

# **Biblical Hebrew**

General Certificate of Secondary Education **A202**

## **Mark Scheme for June 2010**

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<b>SECTION A</b>								
<b>Question Number</b>	<b>Answers</b>	<b>Maximum Marks</b>						
<b>1 (a)</b>	<p>Why does Esau / Esav bear a grudge against Jacob / Ya'akov ?</p> <p>Jacob / Ya'akov had taken the blessing (that was due to be given to Esau / Esav) (1)</p>	<b>[1]</b>						
<b>1 (b)</b>	<p>וְעַתָּה לָךְ לְהַרְגֶנּוּ is a complicated phrase. Explain how it might be understood.</p> <p>His comfort is (1) that he will one day kill you. (1) [Ibn Ezra]</p> <p>He appears as if he has been comforted about the blessings (1) but this is to deceive you to lower your guard (1) [Targum, Ramban]</p> <p>He has given up on you being his brother [he no longer considers you to be his brother] [he has given up on the brother relationship (1) and now he plans to kill you (1) [Rashi]</p>	<b>[2]</b>						
<b>1 (c)</b>	<p>Translate from יום אֶחָד : וְעַתָּה בְנִי .</p> <table border="1" style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="text-align: center;"><i>Hebrew</i></th> <th style="text-align: center;"><i>English</i></th> </tr> </thead> <tbody> <tr> <td style="text-align: center;">           וְעַתָּה בְנִי שְׁמַע            בְּקוֹלִי וְקוּם בָּרַח לָךְ            אֶל לָבָן אָחִי חָרָנָה :            וַיֵּשְׁבֶת עִמּוֹ יָמִים            אֶחָדִים עַד אֲשֶׁר            תָּשׁוּב חַמַּת אָחִיךָ :         </td> <td>           Now, my son, listen to my voice and get up and flee to my brother Laban / Lavan in Haran. You should remain there with him for a short while, until your brother's wrath subsides.         </td> </tr> <tr> <td style="text-align: center;">           עַד שׁוּב אַף אָחִיךָ            מִמֶּךָ וְשָׁכַח אֶת            אֲשֶׁר עָשִׂיתָ לוֹ            וְשָׁלַחְתִּי וְלָקַחְתִּיךָ            מִשָּׁם לָמָּה אֲשַׁבֵּל גַּם            שְׁנֵיכֶם יוֹם אֶחָד :         </td> <td>           Until your brother's anger against you cools / subsides and he forgets what you have done to him, then I will send for you and bring you from there. Why should I be bereaved of both of you on the same day?         </td> </tr> </tbody> </table> <p><b>Award up to 2 marks according to the grid on the next page.</b></p>	<i>Hebrew</i>	<i>English</i>	וְעַתָּה בְנִי שְׁמַע בְּקוֹלִי וְקוּם בָּרַח לָךְ אֶל לָבָן אָחִי חָרָנָה : וַיֵּשְׁבֶת עִמּוֹ יָמִים אֶחָדִים עַד אֲשֶׁר תָּשׁוּב חַמַּת אָחִיךָ :	Now, my son, listen to my voice and get up and flee to my brother Laban / Lavan in Haran. You should remain there with him for a short while, until your brother's wrath subsides.	עַד שׁוּב אַף אָחִיךָ מִמֶּךָ וְשָׁכַח אֶת אֲשֶׁר עָשִׂיתָ לוֹ וְשָׁלַחְתִּי וְלָקַחְתִּיךָ מִשָּׁם לָמָּה אֲשַׁבֵּל גַּם שְׁנֵיכֶם יוֹם אֶחָד :	Until your brother's anger against you cools / subsides and he forgets what you have done to him, then I will send for you and bring you from there. Why should I be bereaved of both of you on the same day?	
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Question Number	Answers		Maximum Marks
<b>1 (c)</b> <i>[cont'd]</i>	<b>Marks</b>	<b>Transfer of meaning            from Biblical Hebrew to English.</b>	
	<b>0</b>	Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant error in grammar, punctuation and spelling in English.	
	<b>1</b>	Inconsistent transfer of meaning. Mostly accurate but there are errors and / or missed details. There are instances of error in grammar, punctuation and spelling in English.	
	<b>2</b>	Accurate transfer of meaning. Faultless or virtually faultless grammar, punctuation and spelling in English.	
<b>Maximum:</b>		<b>[2]</b>	
<b>1 (d)</b>	Explain the reference to חֵת . Mention <b>two</b> points.  Het / Chet was a son of Canaan (1) [and therefore a great-grandson of Noah / Noach]  The Hittites / Chittim were one of the peoples that inhabited the Holy Land (1) They lived in the vicinity of Hebron / Chevron [see Genesis 23 : 5] (1)		<b>[2]</b>
<b>1 (e) (i)</b>	בְּאֵלֵהָ (line 8) — Who does this word refer to?  The wives of Esau / Esav. (1) The local women. (1)  <b>1 mark</b> for any point		<b>Maximum:</b> <b>[1]</b>
<b>1 (e) (ii)</b>	Why does Rebecca / Rivkah use this particular word ? Mention <b>two</b> points.  Intended derogatory expression (1)  These women displeased Isaac / Yitzchak and Rebecca / Rivkah and were a great disappointment to them. [See Genesis, 26 : 35] (1)		<b>[2]</b>

**Answers to Question 1 continue on the next page.**

Question Number	Answers	Maximum Marks												
1 (f)	<p>Translate from יְבָרַךְ אֶתְךָ until לְאַבְרָהָם :</p> <table border="1" data-bbox="347 331 1235 860"> <thead> <tr> <th data-bbox="347 331 651 434">Hebrew</th> <th data-bbox="651 331 1235 434">English</th> </tr> </thead> <tbody> <tr> <td data-bbox="347 434 651 860">           יְבָרַךְ אֶתְךָ וַיַּפְרֵךְ            וַיְרַבֶּךָ וְהֵייתָ לְקָהָל            עַמִּים : וַיִּתֶּן לְךָ            אֶת בְּרַכְתּוֹ אַבְרָהָם            לְךָ וּלְזַרְעֶךָ אֶתְךָ            לְרִשְׁתָּךְ אֶת אֶרֶץ            מִגְרִיךָ אֲשֶׁר נָתַן            אֱ-לֹהִים לְאַבְרָהָם :         </td> <td data-bbox="651 434 1235 860">           May He bless you, make you fruitful            and make you numerous and may            you be an assembly of peoples.            May He grant you the blessing of            Abraham / Avraham to you and            your children with you that you            possess the land of your            sojournings which G-d gave to            Abraham / Avraham.         </td> </tr> </tbody> </table> <p>Award up to 2 marks according to the following grid.</p> <table border="1" data-bbox="347 954 1235 1514"> <thead> <tr> <th data-bbox="347 954 481 1066">Marks</th> <th data-bbox="481 954 1235 1066">Transfer of meaning from Biblical Hebrew to English.</th> </tr> </thead> <tbody> <tr> <td data-bbox="347 1066 481 1218">0</td> <td data-bbox="481 1066 1235 1218">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 data-bbox="347 1218 481 1406">1</td> <td data-bbox="481 1218 1235 1406">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 data-bbox="347 1406 481 1514">2</td> <td data-bbox="481 1406 1235 1514">Accurate transfer of meaning. Faultless or virtually faultless grammar, punctuation and spelling in English.</td> </tr> </tbody> </table> <p style="text-align: right;"><b>Maximum:</b></p>	Hebrew	English	יְבָרַךְ אֶתְךָ וַיַּפְרֵךְ וַיְרַבֶּךָ וְהֵייתָ לְקָהָל עַמִּים : וַיִּתֶּן לְךָ אֶת בְּרַכְתּוֹ אַבְרָהָם לְךָ וּלְזַרְעֶךָ אֶתְךָ לְרִשְׁתָּךְ אֶת אֶרֶץ מִגְרִיךָ אֲשֶׁר נָתַן אֱ-לֹהִים לְאַבְרָהָם :	May He bless you, make you fruitful and make you numerous and may you be an assembly of peoples. May He grant you the blessing of Abraham / Avraham to you and your children with you that you possess the land of your sojournings which G-d gave to Abraham / Avraham.	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.	[2]
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Answers to Question 1 continue on the next page.

Question Number	Answers	Maximum Marks
1 (g)	<p>Show how the instructions of Rebecca / Rivkah are different from the instructions of Isaac / Yitzchak.</p> <p>Give <b>two</b> examples.</p> <p>1. Rebecca / Rivkah says “flee” but Isaac / Yitzhak says “go” (1)</p> <p>2. Rebecca / Rivkah says specifically “Charan” but Isaac / Yitzchok says more generally “Padan Aram / “territory of Aram.” (1)</p> <p>3. Rebecca / Rivkah says “daughters of Chet” but Isaac / Yitzhak says “daughters of the Canaanite.” (1)</p> <p><b>2 marks</b> for any contrasting pair <span style="float: right;"><b>Maximum:</b></span></p>	<b>[4]</b>
1 (h)	<p>What does the verb וַיֵּדָע in line 17 mean?</p> <p style="text-align: center;">Line 17 : He understood</p>	<b>[1]</b>
1 (i)	<p>From lines 9 — 19, give the following forms of the root בִּרְךְ .</p> <p>(i) a noun in the construct form: Line 12 : בְּרֵכֶת (1)</p> <p>(ii) an infinitive construct: Line 16 : בְּבִרְכוֹ (1)</p> <p style="text-align: right;"><b>Maximum:</b></p>	<b>[2]</b>
1 (j)	<p>Give <b>one</b> example from these passages of a verb used in the jussive.</p> <p style="text-align: center;">Line 11 : יִבְרַךְ (1) Line 12 : וַיִּתֵּן (1)</p> <p style="text-align: right;"><b>Maximum:</b></p>	<b>[1]</b>

<b>Question Number</b>	<b>Answers</b>	<b>Maximum Marks</b>
<b>1 (k)</b>	<p>Give <b>three</b> examples of how in these passages the people concerned show consideration for each other's feelings.</p> <p><b>Amongst others:</b></p> <ol style="list-style-type: none"> <li>1. Esau / Esav does not want to distress his father by killing Jacob / Yaakov in his lifetime. (1)</li> <li>2. Rebecca / Rivkah not mentioning the true reason for wanting to send Jacob / Ya'akov away (1)</li> <li>3. Esau / Esav recognizes that it is his parents' wish that their children marry within the family (1) and so he marries the daughter of Ishmael / Yishma'el. (1)</li> <li>4. Rebecca / Rivkah treats Esau / Esav and Jacob / Ya'akov exactly the same (1) in spite of the fact that she knows that Jacob / Ya'akov is superior to Esau / Esav. (1)</li> </ol> <p><b>1 mark</b> for any point <span style="float: right;"><b>Maximum:</b></span></p>	[3]
<b>Total marks for Question 1 :</b>		<b>[25]</b>
<b>SECTION B</b>		
<b>Question Number</b>	<b>Answers</b>	<b>Maximum Marks</b>
<b>Question 2</b>		
<b>2 (a)</b>	<p>Where does G-d tell Jacob / Ya'akov to go ?</p> <p>Bethel (1)</p>	[1]
<b>2 (b)</b>	<p>What does Jacob / Ya'akov instruct his people to do ?</p> <p>Mention <b>two</b> points.</p> <p>Remove the foreign gods (from your possessions) (1)</p> <p>Purify yourselves (1)</p> <p>Change your clothes (1)</p> <p><b>1 mark</b> for any point <span style="float: right;"><b>Maximum:</b></span></p>	[2]

Question Number	Answers	Maximum Marks
<p><b>2 (c)</b></p> <p><b>(i)</b></p> <p><b>(ii)</b></p>	<p>— וְהִטְהַרְוּ</p> <p>State the conjugation of this verb. <i>Hithpael</i> (1)</p> <p>Explain the <i>dagesh</i> in the letter ט . The ת of the <i>hithpa'el</i> has been assimilated into the root letter. (1)</p>	<p>[1]</p> <p>[1]</p>
<p><b>2 (d)</b></p> <p><b>(i)</b></p> <p><b>(ii)</b></p>	<p>— בְּיוֹם צָרָתִי</p> <p>To which trouble does Jacob / Ya'akov refer ? Having to flee from Esau / Esav (1)</p> <p>Explain how you know this. The words of Jacob / Ya'akov are a parallel to the words of G-d (1) and G-d said (in line 2): "...when you fled from your brother Esau / Esav" (1)</p>	<p>[1]</p> <p>[2]</p>

**Answers to Question 2 continue on the next page.**

Question Number	Answers	Maximum Marks												
2 (e)	<p>Translate from אֲשֶׁר עִם שָׂכֵם : וַיִּתְּנוּ אֵל יַעֲקֹב until</p> <table border="1" data-bbox="373 342 1278 835"> <thead> <tr> <th data-bbox="373 342 711 443">Hebrew</th> <th data-bbox="711 342 1278 443">English</th> </tr> </thead> <tbody> <tr> <td data-bbox="373 443 711 835">           וַיִּתְּנוּ אֵל יַעֲקֹב אֵת            כָּל אֱלֹהֵי הַנֹּכַר אֲשֶׁר            בְּיָדָם וְאֵת הַנְּזָמִים            אֲשֶׁר בְּאָזְנוֹתָם וַיִּטְמְנוּ            אֹתָם יַעֲקֹב תַּחַת            הָאֵלֶּה אֲשֶׁר עִם            שָׂכֵם :         </td> <td data-bbox="711 443 1278 835">           They gave to Jacob / Ya'akov all the strange / foreign gods / the gods of the strangers which they had in their possession / in their hands and the rings that were in their ears and Jacob / Ya'akov hid / buried them under the oak tree which was near to Shechem.         </td> </tr> </tbody> </table> <p>Award 2 marks according to the following grid.</p> <table border="1" data-bbox="373 925 1278 1451"> <thead> <tr> <th data-bbox="373 925 520 1048">Marks</th> <th data-bbox="520 925 1278 1048">Transfer of meaning from Biblical Hebrew to English.</th> </tr> </thead> <tbody> <tr> <td data-bbox="373 1048 520 1182">0</td> <td data-bbox="520 1048 1278 1182">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 data-bbox="373 1182 520 1350">1</td> <td data-bbox="520 1182 1278 1350">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 data-bbox="373 1350 520 1451">2</td> <td data-bbox="520 1350 1278 1451">Accurate transfer of meaning. Faultless or virtually faultless grammar, punctuation and spelling in English.</td> </tr> </tbody> </table>	Hebrew	English	וַיִּתְּנוּ אֵל יַעֲקֹב אֵת כָּל אֱלֹהֵי הַנֹּכַר אֲשֶׁר בְּיָדָם וְאֵת הַנְּזָמִים אֲשֶׁר בְּאָזְנוֹתָם וַיִּטְמְנוּ אֹתָם יַעֲקֹב תַּחַת הָאֵלֶּה אֲשֶׁר עִם שָׂכֵם :	They gave to Jacob / Ya'akov all the strange / foreign gods / the gods of the strangers which they had in their possession / in their hands and the rings that were in their ears and Jacob / Ya'akov hid / buried them under the oak tree which was near to Shechem.	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.	[2]
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2 (f)	<p>Suggest <b>two</b> ways in which the phrase תַּתֵּת אֱ-לֹהִים may be understood.</p> <p>Fear inspired by G-d (1)</p> <p>An almighty fear / A great fear (1)</p> <p><b>1 mark</b> for each phrase</p> <p style="text-align: right;"><b>Maximum:</b></p>	[2]												
2 (g)	<p>Why is the plural form used in the verb נִגְלוּ ?</p> <p>Royal / respectful plural, referring to G-d (1)</p> <p>Refers to the angels that Jacob / Ya'akov saw in his original vision (1) [Ibn Ezra]</p>	[1]												

Question Number	Answers	Maximum Marks														
2 (h)	State the conjugation of the following verbs:															
(i)	וַיֵּדָא <i>Nifal</i> (1)	[1]														
(ii)	וַיִּבְרָךְ <i>Piel</i> (1)	[1]														
2 (i)	<p>Translate from וַיֵּאמֶר לוֹ אֱ-לֹהִים until יֵצְאוּ מִמְּלָכִים מִחֲלָצִיךָ יֵצְאוּ .</p> <table border="1" data-bbox="357 584 1262 1323"> <thead> <tr> <th data-bbox="357 584 671 687"><i>Hebrew</i></th> <th data-bbox="671 584 1262 687"><i>English</i></th> </tr> </thead> <tbody> <tr> <td data-bbox="357 687 671 1003">וַיֵּאמֶר לוֹ אֱ-לֹהִים שְׁמֶךָ יַעֲקֹב לֹא יִקְרָא שְׁמֶךָ עוֹד יַעֲקֹב כִּי אִם יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ וַיִּקְרָא אֶת שְׁמוֹ יִשְׂרָאֵל :</td> <td data-bbox="671 687 1262 1003">G-d said to him, "Your name is [now] Jacob / Ya'akov. [But] your name shall not be Jacob / Ya'akov any more but it shall be Israel / Yisrael" and G-d named him Israel / Yisrael.</td> </tr> <tr> <td data-bbox="357 1003 671 1323">וַיֵּאמֶר לוֹ אֱ-לֹהִים אֲנִי אֱ-לֹהֵי שְׂדֵי פְרֹה וְרִבָּה גוֹי וְקָהָל גּוֹיִם יִהְיֶה מִמֶּנִּי וּמִלְכִים מִחֲלָצִיךָ יֵצְאוּ :</td> <td data-bbox="671 1003 1262 1323">G-d said to him, "I am E-I Sha-dai: be fruitful and multiply, a nation and an assembly of nations shall be / shall descend from you and kings shall come from you / from your loins.</td> </tr> </tbody> </table> <p><b>Award 4 marks according to the following grid.</b></p> <table border="1" data-bbox="357 1406 1262 1966"> <thead> <tr> <th data-bbox="357 1406 493 1518"><i>Marks</i></th> <th data-bbox="493 1406 1262 1518"><i>Transfer of meaning from Biblical Hebrew to English.</i></th> </tr> </thead> <tbody> <tr> <td data-bbox="357 1518 493 1671">0</td> <td data-bbox="493 1518 1262 1671">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 data-bbox="357 1671 493 1856">1</td> <td data-bbox="493 1671 1262 1856">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 data-bbox="357 1856 493 1966">2</td> <td data-bbox="493 1856 1262 1966">Accurate transfer of meaning. Faultless or virtually faultless grammar, punctuation and spelling in English.</td> </tr> </tbody> </table>	<i>Hebrew</i>	<i>English</i>	וַיֵּאמֶר לוֹ אֱ-לֹהִים שְׁמֶךָ יַעֲקֹב לֹא יִקְרָא שְׁמֶךָ עוֹד יַעֲקֹב כִּי אִם יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ וַיִּקְרָא אֶת שְׁמוֹ יִשְׂרָאֵל :	G-d said to him, "Your name is [now] Jacob / Ya'akov. [But] your name shall not be Jacob / Ya'akov any more but it shall be Israel / Yisrael" and G-d named him Israel / Yisrael.	וַיֵּאמֶר לוֹ אֱ-לֹהִים אֲנִי אֱ-לֹהֵי שְׂדֵי פְרֹה וְרִבָּה גוֹי וְקָהָל גּוֹיִם יִהְיֶה מִמֶּנִּי וּמִלְכִים מִחֲלָצִיךָ יֵצְאוּ :	G-d said to him, "I am E-I Sha-dai: be fruitful and multiply, a nation and an assembly of nations shall be / shall descend from you and kings shall come from you / from your loins.	<i>Marks</i>	<i>Transfer of meaning from Biblical Hebrew to English.</i>	0	Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant 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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Question Number	Answers	Maximum Marks
<p><b>2 (j)</b></p> <p>(i)</p> <p>(ii)</p>	<p>Explain why the verb root עלה is used in the context of —</p> <p>Lines 1 and 4: Going up to a higher location (1) and also making a spiritual pilgrimage is termed “going up” (1)</p> <p>Line 18 The prophecy ended (1) and also the image is of G-d rising up and going back to the heavens (1)</p> <p>Any explanation: <b>1 mark</b> <span style="float: right;"><b>Maximum:</b></span></p>	<p>[2]</p> <p>[2]</p> <p>[4]</p>
<p><b>2 (k)</b></p>	<p>How are altars and monuments used in Biblical times ? From this passage, give <b>two</b> examples.</p> <p>As expressions of gratitude to G-d (1) for being saved from trouble (<i>lines 1 — 2</i>) (1) or in gratitude for good news (<i>lines 19 — 20</i>) (1)</p> <p>Offerings of oil or wine were poured on them (<i>lines 19 — 20</i>) (1)</p> <p><b>1 mark</b> for each point <span style="float: right;"><b>Maximum:</b></span></p>	<p>[2]</p>
<b>Total marks for Question 2 :</b>		<b>[25]</b>
<b>Question 3</b>		
<p><b>3 (a)</b></p>	<p>What arrangement had Moses / Moshe made with the tribes ?</p> <ul style="list-style-type: none"> <li>• They would receive territory on the east of the River Jordan / Yarden (1)</li> <li>• They must cross the Jordan / Yarden with the rest of the people (1)</li> <li>• and fight with them (1)</li> </ul> <p><b>1 mark</b> for each point <span style="float: right;"><b>Maximum:</b></span></p>	<p>[2]</p>

*Answers to Question 3 continue on the next page.*

Question Number	Answers	Maximum Marks						
3 (b)	<p>What is meant by "לפני" ?</p> <p>G-d is the One Who fights wars (1)</p> <p>The phrase is an elliptic phrase meaning: "Before [the nation of] G-d" (1)</p> <p>Either answer, <b>1 mark</b></p>	[1]						
3 (c)	<p>In what way does G-d make Joshua / Yehoshua famous ?</p> <p>By splitting the river for him. (1)</p>	[1]						
3 (d)	<p>Why is the 'Ark' known as both, ארון הַעֲדוּת <i>and</i> "ארון ברית" ?</p> <ul style="list-style-type: none"> <li>• The 'Ark' contained the Tablets of the Ten Commandments (1)</li> <li>• These are the basis of G-d's Covenant with the nation (1)</li> <li>• They are also a testimony to G-d's Revelation at Sinai (1)</li> </ul> <p><b>1 mark</b> for each point</p>	[3]						
3 (e) (i)	<p>Translate from וַיְהִי בַעֲלוֹת to : על כל גְּדוֹתָיו :</p> <table border="1" data-bbox="347 1256 1254 1895"> <thead> <tr> <th data-bbox="352 1256 639 1323"><i>Hebrew</i></th> <th data-bbox="643 1256 1249 1323"><i>English</i></th> </tr> </thead> <tbody> <tr> <td data-bbox="352 1328 639 1659">           וַיְהִי בַעֲלוֹת הַכֹּהֲנִים            נֹשְׂאֵי אֲרוֹן בְּרִית יי            מִתּוֹךְ הַיַּרְדֵּן נִתְקוּ            בַּפּוֹת רַגְלֵי הַכֹּהֲנִים            אֶל הַחֲרָבָה         </td> <td data-bbox="643 1328 1249 1659">           It happened when the priests, the bearers of the Ark of G-d's Covenant, came up from the midst / middle of the Jordan / Yarden and the soles of the priests' feet moved (<i>lit.</i> were removed) to the dry ground         </td> </tr> <tr> <td data-bbox="352 1664 639 1890">           וַיָּשְׁבוּ מִי הַיַּרְדֵּן            לְמִקְוָמָם וַיֵּלְכוּ            כַּתְּמוֹל שֶׁלְשׁוֹם עַל            כָּל גְּדוֹתָיו :         </td> <td data-bbox="643 1664 1249 1890">           the waters of the Jordan / Yarden returned to their place and flowed as previously (<i>lit.</i> as yesterday and the day before) on all its banks.         </td> </tr> </tbody> </table> <p><b>Award 4 marks according to the grid on the next page.</b></p>	<i>Hebrew</i>	<i>English</i>	וַיְהִי בַעֲלוֹת הַכֹּהֲנִים נֹשְׂאֵי אֲרוֹן בְּרִית יי מִתּוֹךְ הַיַּרְדֵּן נִתְקוּ בַּפּוֹת רַגְלֵי הַכֹּהֲנִים אֶל הַחֲרָבָה	It happened when the priests, the bearers of the Ark of G-d's Covenant, came up from the midst / middle of the Jordan / Yarden and the soles of the priests' feet moved ( <i>lit.</i> were removed) to the dry ground	וַיָּשְׁבוּ מִי הַיַּרְדֵּן לְמִקְוָמָם וַיֵּלְכוּ כַּתְּמוֹל שֶׁלְשׁוֹם עַל כָּל גְּדוֹתָיו :	the waters of the Jordan / Yarden returned to their place and flowed as previously ( <i>lit.</i> as yesterday and the day before) on all its banks.	
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Answers to Question 3 continue on the next page.

Question Number	Answers		Maximum Marks
3 (e) (i) [cont'd]	<b>Marks</b>	<b>Transfer of meaning from Biblical Hebrew to English.</b>	<b>[4]</b>
	<b>0</b>	Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant error in grammar, punctuation and spelling in English.	
	<b>1</b>	Inconsistent transfer of meaning. Mostly accurate but there are errors and/or missed details. There are instances of error in grammar, punctuation and spelling in English.	
	<b>2</b>	Accurate transfer of meaning. Faultless or virtually faultless grammar, punctuation and spelling in English.	
3 (e) (ii)	State the conjugation / <i>binyan</i> of the verb נִתְקַן. Nifal (1)		<b>[1]</b>
3 (f)	Where is גְּלְגָל ? East of Jericho / Yericho (1) West of the Jordan / Yarden, north of the Dead Sea. (1) Either answer, <b>1 mark</b>		<b>[1]</b>
3 (g)	What is the significance of the number of stones? One stone for each of the twelve tribes (1)		<b>[1]</b>
3 (h) (i)	Translate from וְהוֹדַעְתֶּם אֶת בְּנֵיכֶם to מִפְּנֵיכֶם עַד עֲבַרְכֶם .		
	<b>Hebrew</b>	<b>English</b>	
	וְהוֹדַעְתֶּם אֶת בְּנֵיכֶם לֵאמֹר בַּיַּבֵּשָׁה עָבַר יִשְׂרָאֵל אֶת הַיַּרְדֵּן הַזֶּה : אֲשֶׁר הוֹבִישׁ ” אֶ-לְהֵיכֶם אֶת מִי הַיַּרְדֵּן מִפְּנֵיכֶם עַד עֲבַרְכֶם	You shall inform / let know your children (saying:) “Israel / Yisrael crossed this Jordan / Yarden on dry land. For the L-rd your G-d / G-d your L-rd dried up the waters of the Jordan / Yarden before you / even before you had crossed over / until you had crossed over.”	
<b>Award 2 marks according to the grid on the next page.</b>			

Question Number	Answers		Maximum Marks
3 (h) (i) [cont'd]	<b>Marks</b>	<b>Transfer of meaning from Biblical Hebrew to English.</b>	<b>[2]</b>
	<b>0</b>	Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant error in grammar, punctuation and spelling in English.	
	<b>1</b>	Inconsistent transfer of meaning. Mostly accurate but there are errors and/or missed details. There are instances of error in grammar, punctuation and spelling in English.	
	<b>2</b>	Accurate transfer of meaning. Faultless or virtually faultless grammar, punctuation and spelling in English.	
3 (h) (ii)	How is the element of surprise introduced in these words ? בִּיבְשָׁה עָבַר — Noun before verb (1)		<b>[1]</b>
3 (i)	Give <b>two</b> examples of <i>hifil</i> verbs from this passage. הִקִּים (line 11) (1) וְהוֹדְעֵתֶם (line 13) (1) הוֹבִישׁ (lines 14 and 15) (1) <b>1 mark</b> for any example <span style="float: right;"><b>Maximum:</b></span>		<b>[2]</b>
3 (j) (i)	Using examples from these passages, compare Moses / Moshe to Joshua / Yehoshua. Mention any <b>two</b> points. <ul style="list-style-type: none"> <li>• Both were feared (lines 4 — 5) (1)</li> <li>• Water was split / dried up for both (lines 14 — 15) (1)</li> <li>• Both led the nation across (lines 14 — 15) (1)</li> </ul> <b>1 mark</b> for any example <span style="float: right;"><b>Maximum:</b></span>		<b>[2]</b>
3 (j) (ii)	How does Joshua / Yehoshua plan for the future? <ul style="list-style-type: none"> <li>• He took stones from the river bed (as they were crossing) (1)</li> <li>• to serve as testimony for future generations (lines 8 — 10) (1)</li> </ul> <b>1 mark</b> for each point <span style="float: right;"><b>Maximum:</b></span>		<b>[2]</b>

Answers to Question 3 continue on the next page.

Question Number	Answers	Maximum Marks
3 (k)	What <b>two</b> effects were the miracles intended to have ? All nations shall become aware of G-d's power (1) The people shall fear G-d all their lives. (1) <b>1 mark</b> for each point <span style="float: right;"><b>Maximum:</b></span>	[2]
<b>Total marks for Question 3 :</b>		[25]
<b>Question 4</b>		
4 (a)	What was the ban ? No one may take from the spoils of Jericho / Yericho. (1)	[1]
4 (b)	What does Joshua / Yehoshua do in lines 2 — 3 ? He sends men to Ai. (1)	[1]
4 (c)	What do the spies advise Joshua / Yehoshua ? Mention <b>two</b> points. <ul style="list-style-type: none"> <li>• Don't send the whole army (1)</li> <li>• Send only two or three thousand people (1)</li> <li>• Don't weary the whole army (1)</li> <li>• They (the inhabitants of Ai) are only a few (1)</li> </ul> <b>1 mark</b> for each point mentioned <span style="float: right;"><b>Maximum:</b></span>	[2]
4 (d)	Explain how the phrase כְּשֵׁלִשִׁים וְשָׁשֶׁה אִישׁ is used in the context of this passage. <ul style="list-style-type: none"> <li>• “As if 36” (1) an expression meaning “a great loss” (1) [see ReDaK]</li> <li>• “Exactly 36” (1) the ‘Kaf’ does occasionally take this meaning. (See The Living Nach for examples]</li> <li>• “Approximately 36” (1) The number six is used as a number for rounding off in Semitic languages (1)</li> </ul> <b>1 mark</b> for each point mentioned <span style="float: right;"><b>Maximum:</b></span>	[2]

**Answers to Question 4 continue on the next page.**

Question Number	Answers	Maximum Marks
4 (e) (i)	<p>How does Joshua / Yehoshua react to the news ? Mention <b>two</b> points.</p> <ul style="list-style-type: none"> <li>• He tore his clothes (1)</li> <li>• He fell on his face / he prayed until evening (1)</li> <li>• He put earth on his head (1)</li> </ul> <p><b>1 mark</b> for each point mentioned <span style="float: right;"><b>Maximum:</b></span></p>	[2]
4 (e) (ii)	<p>Why does he react in this manner ? These are traditional acts of mourning. (1) [See e.g. II Samuel, 1 : 2 and 13 : 19]</p>	[1]
4 (f)	Translate from <i>לְשִׁמְךָ הַגָּדוֹל : וַיֹּאמֶר יְהוֹשֻׁעַ אֵלֶּהָ אֵ-דָנִי יי</i> to <i>לְשִׁמְךָ הַגָּדוֹל :</i>	
	<i>Hebrew</i>	<i>English</i>
	<p><i>וַיֹּאמֶר יְהוֹשֻׁעַ אֵלֶּהָ אֵ-דָנִי יי לְמָה הֵעֲבַרְתָּ הָעָם הַזֶּה אֶת הַיַּרְדֵּן לְתַת אֶתְנֹנוּ בְיַד הָאֲמֹרִי לְהֵאֱבִידֵנוּ וְלוֹ הוֹאֲלֵנוּ וְנִשָּׁב בְּעֵבֶר הַיַּרְדֵּן :</i></p>	<p>Joshua / Yehoshua said: Alas, my L-rd G-d! Why did You bring this People across the Jordan / Yarden to deliver us into the hand of the Amorites, to make us perish! If only we had been content to dwell on the other side of the Jordan / Yarden!</p>
	<p><i>בִּי אֵ-דָנִי מָה אֵמַר אַחֲרַי אֲשֶׁר הִפְךָ יִשְׂרָאֵל עֲרָף לְפָנַי אֲיָבִי :</i></p>	<p>If You please, my L-rd, what shall I say now that Israel / Yisrael has turned [the back of] its neck before its enemies?</p>
	<p><i>וַיִּשְׁמְעוּ הַכְּנַעֲנִי וְכָל יִשְׂבֵי הָאָרֶץ וְנִסְבוּ עָלֵינוּ וְהִכְרִיתוּ אֶת שְׁמֵנוּ מִן הָאָרֶץ וּמָה תַּעֲשֶׂה לְשִׁמְךָ הַגָּדוֹל :</i></p>	<p>The Canaanities and all the inhabitants of the land will hear and will surround us and cut off our name from the earth. What will You do [to save] Your Great Name?</p>
Award up to 2 marks for each block of text according to the grid on the next page.		

Answers to Question 4 continue on the next page.

Question Number	Answers		Maximum Marks
4 (f) [cont'd]	<b>Marks</b>	<b>Transfer of meaning from Biblical Hebrew to English.</b>	<b>[6]</b>
	<b>0</b>	Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant error in grammar, punctuation and spelling in English.	
	<b>1</b>	Inconsistent transfer of meaning. Mostly accurate but there are errors and/or missed details. There are instances of error in grammar, punctuation and spelling in English.	
	<b>2</b>	Accurate transfer of meaning. Faultless or virtually faultless grammar, punctuation and spelling in English.	
4 (g)	State the root and conjugation / <i>binyan</i> of the verb וְנָסְבוּ . Root : סִבַּב (1)      Conjugation / <i>binyan</i> : <i>Nifal</i> (1) <b>1 mark for each</b>		<b>[2]</b>
4 (h)	What is meant by the question which G-d asks ? Praying is not the solution (just now). (1)		<b>[1]</b>
4 (i)	אֵת בְּרִיתִי — which covenant does this refer to ? The command to obey the Prophets (1)		<b>[1]</b>
4 (j)	How does G-d emphasise His message to Joshua / Yehoshua ? Repetition of the word וְגַם , “ and also” or “and furthermore” (1) He uses the same expression as Joshua / Yehoshua, namely, עָרַף יָפְנוּ לְפָנַי אֲבִיָּהֶם (1) <b>1 mark for each point</b>		<b>[2]</b>

**Answers to Question 4 continue on the next page.**

Question Number	Answers	Maximum Marks
4 (k)	<p>What does this passage tell us about collective responsibility? Mention <b>four</b> points.</p> <ul style="list-style-type: none"> <li>• “Israelites trespassed ...” although it was only one man, all are considered as sinners. <i>(line 1)</i> (1)</li> <li>• Many were punished for the offence of one person <i>(lines 7 — 9)</i> (1)</li> <li>• Although it was only one man who transgressed, G-d is angry with the whole People <i>(lines 16 — 20)</i> (1)</li> <li>• “They are all banned” as long as the offender isn’t punished <i>(line 19 — 20)</i> (1)</li> <li>• G-d will not be with the entire Nation until the banned articles are discovered and removed <i>(lines 19 — 20)</i> (1)</li> </ul> <p><b>1 mark</b> for any point <span style="float: right;"><b>Maximum:</b></span></p>	<b>[4]</b>
<b>Total marks for Question 4 : [25]</b>		
<b>Question 5</b>		
5 (a)	<p>What is the name of the father of Jeroboam / Yarav’am ?</p> <p>Nevat (1)</p>	<b>[1]</b>
5 (b)	<p>What <b>two</b> precautions does Ahijah / Achiyah take before delivering his message ?</p> <p>He waited till Jeroboam / Yarav’am had left the capital city. (1)</p> <p>He ensured they were alone. (1)</p>	<b>[2]</b>
5 (c)	<p>What is the symbolic meaning of the actions of Ahijah / Achiyah ?</p> <p>Mention <b>three</b> points.</p> <p>The kingdom would be split (1)</p> <p>Jeroboam / Yarav’am would rule over ten tribes. (1)</p> <p>The descendants of Solomon / Shlomo would reign over the rest (1)</p>	<b>[3]</b>

**Answers to Question 5 continue on the next page.**

Question Number	Answers	Maximum Marks				
5 (d) (i)	What difficulty does the phrase <b>וְהַשְׁבֵּט הָאֲחֵר</b> present to the reader ?  If Jeroboam / Yarav'am rules ten tribes, there are <b>two</b> left, not one (1)	[1]				
5 (d) (ii)	Explain how it may be understood. <ul style="list-style-type: none"> <li>• The tribes of Judah / Yehudah and Benjamin / Binyamin are counted as one tribe (1)</li> <li>• because the Temple stood on the land of both of them (1)</li> <li>• Benjamin / Binyamin were few in number and were subordinate to Judah / Yehudah (1)</li> <li>• The Hebrew word <b>שֵׁבֵט</b> can mean also territory (1) and this territory was home to several of the Tribes, Benjamin / Binyamin, Simeon / Shimon, parts of Levi, Judah / Yehudah. (1)</li> </ul> <p><b>1 mark</b> for any point <span style="float: right;"><b>Maximum:</b></span></p>	[2]				
5 (e)	Translate from <b>יַעַן אֲשֶׁר עָזְבוּנִי בְּדוֹד אָבִיו :</b> . <table border="1" data-bbox="336 1193 1262 1715"> <thead> <tr> <th data-bbox="336 1193 651 1245">Hebrew</th> <th data-bbox="651 1193 1262 1245">English</th> </tr> </thead> <tbody> <tr> <td data-bbox="336 1245 651 1715"> <b>יַעַן אֲשֶׁר עָזְבוּנִי וַיִּשְׁתַּחֲווּ לְעִשְׁתֹּרֶת אֱלֹהֵי צִדְנִין לְכִמּוֹשׁ אֱלֹהֵי מוֹאָב וּלְמִלְכָם אֱלֹהֵי בְנֵי עַמּוֹן וְלֹא הָלְכוּ בְּדַרְכֵי לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי וְחֻקֹּתַי וּמִשְׁפָּטַי בְּדוֹד אָבִיו :</b> </td> <td data-bbox="651 1245 1262 1715">           Because they have forsaken Me and bowed down to Ashtoreth the god of the Sidonians, to Chemosh the god of Moab / Mo'av and to Milkom the god of the Ammonites and they did not walk in My ways to do what is right in My eyes, [namely] My decrees and My statutes, as David his father [did].         </td> </tr> </tbody> </table> <p><b>Award up to 2 marks per block of text according to the grid on the next page.</b></p>	Hebrew	English	<b>יַעַן אֲשֶׁר עָזְבוּנִי וַיִּשְׁתַּחֲווּ לְעִשְׁתֹּרֶת אֱלֹהֵי צִדְנִין לְכִמּוֹשׁ אֱלֹהֵי מוֹאָב וּלְמִלְכָם אֱלֹהֵי בְנֵי עַמּוֹן וְלֹא הָלְכוּ בְּדַרְכֵי לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי וְחֻקֹּתַי וּמִשְׁפָּטַי בְּדוֹד אָבִיו :</b>	Because they have forsaken Me and bowed down to Ashtoreth the god of the Sidonians, to Chemosh the god of Moab / Mo'av and to Milkom the god of the Ammonites and they did not walk in My ways to do what is right in My eyes, [namely] My decrees and My statutes, as David his father [did].	
Hebrew	English					
<b>יַעַן אֲשֶׁר עָזְבוּנִי וַיִּשְׁתַּחֲווּ לְעִשְׁתֹּרֶת אֱלֹהֵי צִדְנִין לְכִמּוֹשׁ אֱלֹהֵי מוֹאָב וּלְמִלְכָם אֱלֹהֵי בְנֵי עַמּוֹן וְלֹא הָלְכוּ בְּדַרְכֵי לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי וְחֻקֹּתַי וּמִשְׁפָּטַי בְּדוֹד אָבִיו :</b>	Because they have forsaken Me and bowed down to Ashtoreth the god of the Sidonians, to Chemosh the god of Moab / Mo'av and to Milkom the god of the Ammonites and they did not walk in My ways to do what is right in My eyes, [namely] My decrees and My statutes, as David his father [did].					

Answers to Question 5 (e) continue on the next page.

Question Number	Answers		Maximum Marks
<b>5 (e)</b> <i>[cont'd]</i>	<b>Marks</b>	<b>Transfer of meaning from Biblical Hebrew to English.</b>	<b>[2]</b>
	<b>0</b>	Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant error in grammar, punctuation and spelling in English.	
	<b>1</b>	Inconsistent transfer of meaning. Mostly accurate but there are errors and/or missed details. There are instances of error in grammar, punctuation and spelling in English.	
	<b>2</b>	Accurate transfer of meaning. Faultless or virtually faultless grammar, punctuation and spelling in English.	
<b>5 (f)</b>	<p>Why is the future king referred to as a נָשִׂיא ?</p> <ul style="list-style-type: none"> <li>• To show that a king over one tribe isn't really a king (מֶלֶךְ) at all (1)</li> <li>• He is more like the tribal leader (נָשִׂיא) of former times. (1)</li> <li>• It is a term of demotion (1)</li> </ul> <p><b>1 mark</b> for any point</p> <p style="text-align: right;"><b>Maximum:</b></p>		<b>[2]</b>

*Answers to Question 5 continue on the next page.*

Question Number	Answers		Maximum Marks	
5 (g)	Translate from <i>וְלָקַחְתִּי הַמְּלוּכָה</i> to <i>מֶלֶךְ עַל יִשְׂרָאֵל</i> :			
	<i>Hebrew</i>	<i>English</i>		
	<p><i>וְלָקַחְתִּי הַמְּלוּכָה מִיַּד בְּנֵי וּנְתַתִּיָּהָ לְךָ אֶת עֶשְׂרֵת הַשְּׁבֵטִים : וְלָבְנוּ אֶתֵּן שֶׁבֶט אֶחָד לְמַעַן הִיֹּת נִיר לְדָוִד עַבְדִּי</i></p>	<p>I shall take away the kingdom from the hand of his son and I shall give it to you — the ten tribes. And to his son I shall give one tribe so that there may remain some dominion for [the House of] David My servant</p>		
	<p><i>כָּל הַיָּמִים לִפְנֵי בִירוּשָׁלַיִם הָעִיר אֲשֶׁר בָּחַרְתִּי לִי לְשׁוֹם שְׁמִי שָׁם : וְאַתָּה אֶקַּח וּמְלֻכָתְךָ בְּכָל אֲשֶׁר תִּתְּאוּהָ נִפְשֶׁךָ וְהָיִיתָ מֶלֶךְ עַל יִשְׂרָאֵל :</i></p>	<p>for all the days before Me / forever in Jerusalem / Yerushalaim, the city that I have chosen for Myself to place My Name there. But you I shall take and you shall reign over all that you desire and you will be king over Israel / Yisrael.</p>		
	Award up to 2 marks per block of text according to the following grid.			
	<i>Marks</i>	<i>Transfer of meaning from Biblical Hebrew to English.</i>		
	0	Very limited transfer of meaning. A substantial number of elements misunderstood or missing. Significant 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]

Answers to Question 5 continue on the next page.

Question Number	Answers	Maximum Marks
5 (h)	What is a בֵּית נְאֻמָּן in this context ? A secure / long-lasting monarchy. (1)	[1]
5 (i)	What good news is foretold to David's family ? That the kingdom would (eventually) return to them. (1)	[1]
5 (j)	State the conjugation / <i>binyan</i> of the following verbs: (i) מְתַבֵּסָה <i>Hithpa'el</i> (1) (ii) אֲשַׁתְּנוּ <i>Kal</i> (1) (iii) הָיִיתָ <i>Kal</i> (1) (iv) וְאֶעֱנֶה <i>Pi'el</i> (1)	[1] [1] [1] [1]
5 (k)	Give <b>two</b> examples from this passage showing why loyalty is important. <ul style="list-style-type: none"> <li>• Because David was loyal to G-d, G-d showed loyalty to him. (1)</li> <li>• If Jeroboam / Yarav'am will be faithful, to observe the commandments, G-d will show loyalty to him. (1)</li> <li>• Because Shlomo / Solomon was not as loyal as his father David, G-d took the kingdom from him (1)</li> <li>• G-d will always be loyal to Jerusalem / Yerushalaim because its inhabitants have been loyal to G-d. (1)</li> </ul> 1 mark for any point	Maximum: [2]
<b>Total marks for Question 5 : [25]</b>		

Question Number	Answers	Maximum Marks
6 (a)	What sad event happens in line 1 ? Abijah / Aviyah becomes ill. (1)	[1]
6 (b)	What unusual step does Jeroboam / Yerav'am instruct his wife to take ? To disguise herself. (1)	[1]
6 (c)	Translate from וְלָקַחְתָּ בִּידְךָ to : וְהָיָא מִתְנַבְּרָה .	
	<i>Hebrew</i>	<i>English</i>
	וְלָקַחְתָּ בִּידְךָ עֶשְׂרֵה לֶחֶם וְנִקְדִים וּבִקְבֹקֵב דָּבֶשׁ וּבָאת אֵלָיו הוּא יַגִּיד לְךָ מִה יִהְיֶה לְנֶעֱר : וְתַעַשׂ בֶּן אִשְׁת יִרְבְּעָם	"You shall take with you ten breads, wafers and a bottle of honey and come to him. He will tell you what will happen to the boy." Jeroboam's / Yerav'am's wife did so,
	וַתָּקָם וַתֵּלֶךְ שִׁלֹה וַתָּבֹא בֵּית אַחִיָּה וְאַחִיָּהּ לֹא יָכַל לִרְאוֹת כִּי קָמוּ עֵינָיו מִשִּׁיבוּ :	she arose and went to Shiloh and arrived at the house of Ahijah / Achiyah. Ahijah / Achiyah could not see for his eyes had stopped [functioning] because of his old age.
וַיִּי אָמַר אֶל אַחִיָּהּ הִנֵּה אִשְׁת יִרְבְּעָם בָּאָה לְדֹרֶשׁ דְּבַר מֵעִמָּךְ אֶל בְּנֵהּ כִּי חָלָה הוּא כְּזֶה וְכֵזֶה תִּדְבֹר אֵלֶיהָ וַיְהִי כַּבָּאָה וְהָיָא מִתְנַבְּרָה :	But G-d had told Ahijah / Achiyah, "Behold / See now! / Look! The wife of Jeroboam / Yerav'am is coming to seek a pronouncement from you about her son, for he is sick and such-and-such shall you say to her. When she comes, she will be disguised."	
<b>Award up to 2 marks per block of text according to the grid on the next page.</b>		

Answers to Question 6 (c) continue on the next page.



Question Number	Answers	Maximum Marks
6 (f)	<p>How does the prophet emphasise the sins of Jeroboam / Yarav'am ? Mention <b>three</b> points.</p> <ul style="list-style-type: none"> <li>• You were chosen / elevated (1)</li> <li>• G-d took the monarchy from David (1)</li> <li>• David had followed G-d loyally (1)</li> <li>• Despite all this, you didn't follow the correct path (1)</li> <li>• You were worse than your predecessors (1)</li> </ul> <p><b>1 mark</b> for each response <span style="float: right;"><b>Maximum:</b></span></p>	<b>[3]</b>
6 (g)	<p>Explain the use of the letter מ in the word מבּל .</p> <p>Comparative (1)</p>	<b>[1]</b>
6 (h)	<p>Give <b>one</b> example from lines 15 — 16, to show how language is used for emphasis.</p> <ul style="list-style-type: none"> <li>• ותלך ותעשה : two verbs used consecutively (1)</li> <li>• ואתי השלכת : the object pronoun before the verb (1)</li> <li>• Imagery: “Throwing behind back” is an image of contempt. (1)</li> </ul> <p><b>1 mark</b> for any response <span style="float: right;"><b>Maximum:</b></span></p>	<b>[1]</b>
6 (i)	<p>Explain the punishments foretold in lines 17 — 20. Mention <b>three</b> points. <i>Do not simply translate.</i></p> <ul style="list-style-type: none"> <li>• All people, animals and possessions will be destroyed (1)</li> <li>• The family will be completely obliterated (1)</li> <li>• The dead will be left unburied. (1)</li> </ul> <p><b>1 mark</b> for each response <span style="float: right;"><b>Maximum:</b></span></p>	<b>[3]</b>

*Answers to Question 6 continue on the next page.*

<b>Question Number</b>	<b>Answers</b>	<b>Maximum Marks</b>
<b>6 (j) (i)</b>	<p>In what way will the death of the child be unusual ?</p> <p>He will die when the wife of Jeroboam / Yarav'am enters the city. (1) no matter how long or how short the journey will take (1)</p> <p><b>1 mark</b> for each answer <span style="float: right;"><b>Maximum:</b></span></p>	<b>[2]</b>
<b>6 (j) (ii)</b>	<p>Why will this child be treated differently to the rest of the family ?</p> <p>As a reward for a good deed. (1)</p>	<b>[1]</b>
<b>6 (k)</b>	<p>Give <b>two</b> examples from this passage of hopes or expectations that were disappointed.</p> <p>G-d's hopes in Jeroboam / Yarav'am (1)</p> <p>The hope of sympathy for Jeroboam from Ahijah / Achiyah (who had appointed him as king) (1)</p>	<b>[2]</b>
<b>Total marks for Question 6 : [25]</b>		

**END**

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