

General Certificate of Secondary Education
Biblical Hebrew
Literature
Specimen Paper

A202

Time: 2 hours

Additional materials:
Answer booklet (8 Pages)

INSTRUCTIONS TO CANDIDATES

- Write your name, your Centre Number and Candidate Number on the front of your answer booklet.
- Use only black ink to write your answers
- Read each question carefully and make sure you know what you have to do before starting your answer.
- Answer **four** questions.

INFORMATION FOR CANDIDATES

- The number of marks for each question is given in brackets [] at the end of each question or part question.
- The total number of marks for this paper is **100**
- Quality of written communication is assessed in questions, **1(d), 2(b), 3(g), 4(d), 5(f), 6(h)**.
- You will find that the four letter Divine name is printed as “ ”

This document consists of 13 printed pages and 1 blank page.

SPECIMEN

Question 1

Read the following passage, and answer in English the questions that follow.

line
number

- 1 וַיֹּאמֶר לְהֵן רְאֵה אֲנֹכִי אֶת פְּנֵי אַבְיִכֶן כִּי אֵינֻנוּ אֵלַי כְּתַמְלֵל שְׁלֹשָׁם וְאֵלֵהי אָבִי הִיָּה עִמָּדַי:
2 וְאַתְּנָה יִדְעָתֶן כִּי בְּכָל כַּחַי עֲבַדְתִּי אֶת אַבְיִכֶן: וְאַבְיִכֶן הִתַּל בִּי וְהִחֲלַף אֶת־מִשְׁכַּרְתִּי עֲשָׂרַת
3 מָנִים וְלֹא נָתַנוּ אֵלֵהִים לְהַרְעֵ עִמָּדַי: אִם־כֹּה יֹאמֶר נִקְדִים יִהְיֶה שְׂכָרְךָ וַיִּלְדּוּ כָל הַצֹּאן
4 נִקְדִים וְאִם כֹּה יֹאמֶר עֲקָדִים יִהְיֶה שְׂכָרְךָ וַיִּלְדּוּ כָל הַצֹּאן עֲקָדִים:

בראשית פרק ל"א: ה' - ח'

Genesis, Chapter 31, verses 5 – 8.

- 5 וַיֹּאמֶר אֵלַי מְלֹאךְ הָאֵלֵהִים בְּחִלוֹם יַעֲקֹב וַאֲמַר הַנָּנִי: וַיֹּאמֶר שָׂא נָא עֵינֶיךָ וּרְאֵה כָל
6 הַעֲתָדִים הָעֲלִים עַל הַצֹּאן עֲקָדִים וּבָרָדִים כִּי רָאִיתִי אֶת כָּל אֲשֶׁר לָבֵן עָשָׂה לָךְ:
7 אֲנֹכִי הָאֵל־בֵּית אֵל אֲשֶׁר מִשְׁחַתָּ שֵׁם מִצְבֵּה אֲשֶׁר נָדַרְתָּ לִּי שֵׁם נָדָר עֲתָה קוּם צֵא מִן
8 הָאָרֶץ הַזֹּאת וְשׁוּב אֶל אָרֶץ מוֹלְדְּתְךָ: וְתַעַן רַחֵל וְלֵאמֹר וְתֹאמְרֶנָּה לוֹ הַעוֹד לָנוּ חֵלֶק
9 וְנִחְלָה בְּבֵית אַבְיִנוּ: הֲלוֹא נִכְרִיּוֹת נִחְשַׁבְנוּ לוֹ כִּי מִכְרָנוּ וַיֹּאכֵל גַּם אָכּוֹל אֶת כֶּסֶפְנוּ:
10 כִּי כָל הָעֵשֶׂר אֲשֶׁר הִצִּיל אֵלֵהִים מֵאַבְיִנוּ לָנוּ הוּא וְלִבְנֵינוּ וְעַתָּה כָּל אֲשֶׁר אָמַר אֵלֵהִים
11 אֵלֶיךָ עָשָׂה: וַיִּקֶם יַעֲקֹב וַיֵּשֶׂא אֶת בָּנָיו וְאֶת נָשָׁיו עַל הַגְּמֵלִים: וַיִּנְהַג אֶת כָּל מִקְנֵהוּ
12 וְאֶת כָּל רֶכְשׁוֹ אֲשֶׁר רֶכַשׁ מִקְנֵה קִנְיָנוּ אֲשֶׁר רֶכַשׁ בְּפָדֵן אָרֶם לָבוֹא אֶל יִצְחָק אָבִיו אֶרְצָה
13 כְּנָעַן: וְלָבֵן הִלָּךְ לָגֹזוֹ אֶת צֹאנוֹ וְתִגְנֹב רַחֵל אֶת הַתְּרָפִים אֲשֶׁר לְאַבְיָהּ: וַיִּגְנֹב יַעֲקֹב אֶת
14 לֵב לָבֵן הָאֲרָמִי עַל בְּלִי הַגִּיד לוֹ כִּי בָרַח הוּא: וַיְבָרַח הוּא וְכָל אֲשֶׁר לוֹ וַיִּקֶם וַיַּעֲבֹר
15 אֶת הַנָּהָר וַיֵּשֶׂם אֶת פְּנָיו הַר הַגְּלָעָד: וַיִּגַּד לְלָבֵן בַּיּוֹם הַשְּׁלִישִׁי כִּי בָרַח יַעֲקֹב:

בראשית פרק ל"א: י"א - כ"ב

Genesis, Chapter 31, verses 11 – 22.

Question 1 (continued)

- (a) וַיֹּאמֶר (line 1): Who is speaking? [1]
- (b) אֲשֶׁר נָדַרְתָּ לִּי שֵׁם נָדָר (line 7): What was the vow? [2]
- (c) וַתַּעַן רָחֵל וַלְאָה וַתֹּאמְרֶנָּה לוֹ (line 8):
 (i) What difficulties are there in this phrase? [1]
 (ii) Mention any **two** complaints that Jacob / Ya'akov makes to Rachel and Leah. (lines 1 – 4) [2]
- (d) Translate from וַתַּעַן רָחֵל (line 8) until עָשָׂה (line 11) [6]
- (e) What does Jacob / Yaakov do in lines 11 – 12? Mention **two** points. [2]
- (f) What is meant by מִקְנֵה קְנִינֹו (line 12)? [2]
- (g) What are תְּרָפִים (line 13)? [1]
- (h) When Jacob / Yaakov fled (line 10), what was his route? Mention **two** points. [2]
- (i) Give an example of an introductory מ from this passage. [1]
- (j) The verbs הִגִּיד (line 14) and וַיִּגַּד (line 15) have the same root. Show a difference between the two forms. [2]
- (k) Using examples from these paragraphs, show how Jacob / Yaakov and his wives view their relationship with Laban / Lavan. Mention **three** points. [3]

[Total: 25 marks]

[Turn over

Question 2

Read the following passage, and answer in English the questions that follow.

	<i>line number</i>
ותַעֲבֹר הַמִּנְחָה עַל פְּנֵיו וְהוּא לֵן בְּלִילָה הַהוּא בַּמִּנְחָה. וַיִּקַּם בְּלִילָה הוּא וַיִּקַּח אֶת שְׁתֵּי נָשָׁיו וְאֵת	1
שְׁתֵּי שְׂפָחָתָיו וְאֵת אֶחָד עֶשְׂרֵי יְלָדָיו וַיַּעֲבֹר אֶת מַעְבַּר יַבֵּק. וַיִּקְחֶם וַיַּעֲבֵרֵם אֶת הַנַּחַל וַיַּעֲבֹר אֶת אֲשֶׁר	2
לוֹ. וַיִּוְתֵר יַעֲקֹב לְבָדוֹ וַיֵּאבֶק אִישׁ עִמּוֹ עַד עֲלוֹת הַשָּׁחַר. וַיֵּרָא כִּי לֹא יָכַל לוֹ וַיִּגַע בְּכַף יָרְכּוֹ וַתִּקַּע	3
כַּף יָרֵךְ יַעֲקֹב בְּהֶאֱבָקוֹ עִמּוֹ. וַיֹּאמֶר שְׁלַחֲנִי כִּי עָלָה הַשָּׁחַר וַיֹּאמֶר לֹא אֲשַׁלְּחֶךָ כִּי אִם־בְּרַכְתָּנִי:	4
וַיֹּאמֶר אֵלָיו מִה־שָּׂמֶךְ וַיֹּאמֶר יַעֲקֹב. וַיֹּאמֶר לֹא יַעֲקֹב יֹאמֶר עוֹד שָׂמֶךְ כִּי אִם יִשְׂרָאֵל כִּי שְׂרִיתָ עִם	5
אֱ־לֹהִים וְעַם אַנְשִׁים וְתוֹכֵל. וַיִּשְׁאַל יַעֲקֹב וַיֹּאמֶר הַגִּידָה נָא שְׂמֶךְ וַיֹּאמֶר לָמָּה זֶה תִּשְׁאַל לְשָׂמִי וַיְבָרֵךְ	6
אֹתוֹ שֵׁם. וַיִּקְרָא יַעֲקֹב שֵׁם הַמָּקוֹם פְּנִיאֵל כִּי רָאִיתִי אֱ־לֹהִים פָּנִים אֶל פָּנִים וַתִּנְצַל נַפְשִׁי. וַיִּזְרַח לוֹ	7
הַשֶּׁמֶשׁ כַּאֲשֶׁר עָבַר אֶת פְּנוּאֵל וְהוּא צֹלַע עַל־יָרְכּוֹ. עַל כֵּן לֹא יֹאכְלוּ בְנֵי יִשְׂרָאֵל אֶת גִּיד הַנֶּשֶׂה	8
אֲשֶׁר עַל כַּף הַיָּרֵךְ עַד הַיּוֹם הַזֶּה כִּי נִגַע בְּכַף יָרֵךְ יַעֲקֹב בְּגִיד הַנֶּשֶׂה. וַיִּשָּׂא יַעֲקֹב עֵינָיו וַיֵּרָא וַהֲנִיחָה	9
עֵשׂוּ בָּא וְעִמּוֹ אַרְבַּע מֵאוֹת אִישׁ וַיַּחֵץ אֶת הַיְלָדִים עַל לֶאֱהָ וְעַל רַחֵל וְעַל שְׁתֵּי הַשְּׂפָחוֹת.	10

בראשית פרק ל"ב - ל"ג / פרק ל"ג א'

Genesis, Chapter 32, verses 22 – 33. / Chapter 33, verse 1

וַיֹּאמֶר אֵלָיו אֲדֹנָי יַדְעָ כִּי הַיְלָדִים רַכִּים וְהַצֹּאן וְהַבָּקָר עֲלוֹת עָלַי וּדְפָקוּם יוֹם אֶחָד וּמָתוּ כָּל הַצֹּאן:	11
יַעֲבֹר נָא אֲדֹנָי לִפְנֵי עַבְדּוֹ וְאֲנִי אֶתְנַהֲלָה לְאִטִּי לְרֹגֶל הַמַּלְאָכָה אֲשֶׁר לִפְנֵי וּלְרֹגֶל הַיְלָדִים עַד אֲשֶׁר	12
אָבֹא אֶל אֲדֹנָי שְׁעִירָה. וַיֹּאמֶר עֵשׂוּ אַצִּיגָה נָא עִמָּךְ מִן הָעַם אֲשֶׁר אִתִּי וַיֹּאמֶר לָמָּה זֶה אֲמַצָּא חֵן	13
בְּעֵינֵי אֲדֹנָי. וַיֵּשֶׁב בַּיּוֹם הַהוּא עֵשׂוּ לְדַרְכּוֹ שְׁעִירָה. וַיֹּאמֶר עֵשׂוּ אַצִּיגָה נָא עִמָּךְ מִן הָעַם אֲשֶׁר אִתִּי	14
וַיֹּאמֶר לָמָּה זֶה אֲמַצָּא חֵן בְּעֵינֵי אֲדֹנָי. וַיֵּשֶׁב בַּיּוֹם הַהוּא עֵשׂוּ לְדַרְכּוֹ שְׁעִירָה. וַיַּעֲקֹב נָסַע סִכְתָּה	15
וַיֵּבֶן לוֹ בַּיִת וַלְמַקְנָהוּ עָשָׂה סִכְתָּה עַל כֵּן קָרָא שֵׁם הַמָּקוֹם סִכְוֹת. וַיָּבֹא יַעֲקֹב שְׁלָם עִיר שָׂכָם אֲשֶׁר	16
בְּאַרְצָן כְּנָעַן בְּבֵאוֹ מִפְּדוֹן אָרָם וַיַּחֵן אֶת־פְּנֵי הָעִיר. וַיִּקַּח אֶת חֶלְקֵת הַשָּׂדֶה אֲשֶׁר נָטָה שֵׁם אֶהְלוֹ מִיַּד	17
בְּנֵי חַמּוֹר אָבִי שָׂכָם בְּמֵאָה קֶשֶׁטָה. וַיִּצַּב שֵׁם מִזְבֵּחַ וַיִּקְרָא לוֹ אֶ־ל אֱ־לֹהֵי יִשְׂרָאֵל:	18

בראשית פרק ל"ג - ל"ד

Genesis, Chapter 33, verses 13 – 20.

SPECIMEN

Question 2 (continued)

- (a) Who is referred to in line 1? [1]
- (b) Translate from וְיִתֵּר (line 3) until וְתוֹכֵל (line 6) [6]
- (c) וַיֵּאבֶק אִישׁ עָמוֹ (line 3): Who is this man? [1]
- (d) פְּנִיאֵל (line 7):
 (i) Why does this place receive such a name? [2]
 (ii) How do you account for the change in name from פְּנִיאֵל (line 7) to פְּנוּאֵל (line 8)?
 Give any **two** possibilities. [2]
- (e) (i) What is the הַנְּשֵׂה גִיד (line 8)? [1]
 (ii) What prohibition is connected with it? [1]
 (iii) To whom does this prohibition apply? [1]
- (f) What is Jacob / Yaakov's request (lines 11 – 13)?
 Mention **two** points. [2]
- (g) From these passages, find **two** examples, using different roots, of verbs whose last root letter is a ה (Lamed-He). [2]
- (h) Where is פְּדִן אֲרָם (line 17) in relation to Canaan?
 You may draw a sketch map. [1]
- (i) וְתַעֲבֹר (line 1) and וַיַּעֲבֹר (line 2) are from the same root.
 Show a difference between the two forms. [2]
- (j) What unit of currency is used in Shechem at this time? (line 18). [1]
- (k) From these passages, what strategies does Jacob / Yaakov use to deal with Esau / Esav? Give **two** examples. [2]

[Total: 25 marks]

[Turn over]

SPECIMEN

Question 3

Read the following passage, and answer in English the questions that follow.

	<i>line number</i>
וַיְהִי אַחֲרֵי מוֹת מֹשֶׁה עֶבֶד יְיָ וַיֹּאמֶר יְיָ אֶל יְהוֹשֻׁעַ בֶּן נֹון מִשְׁרַת מֹשֶׁה לֵאמֹר: מֹשֶׁה עֶבְדִּי מָת וְעַתָּה	1
קוּם עֲבֹר אֶת־הַיַּרְדֵּן הַזֶּה אַתָּה וְכָל הָעָם הַזֶּה אֶל הָאָרֶץ אֲשֶׁר אָנֹכִי נָתַן לָהֶם לְבְנֵי יִשְׂרָאֵל: כָּל מְקוֹם	2
אֲשֶׁר תִּדְרֹךְ כַּף רַגְלְכֶם בּוֹ לָכֶם נִתְּנָיו כַּאֲשֶׁר דִּבַּרְתִּי אֶל־מֹשֶׁה: מִהַמְדַּבֵּר וְהִלְבְּנוֹן הַזֶּה וְעַד הַנְּהַר	3
הַגְּדוֹל נָהָר פְּרַת כָּל אֶרֶץ הַחֲתִים וְעַד הַיַּם הַגְּדוֹל מִבּוֹא הַשָּׁמֶשׁ יִהְיֶה גְבוּלְכֶם: לֹא יִתְיַצֵּב אִישׁ	4
לְפָנֶיךָ כָּל יְמֵי חַיֶּיךָ כַּאֲשֶׁר הָיִיתִי עִם מֹשֶׁה אֶהְיֶה עִמָּךְ לֹא אֲרַפֶּךָ וְלֹא אֶעְזֹבְךָ: חֲזַק וְאַמֵץ כִּי אַתָּה	5
תִּנְחִיל אֶת הָעָם הַזֶּה אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאַבוֹתֶם לָתֵת לָהֶם: רַק חֲזַק וְאַמֵץ מְאֹד לְשָׁמֵר	6
לְעֲשׂוֹת כְּכָל הַתּוֹרָה אֲשֶׁר צִוָּה מֹשֶׁה עֶבְדִּי אֶל תִּסּוּר מִמֶּנּוּ יְמִין וּשְׂמָאוּל לְמַעַן תִּשְׁכִּיל בְּכָל אֲשֶׁר	7
תִּלְךָ: לֹא יִמוּשׁ סֵפֶר הַתּוֹרָה הַזֶּה מִפִּיךָ וְהִגִּיתָ בּוֹ יוֹמָם וּלְיָלֵה לְמַעַן תִּשְׁמֹר לְעֲשׂוֹת כְּכָל הַכְּתוּב	8
בּוֹ כִּי אַז תִּצְלִיחַ אֶת דְּרָכְךָ וְאַז תִּשְׁכִּיל: הֲלוֹא צִוִּיתִיךָ חֲזַק וְאַמֵץ אֶל תִּעְרֹץ וְאַל תַּחַת כִּי עִמָּךְ	9
יְיָ אֱלֹהֶיךָ בְּכָל אֲשֶׁר תִּלְךָ: וַיְצַו יְהוֹשֻׁעַ אֶת־שֹׁטְרֵי הָעָם לֵאמֹר: עֲבְרוּ בְּקֶרֶב הַמַּחֲנֶה וְצַוּ אֶת הָעָם	10
לֵאמֹר הִכִּינוּ לָכֶם צִידָה כִּי בְעוֹד שְׁלֹשֶׁת יָמִים אַתֶּם עֹבְרִים אֶת הַיַּרְדֵּן הַזֶּה לְבוֹא לְרִשֵׁת אֶת הָאָרֶץ	11
אֲשֶׁר יְיָ אֱלֹהֵיכֶם נָתַן לָכֶם לְרִשְׁתָּהּ: וְלְרֹאוּבֵנִי וְלַגָּדִי וְלַחֲצִי שִׁבְט הַמְּנַשֶּׁה אָמַר יְהוֹשֻׁעַ לֵאמֹר:	12
זְכוּר אֶת הַדְּבָר אֲשֶׁר צִוָּה אֲתֶכֶם מֹשֶׁה עֶבֶד יְיָ לֵאמֹר יְיָ אֱלֹהֵיכֶם מְנִיחַ לָכֶם וְנָתַן לָכֶם אֶת הָאָרֶץ	13
הַזֹּאת: נְשִׁיכֶם טַפְכֶם וּמִקְנֵיכֶם יֵשְׁבוּ בָאָרֶץ אֲשֶׁר נָתַן לָכֶם מֹשֶׁה בְּעֶבֶר הַיַּרְדֵּן וְאַתֶּם תַּעֲבְרוּ חֲמֹשִׁים	14
לְפָנַי אַחֲיֵיכֶם כָּל גְּבוּרֵי הַחֵיל וְעֲזַרְתֶּם אוֹתָם: עַד אֲשֶׁר יָנִיחַ יְיָ לְאַחֲיֵיכֶם כָּכֶם וַיִּרְשׁוּ גַם הָמָּה	15
אֶת הָאָרֶץ אֲשֶׁר יְיָ אֱלֹהֵיכֶם נָתַן לָהֶם וּשְׁבַתֶּם לְאָרֶץ יְרֻשַׁתְכֶם וַיִּרְשַׁתֶּם אוֹתָהּ אֲשֶׁר נָתַן לָכֶם מֹשֶׁה	16
עֶבֶד יְיָ בְּעֶבֶר הַיַּרְדֵּן מִזְרַח הַשָּׁמֶשׁ: וַיַּעֲנוּ אֶת יְהוֹשֻׁעַ לֵאמֹר כָּל אֲשֶׁר צִוִּיתָנוּ נַעֲשֶׂה וְאַל כָּל אֲשֶׁר	17
תִּשְׁלַחְנוּ נִלְךָ: כְּכָל אֲשֶׁר שָׁמַעְנוּ אֶל מֹשֶׁה כִּן נִשְׁמַע אֵלֶיךָ רַק יִהְיֶה יְיָ אֱלֹהֶיךָ עִמָּךְ כַּאֲשֶׁר הָיָה	18
עִם מֹשֶׁה: כָּל אִישׁ אֲשֶׁר יִמְרָה אֶת פִּיךָ וְלֹא יִשְׁמַע אֶת דְּבָרֶיךָ לְכָל אֲשֶׁר תִּצְוֶנּוּ יוֹמָת רַק חֲזַק וְאַמֵץ:	19

יְהוֹשֻׁעַ פֶּרֶק א'

Joshua, Chapter 1.

SPECIMEN

Question 4

Read the following passage, and answer in English the questions that follow.

line
number

- 1 וישלח יהושע בן נון מן השטים שנים אנשים מרגלים חרש לאמר לכו ראו את הארץ ואת יריחו
2 וילכו ויבאו בית אשה זונה ושמה רחב וישכבו שמה: ויאמר למלך יריחו לאמר הנה אנשים באו
3 הנה הלילה מבני ישראל לחפור את הארץ: וישלח מלך יריחו אל־רחב לאמר הוציאי האנשים
4 הבאים אליך אשר באו לביתך כי לחפור את כל הארץ באו: ותקח האשה את שני האנשים
5 ותצפנו ותאמר בן באו אלי האנשים ולא ידעתי מאין המה: ויהי השער לסגור בחשך והאנשים
6 יצאו לא ידעתי אנה הלכו האנשים רדפו מהר אחריהם כי תשיגום: והיא העלתם הגגה
7 ותטמנם בפשתי העץ הערכות לה על הגג: והאנשים רדפו אחריהם דרך הירדן על המעברות
8 והשער סגרו אחרי כאשר יצאו הרדפים אחריהם: והמה טרם ישכבון והיא עלתה עליהם
9 על הגג: ותאמר אל האנשים ידעתי כי נתן יי לכם את הארץ וכי נפלה אימתכם עלינו וכי
10 נמגו כל ישבי הארץ מפניכם: כי שמענו את אשר הוביש יי את מי ים סוף מפניכם בצאתכם
11 ממצרים ואשר עשיתם לשני מלכי האמרי אשר בעבר הירדן לסיחן ולעוג אשר החרמתם אותם:
12 ונשמע וימס לבבנו ולא קמה עוד רוח באיש מפניכם כי יי א־להיכם הוא א־להים בשמים
13 ממעל ועל הארץ מתחת: ועתה השבעו נא לי ביי כי עשיתי עמכם חסד ועשיתם גם אתם
14 עם בית אבי חסד ונתתם לי אות אמת: והחיתם את אבי ואת אמי ואת אחי ואת אחיזתי ואת
15 כל אשר להם והצלתם את נפשתינו ממות: ויאמרו לה האנשים נפשנו תחתיכם למות אם לא
16 תגידו את דברנו זה והיה בתת יי לנו את הארץ ועשינו עמך חסד ואמת:

יהושע פרק ב: א' - י"ד

Joshua, Chapter 2, verses 1 – 14.

SPECIMEN

Question 4 (continued)

- (a) How many men does Joshua / Yehoshua send? (*line 1*) [1]
- (b) What is their mission? (*line 1*) [1]
- (c) How does the behaviour of Rahab / Rachav come into conflict with the king of Jericho / Yericho?
Mention any **two** points. [2]
- (d) Translate from וְתֹאמַר בֵּן (*line 5*)
 until עַל הַגֵּג (*line 7*) [6]
- (e) What steps did the king of Jericho / Yericho take to capture the two spies? (*lines 7 – 8*)
Mention any **two** points. [2]
- (f) What did Rahab / Rachav admit to the two spies? (*line 9*)
Mention any **one** point. [1]
- (g) Mention **one** historical event that Rahab / Rachav recalls. (*lines 10 – 11*). [1]
- (h) What do these events lead Rahab / Rachav to conclude? (*lines 12 – 13*) [1]
- (i) What is the arrangement between Rahab / Rachav and the spies? (*lines 14 – 16*) [2]
- (j) The verb roots רָגַל (מְרַגְלִים – *line 1*) and חָפַר (לְחַפְרֵי – *line 3*) are both used in this passage to mean 'to spy'.
(i) What is the true meaning of each of these verb roots? [2]
(ii) Explain how each of these verb roots can be used to mean 'to spy'. [2]
- (k) What do we learn about life in the land of Canaan at this time?
Mention **two** points, and give examples from the passage. [4]

[Total: 25 marks]

[Turn over

SPECIMEN

Question 5

Read the following passage, and answer in English the questions that follow.

	<i>line number</i>
וַיְהִי דְבַר הָאֱלֹהִים אֶל שְׁמַעְיָה אִישׁ הָאֶל־לֵהִים לֵאמֹר: אָמַר אֶל רְחַבְעָם בֶּן שְׁלֹמֹה	1
מֶלֶךְ יְהוּדָה וְאֵל כָּל בֵּית יְהוּדָה וּבְנֵימִין וַיִּתֵּר הָעָם לֵאמֹר: כֹּה אָמַר יי לֹא תֵעָלוּ	2
וְלֹא תִלְחַמּוּן עִם אַחֵיכֶם בְּנֵי יִשְׂרָאֵל שׁוּבוּ אִישׁ לְבֵיתוֹ כִּי מֵאֵתִי נִהְיָה הַדְּבָר הַזֶּה	3
וַיִּשְׁמְעוּ אֶת דְּבַר יי וַיָּשׁוּבוּ לְלֶכֶת כַּדְּבַר יי: וַיְבִן יְרַבְעָם אֶת שְׁכֵם בְּהַר אֶפְרַיִם	4
וַיָּשָׁב בָּהּ וַיֵּצֵא מִשָּׁם וַיְבִן אֶת־פְּנוּאֵל: וַיֹּאמֶר יְרַבְעָם בְּלִבּוֹ עָתָה תָּשׁוּב הַמַּמְלָכָה	5
לְבַיִת דָּוִד: אִם־יֵעָלֶה הָעָם הַזֶּה לַעֲשׂוֹת זְבָחִים בְּבַיִת יי בִּירוּשָׁלַם וְשָׁב לֵב הָעָם	6
הַזֶּה אֶל אֲדֹנָיהֶם אֶל רְחַבְעָם מֶלֶךְ יְהוּדָה וַהֲרַגְנִי וְשָׁבוּ אֶל רְחַבְעָם מֶלֶךְ יְהוּדָה:	7
וַיִּזְעַץ הַמֶּלֶךְ וַיַּעַשׂ שְׁנֵי עֲגָלֵי זָהָב וַיֹּאמֶר אֲלֵהֶם רַב לָכֶם מַעֲלוֹת יְרוּשָׁלַם הִנֵּה	8
אֶל־לְהִיךְ יִשְׂרָאֵל אֲשֶׁר הֵעֲלוּךְ מֵאֶרֶץ מִצְרַיִם: וַיִּשֶׂם אֶת הָאֶחָד בְּבַיִת אֵל וְאֵת	9
הָאֶחָד נָתַן בְּדָן: וַיְהִי הַדְּבָר הַזֶּה לְחֻטָּאת וַיֵּלְכוּ הָעָם לִפְנֵי הָאֶחָד עַד דָּן: וַיַּעַשׂ	10
אֶת בֵּית בְּמוֹת וַיַּעַשׂ כַּהֲנִים מִקְצוֹת הָעָם אֲשֶׁר לֹא הָיוּ מִבְּנֵי לֵוִי: וַיַּעַשׂ יְרַבְעָם	11
חֹג בַּחֹדֶשׁ הַשְּׁמִינִי בַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ כַּחַג אֲשֶׁר בִּיהוּדָה וַיַּעַל עַל הַמִּזְבֵּחַ	12
כֹּן עָשָׂה בְּבַיִת אֵל לְזִבְחַת לְעֲגָלִים אֲשֶׁר עָשָׂה וְהֵעֵמִיד בְּבַיִת אֵל אֶת־כַּהֲנֵי הַבְּמוֹת	13
אֲשֶׁר עָשָׂה: וַיַּעַל עַל־הַמִּזְבֵּחַ אֲשֶׁר עָשָׂה בְּבַיִת אֵל בַּחֲמִשָּׁה עָשָׂר יוֹם בַּחֹדֶשׁ הַשְּׁמִינִי	14
בַּחֹדֶשׁ אֲשֶׁר בָּדָא מִלְּבוֹ וַיַּעַשׂ חֹג לְבְנֵי יִשְׂרָאֵל וַיַּעַל עַל הַמִּזְבֵּחַ לְהַקְטִיר:	15

מלכים א' י"ב: כ"ב - ל"ג

I Kings, Chapter 12, verses 22 – 33.

SPECIMEN

Question 5 (continued)

- (a) How is Shemaiah described? (*line 1*) [1]
- (b) (i) Who else is present when Shemaiah addresses the king? (*lines 1 – 2*) [1]
(ii) Why does Shemaiah address the king in front of a large audience? [1]
- (c) What does Shemaiah advise his audience? (*line 2 – 3*) [2]
- (d) How does Jeroboam / Yaraveam strengthen his kingdom? (*line 4 – 5*) [2]
- (e) What is the historical importance of the places mentioned in lines 4 – 5? [2]
- (f) Translate from אַם־יַעֲלֶה (*line 6*)
until מֵאֶרֶץ מִצְרַיִם (*line 9*) [6]
- (g) What is significant about the towns mentioned in lines 9 – 10? [2]
- (h) The phrase וַיִּלְכּוּ הָעַם לְפָנַי הָאֶחָד עַד הַן (*line 10*) is difficult to translate. Suggest a translation, and justify your translation. [2]
- (i) What is a בַּיִת בְּמֹת? (*line 11*) [1]
- (j) In what way does Jeroboam / Yaraveam ignore Biblical tradition? (*line 11*) [1]
- (k) What changes does Jeroboam / Yaraveam bring about in the religious practices of the northern kingdom of Israel?
Mention **four** points. [4]

[Total: 25 marks]

[Turn over

Question 6

SPECIMEN

Read the following passage, and answer in English the questions that follow.

	<i>line number</i>
בשנת עשרים ושבע שנה לאסא מלך יהודה מלך זמרי שבעת ימים בתרצה והעם חנים על גבתון	1
אשר לפלשתים: וישמע העם החנים לאמר קשר זמרי וגם הכה את המלך וימלכו כל ישראל את	2
עמרי שר צבא על ישראל ביום ההוא במחנה: ויצלה עמרי וכל ישראל עמו מגבתון ויצרו על	3
תרצה: ויהי כראות זמרי כי נלכדה העיר ויבא אל ארמון בית המלך וישרף עליו את בית מלך	4
באש וימת: על חטאתיו אשר חטא לעשות הרע בעיני יי ללכת בדרך רבועם ובחטאתו אשר עשה	5
להחטיא את ישראל: ויתר דברי זמרי וקשרו אשר קשר הלא הם כתובים על ספר דברי הימים	6
למלכי ישראל: אז יחלק העם ישראל לחצי חצי העם היה אחרי תבני בן גינת להמליכו והחצי	7
אחרי עמרי: ויחזק העם אשר אחרי עמרי את העם אשר אחרי תבני בן גינת וימת תבני וימלך	8
עמרי: בשנת שלשים ואחת שנה לאסא מלך יהודה מלך עמרי על ישראל שתים עשרה שנה	9
בתרצה מלך שש שנים: ויקן את החר שמרון מאת שמר בכפרים כסף ויבן את החר ויקרא את	10
שם העיר אשר בנה על שם שמר אדני החר שמרון: ויעשה עמרי הרע בעיני יי וירע מכל אשר	11
לפניו: וילך בכל דרך רבועם בן נבט ובחטאתו אשר החטיא את ישראל להכעיס את יי א-להי	12
ישראל בהבליהם: ויתר דברי עמרי אשר עשה וגבורתו אשר עשה הלא הם כתובים על ספר	13
דברי הימים למלכי ישראל: וישכב עמרי עם אבתיו ויקבר בשמרון וימלך אחאב בנו תחתיו:	14

מלכים א' פרק ט"ז: ט"ז - כ"ח

1 Kings, Chapter 16, verses 15 – 28.

SPECIMEN

Question 6 (continued)

- (a) Why are the people camped at Gibbethon? (*line 1*) [1]
- (b) (i) Why does Zimri choose to rebel at this time? [2]
(ii) Whom does he kill? (*lines 1 – 2*) [1]
- (c) How does Omri gain power? (*lines 2 – 3*) [2]
- (d) What does Omri do once he gains power? (*lines 3 – 4*) [2]
- (e) Why is Tirzah (*line 4*) important? [1]
- (f) Mention any **two** points about the source of history used by the writer of I Kings. (*lines 6 – 7*) [2]
- (g) What specific actions of Jeroboam / Yaroveam are being referred to in lines 5 – 6 and 12 – 13? [2]
- (h) (i) Translate from אָז יַחֲלֶק (*line 7*)
until וַיִּמְלֹךְ עֲמֹרִי (*lines 8 – 9*) [4]
- (ii) Translate from וַיִּלֶךְ (*line 12*)
until בְּהַבְלִיָּהֶם (*line 13*) [2]
- (i) Explain the importance of Omri's purchase. (*lines 10 – 11*)
Mention **two** points. [2]
- (j) Explain the use of the letter ת in:
(i) שְׁבַעַת (*line 1*) [1]
(ii) כְּרֵאוֹת (*line 4*) [1]
- (k) Explain the suffixes of the following nouns:
(i) בְּכַפְרִים (*line 10*) [1]
(ii) אֲדָנַי (*line 11*) [1]

[Total: 25 marks]

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SPECIMEN

The maximum mark for this paper is 100.

SPECIMEN

Question 1

Question Number	Answer	Max Mark												
(a)	וַיֹּאמֶר (line 1): Who is speaking? <ul style="list-style-type: none"> Jacob / Yaakov [1] 	[1]												
(b)	אֲשֶׁר נָדַרְתָּ לִּי שָׁם נָדָר (line 7): What was the vow? <ul style="list-style-type: none"> When Jacob / Yaakov would return from Laban's house [1] He would offer sacrifices at that place [1] 1 mark per point, maximum	[2]												
(c) (i)	וַתַּעַן רָחֵל וְלֵאָה וַתֹּאמְרָנָה לוֹ (line 8): What difficulties are there in this phrase? <ul style="list-style-type: none"> The first verb is singular; the second is in the plural. 	[1]												
(c) (ii)	Mention any two complaints that Jacob / Ya'akov makes to Rachel and Leah. (lines 1 – 4) <ul style="list-style-type: none"> Laban / Lavan was no longer kindly disposed to him [1] Laban / Lavan had cheated him on a number of occasions [1] He had changed his method of payment [1] If the arrangement was to pay with spotted sheep, Laban / Lavan would then insist on streaked / striped sheep. [1] 1 mark per point, maximum	[2]												
(d)	Translate from וַתַּעַן רָחֵל וְלֵאָה (line 8) until עָשָׂה (line 11)	[6]												
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	<table border="1"> <thead> <tr> <th>Phrase</th> <th>Translation</th> <th>Reject</th> </tr> </thead> <tbody> <tr> <td>וַתַּעַן רָחֵל וְלֵאָה וַתֹּאמְרָנָה לוֹ הַעוֹד לָנוּ חֵלֶק וְנַחֲלָה בְּבַיִת אֲבִינֹנוּ.</td> <td>Rachel and Leah answered and said, "Have we still a share and inheritance in our father's house?"</td> <td></td> </tr> <tr> <td>הֲלוֹא נִכְרִיּוֹת נִחְשְׁבָנוּ לּוֹ כִּי מִכְרָנוּ וַיֹּאכַל גַּם־אֶכּוֹל אֶת כֶּסֶפֵּנוּ.</td> <td>Are we not considered by him as strangers? For he has sold us and totally consumed our money.</td> <td></td> </tr> <tr> <td>כִּי כָל־הָעֶשֶׂר אֲשֶׁר הֵצִיל אֱ-לֹהִים מֵאֲבִינֹנוּ לָנוּ הוּא וְלִבְנֵינוּ וְעַתָּה כָּל־אֲשֶׁר אָמַר אֱ-לֹהִים אֵלַיִךְ עָשָׂה.</td> <td>But all the wealth that G-d has taken away from our father belongs to us and our children.</td> <td></td> </tr> </tbody> </table>	Phrase	Translation	Reject	וַתַּעַן רָחֵל וְלֵאָה וַתֹּאמְרָנָה לוֹ הַעוֹד לָנוּ חֵלֶק וְנַחֲלָה בְּבַיִת אֲבִינֹנוּ.	Rachel and Leah answered and said, "Have we still a share and inheritance in our father's house?"		הֲלוֹא נִכְרִיּוֹת נִחְשְׁבָנוּ לּוֹ כִּי מִכְרָנוּ וַיֹּאכַל גַּם־אֶכּוֹל אֶת כֶּסֶפֵּנוּ.	Are we not considered by him as strangers? For he has sold us and totally consumed our money.		כִּי כָל־הָעֶשֶׂר אֲשֶׁר הֵצִיל אֱ-לֹהִים מֵאֲבִינֹנוּ לָנוּ הוּא וְלִבְנֵינוּ וְעַתָּה כָּל־אֲשֶׁר אָמַר אֱ-לֹהִים אֵלַיִךְ עָשָׂה.	But all the wealth that G-d has taken away from our father belongs to us and our children.		
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(e)	What does Jacob / Yaakov do in lines 11 – 12? Mention two points. <ul style="list-style-type: none"> He put his family on camels [1] He led away his entire livestock [1] and non-animal movable property [1] to make his way to his father Isaac who resided in Canaan [1] 1 mark per point, maximum	[2]												

(f)	<p>What is meant by <i>מְקַנְיָו קְנִיָּו</i> (line 12)?</p> <ul style="list-style-type: none"> • A reference to male and female servants and / or camels and donkeys [1] bought with the proceeds of the sale of his flocks [1] (<i>Rashi</i>) • It refers to the possessions acquired by Jacob's servants [1] who had been his agents to execute deals [1] (<i>R. Zvi Berlin</i>) <p>1 mark per point, maximum</p>	[2]
(g)	<p>What are <i>תְּרַפִּים</i> (line 13)?</p> <ul style="list-style-type: none"> • Idols used as oracles to tell the future [1] • Immoral images (<i>Zohar</i>) [1] • Images having human form (cf. Samuel 19:13), not always used as idols (<i>Maimonides</i>) [1] • A type of voodoo doll used in necromancy [1] • An life-size image of husbands made for wives to gaze at in their absence (a similar idea to a photograph) (<i>Metzudath David</i> 1 Samuel <i>ibid.</i>) [1] <p>1 mark per point, maximum</p>	[1]
(h)	<p>When Jacob / Yaakov fled (line 10), what was his route? Mention two points</p> <ul style="list-style-type: none"> • He crossed the river [1] • And set his direction towards Mount Gilead [1] <p>1 mark per point, maximum</p>	[2]
(i)	<p>Give an example of an introductory <i>ו</i> from this passage.</p> <ul style="list-style-type: none"> • <i>מִצְבָּה</i> (line 7) [1] • <i>מְקַנְיָו</i> (line 12) [1] <p>1 mark per point, maximum</p>	[1]
(j)	<p>The verbs <i>הִגִּיד</i> (line 14) and <i>וַיִּגַּד</i> (line 15) have the same root. Show a difference between the two forms.</p> <ul style="list-style-type: none"> • <i>הִגִּיד</i> 3ms Hiphil perfect; [1] <i>Alternative response</i>: he told [1] • <i>וַיִּגַּד</i> 3ms Hophal imperfect; [1] <i>Alternative response</i>: it was told [1] <p>1 mark per point, maximum</p>	[2]
(k)	<p>Using examples from these paragraphs, show how Jacob / Yaakov and his wives view their relationship with Laban / Lavan. Mention three points.</p> <ul style="list-style-type: none"> • Notices a change in attitude / envy of both Laban and his sons as result of his success. [1] • Feels cheated by constant changes of employment terms [1] • He was always loyal to Laban; gave his utmost to his work [1] • Wives feel treated as strangers by their father – he 'sold them' [1] • Rachel disapproved of her father's religious practices [1] • Yaakov was afraid of Laban; he had to flee without Laban knowing. [1] <p>1 mark per point, maximum</p>	[3]

[Total: 25]

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Question 2

Question Number	Answer	Max Mark
(a)	Who is referred to in line 1? <ul style="list-style-type: none"> Jacob / Yaakov [1] 	[1]

(b) Translate from וַיִּתֵּר (line 3) until וַתִּכַּל (line 6) [6]

Divide the passage into three phrases as follows:

Phrase	Translation	Reject
וַיִּתֵּר יַעֲקֹב לְבָדוֹ וַיֵּאָבֵק אִישׁ עִמּוֹ עַד עֲלוֹת הַשָּׁחַר: וַיֵּרָא כִּי לֹא יָכֹל לוֹ וַיַּגֵּעַ בְּכַף יָרְכּוֹ	Jacob remained alone and a man fought with him until the break of dawn. He saw that he could not prevail over him, so he struck the socket of his hip.	
וַתִּקַּע כַּף יָרֵךְ יַעֲקֹב בְּהֶאָבֵקוֹ עִמּוֹ: וַיֹּאמֶר שְׁלַחְנִי כִּי עָלָה הַשָּׁחַר וַיֹּאמֶר לֹא אֲשַׁלְּחֶךָ כִּי אִם-בֵּרַכְתָּנִי:	So Jacob's hip was dislocated as he wrestled with him. He said, "Let me go, for dawn has broken," but he said, "I will not let you go unless you bless me."	
וַיֹּאמֶר אֵלָיו מַה-שֵּׁמֶךָ וַיֹּאמֶר יַעֲקֹב: וַיֹּאמֶר לֹא יַעֲקֹב יֵאֱמָר עוֹד שֵׁמֶךָ כִּי אִם יִשְׂרָאֵל כִּי שְׁרִית עִם אֱלֹהִים וְעִם אַנְשִׁים וַתִּכַּל:	He said to him, "What is your name?" and he said, "Jacob." He said, "no longer will it be said that your name is Jacob, but Israel, for you have struggled with angels and men and have overcome."	

Marks	Transfer of meaning from Biblical Hebrew to English
0	Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant error in grammar, punctuation and spelling in English.
1	Inconsistent transfer of meaning. Mostly accurate but there are errors and/or missing details. There are instances of error in grammar, punctuation and spelling in English.
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(c)	וַיֵּאָבֵק אִישׁ עִמּוֹ (line 3): Who is this man? <ul style="list-style-type: none"> The guardian angel of Esau [1] (<i>Rashi</i>) A psychosomatic experience [1] (<i>Redak</i>) 1 mark per point, maximum	[1]
(d)	פְּנִיאֵל (line 7):	
(d) (i)	Why does this place receive such a name? <ul style="list-style-type: none"> Jacob had seen divine beings / angels [1] Face to face [1] 1 mark per point, maximum	[2]
(d) (ii)	How do you account for the change in name from פְּנִיאֵל (line 7) to פְּנוּאֵל (line 8)? Give any two possibilities. <ul style="list-style-type: none"> Jacob called it Peniel; others called it Penuel. [1] (<i>Rabbi Chaim ben Atar</i>) Jacob called it Peniel at this point; later it became known as Penuel [1] (<i>Living Torah, see 1 Kings 12:25</i>) The letters Yud and Vav are interchangeable [1] (<i>Redak</i>) Peniel indicates a higher level when Jacob first saw the place. [1] (<i>Rabbeinu Bahya</i>) 1 mark per point, maximum	[2]

<p>(e) (i)</p>	<p>What is the גֵּיד הַנֶּשֶׂה (line 8)?</p> <ul style="list-style-type: none"> • The sciatic nerve [1] (<i>Living Torah</i>) • The sinew of the thigh [1] <p>1 mark per point, maximum</p>	<p>[1]</p>
<p>(e) (ii)</p>	<p>What prohibition is connected with it?</p> <ul style="list-style-type: none"> • Not to eat that part of an animal [1] 	<p>[1]</p>
<p>(e) (iii)</p>	<p>To whom does this prohibition apply?</p> <ul style="list-style-type: none"> • The Israelites [1] • Jacob's family [1] <p>1 mark per point, maximum</p>	<p>[1]</p>
<p>(f)</p>	<p>What is Jacob / Yaakov's request (lines 11 – 13)? Mention two points.</p> <ul style="list-style-type: none"> • He suggests that Esau go ahead of Jacob [1] • To allow him (Jacob) to follow behind at a slower pace [1] • Jacob says he will make his own way to Seir [1] <p>1 mark per point, maximum</p>	<p>[2]</p>
<p>(g)</p>	<p>From these passages, find two examples, using different roots, of verbs whose last root letter is a ה (Lamed-He).</p> <ul style="list-style-type: none"> • עָלָה / עָלוּת (line 3) [1] • שָׁרִיתָ (line 8) [1] • רָאִיתִי (line 6) / וַיֵּרָא (lines 3 and 8) [1] • וַיַּחֵץ (line 9) [1] • וַיִּבֶן (line 13) [1] • וַיִּסֵּן (line 14) [1] • וַיִּקַּן (line 14) [1] • נָטָה (line 14) [1] <p>1 mark per point, maximum</p>	<p>[2]</p>
<p>(h)</p>	<p>Where is פְּדַן אֲרָם (line 17) in relation to Canaan? You may draw a sketch map.</p> <ul style="list-style-type: none"> • North-east of Canaan 	<p>[1]</p>
<p>(i)</p>	<p>(line 1) and וַיַּעְבְּרֵם (line 2) are from the same root. Show a difference between the two forms.</p> <p>וַתַּעְבֵּר:</p> <ul style="list-style-type: none"> • it passed [1]; • <i>alternative response</i>: Kal 3fs, imperfect vav consecutive [1] <p>וַיַּעְבְּרֵם:</p> <ul style="list-style-type: none"> • he passed them over / he caused them to pass over [1]; • <i>alternative response</i>: Hiphil 3ms imperfect vav consecutive, [1] • 3mp direct object (accusative) suffix [1] <p>1 mark each for either precise translation or grammatical difference, maximum</p>	<p>[2]</p>
<p>(j)</p>	<p>What unit of currency is used in Shechem at this time? (line 18).</p> <ul style="list-style-type: none"> • Kesitah [1] • A unit that measures the value of a young lamb. (Targum) [1] <p>1 mark per point, maximum</p>	<p>[1]</p>

(k)	From these passages, what strategies does Jacob / Yaakov use to deal with Esau / Esav? Give two examples. <ul style="list-style-type: none">• He prepares a present to mollify him. [1]• When Esau and his men approach, he splits his family so that some may escape if necessary. [1]• He pretends he needs to travel behind Esau at a slower pace [1]• He trails off onto a different direction from Esau's resident city [1] 1 mark per point, maximum	[2]
[Total: 25]		

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Question 3

Question Number	Answer	Max Mark
(a)	How is Yehoshua / Joshua described? (line 1) <ul style="list-style-type: none"> Moshe's attendant / servant [1]. 	[1]
(b)	בָּן (line 1): Suggest a reason for the unusual pronunciation of this word. <ul style="list-style-type: none"> An alternative construct form for the noun בָּן, several examples elsewhere. (Da'at Mikra) [1] The two 'nun' letters attract, shortening the pronunciation. (See Redak) [1] <p>1 mark per point, maximum</p>	[1]
(c)	In what direction to the land of Israel is the Great Sea? (line 4) <ul style="list-style-type: none"> West. [1] 	[1]
(d)	Where are the following places / areas in relation to the Land of Canaan? You may draw a sketch map.	
(d) (i)	(i) הַמִּדְבָּר (line 1) <ul style="list-style-type: none"> The desert area bordering the south of the land. [1] 	[1]
(d) (ii)	(ii) אֶרֶץ הַחֲתִים (line 1) <ul style="list-style-type: none"> The far north of the country / Syria bordering Turkey. [1] 	[1]
(e)	What promise does G-d make? (lines 4 – 5) Mention any two points. <ul style="list-style-type: none"> No one will oppose you [1] All your life [1] I will be with you [1] As I was with Moshe. [1] <p>1 mark per point, maximum</p>	[2]
(f)	What condition does G-d impose? (lines 6 – 7) <ul style="list-style-type: none"> Be very strong [1] To keep fully everything I commanded Moshe [1] Do not deviate at all. [1] <p>1 mark per point, maximum</p>	[2]
(g)	Translate from לא־יִמוּשׁוּ (line 8) until אֶת־הַיַּרְדֵּן הַזֶּה (line 11)	[6]
Divide the passage into three phrases as follows:		
Phrase	Translation	Reject
לא־יִמוּשׁוּ סֵפֶר הַתּוֹרָה הַזֶּה מִפִּיךָ וְהָגִיתָ בוֹ יוֹמָם וְלַיְלָה לְמַעַן תִּשְׁמֹר לַעֲשׂוֹת כְּכֹל־הַכְּתוּב בּוֹ כִּי־אֲנִי תֹצִיחַ אֶת־דְּרָכְךָ וְאֲנִי תִשְׁכִּיל	This book of the Torah shall not depart from your mouth You should contemplate it day and night. In order that you will carefully observe everything written in it For then you bring success to all your undertakings And then you will act wisely.	
הֲלוֹא צִוִּיתִיךָ חֹזֵק וְאַמֵּץ אֶל־תַּעֲרֹץ וְאַל־תַּחַת כִּי עִמָּךְ יי אֶל־לְהִיךָ בְּכֹל אֲשֶׁר תֵּלֵךְ וַיִּצֵּן יְהוֹשֻׁעַ אֶת־שָׂטְרֵי הָעָם לֵאמֹר:	Indeed I command you: be strong and courageous, do not be anxious or fearful, for the Lord your G-d is with you wherever you go. Yehoshua commanded the marshals of the people:	
עֲבְרוּ בְּקֶרֶב הַמַּחֲנֶה וַיִּצְוּ אֶת־הָעָם לֵאמֹר הַכִּינוּ לָכֶם צִידָה כִּי בְּעוֹד שְׁלֹשַׁת יָמִים אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן הַזֶּה	Go through the camp And instruct the people: Prepare provisions for yourselves, for in another three days you will cross this Jordan.	

Marks	Transfer of meaning from Biblical Hebrew to English	
0	Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant error in grammar, punctuation and spelling in English.	
1	Inconsistent transfer of meaning. Mostly accurate but there are errors and/or missing details. There are instances of error in grammar, punctuation and spelling in English.	
2	Accurate transfer of meaning. Faultless or virtually faultless grammar, punctuation and spelling in English.	

<p>(h)</p> <p>(i)</p> <p>(j)</p> <p>(k)</p>	<p>What arrangement had Moshe / Moses made with these three tribes? (lines 12 – 17) Mention three details.</p> <ul style="list-style-type: none"> • G-d will give you this land (trans-Jordan) [1] • Your families may stay here, [1] • Whilst you cross the Jordan to fight with the rest of the nation [1] • When they have received the land promised to them [1] • You may return to your property here. [1] <p>1 mark per point, maximum</p> <p>How do the three tribes respond to Yehoshua / Joshua? (lines 17 – 18) Mention two points.</p> <ul style="list-style-type: none"> • We will do whatever you have commanded [1] • We will go wherever you send us [1] • We will obey you as we obeyed Moshe. [1] <p>1 mark per point, maximum</p> <p>Give three different examples of <i>Hifil</i> verbs from this passage.</p> <ul style="list-style-type: none"> • תִּנְחִיל – line 6. [1] • תִּשְׁכִּיל – line 7. [1] • תִּצְלִיחַ – line 9. [1] <p>1 mark per example, maximum</p> <p>The phrase חִזַּק וְאַמְץ (line 19) is repeated several times in this passage. Suggest a reason for this.</p> <ul style="list-style-type: none"> • The theme of the passage is one of encouraging / exhorting / urging [1] the new leader to fulfil all that is expected of him. [1] 	<p>[3]</p> <p>[2]</p> <p>[3]</p> <p>[2]</p>
[Total: 25]		

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Question 4

Question Number	Answer	Max Mark												
(a)	<p>How many men does Joshua / Yehoshua send? (line 1)</p> <ul style="list-style-type: none"> Two [1] 	[1]												
(b)	<p>What is their mission? (line 1)</p> <ul style="list-style-type: none"> To spy the area of Jericho [1] 	[1]												
(c)	<p>How does the behaviour of Rahab / Rachav come into conflict with the king of Jericho / Yericho? Mention any two points.</p> <ul style="list-style-type: none"> She purposely hid the two spies [1] Who the king of Jericho / Yericho was anxious to arrest. [1] <p>1 mark per point, maximum</p>	[2]												
(d)	<p>Translate from ותאמר בן (line 5) until על הגג (line 7)</p> <p>Divide the passage into three phrases as follows:</p> <table border="1"> <thead> <tr> <th>Phrase</th> <th>Translation</th> <th>Reject</th> </tr> </thead> <tbody> <tr> <td>ותאמר בן באו אלי האנשים ולא ידעתי מאין הם: ויהי השער לסגור בחשך והאנשים יצאו</td> <td>She said, "Indeed the men came to me; I didn't know where they are from. At nightfall, the gate was about to be closed, and the men went out</td> <td></td> </tr> <tr> <td>לא ידעתי אנה הלכו האנשים רדפו מהר אחריהם כי תשיגום: והיא העלתם הגג</td> <td>I don't know where they went; pursue them quickly so that you will overtake them." But she had taken them up onto the roof</td> <td></td> </tr> <tr> <td>ותטמנם בפשתי העץ הערכות לה על הגג.</td> <td>And had hidden them in the flax stalks that were lying on the roof.</td> <td></td> </tr> </tbody> </table>	Phrase	Translation	Reject	ותאמר בן באו אלי האנשים ולא ידעתי מאין הם: ויהי השער לסגור בחשך והאנשים יצאו	She said, "Indeed the men came to me; I didn't know where they are from. At nightfall, the gate was about to be closed, and the men went out		לא ידעתי אנה הלכו האנשים רדפו מהר אחריהם כי תשיגום: והיא העלתם הגג	I don't know where they went; pursue them quickly so that you will overtake them." But she had taken them up onto the roof		ותטמנם בפשתי העץ הערכות לה על הגג.	And had hidden them in the flax stalks that were lying on the roof.		[6]
Phrase	Translation	Reject												
ותאמר בן באו אלי האנשים ולא ידעתי מאין הם: ויהי השער לסגור בחשך והאנשים יצאו	She said, "Indeed the men came to me; I didn't know where they are from. At nightfall, the gate was about to be closed, and the men went out													
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Marks	Transfer of meaning from Biblical Hebrew to English													
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(e)	<p>What steps did the king of Jericho / Yericho take to capture the two spies? (lines 7 – 8) Mention any two points.</p> <ul style="list-style-type: none"> Soldiers pursue in the direction of crossing points of River Jordan / Yarden [1] Shut gates of Jericho / Yericho to facilitate the search [1] And prevent escape from city [1] <p>1 mark per point, maximum</p>	[2]												
(f)	<p>What did Rahab / Rachav admit to the two spies? (line 9) Mention any one point.</p> <ul style="list-style-type: none"> I know that G-d has given you this land [1] Your fear has fallen upon us [1] <p>1 mark per point, maximum</p>	[1]												

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(g)	<p>Mention one historical event that Rahab / Rachav recalls. (lines 10 – 11).</p> <ul style="list-style-type: none"> • Splitting of sea [1] • Destruction of Emorite kings [1] <p>1 mark per point, maximum</p>	[1]
(h)	<p>What do these events lead Rahab / Rachav to conclude? (lines 12 – 13)</p> <ul style="list-style-type: none"> • The G-d of the Israelites is the only G-d. [1] 	[1]
(i)	<p>What is the arrangement between Rahab / Rachav and the spies? (lines 14 – 16)</p> <ul style="list-style-type: none"> • We take responsibility for the lives of your family [1] • On condition you don't reveal this arrangement to anyone [1] <p>1 mark per point, maximum</p>	[2]
(j)	<p>The verb roots רגל (מְרַגְלִים) – line 1) and חפר (לְחַפֵּר) – line 3) are both used in this passage to mean 'to spy'.</p> <p>(i) What is the true meaning of each of these verb roots?</p> <ul style="list-style-type: none"> • רגל – to walk on foot [1] • חפר – to dig [1] <p>1 mark per point, maximum</p>	[2]
(ii)	<p>Explain how each of these verb roots can be used to mean 'to spy'.</p> <ul style="list-style-type: none"> • רגל – to walk on foot = to wander around on foot / people who must only travel on foot; probably to attract less attention than other means of transport, and easier to hide. [1] • חפר – to dig = to uncover secrets or reveal information. [1] <p>1 mark per point, maximum</p>	[2]
(k)	<p>What do we learn about life in the land of Canaan at this time? Mention two points, and give examples from the passage.</p> <ul style="list-style-type: none"> • People live in fear of imminent Israelite invasion. • People lost all confidence of victory against the Israelites • People seem to be watching each other; the visit of strangers is noticed and reported. • Land seems to have been divided into very many kingdoms; even one town of Jericho had a 'king'. <p><i>Award one mark for any point, and one mark for giving a supporting example from the passage. Maximum</i></p>	[4]
		[Total: 25]

Question 5

Question Number	Answer	Max Mark
(a)	How is Shemaiah described? (line 1) <ul style="list-style-type: none"> Man of G-d / Prophet [1] 	[1]
(b)		
(i)	Who else is present when Shemaiah addresses the king? (lines 1 – 2) <ul style="list-style-type: none"> People of Judah [1] People of Binyamin [1] The rest of the people [1] 1 mark per point, maximum	[1]
(ii)	Why does Shemaiah address the king in front of a large audience? <ul style="list-style-type: none"> To demonstrate that the king depends on the advice of the prophet in the same way as ordinary citizens. [1] 	[1]
(c)	What does Shemaiah advise his audience? (line 2 – 3) <ul style="list-style-type: none"> Do not fight your Israelite brethren [1] Return to your homes [1] This situation is part of G-d's plan. [1] 1 mark per point, maximum	[2]
(d)	How does Jeroboam / Yaraveam strengthen his kingdom? (line 4 – 5) <ul style="list-style-type: none"> Built / rebuilt two towns [1] As defence cities [1] Shechem on the west bank of the Jordan / Yarden [1] And Penuel on the east bank. [1] 1 mark per point, maximum	[2]
(e)	What is the historical importance of the places mentioned in lines 4 – 5? <ul style="list-style-type: none"> Both places are famous for their connection to the patriarch Yaakov: [1] Shechem is the first place of Yaakov's settlement in the land of Canaan. [1] Penuel is the place of Yaakov's fight with a messenger of G-d. [1] 1 mark per point, maximum	[2]
(f)	Translate from אַם-יִצְלָה (line 6) until מֵאֶרֶץ מִצְרַיִם (line 9)	[6]
Divide the passage into three phrases as follows:		
Phrase	Translation	Reject
אַם-יִצְלָה הָעַם הַזֶּה לַעֲשׂוֹת זִבְחִים בְּבַיִת יי בִּירוּשָׁלַם וְשָׁב לֵב הָעַם הַזֶּה אֶל אֲדֹנֵיהֶם אֶל רְחָבֵעַם מֶלֶךְ יְהוּדָה	If this nation will go up to offer sacrifices in G-d's temple in Jerusalem, the heart of this nation will return to their master Rehavam king of Judah	
וַהֲרַגְנִי וְשָׁבוּ אֶל רְחָבֵעַם מֶלֶךְ יְהוּדָה: וַיִּזְעַץ הַמֶּלֶךְ וַיַּעַשׂ שְׁנֵי עֲגֹלֵי זָהָב וַיֹּאמֶר אֲלֵיהֶם	They will kill me and return to Rehavam king of Judah. The king took advice, and made to golden calves, and said to them [the people]	
רַב לָכֵם מְעָלוֹת יְרוּשָׁלַם הִנֵּה אֲ-לֹהֵיךָ יִשְׂרָאֵל אֲשֶׁר הֵעִלוּךָ מֵאֶרֶץ מִצְרַיִם:	It is too far for you to go up to Jerusalem, these are your gods, O Israel, who brought you up from the land of Egypt.	

Marks	Transfer of meaning from Biblical Hebrew to English	
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2	Accurate transfer of meaning. Faultless or virtually faultless grammar, punctuation and spelling in English.	
(g)	<p>What is significant about the towns mentioned in lines 9 – 10?</p> <ul style="list-style-type: none"> • These towns are northern and southern border towns of the northern / Israelite kingdom: [1] • Bethel is the southern border, [1] • Dan is the northern border. [1] <p>1 mark per point, maximum</p>	[2]
(h)	<p>The phrase וַיֵּלְכוּ הָעָם לְפָנֵי הָאֱלֹהִים עַד דָּן (line 10) is difficult to translate. Suggest a translation, and justify your translation.</p> <ul style="list-style-type: none"> • ‘The people went as far as the deity in Dan’: [1] הָאֱלֹהִים is a euphemism for a deity / important object. [1] • ‘The people went in front of the leader to Dan’: [1] הָאֱלֹהִים is synonymous with רֹאשׁ – they went on a pilgrimage with group leaders. [1] <p>1 mark per point, maximum</p>	[2]
(i)	<p>What is a בַּיִת בְּמוֹת? (line 11)</p> <ul style="list-style-type: none"> • A temple / shrine [1] • High platform [1] • Area designated for offering sacrifices [1] <p>1 mark per point, maximum</p>	[1]
(j)	<p>In what way does Jeroboam / Yaraveam ignore Biblical tradition? (line 11)</p> <ul style="list-style-type: none"> • By appointing priests from tribes other than Levi. [1] 	[1]
(k)	<p>What changes does Jeroboam / Yaraveam bring about in the religious practices of the northern kingdom of Israel? Mention four points.</p> <ul style="list-style-type: none"> • Introduced temple shrines in Bethel and Dan [1] • Introduced golden calf images for worship [1] • Selected priests from tribes other than Levi [1] • Festival to replace Tabernacles, on 15th of eighth month [1] • Prevented travel to Temple in Jerusalem [1] <p>1 mark per point, maximum</p>	[4]
[Total: 25]		

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Question 6

Question Number	Answer	Max Mark
(a)	Why are the people camped at Gibbethon? (line 1) <ul style="list-style-type: none"> • Fighting the Philistines [1] 	[1]
(b) (i)	Why does Zimri choose to rebel at this time? <ul style="list-style-type: none"> • Took advantage of army fighting Philistines [1] • Backed by army coup [1] 1 mark per point, maximum	[2]
(b) (ii)	Whom does he kill? (lines 1 – 2) <ul style="list-style-type: none"> • Elah son of Ba'asha [1] 	[1]
(c)	How does Omri gain power? (lines 2 – 3) <ul style="list-style-type: none"> • Army faction [1] • Backed by populace - common assent [1] 1 mark per point, maximum	[2]
(d)	What does Omri do once he gains power? (lines 3 – 4) <ul style="list-style-type: none"> • Went from Gibbethon [1] • Besieged Tirzah [1] 1 mark per point, maximum	[2]
(e)	Why is Tirzah (line 4) important? <ul style="list-style-type: none"> • It was the capital of Israel [1] • Location of the king's palace [1] 1 mark per point, maximum	[1]
(f)	Mention any two points about the source of history used by the writer of I Kings. (lines 6 – 7) <ul style="list-style-type: none"> • The chronicles of the kings of Israel contained information not recorded in the Bible [1] • It is no longer extant [1] • It is not to be confused with the Biblical book of Chronicles. [1] 1 mark per point, maximum	[2]
(g)	What specific actions of Jeroboam / Yaroveam are being referred to in lines 5 – 6 and 12 – 13? <ul style="list-style-type: none"> • Made golden calves [1] • Which were placed in new temples in Dan and Bethel [1] • Inducted priests who were not worthy of their position / who were not from the tribe of Levi [1] • Sacrificed to these idols [1] • Shifted the seventh month festival of Succoth / Tabernacles to the eighth month [1] 1 mark per point, maximum	[2]

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(h) (i) Translate from אֶז יִחַלֵּק (line 7) until וַיִּמְלֹךְ עֹמְרִי (lines 8 – 9) [4]

Divide the passage into two phrases as follows:

Phrase	Translation	Reject
אֶז יִחַלֵּק הָעָם יִשְׂרָאֵל לְחֻצֵי חֻצֵי הָעָם הָיָה אַחֲרָי תִּבְנִי בְּרִגְיָתָ לְהַמְלִיכֹו וְהָחֲזִי אַחֲרָי עֹמְרִי	Then the people of Israel were divided into two. Half of the people were after Tibni son of Ginath to proclaim him king and half after Omri.	
וַיַּחֲזֹק הָעָם אֲשֶׁר אַחֲרָי עֹמְרִי אֶת־הָעָם אֲשֶׁר אַחֲרָי תִּבְנִי בְּרִגְיָתָ וַיָּמָת תִּבְנִי וַיִּמְלֹךְ עֹמְרִי	The people that followed Omri overpowered those who were after Tibni, son of Ginath. Tibni died and Omri reigned.	

(h) (ii) Translate from וַיֵּלֶךְ (line 12) until בְּהַבְלִיָּהֶם (line 13) [2]

Phrase	Translation	Reject
וַיֵּלֶךְ בְּכָל־דֶּרֶךְ יִרְבְּעָם בְּוִנְבֹט וַיַּחֲטִיאוּ אֲשֶׁר הִחֲטִיא אֶת־יִשְׂרָאֵל לְהַכְעִיס אֶת־יְיָ אֱלֹהֵי יִשְׂרָאֵל בְּהַבְלִיָּהֶם	He went in all the ways of Jeroboam / Yorovam, son of Nebat and in his sin whereby he caused Israel to sin to anger the L-rd, G-d of Israel with their false gods	

Marks	Transfer of meaning from Biblical Hebrew to English
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(i)	<p>Explain the importance of Omri's purchase. (lines 10 – 11) Mention two points.</p> <ul style="list-style-type: none"> • City on a mountain providing strategic viewpoint [1] • Became new capital [1] <p>1 mark per point, maximum</p>	[2]
(j)	<p>Explain the use of the letter ת in:</p>	
(j) (i)	<p>שִׁבְעָתָ (line 1)</p> <ul style="list-style-type: none"> • Construct form of שִׁבְעָה; a unit of seven consecutive (days) [1] 	[1]
(j) (ii)	<p>כְּרָאוֹת (line 4)</p> <ul style="list-style-type: none"> • ת replaces last letter root ה [1] 	[1]
(k)	<p>Explain the suffixes of the following nouns:</p>	
(k) (i)	<p>בְּכַפְרִים (line 10)</p> <ul style="list-style-type: none"> • Dual plural [1] 	[1]
(k) (ii)	<p>אֲדֹנָי (line 11)</p> <ul style="list-style-type: none"> • masculine plural construct [1] 	[1]

[Total: 25]

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Paper Two: Literature

Paper Two: Literature						
	Qu1	Qu2	Qu3	Qu4	Qu5	Qu6
Assessment Objective 1 [10 marks per question]	(c) i 1	(b) 6	(b) 1	(d) 6	(a) 1	(h) 6
	(d) 6	(g) 2	(g) 6	(j) 4	(f) 6	(j) 2
	(i) 1	(i) 2	(j) 3		(h) 2	(k) 2
	(j) 2				(i) 1	
	10	10	10	10	10	10
Assessment Objective 2 [15 marks per question]	(a) 1	(a) 1	(a) 1	(a) 1	(b) 2	(a) 1
	(b) 2	(c) 1	(c) 1	(b) 1	(c) 2	(b) 3
	(c) ii 2	(d) 4	(d) 2	(c) 2	(d) 2	(c) 2
	(e) 2	(e) 3	(e) 2	(e) 2	(e) 2	(d) 2
	(f) 2	(f) 2	(f) 2	(f) 1	(g) 2	(e) 1
	(g) 1	(h) 1	(h) 3	(g) 1	(j) 1	(f) 2
	(h) 2	(j) 1	(i) 2	(h) 1	(k) 4	(g) 2
	(k) 3	(k) 2	(k) 2	(i) 2		(i) 2
			(k) 4			
	15	15	15	15	15	15

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