

Biblical Hebrew

Advanced Subsidiary GCE

Unit **F192**: Translation, Comprehension and Literature

Mark Scheme for June 2011

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Mark schemes should be read in conjunction with the published question papers and the Report on the Examination.

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SECTION A												
Question Number	Answers	Maximum Mark										
1 (a)	What is the situation in Jerusalem / Yerushalayim ? Under siege	[1]										
1 (b)	Show how numbers are used differently in lines 1 — 3. Explain any three examples. <table style="width: 100%; border: none;"> <tr> <td style="width: 30%; text-align: center;">תְּשִׁיעִית</td> <td style="text-align: left;">ordinal — feminine</td> </tr> <tr> <td style="text-align: center;">עֶשְׂרִי</td> <td style="text-align: left;">ordinal — masculine</td> </tr> <tr> <td style="text-align: center;">עָשׂוֹר</td> <td style="text-align: left;">collective noun for 10</td> </tr> <tr> <td style="text-align: center;">עֶשְׂתֵּי עָשָׂרָה</td> <td style="text-align: left;">alternative cardinal for 11 — feminine</td> </tr> <tr> <td style="text-align: center;">תְּשַׁעָה</td> <td style="text-align: left;">cardinal — masculine : absolute</td> </tr> </table> Any example : 1 mark Maximum:	תְּשִׁיעִית	ordinal — feminine	עֶשְׂרִי	ordinal — masculine	עָשׂוֹר	collective noun for 10	עֶשְׂתֵּי עָשָׂרָה	alternative cardinal for 11 — feminine	תְּשַׁעָה	cardinal — masculine : absolute	[3]
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תְּשַׁעָה	cardinal — masculine : absolute											
1 (c)	Comment on the use of the letter ל in the phrase וּבְשָׂדִים עַל הָעִיר . It introduces the time [temporal] clause.	[1]										
1 (d)	Translate from וְרָדוּ בְּנִגְשִׁיהֶם : וְשָׂנֵא אֶת בְּגָדֵי כְּלָאוֹ . <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> </tr> </thead> <tbody> <tr> <td style="text-align: center;">וְשָׂנֵא אֶת בְּגָדֵי כְּלָאוֹ וְאָכַל לֶחֶם תָּמִיד לְפָנָיו כָּל יְמֵי חַיָּו :</td> <td>He changed his prison clothes and he dined regularly before him / in his presence for his entire life.</td> </tr> <tr> <td style="text-align: center;">וְאַרְחָתוֹ אֲרָחַת תָּמִיד נִתְּנָה לוֹ מֵאֵת הַמֶּלֶךְ דְּבַר יוֹם בְּיוֹמוֹ כָּל יְמֵי חַיָּו :</td> <td>His allowance was always provided by the king on a daily basis throughout his life.</td> </tr> <tr> <td style="text-align: center;">כִּי יִרְחַם יי אֶת יַעֲקֹב וּבָחַר עוֹד בְּיִשְׂרָאֵל וְהִנִּיחֵם עַל אֲדָמָתָם</td> <td>For G-d will have mercy on Jacob / Ya'akov. He will once again choose Israel / Yisrael and place them on their Land.</td> </tr> <tr> <td colspan="2" style="text-align: right;"><i>[more]</i></td> </tr> </tbody> </table>	<i>Hebrew</i>	<i>English</i>	וְשָׂנֵא אֶת בְּגָדֵי כְּלָאוֹ וְאָכַל לֶחֶם תָּמִיד לְפָנָיו כָּל יְמֵי חַיָּו :	He changed his prison clothes and he dined regularly before him / in his presence for his entire life.	וְאַרְחָתוֹ אֲרָחַת תָּמִיד נִתְּנָה לוֹ מֵאֵת הַמֶּלֶךְ דְּבַר יוֹם בְּיוֹמוֹ כָּל יְמֵי חַיָּו :	His allowance was always provided by the king on a daily basis throughout his life.	כִּי יִרְחַם יי אֶת יַעֲקֹב וּבָחַר עוֹד בְּיִשְׂרָאֵל וְהִנִּיחֵם עַל אֲדָמָתָם	For G-d will have mercy on Jacob / Ya'akov. He will once again choose Israel / Yisrael and place them on their Land.	<i>[more]</i>		
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<i>[more]</i>												

Question Number	Answers		Maximum Mark
1 (d) <i>[cont'd]</i>	<i>continued]</i>		
	וְנִלְוָה הַגֵּר עֲלֵיהֶם וְנִסְפְּחוּ עַל בֵּית יַעֲקֹב :	Strangers will willingly associate themselves with them and will attach themselves to the House of Jacob / Ya'akov.	
	וְלָקְחוּם עַמִּים וְהֵבִיאוּם אֶל מְקוֹמָם	Nations will take them and bring them to their place.	
	וְהִתְנַחֲלוּם בֵּית יִשְׂרָאֵל עַל אֲדָמַת יִי לְעֲבָדִים וְלִשְׁפָחוֹת	The House of Israel / Yisrael will take (possession of) them on the Land of G-d, as servants and maidservants.	
	וְהָיוּ שְׂבִיִּים לְשִׁבְיָהֶם וְרָדוּ בְּנִגְשֵׁיהֶם :	They will capture their captors and will rule over their oppressors.	
Award up to 2 marks per block of text according to the following grid.			
Marks	<i>Transfer of meaning from Biblical Hebrew to English</i>		
0	Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant errors in grammar, punctuation and spelling in English		
1	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		
2	Accurate transfer of meaning. Faultless or virtually faultless grammar, punctuation and spelling in English		
Exceptional responses and marks to award: <ul style="list-style-type: none"> • Candidates may answer in faultless English but may not transfer meaning accurately. Award either 0 or 1 mark, depending on the level of inaccuracy in meaning. • The transfer of meaning is accurate but contains significant spelling and / or grammar errors. Award 0 or 1 mark, depending on the level of inaccuracy of English. 			
1 — 2 marks per phrase, up to a maximum of 14 marks.			[14]

SECTION A (continued)		
Question Number	Answers	Maximum Mark
1 (e)	<p>What would people say about Babylon / Bavel in the future ?</p> <p>The oppressor is finished (1) the grief is ended (1)</p> <p>Any point, 1 mark Maximum:</p>	[1]
1 (f)	<p>How does the prophet use the <i>hofal</i> conjugation / <i>binyan</i> ?◌.</p> <ul style="list-style-type: none"> • הִשְׁלַכְתָּ (1) — perfect (1) of שָׁלַךְ (1) — “you have been cast out” (1) • מוּבָס (1) — participle (1) of בָּס (1) — “you have been trampled” (1) <p>1 mark for each verb recognized 1 mark for each grammatical comment or for accurately differentiated translation</p> <p style="text-align: right;">Maximum:</p>	[4]
1 (g)	<p>From your reading of lines 1 — 9 and 15 — 18, use any five pieces of evidence to show the strength and the loss of power in Babylon / Bavel.</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • Nebuchadnezzar / Nevuchadnetzar successfully besieges Jerusalem / Yerushalayim, forcing the defence forces to abandon the city. • A later king of Babylon / Bavel (Evil-Merodach) is magnanimous in his release of a Judean ex-king from prison. • The Babylonian king provides this Judean ex-king with his everyday needs. <p style="text-align: right;"><i>[continues on next page]</i></p>	

SECTION A (continued)		
Question Number	Answers	Maximum Mark
1 (g) [cont'd]	<p><i>continued from previous page]</i></p> <ul style="list-style-type: none"> • The Babylonian king will be spewed out from his grave “like a rejected sapling” as opposed to other kings who enjoy a dignified repose. • The Babylonian king has harmed his own nation. • Prediction of the slaughter of the Babylonian royal family. <p>1 mark for each point Maximum:</p>	[5]
1 (h)	<p>Show how the prophet uses poetical language to portray his message in a powerful manner. Give any two examples.</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • Exaggerated similes <ul style="list-style-type: none"> “like a discarded sapling” “like a trampled corpse” • Exaggerated metaphor <ul style="list-style-type: none"> “clothed as a slaughterer” • Dire predictions <ul style="list-style-type: none"> “You will not be united with them in burial” <p>Any example: 1 mark Maximum:</p>	[2]

Answers to Question 1 continue on the next page.

SECTION A (continued)			
Question Number	Answers	Maximum Mark	
1 (i)	Point the following passage: (<i>Do not point the Divine Names.</i>) בַּל יִקְמוּ וַיִּרְשׁוּ אֶרֶץ וּמְלֵאוֹ פָּנֵי תִבֵּל עָרִים : וְקִמַּתִּי עֲלֵיהֶם נְאֻם יי עב-אות	[4]	
	וְהִכַּרְתִּי לְבַבֶּל שֵׁם וּשְׂאֵר וְנִין וְנָכַד נְאֻם יי וְסָר מֵעֲלֵיהֶם עָלוּ מֵעַל שְׂכֻמוֹ יָסוּר :		
	<i>ישעיהו, י"ד : כ"א – כ"ב כ"ה</i>		
	<i>Isaiah, Chapter 14 verses 21 – 22 and 25 (parts)</i>		
	Award up to two marks for each of the two pieces, according to the following grid:		
	Marks		Accuracy of application of the rules of voweling and grammar of Biblical Hebrew
	0		Very limited knowledge of voweling of Hebrew with a substantial number of rules of voweling and grammar misunderstood or missing.
	1		Inconsistent application of knowledge of voweling and grammar. Mostly accurate but there are errors and / or missed details
2	Accurate application of rules showing a sound knowledge of the voweling of Hebrew.		
Maximum:		[4]	
Total marks for Question 1:		[35]	

Answers to Question 2 of Section A is on the next page.

SECTION A (continued)		
Question Number	Answers	Maximum Marks
2	<p>Translate the passages into pointed Biblical Hebrew.</p> <p>וַיְהִי [כַּאֲשֶׁר בָּא] [כְּבֵא] ה' [לְמַסּוֹר] [לְתִת] אֶת- הַתּוֹרָה [וַיִּתְּנָהּ] [וַיִּנְצֹן] וַיֹּאמְרוּ הַהָרִים [אֶחָד] אֶל הָאֶחָד [וְאֵל הַשְּׁנַיִ] [זֶה אֵל זֶה] לֵאמֹר</p> <p>[וַתִּתֵּן הַתּוֹרָה] [וַנִּתְּנָה הַתּוֹרָה] עָלַי [וַיָּרַב אֶת-רִיבֹ] [וַיִּשֶׂם אֶת-דְּבָרָיו] כָּל-הָרַ וְהָרַ לְפָנַי ה'</p> <p>וַיַּעַן ה' אֹתָם לֵאמֹר לָמָּה לֹא מָצָא הָרַ סִינַי חָן בְּעֵינַיְכֶם הִנֵּה אֲתֶם הָרִים גְּבוּהִים אֲךָ מוֹם בְּכוֹלְכֶם</p> <p>כִּי עַל כָּל-הַהָרִים הַגְּבוּהִים הַשְּׁתַּחֲוִי הָעַמִּים [לְאֵלִילִים] [לְפִסְלִים]</p> <p>וְאֵת בְּנֵי נַח צִוָּה לְבַלְתִּי הַשְּׁתַּחֲוִה [לְאֵלִילִים] [לְפִסְלִים] וּבָהָרַ סִינַי צִוָּה אֶת-הַחֹק הַזֶּה לְכָל גּוֹיֵי הָאָרֶץ</p> <p><i>10 marks for the accurate application of the rules of vowel- ing of Hebrew and 5 marks for appreciation of idiom and style.</i></p> <p style="text-align: right;">Maximum:</p> <p>Firstly, award up to two marks per piece according to the grid printed on the next page.</p> <p style="text-align: right;"><i>[continued on next page</i></p>	[15]

SECTION A (continued)		
Question Number	Answers	Maximum Marks
	<i>continued from previous page]</i>	
Marks	Accuracy of application of the rules of vowelings and grammar of Biblical Hebrew	
0	Very limited knowledge of vowelings of Hebrew with a substantial number of rules of vowelings and grammar misunderstood or missing.	
1	Inconsistent application of knowledge of vowelings and grammar. Mostly accurate but there are errors and / or missed details	
2	Accurate application of rules showing a sound knowledge of the vowelings of Hebrew.	
Then secondly, award up to five marks for appreciation of idiom and style over the whole translation, as on the following grid:		
1	Some basic understanding of the Biblical idiom. The Candidate has used at least two idioms or emulated the Biblical Hebrew style in at least two instances.	
2	The Candidate has used at least five idioms or emulated the Biblical Hebrew style in at least five instances	
3	The Candidate demonstrates an appreciation of the Biblical Hebrew style in the majority of the composition	
4	The Candidate demonstrates an almost faultless appreciation (allowing two minor lapses)	
5	The Candidate demonstrates a faultless appreciation of the Biblical Hebrew style in his or her composition.	
Total marks for Question 2:		[15]
Total marks for SECTION A:		[50]

Answers to SECTION B start on the next page

SECTION B		
Question Number	Answers	Maximum Marks
3 (a)	<p>What prompts Gideon / Gid'on to act ?</p> <p style="text-align: center;">The spirit of G-d.</p>	[1]
3 (b) (i)	<p>How do the two requests that Gideon / Gid'on makes of G-d differ ?</p> <p>Give any three points.</p> <p>In the first request, Gideon / Gid'on asks that dew shall appear on the fleece of wool (1) and that the surrounding area should be dry. (1) This was reversed by Gideon / Gid'on in his second request to G-d. (1)</p> <p>1 mark for each point Maximum:</p>	[3]
3 (b) (ii)	<p>Why does Gideon / Gid'on make the second request ?</p> <p>Gideon / Gid'on did not feel confident that he was really worthy to be the leader of Israel / Yisrael (1) and he required further proof to underpin his confidence. (1)</p> <p>Dew [is refreshing and rejuvenating and] in Biblical literature is often a symbol of something bringing benefit to society. (1) Gideon / Gid'on therefore requests that G-d should demonstrate that society will benefit from his leadership. (1)</p> <p>Any approach or combination of points as delineated.</p> <p style="text-align: right;">Maximum:</p>	[2]
3 (c)	<p>Give the root and conjugation / <i>binyan</i> of the verb זָוַר .</p> <p>Root: זָוַר (1) Conjugation / <i>binyan</i>: Kal (1)</p>	[2]

Answers to Question 3 continue on the next page.

SECTION B (continued)		
Question Number	Answers	Maximum Marks
3 (d)	<p>How do you understand the difficult phrase מְצַפּוֹן מִגְּבַעַת הַמּוֹרֶה בְּעֵמֶק ? ומַחֲנֵה מִדְיָן הִיָּה לוֹ מְצַפּוֹן מִגְּבַעַת הַמּוֹרֶה בְּעֵמֶק ?</p> <p>One has to read the phrase as if the noun מְצַפּוֹן (“from the north”) is written twice. (1) In addition, the last noun בְּעֵמֶק (“in the valley”) should be read in conjunction with the phrase וּמַחֲנֵה מִדְיָן (“camp of Midian.”) (1)</p> <p>Thus: “The camp of Midian was in the valley north of him [Gideon / Gid’on] (1) and was north of Hamoreh Hill. (1)</p> <p>Either the theoretical or the practical approach, or a combination of them, as delineated. Maximum:</p>	[2]
3 (e)	<p>Show how the meaning of the name גִּדְעוֹן is illustrated in the following quotations from the set texts:</p> <p style="text-align: center;">וְהִרְסָתָ אֶת מִזְבַּח הַבַּעַל אֲשֶׁר לְאַבִּיךָ וְאֵת הָאֲשֵׁרָה אֲשֶׁר עָלָיו תִּכְרֹת׃</p> <p style="text-align: center;">— Judges, 6 : 25 שׁוֹפְטִים, ו' : כ"ה</p> <p style="text-align: center;">וְהָיָה צְלִיל לֶחֶם שְׁעָרִים</p> <p style="text-align: center;">— Judges, 7 : 13 שׁוֹפְטִים, ז' : י"ג</p> <p>Give any four points.</p> <p>גִּדְעוֹן means “to cut down.” Thus גִּדְעוֹן is the feller / chopper. (1) In the first quote, Gideon / Gid’on is commanded to overthrow / to chop down / to fell the altar of the god of fecundity [Baal]. (1) He is therefore seen as “the feller / the chopper down.”</p> <p>In the second quotation, the barley bread (as seen in the dream) caused destruction (1) and is interpreted as the sword of Gideon / Gid’on. (1) Following this interpretation, Gideon / Gid’on is seen as the feller of human beings. (1)</p> <p>Any point: 1 mark Maximum:</p>	[4]

SECTION B (continued)														
Question Number	Answers	Maximum Marks												
3 (f)	<p>What was everyday life like for the people prior to Deborah / Devorah ? List any two points.</p> <p>The trade caravans and travellers were prevented from moving around the country (1) People were forced to travel on circuitous routes (1) unwalled towns and villages were deserted (1)</p> <p>Any point: 1 mark Maximum:</p>	[2]												
3 (g) (i)	<p>Translate from עַד שֶׁקָמְתִי דְבוֹרָה to לְחֹקְקֵי יִשְׂרָאֵל .</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> </tr> </thead> <tbody> <tr> <td style="text-align: center;">עַד שֶׁקָמְתִי דְבוֹרָה</td> <td>[Until I, Deborah / Devorah arose] [You, Deborah / Devorah, arose] [You, Deborah / Devorah stirred up (society)]</td> </tr> <tr> <td style="text-align: center;">שֶׁקָמְתִי אִם בְּיִשְׂרָאֵל :</td> <td>[I arose as a mother in Israel] [You arose as a mother in Israel] [You stirred up (society) o mother of Israel]</td> </tr> <tr> <td style="text-align: center;">יִבְחַר אֱלֹהִים חֲדָשִׁים אֲזִ לְחָם שְׁעָרִים</td> <td>When he [the Nation] chooses new (icons) then there is war at the gate.</td> </tr> <tr> <td style="text-align: center;">מִגֵּן אִם יִרְאֶה וְרִמַּח בְּאַרְבָּעִים אֶלֶף בְּיִשְׂרָאֵל :</td> <td>Neither shield nor spear could be seen amongst the forty thousand men of Israel.</td> </tr> <tr> <td style="text-align: center;">לְבִי לְחֹקְקֵי יִשְׂרָאֵל</td> <td>My heart! [It passes out] to the commanders / law officer's / chroniclers of Israel.</td> </tr> </tbody> </table> <p>Award up to 2 marks for the whole excerpt according to the grid on the next page.</p>	<i>Hebrew</i>	<i>English</i>	עַד שֶׁקָמְתִי דְבוֹרָה	[Until I, Deborah / Devorah arose] [You, Deborah / Devorah, arose] [You, Deborah / Devorah stirred up (society)]	שֶׁקָמְתִי אִם בְּיִשְׂרָאֵל :	[I arose as a mother in Israel] [You arose as a mother in Israel] [You stirred up (society) o mother of Israel]	יִבְחַר אֱלֹהִים חֲדָשִׁים אֲזִ לְחָם שְׁעָרִים	When he [the Nation] chooses new (icons) then there is war at the gate.	מִגֵּן אִם יִרְאֶה וְרִמַּח בְּאַרְבָּעִים אֶלֶף בְּיִשְׂרָאֵל :	Neither shield nor spear could be seen amongst the forty thousand men of Israel.	לְבִי לְחֹקְקֵי יִשְׂרָאֵל	My heart! [It passes out] to the commanders / law officer's / chroniclers of Israel.	
<i>Hebrew</i>	<i>English</i>													
עַד שֶׁקָמְתִי דְבוֹרָה	[Until I, Deborah / Devorah arose] [You, Deborah / Devorah, arose] [You, Deborah / Devorah stirred up (society)]													
שֶׁקָמְתִי אִם בְּיִשְׂרָאֵל :	[I arose as a mother in Israel] [You arose as a mother in Israel] [You stirred up (society) o mother of Israel]													
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לְבִי לְחֹקְקֵי יִשְׂרָאֵל	My heart! [It passes out] to the commanders / law officer's / chroniclers of Israel.													

SECTION B (continued)			
Question Number	Answers		Maximum Marks
3 (g) (i) [cont'd]	<i>continued from previous page]</i>		
	Marks	Transfer meaning from Biblical Hebrew to English	
	0	Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant errors in grammar, punctuation and spelling in English	
	1	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	
	2	Accurate transfer of meaning. Faultless or virtually faultless grammar, punctuation and spelling in English	
	<p>Exceptional responses and marks to award:</p> <ul style="list-style-type: none"> • Candidates may answer in faultless English but may not transfer meaning accurately. Award either 0 or 1 mark, depending on the level of inaccuracy in meaning. • The transfer of meaning is accurate but contains significant spelling and / or grammar errors. Award either 0 or 1 mark, depending on the level of inaccuracy of English. 		
1 — 2 marks		Maximum:	[2]

Answers to Question 3 continue on the next page.

SECTION B (continued)		
Question Number	Answers	Maximum Marks
3 (g) (ii)	<p>Comment on any two unusual features of the verb שִׁקְמָתִי .</p> <ul style="list-style-type: none"> • The letter שׁ could be a poetic relative pronoun [equivalent to אֲשֶׁר — “that”] (1) • The <i>dagesh</i> in the ק is difficult to explain, perhaps it is euphonic (1) • The suffix תִּי would seem to refer to Deborah / Devorah which would imply that Deborah / Devorah is praising herself (1) • Alternatively, the תִּי would seemingly be the ancient second person feminine singular (as in Arabic) and therefore the word means, “You, Deborah / Devorah arose” (1) • The letter שׁ could indicate the <i>shafal</i> form (equivalent to the <i>hifil</i>) giving, “You stirred up.” (1) <p>Any point: 1 mark Maximum:</p>	[2]
Total marks for Question 3:		[20]
4 (a)	<p>What is the prophetic mission ?</p> <p>Give any two points.</p> <p>To announce G-d’s message to the modest / humble / depressed of society (1) to heal the broken-hearted (1)</p>	[2]

Answers to Question 4 continue on the next page.

4 (b) (i)	Translate from תַּחַת אֶבֶל . לְקִרְאָ שְׁנַת רְצוֹן to .	
	Hebrew	English
	לְקִרְאָ שְׁנַת רְצוֹן לִי וַיּוֹם נָקָם לֹא-לְהִינּוּ לְנַחֵם כָּל אֲבֵלִים : לְשׂוֹם לְאַבְלֵי צִיּוֹן לְתַת לָהֶם פָּאֵר תַּחַת אֶפְר שָׁמֶן שִׁשׂוֹן תַּחַת אֶבֶל	To announce a [time of] reconciliation with G-d, a time of vengeance of our G-d / L-rd, [a time] to comfort mourners, to facilitate [create an opportunity] for the mourners of Zion, to offer them [the crown of] glory instead of ruin / [literally, dust] [to offer them] the oil of joy instead of mourning
	Award up to 2 marks for the whole excerpt according to the following grid.	
	Marks	Transfer meaning from Biblical Hebrew to English
	0	Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant errors in grammar, punctuation and spelling in English
	1	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
	2	Accurate transfer of meaning. Faultless or virtually faultless grammar, punctuation and spelling in English
	<p>Exceptional responses and marks to award:</p> <ul style="list-style-type: none"> • Candidates may answer in faultless English but may not transfer meaning accurately. Award either 0 or 1 mark, depending on the level of inaccuracy in meaning. • The transfer of meaning is accurate but contains significant spelling and / or grammar errors. Award either 0 or 1 mark, depending on the level of inaccuracy of English. 	
	1 — 2 marks	

[2]

Answers to Question 4 continue on the next page.

SECTION B (continued)		
Question Number	Answers	Maximum Marks
4 (b) (ii)	<p>To what effect does the prophet use the Infinitive Construct in this passage ?</p> <p>Used periphrastically [as a circumlocution] (1) The ל is commonly used in Aramaic instead of the preformative י (1) to indicate the third person masculine singular in the imperfect (1) Thus לשום is the equivalent of ישים (he will provide) (1) and לתת is the equivalent of יתן (he will give) (1)</p> <p>Any point, 1 mark Maximum:</p>	[2]
4 (c) (i)	<p>Show, with reference to the following, how the prophet uses language imaginatively:</p> <p style="text-align: center;">פְּקַח קוֹחַ</p> <p>The noun פְּקַח normally means “seeing.” (1) In this context, it means “the opportunity to escape / to gain freedom.” (1)</p> <p>The second and third radical have been repeated for emphasis (1) <i>i.e.</i> a real opportunity to escape (1)</p> <p>Any point: 1 mark Maximum:</p>	[2]
4 (c) (ii)	<p>Show, with reference to the following, how the prophet uses language imaginatively:</p> <p style="text-align: center;">פְּאֵר תַּחַת אֶפֶר</p> <p>Both nouns consist of the same three letters פ א ר with a metathesis of the א and the פ (1)</p> <p>The prophet is using prophetic word play to dramatise his message (1)</p> <p>Any point: 1 mark Maximum:</p>	[2]

Answers to Question 4 continue on the next page.

SECTION B (continued)		
Question Number	Answers	Maximum Marks
4 (d)	<p>Describe any four positive messages that the prophet has for his people.</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • The future will bring joy (1) and not mourning (1) • People will wear clothing of splendour (1) and will no longer be depressed (1) • The nations will acknowledge them as G-d's flock (1) / as G-d's glorious orchard (1) • Ruins will be rebuilt (1) • The nations will tend their sheep for them (1) • and will be their farmers and viticulturists (1) and will work their fields for them (1) <p>Any point: 1 mark Maximum:</p> <p>(Parallel examples only count as 1 mark.)</p>	[4]
4 (e)	<p>How does the prophet use the imagery of clothing to enhance his message?</p> <p>Comment on any two examples in lines 13 — 14</p> <ul style="list-style-type: none"> • The prophet describes how the Nation “dressed in the clothing of salvation” (<i>line 13</i>) will feel spiritually enhanced. (1) • Similarly, “He will clothe [the Nation] with the cloak of righteousness” (<i>line 13</i>) which emphasises their inner spirituality. (1) • The prophet further describes how the Nation will have the appearance of a bridegroom who has attired himself in princely robes (<i>line 13</i>) (1) • and as a bride who adorns herself in her bridal outfit (1). • In this last example, the prophet plays on the letters כלה (1) (“a bride”) and בליה (1) (“her clothing”). <p>Any point, 1 mark Maximum:</p>	[4]

Answers to Question 4 continue on the next page.

SECTION B (continued)		
Question Number	Answers	Maximum Marks
4 (f)	<p>Explain how the prophet uses either the pronoun לְכֵן or the pronoun וְכֵן .</p> <p>The pronoun לְכֵן (“therefore”) introduces the [practical application of the prophet’s promise (1) and is akin to a solemn oath. (1)</p> <p>or</p> <p>The pronoun וְכֵן (“and so similarly”) gives a practical application to the prophet’s observation (1) and applies the simile to G-d’s spiritual guidance. (1)</p> <p>Any point, 1 mark Maximum:</p>	[2]
Total marks for Question 4 :		[20]

Answers to Question 5 start on the next page.

Question Number	Answers	Maximum Marks								
SECTION B (continued)										
5 (a)	Explain the form of the word מַעֲלוֹת . Feminine noun (1) participle (1) root עלה (1) <i>Hifil</i> (1) plural (1) . Any point, 1 mark Maximum:	[2]								
5 (b) (i)	<table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td colspan="2" data-bbox="347 651 1252 723"><i>(i)</i> Translate from רַבַּת to [קרי: לְגַאֵי יוֹנִים כתוב: לְגַאֵי יוֹנִים] .</td> </tr> <tr> <td data-bbox="347 723 528 795" style="text-align: center;">Hebrew</td> <td data-bbox="528 723 1252 795" style="text-align: center;">English</td> </tr> <tr> <td data-bbox="347 795 528 1256"> רַבַּת שָׁבְעָה לָּהּ נִפְשָׁנוּ הַלְעֵג הַשְׂאֲנַנִּים הַבּוֹז לְגַאֵי יוֹנִים </td> <td data-bbox="528 795 1252 1256"> Our soul (= our very being) has more than satiated itself [to its detriment] with the contempt of those who are at ease and the ridicule of the proud [who oppress us] [Alternative: ... and the ridicule [displayed] to the proud ones amongst the doves (= the People of Israel)] [A further alternative: ... those who are at ease — [let them receive] contempt; those who are proud — [let them receive] ridicule. </td> </tr> <tr> <td colspan="2" data-bbox="347 1256 1252 1375" style="text-align: center;"> Award up to 2 marks for the whole excerpt according to the grid on the next page. </td> </tr> </table>	<i>(i)</i> Translate from רַבַּת to [קרי: לְגַאֵי יוֹנִים כתוב: לְגַאֵי יוֹנִים] .		Hebrew	English	רַבַּת שָׁבְעָה לָּהּ נִפְשָׁנוּ הַלְעֵג הַשְׂאֲנַנִּים הַבּוֹז לְגַאֵי יוֹנִים	Our soul (= our very being) has more than satiated itself [to its detriment] with the contempt of those who are at ease and the ridicule of the proud [who oppress us] [Alternative: ... and the ridicule [displayed] to the proud ones amongst the doves (= the People of Israel)] [A further alternative: ... those who are at ease — [let them receive] contempt; those who are proud — [let them receive] ridicule.	Award up to 2 marks for the whole excerpt according to the grid on the next page.		
<i>(i)</i> Translate from רַבַּת to [קרי: לְגַאֵי יוֹנִים כתוב: לְגַאֵי יוֹנִים] .										
Hebrew	English									
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Award up to 2 marks for the whole excerpt according to the grid on the next page.										

Answers to Question 5 continue on the next page.

SECTION B (continued)			
Question Number	Answers		Maximum Marks
	<i>continued from previous page]</i>		
5 (b) (i) [cont'd]	Marks	Transfer meaning from Biblical Hebrew to English	
	0	Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant errors in grammar, punctuation and spelling in English	
	1	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	
	2	Accurate transfer of meaning. Faultless or virtually faultless grammar, punctuation and spelling in English	
	<p>Exceptional responses and marks to award:</p> <ul style="list-style-type: none"> • Candidates may answer in faultless English but may not transfer meaning accurately. Award either 0 or 1 mark, depending on the level of inaccuracy in meaning. • The transfer of meaning is accurate but contains significant spelling and / or grammar errors. Award either 0 or 1 mark, depending on the level of inaccuracy of English. <p>1 — 2 marks</p>		
5 (b) (ii)	<p>Explain the form of [קרי: לְגַאֵי יוֹנִים] [כתוב: לְגַאֵי־יוֹנִים] . Comment on any two points.</p> <p>Amongst others:</p> <p>The root is גאה and verbs of the ה-ל system often form nouns with a final ך . (1) This noun is plural (compare אַבְיוֹנִים) and the second radical א has given rise to a long vowel to aid pronunciation. (1) (See comment of Rabbi Menachem Meiri, <i>ad loc.</i>)</p> <p style="text-align: right;"><i>[continued on the next page]</i></p>		

SECTION B (continued)		
Question Number	Answers	Maximum Marks
5 (b) (ii) [cont'd]	<p><i>continued from previous page]</i></p> <p>ReDaK splits the word thus: גאִי “the proud ones” (1) “[amongst] the oppressors” יוֹנִים (1)</p> <p>Rashi also splits the word: גאִי “the valley (i.e. the territory)” יוֹנִים “amongst the doves (= The People of Israel and Jerusalem)”</p> <p>Rabbi S R Hirsch similarly: “the proud ones” (1) “amongst the doves (= Israel)” (1)</p> <p>Any approach, 2 marks as delineated Maximum:</p>	[2]
5 (c)	<p>With reference to Psalm / Tehillim 146, how does the poet / מְשׁוֹרֵר show his contempt for Man’s misuse of authority ?</p> <p>Comment on any four points.</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • He enjoins others not to trust in the nobility (1) since in the long term they cannot help. (<i>line 11</i>) (1) • Human life terminates (1) and their aspirations fade away (<i>line 12</i>) (1) • He places emphasis on G-d’s rôle in providing for Man (<i>lines 13 and 14</i>) (1) • Man bears the ridicule of the self-satisfied (<i>line 7</i>) (1) <p>Any point, 1 mark Maximum:</p>	[4]

Answers to Question 5 continue on the next page.

SECTION B (continued)		
Question Number	Answers	Maximum Marks
5 (d)	<p>Give two different examples of alliteration from Psalm / Tehillim 146 and explain them.</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • Repetition of the long vowel יֹ . (1) Thus the poet / מְשׁוֹרֵר addresses “my soul” (“נַפְשִׁי”) and as a consequence has to use the feminine imperative (הִלְלִי) (line 9) (1) • Use of sibilants (1) : תְּשׁוּעָה לֹא תִשָּׂא (line 11) and where the noun תְּשׁוּעָה is parallel to עֲשֵׂתֵנִי (line 12) (1) • Combination of guttural with sibilants: (1) תְּשׁוּעָה (line 11) עֲשֵׂתֵנִי (line 12) אֲשִׁירִי (line 13) בְּעֶזְרוֹ (line 13) עֲשֵׂה (lines 15, 17) et al. (1) <p>1 mark for any example and 1 further mark for brief correct explanation. Maximum:</p>	[4]

Answers to Question 5 continue on the next page.

SECTION B (continued)		
Question Number	Answers	Maximum Marks
5 (e)	<p>From these two Psalms / Tehillim show how the poet / מְשׁוֹרֵר utilises personal and universal themes to explain G-d's rôle.</p> <p>Comment on any three examples.</p> <p><i>(Do not repeat any information given in (c)).</i></p> <p>Amongst others:</p> <ul style="list-style-type: none"> • The poet / מְשׁוֹרֵר personalises the idea how Man is completely dependent on G-d for everything. (1) <i>E.g.</i> "I lifted my eyes to the One Who dwells in heaven" (<i>line 2</i>) (1) "like a servant who is dependent upon his master" (<i>line 3</i>) (1) • G-d is spoken of as providing sight and straightening the stooped frame of Man (<i>line 18</i>) (1) • In the universal sense, G-d dispenses justice to the oppressed (<i>line 17</i>) (1) He releases the imprisoned (<i>line 17</i>) (1) He is the Creator of the cosmos (<i>line 15</i>) (1) and the Guardian of truth (<i>line 16</i>) (1) <p>Any point, 1 mark Maximum:</p>	[6]
Total marks for Question 5:		[20]
Total marks possible for this part of SECTION B:		[40]

The Mark Scheme for Questions 6, 7 and 8 starts on the next page.

QUESTIONS 6, 7 AND 8

Only one Question is to be answered
from this part of Section B.

Candidates are to restrict their response
to approximately 500 words and are advised that
no more than five areas of discussion are expected
in their chosen essay.

THE MAXIMUM MARK FOR ANY ESSAY IS 10 MARKS.

Mark range	Content and quality of written work.
0 — 2	<p>Offers little or no information or ideas.</p> <p>Shows little or no explanation or development.</p> <p>The level of grammar, punctuation and spelling severely impedes the ability to convey even quite basic information.</p> <p>Displays only very superficial knowledge.</p>
3 — 4	<p>Shows a limited ability to develop or explain ideas and to express opinions.</p> <p>A noticeable degree of error in grammar, punctuation and spelling interferes with the communication of factual information.</p> <p>Often irrelevant or repetitive.</p> <p>Conveys approximately one quarter of the points.</p>
5 — 6	<p>Shows some ability to develop and explain ideas and to express opinions.</p> <p>Able to convey information, though not always relevant, and showing inconsistent grammar, punctuation and spelling.</p> <p>Conveys approximately half of the points.</p>
7 — 8	<p>Able to develop and explain ideas and to express points of view, with some justification.</p> <p>Offers relevant information, showing a good standard of grammar, punctuation and spelling.</p> <p>Conveys approximately three quarters of the points.</p>
9 — 10	<p>Successfully conveys most or all of the relevant points.</p> <p>Develops a range of ideas and justifies points of view, with excellent grammar, punctuation and spelling.</p>

SECTION B (continued)		
<i>Question Number</i>	<i>Answers</i>	<i>Maximum Marks</i>
6	<p>In Judges / Shoftim, 4 — 9, there are a number of women who play an important rôle in the history of this time.</p> <p>Assess their contribution to or influence upon the society of the time.</p> <p>Amongst others:</p> <p>DEBORAH / DEVORAH:</p> <ul style="list-style-type: none"> • People went to her for judgement but seemingly she did not travel beyond her sphere of influence. • She personally summoned Barak to fight the enemy (Midian) which was centred at Hazor. • She suggests military tactics to draw the enemy to Wadi Kishon. • Barak was willing to go to war only if Deborah led the campaign. She also, enigmatically, foretold that the battle would be won on account of “an unnamed woman.” She also relied fully on G-d’s power and informed Barak that “G-d has given this day into your hands.” • Deborah followed Barak into the battle lines (See Judges / Shoftim, 4) • The revival of northern Israel is seen as being dependent on Deborah. In the poem recorded in Judges / Shoftim 5 עַד שֶׁקָמְתִי דְבוֹרָה — “until you stirred up the population” (<i>reading the suffix תִּי as an archaic feminine singular</i>). • She is referred to as the “mother in Israel.” 	
	<p>JAEL / YAEL: [JUDGES / SHOFTIM, CHAPTER 4]</p> <ul style="list-style-type: none"> • After the general of Midian (Sisera) fled the battlefield, he came to what he believed was neutral territory (to Jael). <p>She acted in a diplomatic manner, invited him into her tent and offered hospitality. This was a ruse to gain the confidence of Sisera. She was able to kill Israel’s enemy and inform Barak of what she had done.</p>	

SECTION B (continued)		
<i>Question Number</i>	<i>Answers</i>	<i>Maximum Marks</i>
6 <i>[cont'd]</i>	<p>MOTHER OF SISERA:</p> <ul style="list-style-type: none"> • The reader is given an insight into the female thought process as well as being made to sense the natural feeling of any mother towards her son who is a soldier at war. This is even more remarkable since the prophetic writer creates this sympathy for a non-Israelite mother, (and indeed even an enemy of Israel). • One pictures a mother gazing out of the lattice-work window awaiting the return of her son from the battle. • This acknowledgement that the enemy has human feelings demonstrates how the nation, right at its beginnings and fighting for its existence, recognized the humanity of all mankind, even of those who were its enemies. • This mother was not deflected by the false comfort of her quasi-comforters who proffer an imaginative scene of heartless victory where the soldiers of Hazor will return "... a captured girl, two captured girls, per soldier." (5 : 30) 	
	<p>WOMEN AT THE TOWER OF TAVETZ:</p> <ul style="list-style-type: none"> • A woman (unnamed) was instrumental in causing the death of a usurper of the king who meets his death on account of a forceful and brave woman who drops a millstone on his head. 	[10]
<p>No more than 6 marks can be awarded if only Deborah / Devorah is discussed. Up to 2 marks can be for any other female character (as outlined above).</p>		
Total marks for Question 6:		[10]

The Mark Scheme for Question 7 starts on the next page.

SECTION B (continued)		
Question Number	Answers	Maximum Marks
7	<p>How does the prophet Isaiah / Yeshayahu see the relationship between G-d and the People of Israel ?</p> <p>(Refer only to the set text, Isaiah / Yeshayahu Chapters 59 — 66.)</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • G-d is always active and personally involved in the affairs of the nation especially since the nation has no supporters who would come to its aid with material, concrete help. • G-d is described by the prophet anthropomorphically as “One Who puts on a suit of armour with a helmet of salvation on His head.” (59 : 17) • G-d has a personal covenant with the nation which is continuous. “My spirit which rests upon you and the word which I have put in your mouth will not depart from your mouth or the mouth of your descendants for ever.” • G-d intervention in the world scene is for the sake of Jerusalem (Chapter 62) concerning which He says that He “delights in her” — “חפצי בה” (62 : 5) • G-d will rejoice like a bridegroom with his bride (62 : 11) • An anthropomorphic picture of G-d in garments coloured red “like one who has trodden the winepress.” “I trod the winepress alone, no one from the nations was with Me.” (63 : 1 — 5) • G-d’s glory is seen in the future. The exiles will return to the Land of Israel with great wealth. The great ships coming from afar (“Tarshish”) will transport the nation from far-off countries for the sake of His Great Name. (60 : 6) <p style="text-align: right;"><i>[continued on next page]</i></p>	

SECTION B <i>(continued)</i>		
Question Number	Answers	Maximum Marks
7 <i>[cont'd]</i>	<p><i>continued from previous page]</i></p> <ul style="list-style-type: none"> • The public declaration announcing the return of the exiles: “Clear a path for the people! Clear away the boulders!” (62 : 10) • G-d will create the atmosphere of peace when violence and destruction will no longer be feared in the land. (60 : 4) G-d will be the guiding light for the nation and this will usher-in an idyllic time. Man is promised [productive] longevity. (65 : 23) People will universally accept G-d as their Sovereign (63 : 23) “At New Moon and Sabbath all people will bow down to Me.” • G-d does not require sacrifice for its own sake. “He who slaughters an ox [thoughtlessly] is comparable to one who kills a man” (66 : 9) — the implication being that merely ritual acts without repentance is worse than worthless. Similarly, “He who sacrifices a lamb [thoughtlessly] is like one who [simply] breaks a dog’s neck.” • The prophet speaks of the activities of Man as self-pleasing but too often displeasing to G-d. • G-d’s actions can be questioned (64 : 10) and indeed the prophet asks, “Why is it that G-d remains passive and is silent and why does He afflict society so severely since the Destruction of the Temple? People are the clay and G-d is the potter.” (64 : 9) 	[10]
Total marks for Question 7:		[10]

The Mark Scheme for Question 8 starts on the next page.

SECTION B (continued)		
Question Number	Answers	Maximum Marks
8	<p>In which distinctive way does the Psalmist / the מְשׁוֹרֵר express Man's thoughts and prayers to G-d ?</p> <p>(Refer only to the set text, Psalms / Tehillim 120 — 134 and 146 — 148.)</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • METAPHORS TAKEN FROM LIFE ARE USED TO ILLUSTRATE THE PETITIONER'S PRAYER TO G-D. • The Psalmist / מְשׁוֹרֵר focuses on the distinctive problems that beset Man. People in trouble have a need to cry out and Man cries out to G-d to be saved from the falsehood he encounters in his society. "Please G-d! Save my soul from lying lips, from the tongue of falsehood." (Psalm 120) Similarly, the burdens of life cause anxiety and sincerity and truth are needed to soothe one's worries and tensions. "My soul suffered when it dwelled with the destroyers of peace." (Psalm 120) • The Psalmist / מְשׁוֹרֵר acknowledges that Man cannot himself determine his own future. "I raise my eyes to the [distant] hills ... from where will my help come?" (Psalm 121) From the very beginning of his life, a man is dependent on G-d "like a babe is dependent on its mother" (Psalm 131) and "as the eyes of the servant look to the master, so do our eyes look to G-d." (Psalm 123) <p style="text-align: right;"><i>[continued on the next page]</i></p>	

The Mark Scheme for Question 8 continues on the next page.

SECTION B <i>(continued)</i>		
Question Number	Answers	Maximum Marks
8 <i>[cont'd]</i>	<p><i>continued]</i></p> <ul style="list-style-type: none"> • THE PSALMIST / מְשׁוֹרֵרִי IS CONFIDENT AND IN HIS PRAYERS HE ARTICULATES POSITIVE THOUGHTS. • “The L-rd will guard you from all evil; He will guard your going out and your coming in.” (Psalm 121) • HE ACKNOWLEDGES THE NEED FOR COMMUNAL PRAYER. • “I was happy when they told me ‘We will go to the House of G-d’” (Psalm 122) • HE ACKNOWLEDGES THAT MAN NEEDS DIVINE HELP TO BE FREED FROM IMPOSITIONS. • Man has a need to be rid of imposed shame [בוז] . “Be gracious, o L-rd, be gracious to me.” (Psalm 123) Initially this thought is expressed in general terms and then he applies it to the individual. “Our soul has had its fill of ridicule — the ridicule of the arrogant and the proud.” (Psalm 123) • HE ACKNOWLEDGES MAN’S DESPERATE NEED TO ESCAPE THE IMPOSITION OF CONCEITED HUMANS. • “If not for the L-rd Who is with us, then life would have swallowed us up, when they show anger towards us.” (Psalm 124) and often he compares human existence to that of the animal world. “Our souls (= lives) are like a bird that has escaped from the huntsman’s trap.” (Psalm 124) <p style="text-align: right;"><i>[continued on the next page</i></p>	

The Mark Scheme for Question 8 continues on the next page.

SECTION B <i>(continued)</i>		
Question Number	Answers	Maximum Marks
8 <i>[cont'd]</i>	<p><i>continued]</i></p> <ul style="list-style-type: none"> • HE ACKNOWLEDGES THE FRAILTIES OF LIFE <ul style="list-style-type: none"> • “Do not trust in nobles, in humans who do not have the power to save ...” (Psalm 146) “His life leaves him, he goes to his grave, — on that very day his plans are abandoned.” (Psalm 146) • MAN HAS NEED TO EXTOL G-D SO AS TO REALIZE THAT, IN REALITY, MAN HAS LITTLE POWER ... <ul style="list-style-type: none"> • “G-d hears the broken-hearted and He binds up their wounds.” “He provides rain for the Earth, He provides food for the animals, He creates weather and causes the wind to blow, water to flow.” (Psalm 147) • ... AND SIMILARLY, IN A PARALLEL THEME, MAN NEEDS REASSURANCE THAT EVIL WILL NOT ENDURE AND THAT RIGHTEOUS PEOPLE WILL NOT HAVE TO PARTICIPATE IN UNJUST ACTIVITIES. • THE PSALMIST / מְשׁוּרֵר FEELS THE NEED OF MAN IN EXILE WHO NEEDS A PERMANENT HOME AND WHO HOPES FOR A BETTER SOCIAL ENVIRONMENT <ul style="list-style-type: none"> • Man will be able to express prayer in a joyous manner (Psalm 126) and hopes for a stable family life. “Your sons are like saplings around the family table.” (Psalms 127 and 128) <p style="text-align: right;"><i>[continued on the next page]</i></p>	

The Mark Scheme for Question 8 continues on the next page.

SECTION B <i>(continued)</i>		
Question Number	Answers	Maximum Marks
8 <i>[cont'd]</i>	<p><i>continued from the previous page]</i></p> <ul style="list-style-type: none"> • HE EXPRESSES THE PAIN OF BEING SURROUNDED AND HARMED BY ENEMIES. • Thus, “ ... the enemy ‘ploughed my back’ (= degraded the nation)” (Psalm 129) and he expresses the hope, “O Righteous G-d, You snap the ropes of the wicked.” The Psalmist / often expresses an idea in the perfect [קִצַּץ — ‘He has snapped’] when the intention is directed as a prayer yet to be fulfilled (“O, may He snap.”) • Similarly, Man feels the need to cry out in desperation. “From the depths I called out to You, o G-d!” and he asks that G-d should not pay attention to our sinful conduct “for if G-d was to pay careful attention to Man’s transgressions, who would be able to stand [blameless before G-d Who is absolutely perfect] ?” (Psalm 130) • THE PSALMIST / מְשׁוֹרֵר asserts that because of MAN’S NATURAL OPTIMISM, HE ALWAYS HOPES TO BE ABLE TO BE CLOSE TO G-D. • “He will save Israel [even] from his deliberate sins.” (Psalm 130) <p style="text-align: right;"><i>[continued on the next page</i></p>	

The Mark Scheme for Question 8 continues on the next page.

SECTION B (continued)		
Question Number	Answers	Maximum Marks
8 [cont'd]	<p><i>continued from the previous page</i></p> <ul style="list-style-type: none"> • DESCRIPTIONS OF HISTORICAL EVENTS BECOME THE PATTERN OF THE ASPIRATIONS AND HOPES OF THE NATION. • Thus, the encouragement of the spiritual leaders to the pilgrims to Jerusalem to worship G-d in times past become the prayer of the following generations down through the ages. "Arise, o G-d, [come back] to Your place of abode, [so that] Your righteous ones can rejoice [in Your Presence]." (Psalm 132) 	[10]
Total marks for Question 8:		[10]

E N D

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