

**GCE**

**Biblical Hebrew**

Advanced Subsidiary GCE

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

**Mark Scheme for June 2016**

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All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

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## 11. Annotations

Annotations used in the detailed Mark Scheme (to include abbreviations and subject-specific conventions).

Annotation	Meaning
	Negative
	Slash
	Unclear
	Benefit of doubt
	Caret sign to show omission
	Cross
	Language better than mark implies
	Good language
	Large dot (Key point attempted)
	Benefit of doubt not given
	Tick
	Language not as good as mark implies

Question	Answer	Marks	Guidance
1 (a)	He tells Jeremiah not to pray on their behalf. [1] Even if they fast He will not listen to their cry. [1] Even if they offer sacrifices He will not be appeased with them. [1] they will be cast into the streets of Jerusalem [1] He says he will destroy them with sword, famine and hunger [1] no one will bury them [1] I will pour out evil on them [1]	2	Any point 1 mark. Maximum 2 marks. Do not accept 'they are listening to false prophets' as is it not specified in the text
1 (b)	<b>Up to two marks from:</b> The ם conjunctive normally takes a (sounded) <i>shewa</i> . [1] The noun starts with an ך which cannot take a sounded <i>shewa</i> . [1] Instead the ך takes a Chataf-Segol [1]  There cannot be two sounded shevas adjacent to one another [1] <b>One mark for:</b> By the law of attraction, the ם has a segol. [1]	3	Any point 1 mark. Maximum 3 marks.
1 (c)	ובאמר ך אהה ך אלקים הנה הנביאים אומרים להם לא תראו חרב (And) I said "Oh/Woe L-rd G-d behold the (false) prophets are saying to them you will not see the sword	2	'do not fear' is a major error
1	הנה ורעב לא יהיה לכם כי-שלום אמת אתן לכם במקום הזה nor will there be famine among you but there I will give you a true peace in this place.	2	'peaceful truth' is a major error as it does not transfer sensible meaning
1	ויאמר ך אלי שקר הנבאים נבאים בשמי לא שלחתי ולא צויתם ולא דברתי אליהם (And) G-d said to me "These prophets are foretelling falsehood in My name; I did not send them, nor did I command them, nor did I speak to them".	2	
1	חזון שקר וקסם ואילול ותרמית לבם המה מתנבאים לכם "a vision of falsehood, divination, a thing of nought and the deceit of their heart they are foretelling for you (the people).	2	Award appropriate translations in context for parallel phrases
1	לכן-כה-אמר ך על-הנבאים הנבאים בשמי ואני לא-שלחתי והמה אמרים חרב ורעב therefore so said G-d about the prophets who were foretelling in My name and I had not sent them and they are saying	2	

		there will not be neither the sword nor famine in the land.		
1		המה הנביאים יהיה וברעב וחרב these (false) prophets will be wiped out by the sword and/or with famine.	2	
		והעם אשר המה נבאים להם יהיו משלכים בחצות ירושלים מפני א הרעב והחרב ואין מקבר להמה	2	'outside' is a minor error
		The people they prophesy to will be thrown in the streets of Jerusalem because of the famine and sword and no-one will bury them.		
1	(d)	In lines 7-11, G-d appears to be full of wrath and merciless in His anger [1] whereas in lines 11-12, G-d shows Himself to be distressed by the plight of His people. [1] Alternatively: In lines 7-11 the false prophets say no sword or famine will come to the land [1] whereas in lines 11-12 G-d says there will be a great slaughter [1]	2	Any point 1 mark. There must be an attempt at contrast to gain even one mark.
1	(e)	<ul style="list-style-type: none"> <li>ושפכתי עליהם את רעתם – G-d's punishment is like 'pouring out' evil [1]</li> <li>They will be thrown into the streets of Jerusalem [1] (accept as could be metaphorical or literal)</li> </ul>	2	Any point 1 mark. Maximum 2. Do not award marks for Hebrew example without correct explanation/translation. If example is given in Hebrew but explanation clearly shows understanding, award the mark.
1	(f) (i)	He appears to be approving of Hananiah's prophecy although later he rejects it [1] Jeremiah initially seems happy and joyful and then his tone becomes serious [1]	1	
1	(f) (ii)	He is being sarcastic [1] He would be more than happy if Hananiah's prophecy was accurate [1]	1	
1	(g)	(Hananiah interpreted it as a good omen –) the same way that he had broken the yoke so G-d would break the yoke of the king of Babel [1] (whereas G-d Himself interpreted the other way –) the wooden yoke	2	

would be replaced by an even worse burden – an iron yoke. [1]

- (h) Amongst others: 4
- Jeremiah openly complains against them (lines 3-4) [1].
  - G-d states they had been prophesying falsely (line 5) [1]
  - They have prophesied with wizardry (line 6) [1]
  - G-d further says the prophets will die by the sword or by famine (line 8) [1].
  - G-d says Chananya will die because he spoke perversely against G-d. (lines 40-41) [1]
  - People who listen to false prophets will also be punished (lines 9-10)
  - False prophets are blamed for subverting the people (lines 39-40)
  - The people often view false prophets as true prophets

- 1 (i) 4
- שׁוּבוּ בְּנִים שׁוֹבְבִים נְאֻם-י' כִּי אֲנֹכִי בְעַלְתִּי בְכֶם וְלִקְחֹתִי אֶתְכֶם אָחָד  
מֵעִיר וּשְׁנַיִם מִמִּשְׁפָּחָה וְהִבֵּאתִי אֶתְכֶם צִיּוֹן: וְנָתַתִּי לָכֶם רְעִים כְּלָבִי  
וְרָעוּ אֶתְכֶם דְּעָה וְהִשְׁכִּיל:
- 1-5 errors = 4  
6-15 errors = 3  
16-25 errors = 2  
26-45 errors = 1  
More than 45 errors = 0

- Accept וְהִבֵּאתִי
- Accept שׁוֹבְבִים with sheva
- Accept בגדכפת letter in first letter after open syllable - accept with or without dagesh
- Accept הִשְׁכִּיל with hirik
- Accept רְעִים with tsere

Question 1 Total: 35

- 2 Sample answer: 15
- |  |  |
|--|--|
| <p>וְיִהְיוּ בְנֵי יִשְׂרָאֵל כִּיֹּנָה בְעֵת<br/>הַהִיא</p> | <p>What may the Children of Israel be compared to at that time? They may be compared to a dove that, fleeing from an</p> |
|--|--|

Firstly, award up to 10 marks, that is, 2 marks for each of the five blocks of text for the accurate application of the rules of vowelning of Biblical Hebrew and award up to

וּתְבַרַח/וּתַנֵּס הַיּוֹנָה מִפְּנֵי הַנֶּשֶׁר	eagle,	5 marks for appreciation of idiom and style over the whole translation.  Marking grids for this question can be found in appendix 2.
וּתְחַבֵּא/וּתַסְתֵּר בְּתוֹךְ הַסֶּלַע וְהַיּוֹנָה נִחַשׁ לְפָנֶיהָ וְלֹא יָכְלָה לָלֶכֶת מִפְּנֵי הַנֶּשֶׁר	hid itself inside a rock and found a snake in front of it. The dove could not go forward because of the snake.	
וּלְבַלְתִּי שׁוּב מִפְּנֵי הַנֶּשֶׁר וּתִזְעַק הַיּוֹנָה	It could not go back because of the eagle. What did the dove do? It started to cry out	
לְמַעַן יִשְׁמַע אֲדֹנָיָה/בְּעֻלְיָה כִּן בְּנֵי יִשְׂרָאֵל בְּעֵת הַהִיא	so that its owner would hear and come and save it. So the children of Israel were at that time.	
וַיַּעֲמְדוּ עַל מְקוֹמָם כִּי הָיָה הַיָּם לְפָנֶיהֶם וּמַצְרַיִם מֵאַחֲרֵיהֶם	They could not go back because of the Egyptians, and they could not go forward because of the sea.	

For each of the five phrases, start at the top level and move down the grid. Answer needs to fulfil both criteria of the level to gain the mark – if it only fulfils one criterion it moves down to the next level.

Marks	Spelling and pointing	Forms
2	75% correct	Up to 3 minor errors
1	Any attempt at pointing, minor spelling errors	Top end: one major error or 4-5 minor errors Bottom end: sense of the passage conveyed
0	No pointing present	Sense of the passage not conveyed

Then award up to 5 marks for appreciation of idiom and style as follows:

5	the candidate demonstrates a virtually faultless appreciation of the Biblical style
4	demonstrates an almost faultless appreciation allowing two minor lapses
3	appreciation of style in the majority of the composition
2	has used at least five idioms or emulated style in at least five instances
1	some basic understanding of Biblical idiom – has used at least two idioms

**SECTION A Total: 50**

- |   |     |  |   |                              |
|---|-----|--|---|------------------------------|
| 3 | (a) | The ך of the Hithpael prefix has been transposed with the first root letter/metathesis (1) because two sibilants/ ך followed by a ם would be difficult to pronounce (1) resulting in the ך taking a weak (בגד כפת) <i>dagesh</i> (1)     | 2 | Any point 1 mark. Maximum 2. |
| 3 | (b) | Qal passive participle (1) in the construct form/means '(chosen ones) of' (1) the addition of the construct suffix causes the sheva (because the accent shifts later in the word) (1)  | 3 | Any point 1 mark. Maximum 3. |
| 3 | (c) | <i>Required:</i><br>based on the root עגל, circle [1]<br><i>plus one of:</i><br>because camps were set up in a circular form [1]<br>the soldiers slept around him in a circle to protect him [1]<br>any other reasonable explanation (1) | 2 | Any point 1 mark.            |
| 3 | (d) | Abishai said it was a Divine opportunity to kill Saul [1]<br>whereas David said it would be wrong to harm the king who was Divinely appointed [1]  | 2 | 1 mark for each. Maximum 2.  |
| 3 | (e) | indicates a very deep sleep [1]  | 2 | Any point 1 mark.            |

	it was a Divinely inspired sleep [1] with the intention of allowing the camp to be infiltrated (1)		
(f)	Singular form (1) although the rest of the verse is plural (1) David pins the blame on Abner specifically (1) Who as the leader has responsibility for the group (1) David accuses Abner of doing something – perhaps this refers to sleeping instead of guarding (1) or he uses a positive phrase to refer to a lack of action (1)	3	Any three points. Maximum 3
3 (g)	Among others: לְמָה זֶה אֲדֹנָי רֹדֵף אֶמְרֵי עֲבָדָיו – rhetorical question (1) respectful terms ‘adoni’/‘avdo’ (1) הַמִּנְחָה בְּיַרְחַם מִנְחָה – imagery of sweet-smelling offering (1) conditional phrase (1) כִּי גִרְשִׁינִי הַיּוֹם מִהַסְתַּפַּח בְּנַחֲלַת הַ – he uses the perfect tense as though the event has already happened (1) יִפְלֵ דָמִי – use of jussive (1) לְבַקֵּשׁ אֶת פְּרַעַשׁ אֶחָד כְּאַשֵּׁר יִרְדֹּף הַקָּרָא בְּהַרִים - metaphors of nature e.g. flea, partridge (1) emphasises futility of this chase ‘one flea’ – he is a tiny flea (1) Parallelism – ‘what have I done and what evil is in my hand’ lines 19-20 Drama – ‘driving me out of the country’ is equated to idol worship lines 21-22 Curses in the name of G-d	3	Any phrase 1 mark. Maximum 3.  If example given in Hebrew without explanation, no marks.
3 (h)	נה' ישיב לאיש את צדקתו ואת אמתו אשר נתנה <i>(Now) G-d will repay the man his righteousness and his faithfulness, whereby G-d gave you over today into (my) hand</i>	2	No minor errors allowed – perfect translation gets two marks.

	<p>ה'   היום בְּיָד וְלֹא אֶבִּיתִי לְשַׁלֵּם יָדִי בְּמִשִּׁים ה':  וְהִנֵּה כְּאִשֶּׁר גָּדְלָה נַפְשִׁי הַיּוֹם הַזֶּה בְּעֵינַי כִּן תִּגְדֹּל  נַפְשִׁי בְּעֵינַי ה' וְיִצְלַנִי מִכָּל צָרָה:</p>	<p><i>but I did not want to harm (lit. stretch out an arm against) the anointed one of G-d. Now indeed just as your life was great in my eyes today, so my life should be great in the eyes of G-d and He should save me from all misfortune.</i></p>	
3	(i) Sheva changed to Segol due to אַתְּנַחַתָּא / pausal form.		1
		<b>Question 3 Total:</b>	<b>20</b>
4	(a) <b>לִמְנַצֵּחַ</b> - To Him (G-d) who grants victory (1) ( <i>Hirsch</i> ) for the conductor (1) ( <i>Kimhi</i> ) To the Eternal one (1) מְזֻמֹּר – prayer chanted as song (1) ( <i>Altschuler</i> ) word unique to Psalms (1) played by plucking an instrument (1) indicates that was sung by Levites in the Temple ( <i>Daat Miqra</i> ) (1) לְדָוִד – composed by King David (1) ascribed to David (1)		2
			Any point 1 mark.  Candidates may consider the contrast of the word order here: מְזֻמֹּר לְדָוִד and the word order in other psalms: לְדָוִד מְזֻמֹּר and say the following. Psalms were written with Divine Inspiration [1] The superscription לְדָוִד מְזֻמֹּר indicates that the Divine Spirit rested on David and preceded his “song”[1], whereas מְזֻמֹּר לְדָוִד indicates that David played music in order to aid the Divine Spirit to rest on him. [1]
4	(b) Makes it a noun (1) makes it mean ‘speech’ (1) distinguishes it from a participle (1)		1
4	(c) (i) Root – נָבַע [1]		1
	(c) (ii) The root usually means ‘flowing’ (1) poetic use of root to mean ‘speaking’ (1) perhaps indicating speaking enthusiastically or energetically (1)		2
4	(d) Verses 1-7 focus on the physical (1) whereas verses 8-12 focus on the		2

	<p>spiritual. (1)</p> <p>Verses 1-7: G-d's glory through nature (1) 8-12: G-d's glory through His Law (1)</p> <p>The introductory verses discuss how the sun and stars of the heaven shine [1]. Similarly the Psalmist in the latter half states that G-d's Law "shines" [1]</p>			
4 (e)	<p>Up to two marks for derivation of any two synonyms (Hebrew root with translation), and up to two marks for explanations:</p> <p>תורה – root 'teach' ירה (1) teaches a person the correct path to take (1)</p> <p>מצוה – root צוה 'command'(1) refers to specific commands G-d gave (1)</p> <p>עדות – עוד 'testify'(1) these testify that the Children of Israel accepted G-d's rulership. (1)</p> <p>פקודים – root פקד 'deposit' (1) These are commandments "deposited" in a person's understanding i.e. commandments that a person's intellect can fathom. (1)</p> <p>משפטים – root שפט 'judge' (1) expressions of justice, civil law. (1)</p> <p>יראת – root ירא 'fear' (1) the Law brings a person to fear G-d (1)</p>	<p>4 Any point 2 marks. Maximum 6.</p> <p>Award marks for grammatical difference given e.g. preformative ת, vs. preformative מ, plural vs singular etc.</p>		
4 (f)	<table border="0"> <tr> <td style="vertical-align: top;"> <p>שגיאות מי יבין מנסתרות נקני: גם מזדים חשך עבדך אז איתם ונקיתי מפשע רב:</p> </td> <td style="vertical-align: top; padding-left: 10px;"> <p><i>Who can be aware of (their) mistakes? Cleanse me from hidden (errors)</i></p> <p><i>Also from intentional (sins) free your servant then I will be strong and I will be cleansed of great rebellion</i></p> </td> </tr> </table>	<p>שגיאות מי יבין מנסתרות נקני: גם מזדים חשך עבדך אז איתם ונקיתי מפשע רב:</p>	<p><i>Who can be aware of (their) mistakes? Cleanse me from hidden (errors)</i></p> <p><i>Also from intentional (sins) free your servant then I will be strong and I will be cleansed of great rebellion</i></p>	<p>2</p>
<p>שגיאות מי יבין מנסתרות נקני: גם מזדים חשך עבדך אז איתם ונקיתי מפשע רב:</p>	<p><i>Who can be aware of (their) mistakes? Cleanse me from hidden (errors)</i></p> <p><i>Also from intentional (sins) free your servant then I will be strong and I will be cleansed of great rebellion</i></p>			
4 (g)	<p><b>Among others:</b></p> <ul style="list-style-type: none"> <li>The heavens speak (v. 1) (1)</li> <li>G-d is like a groom emerging from his wedding canopy (v. 6) (1)</li> </ul>	<p>Maximum 2 marks</p> <p>2</p>		

		<ul style="list-style-type: none"> <li>• No-one can 'hide' from His sun (v. 7) (1)</li> <li>• The Torah is considered 'more precious than gold' (v. 11) (1)</li> <li>• The Torah is considered 'sweeter than honey' (v. 11) (1)</li> <li>• In them He has made a tent for the sun (1)</li> </ul>		
4	(h)	this verse is personal (1) while the rest of the psalm refers to (natural and spiritual) phenomena (1) concludes his prayer (1) introduces concept of G-d as saviour and redeemer (1)	2	Maximum 2 marks
4	(i)	One mark for each word as follows: נִקְנִי - (middle root letter) Piel (1) וְנִקְיִתִּי - compensatory <i>dagesh</i> for the missing root letter (1) (in the perfect tense of the) Niphal conjugation / <i>binyan</i> (1)	2	
<b>Question 4 Total:</b>			<b>20</b>	
5	(a) (i)	The people thought it must not yet be the time for rebuilding (1) since the oppressors of Judah had stopped the rebuilding of the Temple (1)	1	
5	(a) (ii)	They should have realised that since everything they were doing was unsuccessful, this was a Heavenly sign that they were not acting correctly [1] they thought the 70 years of exile were not yet over (1)	1	
5	(b)	לֹא עָתָּה בָּא עֵת בֵּית ה' לְהִבְנוֹת (line 4) - construct form (1) repeated for emphasis (1) הֲעַתָּה (line 5) – absolute form (1) with heh interrogative (1)	3	Do not accept 'regular/usual form'
5	(c)	Wealth disappearing (1) is compared to a hole in the purse (1)	2	
5	(d)	Seemingly unnecessary emphasis on the fact that this is the last Temple (1)	1	Accept reference to Ezekiel's prophecy of a third Temple – this is not the last (1)
5	(e)	Immediately before the accented syllable the vowel under the Vav	1	See Gesenius 104 2e 'Immediately before the tone-syllable it frequently takes <i>qames</i>

		conjunctive sometimes changes from a <i>shewa</i> to a <i>komatz</i> .		but in most cases only at the end of a sentence or clause'
5	(f)	Paragraph 1: think about the current situation (1) Paragraph 2: pay attention to future events (1) They are similar in that they are used as an exhortation (1)	2	
5	(g) (i)	Holy for an offering (1) Contaminated (1)	1	
5	(ii)	The prophet wants to demonstrate that the holy/contaminated flesh wrapped up (1) does not affect items that do not come into direct contact with it (1)  Alternatively:  This root can mean holy or unholy (1) this is an example of a root which can have opposite meanings (1) essentially it means 'set aside'/'dedicated', whether for positive or negative purpose (1)	2	
	(h)	פְּנֵה אֶל הַרְבֵּה וְהִנֵּה לְמַעַט וְהִבֵּאתֶם הַבַּיִת וְנִפְקְדְתִי בּוֹ יַעַן מָה נֶאֱמַר ה' צָבָאוֹת יַעַן בֵּיתִי אֲשֶׁר הוּא תָרַב וְאַתֶּם רֹצִים אִישׁ לְבֵיתוֹ:	(When you) turn to a large amount (of crop) behold it is (a) small (amount) and when you bring it into the house I will blow it away (with various forms of disease). "Why?" says the G-d of Hosts. "Because My House is destroyed while each of you is running home.	2
5	(i)	Among others: <ul style="list-style-type: none"> <li>• G-d complains that the people have not shown enthusiasm to rebuild the Temple</li> <li>• G-d complains that the people live comfortably in their panelled house while the Temple lied in ruins. (1)</li> <li>• The people have invested much work but yielded little (1)</li> </ul>	4	Do not award marks if general statement is made with no evidence.

- They have eaten but are not satisfied (1)
- They have drunk but their thirst is not quenched / they are not inebriated (1)

Question 5 Total: 20

6

Amongst the points to be considered:

10

Marks are awarded according to the grid found in Appendix 3.

- 1 Samuel 25:10-11 Nabal refuses to assent to King David's request for food, despite King David having assisted Nabal in his time of need. Additionally, he abuses his status by referring to him as a servant, whereas in fact he has been recognised as king.
- 1 Samuel 25:13-14 David prepares to attack Nabal, as he regards his comments as treasonous, although Abigail dissuades him from this course of action.
- 1 Samuel 25:36, 39 Nabal eventually dies after being informed that Abigail has sent his food as a gift to David. David thanks G-d for having come to his aid.
- 1 Samuel 26:1 The Zifites inform King Saul of David's hiding place. Saul has continually been trying to seek him out and kill him.
- 1 Samuel 26:5-16 David arrives with his soldiers to King Saul's camp, and finds him sleeping, however he refuses the opportunity to kill him, and in fact rebukes Avner, King Saul's general for failing to protect him.
- 1 Samuel 26:17-25 David confronts Saul with his continual persecution, and tells Saul how he could have killed him but chose not to. Shaul agrees his behaviour has been incorrect.
- 1 Samuel 27:1 David is not convinced that Saul will not revert to his earlier behaviour, and decides to escape to the Philistines.

- 1 Samuel 29:3-8 Despite David serving the king of Achish faithfully, his generals refuse to allow David to join the campaign, for fear he would turn against them. David expresses his disappointment with this reaction, as he has done nothing to earn this mistrust.
- 1 Samuel 30:1-6 The Amalekites attack Ziklag, burn it to the ground and take the women and children captive, and David's two wives. The people threaten to stone David; David prays to G-d.
- 1 Samuel 30:7-10: Davis consults the Urim V'Thumim as to whether to fight the Philistines, and is told to go.

7	<p>Amongst the points to be considered:</p> <ul style="list-style-type: none"> <li>• Psalms 20:2-3 "G-d will answer you on a day of trouble...", "He will send your help from the Holy place".</li> <li>• Psalms 20:6-8 "We will rejoice in your salvation...", "now I know that G-d saved His anointed one...", "with the might of the salvation of His right hand".</li> <li>• Psalms 21:2 "...and with Your salvation how will he rejoice".</li> <li>• Psalms 21:6 "His honour is great with Your salvation"</li> <li>• Psalms 22:2-3 "...distant from my salvation", "My G-d, I will call out by day but You do not answer.."</li> <li>• Psalms 22:12 "do not distance (Yourself) from me because distress is near..."</li> <li>• Psalms 22:21-22 "Save my soul from the sword..", "save me from the mouth of the lion"</li> <li>• Psalms 22:25 "And with praying to Him, He will listen"</li> <li>• Psalms 23:4 "Even when I walk in the valley of the shadow of death, I will not fear evil, for You are with me."</li> </ul>	10	Marks are awarded according to the grid found in Appendix 3.
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- Psalms 27:1 “G-d is my light and my salvation”
- Psalms 27:9 “Do not desert me or leave me, G-d of my salvation.”
- Psalms 28:2 “Listen to the sound of my supplication..”

***Also to be considered:***

**Salvation from enemies:**

- “But I am ... the scorn of humanity, despised by people” (22:7)
- “See my enemies, that they have become many ... Protect my soul and rescue me” (25:19-20)
- “Do not deliver me into the wishes of my tormentors: (27:12)

**Salvation from animals:**

- “Many bulls surround me..” (22:13)
- “For dogs have surrounded me ..” (22:17)
- “Save me from the lion’s mouth ..” (22:22)

**Rejoicing in salvation:**

- “May we sing for joy at Your salvation..” (20:6)
- “Now my head is raised above my enemies around me ... I will sing and chant praises to the L-rd” (27:6)

8	<p>Amongst the points to be considered:</p> <ul style="list-style-type: none"> <li>• Cyrus sees himself fulfilling Jeremiah’s prophecy to allow the Israelites to return to Israel to rebuild the Temple. (Ezra 1:1-2)</li> <li>• Cyrus commands the Israelites to return (1:3)</li> <li>• If someone is too poor to afford the travel expenses, Cyrus commands his townsmen to supply him with his needs and</li> </ul>	10	<p>Marks are awarded according to the grid found in Appendix 3.</p>
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gifts. (1:4)

- The heads of the families of Judah and Benjamin along with the priests / *kohanim* obey Cyrus and ascend to Jerusalem. (1:5)
- Zerubbavel and Joshua obey G-d and do work on the Temple. (Haggai 1:14)
- Since the Israelites resumed the building of the Temple, G-d will provide blessing on the crop which had been unsuccessful until now. (2:19)
- In the future, G-d will bring blessing and prosperity: “the vine will give forth its fruit etc.” (Zechariah 8:11-12)
- Indeed, the nations of the world will want to go to Jerusalem (8:20-22)
- Ten men will take hold of the corner of the garment of a Jew saying, “Let us go with you etc.” (8:23)
- On account of keeping the blood-covenant, G-d will release the Israelite prisoners (9:11)
- G-d will help the righteous fight. They will be like warriors trampling the enemies in the mud of the streets in war; they will wage war for the L-rd will be with them ...” (10:3-12)

**Appendix 1: Marking grid for translation from Biblical Hebrew to English**

Award up to 2 marks for the block of text according to the following grid:

Marks	Transfer of meaning from Biblical Hebrew to English.
2	Accurate transfer of meaning. Virtually faultless 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.
0	Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant error in grammar, punctuation and spelling in English.

Exceptional responses and marks to award:

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 level of inaccuracy of English.

Award up to a maximum of 2 marks for each block of text.

**Appendix 2: Marking grids for translating the passage into pointed Biblical Hebrew**

Firstly, award up to 10 marks, that is, 2 marks for each of the five blocks of text for the accurate application of the rules of vowel-ing of Biblical Hebrew according to the following grid:

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

Then secondly award up to 5 marks for appreciation of idiom and style over the whole translation, according to the grid on the next page:

<b>Marks</b>	<b>Accuracy of application of the idioms and style of Biblical Hebrew</b>
<b>5</b>	The Candidate demonstrates a virtually faultless appreciation of the Biblical Hebrew style in his or her composition.
<b>4</b>	The Candidate demonstrates an almost faultless appreciation (allowing two minor lapses).
<b>3</b>	The Candidate demonstrates an appreciation of the Biblical Hebrew style in the majority of his or her composition.
<b>2</b>	The Candidate has used at least five idioms or emulated the Biblical Hebrew style in at least five instances.
<b>1</b>	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.

**Appendix 3: Marking grid for the Essay Questions (Questions 6, 7 and 8)**

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 grid below is used for marking the essays.

An example of a 9-10 essay would be one which explains five different points clearly, referring to detailed evidence or quotations from the text, with a clear introduction and conclusion.

An example of a 7-8 essay would be one which explains five different points, with weaker or less detailed evidence and less clear structure.

An example of a 5-6 essay would be one which explains three or four points well but some points unclear or incorrect and evidence not always detailed or present.

An example of a 3-4 essay would be one which explains one or two points well but most point are unclear or incorrect.

<b>Mark range</b>	<b>Content and quality of written work</b>
<b>9–10</b>	<ul style="list-style-type: none"> <li>• Successfully conveys most or all of the relevant points.</li> <li>• Develops a range of ideas and justifies points of view, with excellent grammar, punctuation and spelling.</li> </ul>
<b>7–8</b>	<ul style="list-style-type: none"> <li>• Able to develop and explain ideas and to express points of view, with some justification.</li> <li>• Offers relevant information, showing a good standard of grammar, punctuation and spelling.</li> <li>• Conveys approximately three quarters of the points.</li> </ul>
<b>5–6</b>	<ul style="list-style-type: none"> <li>• Shows some ability to develop and explain ideas and to express opinions.</li> <li>• Able to convey information, though not always relevant, and showing inconsistent grammar, punctuation and spelling.</li> <li>• Conveys approximately half of the points.</li> </ul>
<b>3–4</b>	<ul style="list-style-type: none"> <li>• Shows a limited ability to develop or explain ideas and to express opinions.</li> <li>• A noticeable degree of error in grammar, punctuation and spelling interferes with the communication of factual information.</li> <li>• Often irrelevant or repetitive.</li> <li>• Conveys approximately one quarter of the points.</li> </ul>
<b>0–2</b>	<ul style="list-style-type: none"> <li>• Offers little or no information or ideas.</li> <li>• Shows little or no explanation or development.</li> <li>• The level of grammar, punctuation and spelling severely impedes the ability to convey even quite basic information.</li> <li>• Displays only very superficial knowledge.</li> </ul>

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