

2014 HSC Classical Hebrew Extension Marking Guidelines

Section I — Prescribed Text Part A

Question 1 (a) (i)

Criteria	Marks
<ul style="list-style-type: none"> Identifies examples of the use of the <i>Pa'al (Qal)</i>, <i>Niphal</i>, <i>Piel</i> and <i>Hiphal</i> conjugations Provides ONE example for each conjugation 	2
<ul style="list-style-type: none"> Identifies examples of the use of the <i>Pa'al (Qal)</i>, <i>Niphal</i>, <i>Piel</i> and <i>Hiphal</i> conjugations Provides ONE example for any three of these conjugations 	1

Answers could include:

<i>Pa'al/Qal</i>	<i>Niphal</i>	<i>Piel</i>	<i>Hiphal</i>
אָמַר	יִשְׁמַע	יִכְסֵּד	מְבִיא
יִהְיֶה	תִּבְנֶה	דִּבְרֵתִי	וְהָקִים
וְיָסֵן			וְהַשְׁבִּיתִי
וְשַׁבֵּד			
יָתֵן			
יִתֵּן			
תִּרְעָשְׁנָה			
בִּבְאוֹ			
יִרְמָס			
תִּרְדֵּ			
וְשִׁלְלוּ			
וּבְזוּזוֹ			
וְהִרְסוּ			
יִתְּצוּ			
יִשְׁמְרוּ			
וְנִתְּחַדֵּ			
תִּהְיֶה			

Question 1 (a) (ii)

Criteria	Marks
• Provides correct answer	1

Sample answer:

According to the commentary Tyre was originally on the mainland, but its inhabitants resettled offshore after its 13-year siege by Nebuchadnezzar. It was this island of Tyre which was later conquered by Alexander the Great.

Question 1 (b) (i)

Criteria	Marks
• Identifies three trees Ezekiel mentions and describes their use	2
• Identifies two trees Ezekiel mentions and describes their use	1

Answers could include:

Cypress-trees (from Senir/Mount Hermon)

Cedars (from Lebanon)

Oak Trees (from Bashan)

Boxwood/Larch (from Kittim/Cyprus)

From the Cypresses they made planks.

From the Cedars they made masts.

From oak (Bashan) they made oars.

From Boxwood they made decks.

Question 1 (b) (ii)

Criteria	Marks
• Provides a detailed explanation of the comparison of Tyre with a ship etc	3
• Provides a good explanation of the comparison of Tyre with a ship etc	2
• Provides some relevant information	1

Sample answer:

According to the commentators each part of the ship and those on board represents a part of Tyre:

1. The planks represent Tyre's walls
2. The masts represent its towers
3. The rowers represent the mass of workers
4. The sailors the city's councillors
5. The wise men, artisans and shipwrights represent the military staff.

Question 1 (c)

Criteria	Marks
<ul style="list-style-type: none">Provides a good description of what punishment would befall the arrogant rulerMakes reference to text and commentary	2
<ul style="list-style-type: none">Provides some relevant information	1

Sample answer:

Because the ruler considered himself אלקים, he would be punished by the most ruthless of the nations, the Babylonians who besieged Tyre for some 13 years:

- They will draw their swords against him
- Ruin his glorious appearance
- Bring him down to the grave/pit
- He will die the death of the uncircumcised, a disgraceful death.

Question 2 (a)

Criteria	Marks
• Explains how the words <i>Beshivtekha Bevayterkha</i> and <i>Uvelekhtecha Baderekh</i> are used to derive the law <i>Osek bemitzvah patur min hamitzvah</i>	2
• Provides some relevant information	1

Sample answer:

The context of these words is the Torah's obligation to recite the Shema. The verse obligates one to recite the Shema בשבתך בביתך – “during your sitting in your home” and – בלכתך בדרך – “during your going on the way”. Seemingly, to teach us this law, the Torah could have simply stated “בשבת ובלכת” – “while sitting and while going”. The reason that the Torah stated that one is obliged to read the Shema “during YOUR sitting and during YOUR going” is to teach us this principle that only if you are involved in YOUR personal sitting or YOUR personal going are you obligated to pause to fulfil the Mitzvah of reciting the Shema. However if you are already involved in obligatory sitting or going – ie if you are already involved in one Mitzvah – you need not pause to fulfil the other mitzvah of reciting the Shema. From this case of pausing to read the Shema we derive this principle with regards to all mitzvot that עוסק במצוה פטור מן המצוה – one who is involved in one mitzvah is exempt from another mitzvah.

Question 2 (b)

Criteria	Marks
• Identifies THREE cases where, though preoccupied, one is nevertheless not <i>patur</i> from performing <i>mitzvot</i>	2
• Provides some relevant information	1

Sample answer:

- One who is marrying a widow, though he too is preoccupied with the performance of a Mitzvah, he is nonetheless not exempt from the performance of Mitzvot.
- One whose boat is sinking at sea, though preoccupied with their impending misfortune, is nonetheless not exempt from the performance of Mitzvot.
- A mourner, even though preoccupied with suffering, is not exempt from the performance of Mitzvot (except for the Mitzvah of tefillin from which they are exempt).

Question 2 (c)

Criteria	Marks
<ul style="list-style-type: none"> • Gives a thorough explanation for Rabbi Yitzchak's rejection of the opinions of Rabbi Yossi Haglili and Rabbi Akiva • Makes reference to extract and commentary 	3
<ul style="list-style-type: none"> • Gives a good explanation for Rabbi Yitzchak's rejection of the opinions of Rabbi Yossi Haglili and Rabbi Akiva • Make some reference to extract and commentary 	2
<ul style="list-style-type: none"> • Provides some relevant information 	1

Sample answer:

Rabbi Yossi Haglili's opinion is that the men who were ritually impure and unable to bring the Korban Pesach, in that second year after the Exodus, were the bearers of Joseph's coffin who had become ritually defiled through carrying the corpse. Rabbi Yitzchak rejects this because those who carried Joseph's coffin only did so when the Jews were travelling and it was necessary to transport the coffin from place to place. When the Jews camped, however, they would set the coffin down and could then purify themselves in seven days by undergoing the (7 day) *parah adumah* procedure. At the time when Moses commanded the people to prepare for the Pesach offering in Nissan of the second year, the Jews had already been encamped in the same position for ten months (they arrived at the location on the first day of Sivan of the previous year). Therefore, when the command to offer the Pesach in the second year was given, they had already not carried the coffin for a full ten months. They thus had ample time to purify themselves from the corpse impurity which they had contracted ten months earlier.

Rabbi Akiva's opinion is that the men who were ritually impure and unable to bring the Korban Pesach were Mishael and Eltzafan. When Aaron's sons Nadav and Avihu performed an unauthorised service in the tabernacle they were burnt to death by a fire from heaven. Moses instructed Mishael and Eltzafan (Aaron's cousins) to remove their remains from the sanctuary. Thus, Mishael and Eltzafan had contracted impurity. Rabbi Yitzchak rejects this opinion too because historically Nadav and Avihu died on the day that the tabernacle was first erected – which was on the first day of Nissan of the second year (from the Exodus). Thus, Mishael and Eltzafan, who had contracted the impurity on the First of Nissan, had ample time to undergo the seven-day *parah adumah* purification process and would have been able to bring the Pesach offering on the fourteenth of Nissan.

Question 2 (d)

Criteria	Marks
<ul style="list-style-type: none"> Provides different techniques used by the rabbis in the extract to determine <i>halakha</i> Provides specific examples from the extract to support the answer 	3
<ul style="list-style-type: none"> Provides some different techniques used by the rabbis in the extract to determine <i>halakha</i> Provides limited examples from the extract to support the answer 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

- Exegetical – deriving proof from Biblical verses (linguistic or interpretive)
Beshivtecha be-vaytercha etc or Bayom Hahu etc or deriving proof from Biblical events or stories Arono Shel Yosef / Nadav and Avihu
- Tradition – based on comments/rulings of earlier sages
eg quoting “Rabbi Abba bar Zavda in the name of Rav”
- Svara or Logic
eg a bridegroom’s emotions in relation to the consummation of his marriage with a virgin or a widow
- Examination of earlier rabbinic texts such as Mishna or Braita
eg The opening Mishna or ‘De-tanu rabbanan’ which introduces teachings from a Braita or ‘Detanya’ which has the same effect

Section I — Prescribed Text

Part B

Question 3

Criteria	Marks
<ul style="list-style-type: none"> • Presents a sophisticated explanation of the purpose and characteristics of Biblical prophecy as typified by the works of the prophet Ezekiel • Makes reference to text and commentary • Composes a logical and cohesive response 	9–10
<ul style="list-style-type: none"> • Presents a detailed explanation of the purpose and characteristics of Biblical prophecy as typified by the works of the prophet Ezekiel • Makes reference to text and commentary • Composes a logical and cohesive response 	7–8
<ul style="list-style-type: none"> • Presents a good explanation of the purpose and characteristics of Biblical prophecy as typified by the works of the prophet Ezekiel • Makes some reference to text and commentary • Composes a logical response with some cohesiveness 	5–6
<ul style="list-style-type: none"> • Presents a limited explanation of the purpose and characteristics of Biblical prophecy as typified by the works of the prophet Ezekiel • Makes some reference to text and commentary • Composes a logical response 	3–4
<ul style="list-style-type: none"> • Provides some relevant information 	1–2

Sample answer:

In modern usage, a prophecy is thought of as a prediction of a future event, especially when made under divine influence or direction. To this should be added what commonly accompanied such declarations in biblical times: rebuke for sin and a call to repentance. It is estimated that more than half of the prophetic utterances in the historical books and those of the major and minor prophets fall under this latter category. Thus a prophet was one who delivered the divine message or interpreted God's will, and this generally entailed the foretelling of future events.

The prophet acted as a messenger of God. Most significantly the prophet's role was to bring the word of God to the Jewish people.

Phrases such as *Ko amar Hashem* (Thus says the Lord) are found regularly in prophetic literature and illustrate the fact that the prophet was considered God's spokesperson. The title *navi* may refer to one who 'brings' God's word to humanity, or one who receives and communicates God's messages in an ecstatic form. Their messages are found most particularly in the second section of the Hebrew Bible – known as the *Nevi'im*. Phrases such as *דְּבַר־יְהוָה אֵלַי לֵאמֹר* (Ezekiel 26:1) illustrate this point.

Often their oracles form critiques of human behaviour; perhaps more commonly they are outspoken rebukes of the religious and moral failings of the Jewish people, as well as the consequent punishment and redemption.

The prophets were selected by God for this purpose, and on selection, they often felt inadequate and not up to the task (starting with Moses). Their vocation, once accepted, was often full of loneliness and rejection.

The prophetic teachings, though often given as speeches, were nonetheless in most cases recorded for posterity.

In many cases the prophet brought messages of hope and salvation, looking forward to a time when those Jews who had been exiled would be able to return to their ancient homeland. This is particularly true of Ezekiel, who lived in exile following the destruction of the Temple and the sacking of the city of Jerusalem by the Babylonians. The prophets regularly wrote about the unbreakable, unending covenant between God and the Jewish people (in spite of the misdemeanours of the Jews themselves), and also that those nations who afflicted the Jews would ultimately be punished by God.

(See Ezekiel 26:2 – וְעַתָּה אֲשֶׁר־אָמַרְהָ זָר עַל־יְרוּשָׁלַם הָאֵחָ נִשְׁבְּרָה דְלִתּוֹת הָעַמִּים נִסְבָּה אֵלַי אִמְלֵאָה הַחֲרָבָה –)

As a spokesman for God we find such dire warnings as:

בְּלִיָּהוּת אֶתְנֶנְךָ וְאֶתְנֶנְךָ וְתִבְקָשִׁי וְלֹא־תִמְצָאִי עוֹד לְעוֹלָם נֹאֵם אֲדֹנָי יְהוֹה (Ezekiel 26:21)

I will make thee a terror, and thou shalt be no more; though thou be sought for, yet shalt thou never be found again, says the Lord GOD

וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר וְאֶתָּה בֶן־אָדָם שֶׁאֵל־זָר קִינָה (Ezekiel 27:1–2)

And the word of the Lord came to me, saying: “And thou, son of man, take up a lamentation for Tyre.”

Once again we find the customary formula – נֹאֵם אֲדֹנָי יְהוָה – intimating that although these prophecies were the word of God, דְּבַר־יְהוָה אֵלַי they were received and then spoken in His Name. The prophet therefore spoke, in a sense, independent of his/her own thoughts and feelings.

Similarly in chapter 28:6, הָאֵלֹהִים, כִּלְבָּב אֶת־לִבְכֶּךָ כָּל־בָּרִיךְ אֲדֹנָי יְהוָה יֵעַן תִּתֶּן אֶת־לִבְכֶּךָ כָּל־בָּרִיךְ אֲדֹנָי יְהוָה the prophet’s criticism is justified as an example of divine anger due to blasphemous, irreverent or immoral behaviour.

In Ezekiel’s case his prophecies reflected the times in which he lived, following the destruction of Judah and Jerusalem by the Babylonians in 586 BCE.

The prophecies were written in classical Hebrew poetry, characterised by literary features such as metaphors, euphemism, parallelism, alliteration etc to convey the divine messages.

Section II — Non-prescribed Text

Question 4 (a) (i)

Criteria	Marks
• Parses correctly	1

Sample answer:

lun Hithpael Imperfect

Question 4 (a) (ii)

Criteria	Marks
• Parses correctly	1

Sample answer:

sakhakh Hiphil Imperfect

Question 4 (b)

Criteria	Marks
• Provides a good understanding of the message conveyed by the psalmist in introducing the four phrases with the words <i>Lo tira</i>	2
• Provides some relevant information	1

Sample answer:

The psalmist describes God's protection that is promised to the faithful. God will provide security from emotional, psychological and physical dangers that afflict a person at different times of the day and night; for example, one should not fear the terrors of the night, the arrows that fly by day, the plague that stalks in the darkness and the pestilence that ravages at noon.

Question 4 (c)

Criteria	Marks
• Provides a thorough analysis of the literary features in verses 1–4	4
• Provides a good analysis of the literary features in verses 1–4	3
• Provides some analysis of the literary features in verses 1–4	2
• Provides some relevant information	1

Sample answer:

The major literary feature is synonymous parallelism. Verse 1 finds the parallelism within the one verse – three words apiece. In each case the psalmist includes a verb, one of the names of God and a word that conveys the protection of God. “You who dwell in the *shelter* of the Most High, you who lodge in the *shadow* of Almighty God.”

Verse 2 uses the metaphor of God as a fortress, a citadel in which one would expect to be safe and secure. Again repetition plays a part – not repeating the same word, but repeating the name of God in two different forms from the two in verse 1.

Besides synonymous parallelism again in verse 3, the psalmist uses anthropomorphism, describing God as delivering a person from the fowler’s trap.

There is also a metaphor in verse 4: “His faithfulness is your shield and buckler” that is to say that God is faithful in providing Israel with security. There is also Zoomorphism, where God is represented as being or having the characteristics of an animal – He will cover you with his feathers, under His wings you will find safety.

Question 5 (a)

Criteria	Marks
• Provides a thorough explanation of how the psalmist suggests one demonstrates appreciation to God	3
• Provides some explanation of how the psalmist suggests one demonstrates appreciation to God	2
• Provides some relevant information	1

Sample answer:

Firstly by offering thanks to God, then by singing praises to His Name. This may have been done while being accompanied with stringed instruments (verse 2). Further, in verse 3 one is to proclaim God's loving kindness in the morning, and faithfulness at night. Verse 4 says that one should do this using an array of Biblical instruments, such as the lyre and the harp.

Question 5 (b)

Criteria	Marks
• Provides a thorough interpretation of the metaphors	3
• Provides a good interpretation of the metaphors	2
• Provides some relevant information	1

Sample answer:

The wicked are compared to grass; wrong-doers flourish. Perhaps the psalmist was suggesting that it appeared as if evil people were successful, and like grass wickedness develops quickly; but those who behave in this way do not grow tall and majestic, nor last as long as a fully grown tree. The psalmist might be suggesting however that the likely force of the metaphor is that grass grows high, only the more readily to be mowed. Alternatively, grass sprouts all over and is hard to eradicate completely; wickedness can be seen in the same way. (If compared to blossom, then the blossom looks attractive, but only for a brief and generally early part of the year.)

Question 6 (a)

Criteria	Marks
<ul style="list-style-type: none"> Identifies a stylistic feature used in verse 1 	1

Sample answer:

Simile – Those who trust in God *will be like Mt Zion*, that is never uprooted.

Hyperbole – Exaggeration – “never uprooted”.

Question 6 (b)

Criteria	Marks
<ul style="list-style-type: none"> Provides a thorough understanding of the theological ideas expressed in the psalm 	5
<ul style="list-style-type: none"> Provides a good understanding of the theological ideas expressed in the psalm 	4
<ul style="list-style-type: none"> Provides some understanding of the theological ideas expressed in the psalm 	2–3
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

This psalm expresses a Jewish/Israelite national sense of trust in God despite the domination of an oppressive foreign power (rod of wickedness). The Israelite community as a whole is represented as ‘the righteous’. One could understand the psalm on a more individualistic level, where those who are trusting of God are given a more permanent status, and they and their descendants will endure. The success and durability of the righteous is compared to Jerusalem and Mt Zion, indicating the blessing of eternity that God has placed on this holy location and its population. Perhaps the point is that Mt Zion will not only stand solid forever but will continue to be a place of habitation, despite the exile of some of its population.

Found in the psalm is also the theme of reward and punishment, whereby God repays the righteous with goodness, but those who turn to crooked ways will go the way of the evil-doers; in other words will face elimination. Finally, the psalmist extends the prayer, that where such justice occurs, there should only be peace for all of Israel.

Classical Hebrew Extension

2014 HSC Examination Mapping Grid

Section I — Prescribed Text

Part A

Question	Marks	Content	Syllabus outcomes
1 (a) (i)	2	Ezekiel 26:7–14	H1.3
1 (a) (ii)	1	Ezekiel 26:7–14	H1.2
1 (b) (i)	2	Ezekiel 27:3–11	H1.1, H1.2
1 (b) (ii)	3	Ezekiel 27:3–11	H1.2, H2.1
1 (c)	2	Ezekiel 28:6–10	H1.2, H2.1
2 (a)	2	Succah 25 a–b	H1.2, H2.1
2 (b)	2	Succah 25 a–b	H1.2, H2.1
2 (c)	3	Succah 25 a–b	H1.2, H2.1
2 (d)	3	Succah 25 a–b	H1.2, H2.1, H2.4

Section I — Prescribed Text

Part B

Question	Marks	Content	Syllabus outcomes
3	10	Ezekiel 26:1–2 Ezekiel 26:21 Ezekiel 27:1–2 Ezekiel 28:6	H1.2, H2.1, H2.4, H2.5

Section II — Non-prescribed Text

Question	Marks	Content	Syllabus outcomes
4 (a) (i)	1	Psalms 91:1–9	H1.3, H3.1
4 (a) (ii)	1	Psalms 91:1–9	H1.3, H3.1
4 (b)	2	Psalms 91:1–9	H1.2, H3.2, H3.4
4 (c)	4	Psalms 91:1–9	H1.2, H1.3, H3.3
5 (a)	3	Psalms 92:2–9	H1.2, H3.2, H3.4
5 (b)	3	Psalms 92:2–9	H1.2, H3.2, H3.3
6 (a)	1	Psalms 125:1–5	H3.3
6 (b)	5	Psalms 125:1–5	H1.2, H3.2, H3.4