

2013 HSC Classical Hebrew Extension Marking Guidelines — Written Examination

Section I — Prescribed Text Part A

Question 1 (a) (i)

Criteria	Marks
• Provides the correct answer	1

Sample answer:

Tyre had gloated over Jerusalem and was a rival to her. God wanted to destroy its walls and level its towers, bring it to ruin and destruction because of its jealousy and arrogance.

Question 1 (a) (ii)

Criteria	Marks
• Provides a good description of the effect of the repetition and alliteration in verse 3	3
• Provides some description of the repetition and alliteration in verse 3	2
• Provides some relevant information	1

Sample answer:

The word עליך and the *shoresh* עלה are repeatedly used in this verse. The word עליך and the *shoresh* עלה demonstrate God's desire to punish Tyre and cast the sea up against it – this is a metaphor for many nations coming against the city. Just as the waves keep battering a coast line, so the repetition and alliteration point to the hurling of God's punishment against Tyre until it is destroyed.

Question 1 (b)

Criteria	Marks
• Provides a thorough explanation of how Ezekiel uses language and literary features to describe the effects of his prophecy against Tyre	4
• Provides a good explanation of how Ezekiel uses language and literary features to describe the effects of his prophecy against Tyre	3
• Provides some explanation of how Ezekiel uses language and literary features to describe the effects of his prophecy against Tyre	2
• Provides some relevant information	1

Sample answer:

The phrase **רוּחַ הַקֶּדְרִים** (the destructive east wind) is an example of nature imagery. It is also symbolic of human power against the city (according to Abarbanel this refers to Alexander the Great).

In describing the incomparable losses that it would face, Ezekiel uses a series of short phrases in staccato fashion to illustrate the full extent of Tyre's riches/wealth and the speed at which its losses will follow.

Ezekiel uses a number of literary devices to gain the reader's attention including alliteration (verse 27), parallelism (verse 30), repetition (verse 30), poetic language (verse 32), metaphor (verse 27).

Ezekiel describes and stresses the power and nature of the sea in a variety of ways to illustrate the irony that the very means by which Tyre grew and built a reputation will turn out to be its downfall.

Question 1 (c)

Criteria	Marks
• Provides a good explanation of why the Negid Tsor is compared to Danel or Daniel	2
• Provides some relevant information	1

Sample answer:

The prince of Tyre was arrogant and thought of himself as divine, unlike Danel – a righteous non-Jewish king.

If the person to whom the prince of Tyre is being compared is Daniel then it may refer to Daniel in the Bible who faced the destruction of the nation and proved a saviour through his own actions – not relying on the merit of others. Perhaps in this way the passage demonstrates the sharp contrast between the two characters.

OR

David was described as an extremely wise man but did not become arrogant – relates to the Prince of Tyre who received a similar warning as King Nebuchadnezzar and Daniel was his advisor. Daniel also had access to secrets.

Question 2 (a)

Criteria	Marks
• Provides a good description of the basis of the dispute between Rabbi Akiva and Rabban Gamliel	2
• Provides some relevant information	1

Sample answer:

The Gemara explains that the *succah* in question is sturdy enough to withstand a normal wind, but not a normal ocean wind, which is stronger for there is nothing to block it.

If one builds a *succah* atop a ship – Rabban Gamliel says it is invalid, while Rabbi Akiva says it is valid.

Rabbi Akiva feels that the *succah* needs to be merely a temporary dwelling; it is therefore sufficient if it can withstand normal land-based winds, even if it is built atop a ship where the winds are much stronger and are liable to knock it down or destroy it.

However, Rabban Gamliel is of the opinion that the *succah* must be like a ‘permanent dwelling’, and therefore it must be strong enough to stand wherever it is and under whatever conditions apply there. Rabban Gamliel disagrees with Rabbi Akiva’s decision to build a *succah* aboard a ship, presumably on the grounds that such a *succah* is inherently unstable.

Question 2 (b)

Criteria	Marks
• Presents a good comparison and contrast of Rabbi Meir’s and Rabbi Yehudah’s interpretations	2
• Provides some relevant information	1

Sample answer:

Rabbi Yehudah declares a *succah* that is built on a camel’s back is invalid – because the Torah writes ‘חג הסוכות תעשה לך שבעת ימים’ from which Rabbi Yehudah learns that a *succah* must be fit to stand for seven days, and this *succah* is *not*, since Rabanan forbade entering it on Yom-Tov. Rabbi Yehudah maintains that a *succah* must be fit to be used for all seven days and since this *succah* cannot be used on Shabbat or Yom-Tov because of the Rabbinic injunction against riding on an animal, this *succah* is invalid.

Rabbi Meir explains the verse ‘חג הסוכות תעשה לך שבעת ימים’ in the same way as Rabbi Yehudah: namely, that a *succah* must be fit to last for seven days – only that would not invalidate a *succah* on an animal’s back, because *that* is only forbidden *mid’Rabanan*; *midoraita*, it is fit for seven days. Rabbi Meir, however, maintains that the *succah* is valid because the *succah* is Biblically fit for all seven days and the fact that it is not Rabbinically fit does not invalidate the *succah*.

Question 2 (c)

Criteria	Marks
• Identifies the cases where a living creature may not be used	2
• Provides some relevant information	1

Sample answer:

- A *Lechi* (post) at the entrance to a *Mavoi* (alley)
- Boards surrounding a well
- A cover for a tomb
- A bill of divorce

Question 2 (d)

Criteria	Marks
• Demonstrates a thorough understanding of how these two approaches yield different outcomes	4
• Demonstrates a good understanding of how these two approaches yield different outcomes	3
• Demonstrates some understanding of how these two approaches yield different outcomes	2
• Provides some relevant information	1

Sample answer:

R. Meir forbids the use of a live animal for the wall of a *succah*. Abaye gives the reason – perhaps the animal may die (during Yom-Tov), leaving the *succah* missing a wall on Yom-Tov – as replacing it would constitute the ‘forbidden work’ of building.

R. Zera understands R. Meir’s statement as a precaution in case the animal runs away on Yom-Tov, leaving the *succah* without a wall.

The Gemara then turns to the matter of an elephant that is being used as a wall of the *succah*. If the animal is קשור (bound) it appears both parties should agree that even R. Meir would permit it – either dead (since it would still act as a wall) or alive (since it cannot run away).

When then do Abaye and R. Zera disagree – clearly when the animal is not bound. According to Abaye, even though it dies the large carcass would still cover the area required and act as a wall. But according to R. Zera who feels that R. Meir is more concerned about an animal fleeing, clearly he would still prohibit it in this case as the animal is untied and may escape.

Section I — Prescribed Text

Part B

Question 3

Criteria	Marks
<ul style="list-style-type: none"> Provides a thorough and sophisticated description of the historical events and religious beliefs that inspired Ezekiel to compose his prophecies Makes specific and detailed reference to the extracts and the text as a whole Composes a logical and cohesive response 	9–10
<ul style="list-style-type: none"> Provides a detailed description of the historical events and religious beliefs that inspired Ezekiel to compose his prophecies Makes good reference to the extracts and the text as a whole Composes a logical and cohesive response 	7–8
<ul style="list-style-type: none"> Provides a limited description of the historical events and religious beliefs that inspired Ezekiel to compose his prophecies Makes some reference to the extracts and the text as a whole Composes a logical response with some cohesiveness 	5–6
<ul style="list-style-type: none"> Provides a limited description of the historical events and religious beliefs that inspired Ezekiel to compose his prophecies Makes limited reference to the extracts and the text as a whole Composes a logical response 	3–4
<ul style="list-style-type: none"> Provides some isolated, relevant information 	1–2

Answers could include:

To understand why Ezekiel wrote his book of prophecies one must first appreciate the historical context.

Ezekiel, whose name means – ‘God Strengthens’, lived at a time when the Jewish people would have felt the need for God’s strength and support. Ezekiel’s own life represented the very disaster that had overwhelmed Israel. Ezekiel was a priest, otherwise known as a *cohen*, a member of the Zadok family, whose duties would have involved organising the Temple services and sacrifices. Ezekiel was taken captive and was forced to move to the land of Babylon along with King Jehoiachin in 597 BCE when the armies of Nebuchadnezzar put down a rebellion in Jerusalem. Nebuchadnezzar replaced Jehoiachin with Zedekiah, Jehoiachin’s uncle. The city of Jerusalem was finally destroyed by Nebuchadnezzar in 587 BCE when they rebelled again, rejecting the words of the prophets, especially Jeremiah. Babylon destroyed the Temple and the city, tearing down its walls.

Following the destruction of the Temple by the Babylonians in 586 BCE, Jewish religious life came to an abrupt stop – the entire sacrificial system ceased functioning and there was little to replace it, in religious terms, for the surviving Jewish population. This was a disaster without parallel in the history of the Judean nation.

Ezekiel was in the 4th/5th year of his captivity, when at 30 he had visions of God in 594–593 BCE.

Ezekiel was part of the Jewish captivity living in Babylon at the time (593 BCE). By this time Ezekiel had a house and a wife, and was settled with the rest of the captivity. His words were directed first and foremost to his fellow exiles in Babylon.

Ezekiel's prophecies started in the 4th/5th year of his captivity (approx. 593 BCE) and lasted for over twenty years. According to tradition, Ezekiel died in Babylon and was buried along the Euphrates River near Baghdad.

(The events in Ezekiel took place over 800 years after Moses led the children of Israel out of the land of Egypt, and 300 years after Solomon built the Temple of God on Mt Moriah in Jerusalem (960 BCE), in many ways the high point of Israelite religious history.)

In Ezekiel we are confronted with God's wrath against his people and His Temple. Ezekiel is God's witness to His judgment against the land of Israel and the Temple. The people of Israel (Judah) had profaned the Temple of God with their idols and abominations; they assumed God did not know. This was the culmination of Israel's apostasy; it was at this point that God decided to judge the land and the people and punish them for their sins.

The Temple was perceived as a sign of the nation's relationship with God. If the Temple was destroyed and the people cut off from the land it was because they had turned away from God. Ezekiel lived at such a time, when the people turned away from God, paying lip-service to Him. So it was that Ezekiel was called to witness against the nation.

(Ezekiel occupies a distinct and unique position among the Hebrew Prophets. He stands midway between two epochs, pre and post destruction of the Temple – drawing his conclusions from the one and pointing out the path toward the other.) Through the destruction of the city and the Temple, the downfall of the state, and the exile of the people the natural development of Israel was forcibly interrupted. Prior to these events Judah was a united and homogeneous nation.

With the Exile, Israelite monarchy and national independence came to an end. Ezekiel understood that if such political and national life was no longer possible in the land of Judea, it would be necessary to build a new spiritual life for the Jewish people in exile. His prophecies reflect this basic religious belief.

The events of the past must be explained. If God had permitted His city and His Temple to be destroyed and His people to be led into exile, Ezekiel needed to show the Jews that this betrayed no sign of impotency or weakness on God's part. On the contrary He Himself had done it, and was compelled to do it, because of the sins of the people of Israel.

Ezekiel taught that there was no reason to despair; for God does not desire the death of the sinner, rather his reformation. God, in this way would remain the God of Israel, and Israel would always remain His people. As soon as Israel recognised the sovereignty of God and acted accordingly, He would restore the people, in order that they may fulfill their eternal mission. This, however could not be accomplished until the people atoned for their sins and returned to a Godly life.

Ezekiel's special task was to warn the wicked of the danger of persisting in wickedness. Above all he tried to stimulate hope for a better tomorrow with the promise of restoration after the seventy years of Babylonian supremacy had ended.

One of the ways he did this was to emphasise God's sovereignty over the entire world – hence Ezekiel prophesied not only against the Jews but also against the other nations. He prophesied against seven different nations including Egypt, Ammon, Moab, Edom and Philistia and the two commercial centres of the day, Tyre and Sidon.

During the time of Ezekiel, Tyre was well established and renowned for its building, manufacturing, and trade. Ezekiel said of Tyre: 'Your builders have perfected your beauty' (27:4), and then he proceeded to list several different kinds of wood and imported materials used by the people of Tyre.

But Tyre's profitable trading had done little positive for its spiritual condition. In fact, as is often the case, the riches accrued by the city had caused widespread dereliction and spiritual decay. Among the sins listed by Ezekiel, one specific attitude maintained by Tyre was designated by the prophet as the ultimate reason for the city's demise. Apparently, in an attitude of commercial jealousy and greed, the city of Tyre exulted in Jerusalem's misfortunes and expected to turn them into its own profit.

Among Tyre's list of despicable activities, the city's slave trade ranked as one of the most profitable. Apparently Tyre had taken the people from Judah and Jerusalem and sold them to the Greeks. These dastardly dealings with the inhabitants of Judah would not go unpunished.

Therefore in Ezekiel 26:7–8 the prophet describes how Nebuchadnezzar would destroy Tyre, just as he had destroyed Jerusalem. Tyre must not go unpunished. In this way, he shows that the king of Babylon is simply an agent of God, the executor of God's judgment and that Tyre was to be destroyed for its failings just as Jerusalem had to be destroyed for its shortcomings. God alone determines the fate of these nations.

In Ezekiel 26:15–16, Ezekiel demonstrates the absolute power of God and the terror that is inflicted on Tyre and the surrounding region. As it says – Shall not the isles shake at the sound of your (Tyre's) fall. The entire region goes into mourning. God's power is overwhelming. The chapter makes clear that it is God who brings this carnage.

In Ezekiel 27:35–36 the prophet returns to his main theme, that like Judea, Tyre will be judged by God and when this happens, those neighbours witnessing and surviving the disaster will be appalled and frightened and troubled. The implication is that they, perhaps like the surviving remnant of the Jewish nation, may learn a lesson and return to a more righteous life.

Without this lesson arrogance and pride will continue and 'pride prepares the way for its own fall'.

Section II — Non-prescribed Text

Question 4 (a)

Criteria	Marks
<ul style="list-style-type: none"> Provides the correct answer 	1

Sample answer:

Those who seek God will lack nothing.

Question 4 (b) (i)

Criteria	Marks
<ul style="list-style-type: none"> Accounts for the presence of the <i>dagesh</i> 	1

Sample answer:

In the word בְּנִיָּהּ the first *dagesh* follows the inseparable preposition בְּ (בִּי), the second *dagesh*, in the middle letter, indicates the *Piel*.

Question 4 (b) (ii)

Criteria	Marks
<ul style="list-style-type: none"> Accounts for the absence of the <i>dagesh</i> 	1

Sample answer:

The word בְּנִיָּהּ would normally have a *dagesh* in the first letter, as it is one of the כפת letters, however in this case a hyphen links it with לֹכֵחַ – making it follow an open syllable. As such no *dagesh* is required.

Question 4 (c)

Criteria	Marks
<ul style="list-style-type: none"> Shows a good understanding of the advice offered to the reader in verses 13–15 	3
<ul style="list-style-type: none"> Shows some understanding of the advice offered to the reader in verses 13–15 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

The psalmist advises that – the man who delights in life and longs for days in which he can do good and enjoy prosperity should keep his lips from speaking evil and ensure that his tongue does not speak deceitfully. He also advises that one should shun evil, do good, seek peace and pursue it.

Question 5 (a)

Criteria	Marks
<ul style="list-style-type: none"> Identifies three literary features Provides examples 	3
<ul style="list-style-type: none"> Identifies two literary features Provides examples 	2
<ul style="list-style-type: none"> Identifies one literary feature Provides an example 	1

Sample answer:

Parallelism: יְהוָה אֱלֹהֵי, גִדְּלָתָּ מְאֹד; הוֹד וְהִדְר לְבָשָׁתָּ
Alliteration: הוֹד וְהִדְר
Simile: עֲשָׂה-אֹר, כְּשֶׁלֶמָה; נוֹמָה שָׁמַיִם, כִּירִיעָה

Answer could include:

Nature poetry: נוֹמָה שָׁמַיִם, כִּירִיעָה
Anthropomorphism: הוֹד וְהִדְר לְבָשָׁתָּ

Question 5 (b)

Criteria	Marks
<ul style="list-style-type: none"> Identifies and explains the use of the present participles 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

The following verbs in verses 2–4 are present participles: עֹשֶׂה, נוֹמָה, הַמְקַרֵּה, הַשֵּׁם, הַמְהַלֵּךְ, עֹשֶׂה, לֵהֲט, עֹשֶׂה.

The use of the active participle inaugurates an unusual pattern in which God is represented in a whole chain of present participles. The poet imagines the presence of divinity in the world as a dynamic series of actions – wrapping, stretching out, setting, making, walking etc.

Question 5 (c)

Criteria	Marks
<ul style="list-style-type: none"> Provides examples from verses 5 and 6 that support the claim that Psalm 104 is a ‘creation psalm’ 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

Verse 5 describes how God created the world, ‘He founded the earth on its solid base, not to be shaken evermore.’ Verse 6 alludes to the time immediately before creation when darkness was over the face of the deep (*tehom*). Alternatively, the word *tehom* refers to the primeval flood and the conflict between God and *Tiamat*, the sea monster, ie the forces of nature as seen in the power of the oceans.

Question 6 (a)

Criteria	Marks
<ul style="list-style-type: none"> Parses correctly 	1

Sample answer:

נבט Hiphil Imperfect third person singular masculine

Question 6 (b)

Criteria	Marks
<ul style="list-style-type: none"> Shows a thorough understanding of the concerns of the psalmist 	6
<ul style="list-style-type: none"> Shows a good understanding of the concerns of the psalmist 	4–5
<ul style="list-style-type: none"> Shows some understanding of the concerns of the psalmist 	2–3
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

The author of the psalm calls upon God to act with vengeance against the wicked. He pleads with God to rise up in His role as Judge of all the earth to give the proud their just deserts.

The psalmist questions how long the wicked will continue with their evil ways and be successful. He describes some of their wicked ways:

- they pour out a stream of arrogant words
- they brag about themselves
- they crush God's people
- they afflict God's heritage
- they kill the widow and stranger
- they murder the orphan
- they say the Lord does not see or take any notice.

However, the psalmist is concerned about the wicked. He warns that if they believe God does not see or care, they are foolish and mistaken. As the psalmist says in verse 9, is it logical that the one who invented the ear, cannot hear, or the one who formed the eye cannot see? In this way he proposes that the wicked will face retribution for their misdemeanours.

Classical Hebrew Extension

2013 HSC Examination Mapping Grid

Section I — Prescribed Text

Part A

Question	Marks	Content	Syllabus outcomes
1 (a) (i)	1	Ezekiel 26:1–6	H1.2
1 (a) (ii)	3	Ezekiel 26:1–6	H1.2, H1.3
1 (b)	4	Ezekiel 27:26–32	H1.2, H1.3, H2.3
1 (c)	2	Ezekiel 28:1–5	H1.2
2 (a)	2	Succah 22b–23b	H1.2, H2.1, H2.4
2 (b)	2	Succah 22b–23b	H1.2, H2.1
2 (c)	2	Succah 22b–23b	H1.2
2 (d)	4	Succah 22b–23b	H1.2, H2.1

Section I — Prescribed Text

Part B

Question	Marks	Content	Syllabus outcomes
3	10	Ezekiel 26:7–8 Ezekiel 26:15–16 Ezekiel 27:35–36	H1.2, H2.1, H2.4, H2.5

Section II — Non-prescribed Text

Question	Marks	Content	Syllabus outcomes
4 (a)	1	Psalm 34:10–15	H1.2
4 (b) (i)	1	Psalm 34:10–15	H1.3
4 (b) (ii)	1	Psalm 34:10–15	H1.3
4 (c)	3	Psalm 34:10–15	H1.2, H3.2, H3.4
5 (a)	3	Psalm 104:1–6	H1.2, H3.3
5 (b)	2	Psalm 104:1–6	H1.2, H1.3
5 (c)	2	Psalm 104:1–6	H1.2, H3.3
6 (a)	1	Psalm 94:1–9	H1.3, H3.1
6 (b)	6	Psalm 94:1–9	H1.2, H3.2, H3.4