

A-level Biblical Hebrew

Preparing to teach

Candidate materials

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Paper 1 – Translation, comprehension and composition

Question 2

0 2 Read Passage 2 in the Source Booklet and answer the following questions in English.

Passage 2

Genesis 24:50-66

Abraham has sent his servant on a mission to find a wife for his son Isaac. The servant negotiates with Bethuel and Laban who agree to allow Rebecca to go back to Isaac and marry him.

Read the following passage and answer the questions in your answer book in **English**.

- 1 וַיַּעַן לָבָן וּבְתוּאֵל וַיֹּאמְרוּ מִי יֵצֵא הַדֹּבֵר לֹא נוּכַל דֹּבֵר אֵלָיֶה
2 רַע אוֹ טוֹב: הִנֵּה-רֵבֶקָה לְפָנֶיךָ קַח וְלֵךְ וְתָהִי אִשָּׁה לְבֹן-אֲדֹנֶיךָ
3 בְּאִשְׁרֵךְ דָּבָר יִי: וַיְהִי בְּאִשְׁרֵךְ שָׁמַע עֶבֶד אֲבִרָהֶם אֶת-דִּבְרֵיהֶם
4 וַיִּשְׁתַּחוּ אֶרְצָה לֵי: וַיּוֹצֵא הָעֶבֶד כְּלֵי-כֶסֶף וְכֵלֵי זָהָב וּבְגָדִים וַיִּתֵּן
5 לְרֵבֶקָה וּלְמַגְדָּנָתָהּ נָתַן לְאַחִיָּהּ וּלְאֵמָהּ: וַיֹּאכְלוּ וַיִּשְׂתּוּ הוּא וְהָאֲנָשִׁים
6 אֲשֶׁר-עִמּוֹ וַיְלִינוּ וַיִּקְוֹמוּ בַּבֹּקֶר וַיֹּאמֶר שְׁלַחְנִי לְאֲדֹנִי: וַיֹּאמֶר אַחִיָּהּ
7 וְאֵמָה תֵּשֵׁב הַנַּעַר אִתָּנוּ יָמִים אִזְ עָשׂוֹר אַחֵר תֵּלֵךְ: וַיֹּאמֶר אֶלֶהֶם
8 אֶל-תֹּאחֲרֵי אֹתִי וַיִּי הַצִּלִּים דְּרָכִי שְׁלַחְנִי וְאֶלְכֶה לְאֲדֹנִי: וַיֹּאמְרוּ
9 נִקְרָא לַנַּעַר וּנְשָׂאֵלָה אֶת-פִּיָּהּ: וַיִּקְרָאוּ לְרֵבֶקָה וַיֹּאמְרוּ אֵלָיֶה
10 הַתֵּלְכִי עִם-הָאִישׁ הַזֶּה וְתֹאמַר אֵלָיו: וַיִּשְׁלַחוּ אֶת-רֵבֶקָה אֶחָתָם
11 וְאֶת-מִנְחָתָהּ וְאֶת-עֶבֶד אֲבִרָהֶם וְאֶת-אֲנָשָׁיו: וַיִּבְרְכוּ אֶת-רֵבֶקָה
12 וַיֹּאמְרוּ לָהּ אַחֲתָנוּ אֵת הַנִּי לְאַלְפֵי רֶבֶכָה וַיִּירֶשׁ זֶרְעֶךָ אֶת-שְׂעֵר
13 שְׂנְאָיו: וְתִקֶּם רֶבֶכָה וְנִעְרָתֶיהָ וְתִרְפָּכֶנָה עַל-הַגְּמִלִּים וְתִלְכָּנָה
14 אַחֲרֵי הָאִישׁ וַיִּקַּח הָעֶבֶד אֶת-רֵבֶקָה וַיֵּלֶךְ: וַיִּצְחָק לָבָא מְבֹא
15 בְּאֵר לְחֵי רֹאֵי וְהוּא יוֹשֵׁב בְּאֶרֶץ הַנָּגֶב: וַיֵּצֵא יִצְחָק לְשׁוֹם בְּשׂוּדָה
16 לְפָנֹת עָרָב וַיֵּשֶׁב עֵינָיו וַיִּרָא וְהִנֵּה גְמִלִּים בָּאִים: וְתִשָּׂא רֶבֶקָה

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- 17 אֶת־עֵינֶיהָ וַתֵּרָא אֶת־יִצְחָק וַתִּפֹּל מֵעַל הַגָּמֶל: וַתֹּאמֶר אֶל־הָעֶבֶד
18 מִי־הָאִישׁ הַלְזֶה הַהֹלֵךְ בַּשָּׂדֶה לְקִרְאתָנוּ וַיֹּאמֶר הָעֶבֶד הוּא אַדְנִי
19 וַתִּקַּח הַצִּעִיר וַתִּתְּכֶס: וַיִּסְפֹּר הָעֶבֶד לְיִצְחָק אֵת כָּל־הַדְּבָרִים אֲשֶׁר
20 עָשָׂה:

Names

לָבָן Laban

בְּתוּאֵל Bethuel

רִבְקָה Rebecca

אַבְרָהָם Abraham

יִצְחָק Isaac

בְּאֵר לַחַי רֹאִי Be'er Lahai Ro'i

Words

מַגְדָּנֹת (line 5) delicacies

שָׁנָה אוֹ עֶשְׂרֹנָה (line 7) a year or ten months

לְשׁוֹן (line 15) to meditate

הַצִּעִיר (line 19) the veil

0 2 . 1 What reasons do Laban and Bethuel give for agreeing to the proposed marriage? (line 1-2) Give **two** details.

Mark scheme

Q	Accept	Mark	Notes
02.1	It has been decided by G-d (1) And we are not able to voice an opinion (1)	2	Accept literal translation

Student response

The matter came out from G-d. They were not able to speak to him bad or good.

0 2 . 2 What is the servant's first reaction to the response of Laban and Bethuel? (line 4)

Mark scheme

Q	Accept	Mark	Notes
02.2	He prostrates (before G-d)	1	Accept: he thanks G-d

Student response

He bowed to the ground.

He gave presents to Rebecca

0 2 . 4 What reasons does the servant give for rejecting this request? (line 7-8) Give two details.

Mark scheme

Q	Accept	Mark	Notes
02.4	He does not want to be delayed / 'Do not delay me' (1) G-d has made his /'my' mission successful (1) He wants to return to his master / 'Let me go back to my master' (1)	2	Any two of three

Student response

Send me to my master.

and he'll go to him

0 2 . 6

Describe Rebecca's reaction when she sees Isaac. (line 17-19) Give three details.

Mark scheme

Q	Accept	Mark	Notes
02.6	She falls off her camel (1) She asks the servant who the man is (1) She covers herself with her veil (1)	3	

Student response

the man says, "He is my master"

0 2 . 8

What is the function of the ה in the following words:

(a) וְנִשְׁאַלָּהּ (line 9)

(b) הַהוּא (the first ה) (line 18)

Mark scheme

Q	Accept	Mark	Notes
02.8 (a)	Cohortative ה	1	
02.8 (b)	Relative ה	1	Accept: definite article attached to participle (1) See Gesenius #116n

Student response

(a) 'we will ask her'

'let us ask'

(b) Instead of הוּא 'that'

0 2 . 9

What is the root and conjugation of:

(b) וַיִּתְּקֵס (line 19)

Mark scheme

Q	Accept	Mark	Notes
02.9 (b)	תקס(1) Hithpael (1)	2	

Student response

תקס הכס

תקס

Question 4

0 4 . 1 Translate Passage 4 from the Source Booklet into English.

Passage 4

Isaiah 55:6-11

G-d assures the sinner that repentance will help and that G-d will always fulfil His promises.

Translate the following passage into **English** in your answer book.

דַּרְשׁוּ יי בְּהִמָּצְאוֹ קִרְאוּהוּ בְּהִיּוֹתוֹ קְרוֹב: יַעֲזֹב רָשָׁע דַּרְכּוֹ וְאִישׁ אֶזְנוֹ מִחֻשְׁבֹּתָיו
וְיָשָׁב אֵלַי וִירְחַמֶּהוּ וְאֶל־אֶלֶּה־לִּהְיוֹתוֹ כִּי־יִרְגֵּעַ לְסִלּוֹת: כִּי לֹא מִחֻשְׁבֹּתַי
מִחֻשְׁבֹּתֵיכֶם וְלֹא דַרְכֵיכֶם דַּרְכֵי נָאִם יי: כִּי־גִבְהוֹ שָׁמַיִם מֵאֲרֶץ כִּן גִּבְהוֹ דַּרְכֵי
מִדַּרְכֵיכֶם וּמִחֻשְׁבֹּתַי מִמִּחֻשְׁבֹּתֵיכֶם: כִּי בְּאֲשֶׁר יִרְדֹּף הַגֹּשֶׁם וְהַשֶּׁלֶג מִן־הַשָּׁמַיִם
וְשִׁמָּה לֹא יָשׁוּב כִּי אִם־הִרְגָה אֶת־הָאֲרֶץ וְהוֹלִידָהּ וְהִצְמִיחָהּ וְגִמְלוֹת לִירֵעַ
וְלֶחֶם לֹא־אָכַל: כִּן יִהְיֶה דְבַר־יְיָ אֲשֶׁר יֵצֵא מִפִּי לֹא־יָשׁוּב אֵלַי רֵיקָם כִּי אִם־עֲשֵׂה
אֶת־אֲשֶׁר חָפְצָתִי וְהַצְלִיחַ אֲשֶׁר שָׁלַחְתִּיו:

Words

הִרְגָה (line 5) watered

Mark scheme

Q	Accept	Mark	Notes
04.1	The passage for translation has been divided into 5 sections, each worth 5 marks. Award up to 5 marks per translated section according to the 5-mark marking grid above		Below are examples of “minor” and “major” errors
	Seek the L-rd when He may be found and call upon Him when He is near. Let the wicked abandon his ways and the sinner his thoughts. Let him return to the L-rd Who will have mercy on him and to our G-d for He is very forgiving.	5	niphthal not recognised – major error Jussive not recognised – minor error imperative not recognised – major error ‘he will abandon the wicked one’ – major error
	For My thoughts are not your thoughts, nor are your ways My ways, says the L-rd.	5	your thoughts are not My thoughts – minor error My ways are not your ways – minor error

	For as the heavens are above the earth so are My ways higher than your ways and My thoughts higher than your thoughts.	5	comparative מְנוֹת not recognised – major error ‘they have raised the heavens above the earth’ – major error
	For as the rain and the snow come down from the heavens and they do not return there until they have watered the earth and made it blossom and sprout so that it gives seed to the sower and bread to the eater.	5	הָרָחָק – accept sensible contextual translations והַצְמִיחָה והוֹלִידָה hiphil not recognised – major error
	So it will be with My Word that comes forth from My mouth. It will not return to Me unfulfilled / empty; rather it will achieve what I wish and succeed in what I have sent it [to do].	5	Future or past tense/aspect both acceptable, mixed tenses/aspects acceptable unless sense compromised Last phrase – pronoun understood to be ‘him’ and ‘he’ rather than ‘it’ – minor error

Student response

נלבהמצאו His being found

לסלוח For He is abundant to forgive

אם ‘unless’ ‘except’ ‘rather’ כי

The students translated the whole passage as per mark scheme but my comments were **only on specific phrases or words**.

Question 6

0	6	.	1
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Translate Passage 6 from the Source Booklet into pointed Biblical Hebrew.

Mark scheme

Section C: Composition

The passage has been divided into 9 sections each worth 5 marks. Award up to 5 marks per translated section according to the 5-mark marking grid listed below. The general principle in assessing each section should be the proportion (out of 5) of sense achieved.

There are many acceptable ways of turning a piece of English into correct Biblical Hebrew. One approach for each sentence is given.

Acceptable alternatives will be illustrated during Standardisation, but examiners should assess on its own merits any approach that satisfactorily conveys the meaning of the English.

The determination of what is a 'minor' error is only necessary when it is the only error in a section; this distinction will then determine whether a mark of 5 or 4 is appropriate. Where marks of 4, 3, 2, 1 and 0 are applicable, the overall proportion of meaning conveyed in the section is the only consideration. The term "major" error has been used here to determine an error which is more serious than a "minor" error.

The classification below should be seen only as a general guide, the intention of which is to maintain standards year-on-year. Lead markers should consider each instance on its own merits in the context of the passage and the section.

It is likely that some of the errors below may be regarded as "major" if they appear in a relatively short and straightforward section, whereas in longer or more complex sections they are more likely to be a "minor" error.

- Errors of construction are always "major".
- Tense/aspect errors are "major", including use of the perfect instead of imperfect with vav conversive for narrative prose.
- Abstruse vocabulary or paraphrasing that conveys the required sense are "minor" errors; any wording that distorts the sense is a "major" error.
- Any vocabulary word which is not used in Biblical Hebrew is a "major" error – even if it is common in Rabbinic or Modern Hebrew.
- Omission of words where the sense is compromised is generally a "major" error, unless the word has been effectively taken care of by an idiomatic Biblical Hebrew rephrasing. Omission of words where the sense is not compromised is either a "minor" error or can sometimes be ignored – these will be categorised at Standardisation.
- Errors in number are usually "major", but where the difference is minimal, they are "minor"; sometimes they can be ignored altogether.
- Debatable instances will be categorised at Standardisation.
- Change from active to passive (or vice versa) is allowable if the agent is expressed or if the agent is omitted and the sense is not compromised. If the agent is omitted and the sense is compromised, it is a "minor" error.
- Deviations from standard Biblical Hebrew word order are usually "minor" errors, unless they are clearly intentional, in which case they may be awarded an additional 'style' mark (for example for dramatic effect). In some cases word order deviation may be a "major" error – these will be categorised at Standardisation.
- Candidates may change the format of a passage for the sake of the Biblical Hebrew style, for example from reported speech to direct speech. If this has been done successfully it should be awarded an additional 'style' mark. If done unsuccessfully, the attempt itself should generally

not be counted as an error, but errors of grammatical construction within the phrase should be considered in accordance with the guidance above.

Qu	Accept	Mark	Notes
06.1	וַיְהִי אַתְּרֵי הַסִּיר יְהוּדִית אֶת רֹאשׁ הַלְפָּרָנִים	5	+ וַיְהִי + אַתְּרֵי is usually followed by the infinitive construct - noun 'Judith' before verb 'removed' (deviation from standard word order) * שֶׁל for 'of'
	וַתֵּן אֹתוֹ אֶל שְׂפָתֶיהָ וַתִּשָּׂם אֹתוֹ בְּשִׁקּוֹ:	5	* absence of narrative tense/aspect imperfect with vav conversive - absence of preposition 'it' * שֶׁלָּהּ for 'her' + pausal בְּשִׁקּוֹ
	וַתִּסְעָנָה וַתְּבִאנָהּ אֶל שַׁעֲרֵי עִירָן:	5	* absence of feminine plural e.g. וַיִּסְעֻ ✓ וַתִּלְכְּנָה ✓ שַׁעֲרֵי הָעִיר * שֶׁל for 'of'
	וַתִּקְרָא יְהוּדִית אֶל הַשּׁוֹעָרִים מִרְחוֹק וַתֹּאמֶר:	5	✓ הַצִּפִּים + pausal וַתִּקְרָא - noun 'Judith' before verb 'called' (deviation from standard word order) * absence of narrative tense/aspect imperfect with vav conversive
			+ לְאִמֹר
	פָּתְחוּ אֶת הַשַּׁעַר יֵי עֲמֻנּוֹ וַיִּגֹּף אֶת אוֹיְבֵינוּ:	5	- masculine singular imperative ✓ perfect tense/aspect for 'has defeated' ✓ וַיִּגֹּף
	וַיְהִי כַשֶּׁמֶעַ בְּנֵי הָעִיר אֶת קוֹלָהּ	5	+ infinitive construct (temporal use) ✓ אֲנָשֵׁי הָעִיר ✓ כְּאִשָּׁר ✓ כְּשִׁמְעָם
	וַיִּמְהָרוּ וַיֵּרְדוּ הַשְּׁעָרָה וַיַּעֲזִיקוּ אֶת זִקְנֵי הָעִיר:	5	✓ וַיֵּרְדוּ מְהֵרָ / מְהֵרָ - No mention of 'hurrying' + הַשְּׁעָרָה (locative) ✓ אֶל הַשַּׁעַר ✓ וַיִּקְבְּצוּ / וַיִּאָּסְפוּ ✓ change from 'they summoned...' to 'the elders of the town gathered' e.g. וַיִּתְקַבְּצוּ
	וַתוֹצֵא יְהוּדִית אֶת הָרֹאשׁ מִן הַשִּׁקּוֹ וַתִּרְאֶהוּ לָהֶם:	5	+ appropriate Hiphils for 'took out' and 'showed' + pronoun suffix added to verb 'showed it' ✓ וַתִּקַּח
	וַתֹּאמֶר לָהֶם הִנֵּה רֹאשׁ הַלְפָּרָנִים שֶׁר צָבָא אֲשׁוּר הִכָּה הִכָּהוּ יֵי בִיד אִשָּׁה:	5	+ וְהָ/הֵלָא/הִנֵּה ✓ פָּגְעוּ / הִמִּית אֹתוֹ + use of infinitive absolute
			- כְּאִשָּׁה

Student response

After Judith had removed

אחרי הסירה יהודית

Omission of the direct object indicator את

ראש של הלפרנס

She gave it

נתנה אתו

(lit. and he gave) ויתן

Who put it in a bag

השמה אתו בשק

And came

ובאות

The sentries

השומרים

ותאמר:

" הוא עמנו

כאשר שמעו

Look!

הביטו זסראו

Paper 2 – Prose literature

Question 1

0	1	Read Passage 1 in the Source Booklet and answer the following question in English.
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Passage 1

Question 1.1

I Samuel 1:10-16

- 1 וְהָיָא מֵרַת גִּפְשׁ וַתִּתְפַּלֵּל עַל־יָי וּבְכָה תְּבַכֶּה: וַתְּדַר נָדָר וַתֹּאמֶר יִי צִ-בְּאוֹת
2 אִם־רְאָה תִּרְאֶה בְּעֵינַי אֲמַתְךָ וְזָכַרְתִּנִּי וְלֹא־תִשְׁכַּח אֶת־אֲמַתְךָ וְנִתְּתָה לְאֲמַתְךָ
3 זָרַע אֲנָשִׁים וְנִתְּתִיו לַיִי כָל־יָמַי חַיָּיו וּמוֹנָה לֹא־יַעֲלֶה עַל־רֹאשׁוֹ: וְהָיָה כִּי
4 הִרְבֵּתָה לְהִתְפַּלֵּל לִפְנֵי יְיָ וְעַלִּי שֹׁמֵר אֶת־פִּיהָ: וַחֲנָה הָיָא מְדַבֶּרֶת עַל־לִבָּהּ רַק
5 שִׁפְתֶיהָ נִעֹת וּקוֹלָהּ לֹא יִשְׁמָע וַיַּחֲשֹבָה עָלֶי לְשָׁפָרָה: וַיֹּאמֶר אֵלֶיהָ עַל־יָי
6 מָתִי תִשְׁתַּכְּרִין הַסִּירִי אֶת־יֵינֶךָ מֵעַלֶיךָ: וַתַּעַן חֲנָה וַתֹּאמֶר לֹא אֲדֹנִי אִשָּׁה
7 קָשָׁת־רוּחַ אָנֹכִי וַיֵּנוּ וַיִּשְׁכַּר לֹא שָׁתִיתִי וְאֲשַׁפֹּף אֶת־נַפְשִׁי לִפְנֵי יְיָ: אֶל־תִּתֵּן
8 אֶת־אֲמַתְךָ לִפְנֵי בַת־בְּלִיעֵל כִּי־מֵרֵב שִׁיתִי וְכַעֲסִי דִּבַּרְתִּי עַד־הַנֶּה:

0	1	1	How does this passage show Hannah's depth of feeling?
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You should refer both to the content and to the language of the passage.

You should write approximately 300 words.

Mark scheme

Guidance on applying the marking grids for the 15-mark extended response

This question focuses on candidates' ability to select relevant examples of content and language from the passage and to structure an answer around these examples to express relevant points. Therefore candidates will be assessed on the quality of the points made and the range and quality of the examples they have selected from the passage. Examiners must use a best fit approach to

the marking grid. Where there are both strengths and weaknesses in a particular response, examiners must carefully consider which level is the best fit for the performance overall.

15-mark grid for the extended response question		
AO3 = 15 marks = Critically analyse, evaluate and respond to literature		
Level	Mark	Characteristics of performance
5	13-15	<ul style="list-style-type: none"> very good engagement with the question expresses a range of perceptive points, with very good development, leading to convincing conclusions, based on a range of well selected, accurate and precise examples from the passage. <p><i>The response is logically structured, with a well-developed, sustained and coherent line of reasoning.</i></p>
4	10-12	<ul style="list-style-type: none"> good engagement with the question expresses a range of relevant points, with good development, leading to sound conclusions, based on well selected, accurate examples from the passage. <p><i>The response is logically structured, with a well-developed and clear line of reasoning.</i></p>
3	7-9	<ul style="list-style-type: none"> some engagement with the question expresses reasonable points, with some development, leading to tenable conclusions, based on a selection of some accurate examples from the passage <p><i>The response presents a line of reasoning which is mostly relevant and has some structure.</i></p>
2	4-6	<ul style="list-style-type: none"> limited engagement with the question expresses limited points, with little development, leading to a weak conclusion, which is occasionally supported by examples from the passage. <p><i>The response presents a line of reasoning but may lack structure.</i></p>
1	1-3	<ul style="list-style-type: none"> very limited engagement with the question expresses points which are of little relevance and supported with little evidence from the passage. <p><i>The information is communicated in an unstructured way.</i></p>

Q	Accept	Mark	Notes
01.1	<p>How does this passage show Hannah's depth of feeling?</p> <p>Assess against criteria in the 15-mark AO3 grid (see above).</p> <p>Indicative content: She is described as 'bitter of soul' i.e very unhappy</p> <p>She prays to G-d and weeps intensely</p> <ul style="list-style-type: none"> infinitive absolute <i>תפלה</i> gives emphasis the imperfect <i>תפלה</i> hints that the action is continuous and repeated <p>She makes a promise</p> <ul style="list-style-type: none"> addresses G-d as 'L-rd of Hosts' infinitive absolute <i>תפלה</i> gives emphasis 	AO3 15	Some responses may focus heavily on the content of the passage, ignoring the language element of the question, or vice versa. This will limit the level at which this work can be rewarded at, and should not normally be given a level higher than 3 (7-9 marks).

	<ul style="list-style-type: none"> parallelism: remember me and do not forget Your maidservant (positive and negative expression of the same concept for emphasis) <p>Begs G-d to give her a son</p> <p>Promises that if she has a son she will dedicate him to G-d for his whole life and he will never cut his hair</p> <ul style="list-style-type: none"> she dedicates her unborn child as a Nazirite mentions most obvious sign of a Nazirite – uncut hair <p>She prays quietly</p> <ul style="list-style-type: none"> additional pronoun והיא adds emphasis <p>Explains to Eli that she has ‘sadness of spirit’</p> <ul style="list-style-type: none"> word order change – pronoun אנכי moved to end <p>‘I have poured out my soul before G-d’</p> <ul style="list-style-type: none"> poetic expression of prayer metaphor <p>Asks Eli not to consider her a worthless/wicked woman: she has been praying for so long because of the extent of her suffering.</p>		
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Comments

In addition to the mark scheme, candidates may mention:

Use of והיא as opposed to ותהי shows continuous action.

אמתך (or עבדך for males) is the usual respectful, submissive way of saying ‘I’ or ‘me’ when talking to G-d or a king.

Repeated pausal forms of אמתך (although the pausal is usually on an *ethnachta* or *sof-pasuk*) to create more individual phrases.

Passage 2**Questions 1.2 – 1.7**

I Samuel 3:1-10

- 1 וַהֲנַעַר שְׁמוּאֵל מִשְׁרַת אֶת־יְיָ לִפְנֵי עָלִי וּדְבַר־יְיָ הָיָה יָקָר בְּיָמִים הֵם אֲיוֹן חֲזוֹן
- 2 נִפְרָץ: וַיְהִי בַיּוֹם הַהוּא וְעָלִי שָׁכַב בַּמָּקוֹמוֹ וְעֵינָיו (וְעֵינָיו) הִתְּלוּ כִּהְיוֹת לֹא יוֹכֵל
- 3 לְרֹאוֹת: וַגֵּר אֶל־הַיָּם טָרַם יִכְבֶּה וּשְׁמוּאֵל שָׁכַב בְּהִיכָל יְיָ אֶשֶׁר־שֵׁם אֲרוֹן
- 4 אֶל־הַיָּם: וַיִּקְרָא יְיָ אֶל־שְׁמוּאֵל וַיֹּאמֶר הִנְנִי: וַיֵּרָץ אֶל־עָלִי וַיֹּאמֶר הִנְנִי כִּי־קִרְאתָ
- 5 לִי וַיֹּאמֶר לֹא־קִרְאתִי שׁוּב שָׁכַב וַיִּלֶּךְ וַיִּשְׁכַּב: וַיִּסָּף יְיָ קִרְא עוֹד שְׁמוּאֵל וַיִּקָּם
- 6 שְׁמוּאֵל וַיִּלֶּךְ אֶל־עָלִי וַיֹּאמֶר הִנְנִי כִּי קִרְאתָ לִי וַיֹּאמֶר לֹא־קִרְאתִי בְנִי שׁוּב שָׁכַב:
- 7 וּשְׁמוּאֵל טָרַם יָדַע אֶת־יְיָ וְטָרַם יִגְּלֶה אֵלָיו דְּבַר־יְיָ: וַיִּסָּף יְיָ קִרְא־שְׁמוּאֵל
- 8 בַּשְּׁלִישִׁתָּ וַיִּקָּם וַיִּלֶּךְ אֶל־עָלִי וַיֹּאמֶר הִנְנִי כִּי קִרְאתָ לִי וַיָּבֹן עָלִי כִּי יְיָ קִרְא לַנָּעַר:
- 9 וַיֹּאמֶר עָלִי לְשְׁמוּאֵל לֵךְ שָׁכַב וְהָיָה אִם־יִקְרָא אֵלָיָה וְאָמַרְתָּ דְּבַר יְיָ כִּי שָׁמַעַ עֲבָדָהּ
- 10 וַיִּלֶּךְ שְׁמוּאֵל וַיִּשְׁכַּב בַּמָּקוֹמוֹ: וַיָּבֹא יְיָ וַיִּתְּצֵב וַיִּקְרָא כָּפֹעַם־כָּפֹעַם שְׁמוּאֵל
- 11 שְׁמוּאֵל וַיֹּאמֶר שְׁמוּאֵל דְּבַר כִּי שָׁמַעַ עֲבָדָהּ:

0 **1** . **5** Translate from ושמואל (line 7) until לנער (line 8).

Mark scheme

Guidance on applying the marking grids for translation

The general principle in assessing each section should be the proportion (out of 5) of sense achieved.

One approach for each section is given. Acceptable alternatives will be illustrated during Standardisation, but examiners should assess on its own merits any approach that satisfactorily conveys the meaning of the Biblical Hebrew.

The determination of what is a “minor” error is only necessary when it is the only error in a translation; this distinction will then determine whether a mark of 5 or 4 is appropriate. Where marks of 4, 3, 2, 1 and 0 look likely, the overall proportion of meaning conveyed in the section is the only consideration. The classification below should be seen only as a general guide, the intention of which is to maintain standards year-on-year. Lead markers should consider each instance on its own merits in the context of the passage and the section.

1. Tense/aspect errors are “major”. Note, however, that participles can often be correctly translated as past, present or even future, depending on the context. If a candidate repeatedly makes the same error of tense/aspect, the error should be counted once only.
2. Vocabulary errors that are close to the right meaning are “minor” errors; any wrong meaning that alters the sense is “major”.
3. Omission of particles (eg conjunctions) that add nothing to the sense may be ignored; those that add little to the sense are “minor” errors; omission of other words is generally a “major” error. All likely omissions should be categorised at Standardisation.
4. Errors of number are “major”, “minor” or they can be ignored altogether and this will depend on their context.
5. Mistranslation of binyanim (eg passive to active, causative to reflexive) is a “major” error if the sense is compromised. If the sense is not compromised, it is a “minor” error. If the mistranslation includes an incorrect pronoun, this is usually a major error.

The final decisions on what constitutes a “minor” and “major” error will be made and communicated to assessors via the standardisation process (after full consideration of candidates’ responses) and these decisions will be captured in the final mark scheme for examiners and centres.

Marks	Description
5	Accurate translation with one minor error allowed.
4	Mostly correct.
3	More than half right.
2	Less than half right.
1	Little recognisable relation or meaning to the Biblical Hebrew.

0 = No response or no response worthy of credit.

Qu	Accept	Mark	Notes
01.5	<p>Assess against criteria in the 5-mark set text translation grid (see above).</p> <p>וְשָׁמוּאֵל טָרָם יָדַע אֶת־יְיָ וְגִלְגָּה אֵלָיו דְּבַר־יְיָ: וַיִּסֹּף יְיָ קְרָא־שָׁמוּאֵל בְּשָׁלִישֵׁת וַיָּקָם וַיֵּלֶךְ אֶל־עֲלֵי וַיֹּאמֶר הִנְנִי כִּי קָרָאתָ לִי וַיָּבֹן עָלַי כִּי יְיָ קָרָא לַגֶּעֶר: <i>Suggested translation:</i></p> <p>But Samuel had not yet known G-d, and the word of G-d had not yet been revealed to him. G-d continued to call Samuel for the third time. He arose and went to Eli, and said, "Here I am, for you called me", and Eli understood that G-d was calling the young man.</p>	5	<p>Acceptable alternatives: וַיִּסֹּף יְיָ קְרָא־שָׁמוּאֵל 'Gd continued calling Samuel' בְּשָׁלִישֵׁת 'a third time' וְשָׁמוּאֵל טָרָם יָדַע אֶת־יְיָ 'Samuel did not yet know G-d'</p> <p>Major errors: וְשָׁמוּאֵל טָרָם יָדַע אֶת־יְיָ 'G-d continued and He called Samuel' – infinitive construct not recognised 'י קָרָא לַגֶּעֶר 'G-d had called the young man' – participle not recognised ('had been calling' is acceptable – continuous meaning)</p>

Student response

Before Samuel knew G-d and before G-d's word will be revealed to him. G-d continued to call Samuel on for a third time. He got up and went to Eli and said, "Behold here I am because you called to me," and Eli understood that it was G-d calling the lad.

Question two

0	2
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Read Passage 3 in the Source Booklet and answer the following question in English.

Passage 3

Question 2.1

II Kings 9:6-10

- 1 וַיָּקָם וַיָּבֹא הַפִּיטָה וַיִּצֶק הַשֶּׁמֶן אֶל־רֹאשׁוֹ וַיֹּאמֶר לוֹ כֹּה־אָמַר ייָ אֱלֹהֵי יִשְׂרָאֵל
2 מִשְׁחָתִיךָ לְמַלְךְ אֲלֵעֵם ייָ אֱלֹהֵי־יִשְׂרָאֵל: וְהָפִיטָה אֶת־בֵּית אַחְזָב אֲדֹנֶיךָ וְנִקְמָתִי
3 דִּמִּי עַבְדֵּי הַנְּבִיאִים וְדִמִּי כָל־עַבְדֵּי ייָ מִיַּד אִיזָבֵל: וְאַבְדּוּ כָל־בֵּית אַחְזָב וְהָכַרְתִּי
4 לְאַחְזָב מִשְׁתֵּין בְּקִיר וְעֶצוֹר וְעֶזֶב בְּיִשְׂרָאֵל: וְנָתַתִּי אֶת־בֵּית אַחְזָב כְּבֵית יִרְבְּעָם
5 כְּוֶגֶב וְכָבֵית בַּעֲשָׂא בֶן־אַתְנָה: וְאֶת־אִיזָבֵל יֹאכְלוּ הַכְּלָבִים בְּחֶלֶק יְזֻרְעָאֵל וְאִין
6 קִבֵּר וַיִּפְתַּח הַדָּלֶת וַיָּנָס:

0 2 . 1

How does the speaker make his words dramatic?

You should refer both to the content and to the language of the passage.

You should write approximately 300 words.

[15 marks]

Mark scheme

Qu	Accept	Mark	Notes
02.1	<p>Assess against criteria in the 15-mark AO3 grid (see above).</p> <p>How does the speaker make his words dramatic?</p> <p>Indicative content:</p> <p>Attributes the content of his speech to G-d</p> <ul style="list-style-type: none"> uses first person throughout as if G-d Himself is speaking <p>Jehu is told he will be the next king</p> <ul style="list-style-type: none"> parallel 'over the nation of G-d, over Israel' emphasis on Israelite nation as G-d's nation <p>Jehu is told to destroy the descendants of Ahab his master</p> <ul style="list-style-type: none"> 'your master' emphasises Jehu will have to destroy those who were formerly of royal blood So the blood of G-d's servants the prophets will be avenged dramatic 'blood' represents deaths <p>The whole house of Ahab will perish</p> <ul style="list-style-type: none"> use of vulgarism: 'בְּקִיר מִשְׁתִּין' one who urinates against a wall' (perhaps referring to a male child, a male, or a dog) 'one who urinates against a wall' – often used in context of extermination of a family 'וְעֹזֵב עֶצֶר' both in and out' (among other meanings) also shows no-one will survive repeated qal passive participles <p>G-d will make Ahab's house like the house of Jeroboam and Baasha</p> <ul style="list-style-type: none"> comparison to two previous notoriously wicked kings who had all their descendants wiped out after their deaths. <p>Jezebel will have a horrible death and no proper burial</p>	AO3 15	Some responses may focus heavily on the content of the passage, ignoring the language element of the question, or vice versa. This will limit the level at which this work can be rewarded at, and should not normally be given a level higher than 3 (7-9 marks).

	<ul style="list-style-type: none"> • 'the dogs will eat Jezebel' • word order begins with object for emphasis – איזבל ואת • 'no one will bury her' – stark language 		
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Student response

He uses a typical prophetic expression, "So says G-d ... "

Use of the word Israel but in two different contexts: In the phrase 'G-d of Israel', Israel here refers to the entire Israelite nation whereas in the phrase, 'I have anointed you over my people, over Israel', israel refers to the Kingdom of Israel i.e. the ten tribes as opposed to the Kingdom of Judah.

He makes a dramatic exit at the conclusion of the speech - 'He opened the door and fled.'

Paper 3 – Poetry

Question 1

0	1
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Read **Passage 1** in the Source Booklet and answer the following questions in **English**

Passage 1

Questions 1.1 – 1.6

Jeremiah 15:1-9

- 1 וַיֹּאמֶר יי אֱלֹהֵי אִם־יַעֲמֹד מִשָּׁה וּשְׂמוּאֵל לִפְנֵי אִין נַפְשִׁי אֶל־הָעָם הַזֶּה שְׁלַח
2 מֵעַל־פָּנַי וַיֵּצֵאוּ: וְהָיָה כִּי־יֹאמְרוּ אֵלָיוּ אָנָּה נִצָּא וְאָמַרְתָּ אֲלֵיהֶם כֹּה־אָמַר יי
3 אֲשֶׁר לַמָּוֶת לַמָּוֶת וְאֲשֶׁר לַחֲרֹב לַחֲרֹב וְאֲשֶׁר לַרָעָב לַרָעָב וְאֲשֶׁר לַשָּׁבִי לַשָּׁבִי:
4 וּפְקַדְתִּי עֲלֵיהֶם אַרְבַּע מִשְׁפָּחוֹת נָאִם־יִי אֶת־הַחֲרֹב לַהֲרֹג וְאֶת־הַפְּלָגִים לְסַחֵב
5 וְאֶת־עוֹף הַשָּׁמַיִם וְאֶת־בְּהֵמַת הָאָרֶץ לֶאֱכֹל וְלִהְשָׁחִית: וְנָתַתִּים לְזֻעָה לְכָל
6 מַמְלָכוֹת הָאָרֶץ בְּגִלְל מְנַשָּׁה בִּו־יִחְזַקִּיָּהוּ מֶלֶךְ יְהוּדָה עַל אֲשֶׁר־עָשָׂה בִּירוּשָׁלַם:
7 כִּי מִי־יִחְמַל עָלָיוּ יְרוּשָׁלַם וּמִי יְגִיד לָהּ וּמִי יִסֹּר לְשָׁאֵל לְשָׁלֵם לָהּ:
8 אֶת נְטָשָׁתִי אֲנִי נָאִם־יִי אֶחָד תִּלְכִּי וְאַט אֶת־יָדִי עָלָיוּ וְאֶשְׁחִיתָהּ נִלְאִיתִי
9 הַנָּחִם: וְאַזְרֵם בַּמִּנְרָה בְּשַׁעְרֵי הָאָרֶץ שְׁבַלְתִּי אֶבְדְּתִי אֶת־עַמִּי מִדְּרָכֵיהֶם לֹא־
10 יָשָׁבוּ: עֲצֻמוֹ־לִי אֶל־מְנוּחֹתִי מִחֹל יָמַיִם הִבָּאתִי לָהֶם עַל־אֵם בָּחוּר שָׁדָד בַּצְּהָרִים
11 הַפְּלָתִי עָלֶיהָ פִּתְאֹם עִיר וּבְהָלוֹת: אֲמַלְלָה יִלְדֹת הַשְּׂבָעָה גִּפְתָּה נִפְשָׁה בָּא
12 שְׂמָשָׁה בְּעַד יוֹמָם בּוֹשָׁה וְחִפְרָה וּשְׂאֲרֵיהֶם לַחֲרֹב אָתָּן לִפְנֵי אִיְבֵיהֶם נָאִם־יִי:

0 1 . 2

(a) Suggest a translation for the word מִשְׁפָּחוֹת (line 4).

(b) Justify your translation in context.

Mark scheme

Q	Accept	Mark	Notes
01.2 (a)	Any 1 of 2 Types (1) [Altschuler] Punishments (1) [Jonathan] Species (1)	1	One mark for any point
01.2 (b)	Any 1 of 2 (The word מִשְׁפָּחָה normally means 'family' but) the translation 'species' is clearly correct in this context as the former would not make sense (1) The phrase introduces a list of four kinds of punishment (1)	1	One mark for any point

Student response

(a) 'groups'

(b) 'family' does not make sense in context'

0 1 . 3

עַל אֲשֶׁר־עָשָׂה בִּירוּשָׁלַם (line 6) – what had Manasseh done in Jerusalem?

Give two details.

Mark scheme

Q	Accept	Mark	Notes
01.3	Any 2 of 5 Defiled the Temple by installing pagan altars (1) Sacrificed his son (in the Valley of Ben Hinom) to the idol Molekh (1) Filled Jerusalem with innocent blood (1) (Daath Mikra) Murdered the prophet Isaiah (1) He acted wickedly in public (1) [Altschuler]	2	One mark for any point, maximum 2

Student response

'He worshipped idols'

0 1 . 4

Give a reason for each tsere (טֶּ) vowel in the word תִּלְכִּי. (line 8).

Mark scheme

Q	Accept	Mark	Notes
01.4	Compensatory lengthening of the vowel on the first letter due to missing root letter ה/ The root largely follows the style of the " roots and this will account for the tsere under the ת) 1) (Lengthening of vowel under second letter due to) pausal form (1)	2	

Student response

'In many ways the root תִּלְכִּי follows the pattern of a Pé-Yud verb which takes a tzere vowel in the imperfect.

0 1 . 6

Translate from 'וְאֶזְרָם' (line 9) until 'וְבִהְלֹת' (line 11).

Mark scheme

Q	Accept	Mark	Notes
01.6	<p>וְאֶזְרָם בְּמִצְרָה בְּשַׁעְרֵי הָאָרֶץ שֶׁקָּלְתִּי אֶבְדֹתִי אֶת־עַמִּי מִדֶּרֶכֵּיהֶם לֹא־שָׁבוּ: עֲצֹמוֹ לִי אֶלְמִנּוֹתַי מִחוּל יָמַיִם הִבָּאתִי לָהֶם עַל־אֵם בְּחֹר שָׁנָה בְּצִוְרֵי־הַפִּלְתִּי עֲלֵיהֶם פְּתָאֵם עִיר וּבִהְלֹת:</p> <p>Assess against criteria in the 5-mark set text translation grid (see above). Suggested translation: I will winnow/toss them with a pitchfork in the gates of the land; I will make (them) bereft (of children); I will destroy my people (because) they have not repented from their (evil) ways. (The number of) widows will have increased because of Me, more than the sand of the sea, I have brought (this) upon them, upon the mother(s) of young men, as a plunderer at noon; I have caused destruction and terror to fall upon them/it suddenly</p>	A02 5	<p>Acceptable alternatives: וְאֶזְרָם בְּמִצְרָה בְּשַׁעְרֵי הָאָרֶץ שֶׁקָּלְתִּי אֶבְדֹתִי אֶת־עַמִּי מִדֶּרֶכֵּיהֶם לֹא־שָׁבוּ who have not repented their evil ways</p> <p>Minor errors: הִבָּאתִי לָהֶם I have come upon them עֲצֹמוֹ לִי אֶלְמִנּוֹתַי I will increase their widows</p> <p>Major errors: עִיר city - incorrect in context מִחוּל יָמַיִם from the sand of the sea – comparative מ not recognized אֵם בְּחֹר a chosen mother הִפְלֵתִי I have fallen – hiphil not recognised</p>

Student response

Use of perfect tense throughout the passage.

עֲצֹמוֹ לִי אֶלְמִנּוֹתַי מִחוּל יָמַיִם

Its widows were stronger to me from the sand of the seas.

הִפְלֵתִי I fell

Read **Passage 2** in the Source Booklet and answer the following question in **English**.

Passage 2

Question 1.7

Jeremiah 18:13-17

- 1 לֹכֵן כֹּה אָמַר יי שְׁאֵל־וָנָא בְּגוֹיִם מִי שָׁמַע כְּאֵלֶּה שֶׁעָרַרְתָּ עֲשֵׂתָהּ מֵאֹד בְּתוֹלַת
- 2 יִשְׂרָאֵל: הִיעָזַב מִצּוֹר שְׂדֵי שָׁלֵג לִכְנֹן אִם־יִנָּתְשׁוּ מֵיִם וְרִים קָרִים נוֹזְלִים:
- 3 כִּי־שָׁכַחְנִי עַמִּי לְשׂוֹא יִמְשְׁרוּ וַיִּכְשְׁלוּם בְּדַרְכֵיהֶם שְׁבִילֵי עוֹלָם לָלֶכֶת נְתִיבוֹת דָּרָה
- 4 לֹא סְלוּלָה: לְשׂוֹם אֶרֶצָם לְשִׁמָּה שְׁרִיקַת עוֹלָם כֹּל עוֹבֵר עָלֶיהָ יִשֹּׁם וַיִּגִּיד בְּרֹאשׁוֹ:
- 5 כְּרוּס־מַגִּים אֶפְיָצָם לִפְנֵי אוֹיֵב עָרָה וְלֹא־פָגִים אֶרְאֵם בְּיוֹם אִיָּדָם:

- 0 1 . 7 How does the author portray the extent of the folly of the Israelites?
You should refer both to the **content** and to the **language** of the passage.
You should write approximately 300 words.

Mark scheme

Qu	Accept	Mark	Notes
01.7	<p>This is a message from G-d</p> <p>No other nation has acted like this (the behaviour of the Israelites is so debased that it is astonishing)</p> <ul style="list-style-type: none"> Rhetorical question 'Who has heard of anything like this?' Challenges the Israelites to discover this for themselves – imperative שְׁאֵל־וָנָא <p>Israel has acted disgracefully</p> <ul style="list-style-type: none"> Metaphor – 'the virgin of Israel' Dramatic contrast – the 'virgin of Israel' – virgin being synonymous with purity, acts abominably שֶׁעָרַרְתָּ <p>Israel has rejected G-d and worshiped idols</p> <ul style="list-style-type: none"> Cites examples from nature – areas such as Mt Hermon (Daath Mikra) that the Israelites would have seen and known about. Metaphorical examples from nature give the impression that the Israelites' behaviour is defying nature – eg 'rocks of the field', 'cold flowing water' Use of parallel rhetorical questioning – interrogative he followed by אִם Sound patterning – sibilance in first hemistich and repeated יִּ endings in second hemistich of v.2 Metaphor compares the Israelites' rejecting G-d to a thirsty person rejecting pure, clear water (Rashi) Alternatively, the verse contrasts the purity of water flowing through rocks with the (not so clean) water from the Lebanon snow, and parallels it with a comparison of 'cold flowing water' to 'strange' water. The image is of someone rejecting pure, clear water for dirty water, and is likened to the Israelites' actions of rejecting G-d in favour of idol worship. Contrast between the constancy of nature with the volatility of the Israelites' actions – dropping the Divine service in favour of whichever idol is in vogue. Image of the pure, cold water flowing constantly from melted snow on Mt. Hermon in contrast with the unnatural, impure behaviour of the Israelites. 	<p>AO3</p> <p>15</p>	<p>Some responses may focus heavily on the content of the passage, ignoring the language element of the question, or vice versa. This will limit the level at which this work can be rewarded at, and should not normally be given a level higher than 3 (7-9 marks).</p>

	<ul style="list-style-type: none"> Israelites are described as 'G-d's people' Idols are described as 'nothingness' Metaphorical contrast between the 'eternal pathways' that the Israelites have rejected in favour of 'unpaved paths'. Alternatively, the Israelites are described as having 'stumbled in the paths of the world' i.e. they have fallen into the trap of worshipping (nature and) the heavenly beings, forgetting about the Source Who created/controls them (Metzudas David). <p>Their land will be destroyed</p> <ul style="list-style-type: none"> Description of the punishment as an inevitable consequence; introduced by 'lamed' prefix, implying that the Israelites' folly will continue to the point that their land will become desolate (Da'ath Mikra). <p>Others will see their downfall</p> <ul style="list-style-type: none"> Alliteration/onomatopoeia in the description of the onlookers of the punishment , (לְשׁוֹם, לְשׁוֹה, שְׁרִיקָה, יְשׁוֹם) <p>Their enemies will defeat them</p> <ul style="list-style-type: none"> The natural world itself, previously used to portray purity and constancy, now being used in a simile to punish: "an eastern wind" The nations which would have considered the Israelites' behaviour as abominable and foolish now 'hiss and shriek' with amusement at the punishment. <p>G-d will not save them [Rashi]</p> <ul style="list-style-type: none"> Personification: G-d Himself 'turns His face' : עָרַף וְלֹא־פָגַם אֲרָצָם 		
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Student response

'Israel has always been warned to distance themselves from the idolatrous practices of the nations and yet has stooped to a lower level than they.'

Synonyms for 'path' דרך שבילים נתיבה implying whichever way they went they sinned.

Question 2

0	2
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Read **Passage 3** in the Source Booklet and answer the following question in **English**.

Passage 3

Question 2.1

Psalms 50:1-6

- 1 מִזְמוֹר לְאֶסְרָא לֹא-אֵלֹהִים יי דָּבָר וַיִּקְרָא אֶרֶץ מִמְזִרַח-שֶׁמֶשׁ עַד-מִבְּאֵר:
- 2 מִצִּיּוֹן מְכַלְלֵי-יָפִי אֵלֹהִים הוֹפִיעַ:
- 3 יְבֹא אֵלֹהֵינוּ וְאֵלֵי-יִחְרַשׁ אֶשׁ-לִפְנֵינוּ תֹאכַל וְסָבִיבוּ נִשְׁעָרָה מֵאֵד:
- 4 יִקְרָא אֱלֹהֵי-הַשָּׁמַיִם מֵעַל וְאֵלֵי-הָאָרֶץ לִדְרוֹן עֲמֹ:
- 5 אֶסְפוּ-לִי חֲסִידֵי כְרִיתִי בְרִיתִי עַל־זִבְחַ:
- 6 וַיִּגִּדּוּ שָׁמַיִם צִדְקוֹ כִּי־אֵלֹהִים שֹׁפֵט הוּא סֵלָה:

0 2 . 1

How does the author portray G-d's omnipotence in these lines?
You should refer both to the **content** and to the **language** of the passage.
You should write approximately 300 words.

Mark scheme

Qu	Accept	Mark	Notes
02.1	<p>Indicative content</p> <p>Declaration that the L-rd is G-d</p> <ul style="list-style-type: none"> G-d is introduced using three Divine Names: 'א-ל', (denoting power), 'א-ל-הים', (denoting judgement), and 'י' (denoting His Omniscience). (Ibn Ezra) Alternatively, the phrase could mean "G-d Who is above all other powers" (Metzudas David) This could also be an elliptical phrase "I will call to G-d..." (Rashi). Perhaps the phrase is elliptical so that it can also be read as a proclamation "G-d Who is above..." <p>G-d's influence is all-reaching</p> <ul style="list-style-type: none"> Personification: G-d speaks in Heaven and is heard on earth. The term 'earth' as representative of the people on it – dramatic effect – 'He calls to the earth'. The phrase 'From the rising of the sun until its setting' – a metaphor that gives greater dramatic effect than just saying 'everywhere', at all times. The alliterative combination of the 2 preformative 'mems' and the prefix 'mem' in verses 1-2. <p>G-d's 'home' i.e. Jerusalem is the centre of the world</p> <ul style="list-style-type: none"> 'Zion' – poetic name for Jerusalem, meaning 'the landmark'. In verse 2, G-d is described as appearing from Zion, which is portrayed geographically as the centre of the inhabited world (Ibn Ezra) In verse 2, the author portrays G-d as 'appearing' using the same verb as used in Deuteronomy when describing G-d's revelation at Sinai (Da'ath Mikra) The word used for 'appeared' (הופיע) can also be translated as an imperative, increasing the effect, 'O G-d – appear!' Metaphorical description of Zion as 'the finery of beauty' א-ל-הים הופיע – inverted word order emphasises 'G-d' <p>G-d is immensely strong and nothing limits Him</p> <ul style="list-style-type: none"> Contrasting language in verse 3 'G-d will come, and NOT be silent'. 	A03 15	Some responses may focus heavily on the content of the passage, ignoring the language element of the question, or vice versa. This will limit the level at which this work can be rewarded at, and should not normally be given a level higher than 3 (7-9 marks).

	<ul style="list-style-type: none"> Jussive: יחרש ויבא Powerful imagery 'consuming fire, storm winds'. אש לפניו תאכל 'fire will consume before Him' – inverted word order emphasises 'fire' A sense of G-d's being beyond time achieved by tense/aspect variation as in 'Fire will consume.... It was very stormy around Him' (Daath Mikra) A series of sibilant words in verse 3 (ושער, אש, סביבו, נשערה) lend dramatic effect. <p>G-d is the only Judge and will respond to those who are loyal to Him</p> <ul style="list-style-type: none"> Personification: heaven and earth themselves are summoned to G-d's judgement. In Deuteronomy, G-d had appointed Heaven and earth to be witnesses that the Israelites would obey His commands. At this point, G-d is summoning heaven and earth to give testimony (Daath Mikra). Parallelism contains opposite imagery: heaven and earth Both the heavenly beings and earthly (human) beings are called to judgement (Radak). Chiasmus: יקרא אל השמים מעל ואל הארץ לדין עמו G-d commands heaven and earth to return the righteous to Him 'אספו לי' 'חסידי' (Rashi) Poetic word עלי line 7 The section concludes with the heavens themselves declaring G-d to be a just judge. The section concludes with the word 'Selah'. The word could mean 'forever' (Metzudas David), implying that G-d is judge 'forever'. 'Selah' is also a word used to mark the end of a section, or as a suggestion to the reader to consider the impact of what (s)he had read. (R' Hirsch) The word 'Selah' is also a cue to the singers of Psalms in the Temple to change the key/tone of their singing (ibid.) – another device used by the author to emphasise the importance of the section. See R' Hirsch Psalm 3:3 סלה = to the basket (i.e. the mind, the container of thoughts) 		[15 marks]
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Student response

נשערה is a feminine singular verb referring to 'fire' or is a general verb meaning 'it is stormy'. Daat Mikra says it can also refer to *וסביביו* although the noun is masculine singular.

Notes

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