



**Advanced GCE**

**GCE BIBLICAL HEBREW**

Unit F192: Translation, Comprehension, Composition  
and Literature

**Specimen Paper**

**F192 QP**

Morning/Afternoon

Time: 3 hours

Additional Materials: Answer Booklet (...pages)  
Insert Sheet



**INSTRUCTIONS TO CANDIDATES**

- Answer **all** the questions in Section A and **three** 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 **14** printed pages, **2** blank pages and **1** Insert Sheet.

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SPECIMEN

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

**SECTION A [UNPREPARED TRANSLATION AND COMPREHENSION]**

**(Questions 1 and 2) [ Total : 50 marks. ]**

**Two** questions (which are sub-divided into a number of parts).

**Question 1** consists of:

Unprepared translation	<b>[14 marks]</b>
Pointing	<b>[4 marks]</b>
<i>and</i> Comprehension	<b>[17 marks]</b>

**Question 2** consists of:

A short passage requiring translation  
from English into pointed Biblical Hebrew. **[15 marks]**

**SECTION B [ LITERATURE ]**

**(Questions 3 — 8) [ Total : 50 marks. ]**

This Section contains, firstly, **three** questions, sub-divided into a number of parts, from the Set Texts (Questions 3 — 5).

Candidates are to answer any **two** of these questions.  
The maximum mark for each question is **20 marks**.

and, secondly, **three** short essay questions on topics related to the Set Texts (Questions 6 — 8).  
Candidates are to answer any **one** of these questions, restricting their response to approximately **500 words**.  
The maximum mark for any question is **10 marks**.

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 Paragraphs 1, 3 and 4, and answer in English the questions that follow.

Paragraph 2 is printed here unpointed and is needed for Question 1 (g).

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

**Background :**

The prophet Jeremiah / Yirmiyahu informs the Judean nation in exile that they will be saved. Their past suffering is acknowledged and those that exiled them will themselves be made to suffer.

**Paragraph 1**

line number

- 1 הדָּבַר אֲשֶׁר הָיָה אֶל יִרְמְיָהוּ מֵאֵת יְיָ לֵאמֹר: כֹּה אָמַר יְיָ אֱלֹהֵי יִשְׂרָאֵל
- 2 לֵאמֹר כָּתֹב לְךָ אֶת כָּל הַדְּבָרִים אֲשֶׁר דִּבַּרְתִּי אֵלֶיךָ אֶל סֵפֶר: כִּי הִנֵּה
- 3 יָמִים בָּאִים נֹאֵם יְיָ וְשָׁבְתִי אֶת שְׁבוּת עַמִּי יִשְׂרָאֵל וַיְהוּדָה אָמַר יְיָ וְהִשְׁבַּתִּים
- 4 אֶל הָאָרֶץ אֲשֶׁר נָתַתִּי לְאַבְתֶּם וִירִשׁוּהָ: וְאֵלֶּה הַדְּבָרִים אֲשֶׁר דִּבַּר יְיָ אֶל
- 5 יִשְׂרָאֵל וְאֶל יְהוּדָה: כִּי כֹה אָמַר יְיָ קוֹל חֲרָדָה שָׁמְעֵנוּ פִּיחַד וְאִין שְׁלוֹם:
- 6 שְׁאַלוּ נָא וּרְאוּ אִם יֵלֵד זָכָר מִדּוֹעַ רְאִיתִי כֹל גָּבַר יָדָיו עַל חֲלָצֵיו בַּיּוֹלָדָה
- 7 וְנִהְפְּכוּ כָּל פָּנִים לְיִרְקוֹן: הוּי כִּי גְדוֹל הַיּוֹם הַהוּא מֵאִין כְּמַהוּ וְעַת צָרָה
- 8 הִיא לְיַעֲקֹב וּמִמְנָה יִנְשַׁע: וְהָיָה בַיּוֹם הַהוּא נֹאֵם יְיָ צָב-אוֹת אֲשַׁבֵּר עָלוּ
- 9 מֵעַל צִנּוֹרְךָ וּמוֹסְרוֹתֶיךָ אֲנַתֵּק וְלֹא יַעֲבֹדוּ בּוֹ עוֹד זְרִים: וְעַבְדוּ אֶת יְיָ
- 10 אֱלֹהֵיהֶם וְאֶת דָּוִד מֶלֶכְם אֲשֶׁר אָקִים לָהֶם:

**Paragraph 2 (Unpointed text)**

- 11 ואתה אל תירא עבדי יעקב נאם יי ואל תחת ישראל כי הנני מושיעך

**Paragraph 3**

- 12 מִרְחוֹק וְאֶת זִרְעֶךָ מֵאֶרֶץ שָׁבִים וְשָׁב יַעֲקֹב וְשָׁקֵט וְשָׁנֵן וְאִין מִחְרִיד:
- 13 כִּי אֲתָךְ אָנִי נֹאֵם יְיָ לְהוֹשִׁיעֶךָ כִּי אַעֲשֶׂה כְּלָה בְּכָל הַגּוֹיִם אֲשֶׁר הִפְצוֹתֶיךָ
- 14 שָׁם אַךְ אֲתָךְ לֹא אַעֲשֶׂה כְּלָה וַיִּסְרֹתֶיךָ לְמִשְׁפָּט וְנִקְהָ לֹא אֲנַקֶּךָ: כִּי כֹה
- 15 אָמַר יְיָ אֲנֹשׁ לְשִׁבְרֶךָ נִחְלָה מִכְתָּךְ: אִין דָּן דִּינְךָ לְמוֹזֵר רְפָאוֹת תַּעֲלֶה
- 16 אִין לְךָ: כָּל מְאַהֲבֶיךָ שְׁכַחוּךָ אוֹתָךְ לֹא יִדְרֹשׁוּ כִּי מִפֶּת אוֹיֵב הִכִּיתֶיךָ
- 17 מוֹסֵר אֲכַזְרִי עַל רֵב עֲוֹנְךָ עֲצָמוּ חֲטָאתֶיךָ: מַה תִּזְעַק עַל שִׁבְרֶךָ אֲנֹשׁ
- 18 מִכְּאֲבֶךָ עַל רֵב עֲוֹנְךָ עֲצָמוּ חֲטָאתֶיךָ עֲשִׂיתִי אֵלֶּה לְךָ:

ירמיהו, ל': א' – ט"ו

Jeremiah, Chapter 30, verses 1 – 15

Question 1 continues on the next page

**Question 1 (continued)****Paragraph 4**

	<i>line number</i>
לְכֹן כָּל אֲכֹלֶיךָ וְאָבְלוּ וְכָל צְרִיךְ כָּלֵם בְּשִׁבֵי גִלְכֹו וְהָיָה שְׂאִסְיֶךָ לְמִשְׁטָה	19
וְכָל בְּזֹזִיךָ אָתָּן לְכֹו : כִּי אֲעֲלֶה אֲרָכָה לָךְ וּמִמְכֹוֹתֶיךָ אֲרָפְאֵךְ נְאֻם יי	20
כִּי נִדְחָה קְרָאוּ לָךְ צִיּוֹן הִיא דִרְשׁ אֵין לָהּ :	21

ירמיהו, ל': ט"ז – י"ז

Jeremiah, Chapter 30, verses 16 – 17

- (a) (i) Translate from וְאֵלֶּה הַדְּבָרִים (line 4)  
to וּמִמְכֹוֹתֶיךָ יִנְשַׁע : (line 8) [14]
- (ii) Discuss the prophetic imagery in lines 6 – 7.  
Mention any **two** points. [2]
- (b) What is G-d's intent concerning the Judean nation? (lines 13 – 14)  
Mention any **three** points. [3]
- (c) (i) Comment on the phrase וְנִקְחָה לָא אֲנִיךָ (line 14)  
Mention any **three** points. [3]
- (ii) Explain the *dagesh* in the ך of the word אֲנִיךָ . [1]
- (d) The phrase רַפְאוֹת תַּעֲלֶה (line 15) is difficult to translate.  
(i) Attempt a translation [1]  
and (ii) explain how it is derived.  
Mention any **two** points. [2]
- (e) What disappointing message does  
Jeremiah / Yirmiyahu receive? (lines 15 – 18)  
Mention any **two** points. [2]
- (f) In Paragraph 2, how does Jeremiah / Yirmiyahu  
emphasise his positive message?  
Mention any **three** points. [3]

**Question 1 continues on the next page**

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**Question 1 (continued)**

(g) Point **Paragraph 2** (lines 11 — 12).

*Candidates may use the paragraph printed here for practice.*

*The final version should be completed on the Insert Sheet.*

*The Divine name can be left unpointed.*

[4 marks]

וּאֵתָה אֵל תִּירָא עֲבָדֵי יַעֲקֹב נָאִם יי  
וְאֵל תַּחַת יִשְׂרָאֵל כִּי הִנְנִי מוֹשִׁיעַךְ

[ Total for Question 1: 35 marks ]

**Question 2**

Translate the following passage into pointed Biblical Hebrew.

**He was very angry and he called together all the princes of Moab and all the governors of the coastland and he said to them:**

**“Tell me, who is this people that live in the hill country? What cities do they inhabit? How large is their army and in what does their strength and power lie?”**

**The leader of the Ammonites said to him: “Let my lord now hear a word from the mouth of his servant.”**

*(Adapted from the Book of Judith)*

**[ Total: 15 marks ]**

**10 marks** for accurate transfer of meaning  
and **5 marks** for appreciation of idiom and style.

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**SECTION B**

**Literature**

**(Questions 3 — 8)**

Candidates must answer **two** questions  
from the first part of this Section (Questions 3 — 5)

(each of these questions is worth **20 marks**)

**AND**

Candidates must answer **one** essay question

from the second part of this Section

(Questions 6 — 8)

(worth **10 marks**)

Candidates should restrict their response to approximately **500 words**  
and are advised that no more than **five** areas of discussion  
are expected in this essay.

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**Question 3**

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

	<i>line number</i>
וַיִּשְׁפֹּם יִרְבֵּעַל הוּא גִדְעוֹן וְכָל הָעָם אֲשֶׁר אִתּוֹ וַיַּחֲנוּ עַל עֵין חֶרֶד	1
וּמַחֲנֵה מִדִּין הָיָה לוֹ מִצְפּוֹן מִגְבְּעַת הַמּוֹרָה בְּעַמְקָ: וַיֹּאמֶר יי אֵל	2
גִדְעוֹן רַב הָעָם אֲשֶׁר אִתָּךְ מִתַּתִּי אֵת מִדִּין בְּיָדָם פֶּן יִתְפָּאֵר עָלַי	3
יִשְׂרָאֵל לֵאמֹר יָדֵי הוֹשִׁיעָה לִּי: וַעֲתָה קָרָא נָא בְּאָזְנֵי הָעָם לֵאמֹר	4
מִי יָרָא וַחֲרָד יָשָׁב וַיִּצְפּוּר מֵהָר הַגָּלְעָד וַיָּשָׁב מִן הָעָם עֲשָׂרִים	5
וּשְׁנַיִם אֶלְפֵי וַעֲשָׂרַת אֶלְפִים נִשְׁאַרוּ: וַיֹּאמֶר יי אֵל גִדְעוֹן עוֹד הָעָם	6
רַב הוֹרֵד אוֹתָם אֵל הַמַּיִם וְאַצְרִפְנוּ לָךְ שֵׁם וְהָיָה אֲשֶׁר אֵמַר אֵלֶיךָ	7
זֶה יֵלֶךְ אִתָּךְ הוּא יֵלֶךְ אִתָּךְ וְכֹל אֲשֶׁר אֵמַר אֵלֶיךָ זֶה לֹא יֵלֶךְ עִמָּךְ	8
הוּא לֹא יֵלֶךְ: וַיּוֹרֵד אֵת הָעָם אֵל הַמַּיִם וַיֹּאמֶר יי אֵל גִדְעוֹן כֹּל	9
אֲשֶׁר יֵלֵךְ בְּלִשׁוֹנוֹ מִן הַמַּיִם בְּאֲשֶׁר יֵלֵךְ הַכָּלָב תִּצְיַג אוֹתוֹ לְבָד וְכֹל	10
אֲשֶׁר יִכְרַע עַל בְּרַכְיֹו לְשִׁתוֹת: וַיְהִי מִסְפַּר הַמְּלַקְקִים בְּיָדָם אֵל	11
פִּיהֶם שְׁלֹשׁ מֵאוֹת אִישׁ וְכֹל יֵתֵר הָעָם בָּרְעוּ עַל בְּרַכְיֵיהֶם לְשִׁתוֹת	12
מַיִם: וַיֹּאמֶר יי אֵל גִדְעוֹן בְּשִׁלֹשׁ מֵאוֹת הָאִישׁ הַמְּלַקְקִים אוֹשִׁיעַ	13
אֶתְכֶם וְנָתַתִּי אֵת מִדִּין בְּיָדְךָ וְכֹל הָעָם יֵלְכוּ אִישׁ לְמַקְמוֹ: וַיִּקְחוּ	14
אֵת צִדָּה הָעָם בְּיָדָם וְאֵת שׁוֹפְרֹתֵיהֶם וְאֵת כָּל אִישׁ יִשְׂרָאֵל שִׁלַּח	15
אִישׁ לְאֹהֲלָיו וּבְשִׁלֹשׁ מֵאוֹת הָאִישׁ הַחֲזִיק וּמַחֲנֵה מִדִּין הָיָה לוֹ	16
מִתַּחַת בְּעַמְקָ: וַיְהִי בַלִּילָה הַהוּא וַיֹּאמֶר אֵלָיו יי קוּם רֵד בַּמַּחֲנֵה	17
כִּי נָתַתִּיו בְּיָדְךָ: וְאִם יָרָא אֶתָּה לְרַדֹּת רֵד אֶתָּה וּפְרָה נַעֲרָךְ אֵל	18
הַמַּחֲנֵה: וְשָׁמַעְתָּ מֵה יִדְבְּרוּ וְאַחַר תַּחֲזוּקְנָה יָדֶיךָ וַיִּרְדֹּת בַּמַּחֲנֵה	19
וַיֵּרֵד הוּא וּפְרָה נַעֲרוֹ אֵל קִצֵּה הַחֲמֻשִׁים אֲשֶׁר בַּמַּחֲנֵה: וּמִדִּין	20
וַעֲמָלֵק וְכָל בְּנֵי קְדָם נִפְלְאוּ בְּעַמְקָ כְּאַרְבֵּה לָרֵב וּלְגַמְלֵיהֶם אֵין	21
מִסְפָּר כַּחֲלוֹל שָׁעַל שְׁפַת הַיָּם לָרֵב: וַיָּבֵא גִדְעוֹן וְהָנָה אִישׁ	22
מִסְפָּר לְרַעְהוֹ חֲלוֹם וַיֹּאמֶר הִנֵּה חֲלוֹם חָלַמְתִּי וְהָנָה צָלִיל	23
לְחֵם שְׁעָרִים מִתְהַפֵּךְ בַּמַּחֲנֵה מִדִּין וַיָּבֵא עַד הָאֹהֶל וַיִּכְהוּ	24
וַיִּפֹּל וַיִּהְפְּכוּהוּ לְמַעַלָּה וְנָפַל הָאֹהֶל:	25

שׁוֹפְטִים, 1 : א' – י"ג

Judges, Chapter 7 verses 1 – 13

**Question 3 (continued)**

- (a) Explain why Gideon has another name. (line 1)  
Mention any **three** points. [3]
- (b) How does the name עֵינָן הָרִד (line 1) suit this narrative?  
Mention any **two** points. [2]
- (c) (i) Translate from the beginning of line 5 to וְאֶצְרַפְנוּ לָךְ שָׁם (line 7). [2]  
(ii) Comment on any **three** points in these lines. [3]
- (d) Why was it necessary for Gideon to reduce the size of his army? (lines 13 — 14)  
Mention any **two** points. [2]
- (e) The sentence commencing וַיִּוְרַד אֶת הָעָם (line 9) and finishing with the words : עַל בְּרַכְיֹו לְשִׁתּוֹת (line 11) seems to be incomplete.  
What words should be repeated to help us to a logical translation? [1]
- (f) Why does G-d reject the men who went down on their knees? (lines 9 — 13)  
Mention any **three** points. [3]
- (g) Comment on the use of שׁ in the phrase בַּחֹל שֶׁעַל שִׁפְתַּי הַיּוֹם (line 22) [1]
- (h) What is the significance of the צְלִיל לְחָם שְׁעָרִים ? (lines 23 — 24)  
Mention any **three** points. [3]

[ Total: 20 marks ]

[ Turn over

**Question 4**

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

line number

- 1 הֵן לֹא קִצְרָה יַד יְיָ מְהוֹשִׁיעַ וְלֹא כְבֹדָה אֲזוּנוֹ מְשֻׁמוֹעַ: כִּי
- 2 אִם עֲוֹנוֹתֵיכֶם הָיוּ מְבַדְלִים בֵּינְכֶם לְבֵין אֶל-לֵהֵיכֶם וְחַטְאוֹתֵיכֶם
- 3 הִסְתִּירוּ פָּנִים מִפָּנֵי מְשֻׁמוֹעַ: כִּי כַפֵּיכֶם נִגְאָלוּ בַדָּם וְאַצְבְּעוֹתֵיכֶם
- 4 בָּעֶזְרֵן שִׁפְתוֹתֵיכֶם דִּבְרוּ שֶׁקֶר לְשׁוֹנְכֶם עֲוֹלָה תִּהְיֶה: אֵין קִרְא
- 5 בְּצֶדֶק וְאֵין נִשְׁפָּט בְּאִמּוּנָה בְּטוֹחַ עַל תְּהוֹ וְדִבֵּר שׁוֹא הָרוּ
- 6 עָמַל וְהוֹלִיד אָנוּ: בִּיצֵי צַפְעוֹנֵי בָקְעוּ וְקוֹרֵי עַכְבִּישׁ יִאֲרְגוּ
- 7 הָאֹכֵל מִבִּיצֵיהֶם יָמוּת וְהוֹוִירָה תִּבְקַע אִפְעָה: קוֹרִיהֶם לֹא
- 8 יִהְיוּ לְבָגֵד וְלֹא יִתְכַסּוּ בְּמַעֲשֵׂיהֶם מַעֲשֵׂיהֶם מַעֲשֵׂי אָנוּ
- 9 וּפְעַל חָמָס בְּכַפֵּיהֶם: רַגְלֵיהֶם לָרַע יִרְצוּ וַיִּמְהָרוּ לְשַׁפֵּךְ דָּם נָקִי
- 10 מִחֻשְׁבֹּתֵיהֶם מִחֻשְׁבוֹת אָנוּ שׁוֹד וְשָׁבַר בְּמִסְלוֹתָם: דֶּרֶךְ שְׁלוֹם
- 11 לֹא יָדְעוּ וְאֵין מִשְׁפָּט בְּמַעֲגֵלָתָם נְתִיבוֹתֵיהֶם עֲקָשׁוּ לָהֶם כֹּל
- 12 דֶּרֶךְ בָּהּ לֹא יָדַע שְׁלוֹם: עַל כֵּן רָחַק מִשְׁפָּט מִמֶּנּוּ וְלֹא
- 13 תִּשְׁיַגְנוּ צֶדֶקָה נִקְוָה לְאוֹר וְהִנֵּה חֹשֶׁךְ לְנִגְהוֹת בְּאִפְלוֹת נִהְלֵךְ:
- 14 נִגְשָׁשָׁה כַּעֲוָרִים קִיר וּכְאֵין עֵינַיִם נִגְשָׁשָׁה כְּשִׁלְנוּ בְּצִהְרִים כְּנִשְׁפָּה
- 15 בְּאִשְׁמָנִים כְּמֹתִים: נִהְמָה כְּדָבִים כְּלָנוּ וְכִיוֹנִים הִגִּיה נִהְגָה נִקְוָה
- 16 לְמִשְׁפָּט וְאֵין לִישׁוּעָה רָחֵקָה מִמֶּנּוּ: כִּי רַבּוּ פְּשָׁעֵינוּ נִגְדָךְ
- 17 וְחַטְאוֹתֵינוּ עָנְתָה בָנוּ כִּי פְּשָׁעֵינוּ אֲתָנוּ וְעֲוֹנוֹתֵינוּ יִדְעוּנוּ: פִּשְׁעַ
- 18 וְכַחֵשׁ בֵּי וְנִסּוּג מֵאַחַר אֶל לֵהִינוּ דִּבְרַ עֲשָׂק וְסָרָה הָרוּ וְהִגּוּ
- 19 מִלֵּב דִּבְרֵי שֶׁקֶר: וְהִסֵּג אַחֹר מִשְׁפָּט וּצְדָקָה מִרְחוֹק תַּעֲמֹד כִּי
- 20 כְּשִׁלְהָ בְּרָחוּב אָמַת וּנְכַחָה לֹא תוּכַל לְבוֹא: נִתְהִי הָאָמַת
- 21 נַעֲדָרַת וְסָר מִרְעַ מִשְׁתוֹלֵל וַיִּרְא יְיָ וַיִּרְעַ בְּעֵינָיו כִּי אֵין מִשְׁפָּט:

ישעיהו, נ"ט: א' – ט"ז

Isaiah, Chapter 59 verses 1 – 15

**Question 4 (continued)**

- (a) Mention **two** effects of the nation's behaviour. (lines 2 — 3) [2]
- (b) Comment on the verbal form of the word נִגְזָאֵלֶיךָ. (line 3) [2]
- (c) (i) Translate from אֵין קָרָא בְּצַדִּיק (lines 4 — 5)  
to יִאָּרְגוּ (line 6). [2]
- (ii) Explain the use of any infinitive in this extract. [1]
- (d) What is the meaning of the two metaphors in lines 6 — 7?  
Mention any **four** points. [4]
- (e) How does the imagery in lines 7 — 9 illustrate  
the prophet's use of drama in his message to the people?  
Mention any **three** examples. [3]
- (f) Why does the prophet consider "justice"  
to be distant from the people? (lines 9 — 13)  
Give any **two** reasons. [2]
- (g) How does the prophet utilize the features  
of the natural world to express his fears for society?  
Discuss any **four** examples but avoid  
any examples discussed in questions (a) to (f). [4]

[ Total : 20 marks ]

[ Turn over

**Question 5**

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

Note that in this Question the references are to **verse numbers**, not line numbers.

	<i>verse number</i>
שִׁיר הַמַּעֲלוֹת רַבַּת צָרְרוּנֵי מְנַעוּרֵי יֵאמֶר נָא יִשְׂרָאֵל :	1
רַבַּת צָרְרוּנֵי מְנַעוּרֵי גַם לֹא יִכְלוּ לִי :	2
עַל גְּבִי חָרְשׁוּ חֲרָשִׁים הָאָרִיכוּ לְמַעֲנִיתֶם :	3
יִי צַדִּיק קִצֵּץ עֲבוֹת רְשָׁעִים :	4
יִבְשׁוּ וַיִּסְגּוּ אַחֲזֹר כֹּל שׁוֹנְאֵי צִיּוֹן :	5
יִהְיוּ כַּחֲצִיר גִּגּוֹת שְׁקֵדְמַת שְׁלֶף יִבֶּשׁ :	6
שְׁלֹא מִלֵּא כִפּוֹ קוֹצֵר וְחֻצְנוֹ מְעַמֵּר :	7
וְלֹא אָמְרוּ הָעֹבְרִים בְּרַבַּת יִי אֱלֹהֵיכֶם בְּרַכְנוּ אֶתְכֶם בְּשֵׁם יִי :	8

תהילים, קב"ט

Psalm 129

**Question 5 (continued)**

Note that in this Question the references are to **verse numbers**, not line numbers.

- (a) How is the superscription שִׁיר הַמַּעֲלוֹת to be understood?  
Mention any **two** points. [2]
- (b) Who is the subject of צָרְרוּנִי? (verse 1) [1]
- (c) Explain the form and meaning of the word רַבַּת. (verses 1 and 2)  
Mention any **two** points. [2]
- (d) Why is the phrase רַבַּת צָרְרוּנִי repeated? (verses 1 and 2)  
Mention any **two** points. [2]
- (e) (i) Translate verse 3. [2]  
(ii) Explain the poetical imagery.  
Comment on any **two** points. [2]
- (f) To what does the phrase קִצְצוּ עֲבוֹת רְשָׁעִים (verse 4) refer?  
Comment on any **three** points. [3]
- (g) Comment on the unusual feature  
of the relative pronoun ׀ in verses 6 and 7.  
Mention any **two** points. [2]
- (h) How does the psalmist use agricultural imagery?  
Explain all **four** points. [4]  
(Do not use any information included in your answer to Question (e).)

[ Total : 20 marks ]

[ Turn over

**Questions 6 — 8 are short essay questions.**

Candidates are reminded that they are to answer  
**one** question only  
from this second part of Section B.

(Each question is worth **10 marks**.)

Candidates are to restrict their response to approximately **500 words**  
and are advised that no more than **five** areas of discussion  
are expected in this essay.

**Question 6**

שופטים

The Judges / Shoftim can be described as a series of personal tribal rulers.  
Assess how this system of leadership affected the activities  
of **either** Deborah / Devorah **or** Abimelech / Avimelech.

**Question 7**

ישעיהו

What positive message does Isaiah / Yeshayahu bring to the Judean nation?  
(Restrict your answer to Chapters 59 — 66.)

**Question 8**

תהילים

Discuss any five recurring themes in the Psalms / Tehillim  
described as שִׁיר הַמַּעֲלוֹת.

[ Total: 10 marks. ]

**END OF PAPER**



## Insert Sheet A

## For Question 1 (g)

*This sheet must be securely fastened inside the front cover of your answer booklet.*

Point the following passage:

*The Divine name can be left unpointed.*

ואתה אל תירא עבדי יעקב נאם יי  
ואל תחת ישראל כי הנני מושיעך

[ 4 marks ]

Name of Candidate (BLOCK LETTERS) : .....

Signature of Candidate: .....

Centre Number:

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
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Candidate Number:

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
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*This sheet must be securely fastened inside the front cover of your answer booklet.*

SPECIMEN

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*Sources*

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OXFORD CAMBRIDGE AND RSA EXAMINATIONS

Advanced GCE

**GCE BIBLICAL HEBREW**

**F192 MS**

Unit F192: Translation, Comprehension,  
Composition and Literature

**Specimen Mark Scheme**

The maximum mark for this paper is 100.

SPECIMEN

This document consists of 24 printed pages.

Section A																										
Question Number	Answer	Max Mark																								
1	<p>Read Paragraphs 1, 3 and 4, and answer in English the questions that follow. Marks for the parts of the question are indicated in brackets.</p> <p><b>Background:</b>  <b>The Prophet Jeremiah/Yirmiyahu informs the Judean nation in exile that they will be saved. Their past suffering is acknowledged and those that exiled them will themselves be made to suffer.</b></p> <p>Translate from <b>ואלא הדברים (line 4)</b>  <b>To וממנה ישע (line 8)</b></p> <table border="1"> <thead> <tr> <th><u>Biblical Hebrew</u></th> <th><u>English</u></th> <th><u>Reject</u></th> </tr> </thead> <tbody> <tr> <td>ואלה הדברים אשר דבר יי אל-ישראל ואל-יהודה:</td> <td>These are the words which the L-d spoke to Israel and Judah</td> <td></td> </tr> <tr> <td>כי-כח אמר יי קול חרדה שמענו פחד ואין שלום:</td> <td>So said the L-d 'We have heard the sound of trembling, fear but no peace</td> <td></td> </tr> <tr> <td>שאלו-נא וראו אם-ילד זכר</td> <td>And now see if man gives birth to a son</td> <td></td> </tr> <tr> <td>מדוע ראיתי כל-גבר ידיו על חלציו כילודה</td> <td>Why, I have seen every man. His hands on his loins like a woman in childbirth.</td> <td></td> </tr> <tr> <td>ונחפכו כל-פנים לירקון:</td> <td>Every face has turned pale</td> <td></td> </tr> <tr> <td>הוי כי גדול היום החוא מאין כמהו</td> <td>Woe! That day will be great there is none like it.</td> <td></td> </tr> <tr> <td>ועת-צרה היא ליעקב וממנה ישע:</td> <td>A time of trouble for Jacob, but he will saved from it</td> <td></td> </tr> </tbody> </table>	<u>Biblical Hebrew</u>	<u>English</u>	<u>Reject</u>	ואלה הדברים אשר דבר יי אל-ישראל ואל-יהודה:	These are the words which the L-d spoke to Israel and Judah		כי-כח אמר יי קול חרדה שמענו פחד ואין שלום:	So said the L-d 'We have heard the sound of trembling, fear but no peace		שאלו-נא וראו אם-ילד זכר	And now see if man gives birth to a son		מדוע ראיתי כל-גבר ידיו על חלציו כילודה	Why, I have seen every man. His hands on his loins like a woman in childbirth.		ונחפכו כל-פנים לירקון:	Every face has turned pale		הוי כי גדול היום החוא מאין כמהו	Woe! That day will be great there is none like it.		ועת-צרה היא ליעקב וממנה ישע:	A time of trouble for Jacob, but he will saved from it		
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Section A		
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1(a)(ii)	<p><b>Discuss the prophetic imagery in lines 6-7. Mention any two points.</b></p> <ul style="list-style-type: none"> <li>• The prophet paints a bizarre picture of men giving birth and their dulled, coloured faces [1]</li> <li>• This image expresses the frustration of the people in captivity who feel intense pain [1]</li> </ul>	[2]
1(b)	<p><b>What is G-d's intent concerning the Judean nation? (lines 13-14) Mention any three points.</b></p> <ul style="list-style-type: none"> <li>• G-d will be with them [1]</li> <li>• The captive nation will not be destroyed (as opposed to the captor nation) [1]</li> <li>• Israel and Judah will not be completely exonerated [1] as justice must be applied [1]</li> </ul> <p>1 mark for each of the above up to a maximum of 3.</p>	[3]
1(c)(i)	<p><b>Comment on the phrase ונקד לא אנקד (line 14) Mention any three points.</b></p> <ul style="list-style-type: none"> <li>• Absolute infinitive [1]</li> <li>• Separated from finite verb [1]</li> <li>• negative [1]</li> </ul> <p>1 mark for each point.</p>	[3]
1(c)(ii)	<p><b>Explain the dagesh in the ך of the word אנקד</b> Replaces the 'ך' of the emphasis (energicum) – 'ג' absorbed in the 'כ'</p>	[1]
1(d)(i)	<p><b>The phrase רפאות תעלה (line 15) is difficult to translate. Attempt a translation</b> Medicines as a cure; healing is an advantage [1]</p>	[1]
1(d)(ii)	<p><b>Explain how it is derived.</b></p> <ul style="list-style-type: none"> <li>• רפאות is a plural feminine noun from the root רפא therefore <i>medicines</i> or <i>healing</i> is appropriate [1]</li> <li>• תעלה is a singular feminine noun from the root עלה therefore 'advantage' or 'healing' is appropriate [1]</li> </ul>	[2]

Section A		
Question Number	Answer	Max mark
1(e)	<p><b>What disappointing message does Jeremiah/Yirmiyahu receive? (lines 15–18) Mention any two points.</b></p> <ul style="list-style-type: none"> <li>• Defeat of Judah’s enemies [1]</li> <li>• The promise to heal Israel (contrasts to the negative view in line 16 e.g. ‘you would have become infested’) [1]</li> <li>• Zion is no longer an outcast [1]</li> <li>• Promise of salvation [1]</li> </ul> <p><b>1 mark for any of the above up to a maximum of 2.</b></p>	[2]
1(f)	<p><b>In Paragraph 2, how does Jeremiah/Yirmiyahu emphasise his positive message? Mention any three points.</b></p> <ul style="list-style-type: none"> <li>• G-d will not judge Judah positively [1]</li> <li>• All your lovers have forsaken you [1]</li> <li>• Judah punished in a similar way as their enemies [1]</li> <li>• Judah inflicted with cruel punishments for their many sins [1]</li> <li>• No point in crying over their harsh treatment since their sins are manifold [1]</li> </ul> <p><b>1 mark for any of the above up to a maximum of 3.</b></p>	[3]

Section A										
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1(g)	<p><b>Point Paragraph 2 (lines 11-12)</b>  <b>The Divine name can be left unpointed.</b></p> <p>See Jeremiah 30: 10 for pointed Hebrew</p> <p style="text-align: right;">ואתה אל תירא  עבדי יעקב  נאם יי ואל תחת  ישראל כי הנני  מושיעך</p> <p>Award up to <b>two</b> marks per phrase according to the grid below.</p> <table border="1"> <thead> <tr> <th>Marks</th> <th>Transfer of meaning from unpointed to pointed Biblical Hebrew</th> </tr> </thead> <tbody> <tr> <td>0</td> <td>Very limited transfer of meaning. A substantial number of elements misunderstood or missing.</td> </tr> <tr> <td>1</td> <td>Inconsistent transfer of meaning. Mostly accurate but there are errors and/or missed details.</td> </tr> <tr> <td>2</td> <td>Accurate transfer of meaning.</td> </tr> </tbody> </table>	Marks	Transfer of meaning from unpointed to pointed Biblical Hebrew	0	Very limited transfer of meaning. A substantial number of elements misunderstood or missing.	1	Inconsistent transfer of meaning. Mostly accurate but there are errors and/or missed details.	2	Accurate transfer of meaning.	[4]
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<b>[Total Question 1:</b>		<b>[35]</b>								



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Section B		
Question Number	Answer	Max mark
(3)	Read the passage and answer in English the questions that follow.	
3(a)	<p>Explain why Gideon has another name. (<i>line 1</i>) Mention any three points.</p> <ul style="list-style-type: none"> <li>The name Yerubaal connects the passage with 6:25-32, which related the destruction of the altar of Baal by Gideon [1].</li> <li>The men of the city demanded that Gideon's father, Joash, put Gideon to death, but Joash defended his son, arguing that Baal should "contend for himself" <b>ירב לו</b> (6:31) [1]</li> <li>and that to question the god's power to defend himself was itself deserving of the death penalty.</li> <li>Thus the name Yerubaal implies "let Baal contend (for himself)" [1]</li> </ul>	[3]
3(b)	<p>How does the name <b>עין חרד</b> (<i>line 1</i>) suit this narrative? Mention any two points.</p> <ul style="list-style-type: none"> <li>The expression <b>מי ירא וחרד</b> (v3) "who is fearful and trembling" reflects the text in Deuteronomy/Devarim 20:8 concerning an optional war: <b>מי-האיש הירא ורך הלבב ילד וישב לביתו</b> [1]</li> <li>but the expression <b>חרד</b> "trembling" is used instead of <b>רך הלבב</b> because it engenders a play on words with <b>עין חרד</b>. This is a typical device of biblical narrative. [1]</li> </ul>	[2]

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3(c)(ii)	<p><b>Comment on any three points in these lines.</b>  Amongst others:</p> <ul style="list-style-type: none"> <li>• “let him depart early” connected with Aramaic <b>צפרא</b> = “morning” (Redak: <b>ישכיה בבקר</b>)</li> <li>• “let him turn” ( Daat Mikra, Redak) connected with <b>צפירות</b> = “twists” (Mishna Kelim, ch. 16, Mishnah 3) and <b>צפירה</b> n.f. = “plait, diadem” (Isaiah 28:5)</li> <li>• “let him decamp from Mount Fearful” <b>ויצפר מהר הגלעד</b> derived from modern name of Harod Spring, Ain Galud, and in Akkadian galadu = “be afraid”, and Arabic dafara = “go quickly, decamp”. <b>צפר</b> can be connected with <b>צפור</b>(bird): therefore let him fly off.</li> <li>• Note the use of the verb <b>ואצרפנו</b> (Judges 7:4)</li> <li>• Let me test/refine them. <b>צרפ</b> Is a metathesis of <b>צפר</b>.</li> </ul> <p><b>1 mark for any of the above up to a maximum of 3.</b></p>	[3]

Section B		
Question Number	Answer	Max mark
3(d)	<p>Why was it necessary for Gideon to reduce the size of his army? (lines 13-14) Mention any two points.</p> <ul style="list-style-type: none"> <li>• With such a large force, there was danger that Israel would not attribute their victory to G-d [1]</li> <li>• Israel must understand that it was not <b>their</b> might which saved them [1].</li> </ul>	[2]
3(e)	<p>The sentence commencing וירד את העם (line 9) and finishing with the word: על ברכיך לשתות (line 11) seems to be incomplete. What words should be repeated to help us to a logical translation?</p> <p>תצני אותם לבד</p> <p>Either Hebrew or English is acceptable.</p>	[1]
3(f)	<p>Why does G-d reject the men who went down on their knees? (lines 9-13) Mention any three points.</p> <ul style="list-style-type: none"> <li>• Those who knelt were lazy (Ralbag)</li> <li>• Genuflexion was a characteristic of Baal worship (Redak)</li> <li>• They worshipped their reflection in the water (Redak quoting Midrash)</li> <li>• Those who 'lapped' the water were in a hurry and therefore afraid of the enemy – the miracle would be enhanced if the least fit gained the victory. (Josephus)</li> </ul> <p>Any comment 1 mark up to a maximum of 3.</p>	[3]
3(g)	<p>Comment on the use of <i>w</i> in the phrase בחול שקל שפת הים (line 22)</p> <p>This phrase is unusual in early Biblical Hebrew and is usually restricted to usage in late Hebrew (BDB p 979: compare Judges 5:7 שקמתי )</p>	[1]

Section B		
Question Number	Answer	Max Mark
3(h)	<p><b>What is the significance of the <i>שערים לחם צליל</i>? (lines 23-24)</b>  <b>Mention any three points.</b></p> <ul style="list-style-type: none"> <li>• Just as the mouldy barley bread ‘tumbled’ into the Midianite camp and overturned a tent, so would Gideon’s force subdue Midian [1]</li> <li>• According to Daat Mikra (ad loc) the barley bread symbolizes the Israelites who were agricultural workers as opposed to the Midianites who were roving shepherds [1]</li> <li>• Redak connects <i>צלל</i> with <i>צליל</i> - tingle. The phrase therefore means ‘the tingle of a barley loaf’, that is heard the noise of a barley loaf [1]</li> <li>• On can connect the word <i>צליל</i> with the Arabic <i>Salla</i> which means ‘becoming dried and cracked, putrid’, i.e. ‘a mouldy barley bread’ [1]</li> <li>• which signifies the smaller force of less alert troops selected by G-d for battle. [1]</li> </ul> <p><b>1 mark for any of the above up to a maximum of 3.</b></p>	[3]
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(4)	<b>Read the passage and answer in English the questions that follow.</b>										
4(a)	<b>Mention two effects of the nation's behaviour. (lines 2-3)</b> <ul style="list-style-type: none"> <li>• They have caused a separation between the people and G-d [1]</li> <li>• and have caused G-d to hide His face (59:2) [1]</li> </ul>	[2]									
4(b)	<b>Comment on the verbal form of the word גאלו. (line 3)</b> <ul style="list-style-type: none"> <li>• גאל [1] = defile: Niphal perfect [1]</li> <li>• A mixed form, a combination of two forms גאלו (Niphal) and גאלו (Pual) (Gesenius 51h)[1]</li> </ul> <b>Any fact 1 mark</b>	[2]									
4(c)(i)	<b>Translate from קרב בצדק אין (lines 4-5) to יארגו (line 6).</b> <table border="1" style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="text-align: left;">Biblical Hebrew</th> <th style="text-align: left;">English</th> <th style="text-align: left;">Reject</th> </tr> </thead> <tbody> <tr> <td> אין־קרא בצדק ואין נשפט  באמונה בטוח על־תהו  ודבר־שוא </td> <td> No-one testifies justly  No-one judges honestly  Trusting in fads, speaking  lies </td> <td></td> </tr> <tr> <td> הרו עמל והוליד און  ביצי צפעוני בקעו וקורי  עכביש יארגו </td> <td> Conceiving iniquity,  giving birth to illegality  They have hatched adders  eggs  And wear spiders nets </td> <td></td> </tr> </tbody> </table>	Biblical Hebrew	English	Reject	אין־קרא בצדק ואין נשפט באמונה בטוח על־תהו ודבר־שוא	No-one testifies justly No-one judges honestly Trusting in fads, speaking lies		הרו עמל והוליד און ביצי צפעוני בקעו וקורי עכביש יארגו	Conceiving iniquity, giving birth to illegality They have hatched adders eggs And wear spiders nets		[2]
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<p><b>Explain the use of any infinitive in this extract.</b></p> <ul style="list-style-type: none"> <li>• Infinitive Absolutes are used in place of finite verbs. The effect is vividness.</li> <li>• Any one of the following examples <b>בתוח</b> 'they trust': <b>דבר</b> 'they speak': <b>הרו</b> 'they conceive'.</li> </ul> <p><b>Any fact 1 mark</b></p>	[1]									

Section B		
Question Number	Answer	Max Mark
4(d)	<p><b>What is the meaning of the two metaphors in lines 6-7? Mention any four points.</b></p> <ul style="list-style-type: none"> <li>• The prophet likens the wicked people to vipers (poisonous snakes) and their evil devices to eggs hatched by vipers [1].</li> <li>• Then, in a second metaphor the prophet likens the wicked to spiders and their wicked devices to webs woven by the spiders. The wicked hatch and weave –i.e. their evil deeds emanate from their own bodies [1].</li> <li>• ( A spider’s web is formed from the threads ejected by the spider’s body). The prophet explains – whoever eats the viper’s eggs will die, since the viper’s poison is found already in the eggs [1].</li> <li>• The point of the metaphor is that the evil people appear to want the good for others and prepare them food, but their real intention is evil and in the good they offer is poison. [1]</li> <li>• And as for the egg which is not eaten, but discarded, in the end it will be hatched and produce another viper [1].</li> </ul> <p>(זורח as טורה "removed", see Daat Mikra ad loc).</p> <p><b>1 mark for any of the above up to a maximum of 4.</b></p>	[4]
4(e)	<p><b>How does the imagery in lines 7-9 illustrate the prophet’s use of drama in his message to the people? Mention any three examples.</b></p> <ul style="list-style-type: none"> <li>• In 59:6, the prophet explains what is evil about the spider’s web i.e. it will not be possible to weave the spider’s web into a garment and it will not be possible to cover oneself with garments woven from these threads [1].</li> <li>• i.e. these wicked people appear to be making garments to clothe the naked and needy, [1]</li> <li>• but in reality these are not garments fit to wear and in fact ensnare those who wear them, just as a spider’s web entangles those who grasp it.[1]</li> </ul> <p><b>Any point 1 mark</b></p>	[3]
4(f)	<p><b>Why does the prophet consider “justice” to be distant from the people? (lines 9-13)</b></p> <p><b>Give any two reasons.</b></p> <ul style="list-style-type: none"> <li>• The people run to commit crimes</li> <li>• Have thoughts of committing illegal activities</li> <li>• Do not concentrate on peace</li> <li>• Act perversely in their everyday conduct</li> </ul> <p><b>1 mark for any reason of the above up to a maximum of 2.</b></p>	[2]

Section B		
Question Number	Answer	Max mark
4(g)	<p><b>How does the prophet utilize the features of the natural world to express his fears for society?</b>  <b>Discuss any four examples but avoid any examples discussed in questions (a) to (f).</b></p> <ul style="list-style-type: none"> <li>• Prophet describes how, metaphorically, people twist the mountain paths and tracks [1]</li> <li>• Instead of facilitating people's progress, their movement is inhibited and held back [1] (59:8)</li> <li>• The people anticipate light (shining glare) [1]</li> <li>• but only have the disadvantage of night (darkness) or shaded environment [1] (59:9)</li> <li>• The prophet describes the people as if they are blind [1]</li> <li>• and are forced to feel the outline of a wall in order to progress [1] (59:10)</li> <li>• Healthy people progress through life [1]</li> <li>• as if (spiritually) dead [1] (59:10)</li> <li>• People growl like bears (protest vehemently) [1]</li> <li>• and moan like doves (pleading) [1] (59:11)</li> </ul> <p><b>1 mark for any of the above up to a maximum of 4.</b></p>	[4]
<b>Total question 4</b>		<b>[20]</b>

Section B		
Question Number	Answer	Max mark
(5)	<b>Read the Psalm and answer in English the questions that follow. Note that in this Question the references are to verse numbers, not line numbers.</b>	
5(a)	<p><b>How is the superscription שִׁיר הַמַּעֲלֹמֹת to be understood? Mention any two points.</b></p> <ul style="list-style-type: none"> <li>▪ Song of the steps: Levites stood during Tabernacles/Sukkot (on the fifteen steps which descent from the courtyard of the Israelites to the women's courtyard) with musical instruments [1].</li> <li>▪ Psalms that emanated from this ceremony [1] (Mishnah: Sukkah 5:4)</li> <li>▪ Symbolically raised the underground water during the water libation ceremony in the Temple [1]</li> <li>▪ Psalms emanated from this invocation [1] (Talmud:Sukkah 53a)</li> <li>▪ Psalms that the choir sing, initially, with a low voice [1] and gradually raise their voice to a very high pitch [1] (R' Menachem Meiri)</li> <li>▪ The poetic songs of the exiles [1]</li> <li>▪ who went up to Israel after the Babylonian exile [1] (see Psalm 126) (Rashi, R' Yishaya of Tirani: comment ad loc)</li> <li>▪ The poetic songs of those that went up to Jerusalem [1]</li> <li>▪ on the pilgrim festivals [1] (see Psalm 122).</li> <li>▪ Special poetic effect: continued themes of elevation [1]</li> <li>▪ Help of G-d, guardian of Israel [1] (Daat Mikra: Introduction to these psalms) (Ibn Ezra, R' Yishaya of Tirani: comments ad loc)</li> </ul>	
	<b>1 mark for any of the above up to a maximum of 2.</b>	[2]
5(b)	<p><b>Who is the subject of צַרְרֹנִי? (verse 1)</b></p> <p>The various enemies of Israel.</p>	[1]
5(c)	<p><b>Explain the form and meaning of the word רַבָּה. (verses 1 and 2)</b></p> <p>Mention any two points.</p> <ul style="list-style-type: none"> <li>• Feminine singular construct from רַב [1]</li> <li>• adjective. Means: much, many, great [1].</li> <li>• Used adverbially; greatly, many a time (possibly Aramaism)[1]</li> </ul>	[2]
	<b>1 mark for any of the above up to a maximum of 2.</b>	
5(d)	<p><b>Why is the phrase רַבָּה צַרְרֹנִי repeated? (verses 1 and 2)</b></p> <p>Mention any two points.</p> <ul style="list-style-type: none"> <li>• The repetition in 129:2 is the introduction to the expanded parallelism; [1]</li> <li>• not only have there been many who troubled me (the Psalmist) since my youth, but in addition they have not overcome me [1].</li> </ul>	[2]

Section B																
Question Number	Answer	Max mark														
5(e)(i)	<p>Translate verse 3.</p> <table border="1"> <thead> <tr> <th><u>Biblical Hebrew</u></th> <th><u>English</u></th> <th><u>Reject</u></th> </tr> </thead> <tbody> <tr> <td>על-גבי חרשו חרשים האריכו למענותם</td> <td>The ploughers have ploughed my back (abused me). They have increased their furrow/area of ploughing.</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>	<u>Biblical Hebrew</u>	<u>English</u>	<u>Reject</u>	על-גבי חרשו חרשים האריכו למענותם	The ploughers have ploughed my back (abused me). They have increased their furrow/area of ploughing.		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]
<u>Biblical Hebrew</u>	<u>English</u>	<u>Reject</u>														
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Section B		
Question Number	Answer	Max mark
5(e)(ii)	<p><b>Explain the poetical imagery. Comment on any two points.</b></p> <ul style="list-style-type: none"> <li>• Use of the verb חרש with cognate noun [1]</li> <li>• חרש often denotes an expression of abuse [1] (see Judges 14:18)</li> <li>• מענית Is a noun meaning a furrow [1]</li> <li>• (see Daat Mikra ad loc) It is an agricultural figure of the oppression of Israel (a ploughed field) [1]</li> </ul> <p><b>1 mark for any of the above up to a maximum of 2.</b></p>	[2]
5(f)	<p><b>To what does the phrase קצץ עבות רשעים (verse 4) refer? Comment on any three points.</b></p> <ul style="list-style-type: none"> <li>• “the rope/cord of the wicked” [1].</li> <li>• In this psalm it denotes the attachment of the animal to the plough; G-d cuts the cord and so separated the oxen so that enemy cannot continue to use it [1].</li> <li>• The image is therefore being delivered from severe oppression, since the enemy can no longer ‘plough’ Israel’s back [1].</li> <li>• Or: G-d cut the cords i.e. the yoke which the wicked placed on me [1]</li> </ul> <p><b>1 mark for any of the above up to a maximum of 3.</b></p>	[3]
5(g)	<p><b>Comment on the unusual feature of the relative pronoun ך in verses 6 and 7. Mention any two points.</b></p> <ul style="list-style-type: none"> <li>• Abbreviated from the synonymous אשר [1].</li> <li>• In usage limited to later Hebrew [1] (B.D.B. p 979)</li> </ul>	[2]
5(h)	<p><b>How does the psalmist use agricultural imagery? Explain all four points. (Do not use any information included in your answer to Question (e).)</b></p> <ul style="list-style-type: none"> <li>• The Psalmist wishes that the enemies should be like grass [1]</li> <li>• on the rooftops which wither quickly [1] (129:6).</li> <li>• Picture of a reaper handpicking produce [1]</li> <li>• and sheaf gatherer placing produce in the hem of his clothing [1] (129:7)</li> </ul>	[4]
<b>Total Question 5</b>		<b>[20]</b>

<b>Section B</b>												
<b>Question Number</b>	<b>Answer</b>	<b>Max mark</b>										
	<p><b>Only one question to be answered from this part of section B. Candidates are to restrict their response to approximately 500 words and are advised that no more than five areas of discussion are expected in this essay.</b></p> <p><b>Content and quality of written language</b></p> <table border="1"> <tbody> <tr> <td>0-2</td> <td>Offers little or no information or ideas. Shows little or no explanation or development. The level of grammar, punctuation and spelling severely impedes the ability to convey even quite basic information. Very superficial.</td> </tr> <tr> <td>3-4</td> <td>Shows a limited ability to develop or explain ideas and to express opinions. A noticeable degree of error in grammar, punctuation and spelling interferes with the communication of factual information. Often irrelevant or repetitive. Conveys approximately one quarter of the points.</td> </tr> <tr> <td>5-6</td> <td>Shows some ability to develop and explain ideas and to express opinions. Able to convey information, though not always relevant, and showing inconsistent grammar, punctuation and spelling. Conveys approximately half of the points.</td> </tr> <tr> <td>7-8</td> <td>Able to develop and explain ideas and to express points of view, with some justification. Offers relevant information, showing a good standard of grammar, punctuation and spelling. Conveys approximately three quarters of the points.</td> </tr> <tr> <td>9-10</td> <td>Successfully conveys most or all of the relevant points. Develops a range of ideas and justifies points of view, with excellent grammar, punctuation and spelling.</td> </tr> </tbody> </table>	0-2	Offers little or no information or ideas. Shows little or no explanation or development. The level of grammar, punctuation and spelling severely impedes the ability to convey even quite basic information. Very superficial.	3-4	Shows a limited ability to develop or explain ideas and to express opinions. A noticeable degree of error in grammar, punctuation and spelling interferes with the communication of factual information. Often irrelevant or repetitive. Conveys approximately one quarter of the points.	5-6	Shows some ability to develop and explain ideas and to express opinions. Able to convey information, though not always relevant, and showing inconsistent grammar, punctuation and spelling. Conveys approximately half of the points.	7-8	Able to develop and explain ideas and to express points of view, with some justification. Offers relevant information, showing a good standard of grammar, punctuation and spelling. Conveys approximately three quarters of the points.	9-10	Successfully conveys most or all of the relevant points. Develops a range of ideas and justifies points of view, with excellent grammar, punctuation and spelling.	
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Section B		
Question Number	Answer	Max mark
(6)	<p><b>The Judges/Shoftim can be described as a series of personal tribal rulers. Assess how this system of leadership affected the activities of either Deborah/Devorah or Abimelech/Avimelech.</b></p> <p><b>Deborah/Devorah</b> Amongst others:</p> <ul style="list-style-type: none"> <li>• Described as a resident in the hill country of Ephraim. Thus her sphere of influence was in the northern sector of the country</li> <li>• People went to her for judgment and she seemingly never traveled beyond own area of influence</li> <li>• She personally summoned Barak to fight the enemy (Midian) which was centred on Hazor</li> <li>• Barak insists that Deborah/Devorah accompany him, emphasizing her personal involvement</li> <li>• She was the influence behind Barak: She said to Barak "...Rise for G-d will deliver Sisera into your power (4:14) ...I will go with you, but you will have no glory"</li> <li>• G-d will deliver Sisera...through a woman (4:9)</li> <li>• She only involved four tribes: Ephraim, Binyamin, Zevulun and Issachar</li> <li>• yet she criticized non-participating tribes Reuven, Asher, Dan and tribes in Gilead area, Gad and Menashe</li> </ul> <p><b>Abimelech</b> Amongst others:</p> <ul style="list-style-type: none"> <li>• Son of Gideon who overtly wanted to be King</li> <li>• Influenced the citizens of Shechem (area of Menasheh)</li> <li>• Killed all related opposition</li> <li>• Yotham (survivor-son of Gideon) protested about this self-appointment</li> <li>• This personal self-advancement</li> <li>• led to a rebellion by Gaal son of Eved (9:26)</li> <li>• Although Abimelech initially successful against internal Israelite forces</li> <li>• was attacked by a woman throwing upper millstone on his head (9:52) and his demand to be put to death by one of his soldiers</li> </ul> <p><b>Limit discussion to one personality</b></p>	[10]
<b>Total Question 6</b>		<b>[10]</b>



<b>Section B</b>		
<b>Question Number</b>	<b>Answer</b>	<b>Max mark</b>
<b>(7)</b>	<p><b>What positive message does Isaiah/Yeshayahu bring to the Judean nation? (Restrict your answer to Chapters 59-66)</b> Amongst others:</p> <ul style="list-style-type: none"> <li>• G-d's covenant will not depart from Israel</li> <li>• 'My Spirit which rests on you and My Word which I have put into your mouth will not depart...' (59:21)</li> <li>• Looks forward to a new light (60:1) But G-d will shine upon you</li> <li>• Nations will walk by your light (60:3)</li> <li>• Nations will trade and offer gifts – ships will come from a distance</li> <li>• there will be a rebuilding process involving many nations</li> <li>• "...Instead of being abandoned...I will make you glorious for ever..." (60:15)</li> <li>• Proclamation of freedom for the captives</li> </ul>	<b>[10]</b>
<b>Total Question 7</b>		<b>[10]</b>

<b>Section B</b>		
<b>Question Number</b>	<b>Answer</b>	<b>Max mark</b>
<b>(8)</b>	<p><b>Discuss any five recurring themes in the Psalms/Tehillim described as שירי המעלות.</b></p> <p>Amongst others:</p> <ul style="list-style-type: none"> <li>• Psalmist calls out to G-d in distress (120:1)</li> <li>• puts hope in G-d (130:5)</li> <li>• Declares “My help is from G-d” (120:1)</li> <li>• Asks for mercy “...for we have had more than enough of contempt” (123:3)</li> <li>• and to be saved from a “deceitful people” (120:1)</li> <li>• Declares that “I lift my eyes to the mountains” (121:1) and to the “one who dwells in heaven” (123:1)</li> <li>• Acknowledges that G-d is the “guardian of Israel who does not sleep” (121:4)</li> <li>• The “protector who will guard from harm” (121:7)</li> </ul>	<b>[10]</b>
	<b>Total question 8</b>	<b>[10]</b>
<b>END OF PAPER</b>		<b>Total Section B: 50</b>

## A2 Biblical Hebrew Assessment Objectives Grid (includes QWC)

Question	AO1	AO2	Total
1(a)(i)	14		14
1(a)(ii)		2	2
1(b)		3	3
1(c)	4		4
1(d)	3		3
1(e)		2	2
1(f)		3	3
1(g)	4		4
2(a)	10	5	15
3(a)		3	3
3(b)		2	2
3(c)	5		5
3(d)		2	2
3(e)		1	1
3(f)		3	3
3(g)		1	1
3(h)		3	3
4(a)		2	2
4(b)	2		2
4(c)	3		3
4(d)		4	4
4(e)		3	3
4(f)		2	2
4(g)		4	4
5(a)		2	2
5(b)	1		1
5(c)	2		2
5(d)		2	2
5(e)(i)	2		2
5(e)(ii)		2	2
5(f)		3	3
5(g)		2	2
5(h)		4	4
6		10	10
7		10	10
8		10	10
Totals	45	55	100

Possible permutations of questions:  
 1+2+3+4+6; 1+2+3+4+7; 1+2+3+4+8;  
 1+2+3+5+6; 1+2+3+5+7; 1+2+3+5+8;  
 1+2+4+5+6; 1+2+4+5+7; 1+2+4+5+8.