

GCE

Biblical Hebrew

Unit **F191**: Translation, Comprehension and Literature

Advanced Subsidiary GCE

Mark Scheme for June 2018

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This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by examiners. It does not indicate the details of the discussions which took place at an examiners' meeting before marking commenced.

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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Annotations

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 / Indicative Content		Mark	Guidance
1	(a)	He lives in a cedar palace (1) while Ark of G-d 's Covenant resides under a tent / curtains (1)		2	Accept: David is living comfortably (1) The ark has no home (1)
1	(b)	Nathan encourages David to do as he pleases / build a Temple (1) G-d however says that David will not build a Temple for Him, (1)		2	Accept: Nathan spoke directly to D, G-D's message to David was thought an intermediary – Nathan.
1	(c)	<ul style="list-style-type: none"> • He has never resided in a house from the day He brought the Israelites out (of Egypt) (1) • Until this day (1) • He has gone from tent to tent (1) • He has gone from Tabernacle to Tabernacle (1) • He asks a rhetorical question (1) • 'Have I ever asked any of my judges that I appointed' Why have you not built a house for Me? (1) 		4	Any four points, one mark each 'from the day He brought the Israelites out' is necessary for that mark
1	(d)	G-d took him from the shepherd's abode (1) From following the flock / being a shepherd (1) To be a leader over Israel (1)		3	Do accept: G- D was with him Accept: 'נוה' as pasture, meadow, abode of sheep or abode of shepherd (Kelley)
1	(e)	(i)	I will make a place for My people Israel and I will plant it	2	See Appendix 1
		(ii)	and it will dwell in its place so it will no longer be agitated / disturbed.	2	no Do accept: G- D was with him
		(iii)	The wicked will no longer wear it down / beleaguer them as in earlier times.	2	בלה as destroy/disturb - minor

Question		Answer / Indicative Content	Mark	Guidance
	(iv)	Since the days I commanded judges over My people Israel I will subdue all your enemies	2	וְהִכְנַעְתִּי Past or future will do. Can be crush but not destroy (minor)
	(v)	and I told you. The L-rd will build a dynasty for you	2	I will tell you – minor G-D will build a house for you - minor
	(vi)	When your days are full and you follow your ancestors I will raise up after you your offspring who will be from among your sons	2	
	(vii)	And I will establish his kingdom. He will build a House for me and I will make his throne firm forever.	2	
	(viii)	I will be a Father to him and he will be a son to Me and I will not remove My kindness from him as I removed it from your predecessor.	2	
	(ix)	I will establish him in My house and in My kingship forever and his throne will be established forever.	2	Do not accept: world

Question			Answer / Indicative Content	Mark	Guidance
		(x)	In accordance with all these words and this entire vision, so Nathan spoke to David.	2	Accept 'like all these words'
1	(f)	(i)	כֹּן	1	
		(ii)	Hiphil	1	
			Polel	1	
1	(g)	(i)	You informed your servant	1	
		(ii)	גלה in the Kal usually means 'to go into exile' (1) Here it has the Piel meaning of 'to reveal' (1)	2	Accept: it has a komatz instead of a chirik (1)
1	(h)		You (G-d) wanted / were pleased/promised to bless your servant's House (1) That it should be before You forever (1) You O L-rd have blessed it (1) May it be blessed forever / Your blessing lasts forever (1) You G-D are blessed forever	3	Any three points, one mark each
2	(a)		Idolatry	1	
2	(b)		The meaning is 'your cities' (1) The tem 'gates' is used because that is where the city court was situated (1) The city court/judges (1)	2	
2	(c)	(i)	Jerusalem	1	
		(ii)	'The place' was not yet known (1) It was deliberately kept secret (1) (See Rabbeinu Bachyé Deut. 12:5) It was only became known in the time of Samuel and David (1)	2	Accept: they'd get it when they deserved it
2	(d)		<i>You will come to the Levite priests / 'Levites and priests' and to the judge</i>	6	See Appendix 1 And the judgement that they will tell you TO do -minor
			וּבָאתָ אֶל הַכֹּהֲנִים הַלְוִיִּם וְאֶל הַשֹּׁפֵט אֲשֶׁר יְהִי בַיָּמִים הָהֵם		

Question		Answer / Indicative Content	Mark	Guidance
		<p><i>present in those days and you will seek (advice) and they will tell you the verdict. You will act upon what they tell you from the place the L-rd will choose and you will observe all they teach you. (2) Through the law that they teach you and the judgement they will tell you, you will do. You will not move from the decision they tell you whether right or left. (2) But the man who acts deliberately not to listen to the priest who stands there in service of the L-rd your G-d or to the judge, that man will die and you will remove evil from Israel. (2)</i></p>		
2	(e)	<ul style="list-style-type: none"> Witnesses that were caught out as liars (1) The rebellious son 	2	Accept: false witnesses Either point, one mark
2	(f)	<p>וְהִגִּיד line 1 וַיִּמָּת line 4</p>	2	
2	(g)	<p>Among others:</p> <ul style="list-style-type: none"> If a man has two wives (1) One is more beloved then the other (1) 	4	Any four points, one mark each

Question			Answer / Indicative Content	Mark	Guidance
			<ul style="list-style-type: none"> • But the firstborn son is from the less liked wife (1) • The double portion of the inheritance goes to that firstborn (1) • For he is the 'first product of his father's manhood (1) • The father may not give that double portion to the son of the beloved wife (1) 		
2	(h)		<p>G-d is compared to an eagle (1) The Israelites are compared to eaglets (1) G-D looks after the Israelites (1) That hovers over its young/ and takes them and carries them on its wings (1)</p>	2	For the second mark, candidates need to show how imagery is used (e.g, mention G-D as compared to an eagle) rather than just translate.
2	(i)		<p>Among others:</p> <ul style="list-style-type: none"> • Israel are told not to fear a marauding army (even if they are greater in number). (1) • A special priest was chosen to encourage Israelite soldiers before they went out to war against their enemies. (1) • He would tell them not to fear as G-d will ensure their victory. (1) • The officers announced that there are four types of men exempt from war. (1) • They are: one who has built a house but not lived in it, (1) • one who has planted a vineyard but has not yet redeemed its first permitted crop, (1) • one who has betrothed a woman but has not yet set up home with her (1) • and one who is scared of war. (1) • [This is explained as someone who is worried that he has too few merits to allow him to survive (1).] 	8	

Question	Answer / Indicative Content	Mark	Guidance
	<ul style="list-style-type: none"> • After this announcement officers were appointed to lead the people. (1) • When conquering a city, Israel must give the people in the city a chance to surrender peacefully. (1) • If this happens the people of the city become servants to the Israelite people. (1) • If the people refuse to surrender but say they will fight, Israel may lay siege to the city. (1) • The male population is put to death. (1) • The woman and children are taken as captives. (1) • The spoil may be used (1) • The above applies to non-Canaanite nations. (1) • Canaanite nations however are a guaranteed bad influence and are to be destroyed in th first instance. (1) • When besieging a city, Israel may not use fruit trees as battering rams. This is considered wasteful. (1) • Non-fruit trees may be used. (1) • An Israelite soldier who, in war, sees a female that he desires may take her captive and live with her. (1) • However, in order to make herself repulsive and unattractive to him she stays with him for a month, (1) • change from her attractive clothing, let her nails grow long, and cry for her parents. (1) • If he still wants to keep her (she converts) and becomes his wife. (1) • The soldier may not sell her as a slave. (1) 		

Question			Answer / Indicative Content	Mark	Guidance
3	(a)		<p>Meanwhile the L-rd's spirit moved away/had moved away from Saul; [Instead] an evil spirit from the L-rd frightened him. Saul's servants said to him, "Behold now, an evil spirit of G-d is frightening you! Let our master now just say the word.(2) Your servants are before you. Let them look for a man who knows how to play the harp and when the evil spirit of G-d is upon you he will play with his hand and it will be good for you." Saul said to his servants, "Look out for me for a man who plays well and bring him to me!"(2) One of the young men replied, "Behold I have seen a son of Jesse of Bethlehem who knows how to play and is a strong warrior, a man of war, understanding and a good-looking man. The L-rd is with him."</p>	6	See Appendix 1
			<p>וְרוּחַ ה' סָרָה מֵעַם שָׁאוּל וּבְעֵתָתוֹ רוּחַ רָעָה מֵאֵת ה': וַיֹּאמְרוּ עֲבָדֵי שָׁאוּל אֵלָיו הִנֵּה נָא רוּחַ אֱלֹהִים רָעָה מִבְּעֵתְךָ: יֹאמֶר נָא אֲדִינְנוּ עֲבָדֶיךָ לְפָנֶיךָ וּבְקִשׁוּ אִישׁ יָדַע מְנַגֵּן בְּכִנּוֹר וְהָיָה בְהִיּוֹת עֲלֶיךָ רוּחַ אֱלֹהִים רָעָה וְנָגַן בְּיָדוֹ וְטוֹב לְךָ: וַיֹּאמֶר שָׁאוּל אֶל עֲבָדָיו רְאוּ נָא לִי אִישׁ מִיִּטִּיב לְנַגֵּן וְהִבִּיאֹתֶם אֵלָי: וַיַּעַן אֶחָד מִהַנְּעָרִים וַיֹּאמֶר הִנֵּה רָאִיתִי בֶן לְיֹשֵׁי בֵּית הַלְחָמִי יָדַע נָגַן וְגִבּוֹר חַיִל וְאִישׁ מְלַחְמָה וְנָבוֹן דָּבָר וְאִישׁ תָּאֵר וְהָ עִמּוֹ:</p>		
3	(b)	(i)	David should marry (Merav), Saul's daughter	1	
		(ii)	The Philistines will kill David	1	
3	(c)	(i)	If Saul has given Merav to David to marry, (1) how is it that she has been given to someone else (Adriel) as a wife? (1)	2	Candidates must show understanding of the contradiction – Otherwise maximum 1 mark.

Question		Answer / Indicative Content	Mark	Guidance
	(ii)	<p>Among others:</p> <ul style="list-style-type: none"> • 'at the time of giving' means 'at the time she should have been given' (<i>Rashi</i>) • She married Adriel without her father's knowledge (1) (<i>Metzudath David</i>) • Saul changed his mind about giving her to David (so he allowed her to marry Adriel). (1) (<i>Daat Mikra</i>) • Hence she was not married to David. (<i>Redak</i>) (1) 	2	Any two points, two marks Also accept: Merav was committed to David (1) but given against her will to Adriel (1)
3	(d)	(i)	2	
	(ii)	<ul style="list-style-type: none"> • 'With one of the two [daughters] you will become my son-in-law today (1) (<i>Rashi</i> quoting <i>Targum Jonathan</i>) • Either Merav will be taken by force (from Adriel) or Michal will be given willingly (<i>Metzudath David</i>) (1) • 'With the second [daughter] you will become my son-in-law today (1) (<i>Daat Mikra</i>) 	2	One point for valid explanation of היום e.g. the contract will be made that very day Accept: this second time you will marry one of my daughters (1) Accept: would expect 'בשנית' rather than 'בשתיים' (1)
	(iii)	<ul style="list-style-type: none"> • It is unclear who the 'they' refers to (1) • The verb וימלאום in the plural refers to the servants (1) • David sent the foreskins with messengers as was the custom with a dowry. (1) (<i>Redak</i>) 	2	

Question			Answer / Indicative Content	Mark	Guidance
			<ul style="list-style-type: none"> The meaning is 'they presented them in full'. (1) (Because) he gave Saul 200 foreskins even though he had only been asked to fetch 100. (1) (<i>Metzudath David</i>) 		
3	(e)		<ul style="list-style-type: none"> Saul thought that David blamed him for the Merav débacle (1) and did not believe him when he offered him to marry Michal. (1) So Saul asked his servants to encourage David (1) and tell him that Merav's sudden marriage was not his fault. (1) (<i>MD, Redak</i>) 	2	Saul didn't want David to be intimidated (1)
3	(f)		<p>וְרוּחַ יְיָ סָרָה (line 1) וּבְעֵתָתוֹ רוּחַ רָעָה (line 1) וְשָׂאוֹל אָמַר (line 7) וְהִיא נִתְּנָה (line 9) וְשָׂאוֹל חָשַׁב (line 16) וּמִיֵּכֶל בֵּית שָׂאוֹל אֲהַבְתָּהּ: (lines 19-20)</p>	1	Subject of verb not needed Accept English if pluperfect correctly translated.
3	(g)		קלל	1	
3	(h)		<p>Among others:</p> <ul style="list-style-type: none"> Jonathan suggests he and his armour-bearer cross to fight the Philistines 'perhaps G-d will perform victory for us'. 14:6 (1) He says, for there is nothing preventing the L-rd from saving with many or a few' 14:6 (1) He makes a sign and sees this as a Divine go-ahead 14:10 (1) He says, 'G-d has given them into the control of Israel' 14:12 (1) Saul asks for the Ark (a holy object) to be brought forward 	8	<p>Do not accept mere points about G-D's salvation unless direct quotes or linked to someone's perspective e.g. Jonathan said.....</p> <p>Accept: the Urim veTumim did not answer if there was a sin and therefore Shaul realised something was wrong (14:37)</p> <p>Shaul imposed an oath on the people not to eat during the battle (14:24)</p>

Question	Answer / Indicative Content	Mark	Guidance
	<p>to let them know whether G-d has instructed them to fight 14:18 (1)</p> <ul style="list-style-type: none"> • The author writes ‘the L-rd saved Israel on that day.’ 14:23 (1) • Saul asks the G-d (via the Urim veTumim) whether to fight the Philistines 14:37 (1) • Samuel commands Saul in the name of G-d to wage war with Amalek 15:2-3 (1) • The author writes ‘David was successful in all his endeavours and the L-rd was with him.’ 18:14 (1) • Saul is willing to marry off his daughter to David if David fights ‘the wars of G-d’. 18:17(1) • Saul realises that David’s success against the Philistines is G-d - given 18:28 (1) • Jonathan speaks up on behalf of David and says, ‘(he risked his life, killed the Philistine and G-d brought about great salvation for Israel.’19:5 (1) 		

Question		Answer / Indicative Content	Mark	Guidance
4	(a)	Piles of grain (1) of tithes (given to Levites as gifts) (1)	2	
4	(b)	The piles were so high (1) he could not understand why the Levites had not yet taken part of their gifts (1)	2	
4	(c)	We have partaken of the gifts (1) That we have eaten (1) And have satisfied ourselves (1) And have had plenty left over (1) For G-d has blessed his people (1) The huge amount (you see) is the surplus (1)	2	Any four points, one mark each
4	(d)	(i) <i>My dwelling / generation has been removed and exiled from me like a shepherd's tent. I severed my life / My life has been cut off like a weaver (cuts threads). He will deprive me from my glory / he will finish me off from my illness. From day to / and night you would finish me off. [Though] I made myself like a lion until morning [the illness] would break all my bones; from day to / and night you would finish me off. (2)</i> <i>I chatter so like a swift or a crane; I moan like a dove. My eyes are raised to Heaven, O L-rd. [The illness] has oppressed me / Snatch / Rob me away [from the Angel of Death]; be my guarantor / pledge Yourself to me. What can I say? He promised me and fulfilled it. I will cause all my sleep / years to flee because of the bitterness of my soul. (2) O L-rd, You [decreed] about them that they should live; the life of my spirit is in them; heal me and cure</i>	6	See Appendix 1

דוֹרֵי נֹסַע וְנִגְלָה
מִנִּי כְּאֶהֱל רְעִי
קִפַּדְתִּי כְּאַרְגַּ חַיִּי
מִדָּלָה יִבְצַעֲנִי
מִיּוֹם עַד לַיְלָה
תִּשְׁלִימֵנִי:
שׁוֹיֵתִי עַד בִּקְרִי
כְּאַרִּי כִּן יִשְׁבֵּר כָּל
עֲצָמוֹתַי מִיּוֹם עַד
לַיְלָה תִּשְׁלִימֵנִי:
כָּסוּס עֲגוּר כִּן
אַצְפָּצֵף אֶהְגֶּה
כִּיּוֹנָה דָלוּ עֵינַי
לְמָרוֹם אֲדַנִּי
עֲשֵׂקָה לִי עֲרַבְנִי:
מָה אֲדַבֵּר

Question		Answer / Indicative Content	Mark	Guidance
		<p><i>me. Behold, instead of peace / being healthy, great bitterness befell me but You saved my life from the pit of destruction / rotting / grave for You cast all my sins behind Your back.(2)</i></p>		
		<p>וְאָמַר לִי וְהוּא עָשָׂה אֲדִדָּה כָּל שְׁנוֹתַי עַל מֶר נַפְשִׁי: אֲדֹנָי עֲלֵיהֶם יְחִיו וְלִכְל בָּהֶן חַיִּי רוּחִי וְתַחֲלִימֵנִי וְהַחֲיֵנִי: הִנֵּה לְשָׁלוֹם מֶר לִי מֶר וְאֵתָה חֲשִׁקָתָ נַפְשִׁי מִשְׁחַת בְּלִי כִּי הִשְׁלַכְתָּ אַחֲרַי גֹּוֹךְ כָּל חַטָּאִי:</p>		
	(ii)	צפף (1) (BDB, Concordance) Pilpel (1)	2	
4	(e)	<ul style="list-style-type: none"> Literally: chief of drinks / chief butler (Aramaic) (1) Chief of the officers (1) (BDB) Chief official (1) (Living Nach) Chief engineer (of irrigation שקה – to water) (contextual) Chief of propaganda (connected to שגה – mistake, spreading misinformation) 	2	One mark for רב = chief/ honorary title (1) and one mark for any explanation of שקה
4	(f)	<p>He wants the general non-Aramaic speaking public to understand (1) He is deliberately ignoring the officials' request to speak in Aramaic (1) He wants everyone to hear (1) He wants the people to lose morale (1) To add insult to injury, he called out his message aloud (1)</p>	2	

Question		Answer / Indicative Content	Mark	Guidance
4	(g)	<p>Among others: He contrasts the 'great' king of Assyria with Hezekiah (1) He does not even give Hezekiah a title 'King' (1) He tells the people not to let Hezekiah trick them (1) Or make them trust in G-d (1) Tells them Chizkiyohu won't be able to save them (1)</p>	2	Any three points, one mark each
4	(h)	<p>'Make peace with me' (1) 'Come out to me' (1) Every man will eat from his vine/ and fig-tree (1) And drink the water of his cistern (1) He will then take them to a land similar to their own (1) A land of grain, wine, bread and vineyards (1)</p>	2	

Question	Answer / Indicative Content	Mark	Guidance
4 (i)	<p>Among others:</p> <ul style="list-style-type: none"> • He tells him not to fear the blasphemy of the Assyrian king's servants 37:6 (1) • I will initiate a rumour that will make the king return to his land 37:7 (1) • Whereupon he will be killed 37:7 (1) • Isaiah tells Hezekiah that (the virgin daughter) of Zion has mocked Assyria 37:22 (1) • G-d recalls the disasters He brought years before 37:26 (1) • G-d will put a 'ring' in the Assyrian king's nose and a 'bit' in his lips and return him to his land 37:29 (1) • Hezekiah's people will not lack food 37:30-31 (1) • Isaiah says the Assyrian king will not enter the city 37:33 (1) • Nor shoot an arrow 37:33 (1) • Nor advance on it with a shield 37:33 (1) • Nor pile up a siege mound 37:33 (1) • G-d will save Jerusalem (for His sake and for the sake of David) 37:35 (1) • Isaiah is commanded to tell Hezekiah that G-d has heard his prayers 38:5 (1) • And he will not die/ he will recover (1) • And 15 years will be added to his life 38:5 (1) • Isaiah told Hezekiah if a pressed fig is applied to his boil, he will be cured 38:21 (1) • Although Hezekiah is at fault for showing off his treasures, the punishment of exile and plunder will take place in the next generation 39:7 (1) 	8	

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