

Biblical Hebrew

Advanced GCE **2759**

Translation, Comprehension and Literature

Mark Scheme for June 2010

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SECTION A			
Question Number	Answers		Maximum Mark
1 (a)	What should the people request from G-d? Rain		[1]
1 (b) (i)	Translate from <i>בֵּעַת מְלָקוֹשׁ (line 1) to : כָּל נוֹגֵשׁ יַחֲדוּ : (line 6).</i>		
	Hebrew	English	reject
	בֵּעַת מְלָקוֹשׁ יי עֲשֵׂה חֲזִיזִים וּמָטָר גָּשֶׁם	... at the time of the late rains, G-d will make thunderstorms / strong winds / lightning	
	יִתֵּן לָהֶם לֶאֱשׁ עֶשֶׂב בַּשָּׂדֶה :	He will give them a downpour of rain and for each person [He will give] grass in the field.	
	כִּי הִתְרַפִּים דְּבָרוּ אֹן וְהַקּוֹסְמִים חָזוּ שָׁקֶר	For the household gods / images / figurines have spoken falsely; the diviners / magicians have propheesied / seen lies	
	וְחִלְמוֹת הַשּׁוֹא יִדְבְּרוּ הֶבֶל יִנְחִמוּן	they speak / pronounce dreams that are false, they comfort with vanities / false hopes	
	עַל בֶּן נִסְעוּ כְּמוֹ צֹאן יֵעֲנוּ כִּי אֵין רֹעֶה :	therefore they have wandered like sheep; they communicated / controlled but they did not shepherd / lead. [Alternatively: they are afflicted since they lacked leadership.]	
	עַל הָרָעִים חָרָה אַפִּי וְעַל הָעֹתִידִים אֶפְקֹד	My anger burns against the shepherds. I will punish the he-goats (the leaders)	
	כִּי פָקַד יי צְבָאוֹת אֶת עֲדָרוֹ אֶת בֵּית יְהוּדָה	for the L-rd Master Controller (of legions) has remembered His flock, the House of Judah / Yehudah	
	וְשָׂם אוֹתָם בְּסוֹס הוֹדוּ בַּמִּלְחָמָה :	He will position them (the nation) as a war-horse, glorious in battle [continues]	

SECTION A (continued)				
Question Number	Answers			Question Number
1 (b) (i) [cont'd]	מִמֶּנּוּ פִּנָּה מִמֶּנּוּ יָתֵד מִמֶּנּוּ קֶשֶׁת מִלְחָמָה		from him (the nation) [there will be] a cornerstone (= a leader); from him — [there will be] a peg (= a general); from him — [there will be] a bow of war (= success)	
	מִמֶּנּוּ יֵצֵא כָּל נוֹגֵשׁ יַחַדָּו :		from him will depart all oppressors together / simultaneously	
	Award up to 2 marks per block of text according to the following grid:			
	Marks	Transfer of meaning from Biblical Hebrew to English		
	4	for perfect translation with no mistakes		
	3	for good understanding of the nuance of the language but allowing for one error or two minor errors		
	2	for a fair grasp of the phrase (allowing two mistakes)		
	1	for any positive recognition of the phrase / part of the sentence		
	The mark out of 40 to be divided by 2 to give a mark out of 20 and rounding up the total to the nearest integer.			
				[20]
Answers to Question 1 continue on the next page				

SECTION A (continued)		
Question Number	Answers	Maximum Mark
1 (b) (ii)	<p>Discuss any three points of prophetic imagery in lines 4 — 5.</p> <p>Amongst others:</p> <p>The prophet uses vocabulary largely derived from the construction industry, e.g. —</p> <p>פנה (cornerstone, right angle) possibly to imply a leader who upholds and supports society</p> <p>יתר (peg) possibly to imply reliability, as a general who provides superior military leadership keeps society in order.</p> <p>The nation is seen as glorious and successful in the same way that a war horse is seen as glorious and successful on the field of battle.</p> <p>1 mark for any point, up to a maximum of 3 marks.</p>	[3]
1 (c)	<p>How does the prophet picture the nation's future battles?</p> <ul style="list-style-type: none"> As warriors trampling the enemy in the mud Putting the enemy's cavalry to shame The nation's strength being derived from G-d. <p>1 mark for any point, up to a maximum of 3 marks.</p>	[3]
1 (d) (i)	<p>Give the root and conjugation of the verb רָבוּ.</p> <p>רבה (1) Kal (1)</p>	[2]
1 (d) (ii)	<p>Suggest a translation of this phrase.</p> <p>They will increase (in the future) (1)</p> <p>as they increased (in the past) (1)</p>	[2]
Answers to Question 1 continue on the next page		

SECTION A (continued)		
Question Number	Answers	Maximum Mark
1 (d) (iii)	<p>Explain how your translation is derived.</p> <p>The prophet has contrasted the poor leadership of the past with aspirations for the future. (1)</p> <p>The prophet predicts that there will be a better future (i.e. an increase in population which will match former times). (1)</p> <p>The verb ורבו is in the perfect with the prefix of the vav conversive. This indicates apposition to the second verb (1) which is in the perfect without the prefix (1)</p> <p>Accept any approach (or combination of approaches) with marks to be awarded as indicated. Maximum:</p>	[2]
1 (e)	<p>How does the prophet use locations and / or geographical features to communicate his message concerning the future of the nation ?</p> <p>Discuss any two examples.</p> <p>Amongst others:</p> <ul style="list-style-type: none"> The nation is seen as returning from exile. (1) Egypt / Mitzrayim and Assyria / Ashur are seen as the examples where future Judeans will live (1) (line 12) Judah / Yehudah is pictured as expanding (1) to incorporate Gilead (in the east) and Lebanon (in the north) (1) (line 13) The sea is seen as being altered (1) to allow passage of the nation to its homeland. (lines 13 — 14) (1) <p>Any example: 1 — 2 marks, depending on the quality of response. Maximum:</p>	[4]
Answers to Question 1 continue on the next page		

SECTION A (continued)										
Question Number	Answers	Maximum Mark								
1 (f)	Point the passage: Firstly, divide the passage into ten pieces, as follows:									
	<p>בִּי זֶרַע הַשָּׁלוֹם \ הַגֶּפֶן תִּתֵּן פִּרְיָהּ \ וְהָאָרֶץ תִּתֵּן \</p> <p>אֶת יְבוּלָהּ \ וְהַשָּׁמַיִם יִתְּנוּ \ טָלָם \ וְהַנְחִלְתִּי \</p> <p>אֶת שְׂאֵרֵית \ הָעַם הַזֶּה \ אֶת כָּל אֱלֹהִים :</p> <p>זכריה, ח': י"ב</p>									
	Then secondly, award up to three marks for each piece, according to the following grid:									
	<table><tr><th>Marks</th><th>Standard of pointing</th></tr><tr><td>3</td><td>per phrase for perfect pointing with no mistakes.</td></tr><tr><td>2</td><td>per phrase allowing two minor errors</td></tr><tr><td>1</td><td>per phrase for any positive input</td></tr></table>		Marks	Standard of pointing	3	per phrase for perfect pointing with no mistakes.	2	per phrase allowing two minor errors	1	per phrase for any positive input
	Marks		Standard of pointing							
	3		per phrase for perfect pointing with no mistakes.							
	2		per phrase allowing two minor errors							
1	per phrase for any positive input									
The mark out of 30 to be divided by 10 to give a mark out of 3 and rounding up the total to the nearest integer.										
Maximum :										
[3]										
	Total marks for Question 1:	[40]								
Answers to Question 2 start on the next page										

SECTION B — PART ONE		
Question Number	Answers	Maximum Marks
2 (a)	<p>What does Mano'ach's wife tell her husband ?</p> <p>Mention any three points.</p> <p>She has been told (1) she is pregnant (1) and will give birth to a son (1) and she has been proscribed foods (1) which are imposed on the as-yet-unborn Nazirite (1) and he will be a Nazir for life (1) .</p> <p>Any point 1 mark Maximum:</p>	[3]
2 (b) (i)	<p>In what ways can the phrase וּמִפְּלֹא לַעֲשׂוֹת be considered unusual ?</p> <p>One would expect the root פֿלֵא to be used as a noun or in a noun clause e.g. עוֹשֶׂה פֿלֵא (1). It is, however, used as a participle. (1) One would expect the main verb to be found from the root עֲשֶׂה (1) whereas it is used as an infinitive (periphrastically) (1)</p> <p>Any point 1 mark Maximum:</p>	[2]
2 (b) (ii)	<p>What may have prompted the Biblical author to write in this style ?</p> <p>Wanted to emphasise the root פֿלֵא (1) since the Divine messenger said that his name was based on that root. (1)</p> <p>Poetic influence (1)</p> <p>Any point 1 mark Maximum:</p>	[2]
<i>Answers to Question 2 continue on the next page</i>		

SECTION B — PART ONE (continued)		
Question Number	Answers	Maximum Marks
2 (c)	<p>How does the phrase וְכַעַת לֹא הִשְׁמִיעֵנוּ בְּזֹאת reassure Mano'ach's anxiety (which is recorded in line 9) ?</p> <p>Mano'ach is reassured by his wife's use of the verb שָׁמַע in the hifil (1) which, together with the demonstrative adjective בְּזֹאת, conveys the idea of relaying positive information (1)</p> <p>It implies that G-d would not have informed them of His positive intent for their future son [1] via the Divine messenger had it been for their detriment (1)</p> <p>Any point, 1 mark Maximum: [2]</p>	
2 (d)	<p>Who is the subject of the verb וַתִּתְּקַע ?</p> <p>Delilah.</p>	[1]
2 (e)	<p>Explain the terms —</p> <p>(i) הִיתָד הָאָרֶג is a peg used for weaving (1)</p> <p>It is the fixed bar (or the bottom of a loom) onto which the woven cloth is wound. (1)</p>	[2]
(ii)	<p>מַסְכַּת from the root נָסַךְ to weave (1).</p> <p>It is the horizontal weaving threads — the warp (1)</p>	[2]
2 (f) (i)	<p>What grammatical difficulty is encountered in the phrase הִיתָד הָאָרֶג ?</p> <p>When two nouns are used in sequence, forming the construct, the definite article is placed only before the second noun and not before the first noun (1)</p> <p>Thus יתד יתד הארג would be the expected expression in Biblical Hebrew (1)</p>	[2]
Answers to Question 2 continue on the next page		

SECTION B — PART ONE (continued)		
Question Number	Answers	Maximum Marks
2 (f) (ii)	<p>How may this difficulty be resolved ?</p> <p>When there are technical terms (almost ‘brand names’) then the definite article can appear before both nouns. [Compare המזבח הנחשת (“the copper altar”) II Kings 16:14.]</p> <p>Alternative response: the phrase is the equivalent of היתר יתר הארג (see ReDaK’s comment <i>ad loc.</i>) For either response: 1 mark</p>	[1]
2 (g)	<p>What is the root of the verb תִּתְּלֶתָ ?</p> <p>תלל</p>	[1]
2 (h)	What are the conjugations of the verbs:	
(i)	<p>לְהִרְאֶה Nifal</p>	[1]
2 (h) (ii)	<p>גִּלְחָתִי Pual</p>	[1]
	Total marks for Question 2:	[20]
Answers to Question 3 start on the next page		

SECTION B — PART ONE (continued)		
Question Number	Answers	Maximum Marks
3 (a)	<p>Explain why the word הַשְׁאֲנָנִים is important in the context of this passage. Mention two points.</p> <p>הַשְׁאֲנָנִים provides an introduction to the passage. (1) It describes those people who are at ease (1) with the suffering of their fellow men (Amos, 6 : 6) (1)</p> <p>1 mark for any point Maximum:</p>	[2]
3.(b)	<p>Why does the prophet mention foreign cities in lines 2 —3 ?</p> <p>They are all prominent cities in their respective countries (1) All are centres of corruption (1) and the prophet compares Samaria / Shomron to them (1) since Samaria / Shomron has become as corrupt as them. (1)</p> <p>1 mark for any point Maximum:</p>	[3]
3 (c) (i)	<p>Give the root and conjugation (<i>binyan</i>) of the following words:</p> <p>הַמְנַדִּים root: נדה (1) conjugation: piel (1)</p>	[2]
(ii)	<p>נָחֵלוּ root: חלה (1) conjugation: nifal (1)</p>	[2]
3 (d)	<p>What behaviour does the prophet criticize, in lines 4 — 7 ?</p> <p>Give four examples.</p> <p>They lie down on beds of ivory (1) They stretch out on their couches (1) They eat lambs from the flock (1) and calves from the stall (1) They drink wine from basins (1) and anoint themselves (1)</p> <p>1 mark for any example. Maximum:</p>	[4]
Answers to Question 3 continue on the next page		

SECTION B — PART ONE (continued)		
Question Number	Answers	Maximum Marks
3 (e)	<p>Imagery from the countryside is commonly used by Amos.</p> <p>Choose two examples from this passage and explain the use of each.</p> <p>IMAGERY FROM THE COUNTRYSIDE :</p> <p>EXAMPLE 1:</p> <p>Do horses run on the rocks ? Does one plough there with oxen ? (6 : 12)</p> <p>Explanation:</p> <p>It is not usual for horses to run on rocks nor is it usual for cattle to plough rocky ground. If someone was to do this, it would be changing the natural way of things. (ReDaK)</p> <p>EXAMPLE 2:</p> <p>You have turned justice into gall and the fruit of righteousness into wormwood (6 : 12)</p> <p>Explanation:</p> <p>Gall (or hemlock) is a poisonous plant (thought to be <i>conium maculatum</i>) and wormwood (possibly <i>artemisia absinthum</i>) is extremely bitter. The people have turned the sweetness of justice and the righteous conduct that Amos promotes into bitterness (<i>Malbim</i>) in contrast to Psalm 19, 10 — 11, “The judgements of the L-rd are true and sweeter than honey.”</p> <p>1 mark for each example 1 mark for each explanation Maximum:</p>	[4]
3 (f) (i)	<p>From this passage, give one example of each of the following:—</p> <p>assonance</p> <p>וַתִּגִּישׁוּן שֶׁבֶת חָמָס (line 4)</p> <p>וַיֵּרָא שֵׁית שְׁמָנִים יִמְשָׁחוּ (line 7)</p> <p>וְסָר מִרְזַח סְרוּחִים (line 8)</p> <p>1 mark for any example. Maximum:</p>	[1]
Answers to Question 3 continue on the next page		

SECTION B — PART ONE (continued)		
Question Number	Answers	Maximum Marks
3 (f) (ii)	<p>sarcastic language</p> <p>בְּדוֹיֵד חָשְׁבוּ לָהֶם כְּלִי שִׁיר (line 6)</p> <p>מִתְאַב אֲנֹכִי אֶת גֵּאוֹן יַעֲקֹב (line 9)</p> <p>1 mark for any example. Maximum:</p>	[1]
(iii)	<p>synonymous parallelism</p> <p>וְהָפָה הַבַּיִת הַגָּדוֹל רְסִיסִים (line 13)</p> <p>וְהַבַּיִת הַקָּטָן בְּקַעִים (lines 13 — 14)</p> <p>1 mark for any example. Maximum:</p> <p><i>Candidates may choose to quote or explain their chosen examples.</i></p>	[1]
	Total marks for Question 2:	[20]
Answers to Question 4 start on the next page		

SECTION B — PART ONE (continued)		
Question Number	Answers	Maximum Marks
4 (a)	<p>Give two possible meanings of the term בְּנִינֹת.</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • According to the attached musical notation • On a musical instrument called 'neginoth' • On various musical instruments • To be played / sung according to a musical tune called 'neginoth.' <p>Any attempt 1 mark. Maximum: [2]</p>	
4 (b)	<p>Explain the three unusual features of the verb אֶשְׁתַּלֵּל.</p> <ul style="list-style-type: none"> • It is a hitpoel verb in the perfect which commences with an א and not a ה (1) • There is a long vowel [וִ] following the first radical (1) • There is a metathesis: ש / ת have interchanged (1) <p>[3]</p>	
4 (c)	<p>Compare and contrast lines 2 — 6 (taken from Psalm 76) with lines 9 — 14 (taken from Psalm 78).</p> <p>Consider any two points.</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • The selected passage from Psalms / Tehillim 76 records G-d's intervention in history [e.g. "known in Judah" (line 2) "there He destroyed the sword" (line 4) (1) This idea is also recorded in the selected passage from Psalms / Tehillim 78 [e.g. "He did wonders before their fathers" (line 9) and "He led them by the cloud during the day" (line 11)] (1) • However, Psalms / Tehillim 78 records some of negative behaviour of the nation: "they forgot His interventions" (line 8) (1) whereas the selected passage from Psalms / Tehillim 76 only records the positive response of the nation: "In Israel, His name is great" (line 2) or "You are radiant" (line 5) (1) <p>2 marks for each comparison. Maximum: [4]</p>	
Answers to Question 4 continue on the next page		

SECTION B — PART ONE (continued)		
Question Number	Answers	Maximum Marks
4 (d)	<p>Compare the structure of lines 12 and 23 with that of lines 10, 11 and 13.</p> <p>Amongst others</p> <ul style="list-style-type: none"> • Lines 12 and 23 commence with an imperfect tense where one might expect either a perfect tense (as in line 10) or a <i>waw</i> consecutive preceding an imperfect tense (as in lines 13 and 14) (1) • Often in the Book of Psalms / Tehillim the imperfect tense is used as a poetic alternative to the perfect. Thus in line 10 בָּקַע יָם — He split the sea (line 10) is conceptually the same as יִבְקַע צָרִים (line 12) (1) <p>1 mark for any point Maximum:</p>	[2]
4 (e)	Give the root and conjugation (<i>binyan</i>) of the following infinitives:	
(i)	<p>לְמַרּוֹת (1) מֵרָה (1) <i>Hifil</i> (1)</p>	[2]
(ii)	<p>נָתַת (1) נָתַן (1) <i>Kal</i> (1)</p>	[2]
4 (f)	<p>The verb נִשְׁקָה (line 18) is unique.</p> <p>Explain how it can be understood from —</p> <p>(i) the context</p> <p>It is parallel to עָלָה; thus the verb means ‘rising up’ (1)</p> <p>Or as a parallel to בָּעַר (Ezekiel / Yechezkel 39:9) ; thus the verb means “burns” (1)</p> <p>1 mark for any point Maximum:</p>	[1]
(ii)	<p>the unusual form of the verb</p> <p>(נִשְׁקָה is the <i>nifal</i> form of the verb נִשַּׁק)</p> <p>By metathesis; this equals שָׁנַק. Since ל and נ interchange, this is the equivalent of שָׁלַק (1). In addition ש and ס are interchangeable; thus this is the equivalent of סָלַק which means to ‘rise up’ (1). Alternatively: the root נִשַּׁק is parallel to נָסַק: [see Rashi’s comment on Ezekiel / Yechezkel 39:9] which means to burn (1) [It is parallel to the Mishnaic root נִסַּק.] (1)</p> <p>1 mark for each point Maximum:</p>	[2]
Answers to Question 4 continue on the next page		

SECTION B — PART ONE (continued)		
Question Number	Answers	Maximum Marks
4 (g)	<p>State two different ways in which the Psalmist / the מְשׁוּרֵר records G-d's response to the nation's rebellion against Him.</p> <p>Amongst others:</p> <p>G-d met the negativity of the nation's reaction with positive input. Thus "they forgot his positive input" (line 8) was met by G-d's positive reaction: "He did wonders before their fathers" (line 9) (1)</p> <p>G-d could also act negatively. The nation asked, "Can He prepare meat for His people?" (line 17)</p> <p>This was met by G-d's response: "G-d heard and He acted with anger." (line 18)</p> <p>For any example : 1 mark</p>	<p>Maximum:</p> <p>[2]</p>
	Total marks for Question 4:	[20]
Answers to Questions from SECTION B — PART TWO start on the next page		

SECTION B — PART TWO		
Question Number	Answers	Maximum Marks
5	<p>How does the role of Samson / Shimshon as “Nazir” conflict with his role as warrior ?</p> <p>Amongst others:</p> <ul style="list-style-type: none"> • The imposed restrictions of the ‘nazir’ meant that Samson / Shimshon was restricted in his everyday life. He was not allowed to drink wine, partake of grape products or shave or cut his hair. Such restrictions would normally mean a withdrawal from everyday society. • However, Samson / Shimshon had a mission. This was that he was to be a ‘fifth columnist’ in Philistine / Plishti society. R. David Kimchi analysed the situation in his commentary on Judges 14. “It was with Divine approval that he married Philistine / Plishti women, for G-d had his own special reasons for this, namely, that it was so as to engage in a war of attrition against the Philistines / Plishtim.” • His own parents could not understand his reasons for forming a relationship with a Philistine / Plishti woman (14:3) “... his parents did not know that it was directed by G-d.” • In the eyes of the Philistines / Plishtim, Samson / Shimshon was a warrior (a war lord) and in order to be successful, he had to prove his superiority. This was hardly a withdrawal from everyday society: it was diametrically opposed to this concept. Thus he used the ideas of bees using the body of a lion as a natural beehive as a background to his riddle. Since the Philistines / Plishtim could not have known of Samson’s / Shimshon’s encounter with the lion, he was able to display his superiority. (14:13-15) • Even when temporarily defeated, Samson / Shimshon was able to turn the tables on the Philistines / Plishtim. His paying the debt of thirty articles of clothing to the Philistines / Plishtim was cunningly achieved by successfully removing these articles of clothing from fellow Philistines / Plishtim from Ashkelon. (14:19) <p style="text-align: right;"><i>[continues]</i></p>	

SECTION B — PART TWO (continued)		
Question Number	Answers	Maximum Marks
5 <i>[cont'd]</i>	<ul style="list-style-type: none"> His religious intent and Divine mission against the Philistines / Plishtim sometimes led to a conflict of interests. He wished to show superiority over the Philistines / Plishtim and simultaneously retain his wife. These aims were in conflict. To retain his first wife, he was forced to relate the solution of the riddle to her (14:17). This conflict of interests was later repeated when he told Delilah the secret of his hidden strength (16:19). The main purpose of his being a 'nazir' was to display his trust in G-d which manifested itself (in part) by his growth of hair. He was, seemingly, willing to sacrifice this in order to retain Delilah. The Talmud certainly understood these events in this way. An opinion recorded in Mishnah Sotah 1:8 states: "... Samson / Shimshon went after the desire of his heart". A further opinion recorded in Sotah 9b states: "... Samson / Shimshon rebelled against G-d through his eyes." Samson's / Shimshon's appearance certainly injected fear into the Philistines / Plishtim. Thus when he let loose the foxes to burn the crops of the Philistines / Plishtim, revenge was vented against the household of Samson's / Shimshon's ex-wife. They were viewed as a cause of Samson's / Shimshon's discontent (15:4-7). Samson's / Shimshon's 'nazir' appearance was not even understood by his neighbour tribe, Judah. When he was in their territory (15:11—14) they were more than willing to hand him back to the Philistines / Plishtim. His overall religious values can be seen. He was reliant on G-d when he was thirsty (15:18). "He called to G-d" and acknowledged that victory was due to G-d's actions. The spring from which he drank was called "the spring of the caller" (named after Samson / Shimshon who called on G-d). <p>Any point well developed: 2 marks (with brief comments awarded 1 mark)</p> <p style="text-align: right;">Maximum:</p>	<p style="text-align: right;">[10]</p>
Answers to Questions from SECTION B — PART TWO continue on the next page		

SECTION B — PART TWO (continued)		
Question Number	Answers	Maximum Marks
6	<p>“Amos is both a fierce rebuker and a sympathetic comforter of the People of Israel.”</p> <p>Discuss this statement.</p>	
	<p>AMOS AS A REBUKER OF ISRAEL</p>	<p>AMOS AS A COMFORTER OF ISRAEL</p>
	<p>“They sell the righteous for silver and the needy for (the price of) a pair of shoes” (2:6)</p> <p>“They turn aside the way of the humble” (2:7)</p> <p>“They lie down beside every altar” (2:8)</p> <p>“You give the Nazirites to drink wine” (2:12)</p> <p>“They do not know to do correctly” (3:10)</p> <p>“They store up violence and robbery in their palaces” (3:10)</p> <p>“They oppress the poor and crush the needy” (4:1)</p> <p>“They hate him who reproves (publicly) in the gate” (5:10)</p> <p>[continues]</p>	<p>“I destroyed the Emorites before them” (2:9)</p> <p>“I brought you up out of the land of Egypt” (2:10)</p> <p>“I raised up your sons to be prophets” (2:11)</p> <p>“Seek Me and live!” (5:4)</p> <p>“Seek good and not evil so that you will live!” (5:14)</p> <p>“Perhaps G-d will be gracious to the remnant of Joseph” (5:15)</p> <p>“The L-rd relented concerning this: (the punishment) shall not happen” (7:3 and 7:6)</p> <p>“I will not completely destroy the House of Jacob” (9:8)</p> <p>“On that day I will raise up the tabernacle of David that is fallen ... and I will raise up its ruins and I will rebuild it” (9:11)</p> <p>[continues]</p>
Answers to Questions from SECTION B — PART TWO continue on the next page		

SECTION B — PART TWO (continued)			
Question Number	Answers		Maximum Marks
6 [cont'd]	<p>“I know how many are your transgressions and how mighty are your sins” (5:12)</p> <p>“They lie on ivory beds and stretch out on couches” (6:4)</p> <p>“Hear this, you who would swallow up the needy” (8:4)</p> <p>“We will sell the refuse of the corn” (8:6)</p>	<p>“The ploughman will overtake the reaper” (9:13)</p> <p>“I will return the captivity of My People Israel and they will build up the desolate cities and inhabit them. They shall plant vineyards and drink the wine. They shall also make gardens and eat the fruit” (9:14)</p> <p>“I will plant them on their land and they will no longer be plucked out of their land which I have given them” (9:15)</p>	
	<p>... among many quotations.</p> <p>Candidates should make FIVE relevant, well-structured comments based on the above quotations. The ideal essay will contain FIVE points describing Amos as a critic and five points as a comforter of Israel.</p> <p>1 mark for each point. Maximum:</p>		
7	<p>How do Psalms 73 — 80 reflect the realities of life ?</p> <p>Amongst others:</p> <ul style="list-style-type: none">• The Psalmist is upset to see the tranquillity of the wicked who not only live well but have no serious illnesses prior to their death. Furthermore, they are not contributing in a positive manner to society.• They have an arrogant appearance and even speak against G-d and dare to question whether He has power in the world. The Psalmist feels afflicted constantly. (73 : 1-16)• The Psalmist feels that G-d is constantly angry with His Nation. He relates how the enemy have inflicted damage on G-d’s holy site and changed the purpose of the original building (74 : 8 — 9) (also 79 : 5) “How long will the enemy blaspheme?” <p style="text-align:right">[continues]</p>		
Answers to Questions from SECTION B — PART TWO continue on the next page			

SECTION B — PART TWO (continued)		
Question Number	Answers	Maximum Marks
7 [cont'd]	<ul style="list-style-type: none"> The Psalmist feels that G-d should be proactive. "Why do You withdraw Your power?" (74 : 11). He acknowledges that G-d intervened in the past and enjoins G-d to take up the plea of the nation (74 : 22) as in the past when He transferred the nation across the Reed Sea and provided water (78 : 13 — 15). The Psalmist complains that his soul cannot be comforted. (77 : 3) Although he sought G-d, when in trouble, he feels that his strength has been incessantly drained during his depressive mood. He feels that G-d has constantly spurned Israel (77 : 7) and that His kindness has ended. "Has G-d forgotten how to be gracious?" (77 : 10) Further, the Psalmist is sickened by the fact that he feels impelled to change G-d's direction (77 : 12 — 21) The Psalmist recounts how his generation has not followed the good behavioural pattern of previous generations "... a generation who have not set their heart in a correct manner..." (78 : 8) He views the enemy as those who have defiled G-d's Holy Temple and reduced Jerusalem to rubble. The Psalmist feels that the nation is considered as a disgrace by its neighbours. (79 : 1 — 2) The Psalmist implores G-d not to remember the past sins (79 : 9) Further, he asks why other nations should be allowed to question the validity of G-d? (79 : 10) The Psalmist feels that G-d has impeded the prayers of Israel. "... How long do you set up a smoke screen to the prayers of your people?" (80 : 5) He feels that G-d has caused them suffering. "... You have fed them with the bread of tears." (80 : 6) Further, he questions G-d as to why He has breached the Nation's defences ... "the boar of the forest can trample upon her." (80 : 14) <p>Any point well developed: 2 marks (with brief comments awarded 1 mark)</p> <p style="text-align: right;">Maximum:</p>	[10]
Answers to Question 8 (SECTION C) start on the next page		

SECTION C		
Question Number	Answers	Maximum Marks
8	Translate the passage into pointed Biblical Hebrew.	
	וַיָּבֹאוּ נָתָן וְעוֹבֵד שְׁנֵי תוֹשְׁבֵי [אֲנָשִׁי] [אֲזָרְחִי] כּוֹשׁ אֶל הַמֶּלֶךְ	
	לְמִשְׁפָּט וַיִּתְּאוּנֶן נָתָן כִּי עוֹבֵד מָכַר לוֹ אֶמְתַּחַת [שָׁק] יִרְקוֹת	
	וַיִּמְצָא בָּהּ טַבַּעַת זָהָב וַיִּמָּאֵן עוֹבֵד לְקַחַת לוֹ אֶת הַטַּבַּעַת	
	וַיֹּאמֶר נָתָן אֶמְתַּחַת יִרְקוֹת קָנִיתִי וְלֹא טַבַּעַת זָהָב	
	וַיַּעַן עוֹבֵד לִפְנֵי הַמֶּלֶךְ וַיֹּאמֶר אֲנִי מִכָּרְתִּי לוֹ אֶמְתַּחַת [שָׁק] וְכָל אֲשֶׁר בָּהּ	
	וַיְהִי כְשִׁמוֹעַ הַמֶּלֶךְ אֶת דְּבָרֵי עוֹבֵד וַנָּתֵן וַיֵּצֵא כִּי בָנוּ יָקָח לוֹ אֶת בֵּיתוֹ לְאִשָּׁה וְהַטַּבַּעַת תְּהִיָּה לָהֶם לְאוֹצָר	
	Award up to <i>three</i> marks for each phrase giving a maximum of 18 marks initially. Divide this total by 3. The final mark out of 6 should be adjusted to the nearest integer.	
	Then secondly, award up to <i>four</i> marks for the Candidate's appreciation of idiom and style over the whole translation, as on the grid on the next page.	
[continues]		

SECTION C (continued)			
Question Number	Answers		Maximum Marks
	1	Some basic understanding of the Biblical idiom. The Candidate has used at least two idioms or emulated the Biblical Hebrew style in at least two instances.	
	2	The Candidate has used at least five idioms or emulated the Biblical Hebrew style in at least five instances.	
	3	The Candidate demonstrates an appreciation of the Biblical Hebrew style in the majority of the composition.	
	4	The Candidate demonstrates an almost faultless appreciation (allowing two minor lapses).	
	Total marks for Question 8 (SECTION C):		[10]

E N D

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