

**Advanced Subsidiary GCE  
GCE BIBLICAL HEBREW**

Unit F191: Translation, Comprehension and  
Literature

**Specimen Paper**

Additional Materials: Answer Booklet (...pages)

**F191 QP**

Morning/Afternoon

Time: 3 hours



**INSTRUCTIONS TO CANDIDATES**

- Answer **all** the questions in Section A and **two** questions in Section B.

**INFORMATION FOR CANDIDATES**

- The number of marks for each question is given in brackets [ ] at the end of each question or part of question.
- The total number of marks for this paper is **100**.

**ADVICE TO CANDIDATES**

- Read each question carefully and make sure you know what you have to do before starting your answer.

This document consists of **15** printed pages and 1 blank page.

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SPECIMEN

This Paper is divided into **two** sections:

**SECTION A [ UNPREPARED TRANSLATION AND COMPREHENSION ]**  
**(Question 1)**

**One** question (which is sub-divided into a number of parts).

Unprepared translation [20 marks]

*and* Comprehension [20 marks]

**SECTION B [ LITERATURE ] (Questions 2 — 4)**

Literature: Set texts [60 marks]

There are **three** questions.

Each question is sub-divided into a number of parts.

Candidates must answer **two** questions.

You will find that the four-letter Divine Name is printed as ” .

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## SECTION A

## Unprepared translation and comprehension

## Question 1

Read the following passages and answer in English the questions that follow.

Marks for the parts of the question are indicated in brackets.

## Ezra — a display of bold leadership

## Background:

*Ezra leads a migration of exiles from Babylon / Ba'vel to Jerusalem / Yerushala'im. He expresses deep regret for the religious and social situation of the inhabitants of Jerusalem / Yerushala'im.*

	line number
וְאָקְרָא שֵׁם צוּם עַל הַנֶּהָר אֲהֹנָא לְהַתְעַנּוֹת לִפְנֵי אֱ-לֹהֵינוּ לְבַקֵּשׁ מִמֶּנּוּ דֶּרֶךְ	1
יִשְׂרָאֵל לָנוּ וּלְטַפְּנוּ וּלְכָל רְכוּשֵׁנוּ: כִּי בִשְׁתֵּי לְשָׂאוֹל מִן הַמֶּלֶךְ חֵיל וּפְרָשִׁים	2
לְעִזְרָנוּ מֵאוֹיֵב בְּדֶרֶךְ כִּי אִמְרָנוּ לְמֶלֶךְ לֵאמֹר יָד אֱ-לֹהֵינוּ עַל כָּל מְבַקְשָׁיו	3
לְטוֹבָה וְעִזּוֹ וְאָפוֹ עַל כָּל עֲזָבָיו: וְנִצְמוּהָ וְנִבְקְשָׁה מֵאֱ-לֹהֵינוּ עַל זֹאת וַיַּעֲתֵר	4
לָנוּ: וְאֲבָדִילָהּ מִשְׁרֵי הַכְּהֻנִּים שְׁנַיִם עָשָׂר לְשִׁרְבֵיָהּ חֲשֻׁבָּיָהּ וְעַמֶּהֶם מֵאַחֵיהֶם	5
עֲשָׂרָה: וְאֲשַׁקְלָהּ לָהֶם אֶת הַכֶּסֶף וְאֶת הַזָּהָב וְאֶת הַכֶּלִים תְּרוּמַת בַּיִת	6
אֱ-לֹהֵינוּ הַהֲרִימוּ הַמֶּלֶךְ וַיַּעֲצִיו וְשָׂרָיו וְכָל יִשְׂרָאֵל הַנִּמְצָאִים:	7
<i>עזרא, ח' : כ"א – כ"ה</i>	
<i>Ezra, Chapter 8, verses 21 – 25</i>	
וְנִסְעָה מִנֶּהָר אֲהֹנָא בְּשָׁנִים עָשָׂר לַחֲדָשׁ הָרִאשׁוֹן לְלֶכֶת יְרוּשָׁלַם וַיָּד אֱ-לֹהֵינוּ	8
הִיָּתָה עֲלֵינוּ וַיַּצִּילֵנוּ מִכַּף אוֹיֵב וְאוֹרֵב עַל הַדֶּרֶךְ: וְנִבְא יְרוּשָׁלַם וְנִשָּׁב שֵׁם	9
יָמִים שְׁלֹשָׁה: וּבַיּוֹם הָרִבִּיעִי נִשְׁקַל הַכֶּסֶף וְהַזָּהָב וְהַכֶּלִים בְּבַיִת אֱ-לֹהֵינוּ עַל	10
יָד מִרְמוֹת בֵּן אוֹרֵיָהּ הַכְּהֵן וְעַמּוֹ אֶלְעָזָר בֶּן פִּינְחָס וְעַמֶּהֶם יוֹזָבֵד בֶּן יִשׁוּעַ	11
וְנוֹעַדְיָה בֶּן בְּנוֹי הַלְוִיִּם: בְּמִסְפָּר בְּמִשְׁקַל לְכָל וַיִּכְתֹּב כָּל הַמִּשְׁקַל בְּעֵת	12
הַהִיא: הַבָּאִים מִהַשְּׁבִי בְנֵי הַגּוֹלָה הַקְּרִיבוּ עֲלוֹת לֹא-לֵהוּ יִשְׂרָאֵל פְּרִים שְׁנַיִם	13
עָשָׂר עַל כָּל יִשְׂרָאֵל אֵילִים תְּשַׁעִים וְשֵׁשָׁה כְּבָשִׂים שִׁבְעִים וְשִׁבְעָה צְפִירֵי	14
חֲטָאת שְׁנַיִם עָשָׂר הַכֹּל עוֹלָה לַיִי: וַיִּתְּנוּ אֶת דִּתֵּי הַמֶּלֶךְ לְאַחַשְׁדָּרְפָּנִי	15
הַמֶּלֶךְ וּפְחֻזוֹת עֶבֶר הַנֶּהָר וְנִשְׂאוּ אֶת הָעֵם וְאֶת בַּיִת הָאֱ-לֹהִים:	16
<i>עזרא, ח' : ל"א – ל"ו</i>	
<i>Ezra, Chapter 8, verses 31 – 36</i>	

Vocabulary Assistance for Question 1 is on the next page.

## Vocabulary Assistance for Question 1

וְאֹרֵב	line 9	lie in ambush
צִפִּירִי	line 14	from צפיר, male goat
דְּתִי	line 15	from דת, law, decree
אַחֲשֶׁדְרָפְנִי	line 15	officials of
פְּחוֹת	line 16	
כְּתֵעֲבִתֵיהֶם	line 18	from תועבה, disgraceful act or behaviour
וְהַסְנִיִּים	line 20	deputies; royal officials
בְּמַעַל	line 20	from מעל, treacherous act; being unfaithful
וּמַעִילִי	line 21	from מעיל, coat
וְאֶמְרָטָהּ	line 21	from מרט, tear, tear out
מִשְׁעַר	line 21	from שער, hair

## Question 1 (continued)

- (a) (i) Translate from the beginning of line 1 to the phrase וְאֹרֵב עַל הַדֶּרֶךְ : (line 9) [20]
- (ii) What is the root and conjugation of the verb וַיִּצְטַר ? (line 4) [2]
- (iii) Explain the use of this conjugation in this context. [2]
- (b) (i) Who presents the royal decrees to the king's officials? (line 13) [1]
- (ii) How do the king's officials respond? (line 16) Mention any **two** points. [2]
- (c) Explain, fully, with **two** examples from these extracts, how nouns and verbs with the same root are used in conjunction with each other. [4]

Question 1 continues on the next page.

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**Question 1 (continued)**

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

line num.

- 17 וכבלות אלה נגשו אלי השרים לאמר לא נבדלו העם ישראל והכהנים והלוים  
 18 מעמי הארצות כתעבתיהם לכנעני החתי הפרזי היבוסי העמני המאבי המצרי  
 19 והאמרי: כי נשאו מבנתיהם להם ולבניהם והתערבו זרע הקדש בעמי  
 20 הארצות ויד השרים והסגנים היתה במעל הזה ראשונה: וכשמעי את  
 21 הדבר הזה קרעתי את בגדי ומעילי ואמרטה משער ראשי וזקני ואשבה  
 22 משומם: ואלי יאספו כל חרד בדברי א-להי ישראל על מעל הגולה  
 23 ואני ישב משומם עד למנחת הערב:

עורא, ט': א' – ד'

Ezra, Chapter 9, verses 1 – 4

**Question 1 (continued)**

- (d) In the context of these passages, the root ערב means "to mix."  
Show how it is used differently in lines 19 and 23. [2]
- (e) Demonstrate the way in which numbers are used in these passages.  
Mention any **three** examples. [3]
- (f) (i) Name any complaint that Ezra received  
from the officers of Judah / Yehuda. (lines 17 — 20) [1]
- (ii) How does Ezra respond  
to the complaints he receives? (lines 21 — 23)  
Give any **two** examples. [2]
- (g) How is the infinitive construct used in line 20? [1]

**[ Total : 40 marks ]****[ Turn over**

## SECTION B — LITERATURE

## Literature — Texts

(Questions 2 — 4)

Candidates must answer **two** questions from this Section.**Question 2**

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

	<i>line number</i>
ולא תונו איש את עמיתו ויראת מא-להיך פי אני יי א-להיכם :	1
ועשיתם את חקתי ואת משפטי תשמרו ועשיתם אתם וישבתם על	2
הארץ לבטח : ונתנה הארץ פריה ואכלתם לשבע וישבתם לבטח	3
עליה : וכי תאמרו מה נאכל בשנה השביעת הן לא נזרע ולא	4
נאסף את תבואתנו : וצויתי את ברכתי לכם בשנה הששית ועשת	5
את התבואה לשלש השנים : וזרעתם את השנה השמינת ואכלתם	6
מן התבואה ישן עד השנה התשיעת עד בוא תבואתה תאכלו	7
ישן : והארץ לא תמכר לצמתת כי לי הארץ פי גרים ותושבים	8
אתם עמדי : ובכל ארץ אחזתכם גאלה תתנו לארץ : פי ימוך	9
אחיך ומכר מאחזתו ובא גאלו הקרב אליו וגאל את ממכר אחיו :	10
ואיש כי לא יהיה לו גאל והשיגה ידו ומצא בדי גאלתו : וחשב	11
את שני ממכרו והשיב את העדף לאיש אשר מכר לו ושב לאחזתו :	12
ואם לא מצאה ידו הי השיב לו והיה ממכרו ביד הקנה אתו עד	13
שנת היובל ויצא ביבל ושב לאחזתו :	14

ויקרא, כ"ה : י"ז — כ"ח

*Leviticus, Chapter 25 verses 17 — 28*

**Question 2 (continued)**

- (a) What promotes safety and security in the land? (*lines 1 — 4*) [1]
- (b) (i) Translate from וְכִי תֹאמְרוּ (*line 4*)  
to לְשֵׁשׁ הַשָּׁנִים : (*line 6*) [4]
- (ii) Explain the unusual features of the verb וְעָשֹׂת . (*line 5*) [2]
- (c) What problems are anticipated regarding the observance of the seventh year of the agricultural cycle? (*lines 4 — 5*)  
Mention any **three** points. [3]
- (d) How is ownership of the land viewed? (*lines 8 —9*)  
Comment on any **three** aspects. [3]
- (e) What is the function of the גֹּאֵל ? (*lines 10 — 12*)  
Mention any **two** points. [2]
- (f) How can the phrase וְאִישׁ כִּי לֹא יִהְיֶה לוֹ גֹּאֵל (*line 11*)  
be reconciled with וְהִשְׁיִגָה יָדוֹ וּמָצָא כְּדֵי גֹאֲלָתוֹ (*also line 11*) ?  
Mention any **three** points. [3]

**Question 2 continues on the next page.**

[ Turn over

**Question 2 (continued)**

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

	<i>line number</i>
וַיְדַבֵּר יי אֵל מֹשֶׁה לֵאמֹר: דִּבֶּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם	15
אִישׁ כִּי יִפְלֵא נֶדֶר בְּעַרְפָּךָ נִפְשֹׁת לִי: וְהָיָה עֲרַפְךָ הַזֹּכֵר מִבֶּן	16
עֶשְׂרִים שָׁנָה וְעַד בֶּן שְׁשִׁים שָׁנָה וְהָיָה עֲרַפְךָ חֲמִשִּׁים שָׁקֶל בָּסָף	17
בְּשָׁקֶל הַקֹּדֶשׁ: וְאִם נִקְבָּה הוּא וְהָיָה עֲרַפְךָ שְׁלֹשִׁים שָׁקֶל:	18

וּיקרא, כ"ז: א' – ד'

*Leviticus, Chapter 27 verses 1 – 4*

**Question 2 (continued)**

- (g) To what purpose would a person make a vow? (*lines 15 — 18*)  
Mention any **two** points. [2]
- (h) How can the suffix ך attached to  
the noun ערך (*lines 16, 17 and 18*) be understood?  
Mention any **two** points. [2]
- (i) In what way does national territory play a central role  
for the legislation outlined in Leviticus / Vayikra 24 — 27 ?  
Comment on any **eight** points. [8]

[ Total : 30 marks ]

[ Turn over

## Question 3

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

	<i>line number</i>
וַיֵּלֶךְ דָּוִד מִשָּׁם וַיִּמְלֹט אֶל מְעֵרַת עֲדָלָם וַיִּשְׁמְעוּ אָחִיו וְכָל בֵּית אָבִיו	1
וַיֵּרְדוּ אֵלָיו שָׁמָּה : וַיִּתְקַבְּצוּ אֵלָיו כָּל אִישׁ מִצּוֹק וְכָל אִישׁ אֲשֶׁר לוֹ	2
נֶשֶׂא וְכָל אִישׁ מֵר נֶפֶשׁ וַיְהִי עֲלֵיהֶם לְשׂוֹר וַיְהִיו עִמּוֹ בְּאַרְבַּע מֵאוֹת :	3
אִישׁ וַיֵּלֶךְ דָּוִד מִשָּׁם מִצְפָּה מוֹאָב וַיֹּאמֶר אֶל מֶלֶךְ מוֹאָב יֵצֵא נָא אָבִי	4
וְאִמִּי אִתְּכֶם עַד אֲשֶׁר אֲדַע מָה יַעֲשֶׂה לִּי אֶ-לֹהִים : וַיִּנָּחַם אֶת פָּנָיו	5
מֶלֶךְ מוֹאָב וַיֵּשְׁבוּ עִמּוֹ כָּל יְמֵי הַיּוֹת דָּוִד בְּמִצְוֹדָה : וַיֹּאמֶר גַּד הַנְּבִיא	6
אֶל דָּוִד לֹא תִשָּׁב בְּמִצְוֹדָה לָךְ וּבָאתָ לָךְ אֶרֶץ יְהוּדָה וַיֵּלֶךְ דָּוִד וַיָּבֵא	7
יַעַר חֶרֶת : וַיִּשְׁמַע שָׂאוּל בִּי נֹדַע דָּוִד וְאֲנָשִׁים אֲשֶׁר אָתוֹ וְשָׂאוּל	8
יּוֹשֵׁב בְּגִבְעָה תַּחַת הָאֲשֵׁל בְּרִמָּה וַחֲנִיתוֹ בְּיָדוֹ וְכָל עֲבָדָיו נֹצְבִים עִלָּיו :	9
וַיֹּאמֶר שָׂאוּל לְעֲבָדָיו הַנֹּצְבִים עֲלֵיו שְׁמְעוּ נָא בְּנֵי יְמִינִי גַם לְכַלְכֶּם יִתֵּן	10
בֶּן יִשִׁי שְׂדוֹת וְכֹרְמִים לְכַלְכֶּם יִשִׁים שְׂרֵי אֲלָפִים וְשְׂרֵי מֵאוֹת : בִּי	11
קִשְׁרֹתֶם כָּלְכֶם עָלַי וְאִין גִּלְהָ אֶת אֲזֹנֵי בִכְרַת בְּנֵי עַם בֶּן יִשִׁי וְאִין חֲלָה	12
מִכֶּם עָלַי וְגִלְהָ אֶת אֲזֹנֵי כִי הַקִּים בְּנֵי אֶת עֲבָדֵי עָלַי לְאַרְבַּ בַּיּוֹם הַזֶּה :	13
וַיַּעַן דָּאָג הָאֲדָרְמִי וְהוּא נֹצֵב עַל עֲבָדֵי שָׂאוּל וַיֹּאמֶר רְאִיתִי אֶת בֶּן יִשִׁי	14
בָּא נֹכַח אֶל אַחִימֶלֶךְ בֶּן אַחִיטוֹב : וַיִּשְׁאַל לוֹ בִּי וַצִּידָה נָתַן לוֹ וְאֶת	15
חֶרֶב גִּלְתֵּי הַפְּלִשְׁתִּי נָתַן לוֹ : וַיִּשְׁלַח הַמֶּלֶךְ לְקַרְא אֶת אַחִימֶלֶךְ בֶּן	16
אַחִיטוֹב הַכֹּהֵן וְאֶת כָּל בֵּית אָבִיו הַכֹּהֲנִים אֲשֶׁר בְּנֵב וַיָּבֵאוּ כָּלֶם אֶל	17
הַמֶּלֶךְ : וַיֹּאמֶר שָׂאוּל שְׁמַע נָא בֶּן אַחִיטוֹב וַיֹּאמֶר הַנְּנִי אֲדֹנָי :	18
וַיֹּאמֶר אֵלָיו שָׂאוּל לְמָה קִשְׁרֹתֶם עָלַי אֶתְּהָ וּבֶן יִשִׁי בְּתַתְּךָ לוֹ לֶחֶם	19
וְחֶרֶב וְשָׂאוּל לוֹ בָּא-לֹהִים לְקוֹם אֵלַי לְאַרְבַּ בַּיּוֹם הַזֶּה : וַיַּעַן	20
אַחִימֶלֶךְ אֶת הַמֶּלֶךְ וַיֹּאמֶר וַיְמִי בְּכָל עֲבָדֶיךָ בְּדוֹד נֶאֱמָן וַחֲתָן הַמֶּלֶךְ	21
וְסָר אֶל מִשְׁמַעְתְּךָ וְנִכְבַּד בְּבֵיתְךָ : הַיּוֹם הַחֲלַתִּי לְשָׂאֵל לוֹ בָּא-לֹהִים	22
חֲלִילָה לִי אֵל יֵשֶׁם הַמֶּלֶךְ בְּעַבְדוֹ דְּבַר בְּכָל בֵּית אָבִי כִי לֹא יָדַע	23
עֲבָדְךָ בְּכָל זֹאת דְּבַר קֹטֵן אוֹ גְדוֹל :	24

שמואל א' כ"ב: א' – ט"ז

1 Samuel, Chapter 22 verses 1 – 15

**Question 3 (continued)**

- (a) וַיֵּלֶךְ דָּוִד מִשָּׁם (line 1) —  
From where had David departed? [1]
- (b) (i) Translate from וַיִּתְקַבְּצוּ אֵלָיו (line 2)  
to וַיַּעֲשֶׂה לִּי אֶ-לֹהִים: (line 5) [4]
- (ii) Explain the derivation of the noun חֶרֶת . (line 8)  
Mention any **two** points. [2]
- (c) (i) What characteristics of King Saul / Shaul  
can be seen from the extract in lines 8 — 13?  
Comment on any **three** points. [3]
- (ii) Explain how the phrase וְאֵין חֶלְהָ מִכֶּם (lines 12 — 13)  
can be understood in the context of this passage.  
Mention any **two** points. [2]
- (d) (i) What did Doeg tell King Saul / Shaul ? (lines 14 — 16)  
Mention any **three** points. [3]
- (ii) How did Doeg obtain his information about David?  
Mention any **two** points. [2]
- (e) In what way did Doeg exaggerate the involvement  
of Ahimelech / Achimelech with David? [1]
- (f) How did Ahimelech / Achimelech defend himself? (lines 21 — 24)  
Mention any **four** points. [4]
- (g) In I Samuel / Shmuel 20 — 25, in what ways do we see the relationship  
between King Saul / Shaul and David deteriorate?  
Specify any **eight** incidents. [8]

[ Total: 30 marks ]

[ Turn over

## Question 4

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

	<i>line number</i>
פי כה אָמַר יי רְנוּ לְיַעֲקֹב שְׂמֵחָה וְצַהֲלוּ בְּרֹאשׁ הַגּוֹיִם	1
הַשְּׂמִיעוּ הַלְלוּ וְאָמְרוּ הוֹשֵׁעַ יי אֶת עַמְּךָ אֶת שְׂאֲרֵית יִשְׂרָאֵל :	2
הַנְּנִי מִבֵּיא אוֹתָם מֵאֶרֶץ צָפוֹן וְקִבְּצָתִים מִיַּרְכְּתֵי אֶרֶץ בָּם עוֹר	3
וּפְסַח הָרָה וְיִלְדֵת יַחְדוֹ קָהֵל גְּדוֹל יִשׁוּבוּ הִנֵּה : בְּבִכִי יָבִאוּ	4
וּבַתְּחִנּוּנִים אוֹבִילִם אוֹלִיכִם אֶל נַחְלֵי מַיִם בְּדֶרֶךְ יִשְׂרָאֵל	5
יִכְשְׁלוּ בָּהּ כִּי הָיִיתִי לְיִשְׂרָאֵל לְאָב וְאֶפְרַיִם בְּכָרִי הוּא :	6
שְׁמַעוּ דְבַר יי גּוֹיִם וְהִגִּידוּ בְּאֵיִם מִמְּרֻחֵק וְאָמְרוּ מִזְרַח יִשְׂרָאֵל	7
יִקְבְּצֵנוּ וְשִׁמְרוּ כְרַעַה עֲדָרוֹ : כִּי פָדָה יי אֶת יַעֲקֹב וּגְאָלוֹ	8
מִיַּד חֹזֵק מִמֶּנּוּ : וּבָאוּ וְרִנְנוּ בְּמִרוֹם צִיּוֹן וְנִדְּהָרוּ אֶל טוֹב יי	9
עַל דָּגָן וְעַל תִּירֹשׁ וְעַל יֵצֶהָר וְעַל בְּנֵי צֶאֱן וּבָקָר וְהִיִּתְהָ	10
נִפְשָׁם בְּגֵן רֹחַ וְלֹא יוֹסִיפוּ לְדַאֲבָה עוֹד : אֲזַ תִּשְׂמַח בְּתוֹלָה	11
בְּמַחֹל וּבַחֲרִים וּזְקֵנִים יַחְדוֹ וְהִפְכָתִי אֲבָלָם לְשִׁשׁוֹן וְנַחֲמָתִים	12
וְשִׂמְחָתִים מִיגוֹנָם : וְרוּיִתִי נִפְשׁ הַכֹּהֲנִים דָּשָׁן וְעַמִּי אֶת טוֹבִי	13
יִשְׁבְּעוּ נָאִם יי : כֹּה אָמַר יי קוֹל בְּרָמָה נִשְׁמַע נְהִי בְכִי	14
תְּמִרוּרִים רַחֵל מְבַכָּה עַל בְּנֵיהָ מֵאֲנָה לְהַנְחִים עַל בְּנֵיהָ כִּי	15
אֵינָנוּ : כֹּה אָמַר יי מִנְעִי קוֹלְךָ מִבְּכִי וְעֵינַיִךְ מִדְּמָעָה כִּי	16
יֵשׁ שָׂכָר לַפְּעֻלְתֶּךָ נָאִם יי וְשָׁבוּ מֵאֶרֶץ אוֹיֵב :	17

ירמיהו, ל"א : ו' – ט"ו

Jeremiah, Chapter 31 verses 6 – 15

**Question 4 (continued)**

- (a) What is the mood of the prophet? [1]
- (b) (i) Translate from *הַנְּגִי מִבֵּיא* (line 3)  
to *אוֹבְיָלִים אוֹלֵיכֶם* (line 5) [4]
- (ii) What effect does the prophet create with the words *עֵזֶר וּפִסְחָה הָרְהוּ וַיִּלְדֹּת*? (lines 3 — 4)  
Mention any **two** points. [2]
- (iii) What is the root and conjugation of the verb *אוֹבְיָלִים*? (line 5) [2]
- (c) Comment on any **three** benefits promised to the people on “the heights of Zion.” (lines 9 — 14) [3]
- (d) (i) Explain the reference to Rachel / Rochel. (line 15)  
Mention any **two** points. [2]
- (ii) Why does Rachel / Rochel cry? (lines 14 — 15)  
Mention any **two** points. [2]
- (e) How is Rachel / Rochel comforted? (lines 16 — 17)  
Mention any **two** points. [2]
- (f) Using evidence from this passage, say how the prophet emphasizes G-d's involvement in history.  
Comment on any **four** points. [4]
- (g) Discuss any **eight** positive messages, in Jeremiah / Yirmiyahu 31 — 35, that the prophet delivers to the people.  
(Do not include those in this passage.) [8]

[ Total : 30 marks ]

END OF PAPER

SPECIMEN

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SPECIMEN

Section A																																			
Question Number	Answer	Max Mark																																	
1	<p>Read the following passages and answer the questions in English.</p> <p><b>Ezra: a display of bold leadership</b></p> <p><b>Background: Ezra leads a migration of exiles from Babylon/Ba'vel to Jerusalem/Yerushala'im. He expresses deep regret for the religious and social situation of the inhabitants of Jerusalem/Yerushala'im.</b></p> <p>Translate from the beginning of line 1 to the phrase <b>וְאָרְבַּע עָלֵינוּ הַדֶּרֶךְ</b> (line 9). <i>Divide the passage into 10 phrases as follows:</i></p>																																		
1(a) (i)	<table border="1"> <thead> <tr> <th>Biblical Hebrew</th> <th>English</th> <th>Reject</th> </tr> </thead> <tbody> <tr> <td>וְאָרְבַּע עָלֵינוּ הַדֶּרֶךְ אֲהוּא לְהִתְעַנּוֹת לִפְנֵי אֱלֹהֵינוּ לְבַקֵּשׁ מִמֶּנּוּ</td> <td>I proclaimed a fast there on the River Ahava to afflict ourselves before our G-d to seek from him</td> <td></td> </tr> <tr> <td>דֶּרֶךְ יִשְׂרָאֵל לָנוּ וּלְטַפְּנוּ וְלִכְלֵל רִכְוֹשֵׁנוּ:</td> <td>a safe journey ourselves, our children and all our possessions</td> <td></td> </tr> <tr> <td>כִּי בִשְׁתֵּי שָׁאוּל מֶלֶךְ הַמֶּלֶךְ חִיל וּפְרָשִׁים לְעֹזְרוֹ מֵאֵיבֵי בְּדֶרֶךְ</td> <td>for I was ashamed to ask from the King for a military force and horsemen to come to our aid against the enemy on our way</td> <td></td> </tr> <tr> <td>כִּי־אָמַרְנוּ לְמֶלֶךְ לֵאמֹר יְדֵ־אֱלֹהֵינוּ עַל־כָּל־מִבְּקָשׁוֹ לְטוֹבָה וְעֹז וְאִפּוֹ עַל כָּל־עֹזְבָיו:</td> <td>for we spoke to the King as follows: the power of our G-d is positive for those that seek him his strength and anger is directed against those who forsake Him.</td> <td></td> </tr> <tr> <td>וְנִצְוָה וְנִבְקָשָׁה מֵאֱלֹהֵינוּ עַל־זֹאת וַיַּעֲתֶר לָנוּ</td> <td>we fasted and requested from our G-d concerning this for he has responded to our prayer</td> <td></td> </tr> <tr> <td>וְאֲבָדִילָה מִשְׁרֵי הַכַּהֲנִים שְׁנַיִם עֶשֶׂר לְשֵׁרֵיבִיָּה חֲשַׁבְיָה וְעִמְהָם מֵאֲחֵיהֶם עֶשְׂרָה</td> <td>I separated twelve (persons) from amongst the senior ranks of the priests; Shereviah and Chashvyah and with them ten of their fellows</td> <td></td> </tr> <tr> <td>וְאֲשָׁקוּלָה לָהֶם אֶת־הַכֶּסֶף וְאֶת־הַזָּהָב וְאֶת־הַכֵּלִים תְּרוֹמַת בֵּית־אֱלֹהֵינוּ</td> <td>I weighed out (presented) for them the silver, the gold and the vessels (artefacts) [which were] presentations to the house/Temple of our G-d</td> <td></td> </tr> <tr> <td>הַהֲרִימוּ הַמֶּלֶךְ וַיַּעֲצוּ וְשָׂרוּ וְכָל־יִשְׂרָאֵל הַנִּמְצָאִים:</td> <td>which the King, his advisors and his officers together with all Israel that were present, had offered</td> <td></td> </tr> <tr> <td>וְנִסְעָה מִנְּהַר אַחָוָה בְּשָׁנִים עֶשֶׂר לַחֹדֶשׁ הָרִאשׁוֹן לֵלְכַת יְרוּשָׁלַם</td> <td>we journeyed from the River Ahava on the twelfth day of the first month in order to go to Jerusalem</td> <td></td> </tr> <tr> <td>וַיִּדְּ־אֱלֹהֵינוּ הִיטָה עֲלֵינוּ וַיַּצִּילֵנוּ מִכַּף אוֹיֵב וְאוֹרֵב עַל־הַדֶּרֶךְ</td> <td>G-d's protective power was upon us and He saved us from the clutches of the enemy and ambush (encountered) on the journey</td> <td></td> </tr> </tbody> </table>	Biblical Hebrew	English	Reject	וְאָרְבַּע עָלֵינוּ הַדֶּרֶךְ אֲהוּא לְהִתְעַנּוֹת לִפְנֵי אֱלֹהֵינוּ לְבַקֵּשׁ מִמֶּנּוּ	I proclaimed a fast there on the River Ahava to afflict ourselves before our G-d to seek from him		דֶּרֶךְ יִשְׂרָאֵל לָנוּ וּלְטַפְּנוּ וְלִכְלֵל רִכְוֹשֵׁנוּ:	a safe journey ourselves, our children and all our possessions		כִּי בִשְׁתֵּי שָׁאוּל מֶלֶךְ הַמֶּלֶךְ חִיל וּפְרָשִׁים לְעֹזְרוֹ מֵאֵיבֵי בְּדֶרֶךְ	for I was ashamed to ask from the King for a military force and horsemen to come to our aid against the enemy on our way		כִּי־אָמַרְנוּ לְמֶלֶךְ לֵאמֹר יְדֵ־אֱלֹהֵינוּ עַל־כָּל־מִבְּקָשׁוֹ לְטוֹבָה וְעֹז וְאִפּוֹ עַל כָּל־עֹזְבָיו:	for we spoke to the King as follows: the power of our G-d is positive for those that seek him his strength and anger is directed against those who forsake Him.		וְנִצְוָה וְנִבְקָשָׁה מֵאֱלֹהֵינוּ עַל־זֹאת וַיַּעֲתֶר לָנוּ	we fasted and requested from our G-d concerning this for he has responded to our prayer		וְאֲבָדִילָה מִשְׁרֵי הַכַּהֲנִים שְׁנַיִם עֶשֶׂר לְשֵׁרֵיבִיָּה חֲשַׁבְיָה וְעִמְהָם מֵאֲחֵיהֶם עֶשְׂרָה	I separated twelve (persons) from amongst the senior ranks of the priests; Shereviah and Chashvyah and with them ten of their fellows		וְאֲשָׁקוּלָה לָהֶם אֶת־הַכֶּסֶף וְאֶת־הַזָּהָב וְאֶת־הַכֵּלִים תְּרוֹמַת בֵּית־אֱלֹהֵינוּ	I weighed out (presented) for them the silver, the gold and the vessels (artefacts) [which were] presentations to the house/Temple of our G-d		הַהֲרִימוּ הַמֶּלֶךְ וַיַּעֲצוּ וְשָׂרוּ וְכָל־יִשְׂרָאֵל הַנִּמְצָאִים:	which the King, his advisors and his officers together with all Israel that were present, had offered		וְנִסְעָה מִנְּהַר אַחָוָה בְּשָׁנִים עֶשֶׂר לַחֹדֶשׁ הָרִאשׁוֹן לֵלְכַת יְרוּשָׁלַם	we journeyed from the River Ahava on the twelfth day of the first month in order to go to Jerusalem		וַיִּדְּ־אֱלֹהֵינוּ הִיטָה עֲלֵינוּ וַיַּצִּילֵנוּ מִכַּף אוֹיֵב וְאוֹרֵב עַל־הַדֶּרֶךְ	G-d's protective power was upon us and He saved us from the clutches of the enemy and ambush (encountered) on the journey		[20]
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כִּי בִשְׁתֵּי שָׁאוּל מֶלֶךְ הַמֶּלֶךְ חִיל וּפְרָשִׁים לְעֹזְרוֹ מֵאֵיבֵי בְּדֶרֶךְ	for I was ashamed to ask from the King for a military force and horsemen to come to our aid against the enemy on our way																																		
כִּי־אָמַרְנוּ לְמֶלֶךְ לֵאמֹר יְדֵ־אֱלֹהֵינוּ עַל־כָּל־מִבְּקָשׁוֹ לְטוֹבָה וְעֹז וְאִפּוֹ עַל כָּל־עֹזְבָיו:	for we spoke to the King as follows: the power of our G-d is positive for those that seek him his strength and anger is directed against those who forsake Him.																																		
וְנִצְוָה וְנִבְקָשָׁה מֵאֱלֹהֵינוּ עַל־זֹאת וַיַּעֲתֶר לָנוּ	we fasted and requested from our G-d concerning this for he has responded to our prayer																																		
וְאֲבָדִילָה מִשְׁרֵי הַכַּהֲנִים שְׁנַיִם עֶשֶׂר לְשֵׁרֵיבִיָּה חֲשַׁבְיָה וְעִמְהָם מֵאֲחֵיהֶם עֶשְׂרָה	I separated twelve (persons) from amongst the senior ranks of the priests; Shereviah and Chashvyah and with them ten of their fellows																																		
וְאֲשָׁקוּלָה לָהֶם אֶת־הַכֶּסֶף וְאֶת־הַזָּהָב וְאֶת־הַכֵּלִים תְּרוֹמַת בֵּית־אֱלֹהֵינוּ	I weighed out (presented) for them the silver, the gold and the vessels (artefacts) [which were] presentations to the house/Temple of our G-d																																		
הַהֲרִימוּ הַמֶּלֶךְ וַיַּעֲצוּ וְשָׂרוּ וְכָל־יִשְׂרָאֵל הַנִּמְצָאִים:	which the King, his advisors and his officers together with all Israel that were present, had offered																																		
וְנִסְעָה מִנְּהַר אַחָוָה בְּשָׁנִים עֶשֶׂר לַחֹדֶשׁ הָרִאשׁוֹן לֵלְכַת יְרוּשָׁלַם	we journeyed from the River Ahava on the twelfth day of the first month in order to go to Jerusalem																																		
וַיִּדְּ־אֱלֹהֵינוּ הִיטָה עֲלֵינוּ וַיַּצִּילֵנוּ מִכַּף אוֹיֵב וְאוֹרֵב עַל־הַדֶּרֶךְ	G-d's protective power was upon us and He saved us from the clutches of the enemy and ambush (encountered) on the journey																																		

<b>Section A</b>										
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Section A		
Question Number	Answer	Max mark
1(a) (ii)	<p><b>What is the root and conjugation of the verb ויעתר? (line 4)</b></p> <ul style="list-style-type: none"> <li>• עתר [1] niph'al [1]</li> </ul>	[2]
1(a) (iii)	<p><b>Explain the use of this conjugation in this context</b></p> <ul style="list-style-type: none"> <li>• Interactive/reciprocal action [1]</li> <li>• between the petitioner and G-d [1]</li> </ul>	[2]
1 (b) (i)	<p><b>Who presents the royal decrees to the king's officials? (lines 13)</b> The Babylonian exiles</p>	[1]
1(b) (ii)	<p><b>How do the king's officials respond? (line 16) Mention any two points.</b></p> <ul style="list-style-type: none"> <li>• showed respect/promoted the interests of the people [1]</li> <li>• the Temple [1]</li> </ul>	[2]
1 (c)	<p><b>Explain, fully, with two examples from these extracts, how nouns and verbs with the same root are used in conjunction with each other.</b></p> <p><b>Example 1</b></p> <ul style="list-style-type: none"> <li>• ואשקלה (I weighed) line 6 is a Kal verb [1]</li> <li>• used in conjunction with the cognate noun המשקל (the weighed money) line 12 [1]</li> </ul> <p><b>Example 2</b></p> <ul style="list-style-type: none"> <li>• the verb נשקל (weighed) line 9 is a niph'al verb [1]</li> <li>• used in conjunction with the cognate noun המשקל (the weighed money) line 12 [1]</li> </ul> <p><b>Example 3</b></p> <ul style="list-style-type: none"> <li>• והורייבו (they designated) is a hiphil verb [1]</li> <li>• used in conjunction with the feminine noun (construct form) תרומת (donation of) line 6 [1]</li> </ul> <p><b>2 marks for each example delineated.</b></p> <p>(Note: if examples are provided without explanation award 2 marks only)</p>	[4]
1(d)	<p><b>In the context of these passages, the root ערב means "to mix". Show how it is used differently in lines 19 and 23.</b></p> <p>Line 19: hitpa'el perfect verb: integrated themselves Line 23: noun meaning evening: integration of dark and light</p> <p><b>1 mark for any example briefly explained</b></p>	[2]

Section A		
Question Number	Answer	Max mark
1(e)	<p><b>Demonstrate the way in which numbers are used in these passages. Mention any three examples.</b></p> <p>Amongst others:</p> <ul style="list-style-type: none"> <li>• Line 14: שנים עשר is a masculine number used in combination with masculine base number for 10 [1].</li> <li>• In agreement with masculine plural פרים (oxen) [1]</li> <li>• Line 14: תשעים וטשה normal formulation for 9x10 [1]</li> <li>• masculine modifier for number 6 ( ששה ) in agreement with masculine plural noun בכשים</li> <li>• Line 20: ראשונה ordinal meaning 'first' [1].</li> </ul> <p>Repetition of an idea will not gain extra marks. 1 mark per point up to a maximum of 3.</p>	[3]
1 (f) (i)	<p><b>Name any complaint that Ezra received from the officers of Judah/Yehuda. (lines 17-20)</b></p> <ul style="list-style-type: none"> <li>• The people of Israel (including the Priests and Levites) had not separated themselves from the general population of the new territories [1]</li> <li>• problem with intermarriage [1]</li> </ul> <p>1 mark for either point</p>	[1]
1 (f) (ii)	<p><b>How does Ezra respond to the complaints he receives (lines 21-23). Give any two examples:</b></p> <ul style="list-style-type: none"> <li>• tore his clothes [1]</li> <li>• tore hair from his head [1]</li> <li>• sat dumbfounded which continues until evening offering [1]</li> <li>• following representations being made by religious members of the returnees (from exile) [1]</li> </ul> <p>1 mark per point up to a maximum of 2.</p>	[2]
1 (g)	<p><b>How is the infinitive construct used in line 18?</b></p> <p>Amongst others:</p> <ul style="list-style-type: none"> <li>• Used as a gerund (verbal noun) ie my hearing [1]</li> <li>• used instead of a verbal clause כאשר שמעתי ie when I heard [1]</li> </ul> <p>1 mark for either approach.</p>	[1]
<b>Total question 1</b>		<b>[40]</b>
<b>Section A Total</b>		<b>[40]</b>

Section B											
Question Number	Answer	Max mark									
2(a)	<p>What promotes safety and security in the land (lines 1-4)</p> <ul style="list-style-type: none"> <li>• Observing the law [1]</li> <li>• maintaining justice [1]</li> </ul> <p><b>1 mark for either fact</b></p>	[1]									
2(b) (i)	<p>Translate from וְכִי תֹאמְרוּ (line 4) to לְשָׁלוֹשׁ הַשָּׁנִים (line 6)</p> <table border="1"> <thead> <tr> <th>Biblical Hebrew</th> <th>English</th> <th>Reject</th> </tr> </thead> <tbody> <tr> <td>וְכִי תֹאמְרוּ מִהֲיִטְאָכֵל בַּשָּׁנָה הַשְּׁבִיעִת הֵן לֹא נוֹרַע</td> <td>If you say 'What shall we eat in the seventh year?' For indeed we do not sow</td> <td></td> </tr> <tr> <td>וְלֹא נֹאסַף אֶת־תְּבוּאָתֵנוּ וְצִוִּיתִי אֶת־בְּרִכְתִּי לָכֶם בַּשָּׁנָה הַשְּׁשִׁית וַעֲשֵׂת אֶת־הַתְּבוּאָה לְשָׁלוֹשׁ הַשָּׁנִים:</td> <td>We cannot harvest our produce I will command my blessing on you in the sixth year It shall produce for three years</td> <td></td> </tr> </tbody> </table>	Biblical Hebrew	English	Reject	וְכִי תֹאמְרוּ מִהֲיִטְאָכֵל בַּשָּׁנָה הַשְּׁבִיעִת הֵן לֹא נוֹרַע	If you say 'What shall we eat in the seventh year?' For indeed we do not sow		וְלֹא נֹאסַף אֶת־תְּבוּאָתֵנוּ וְצִוִּיתִי אֶת־בְּרִכְתִּי לָכֶם בַּשָּׁנָה הַשְּׁשִׁית וַעֲשֵׂת אֶת־הַתְּבוּאָה לְשָׁלוֹשׁ הַשָּׁנִים:	We cannot harvest our produce I will command my blessing on you in the sixth year It shall produce for three years		[4]
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2(b)(ii)	<p>Explain the unusual features of the verb <b>קָטַח</b> (line 5).</p> <ul style="list-style-type: none"> <li>• One would expect <b>קָטְחָה</b> [1]</li> <li>• the normal 3rd feminine singular of a verb whose root ends with <b>ח</b> : <b>קָטְחָה</b> [1]</li> </ul>	[2]								
2(c)	<p>What problems are anticipated regarding the observance of the seventh year of the agricultural cycle? (lines 4-5) Mention any three points.</p> <ul style="list-style-type: none"> <li>• Even when the farmer sows in the 'eighth year' (ie the first year of the new seven year cycle) [1]</li> <li>• he will still need to eat stored produce from the previous agricultural cycle [1]</li> <li>• until the second year of the new seven year cycle [1].</li> </ul> <p>1 mark per point.</p>	[3]								
2(d)	<p>How is ownership of the land viewed? (lines 8-9) Comment on any three aspects.</p> <ul style="list-style-type: none"> <li>▪ Land cannot be sold on freehold basis [1].</li> <li>▪ Land was held as 'held in trust by G-d'. [1].</li> <li>▪ Israelites were considered as 'strangers and dwellers' in the land (as opposed to outright owners). [1].</li> <li>▪ There had to be an opportunity to repurchase land that had been sold. [1].</li> </ul> <p>1 mark per point up to a maximum of 3.</p>	[3]								

Section B		
Question Number	Answer	Max mark
2(e)	<p>What is the function of the נמאל? (lines 10-12) Mention any two points.</p> <ul style="list-style-type: none"> <li>• A relative of the vendor [1]</li> <li>• who will repurchase the sold property on his behalf [1]</li> </ul>	[2]
2(f)	<p>How can the phrase ואיש כי לא ידדה לו נמאל (line 11) be reconciled with והשיגה ידו ומצא כדו נמאלתו (also line 11)? Mention any three points.</p> <ul style="list-style-type: none"> <li>• <b>Phrase 1:</b> indicates that the vendor has no relative who is able to repurchase the land; there are a certain set of conditions to that purchase [1].</li> <li>• <b>Phrase 2:</b> suggests that when there is an opportunity for the vendor to repurchase the land; there are certain set conditions to that re-purchase[1]</li> <li>• The situation suggested in each phrase precludes that of the other [1].</li> <li>• Rashi (citing classical rabbinic comments) suggests Phrase 1 merely indicates a situation that does not need another person to bail him out [1].</li> <li>• R' Jacob of Orleans suggests that this is an elliptic sentence, which should be read in conjunction with the lines in sentence 11-12 [1].</li> <li>• [The purchaser cannot object to repurchase] when (i) A relative of the vendor offers to repurchase the land (sentence in lines 11-12) [1].</li> <li>• (ii) Even when there is no relative to repurchase but the vendor obtains funds to repurchase, on his own behalf [1].</li> </ul> <p>1 mark per point up to a maximum of three.</p>	[3]
2(g)	<p>To what purpose would a person make a vow? (lines 15-18) Mention any two points.</p> <ul style="list-style-type: none"> <li>• To donate a sum of money [1]</li> <li>• for Divine purposes [1]</li> <li>• Ibn Ezra suggested: If a person felt that if G-d were to interact with him in a certain manner [1]</li> <li>• he would redeem himself with an appropriate donation [1] [the value of his own life, his son's life].</li> </ul> <p>1 mark per point up to a maximum of 2.</p>	[2]

Section B		
Question Number	Answer	Max mark
2(h)	<p>How can the suffix ך attached to the noun עֵרֶךְ (lines 16,17 and 18) be understood? Mention any two points.</p> <ul style="list-style-type: none"> <li>• Could be doubling of the last letter. [1]</li> <li>• for emphasis [1].</li> <li>• To be read in conjunction with the next word [1].</li> <li>• in accordance with your valuation 'Oh priest' [1]</li> <li>• The noun עֵרֶךְ is to be read as if in the vocative. [see Ibn Ezra's comment on Bemidbar 15:15 citing the view of R. Yonah ibn Janach which he rejects).</li> <li>• A word that defies grammatical definition [1].</li> <li>• Ibn Ezra suggested that it means 'based on your value' (ie the donor or the donor's designated person [1].</li> </ul> <p>1 mark per point up to a maximum of 2.</p>	[2]
2 (i)	<p>In what way does national territory play a central role for the legislation outlined in Leviticus/Vayikra 24-27? Comment on any eight aspects.</p> <p>Amongst others:</p> <ul style="list-style-type: none"> <li>• The land of Israel was to be allowed a fallow year in every seven year agricultural cycle [1]</li> <li>• Self growth was allowed to be harvested for private purposes [1]</li> <li>• In a jubilee year all property was to be returned to the hereditary owners [1]</li> <li>• and slaves were to be released [1]</li> <li>• This emphasized the leasehold status of the land [1]</li> <li>• Land was seen as under Divine control [1]</li> <li>• and the residents of the land were tenant farmers [1]</li> <li>• No land could be sold permanently. [1].</li> <li>• There was always the possibility (under certain legal conditions) for the vendor to repurchase the land [1]</li> <li>• eg (i) possible repurchase of a house within a walled city during the first year sale [1]</li> <li>• (ii) houses in villages always redeemable but returned to original owner (or hereditary descendants) in the jubilee [1].</li> <li>• Not to overburden slaves [1]</li> <li>• since the people of Israel had, as part of their background, their enslavement in Egypt. [1].</li> </ul> <p>1 mark per point up to a maximum of 8.</p>	[8]
<b>Total Question 2</b>		<b>[30]</b>

Section B											
Question Number	Answer	Max Mark									
3 (a)	<p>וילך דוד משם (line 1) - From where had David departed? Nov</p>	[1]									
3 (b)(i)	<p>Translate from יעשה לי א-להים (line 5) 5)</p> <table border="1"> <thead> <tr> <th>Biblical Hebrew</th> <th>English</th> <th>Reject</th> </tr> </thead> <tbody> <tr> <td> <p>ויתקבצו אליו כל-איש מצוק וכל-איש אשר לו נשא וכל-איש מרנפש ויהי עליהם לשר ויהיו עמו כארבע מאות איש</p> </td> <td> <p>Any aggrieved, indebted or bitter-souled person gathered themselves to him. He became a leader over them. There were about four hundred men with him.</p> </td> <td></td> </tr> <tr> <td> <p>וילך דוד משם מצפה מואב ויאמר   אל-מלך מואב יצא-נא אבי ואמי אתכם עד אשר אדע מה-יעשה לי אלקים</p> </td> <td> <p>David went from there to the observation post of Moab and said to the King of Moab. 'Let my father and mother stay with you until I know what G-d intends for me'.</p> </td> <td></td> </tr> </tbody> </table>	Biblical Hebrew	English	Reject	<p>ויתקבצו אליו כל-איש מצוק וכל-איש אשר לו נשא וכל-איש מרנפש ויהי עליהם לשר ויהיו עמו כארבע מאות איש</p>	<p>Any aggrieved, indebted or bitter-souled person gathered themselves to him. He became a leader over them. There were about four hundred men with him.</p>		<p>וילך דוד משם מצפה מואב ויאמר   אל-מלך מואב יצא-נא אבי ואמי אתכם עד אשר אדע מה-יעשה לי אלקים</p>	<p>David went from there to the observation post of Moab and said to the King of Moab. 'Let my father and mother stay with you until I know what G-d intends for me'.</p>		[4]
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Section B		
Question Number	Answer	Max mark
3(b) (ii)	<p>Explain the derivation of the noun חרית (line 8). Mention any two points.</p> <ul style="list-style-type: none"> <li>• The ש and ת are sibilant interchange [1].</li> <li>• The locaton חרית // חרש meaning 'to engrave' [1]</li> <li>• and therefore may imply a well developed area [1].</li> </ul> <p>1 mark per point up to a maximum of 2.</p>	[2]
3(c) (i)	<p>What characteristics of King Saul/Shaul can be seen from the extract in lines 8-13? Comment on any three points.</p> <ul style="list-style-type: none"> <li>• Saul/Shaul pictured as constantly on his guard ('his spear in his hand') [1].</li> <li>• Protected at all times [1].</li> <li>• Fixated by the fear that David was planning a rebellion against him [1].</li> <li>• (The son of Jesse/Yishai will give fields and vineyards to you....). Unfairly accused troops of not passing on intelligence information [1].</li> <li>• Thought that Jonathan had stirred David to rebellion [1].</li> </ul> <p>1 mark per point up to a maximum of 3.</p>	[3]
3(c) (ii)	<p>Explain how the phrase ואין חלה מכם (lines 12-13) can be understood in the context of this passage. Mention any two points.</p> <ul style="list-style-type: none"> <li>• חלה normally means 'ill'. Literally the phrase would mean 'no-one from amongst you has become sick' (on my behalf).[1].</li> <li>• This would have a secondary meaning of caring or being compassionate [1]. ie No-one amongst you is compassionate.</li> </ul>	[2]
3 (d) (i)	<p>What did Doeg tell King Saul/Shaul (lines 14-16). Mention any three points.</p> <ul style="list-style-type: none"> <li>• He saw David at Nov [1]</li> <li>• where he visited the Chief Priest Ahimelekh [1]</li> <li>• where he invoked the G-d through the priestly oracle [1].</li> <li>• he was subsequently given sustenance [1]</li> <li>• and Goliath's sword [1].</li> </ul> <p>1 mark per point up to a maximum of 3.</p>	[3]

<b>Section B</b>		
<b>Question Number</b>	<b>Answer</b>	<b>Max mark</b>
3(d)(ii)	<p><b>How did Doeg obtain his information about David? Mention any two points.</b></p> <ul style="list-style-type: none"> <li>• was present in Nov when David visited [1].</li> <li>• He overheard the conversation between David and Ahimelekh. [1].</li> </ul>	[2]
3(e)	<p><b>In what way did Doeg exaggerate the involvement of Ahimelekh/Achimelech with David?</b></p> <p>There is no evidence from 1 Samuel/Shmuel that David used the services of the Chief Priest to invoke the priestly oracle as Doeg claimed.</p>	[1]
3 (f)	<p><b>How did Ahimelekh/Achimelech defend himself (lines 21-24). Mention any four points.</b></p> <ul style="list-style-type: none"> <li>• He extolled David as a most faithful servant [1]</li> <li>• as the King's son-in-law [1],</li> <li>• one who obeyed the King's commands [1],</li> <li>• respected in the royal courts [1].</li> <li>• He denied consulting the priestly oracle as Doeg insisted [1].</li> <li>• Further he was unaware of any plots by David against Saul/Shaul [1].</li> </ul> <p>1 mark per point up to a maximum of 4.</p>	[4]

<b>Section B</b>		
<b>Question Number</b>	<b>Answer</b>	<b>Max Mark</b>
3(g)	<p><b>In 1 Samuel/Shmuel 20-25, in what ways do we see the relationship between King Saul/Shaul and David deteriorate? Specify any eight incidents.</b></p> <p>Amongst others:</p> <ul style="list-style-type: none"> <li>• As background, Saul/Shaul saw David as a contender to the throne. He had been secretly anointed by Samuel/Shmuel (16:3). David's future position [1]</li> <li>• was acknowledged by Saul/Shaul (24:2) when David spared his life. [1]</li> <li>• Due to Saul's/Shaul's fixation that David had intentions against him, David absented himself from the New Month celebration [1].</li> <li>• Saul/Shaul raged against David on that occasion. Accused Jonathan of choosing 'the son of Yishai...as long as he lives your kingship is not safe...' (20:30-31) [1].</li> <li>• Suspected David of plotting against him. Falsely accused Ahimelekh the Chief Priest of Nov being in league with David since he supplied him with food and Goliath's sword [1].</li> <li>• As part of the anti David fixation, Doeg of Edom was commanded to assassinate the Chief priest and his eighty-five assistant priests. [1].</li> <li>• On an occasion when David went to Keilah in preparation to attack the Philistines (the national enemy), Saul/Shaul was prepared to impede David's military success [1].</li> <li>• Saul/Shaul interpreted David's response to the Philistine incursions as a rebellion against the position of the King. This caused David to flee (23: 1-13) [1].</li> <li>• Saul/Shaul prepared to search for David; even at the expense of using his military resources against the Philistines [1].</li> <li>• Commissioned the Ziphites to inform him of David's hiding place [1].</li> <li>• It was only later in the wilderness of Maon, where Saul/Shaul tried to encircle David [1],</li> <li>• That Saul/Shaul was diverted in his purpose in order to prevent an attack by the Philistines [1].</li> </ul> <p><b>1 mark per point up to a maximum of 8.</b></p>	<b>[8]</b>
<b>Total Question 3</b>		<b>[30]</b>

Section B																			
Question Number	Answer	Max Mark																	
4(a)	<p><b>What is the mood of the prophet?</b> joyous/happy</p>	[1]																	
4 (b) (i)	<p><b>Translate from מבוא הנני (line 3) to אובלים אוליכם (line 5)</b></p> <table border="1"> <thead> <tr> <th>Biblical Hebrew</th> <th>English</th> <th>Reject</th> </tr> </thead> <tbody> <tr> <td>הנני מבוא אמתם מארץ צפון וקבצתים מירכתי ארץ</td> <td>Indeed I am about to bring them forth from the land of the north. I will gather them from the extremes of the Earth.</td> <td></td> </tr> <tr> <td>בם עור ופסח הרה וילדת יחדו קחל גדול ישונו הנה בבכי יבאו ובתחנונים אובלים אוליכם</td> <td>Amongst them, blind and lame, pregnant and those who gave birth, at one time. A large congregation will return here They will come crying and with supplication.</td> <td></td> </tr> </tbody> </table> <p>Award up to two marks per phrase according to the grid below.</p> <table border="1"> <thead> <tr> <th>Marks</th> <th>Transfer of meaning from Biblical Hebrew to English</th> </tr> </thead> <tbody> <tr> <td>0</td> <td>Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant error in grammar, punctuation and spelling in English.</td> </tr> <tr> <td>1</td> <td>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.</td> </tr> <tr> <td>2</td> <td>Accurate transfer of meaning. Faultless or virtually faultless grammar, punctuation and spelling in English.</td> </tr> </tbody> </table> <p>Exceptional responses and marks to award:</p> <ul style="list-style-type: none"> <li>• Candidates may answer in faultless English but may not transfer meaning accurately. Award either 0 or 1 mark, depending on level of inaccuracy in meaning</li> <li>• 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.</li> </ul>	Biblical Hebrew	English	Reject	הנני מבוא אמתם מארץ צפון וקבצתים מירכתי ארץ	Indeed I am about to bring them forth from the land of the north. I will gather them from the extremes of the Earth.		בם עור ופסח הרה וילדת יחדו קחל גדול ישונו הנה בבכי יבאו ובתחנונים אובלים אוליכם	Amongst them, blind and lame, pregnant and those who gave birth, at one time. A large congregation will return here They will come crying and with supplication.		Marks	Transfer of meaning from Biblical Hebrew to English	0	Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant error in grammar, punctuation and spelling in English.	1	Inconsistent transfer of meaning. Mostly accurate but there are errors and/or 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.	[4]
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4(b) (ii)	<p><b>What effect does the prophet create with the words עור ופסח הרה וילדת (lines 3-4)? Mention any two points.</b></p> <ul style="list-style-type: none"> <li>• To make it absolutely clear that both the vulnerable and rejected of society [1]</li> <li>• will be absorbed [1]</li> </ul>	[2]																	

<b>Section B</b>		
<b>Question Number</b>	<b>Answer</b>	<b>Max mark</b>
4(b) (iii)	<p><b>What is the root and conjugation of the verb אָנִיִּלַּט (line 5)</b></p> <ul style="list-style-type: none"> <li>• יָלַל [1]</li> <li>• and Hiphil [1]</li> </ul>	[2]
4(c)	<p><b>Comment on any three benefits promised to the people on ‘the heights of Zion.’ (lines 9-14)</b></p> <ul style="list-style-type: none"> <li>• Will enjoy the good things of G-d [1]</li> <li>• corn, wine, oil, cattle [1].</li> <li>• Spiritual satisfaction like a satiated garden [1]</li> <li>• No more worry [1]</li> </ul> <p><b>1 mark per point up to a maximum of 3.</b></p>	[3]
4(d) (i)	<p><b>Explain the reference to Rachel/Rochel (line 15). Mention any two points.</b></p> <ul style="list-style-type: none"> <li>• Rachel was Jacob’s favourite wife [1]</li> <li>• who died in childbirth [1]</li> <li>• on leaving Beth-El, which was a small distance from Ephrath (in Beth Lechem) (see Bereishith 35: 16-20) [1].</li> <li>• She is pictured as if crying from the grave [1].</li> </ul> <p><b>1 mark per point up to a maximum of 2.</b></p>	[2]
4(d) (ii)	<p><b>Why does Rachel/Rochel cry? (lines 16-17) Mention any two points.</b></p> <ul style="list-style-type: none"> <li>• For a country bereft of inhabitants [1]</li> <li>• both the northern and southern sectors [1]</li> </ul>	[2]
4(e)	<p><b>How is Rachel/Rochel comforted ?(lines 16-17) Mention any two points.</b></p> <ul style="list-style-type: none"> <li>• There is a reward for Rachel’s crying [1].</li> <li>• The nation of Israel will return to the land [1].</li> </ul>	[2]
4(f)	<p><b>Using evidence from this passage, say how the prophet emphasizes G-d’s involvement in history. Comment on any four points.</b></p> <p>Amongst others:</p> <ul style="list-style-type: none"> <li>• The prophet emphasises that it is G-d’s word e.g ‘Rejoice with gladness, Jacob’ is said as G-d’s word (line 1) [1].</li> <li>• Pleads to G-d to save the people (line 2) [1].</li> <li>• G-d is emphasised as the redeemer (lines 2-3) [1]</li> <li>• The first person (with reference to G-d) is emphasised [1]</li> <li>• (in line 4 ‘...I will lead them....I will bring them’.) [1]</li> </ul> <p><b>1 mark per point up to a maximum of 4.</b></p>	[4]

<b>Section B</b>		
<b>Question Number</b>	<b>Answer</b>	<b>Max mark</b>
4(g)	<p><b>Discuss any eight positive messages, in Jeremiah/Yirmiyahu 31-35, that the prophet delivers to the people. (Do not include those in this passage).</b></p> <p>Amongst others:</p> <ul style="list-style-type: none"> <li>• Promise by G-d to rebuild society. Just as I (G-d) destroyed, I will rebuild (31: 26-27) [1].</li> <li>• A new covenant with Israel will inscribe Torah on their hearts [1]</li> <li>• They will intrinsically know G-d. G-d will forgive their sins [1]</li> <li>• and will gather them from all the lands where they have been scattered (31:32-37) [1].</li> <li>• Jeremiah's purchase of a field from his uncle to demonstrate that property will be purchased once again in Israel [1]</li> <li>• Wrote out the purchase deed and had it signed by the appropriate witnesses [1].</li> <li>• Was placed in an earthenware pot to preserve the deed [1] (32:6-13).</li> <li>• Return to Jerusalem (33:10ff) Jerusalem although it will be desolate of inhabitants will enjoy the sound once again [1].</li> <li>• The sound of groom and bride will be heard once again [1].</li> <li>• There will be the sound of those who announce '....Give thanks to the Lord'. [1].</li> <li>• There will be sacrifices of thanksgiving to G-d in his Temple (and therefore a promise that it will be rebuilt). [1]</li> <li>• David's descendants (33:14-22), priest and Levites restored.</li> <li>• Promise of a future righteous descendant of David who will do what is just and right in the land [1].</li> <li>• Judah will be saved and Jerusalem will be secure [1].</li> <li>• There will be a re-institution of priests and Levites [1].</li> <li>• Just as day and night continue in fixed pattern, so will the institution of Kingship and priesthood continue [1].</li> </ul> <p><b>1 mark per point.</b></p>	[8]
	<b>Total Question 4</b>	[30]
<b>Section B Total</b>		<b>[60]</b>

AS Biblical Hebrew Assessment Objectives Grid (includes QWC)

Question	AO1	AO2	Total
1(a)(i)	20		20
1(a)(ii)	2		2
1(a)(iii)	2		2
1(b)(i)		1	1
1(b)(ii)		2	2
1(c)	4		4
1(d)	2		2
1(e)	3		3
1(f)(i)		1	1
1(f)(ii)		2	2
1(g)	1		1
2(a)		1	1
2(b)(i)	4		4
2(b)(ii)	2		2
2(c)		3	3
2(d)		3	3
2(e)		2	2
2(f)		3	3
2(g)		2	2
2(h)	2		2
2(i)		8	8
3(a)		1	1
3(b)(i)	4		4
3(b)(ii)	2		2
3(c)(i)		3	3
3(c)(ii)	2		2
3(d)(i)		3	3
3(d)(ii)		2	2
3(e)		1	1
3(f)		4	4
3(g)		8	8
4(a)		1	
4(b)(i)	4		
4(b)(ii)	2		
4(b)(iii)	2		
4(c)		3	
4(d)(i)		2	
4(d)(ii)		2	
4(e)		2	
4(f)		4	
4(g)		8	
<b>Totals</b>	<b>50</b>	<b>50</b>	<b>100</b>

Possible permutations of questions: 1+2 + 3 or 1+ 2 + 4 or 1+ 3 + 4.