8 |
| • Makes general statements about Judaism  • Provides limited details | 1–4 |

Marking Comment

Candidates showed strength in these areas:

• demonstrating understanding of content relating to the three defined areas of the HSC syllabus

• relating content to a common point of connection as required by the stimulus (Venn diagram)

◦ Judaism, for example the practice of marriage and the responsibilities of the couple with regard to sexual ethics

• discussing the relationship between at least two and possibly three of the syllabus aspects and/or [Religious Tradition] as a living religious tradition

• providing evidence from sacred texts and/or other examples and/or organisations

• providing evidence of the way the aspects contribute to the religious tradition.

Candidates need to improve in these areas:

• responding to the specific nature of the question as opposed to describing aspects of [Religious Tradition]

• linking [Religious Tradition] to the concept of living religious tradition through the use of contemporary examples

• ensuring that the information presented on persons/ethics/practices is accurate

• ensuring that examples and comments are relevant to the [Religious Tradition] rather than simply reflections on political issues.

**2012**

Section II

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| Question 5 (a) (i) Criteria | Marks |
| • Clearly and accurately provides the main features of TWO Jewish ethical teachings as they relate to the chosen area | 3–4 |
| • Provides some features of ONE or TWO Jewish ethical teachings as they relate to the chosen area | 1–2 |

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| Question 5 (a) (ii) Criteria | Marks |
| • Provides accurate and detailed information linking ONE ethical teaching to the influence it has on the lives of adherents | 5 |
| • Provides accurate information linking ONE ethical teaching to the influence it has on the lives of adherents | 3–4 |
| • Provides a generalised response on one ethical teaching. May make a simple reference to the lives of adherents | 1–2 |

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| Question 5 (b) Criteria | Marks |
| • Accurately identifies key features of ONE significant practice and clearly relates implications of the practice for the individual | 5–6 |
| • Identifies some features of ONE significant practice and relates implications of the practice for the individual | 3–4 |
| • Makes general statements about the significant practice | 1–2 |

Sample answer:

The practice of marriage for the individual in Judaism is highly significant because the process of marriage is an expression of a belief in Judaism. The individual fulfils the mitzvah of “increase and multiply” (Genesis 1:28), thus ensuring the continuation of the tradition and the beliefs of Judaism.

The ketubah emphasises the major significance for the individual as they are agreeing to a written contract in a religious setting. This is a form of covenant. Every marriage builds a new house in Israel forever changing the life of the individual with his or her change of status from single to married. Marriage celebrates the distinctive way that an individual can experience God’s saving love, which touches and transforms his/her life.

The giving or exchange of rings links the individual to the history and community of all Jewish people – “behold you are consecrated to me with this ring according to the Law of Moses and Israel”. This also assists the individual in setting up a loving home shalom bayit (peace in the home) to provide strong foundations for the Jewish community. It may also involve, for the women, setting up a kosher home.

Marking Comments

b) In better responses, candidates accurately identified key features of a significant practice and clearly related these features to implications for the individual. In these responses, candidates made explicit reference to the practice, supported by solid links to sacred texts and writings, and also included identification of significant symbols and actions. Candidates used sophisticated terminology appropriate to Judaism in these responses.

In mid-range responses, candidates either focused on the significance of the practice for the individual without making any link to the features, or concentrated on the key features without relating the implications for the individual. The analysis and terminology in these responses was limited.

In weaker responses, candidates made no reference to the individual and often lacked accurate information.

Section III

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| Question 5 – Judaism Criteria | Marks |
| • Presents a sustained, reasoned judgement on the degree to which the statement reflects the impact of one significant person or school of thought on Judaism • Supports a cohesive response with detailed, relevant and accurate information • Uses relevant terminology accurately | 17–20 |
| • Presents a reasoned judgement on the degree to which the statement reflects the impact of one significant person or school of thought on Judaism • Supports the response with relevant and accurate information • Uses relevant terminology accurately | 13–16 |
| • Makes general statements about the impact of one significant person or school of thought on Judaism • Response includes relevant information • Uses relevant terminology | 9–12 |
| • Makes statements about the significant person or school of thought in Judaism • May use some relevant terminology | 5–8 |
| • Writes in general terms about the significant person or school of thought in Judaism | 1–4 |

Marking Comments

In better responses, candidates engaged with the question and explicitly identified the impact of the significant person or school of thought as they ‘reformed’ and/or ‘revitalised’ the Jewish religious tradition. In these responses, candidates gave a critical and sustained judgement that was well supported with specific references to beliefs, practices, sacred texts and writings, as well as the lived expression of the Jewish religious tradition. The terminology used was relevant and accurate for Judaism.

In mid-range responses, candidates provided a more descriptive response, with some references and links to the statement. In some responses, candidates indicated the contributions made by the person or school of thought but were simplistic in their judgement as to whether they had reformed and/or revitalised the Jewish religious tradition.

In weaker responses, candidates did not engage with the stimulus and specific terminology was not evident. In these responses, candidates generally identified the characteristics of the person or school of thought, or used prepared responses that failed to provide a judgement about how the person or school of thought may have reformed and/or revitalised the Jewish tradition.

**2011**

Section II

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| Question 5 (a) Criteria | Marks |
| * Accurately provides key feature(s) of the chosen significant Jewish practice | 3 |
| * Provides some feature(s) of the chosen significant Jewish practice | 2 |
| * Makes a general statement about a Jewish practice | 1 |

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| Question 5 (b) Criteria | Marks |
| * Makes evident the key relationship(s) between the chosen practice and the beliefs of Judaism | 4 |
| * Attempts to make evident some relationship(s) between the chosen practice and the beliefs of Judaism | 2–3 |
| * Makes general statements about the relationships between the chosen practice and the beliefs of Judaism | 1 |

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| Question 5 (c) Criteria | Marks |
| * Makes a clear and accurate judgement based on criteria on how the statement applies to the significance of the chosen practice for the Jewish community * Uses clear and relevant evidence to support the judgement given, | 7–8 |
| * Attempts some judgement based on criteria on how the statement applies to the significance of the chosen practice for the Jewish community * An accurate but largely descriptive response. | 4–6 |
| * Makes general statements about the chosen practice’s significance for the Jewish community | 1–3 |

Sample answer:

In Judaism, betrothal and marriage were once two distinct ceremonies, but are now one ceremony. Jewish marriage uses many symbols: the huppah, a ring and the ketuvah are included. The huppah is a canopy. The ketuvah (marriage contract) specifies the husband’s obligations to the wife. The ceremony includes the Seven Blessings, which are prayers for joy, children, Israel and the human race. The ceremony ends with the groom breaking a glass, which symbolises the destruction of the Temple. Marriage is seen as the natural state for men and women.

Question 5 (b)

Sample answer:

Jewish marriage reflects the beliefs of Judaism by following its traditions and explanation of the Talmud. During the service, the groom says, ‘You are consecrated to me, through this ring; according to the religion of Moses and Israel’. The ring symbolises the contractual arrangement or ketuvah. The joining of the couple under the huppah symbolises the home the couple will make, thought to reflect the Book of Joel, Chapter Two. Marriage reflects the understanding that God has control over the lives of the couple.

Marking Comments

In better responses, candidates concisely described the practice and its key features using references from the Torah and appropriate technical terminology to support their responses. They distinguished between streams of Judaism. These responses also clearly, accurately and concisely linked the core beliefs and the chosen practice, sometimes identifying symbols and then extracting the belief. Candidates clearly connected the statement, the practice and its significance for the Jewish community.

Mid-range responses were descriptive in their approach, often describing the symbols rather than the beliefs. These responses identified the chosen practice but were tentative in making a connection with the statement and the significance the practice had for the Jewish community.

In weaker responses, candidates provided general comments about the chosen practice with limited features mentioned. These responses did not identify the core beliefs of Judaism and didn’t link this with the chosen practice. Candidates named the practice and made general comments about Judaism, often without reference to the statement or to the Jewish community.

Section III

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| Question 5 — Judaism Criteria | Marks |
| * Presents a sustained reasoned judgement on how the statement reflects the distinctive response of Judaism to the enduring questions of human existence * Supports the interpretation with detailed, relevant and accurate information concerning the distinctive response of Judaism to the enduring questions of human existence * Uses relevant and accurate terminology in a cohesive response | 17–20 |
| * Attempts to present a reasoned judgement on how the statement reflects the distinctive response of Judaism to the enduring questions of human existence * Supports the interpretation with accurate information concerning the distinctive response of Judaism to the enduring questions of human existence * Uses relevant terminology in a well-structured response | 13–16 |
| * May make some judgement on how the statement reflects the distinctive response of Judaism to the enduring questions of human existence * Supports the interpretation with relevant information concerning the distinctive response of Judaism to the enduring questions of human existence * Attempts to use relevant terminology in a largely descriptive, structured response | 9–12 |
| * Presents a general response with some information about the distinctive response of Judaism to the enduring questions of human existence * May use relevant terminology | 5–8 |
| * Makes general statements about Judaism * Provides limited relevant details | 1–4 |

Marking Comments

In better responses, candidates displayed a comprehensive understanding of the religious tradition and integrated their knowledge in responding to the question. Candidates made sound links to the quote, referring to significant people, ideas, ethics and significant practices in the lives of adherents. Correct and accurate Jewish religious terminology was used where appropriate. These candidates supported their answers with quotes from the sacred writings of Judaism to explain the extent to which the statement applied to the distinctive response of Judaism to the enduring questions of life.

In mid-range responses, candidates wrote more generally, with limited links made between the statement and their response. Many of these candidates attempted to show how Judaism lived out the ideals of justice and compassion but were simplistic in their assessment of ‘to what extent’. The body of these responses was descriptive and disregarded the question. The use of Jewish religious terminology was limited.

In weaker responses, candidates were general in nature with little use of Jewish religious terminology. General descriptions were used with little or no reference to the statement.

**Pre 2010 A sample of questions and answers**

2009 Section I

(a) Describe ONE significant practice within Judaism drawn from the following:

Death and mourning

Marriage

Synagogue services

Answer:

Marriage (Kiddushin)

•Chuppah – canopy under which a Jewish couple are married. Symbolises the new home the couple will build

•The bride circles the groom seven times symbolically weaving a protective web around the groom

•The groom gives his bride a wedding ring and places it on her right index finger and says, ‘Behold, you are consecrated unto me with this ring, according to the law of Moses and of Israel’

•Wine is drunk as a reminder of the joy of the day

•The Ketubah is read out to the community, symbolic of the fact that the community are witnesses to the union

•The Sheva Brachot are recited calling on God to bless the union.

2009 Section II

Analyse the connection between ‘the laws and the rules’ and the love of God, referred to in the quotation, as a guide in the life of adherents.

Ive summarised the answer because you need to refer to your individual (Isaiah), your ethic (sexual) and your practice (Wedding) in this question but they did a different individual and ethic but the intro and marriage bits were good!!

Answer:

Adherents of Judaism believe in a profound Connection between the ‘laws and rules’ of the Torah, and the love of God, as a guide in their lives. The ethical teachings of Judaism reflect this belief, as the belief is a divinely inspired law and one of the central components of Judaism. The belief in a monotheistic, omnipotent God, and the covenant between God and the Jewish people, influences the lives of all adherents.

The principle sources of Jewish ethics are drawn from Tenakh, the Jewish scriptures, the Torah, referring both to the last five books of the Tenakh and to Jewish law in general, is of fundamental importance to the life of adherents.The Torah contains 613 Mitzvot, commandments which guide and direct the

sacred and ethical life of a religious Jew.

Another important source of guidance in the lives of Jewish people is the Talmud. Composed of the Mishnah and Gemara of Talmud is a rabbinic commentary on the Torah. This commentary draws both the connections between the law of God and his love for the Jewish people, and serve to provide examples of how the Torah may be applied to everyday life. The Talmudic commentary is vitally important to the lives of adherents, as it is through this commentary that the legal traditions of Judaism have developed.

This it is through the interpretations and discussions of learned Jewish leaders that the Jewish interpretation of such passages as Genesis 1.28 and Deuteronomy 20:19 have developed. The Rabbinic tradition emphasises God’s love for humanity and for Judaism in particular as the covenant between God and the Jewish people establishes their role in creation. Their prominence is drawn from God’s love but in return their lives must be guided by God’s will and the laws of the Torah.

The importance of the law in Jewish life is reflected in all aspects of Jewish worship. The ceremonies of Judaism serve both to celebrate the love of God, and also to ensure the continued application of his laws to all aspects of Jewish life. The covenant is one of the principle beliefs of Judaism, and its influence on the lives of adherents cannot be underestimated. First established in the Torah between Abraham and God, with the latter promising Abraham descendant’s as numerous as the stars in the skies, this covenant was reaffirmed in the giving of the law to Moses on Mount Sinai. The Ten Commandments, at the head of Judaism, and the 613 mitzvot that Jews are called on to obey, reflects the obligation of the Jewish people in their covenant with God. ‘Hear O Israel! The Lord is our God, the Lord alone, You shall love the Lord your God with all your heart and with all your soul and with all your might”. The obedience of the God of Israel is expressly commanded in Deuteronomy 6, but is presented as a reflection of reciprocal love to God. In Judaism, the divinely inspired law is given to the Jewish people by God, out of his love for the Jewish people, and the laws are in then obeyed out of love for God. The covenant is in the Torah several times

likened to a marriage between the nation of Israel and God. Marriage, in Judaism, is seen as an expression of the covenant, and is symbolic and the relationship between God’s love and God’s law.

In the Jewish marriage ceremony, the guiding role of Jewish law, and the connection between Jewish law and the love of God is made evident. The giving of the ring or rings in the ceremony, known as kiddushin is symbolic of the covenant in several ways. The agreement between bride and groom, with its mutual obligations, is an expression of both love and duty, recalling the relationship between adherents of Judaism and their God. The ring itself, unadorned, represents the eternal and unbroken covenant between the Jewish people and their God. The giving of the rings takes place under the chuppah, a canopy that is usually placed outside underneath the stars. In doing so, the married couple reaffirm their faith in the covenant, and the promise of God to grant Abraham descendents as numerous as the stars in the sky.

The marriage ceremony provides an ideal example of the extent to which adherents of the Jewish faith are guided and influenced in their lives by the love and law of God. The Torah itself contains very few directions regarding

the marriage ceremony, and the traditions that guide Jewish couples are drawn entirely from Mishnaic Law. The Rabbinic commenting on the Torah delineates how the Jewish adherent is to incorporate the laws and

commandments of Judaism into their lives. The instructions regarding marriage demonstrate the certainty of the law as a guide to Jewish life. Prior to the ceremony, the groom only in the use of progressive Judaism, the bride as well, will be ‘called up’ at the Shabbat service before the wedding. The Aliyah or blessing over the Torah is performed. Marriage is regarded as vitally important in Judaism. It is considered the ideal state for mankind, and is Genesis 1:28 it is stated that it is not good for men to be alone. Marriages therefore is strongly encouraged for all Jewish people. In fact one of the last Commandments in the Book of Genesis is the instruction to go forth and multiply’. Following the Jewish laws of family purity ensures that this can duly be obeyed through marriage, and thus marriage is almost a requirement

of Judaism. The blessing of the Torah illustrates its centrality to Jewish marriage, and since marriage is considered such a fundamental aspect of Jewish life, it is shown to be of fundamental importance to living life in accordance with Jewish law.

The law is present and celebrated through all stages of the marriage ceremony. The ketubah or marriage contract stipulates the obligations of both bride and groom. In the Orthodox tradition, according to custom, the ketubah is written in a precise legal formula, in Armaic. In Conservative Judaism, English translation is often added, and additions are also made to the formula. In progressive Judaism, the formula, is often discarded altogether, and the ketubah written in the language of the couple, however, the legal basis

remains. The law, believed by Jewish people to be divinely inspired, forms the basis of the marriage, and thus of the Jewish home. The legal formula used in the extract reflects the legal aspects of the covenant as given to Moses, and this reaffirms the importance of the law in celebrating and reciprocating God’s

love.

The marriage ceremony is the formation of the home, and the importance of the law in marriage expresses the importance of the law as a guidance in the private life of every adherent. In the Book of Ezekial, one of the important Jewish prophets, the home is said to be a temple in miniature. The fundamental link between the home and religion is, of great importance to Judaism, and established from the moment of marriage. The formula used at the kiddushin recalls the covenant with Moses directly. “Behold, you are betrothed to me by the laws of Moses and Israel”. The reference to the law of

Moses is ‘reference to the ‘laws and the rules’ expressed in Deuteronomy 6, an expression of love and obligation is the unique relationship between the Jewish people and their God. Obedience of the laws of God is held to be a sacred duty of all Jewish people, but more than that is an expression of both their love for God and God’s love for them. The connection between God’s

love for his followers, and his religious laws is direct and immutable.

The Jewish truth is based on the relationship between the adherents of Judaism and their God. The covenant as established is the Torah, and the basis principle of Judaism, is a relationship based on love and mutual obligation.

These relations are inspired by the Torah, the law as handed by god to the Jewish people, and the accumulated commentary of Jewish writers and authorities. The relationship between God and the Jewish

people, so seminal in its influence on their ethics and attitudes, is powerfully expressed in every aspect of Jewish worship. The marriage ceremony is only one of many Jewish rites and rituals, but is of fundamental importance to the Jewish way of life, and the continuation of Jewish customs. The ceremony at every stage therefore celebrates the link between God’s love and God’s law, and demonstrates how this law is expressed in everyday life for all adherents of Judaism. For Jewish people there is no distinction between God’s love, and his law, the one from the other.