

# **Biblical Hebrew**

Advanced GCE F192

Translation, Comprehension and Literature

## **Mark Scheme for June 2010**

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<b>SECTION A</b>			
<b>Question Number</b>	<b>Answers</b>	<b>Maximum Mark</b>	
<b>1 (a)</b>	What should the people request from G-d? <b>Rain</b>	<b>[1]</b>	
<b>1 (b) (i)</b>	Translate from <b>בִּי הִתְרַפִּים</b> (line 2) to <b>כָּל נוֹגֵשׁ יִחָדוּ</b> : (line 6).		
	<b>Hebrew</b>	<b>English</b>	
	<b>reject</b>		
	<b>בִּי הִתְרַפִּים דְּבָרוּ אֲוֹן וְהַקּוֹסְמִים חָזוּ שָׁקֵר</b>	<b>For the household gods / images have spoken falsely; the diviners / magicians have prophesied / seen lies</b>	
	<b>וְחִלְמוֹת הַשָּׂוִא יִדְבְּרוּ הֶבֶל יִנְחֲמוּן</b>	<b>they speak / pronounce dreams that are false, they comfort with vanities / false hopes</b>	
	<b>עַל בֶּן נִסְעוּ כִּמוֹ צֹאן יֵעֲנוּ בִּי אֵין רֹעֵה :</b>	<b>therefore they have wandered like sheep; they communicated / controlled but they did not shepherd / lead. [Alternatively: they are afflicted since they lacked leadership.]</b>	
	<b>עַל הָרָעִים תָּרָה אֲפִי וְעַל הָעֲתוּדִים אֶפְקֹד</b>	<b>My anger burns against the shepherds. I will punish the he-goats (the leaders)</b>	
	<b>בִּי פָקֵד יי צָ-בָאוֹת אֶת עֲדָרוֹ אֶת בַּיִת יְהוּדָה</b>	<b>for the L-rd Master Controller (of legions) has remembered His flock, the House of Judah / Yehudah</b>	
	<b>וְשָׂם אוֹתָם כְּסוּס הוֹדוּ בַּמִּלְחָמָה :</b>	<b>He will position them (the nation) as a war-horse, glorious in battle</b>	
	<b>מִמֶּנּוּ פָנָה מִמֶּנּוּ יִתֵּד מִמֶּנּוּ קִשֶׁת מִלְחָמָה מִמֶּנּוּ יֵצֵא כָּל נוֹגֵשׁ יִחָדוּ :</b>	<b>from him (the nation) [there will be] a cornerstone (= a leader); from him — [there will be] a peg (= a general); from him — [there will be] a bow of war (= success); from him will depart all oppressors simultaneously</b>	
	<b>Award up to 2 marks per block of text according to the grid on the next page.</b>		<b>[ more</b>

<b>SECTION A (continued)</b>			
<b>Question Number</b>	<b>Answers</b>		<b>Question Number</b>
	<b>Marks</b>	<b>Transfer of meaning from Biblical Hebrew to English</b>	
	<b>0</b>	Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant errors in grammar, punctuation and spelling in English	
	<b>1</b>	Inconsistent transfer of meaning. Mostly accurate but there are errors and / or missed details. There are instances of error in grammar, punctuation and spelling in English	
	<b>2</b>	Accurate transfer of meaning. Faultless or virtually faultless grammar, punctuation and spelling in English	
	<p><b>Exceptional responses and marks to award:</b></p> <ul style="list-style-type: none"> <li>• <b>Candidates may answer in faultless English but may not transfer meaning accurately.</b> <b>Award either 0 or 1 mark, depending on the level of inaccuracy in meaning.</b></li> <li>• <b>The transfer of meaning is accurate but contains significant spelling and / or grammar errors.</b> <b>Award 0 or 1 mark, depending on the level of inaccuracy of English.</b></li> </ul> <p><b>1 — 2 marks per phrase, up to a maximum of 14 marks.</b></p>		<b>[14]</b>
<b>1 (b) (ii)</b>	<p>Discuss any <b>three</b> points of prophetic imagery in lines 4 — 5.</p> <p><b>Amongst others:</b></p> <ul style="list-style-type: none"> <li>• <b>The prophet uses vocabulary largely derived from the construction industry, e.g. —</b> <b>פונה (cornerstone, right angle) possibly to imply a leader who upholds and supports society</b> <b>יתד (peg) possibly to imply reliability, as a general who provides superior military leadership keeps society in order.</b></li> </ul>		<b>[ more</b>

<b>SECTION A (continued)</b>		
<b>Question Number</b>	<b>Answers</b>	<b>Maximum Mark</b>
<b>1 (b) (ii)</b> [ cont'd ]	<p><i>continued ]</i></p> <ul style="list-style-type: none"> <li>• The nation is seen as glorious and successful in the same way that a war horse is seen as glorious and successful on the field of battle.</li> </ul> <p>1 mark for any point, up to a maximum of 3 marks.</p>	[3]
<b>1 (c)</b>	<p>How does the prophet picture the nation's future battles? (lines 6 — 7) Mention any <b>three</b> points.</p> <ul style="list-style-type: none"> <li>• As a nation of warriors trampling the enemy in the mud</li> <li>• Putting the enemy's cavalry to shame</li> <li>• The nation's strength being derived from G-d.</li> </ul> <p>1 mark for any point, up to a maximum of 3 marks.</p>	[3]
<b>1 (d) (i)</b>	<p>The phrase וַיִּרְבוּ כִּמְנוֹ רָבוּ is difficult to translate.</p> <p>(i) Give the root and conjugation of the verb וַיִּרְבוּ. רָבָה (1) Kal (1)</p>	[2]
<b>1 (d) (ii)</b>	<p>(ii) Suggest a translation of this phrase. They will increase (in the future) (1) as they increased (in the past) (1)</p>	[2]
<b>1 (d) (iii)</b>	<p>(iii) Explain how your translation is derived.</p> <p>The prophet has contrasted the poor leadership of the past with the aspirations for the future. (1)</p> <p>It follows that there will be an increase of population and the aspiration to match that prior to the nation's downfall. (1)</p> <p>The verb וַיִּרְבוּ is in the perfect with the prefix of the <i>vav conversive</i>. This indicates apposition to the second verb (1) which is in the perfect without the prefix (1)</p> <p>Accept any approach (or combination of approaches) with marks to be awarded as indicated,</p> <p style="text-align: right;">Maximum:</p>	[2]

<b>SECTION A (continued)</b>										
<b>Question Number</b>	<b>Answers</b>	<b>Maximum Mark</b>								
<b>1 (e)</b>	<p>Discuss any <b>two</b> examples of how the prophet utilises idioms based on location and / or geographical features to communicate his message concerning the future of the nation.</p> <p><b>Amongst others:</b></p> <ul style="list-style-type: none"> <li>• <b>The nation is seen as returning from exile. (1)</b> <b>Egypt / Mitzrayim and Assyria / Ashur are seen as the examples where future Judeans will live (1) (lines 11 – 12)</b></li> <li>• <b>Judah / Yehudah is pictured as expanding (1)</b> <b>to incorporate Gilead (in the east) and Lebanon (in the north) (1)(line 13)</b></li> <li>• <b>The sea is seen as being altered (1) to allow passage of the nation to its homeland. (lines 13 – 14) (1)</b></li> </ul> <p><b>Any example: 1 – 2 marks, depending on the quality of response. Maximum 4</b></p>	<b>[4]</b>								
<b>1 (f)</b>	<p>Point the passage:</p> <p><b>Firstly, divide the passage into two pieces, as follows:</b></p> <p style="text-align: center;">גִּילֵי מֵאֵד בַּת צִיּוֹן הָרִיעִי בֵּת יְרוּשָׁלַם הִנֵּה מִלְכָּךְ יָבוֹא לָךְ</p> <p style="text-align: center;">צָדִיק וְנוֹשָׁע הוּא עָנִי וְרִכָּב עַל חֲמֹר וְעַל עִיר בֵּן אֲתַנּוֹת :</p> <p style="text-align: center;"><i>זכריה, ט' : ט'</i></p> <p><b>Then secondly, award up to two marks for each piece, according to the following grid:</b></p> <table border="1" style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="text-align: center;"><b>Marks</b></th> <th style="text-align: center;"><b>Transfer of meaning from unpointed to pointed Biblical Hebrew</b></th> </tr> </thead> <tbody> <tr> <td style="text-align: center;"><b>0</b></td> <td>Very limited transfer of meaning. A substantial number of elements misunderstood or missing.</td> </tr> <tr> <td style="text-align: center;"><b>1</b></td> <td>Inconsistent transfer of meaning. Mostly accurate but there are errors and / or missed details</td> </tr> <tr> <td style="text-align: center;"><b>2</b></td> <td>Accurate transfer of meaning</td> </tr> </tbody> </table>	<b>Marks</b>	<b>Transfer of meaning from unpointed to pointed Biblical Hebrew</b>	<b>0</b>	Very limited transfer of meaning. A substantial number of elements misunderstood or missing.	<b>1</b>	Inconsistent transfer of meaning. Mostly accurate but there are errors and / or missed details	<b>2</b>	Accurate transfer of meaning	
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	<b>Maximum :</b>	<b>[4]</b>								
	<b>Total marks for Question 1:</b>	<b>[35]</b>								

<b>SECTION A (continued)</b>										
<b>Question Number</b>	<b>Answers</b>	<b>Maximum Marks</b>								
<b>2</b>	<p>Translate the passage into pointed Biblical Hebrew.</p> <p>וַיָּבֹאוּ נָתָן וְעוֹבֵד שְׁנֵי תוֹשְׁבֵי [אֲנָשִׁים] [אֲזָרְחִים] כּוֹשׁ אֶל  הַמֶּלֶךְ לְמִשְׁפָּט וַיִּתְּאוּנֶן נָתָן כִּי עוֹבֵד מְכַר לוֹ אֶמְתַּחַת  [שֶׁק] יִרְקוֹת וַיִּמְצָא בָּהּ טַבַּעַת זָהָב וַיִּמָּאֵן עוֹבֵד לְקַחַת לוֹ  אֶת הַטַּבַּעַת</p> <p>וַיֹּאמֶר נָתָן אֶמְתַּחַת יִרְקוֹת קָנִיתִי וְלֹא טַבַּעַת זָהָב</p> <p>וַיַּעַן עוֹבֵד לִפְנֵי הַמֶּלֶךְ וַיֹּאמֶר אֲנִי מְכַרְתִּי לוֹ אֶמְתַּחַת  [שֶׁק] וְכֹל אֲשֶׁר בָּהּ</p> <p>וַיְהִי כִשְׁמוֹעַ הַמֶּלֶךְ אֶת דְּבָרֵי עוֹבֵד וַיֵּצֵו כִּי בְּנוּ נָתָן יִקַּח  לוֹ אֶת בִּתּוֹ לְאִשָּׁה וְהַטַּבַּעַת תִּהְיֶה לָּהֶם לְאוֹצָר:</p> <p>אֲשֶׁרֵי הָעַם אֲשֶׁר לָהֶם מֶלֶךְ חָכֵם כְּזֶה וְאֲשֶׁרֵי הַמֶּלֶךְ אֲשֶׁר  לוֹ תוֹשְׁבִים נְאֻמָּנִים כְּאֵלֶּה:</p> <p>Firstly, award up to <i>two</i> marks per piece according to the following grid.</p> <table border="1" style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="text-align: center;"><b>Marks</b></th> <th style="text-align: center;"><b>Transfer of meaning from English to pointed Biblical Hebrew</b></th> </tr> </thead> <tbody> <tr> <td style="text-align: center;"><b>0</b></td> <td>Very limited transfer of meaning. A substantial number of elements misunderstood or missing.</td> </tr> <tr> <td style="text-align: center;"><b>1</b></td> <td>Inconsistent transfer of meaning. Mostly accurate but there are errors and / or missed details.</td> </tr> <tr> <td style="text-align: center;"><b>2</b></td> <td>Accurate transfer of meaning.</td> </tr> </tbody> </table> <p><i>[ continued on next page. ]</i></p>	<b>Marks</b>	<b>Transfer of meaning from English to pointed Biblical Hebrew</b>	<b>0</b>	Very limited transfer of meaning. A substantial number of elements misunderstood or missing.	<b>1</b>	Inconsistent transfer of meaning. Mostly accurate but there are errors and / or missed details.	<b>2</b>	Accurate transfer of meaning.	<i>[ more</i>
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<b>SECTION A (continued)</b>			
<b>Question Number</b>	<b>Answers</b>		<b>Maximum Marks</b>
	<b>continued ]</b> Then secondly, award up to <b>five</b> marks for the Candidate's appreciation of idiom and style over the whole translation, as on the following grid:		
<b>1</b>	Some basic understanding of the Biblical idiom. The Candidate has used at least <b>two</b> idioms or emulated the Biblical Hebrew style in at least <b>two</b> instances.		
<b>2</b>	The Candidate has used at least <b>five</b> idioms or emulated the Biblical Hebrew style in at least <b>five</b> instances		
<b>3</b>	The Candidate demonstrates an appreciation of the Biblical Hebrew style in the majority of the composition		
<b>4</b>	The Candidate demonstrates an almost faultless appreciation (allowing two minor lapses)		
<b>5</b>	The Candidate demonstrates a faultless appreciation of the Biblical Hebrew style in his or her composition.		
	<b>Total marks for Question 2:</b>		<b>[15]</b>
	<b>Total marks for SECTION A:</b>		<b>[50]</b>
	<i>[ Answers to SECTION B start on the next page ]</i>		



<b>SECTION B</b>		
<b>Question Number</b>	<b>Answers</b>	<b>Maximum Marks</b>
<b>3 (a)</b>	Who is speaking in line 1? <b>Deborah / Devorah</b>	<b>[1]</b>
<b>3 (b) (i)</b>	Translate from <b>כִּי בְיַד אִשָּׁה</b> (line 2) to <b>עֶשְׂרֵת אֲלָפֵי אִישׁ</b> (line 4)	
	<b>Hebrew</b>	<b>English</b>
	<b>reject</b>	
	כִּי בְיַד אִשָּׁה יִמְכַר יי אֶת סִיסְרָא	for G-d will deliver Sisera into the hands of a woman.
	וַתִּקַּם דְּבוֹרָה וַתֵּלֶךְ עִם בָּרַק קְדֵשׁה :	Deborah / Devorah arose and went with Barak to Kedesh.
	וַיִּזְעַק בָּרַק אֶת זְבוּלֹן וְאֶת נַפְתָּלִי קְדֵשׁה	Barak summoned / mustered Zebulun / Zevulun and Naftali to Kedesh
	וַיַּעַל בְּרַגְלָיו עֶשְׂרֵת אֲלָפֵי אִישׁ	and following him / under his control were ten thousand men
<b>Award up to 2 marks for the whole excerpt according to the following grid.</b>		
<b>Marks</b>	<b>Transfer meaning from Biblical Hebrew to English</b>	
<b>0</b>	Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant errors in grammar, punctuation and spelling in English	
<b>1</b>	Inconsistent transfer of meaning. Mostly accurate but there are errors and / or missed details. There are instances of error in grammar, punctuation and spelling in English	
<b>2</b>	Accurate transfer of meaning. Faultless or virtually faultless grammar, punctuation and spelling in English	
<b>[ continued on next page. ]</b>		

<b>SECTION B (continued)</b>		
<b>Question Number</b>	<b>Answers</b>	<b>Maximum Marks</b>
<b>3 (b) (i)</b> <i>[ cont'd ]</i>	<p><i>continued ]</i></p> <p><b>Exceptional responses and marks to award:</b></p> <ul style="list-style-type: none"> <li>• <b>Candidates may answer in faultless English but may not transfer meaning accurately.</b> <b>Award either 0 or 1 mark, depending on the level of inaccuracy in meaning.</b></li> <li>• <b>The transfer of meaning is accurate but contains significant spelling and / or grammar errors.</b> <b>Award either 0 or 1 mark, depending on the level of inaccuracy of English.</b></li> </ul> <p><b>1 — 2 marks</b></p>	<b>[2]</b>
<b>3 (b) (ii)</b>	<p>Justify your translation of the verb <b>וַיִּזְעַק</b>. (<i>line 3</i>)</p> <p><b>Since the form of the verb is in the <i>hiphil</i> (1) it has an extended meaning of communicating a command (to fighting men) (1) hence, mustering troops (1)</b></p> <p><b>Any point: 1 mark. Maximum: 2</b></p>	<b>[2]</b>
<b>3 (c)</b>	<p>What is unusual about the verb <b>יִמְכַר</b>? (<i>line 2</i>)</p> <p><b>Normally means “he will sell.” Here, in the Book of Judges / Shoftim, it has the meaning of “handing over.” [But see also Genesis / Bereishit, 25 : 33 and also Deuteronomy / Devarim, 32 : 30 where likewise it means “handed over.”]</b></p>	<b>[1]</b>
<b>3 (d)</b>	<p>Explain the reference to <b>הַקֵּינִי הַחֵבֶר</b>. (<i>lines 4 and 14</i>)</p> <p><b>Heber / Chever was a descendant of Jethro / Yitro (the father-in-law of Moses / Moshe) (1)</b></p> <p><b>Originally, all the family of Jethro / Yitro lived in the south of the Land of Israel (Judges / Shoftim, 1 : 16) (1)</b></p> <p><b>At an earlier date to the events recorded in Judges / Shoftim, 4 — 5, Heber / Chever had moved northwards away from the main clan (1) and the family of Hever / Chever maintained a politically neutral stance between the Israelites and Yavin of Hazor / Chatzor. (1)</b></p> <p><b>Any point: 1 mark. Maximum: 3</b></p>	<b>[3]</b>

<b>SECTION B (continued)</b>		
<b>Question Number</b>	<b>Answers</b>	<b>Maximum Marks</b>
<b>3 (e) (i)</b>	<p>Why did Sisera choose the location of נַחַל קִישׁוֹן for his defence line? (lines 7 — 8 and 20)</p> <p><b>This wadi forms a natural border (1)</b>  <b>and serves as the southern approach to the Jezreel valley (1)</b>  <b>It was Sisera's intention that positioning himself thus would prevent troops from the southern Tribes (Ephraim / Efrayim and Menashe) from joining up with Barak's northern coalition (1)</b></p> <p><b>Any point: 1 mark. Maximum : [2]</b></p>	<b>[2]</b>
<b>3 (e) (ii)</b>	<p>Why was this choice of position a mistake?</p> <p><b>Except for the rainy season, a wadi is normally dry (1)</b>  <b>but it can be subject to unexpected flash floods (1)</b>  <b>which would severely restrict the movement of Sisera's chariots and troops (1)</b></p> <p><b>Any point: 1 mark. Maximum : [2]</b></p>	<b>[2]</b>
<b>3 (f)</b>	<p>How is the information reported in lines 10 — 11 supplemented by the information reported in lines 20 — 21 ?</p> <p><b>Amongst others:</b></p> <p><b>Lines 10 — 11 report that Sisera's armies and chariots were disabled (1)</b>  <b>and that Sisera fled (1)</b></p> <p><b>The details of this disablement are recorded in lines 20 — 21 (1)</b>  <b>where we read that the wadi Kishon (an ancient wadi) washed the equipment away and bogged down Sisera's army (1)</b></p> <p><b>[Wadi Kishon was not known for its sudden flooding. In 1798, the Arabs fighting Napoleon suffered the same fate!]</b></p> <p><b>Any point: 1 mark. Maximum : [3]</b></p>	<b>[3]</b>
<b>3 (g)</b>	<i>[ on next page ]</i>	

<b>SECTION B</b> <i>(continued)</i>		
<b>Question Number</b>	<b>Answers</b>	<b>Maximum Marks</b>
<b>3 (g)</b>	<p>How does the Biblical poet express criticism? <i>(lines 15 — 19)</i> Give any <b>two</b> examples.</p> <ul style="list-style-type: none"> <li>• <b>The poet refers sarcastically to the Tribe of Reuben / Reuven as “great ones, philosophers / deciders of the heart” implying that they were “armchair military strategists” but not active participants. (1)</b></li> <li>• <b>The settlers in the area of Gilead, comprising of the territory of Gad and the eastern part of the territory of Menashe, are referred to as “dwelling in / remaining in Trans-Jordan,” implying that the people who settled there chose the quiet life unlike their fellow tribes who were involved in battle in the Galilee. (1)</b></li> <li>• <b>Of the Tribe of Dan, the poet rhetorically asks, “Why does he dwell in ships?” implying that they are more interested in their commercial activities than the defence of the country. (1)</b></li> <li>• <b>Short, sharp “one-liners” (as cited above) that have the appropriate innuendo (1) contrasting with the words of praise of Issachar / Yissachar and Barak of Naftali who bore the brunt of the battle. (1)</b></li> </ul> <p><b>Any point: 1 mark. <span style="float: right;">Maximum :</span></b></p>	<b>[2]</b>
<b>(3) (h)</b>	<p>From these passages, show how the Biblical author makes use of sound to attract attention to his message. Refer to any <b>two</b> examples.</p> <p><b>Amongst others:</b></p> <ul style="list-style-type: none"> <li>• <b>Use of the Infinitive Absolute [הלך] plus the verb in the Imperfect [אלך] creates the effect of two interchangeable letters [א and ה]. <i>(line 1)</i> (1)</b></li> <li>• <b>From the natural telling of the event, one would have expected the Biblical author to report that Barak summoned his own Tribe, Naftali, first. Yet in line 3, the letter ז of the verb ויזעק closely followed by the letter ז of the name זבולון creates a sibilant effect at the beginning of the account. (1)</b></li> </ul>	<b>[more]</b>

<b>SECTION B (continued)</b>		
<b>Question Number</b>	<b>Answers</b>	<b>Maximum Marks</b>
(3) (h) [ cont'd ]	<ul style="list-style-type: none"> <li>• In line 10, the verb וייהם is used to create an onomatopæic effect. The root הגמגם implies a buzz or humming sound (recalling “busy bee”) and thus a sound of activity. The verb וייהם, which can be translated as “discomforted” or “routed” otherwise means very little in this context. (1)</li> <li>• In lines 17 — 18, a rhetorical question is posed: “Why does he (Dan) dwell in ships?” A question changes the pitch of voice and thereby helps to make the message more dramatic. (1)</li> <li>• In line 15, there is a quick succession of sibilants. The noun שרי (“my officers”) is quickly followed by the word ביששכר (“amongst Issachar / Yissachar”) followed very closely by a second mention of Issachar / Yissachar. (1)</li> <li>• In line 20, there is a repetition of the word נחל three times in ascending parallel, creating a crescendo effect. (1)</li> <li>• In line 21, there are two examples of onomatopæia. The verb הלמו gives the impression of hammering and in this context gives the impression of the thundering of horses’ hooves (“h’lm, h’lm, h’lm”). (1)</li> <li>• Similarly, the repetition of the noun דהרות (line 21) gives the impression of horses galloping (“dahar, dahar, dahar”). (1)</li> <li>• The <i>dagesh</i> in the ק of the word עקבי (line 21) is an emphatic <i>dagesh</i> in order to enunciate the ק and sharpen its sound. (1)</li> </ul> <p style="text-align: right;">Any example: 1 mark. <span style="float: right;">Maximum :</span></p>	[2]
	<b>Total marks for Question 3:</b>	<b>[20]</b>

<b>SECTION B (continued)</b>																	
<b>Question Number</b>	<b>Answers</b>	<b>Maximum Marks</b>															
<b>4 (a)</b>	<p>What are the complaints of the prophet? (<i>lines 1— 2</i>)</p> <p>Mention any <b>two</b> examples.</p> <ul style="list-style-type: none"> <li>• <b>The people had lived in the Land of Israel for only a limited time (1)</b></li> <li>• <b>Their enemies had trampled the Temple. (1)</b></li> <li>• <b>It was as if G-d never ruled over them (1)</b></li> </ul> <p><b>Any point: 1 mark. Maximum : 2</b></p>	<b>[2]</b>															
<b>4 (b) (i)</b>	<p>Translate from <b>בְּקִדְחָ אֵשׁ</b> (<i>line 3</i>) to <b>הָרִים נִזְלָו :</b> (<i>line 4</i>)</p> <table border="1" style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="text-align: center;"><i>Hebrew</i></th> <th style="text-align: center;"><i>English</i></th> <th style="text-align: center;"><i>reject</i></th> </tr> </thead> <tbody> <tr> <td style="text-align: center;">בְּקִדְחָ אֵשׁ הַמָּסִים מִיָּם תִּבְעָה אֵשׁ</td> <td style="text-align: center;"><b>Just as fire [is mighty and] burns twigs and causes water to bubble</b></td> <td></td> </tr> <tr> <td style="text-align: center;">לְהוֹדִיעַ שְׁמֶךָ לְעַרְבֵיךָ מִפְּנֵיךָ גּוֹיִם יִרְגְּזוּ :</td> <td style="text-align: center;"><b>so is [it our duty] to publicise Your name / to spread Your fame to Your enemies and nations shall tremble before You</b></td> <td></td> </tr> <tr> <td style="text-align: center;">בְּעֲשׂוֹתֶיךָ נִוְרָאוֹת לֹא נִקְוָה</td> <td style="text-align: center;"><b>When You do wonders which we could not [even] anticipate</b></td> <td></td> </tr> <tr> <td style="text-align: center;">יִרְדְּתָ מִפְּנֵיךָ הָרִים נִזְלָו :</td> <td style="text-align: center;"><b>when You come down from on high, mountains implode / disintegrate before You</b></td> <td></td> </tr> </tbody> </table> <p><b>Award up to 2 marks for the whole excerpt according to the grid on the next page.</b></p>	<i>Hebrew</i>	<i>English</i>	<i>reject</i>	בְּקִדְחָ אֵשׁ הַמָּסִים מִיָּם תִּבְעָה אֵשׁ	<b>Just as fire [is mighty and] burns twigs and causes water to bubble</b>		לְהוֹדִיעַ שְׁמֶךָ לְעַרְבֵיךָ מִפְּנֵיךָ גּוֹיִם יִרְגְּזוּ :	<b>so is [it our duty] to publicise Your name / to spread Your fame to Your enemies and nations shall tremble before You</b>		בְּעֲשׂוֹתֶיךָ נִוְרָאוֹת לֹא נִקְוָה	<b>When You do wonders which we could not [even] anticipate</b>		יִרְדְּתָ מִפְּנֵיךָ הָרִים נִזְלָו :	<b>when You come down from on high, mountains implode / disintegrate before You</b>		<b>[ more</b>
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<b>SECTION B (continued)</b>			
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<b>4 (b) (i)</b> <i>[ cont'd ]</i>	<b>Marks</b>	<b>Transfer meaning from Biblical Hebrew to English</b>	
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<b>4 (b) (ii)</b>	<p>How can the Infinitive Construct לְהוֹדִיעַ (line 3) be understood in this context?</p> <p><b>Either:</b> It replaces the 3<sup>rd</sup> person masculine singular, i.e. “one should inform.” It is therefore a periphrastic (circumlocutive) infinite</p> <p><b>Or:</b> It is part of an ellipsis: “[It is the duty, it is necessary] to inform...” This is a common feature in poetry.</p> <p><b>Any fact: 1 mark</b></p>		<b>[1]</b>

<b>SECTION B (continued)</b>		
<b>Question Number</b>	<b>Answers</b>	<b>Maximum Marks</b>
<b>4 (c) (i)</b>	<p>The noun עֲדִים (line 7) is a word rarely found in the Bible / תנ"ך .</p> <p>Explain a possible derivation (paying attention to the <i>dagesh</i> in the ד )</p> <p><b>The verb יער means "to meet." It has a number of nounal derivatives, e.g. ענה (fixed time) (1)</b>  <b>[see Exodus / Shemoth 21 : 10]</b></p> <p><b>Also, in Biblical Aramaic ענה (Ezra 4 : 17) and עדניא (Daniel 2 : 21)</b>  <b>[Compare also Arabic: "i'd," meaning, time / festival / festivity] (1)</b></p> <p><b>עדים is therefore the derived plural of עדנא where the נ has dropped out and is replaced by a <i>dagesh</i> (1)</b></p> <p><b>Any fact: 1 mark. Maximum : 2</b></p>	<b>[2]</b>
<b>4 (c) (ii)</b>	<p>Suggest a translation and explain why it is suitable in the context.</p> <p><b>(i) A noun derived from the Aramaic noun עדניא which means a swelling (1) and the possible connection with the root עדד meaning to compress (1) This would explain the <i>dagesh</i> in the ד (1) Alternatively, the <i>dagesh</i> in the ד is because there is a long vowel ( י ) following a short vowel ( . ) (1)</b></p> <p><b>(ii) Since the noun means a swelling (1) this derivation describes the bandage / compress that covers the swelling (1)</b></p> <p><b>Any fact: 1 mark. Maximum : 2</b></p>	<b>[2]</b>
<b>4 (d)</b>	<i>[ on next page ]</i>	



<b>SECTION B (continued)</b>		
<b>Question Number</b>	<b>Answers</b>	<b>Maximum Marks</b>
<b>4 (d)</b>	<p>The verb וְתִמְּוֶנֶנּוּ (<i>line 9</i>) has been translated variously as “you have melted us” and “you have handed us over.”</p> <p>Show how your chosen translation can be supported by the Hebrew text but also demonstrate clearly any problems with your choice.</p> <p><b>(i) “you have melted us”</b></p> <p><b>Support for translation:</b></p> <p>The root would be מוּג which has a basic meaning of “melting” (1) and the verb is in the <i>Kal</i> (with an objective suffix of the first person plural) (1)</p> <p><b>Problem:</b></p> <p>One might have expected the <i>hiphil</i> (1) וְתִמְּוֶנֶנּוּ — compare וְקִיְמֶנִי “he established me” (Job / Iyov, 16 : 12)</p> <p><b>(ii) “you have handed us over”</b></p> <p><b>Support for translation:</b></p> <p>The root would be מִגַּג (1) The verb is therefore the equivalent of the <i>piel</i> וְתִמְּוֶנֶנּוּ (1)</p> <p><b>Problem:</b></p> <p>To support this view, one would have to acknowledge that the long vowel מִי has the power to remove the characteristic <i>dagesh</i> of the <i>piel</i>. (1)</p> <p><b>1 mark for supporting / explaining the translation</b></p> <p><b>1 mark for identifying / explaining the problem</b></p>	<b>[2]</b>
<b>4 (e)</b>	<p>How does the prophet express his concerns for the status of Judah / Yehudah and Jerusalem / Yerushalaim? (<i>lines 11 — 13</i>)</p> <p>Mention any <b>three</b> points, one of which must be from line 13.</p> <p><b>Amongst others:</b></p> <ul style="list-style-type: none"> <li>• <b>Cities of Judah / Yehudah, including Jerusalem / Yerushalaim, have become a desert and are desolate (1)</b></li> <li>• <b>The Temple (“our glorious sight”) has been burnt (1)</b></li> <li>• <b>Desirable sights are now in ruins. (1)</b></li> </ul>	<b>[ more</b>

<b>SECTION B (continued)</b>		
<b>Question Number</b>	<b>Answers</b>	<b>Maximum Marks</b>
<p><b>4 (e)</b> [ cont'd ]</p>	<p><i>continued ]</i></p> <ul style="list-style-type: none"> <li>• In line 13: the prophet questions why G-d is silent (and does not act) why He is restrained (1) and continues to afflict His nation (1)</li> </ul> <p><b>Any point: 1 mark. Maximum :</b></p> <p><b>To gain full marks, one point must be selected from line 13.</b></p>	<p><b>[3]</b></p>
<p><b>4 (f)</b></p>	<p>How does the prophet view G-d's relationship with the people and the people's relationship with G-d?</p> <p>Discuss any <b>three</b> examples from the texts provided here.</p> <p><i>Do not repeat anything you have written in your answers to questions (a) to (e).</i></p> <p><b>Amongst others:</b></p> <ul style="list-style-type: none"> <li>• <b>The prophet thinks of G-d as not having ruled over His holy nation for a long time (line 1) (1)</b></li> <li>• <b>He declares that had G-d acted powerfully, all would have acknowledged Him (line 2) (1)</b></li> <li>• <b>He expresses the need for G-d to make His Name known to His adversaries (line 3) (1)</b></li> <li>• <b>He declares that no-one has experienced any other power other than that of G-d, who acts positively towards those who trust Him (lines 4 — 5) (1)</b></li> <li>• <b>He questions why G-d has afflicted even those who conduct themselves correctly and upon whom society relied (lines 5 — 6) (1)</b></li> <li>• <b>He declares that since G-d "has turned His Face away" from the nation, (1) no-one stirs themselves to try to come close to Him, to aspire to spirituality (lines 8 — 9) (1)</b></li> <li>• <b>He declares that G-d is Father and Former of Mankind, Mankind is the clay and G-d is the Potter who forms everything (lines 9 — 10) (1)</b></li> </ul> <p style="text-align: right;"><i>[ more</i></p>	

<b>SECTION B (continued)</b>																				
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<b>4 (f)</b> [ cont'd ]	<p><i>continued ]</i></p> <ul style="list-style-type: none"> <li>In the name of the people, the prophet pleads with G-d that He should take regard of His nation and take them back to Him (lines 10 — 11) (1)</li> <li>The servants of G-d will be blessed with goodness whereas those of the nations who are unrepentant will suffer. (lines 14 — 16) (1)</li> </ul> <p>Any discussion, as outlined : 2 marks. <span style="float: right;">Maximum :</span></p>	<b>[6]</b>																		
	<b>Total marks for Question 4 :</b>	<b>[20]</b>																		
<b>5 (a)</b>	<p>In what state of mind is the Psalmist / the מְשׁוֹרֵר when he calls out to G-d? (line 1)</p> <p><b>Troubled</b></p>	<b>[1]</b>																		
<b>5 (b) (i)</b>	<p>Translate from מַה יִּתֵּן לְךָ (line 3) to : אֶהְלִי קֶדָר : (line 5)</p> <table border="1" style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="text-align: center;"><i>Hebrew</i></th> <th style="text-align: center;"><i>English</i></th> <th style="text-align: center;"><i>reject</i></th> </tr> </thead> <tbody> <tr> <td style="text-align: center;">מַה יִּתֵּן לְךָ</td> <td>What can it offer you,</td> <td></td> </tr> <tr> <td style="text-align: center;">וּמַה יִּסִּיף לְךָ לְשׁוֹן רְמִיָּה :</td> <td>what can it gain for you, a deceitful tongue?</td> <td></td> </tr> <tr> <td style="text-align: center;">חֲצֵי גִבּוֹר שְׁנוּנִים עִם גְּחָלֵי רְתָמִים :</td> <td>(The deceitful tongue is like) the sharpened arrows of the mighty champion (and is) also like the (smouldering) coals of the rothem / broom shrub</td> <td></td> </tr> <tr> <td style="text-align: center;">אוּיָה לִי כִּי גֵרְתִּי מִשֶּׁךְ</td> <td>Woe to me for I dwelt in Meshech / a long time / in exile</td> <td></td> </tr> <tr> <td style="text-align: center;">שָׁכַנְתִּי עִם אֶהְלִי קֶדָר :</td> <td>I sojourned in the tents of Kedar</td> <td></td> </tr> </tbody> </table> <p><b>Award up to 2 marks for the whole excerpt according to the grid on the next page.</b></p> <p style="text-align: right;"><i>[ more</i></p>	<i>Hebrew</i>	<i>English</i>	<i>reject</i>	מַה יִּתֵּן לְךָ	What can it offer you,		וּמַה יִּסִּיף לְךָ לְשׁוֹן רְמִיָּה :	what can it gain for you, a deceitful tongue?		חֲצֵי גִבּוֹר שְׁנוּנִים עִם גְּחָלֵי רְתָמִים :	(The deceitful tongue is like) the sharpened arrows of the mighty champion (and is) also like the (smouldering) coals of the rothem / broom shrub		אוּיָה לִי כִּי גֵרְתִּי מִשֶּׁךְ	Woe to me for I dwelt in Meshech / a long time / in exile		שָׁכַנְתִּי עִם אֶהְלִי קֶדָר :	I sojourned in the tents of Kedar		
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<b>SECTION B (continued)</b>			
<b>Question Number</b>	<b>Answers</b>		<b>Maximum Marks</b>
<b>5 (b) (i)</b> <i>[ cont'd ]</i>	<b>Marks</b>	<b>Transfer meaning from Biblical Hebrew to English</b>	
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<b>1 — 2 marks</b>			<b>[2]</b>
<b>5 (b) (ii)</b>	<p>Explain the form of the word רַמְיָהּ (lines 2 and 3) in the context of line 3.</p> <p><b>A feminine noun (1) whose root is רמיה (1) with the poetic ending יה (1)</b></p> <p><b>Any fact: 1 mark.</b></p> <p style="text-align: right;"><b>Maximum :</b></p>		<b>[2]</b>

<b>SECTION B (continued)</b>		
<b>Question Number</b>	<b>Answers</b>	<b>Maximum Marks</b>
<b>5 (c)</b>	<p>The form עָנֹתוּ (line 8) is unique in Biblical Hebrew. Give its root, conjugation (<i>binyan</i>) and grammatical form.</p> <p><b>ענה (1) Pual (1) Infinitive Construct (1) [with pronominal suffix of 3<sup>rd</sup> person masculine singular]</b></p> <p><b>Any point: 1 mark. <span style="float: right;">Maximum :</span></b></p>	<b>[3]</b>
<b>5 (d)</b>	<p>How are Biblical events hinted at in line 13 ?</p> <p><b>Amongst others:</b></p> <ul style="list-style-type: none"> <li>• “Efrat” is hinting at King David’s birthplace in Beth Lechem (1) [See Genesis / Bereishit 35 :19, where Efrat is called Beth Lechem]</li> <li>• “S’dei Ya’ar” (“the fields of the forest”) is a poetic reference to Kiryat Ye’arim where the Ark was kept after its miraculous return by the Philistines / Plishtim [See I Chronicles / Divrei Hayamim I, 13 : 5 — 6] prior to its relocation to Jerusalem / Yerushalaim)</li> <li>• This is the opening part of the song for transporting the Ark to Jerusalem / Yerushalaim. (1)</li> </ul> <p><b>Alternatively:</b></p> <ul style="list-style-type: none"> <li>• Efrat (“the noble city”) and “the fields of the forest” (a reference to the timber the forests of Tyre used in the construction of the Temple) are a poetic reference to the Temple in Jerusalem / Yerushalaim (1)</li> <li>• Line 13 is therefore parallel to line 14 which refers to the Ark’s dwelling place. (1)</li> </ul> <p><b>1 mark for each fact.</b></p> <p><b>Either approach or combination is acceptable.</b></p> <p style="text-align: right;"><b>Maximum :</b></p>	<b>[2]</b>
<b>5 (e)</b>	<i>[ on the next page ]</i>	

<b>SECTION B (continued)</b>		
<b>Question Number</b>	<b>Answers</b>	<b>Maximum Marks</b>
<b>5 (e)</b>	<p>Each of these three extracts contains ideas about religious experience.</p> <p>Examine <b>one</b> idea from <b>each</b> extract.</p> <p><b>Amongst others:</b></p> <p><b>Extract 1:</b></p> <p style="padding-left: 40px;">The Psalmist / the משורר acknowledges that G-d answers him in the time of trouble (1) and saves him from the deceit which pervades society (1)</p> <p><b>Extract 2:</b></p> <p style="padding-left: 40px;">The Psalmist / the משורר is troubled in himself when he realizes that he can live quite happily in this material world [1] despite his not having found a permanent home for G-d's Ark (1)</p> <p><b>Extract 3:</b></p> <p style="padding-left: 40px;">G-d heals the broken-hearted since He is the epitome of strength (1) and has unlimited understanding (1)</p> <p style="text-align: right;">1 mark for each fact. <span style="float: right;">Maximum :</span></p>	<b>[6]</b>
<b>5 (f)</b>	<p>The Psalmist / the משורר uses distinctive language when addressing G-d.</p> <p>Select <b>any two</b> of the following words or phrases and make <b>two comments</b> on each of them:</p> <p style="padding-left: 40px;">(i) בצרתה לי (line 1)</p> <p style="padding-left: 40px;">(ii) אויה לי (line 5)</p> <p style="padding-left: 40px;">(iii) רבת (line 6)</p> <p style="padding-left: 40px;">(iv) אם אתן שנת לעיני (line 11)</p>	
<b>5 (f) (i)</b>	<p>(i) בצרתה לי (line 1)</p> <p>The noun צרתה is poetical in form. The prose form would be צרות (1) It is closely similar in pronunciation with the attached dative ל and thus there is a <i>dagesh</i> in the ל. This is because the penultimate stress on צרתה forces the dative ל to take a <i>dagesh</i> of euphony. (1)</p>	<b>[ more</b>

<b>SECTION B (continued)</b>		
<b>Question Number</b>	<b>Answers</b>	<b>Maximum Marks</b>
<b>5 (f) (ii)</b>	<p><b>(ii)</b>    אֹיָהּ לִי                    (line 5)</p> <p>The normal form of exclamation is אֹי (1)  אֹיָהּ is a unique form due to the additional ה (1)  One may compare it to אֶפְרָתָה (line 13)</p>	
<b>5 (f) (iii)</b>	<p><b>(iii)</b>    רַבַּת                                (line 6)</p> <p>Root רבב (1) This is an unusual feminine  construct form (1) It is adjectival in application  but used adverbially (1)  A possible Aramaism: compare שָׁנַת (line 11)</p>	
<b>5 (f) (iv)</b>	<p><b>(iv)</b>    אִם אֶתֵּן שָׁנַת לְעֵינַי            (line 11)</p> <p>The word אִם after an implied oath has a negative  meaning (1) A possible suppression of a curse on  oneself (1) and thus an ellipsis [“so may G-d act  towards me if I do it”] (1) The noun שָׁנַת is a  poetical term of שָׁנָה (sleep) (1)</p> <p>Any two examples  a maximum of 2 marks for each, as indicated</p> <p style="text-align: right;">Maximum :</p>	[4]
	<b>Total marks for Question 5 :</b>	<b>[20]</b>
<p><b>Only ONE question is to be answered from this part of SECTION B.</b>  <b>Candidates are to restrict their response to approximately 500 words</b>  <b>and are advised that no more than FIVE areas of discussion</b>  <b>are expected in this essay.</b></p> <p><b>Marks are awarded according to the grid on the next page.</b></p>		

<b>SECTION B (continued)</b>			
<b>Question Number</b>	<b>Answers</b>		<b>Maximum Marks</b>
	<b>Marks</b>	<b>Content and quality of written language</b>	
	<b>0 — 2</b>	Offers little or no information or ideas. Shows little or no explanation or development. The level of grammar, punctuation and spelling severely impedes the ability to convey quite basic information. Very superficial.	
	<b>3 — 4</b>	Shows a limited ability to develop or explain ideas and to express opinions. A noticeable degree of error in grammar, punctuation and spelling interferes with the communication of factual information. Often irrelevant or repetitive. Conveys approximately one quarter of the points.	
	<b>5 — 6</b>	Shows some ability to develop and explain ideas and to express opinions. Able to convey information, though not always relevant and showing inconsistent grammar, punctuation and spelling. Conveys approximately half of the points.	
	<b>7 — 8</b>	Able to develop and explain ideas and to express points of view, with some justification. Offers relevant information, showing a good standard of grammar, punctuation and spelling. Conveys approximately three quarters of the points.	
	<b>9 — 10</b>	Successfully conveys most or all of the relevant points. Develops range of ideas and justifies points of view, with excellent grammar, punctuation and spelling.	
<b>6</b>	<p>From your reading of Chapters 4 — 9 of the Book of Judges, assess the attempts that were made to unite the individual Tribes of Israel.</p> <p><b>Amongst others:</b></p> <ul style="list-style-type: none"> <li>• <b>Deborah / Devorah is described as judging Israel (= governing Israel) “at that time” (4 : 4) and “the people of Israel went to her in judgement.” (4 : 5) However, when looking at the details, one reads that Barak managed to muster only a northern coalition against Jabin / Yavin and Sisera of Hazor / Chatzor. Her alliance included Naftali, Ephraim, Zevulun, Benjamin and Issachar / Yissachar (5 : 14 — 15)</b></li> </ul> <p style="text-align: right;"><i>[ more</i></p>		



<b>SECTION B (continued)</b>		
<i>Question Number</i>	<i>Answers</i>	<i>Maximum Marks</i>
<b>6</b> <i>[ cont'd ]</i>	<p><i>continued ]</i></p> <ul style="list-style-type: none"> <li>• She reserves criticism for Reuben / Reuven, the Trans-Jordan tribes of Gad and eastern Menashe, Dan (in the north) and the coastal tribes of Asher and Zebulun / Zevulun. (5 : 15 — 19) There is no mention of Judah / Yehudah or Simon / Shimon who were probably considered too far south for a northern war.</li> <li>• In the Gideon cycle, there is a slightly different coalition: Menashe, Zebulun / Zevulun and Naftali (6 : 35) (as in the Deborah coalition) but this time joined by Asher (who was previously criticised by Deborah). This alliance is used when pursuing Midian (7 : 23) with the exception of Zebulun / Zevulun.</li> <li>• In addition, Gideon involves Ephraim to control the River Jordan passes (7 : 24). (Ephraim had been one of the members of Deborah's coalition.) They were upset that they were not used in the coalition forces routing the Midian retreat but through diplomacy Gideon is able to maintain Ephraim in the coalition. He congratulates them on executing two Midianite leaders. (7 : 24 and 8 : 14)</li> <li>• Gideon's actions, in themselves, helped destroy a united tribal approach. When two towns in Gad (Trans-Jordan) fail to supply his coalition forces with supplies, he threatens to — and later does — ransack them. (8 : 4 — 8 and 8 : 15 — 17)</li> <li>• Gideon's coalition forces want to appoint Gideon as king. He refuses to accept, saying, "I will not rule over you, my son will not rule over you. G-d will rule over you." (8 : 22 — 23) He therefore clearly has no intention of expanding his power base even over a northern coalition.</li> <li>• Following Gideon's victories, there is a focal point for a centralised "ephod" (a sacred garment reserved for the High Priest in the Divine service of the Sanctuary) (8 : 24) However, it becomes an icon and detracts from true religious belief and practice which in turn detracts from building a united nation.</li> </ul> <p style="text-align: right;"><i>[ more</i></p>	

<b>SECTION B (continued)</b>		
<i>Question Number</i>	<i>Answers</i>	<i>Maximum Marks</i>
<b>6</b> <i>[ cont'd ]</i>	<p><i>continued ]</i></p> <ul style="list-style-type: none"> <li>• Towards the end of Avimelech's brief rule, the internal struggles in Shechem, where Avimelech faced opposition from Ga'al, were hardly conducive to nation-building. They exacerbate local tensions and internal struggles. Avimelech would need to use resources merely to bolster his weakening position which was wasteful in terms of national cohesion. (9 : 24 — 49)</li> </ul>	<b>[10]</b>
<b>7</b>	<p>Show how the importance of Jerusalem / Yerushalaim is seen in the message of the prophet Isaiah / Yeshayahu.</p> <p>(In your answer, refer only to Isaiah / Yeshayahu Chapters 59 — 66.)</p> <p><b>Amongst others:</b></p> <ul style="list-style-type: none"> <li>• The prophet promises that G-d is constantly active for Jerusalem / Yerushalaim and that in the future, nations will acknowledge this fact. (62 : 1) The future Jerusalem will be given a new name (a "face-lift") by G-d. It will be considered the crown of glory under G-d's power.</li> <li>• Jerusalem should not consider herself as "deserted." In fact, just the opposite is true: "My desire is in her." Just as a young man marries a young woman in joy and happiness, so in the future, people will relate to Jerusalem with joy and happiness. (62 : 5)</li> <li>• G-d has set up "guards" over Jerusalem constantly. These guards praise G-d continuously. (62 : 6) They concern themselves on behalf of the city.</li> <li>• Isaiah / Yeshayahu prophesies that G-d will remove anxiety and trouble from the world. (65 : 17) People will live long lives. There will be an expansion of dwellings and of land under cultivation. Those who build will enjoy the benefit of their own labour and their projects will be blessed with success. It will be an era where Jerusalem will be the world centre of joy with no cry of anxiety to be heard within it.</li> <li>• The prophetic description of "the wolf and the lamb dwelling together" will be the result of there being no strife or destruction "on My holy mountain" of Jerusalem / Yerushalaim. (65 : 24 — 25)</li> </ul> <p style="text-align: right;"><i>[ more</i></p>	

<b>SECTION B (continued)</b>		
<b>Question Number</b>	<b>Answers</b>	<b>Maximum Marks</b>
<b>7</b> <i>[ cont'd ]</i>	<p><i>continued ]</i></p> <ul style="list-style-type: none"> <li>• The Jerusalem / Yerushalaim of the future will be a spiritual reality. (66 : 12) The prophet emphasises that in fact Man cannot build a “dwelling” for G-d. (66 : 1) “What house can you build for Me?” The insincerity of sacrifice (as it was done in the past) is mocked. “He who sacrifices a sheep (without sincere spiritual intentions) is as if he merely decapitated a dog!” (66 : 3)</li> <li>• The sound of the punishment of G-d’s enemies will reverberate from G-d’s Temple. (66 : 6) The future safety of Jerusalem / Yerushalaim is guaranteed. Its rebirth will come quickly. This future “rebirth” will come quickly, so quickly, so to speak, even before the “birth-pangs” which usually precede a birth, have come. (66 : 7) This “rebirth” will happen — “Would I bring a woman to the state of giving birth and not allow that woman to give birth?” (66 : 9)</li> <li>• There will be a command to be happy for Jerusalem’s new-found status. Those that mourned for Zion / Tzion (= Jerusalem / Yerushalaim) will now rejoice and enjoy the benefit of its rebuilding. Just like an infant feeds from its mother and this comforts it, so too will the nation have a joyous spiritual renewal from the glory of G-d in the new Jerusalem / Yerushalaim. (66 : 11)</li> <li>• Jerusalem / Yerushalaim will benefit from a flowing stream of trade and commerce. (66 : 12) Nations will bring gifts to the Temple on various means of transport. They will serve as priests before G-d in Jerusalem / Yerushalaim.</li> <li>• The New Moon (= Rosh Chodesh, the New Month) and Sabbath are opportunities for acknowledging the Sovereignty of G-d. (66 : 23) But this will contrast with the stench of the rotting corpses of those who defied G-d (66 : 24)</li> </ul>	<b>[10]</b>
<b>8</b>	<i>[ on next page ]</i>	

<b>SECTION B (continued)</b>		
<b>Question Number</b>	<b>Answers</b>	<b>Maximum Marks</b>
<b>8</b>	<p>How does the Psalmist / the מְשׁוֹרֵר help Man to focus on G-d's supervision of the world in all kinds of circumstances?</p> <p>(Restrict your answer to observations on Psalms / Tehillim 120 — 134 and 146 — 148.)</p> <p><b>Amongst others:</b></p> <ul style="list-style-type: none"> <li>• <b>The Psalmist declares that he calls out to G-d WHEN HE EXPERIENCES TROUBLE (120 : 1) (“I called to You from the depths.”) He says that only G-d can save him from the lying tongue and from deceit (120 : 2)</b></li> <li>• <b>G-d does NOT ALLOW AN HONEST PERSON TO FLOUNDER : “He does justice to the oppressed and gives food to the hungry.” (146 : 7) “G-d opens the eyes of the blind, He straightens the bent” (= gives encouragement and strength to those stooped under troubles). (146 : 8)</b></li> <li>• <b>One who fears G-d will experience TRUE HAPPINESS (128 : 1 — 3) both in the spiritual and personal sphere. “Your children are like olive shoots around your table.” (128 : 3) G-d is the epitome of KINDNESS and is able to redeem those in captivity. (130 : 7)</b></li> <li>• <b>The Psalmist shows how the reality of G-d permeates man's activities and his daily life. He describes the NORMAL GREETING of agricultural workers, “G-d's blessing be upon you!” and the passers-by replying, “We bless you in the Name of the L-rd!” (129 : 7)</b></li> <li>• <b>Man has a DUTY TO PRAISE G-d. The Psalmist declares, “Let me praise G-d while I live!” (146 : 2) and, “Declare for G-d with thanksgiving, praise our G-d with the harp!” (147 : 7)</b></li> <li>• <b>If G-d would not desire success for the BUILDING OF THE TEMPLE, or indeed if He did not protectively guard the Temple when it is built, then Man's labours, however hard he has worked, are in vain. (127 : 1 — 2)</b></li> <li>• <b>G-d is CONSTANTLY ACTIVE AND EVER-WATCHFUL (121 : 3 — 4) and this will be acknowledged by other nations when the Jewish people return to Zion / Tzion and the Land of Israel.</b></li> </ul> <p style="text-align: right;"><i>[ more</i></p>	

<b>SECTION B (continued)</b>		
<b>Question Number</b>	<b>Answers</b>	<b>Maximum Marks</b>
<b>8</b> <b>[ cont'd ]</b>	<b>continued ]</b> <ul style="list-style-type: none"><li>• <b>G-d is the DESIGNER AND FORMER of the Universe. (146 : 6) He protects the stranger, the orphan and the widow. He is a constant power and never tiring, never diminishing in His strength. (146 : 7 — 10)</b></li></ul>	<b>[10]</b>

**END**

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