

BOARD OF STUDIES  
NEW SOUTH WALES

# 2001 HSC Specimen Paper

**Classical Hebrew  
Continuers**

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## Classical Hebrew Continuers

### **Introduction**

This booklet contains the specimen examination paper for the 2001 Higher School Certificate examination in Classical Hebrew Continuers. A mapping grid is also included, showing how each question in the examination relates to the syllabus outcomes and content, and to the performance bands.

The specimen paper shows the format of the New HSC examination. It has been printed on A4 paper and side-stapled to make it convenient for use in schools. Actual examination papers will be produced as A4 booklets. All New HSC papers will be printed on white paper.

The 2001 HSC specimen papers have been produced in accordance with the Board's *Principles for Setting HSC Examinations in a Standards-Referenced Framework*, published in Board Bulletin Volume 8 Number 9 (Nov/Dec 99). Questions are closely related to the outcomes of the course, and the paper as a whole is structured to allow for appropriate differentiation of student performance at all levels on the performance scale.

The papers have been designed so that students have a clear understanding of what they are required to do in each question and in working through the paper. Instructions have been standardised, and the demands of the questions have been made explicit. Key words in questions, such as 'discuss', 'analyse', and 'explain', have been used consistently in accordance with the glossary published in the Board's *Assessment Support Document*.

This specimen paper is an example of the type of examination that could be prepared within the examination specifications in the Classical Hebrew syllabus. Examinations will be based on the syllabus, and will test a representative sample of syllabus outcomes. Therefore, the range and balance of outcomes tested in HSC examinations in 2001 and subsequent years may differ from those addressed in the specimen paper.

The mapping grid is an important feature of the development of the examination. It aids in ensuring that the examination as a whole samples a range of content and outcomes, and allows all students the opportunity to demonstrate their level of achievement. Where courses have components in the examination other than written papers, the grid indicates the wider range of outcomes that are assessed by including these other components.

There are a number of points to note in considering the Classical Hebrew Continuers specimen paper:

- All questions have been numbered sequentially across all sections.
- For the specimen examination only, the prescribed texts and the Themes relating to the Ketuvim text are to be found on page 2 of the specimen paper.

# Classical Hebrew Continuers

## HSC Specimen Examination Mapping Grid

For each item in the examination, the grid shows the marks allocated, the syllabus content and syllabus outcomes it relates to, and the bands on the performance scale it is targeting. The range of bands shown indicates the performance candidates may be able to demonstrate in their responses. That is, if an item is shown as targeting Bands 3 – 5, it indicates that candidates who demonstrate performance equivalent to the Band 3 descriptions should be able to score some marks on the item, while those who perform at Band 5 or above could reasonably be expected to gain high marks. In the case of one-mark items, candidates who demonstrate performance at or above the bands shown generally could be expected to answer the item correctly.

Question	Marks	Content	Syllabus outcomes	Targeted performance bands
1(a)(i)	2	Prescribed Text – Tanakh – Torah	H2.4	2 – 3
1(a)(ii)	1	Prescribed Text – Tanakh – Torah	H1.3	2 – 3
1(a)(iii)	2	Prescribed Text – Tanakh – Torah	H3.2	4 – 6
1(b)	3	Prescribed Text – Tanakh – Torah	H1.1	3 – 6
1(c)	2	Prescribed Text – Tanakh – Torah	H1.1, H1.2	4 – 5
1(d)	1	Prescribed Text – Tanakh – Torah	H1.3	2 – 3
1(e)	1	Prescribed Text – Tanakh – Torah	H1.3	2 – 3
1(f)	2	Prescribed Text – Tanakh – Torah	H1.3	3 – 4
2(a)	2	Prescribed Text – Tanakh – Torah	H2.5	3 – 4
2(b)	1	Prescribed Text – Tanakh – Torah	H2.4	3 – 5
2(c)	2	Prescribed Text – Tanakh – Torah	H3.2	3 – 4
2(d)	2	Prescribed Text – Tanakh – Torah	H1.3	3 – 4
2(e)	2	Prescribed Text – Tanakh – Torah	H1.3	2 – 3
2(f)	2	Prescribed Text – Tanakh – Torah	H3.2	3 – 4
3(a)	2	Prescribed Text – Tanakh – Nevi'im	H2.4	3 – 4
3(b)	2	Prescribed Text – Tanakh – Nevi'im	H2.4	3 – 4
3(c)	3	Prescribed Text – Tanakh – Nevi'im	H3.2	5 – 6
4(a)	1	Prescribed Text – Tanakh – Nevi'im	H3.2	5 – 6
4(b)	2	Prescribed Text – Tanakh – Nevi'im	H2.4	3 – 4
4(c)	1	Prescribed Text – Tanakh – Nevi'im	H2.2	3 – 5
5(a)	2	Prescribed Text – Tanakh – Nevi'im	H1.2	5 – 6
5(b)(i)	1	Prescribed Text – Tanakh – Nevi'im	H2.4	2 – 3
5(b)(ii)	1	Prescribed Text – Tanakh – Nevi'im	H2.4	4 – 5
5(c)	2	Prescribed Text – Tanakh – Nevi'im	H2.3	5 – 6
5(d)	1	Prescribed Text – Tanakh – Nevi'im	H1.2	3 – 4
5(e)	2	Prescribed Text – Tanakh – Nevi'im	H3.2	3 – 4
6(a)	1	Prescribed Text – Tanakh – Ketuvim	H1.3	3 – 4
6(b)(i)	1	Prescribed Text – Tanakh – Ketuvim	H1.3	3 – 4
6(b)(ii)	1	Prescribed Text – Tanakh – Ketuvim	H1.3	3 – 4
6(b)(iii)	1	Prescribed Text – Tanakh – Ketuvim	H1.3	3 – 4
6(c)	1	Prescribed Text – Tanakh – Ketuvim	H1.1	3 – 4
7	10	Prescribed Text – Tanakh – Ketuvim	H3.1	2 – 6
8(a)(i)	1	Prescribed Text – Mishna	H3.3	2 – 4
8(a)(ii)	2	Prescribed Text – Mishna	H2.5	4 – 5
8(a)(iii)	1	Prescribed Text – Mishna	H2.5	3 – 4
8(b)	1	Prescribed Text – Mishna	H2.4	3 – 4
8(c)	1	Prescribed Text – Mishna	H2.2	3 – 4
8(d)	5	Prescribed Text – Mishna	H3.4	2 – 6
9(a)	1	Prescribed Text – Mishna	H1.3	3 – 4
9(b)	1	Prescribed Text – Mishna	H1.3	3 – 4
9(c)	2	Prescribed Text – Mishna	H3.2	3 – 4
9(d)	1	Prescribed Text – Mishna	H3.2	3 – 4

<b>Question</b>	<b>Marks</b>	<b>Content</b>	<b>Syllabus outcomes</b>	<b>Targeted performance bands</b>
9(e)	2	Prescribed Text – Mishna	H2.4	3 – 4
10(a)	1	Prescribed Text – Mishna	H1.3	2 – 4
10(b)	1	Prescribed Text – Mishna	H3.1	2 – 4
10(c)	1	Prescribed Text – Mishna	H2.5	3 – 4
10(d)	1	Prescribed Text – Mishna	H3.3	3 – 4
10(e)	1	Prescribed Text – Mishna	H1.3	3 – 4
10(f)	2	Prescribed Text – Mishna	H2.4, H2.5	3 – 5
11(a)	2	Unseen Text – Tanakh	H1.3	2 – 4
11(b)	1	Unseen Text – Tanakh	H1.3	2 – 4
11(c)	4	Unseen Text – Tanakh	H1.3	2 – 6
12(a)	2	Unseen Text – Tanakh	H1.3	2 – 6
12(b)	2	Unseen Text – Tanakh	H1.3	2 – 6
12(c)	2	Unseen Text – Tanakh	H1.3	2 – 6
12(d)	1	Unseen Text – Tanakh	H1.3	2 – 4
12(e)	1	Unseen Text – Tanakh	H1.3	2 – 4



## Sample marking guidelines for Classical Hebrew

The following marking guidelines have been developed for selected questions from the 2001 HSC Specimen Examination in Classical Hebrew. These guidelines indicate the approach that would be taken to marking questions.

For each question, the following are typically included:

1. The syllabus outcomes that are targeted by the question.
2. The assessment rubric from the specimen paper, where there is one, listing the set of general criteria that are used to assess responses.
3. The marking guidelines, which show the criteria to be applied to responses along with the marks to be awarded in line with the quality of the responses. For extended-response questions, performance is described at a number of levels of performance, each covering a range of marks.
4. A sample answer or some points that answers might include. Sample answers indicate the scope and depth of treatment expected, and are not intended to be prescriptive. Similarly, the points that could be included in answers are not intended to be an exhaustive list, but rather an indication of the considerations that students could include in their responses.

Marking guidelines will generally require some refinement at the Marking Centre to take account of unanticipated responses that students present. For essay-type questions, the standard described at each mark range will be made clear during pilot-marking by the selection of sample scripts.

In a standards-referenced framework, examination questions are closely linked to syllabus content and outcomes. Expectations of the question are to be clear in the wording of the question. Marking guidelines will be developed at the same time as the examination questions, by examination committees. The development of marking guidelines will be guided by the Board's *Principles for Developing Marking Guidelines Examinations in a Standards-Referenced Framework*, published in Board Bulletin Volume 9 Number 3 (May 2000).

## Sample Marking Guidelines – Classical Hebrew Continuers

### Question 7 (10 marks)

Write an essay of up to TWO pages in length on the following:

- (a) How are the causes of anti-Jewish sentiment in Persia, and the Jewish response, reflected in the Book of Esther?

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In your answer you will be assessed on how well you:

- demonstrate an understanding of the prescribed texts and themes
  - present a sustained, logical and well-structured answer to the question
- 

### **Outcomes assessed: H3.1**

#### MARKING GUIDELINES

Criteria	Marks
<ul style="list-style-type: none"><li>• Demonstrates breadth and depth in relation to the causes of anti-Jewish sentiment, and the Jewish response, from the perspective of individual characters and society as a whole</li><li>• Argues convincingly and substantiates points of view with close reference to the Book of Esther</li><li>• Composes a well-structured and logical response</li></ul>	9 – 10
<ul style="list-style-type: none"><li>• Demonstrates breadth and some depth in relation to the causes of anti-Jewish sentiment, and the Jewish response, from the perspective of individual characters and society as a whole</li><li>• Argues effectively and substantiates a point of view with appropriate reference to the Book of Esther</li><li>• Composes a structured response</li></ul>	7 – 8
<ul style="list-style-type: none"><li>• Makes some relevant observations in relation to the causes of anti-Jewish sentiment, and the Jewish response, and supports these with appropriate reference to the Book of Esther</li><li>• Shows some ability to structure ideas and information with clarity</li></ul>	5 – 6
<ul style="list-style-type: none"><li>• Cites some relevant examples from the Book of Esther without necessarily making the link explicit between the question asked and the text</li><li>• Demonstrates some ability to structure and sequence ideas and information</li></ul>	3 – 4
<ul style="list-style-type: none"><li>• Identifies some isolated relevant information relating to the Book of Esther and the themes set for study</li><li>• Demonstrates a limited ability to structure and sequence ideas and information</li></ul>	1 – 2

Answers could include:

*The causes of anti-Jewish sentiment – Personal*

- Mordechai's attitude towards Haman
- Haman's irrational dislike of all Jews/stereotyping

*The causes of anti-Jewish sentiment – Societal*

- Religious differences
- Jews as a minority group
- Jews accused of non-participation in the legal system of the country

AND

*The Jewish response*

- The role of fasting and prayer
- Political intervention
- The role and influence of Esther
- The impact of Mordechai's saving the king's life
- G-d's providence
- The impact of the military defence
- Retaliation against Haman and family

**Marks**

**Question 11** (7 marks)

Spies at Jericho

*Refer to the text on page 15 of the Specimen Paper.*

(a) Who are the spies and why are they here?

**2**

**Outcomes assessed: H1.3**

**MARKING GUIDELINES**

<b>Criteria</b>	<b>Marks</b>
Identifies both who the spies are and their purpose <ul style="list-style-type: none"><li>• (Israelite men/ men of the children of Israel) have come</li><li>• to spy out Jericho and the surrounding territory</li></ul>	2
ONE of above	1

- (b) Where did the spies sleep? 1

**Outcomes assessed: H1.3**

**MARKING GUIDELINES**

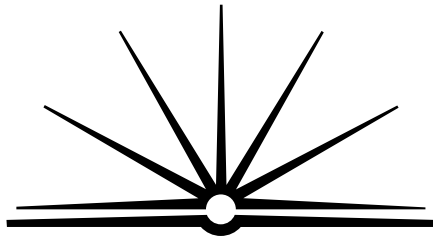
Criteria	Marks
<ul style="list-style-type: none"> <li>They slept at Rahab’s house</li> </ul>	1

- (c) What was Rahab’s reply to the king and what does this indicate about her relationship to the spies? 4

**Outcomes assessed: H1.3**

**MARKING GUIDELINES**

Criteria	Marks
<ul style="list-style-type: none"> <li>Provides a detailed and accurate translation of the response given, ie “Yes, the men came to me. I do not know where they came from. When the gate was about to close they left. I do not know where they have gone. Pursue them quickly and you will be able to overtake them.”</li> </ul> <p>AND</p> <ul style="list-style-type: none"> <li>Indicates the significance of the response for her relationship to the spies, ie that Rahab was prepared to lie to the king in order to protect the spies</li> </ul>	4
<ul style="list-style-type: none"> <li>Indicates the substance of the reply, ie that she didn’t know who the men were and that they have now gone, but does not include all relevant detail, ie how they escaped AND her advice on how to catch them</li> <li>Indicates that she has lied to protect them</li> </ul> <p>OR</p> <ul style="list-style-type: none"> <li>Provides a detailed and accurate translation of the response without indicating what this reveals about the relationship</li> </ul>	3
<ul style="list-style-type: none"> <li>Indicates the substance of the reply, ie that she didn’t know who the men were and that they have now gone, but does not include all relevant detail ie how they escaped AND her advice on how to catch them</li> </ul> <p>OR</p> <ul style="list-style-type: none"> <li>Indicates the substance of the reply, ie that she didn’t know who the men were and that they have now gone</li> <li>Indicates the nature of the relationship in general terms, ie she is unwilling to hand them over, but without identifying the significance of the communication</li> </ul>	2
<ul style="list-style-type: none"> <li>Provides some relevant detail relating to EITHER the response OR its significance</li> </ul>	1



**B O A R D O F S T U D I E S**  
NEW SOUTH WALES

**2001**  
HIGHER SCHOOL CERTIFICATE  
SPECIMEN EXAMINATION

# Classical Hebrew

## Continuers

### General Instructions

- Reading time – 5 minutes
- Working time – 3 hours
- Write using blue or black pen

**Your attention is drawn to the fact that the Divine Name is spelt in full in Biblical texts contained in the specimen paper. If this is a matter of conscience for you, you should not discard the paper.**

### **Section I** Pages 3 – 11

Total marks **(60)**

This section has three parts, Part A, Part B and Part C

- Attempt Questions 1 – 7
- Allow about 1 hour and 20 minutes for this section

### **Section II** Pages 12 – 14

Total marks **(25)**

- Attempt Questions 8 – 10
- Allow about 1 hour for this section

### **Section III** Pages 15 – 16

Total marks **(15)**

- Attempt Questions 11 – 12
- Allow about 40 minutes for this section

**For the purpose of this specimen paper only, the following applies to Section I and Section II:**

**Texts**

**Themes relating to Ketuvim text**

**Torah**

*Genesis*, Chapters 27–30

*Exodus*, Chapters 19–21

**Nevi'im**

*Judges*, Chapters 2–4

*II Samuel*, Chapters 20–21

**Ketuvim**

*Esther*, Chapters 1–4 — Hebrew

Chapters 5–9 — English

## Section I – Prescribed Text – Tanakh

Total marks (60)

Allow about 1 hour and 20 minutes for this section

Answer the questions in Parts A, B and C of this section in the writing booklet provided. Extra writing booklets are available.

### Part A – Torah

Total marks (25)

Attempt Questions 1 – 2

Read the following passages and answer Questions 1 and 2 in ENGLISH. Use the passages, your knowledge of the texts, and the prescribed commentaries in your answers.

#### Question 1 (14 marks)

Genesis 28:10–22

ס 10 וַיֵּצֵא יַעֲקֹב מִבְּאֵר שֶׁבַע וַיֵּלֶךְ חֲרָנָה:  
11 וַיִּפְגַּע בַּמָּקוֹם וַיֵּלֶן שָׁם כִּי־בָא הַשֶּׁמֶשׁ וַיִּקַּח מֵאֲבָנֵי הַמָּקוֹם וַיִּשֶׂם  
מֵרָאשֵׁיתוֹ וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא: 12 וַיַּחֲלֹם וְהִנֵּה סֹלֶם מִצֵּב אֶרְצָה  
וּרְאִשׁוֹ מִגִּיעַ הַשָּׁמַיְמָה וְהִנֵּה מַלְאָכֵי אֱלֹהִים עֹלִים וְיֹרְדִים בּוֹ:  
13 וְהִנֵּה יְהוָה נֹצֵב עָלָיו וַיֹּאמֶר אֲנִי יְהוָה אֱלֹהֵי אֲבֹתֶיךָ וַאֲלֹהֵי  
יִצְחָק הָאָרֶץ אֲשֶׁר אַתָּה שֹׁכֵב עָלֶיהָ לֵךְ אֶתְנַנֶּה וְלִזְרַעְךָ: 14 וְהָיָה  
זְרַעְךָ כְּעֵפֶר הָאָרֶץ וּפְרֻצֹת יָמָה וְקִדְמָה וְצַפְנָה וְנִגְבָּה וּנְבֻרְכוּ בְךָ  
כָּל־מִשְׁפַּחַת הָאֲדָמָה וּבְזַרְעֶךָ: 15 וְהִנֵּה אָנֹכִי עֹמֵד וְשִׁמְרֹתֶיךָ בְּכָל  
אֲשֶׁר־תֵּלֵךְ וְהִשְׁבַּתֶיךָ אֶל־הָאֲדָמָה הַזֹּאת כִּי לֹא אֶעֱזֹבְךָ עַד אֲשֶׁר  
אִם־עָשִׂיתִי אֶת אֲשֶׁר־דִּבַּרְתִּי לְךָ: 16 וַיִּיקַץ יַעֲקֹב מִשְׁנָתוֹ וַיֹּאמֶר אֲכֹן  
יֵשׁ יְהוָה בַּמָּקוֹם הַזֶּה וְאָנֹכִי לֹא יָדַעְתִּי: 17 וַיִּירָא וַיֹּאמֶר מִה־נִּזְרָא  
הַמָּקוֹם הַזֶּה אֵין זֶה כִּי אִם־בֵּית אֱלֹהִים וְזֶה שַׁעַר הַשָּׁמַיִם: 18 וַיִּשְׁכַּם  
יַעֲקֹב בְּבֶקֶר וַיִּקַּח אֶת־הָאֲבָן אֲשֶׁר־שָׂם מֵרָאשֵׁיתוֹ וַיִּשֶׂם אֹתָהּ מִצֵּבָה  
וַיִּזְכֹּק שָׁמֶן עַל־רֹאשָׁהּ: 19 וַיִּקְרָא אֶת־שֵׁם־הַמָּקוֹם הַהוּא בֵּית־אֵל  
וְאוּלָּם לֹו שֵׁם־הָעִיר לְרֹאשְׁנָהּ: 20 וַיָּדַר יַעֲקֹב נֶדֶר לֵאמֹר אִם־

Question 1 continues on page 4

Question 1 (continued)

יְהִי אֱלֹהִים עִמָּדִי וְשָׁמְרָנִי בַדֶּרֶךְ הַזֶּה אֲשֶׁר אָנֹכִי הוֹלֵךְ וְנִתַּן לִי  
לֶחֶם לֵאכֹל וּבְגָד לְלַבֵּשׁ: 21 וְשָׁבְתִי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה יְהוָה  
לִי לֵאלֹהִים: 22 וְהָאֵבֶן הַזֹּאת אֲשֶׁר־שָׁמַתִּי מִצִּבְחָה יְהִיָּה בַּיִת אֱלֹהִים  
וְכָל אֲשֶׁר תִּתֵּן לִי עֲשֵׂר אֶעֱשֶׂרנִי לְךָ:

**Marks**

- (a) (i) Why was Jacob advised to leave Beer Sheba? **2**
- (ii) According to the text, why was the place where Jacob slept called Bethel? **1**
- (iii) Why is Bethel referred to as **שַׁעַר הַשָּׁמַיִם**? **2**
- (b) Give the root, *binyan* and tense of the following verbs: **3**
- (i) **וּפְרָצְתָּ**
- (ii) **וְהִשְׁבַּתִּיךָ**
- (iii) **וַיִּשְׁכַּם**
- (c) Give the precise meaning of these words in their context: **2**
- (i) **הַשָּׁמַיִמָה** (verse 12)
- (ii) **רֵאשִׁיָּה** (verse 18)
- (d) When Jacob left Beer Sheba, why was he advised specifically to go to Haran? **1**
- (e) What did Jacob do with the stone that he had used as a pillow? (verse 18) **1**
- (f) There are TWO possible interpretations of verse 21. What are they? **2**

**End of Question 1**

Question 2 (11 marks)

Exodus 21:12–21

ס 12 מִכָּה אִישׁ וּמֵת מוֹת  
יּוֹמֵת: 13 וְאִשֶּׁר לֹא צָדָה וְהֵאֱלֵהִים אֹנָה לְיָדוֹ וְשָׁמַתִּי לְךָ מִקּוֹם  
אִשֶּׁר יָנוּס שָׁמָּה: ס 14 וְכִי־יִזְדֹּא אִישׁ עַל־רַעְהוֹ לְהַרְגוֹ בְּעֶרְמָה  
מֵעַם מִזְבְּחֵי תִקְחֶנּוּ לְמוֹת: ס 15 וּמִכָּה אָבִיו וְאִמּוֹ מוֹת יּוֹמֵת:  
16 וְגִנֵּב אִישׁ וּמָכְרוֹ וְנִמְצָא בְיָדוֹ מוֹת יּוֹמֵת: ס 17 וּמִקְלָל אָבִיו  
וְאִמּוֹ מוֹת יּוֹמֵת: ס 18 וְכִי־יִרְיֵב אֲנָשִׁים וְהִכָּה־אִישׁ אֶת־רַעְהוֹ  
בְּאֵבֶן אוֹ בְּאֲגָרֶף וְלֹא יָמוּת וְנָפַל לְמִשְׁכָּב: 19 אִם־יָקוּם וְהִתְהַלֵּךְ  
בַּחוּץ עַל־מִשְׁעָנָתוֹ וְנִקָּה הַמִּכָּה רַק שְׁבִתּוֹ יִתֵּן וְרִפְאָ יִרְפָּא: ס  
20 וְכִי־יִכֶּה אִישׁ אֶת־עַבְדּוֹ אוֹ אֶת־אִמָּתוֹ בְּשִׁבְט׃ וּמֵת תַּחַת יָדוֹ נָקָם  
יִנָּקֶם: 21 אֵךְ אִם־יוֹם אוֹ יוֹמִים יַעֲמֵד לֹא יָקָם כִּי כֶסֶף הוּא: ס

Marks

- (a) What different offences and consequences are mentioned in verses 12 and 13? 2
- (b) Give an alternative term for אִשֶּׁר יָנוּס שָׁמָּה. 1
- (c) Give two interpretations of the phrase מֵעַם מִזְבְּחֵי תִקְחֶנּוּ לְמוֹת. 2
- (d) In verse 14 there are indications of premeditation. What are the indications? 2
- (e) From your reading of the laws in this passage, give two situations in which the death penalty applies. 2
- (f) Give two possible meanings of the word בְּאֲגָרֶף. 2

## Section I – Prescribed Text – Tanakh

### Part B – Nevi'im

Total marks (20)

Attempt Questions 3 – 5

Read the following passages and answer Questions 3 – 5 in ENGLISH. Use the passages, your knowledge of the texts and the prescribed commentaries in your answers.

#### Question 3 (7 marks)

Judges 3:12–16

12 וַיִּסְפּוּ בְנֵי יִשְׂרָאֵל לַעֲשׂוֹת הָרַע בְּעֵינֵי יְהוָה וַיַּחֲזֹק יְהוָה אֶת־  
עַגְלוֹן מֶלֶךְ־מוֹאָב עַל־יִשְׂרָאֵל עַל־כִּי־עָשׂוּ אֶת־הָרַע בְּעֵינֵי יְהוָה:  
13 וַיֵּאֱסֹף אֱלֹהֵי אֶת־בְּנֵי עַמּוֹן וְעַמְלֶק וַיִּלְחָדוּ אֶת־יִשְׂרָאֵל וַיִּירָשׁוּ  
אֶת־עִיר הַתְּמָרִים: 14 וַיַּעֲבְדוּ בְנֵי־יִשְׂרָאֵל אֶת־עַגְלוֹן מֶלֶךְ־מוֹאָב  
שְׂמוֹנֶה עֶשְׂרֵה שָׁנָה: ס 15 וַיִּזְעַקוּ בְנֵי־יִשְׂרָאֵל אֶל־יְהוָה וַיִּקֶּם  
יְהוָה לָהֶם מוֹשִׁיעַ אֶת־אֶהוּד בֶּן־גֵּרָא בֶּן־הַיְמִינִי אִישׁ אֲשֶׁר יָדָיִמִינוּ  
וַיִּשְׁלַחֵם בְּנֵי־יִשְׂרָאֵל בְּיָדוֹ מִנְחָה לְעַגְלוֹן מֶלֶךְ מוֹאָב: 16 וַיַּעַשׂ לוֹ  
אֶהוּד חֶרֶב וְלָהּ שְׁנֵי פִיּוֹת גָּמַד אַרְבָּעָה וַיַּחְגֵּר אוֹתָהּ מִתַּחַת לְמַדְיָיו עַל יָרֵךְ יְמִינוֹ:

Marks

- (a) Summarise the story of Ehud, including events in this passage and their outcome. 2
- (b) Describe Ehud's weapon, and why it was on his right side. 2
- (c) How does Ehud typify the characteristics of a judge in the period of the Judges? 3

Question 4 (4 marks)

Judges 3:17–23

17 וַיִּקְרַב אֶת־הַמִּנְחָה לְעִגְלוֹן מֶלֶךְ מוֹאָב וַעֲגִלוֹן  
אִישׁ בָּרִיא מְאֹד: 18 וַיְהִי כַאֲשֶׁר כָּלָה לְהַקְרִיב אֶת־הַמִּנְחָה וַיִּשְׁלַח  
אֶת־הָעָם נְשָׂאֵי הַמִּנְחָה: 19 וְהוּא שָׁב מִן־הַפְּסִילִים אֲשֶׁר אֶת־הַגְּלִגְלִי  
וַיֹּאמֶר דְּבַר־סֶחֶר לִי אֵלֶיךָ הַמֶּלֶךְ וַיֹּאמֶר הֵס וַיֵּצְאוּ מֵעֵלְיוֹ כָּל־  
הָעַמֻּדִים עָלְיוֹ: 20 וְאֶהוּד אָבָא אֵלָיו וְהוּא יָשָׁב בְּעֵלִית הַמַּקְרָה  
אֲשֶׁר־לוֹ לְבָדּוֹ וַיֹּאמֶר אֶהוּד דְּבַר־אֱלֹהִים לִי אֵלֶיךָ וַיָּקָם מֵעַל  
הַכֶּסֶּא: 21 וַיִּשְׁלַח אֶהוּד אֶת־יָד שְׂמֹאלוֹ וַיִּקַּח אֶת־הַחֶרֶב מֵעַל יָרֵךְ  
יָמִינוֹ וַיִּתְקַעָהּ בְּבִטְנוֹ: 22 וַיָּבֵא גַם־הַנֶּצֶב אַחַר הַלֶּהָב וַיִּסְגֹּר הַחֶלֶב  
בְּעַד הַלֶּהָב כִּי לֹא שָׁלַף הַחֶרֶב מִבִּטְנוֹ וַיֵּצֵא הַפֶּרֶשְׁדָּנָה: 23 וַיֵּצֵא  
אֶהוּד הַמִּסְדְּרוֹנָה וַיִּסְגֹּר דְּלִתּוֹת הָעֲלִיָּה בְּעֶדּוֹ וַנֵּעַל:

Marks

- (a) Give the literal meaning of the noun הַפְּסִילִים in verse 19. 1
- (b) According to the Midrash, why did Eglon rise, and what reward was allocated to him? 2
- (c) Give the *binyan* of the verbs וַיִּשְׁלַח and לְהַקְרִיב in verse 18. 1

Question 5 (9 marks)

II Samuel 21:1–8

21:1 וַיְהִי רָעַב בַּיָּמִי דָּוִד שְׁלֹשׁ שָׁנִים שָׁנָה אַחֲרֵי שָׁנָה וַיִּבְקֹשׁ  
 דָּוִד אֶת־פָּנָי יְהוָה ס וַיֹּאמֶר יְהוָה אֶל־שָׂאוּל וְאֶל־בֵּית  
 הַדְּמִים עַל־אֲשֶׁר־הִמִּית אֶת־הַגִּבְעֹנִים: 2 וַיִּקְרָא הַמֶּלֶךְ לַגִּבְעֹנִים  
 וַיֹּאמֶר אֲלֵיהֶם וְהַגְבַּעְנִים לֹא מִבְּנֵי יִשְׂרָאֵל הֵמָּה כִּי אִם־מִיַּתֵּר  
 הָאֲמֹרִי וּבְנֵי יִשְׂרָאֵל נִשְׁבַּעוּ לָהֶם וַיִּבְקֹשׁ שָׂאוּל לְהַכֹּתָם בְּקִנְאוֹתוֹ  
 לְבְנֵי־יִשְׂרָאֵל וַיְהוּדָה: 3 וַיֹּאמֶר דָּוִד אֶל־הַגִּבְעֹנִים מָה אַעֲשֶׂה לָכֶם  
 וּבְמָה אֲכַפֵּר וּבְרָכוּ אֶת־נַחֲלַת יְהוָה: 4 וַיֹּאמְרוּ לּוֹ הַגִּבְעֹנִים אֵיךְ־  
 לִי [לָנוּ] כֶּסֶף וְזָהָב עִם־שָׂאוּל וְעִם־בֵּיתוֹ וְאֵיךְ־לָנוּ אִישׁ לְהִמִּית בְּיִשְׂרָאֵל  
 וַיֹּאמֶר מָה־אַתֶּם אֹמְרִים אַעֲשֶׂה לָכֶם: 5 וַיֹּאמְרוּ אֶל־הַמֶּלֶךְ הָאִישׁ  
 אֲשֶׁר כָּלָנוּ וְאֲשֶׁר דָּמָה־לָנוּ נִשְׁמָדְנוּ מִהַתִּיצֵב בְּכָל־גִּבּוֹל יִשְׂרָאֵל:  
 6 יִנָּתֵן [יִתֶּן] לָנוּ שִׁבְעָה אַנְשִׁים מִבְּנָיו וְהוֹקְעֵנוּם לַיהוָה בַּגִּבְעָת שָׂאוּל  
 בַּחֵיר יְהוָה ס וַיֹּאמֶר הַמֶּלֶךְ אֲנִי אֶתֵּן: 7 וַיַּחְמַל הַמֶּלֶךְ עַל־  
 מַפְיֵד־בָּשֶׁת בֶּן־יְהוֹנָתָן בֶּן־שָׂאוּל עַל־שִׁבְעַת יְהוָה אֲשֶׁר בֵּינָתָם בֵּין  
 דָּוִד וּבֵין יְהוֹנָתָן בֶּן־שָׂאוּל: 8 וַיִּקַּח הַמֶּלֶךְ אֶת־שְׁנֵי בָנֵי רִצְפָּה בַת־  
 אִיָּה אֲשֶׁר יָלְדָה לְשָׂאוּל אֶת־אֲרַמְנִי וְאֶת־מַפְבֹּשֶׁת וְאֶת־חַמֻּשֶׁת בָּנָי  
 מִיְכַל בַּת־שָׂאוּל אֲשֶׁר יָלְדָה לְעַדְרִיאֵל בֶּן־בְּרוּקִי הַמִּחֻלְתִּי:

Marks

- (a) What does the word אֶל־ in verse 1 mean in the context of this phrase? 2  
 וַיֹּאמֶר יְהוָה אֶל־שָׂאוּל וְאֶל־בֵּית הַדְּמִים.
- (b) (i) How does the text define the Gibeonites? 1  
 (ii) Why was the famine related to Saul's treatment of the Gibeonites? 1
- (c) What sarcastic expression is used in verse 6? How do these words gain their effect? 2
- (d) According to the word וְהוֹקְעֵנוּם, what is proposed for the children of Saul? (verse 6) 1
- (e) According to I Samuel 18:19, Michal, daughter of Saul, was childless. Account for the statement in verse 8, above, that Michal had five sons. 2

Section I – Prescribed Text – Tanakh

Part C – Ketuvim

Total marks (15)

Attempt Questions 6 – 7

Question 6 (5 marks)

Read the passage, and answer the questions that follow in ENGLISH.

Esther 3 and 4:1–3

3:1 אחר ו הדברים האלה גדל המלך אחשוורוש את־המן בן המדחא האגגי וינשאהו וישם את־כסאו מעל כל־השרים אשר אהו: 2 וכל־עבדי המלך אשר־בשער המלך כרעים ומשתחוים להמן כי־כן צוה־לו המלך ומרדכי לא יכרע ולא ישתחוה: 3 ויאמרו עבדי המלך אשר־בשער המלך למרדכי מדוע אתה עובר את מצות המלך: 4 ויהי באמרם [כאמרם] אליו יום ויום ולא שמע אליהם ויגידו להמן לראות היעמדו דברי מרדכי כי־הגיד להם אשר־הוא יהודי: 5 וירא המן כי־אין מרדכי כרע ומשתחוה לו ויפלא המן חמה: 6 ויבו בעיניו לשלח יד במרדכי לבדו כי־הגידו לו את־עם מרדכי ויבקש המן להשמיד את־כל־היהודים אשר בכל־מלכות אחשוורוש עם מרדכי: 7 בחדש הראשון הוא־חדש ניסן בשנת שתים עשרה למלך אחשוורוש הפיל פור הוא הגורל לפני המן מיזם ו ליום ומחדש לחדש שנים־עשר הוא־חדש אדר: 8 ויאמר המן למלך אחשוורוש ישנו עם־אחד מפגור ומפרד בין העמים בכל מדינות מלכותך ודתיהם שנות מכל־עם ואת־דתי המלך אינם עשים ולמלך אין־שנה להניחם: 9 אם־על־המלך טוב יכתב לאבדם ועשרת אלפים ככר־כסף אשקול על־ידי עשי המלאכה להביא אל־גנני המלך: 10 ויסר המלך את־טבעתו מעל ידו ויתנה להמן בן־המדחא האגגי צרר היהודים: 11 ויאמר המלך להמן הכסף נתון לך והעם לעשות בו כטוב בעיניך: 12 ויקראו ספרי המלך בחדש הראשון בשלושה עשר יום בו ויכתב ככל־אשר־צוה המן אל אחשדרפני־המלך

Question 6 continues on page 10

Question 6 (continued)

וְאֵל־הַפְּחֹת אֲשֶׁר ׀ עַל־מְדִינָה וּמְדִינָה וְאֵל־שָׂרֵי עַם וְעַם מְדִינָה  
וּמְדִינָה כְּכַתְּבָהּ וְעַם וְעַם כָּל־שׁוֹנוֹ בְּשֵׁם הַמֶּלֶךְ אַחֲשׁוּר־שׁ נִכְתָּב  
וְנִחְתָּם בְּטַבְעֵת הַמֶּלֶךְ: 13 וְנִשְׁלַח סְפָרִים בְּיַד הָרָצִים אֶל־כָּל־  
מְדִינֹת הַמֶּלֶךְ לְהַשְׁמִיד לְהַרְגֹּם וּלְאַבֵּד אֶת־כָּל־הַיְהוּדִים מִנְעֵר  
וְעַד־זָקֵן טָף וְנָשִׁים בְּיוֹם אֶחָד בְּשִׁלּוּשֵׁה עָשָׂר לְחֹדֶשׁ שְׁנַיִם־עָשָׂר  
הוּא־חֹדֶשׁ אָדָר וְשִׁלְלָם לְבוֹז: 14 פִּתְשָׁנָן הַכֹּתֵב לְהַנְתִּן דִּת בְּכָל־  
מְדִינָה וּמְדִינָה גָלוּי לְכָל־הָעַמִּים לְהַזִּית עֲתִדִים לַיּוֹם הַזֶּה:  
15 הָרָצִים יֵצְאוּ דְחוּפִים בְּדַבַּר הַמֶּלֶךְ וְהַדָּת נִתְּנָה בְּשׁוֹשָׁן הַבִּירָה  
וְהַמֶּלֶךְ וְהַמֶּן יֵשְׁבוּ לַשָּׂתוֹת וְהַעִיר שׁוֹשָׁן נְבוֹכָדָ: פ  
4:1 וּמְרַדְּכֵי יָדַע אֶת־כָּל־אֲשֶׁר נַעֲשָׂה וַיִּקְרַע מְרַדְּכֵי אֶת־בְּגָדָיו  
וַיִּלְבַּשׁ שָׂק וְאָפֵר וַיֵּצֵא בְּתוֹךְ הָעִיר וַיִּזְעַק זַעֲקָה גְדוֹלָה וּמָרָה:  
2 וַיָּבֹאוּ עַד לְפָנָי שַׁעַר־הַמֶּלֶךְ כִּי אֵין לָבוֹא אֶל־שַׁעַר הַמֶּלֶךְ בְּלִבּוֹשׁ  
שָׂק: 3 וּבְכָל־מְדִינָה וּמְדִינָה מְקוֹם אֲשֶׁר דִּבַּר־הַמֶּלֶךְ וְדָתוֹ מִגִּיעַ  
אֲבָל גְּדוֹל לַיְהוּדִים וְצוּם וּבְכֵי וּמִסְפַּד שָׂק וְאָפֵר יֵצַע לְרַבִּים:

Marks

- (a) What information is given about Haman's status in the opening verse of this passage? 1
- (b) (i) In what way did Mordechai behave differently from the other servants of the king? 1
- (ii) According to the text, why did Mordechai behave differently? 1
- (iii) How did Haman propose to punish Mordechai for his behaviour? (verse 6) 1
- (c) What dates are given in verse 7? 1

End of Question 6

In Question 7 you will be assessed on how well you:

- ✦ demonstrate an understanding of the prescribed texts and themes
  - ✦ present a sustained, logical and well-structured answer to the question
- 

**Question 7** (10 marks)

Write an essay of up to TWO pages in length on ONE of the following:

- (a) How are the causes of anti-Jewish sentiment in Persia, and the Jewish response, reflected in the Book of Esther?

**OR**

- (b) How is Divine Providence indicated by the authors of the Book of Esther?

## Section II – Prescribed Text – Mishna

**Total marks (25)**

**Attempt Questions 8 – 10**

**Allow about 1 hour for this section**

Use a SEPARATE writing booklet for this section. Extra writing booklets are available. Read the following passages and answer Questions 8 – 10 in ENGLISH. Use the passages and your knowledge of the texts and the commentary in your answers.

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### Question 8 (11 marks)

Yoma 1:2

כָּל שִׁבְעַת הַיָּמִים הוּא זוֹרֵק אֶת הַדָּם, וּמְקַטֵּיר אֶת הַקְּטֹרֶת,  
וּמְשִׁיב אֶת הַנְּרוֹת, וּמְקָרִיב אֶת הַרְאֵשׁ וְאֶת הַהֶגְלִ: וְשָׂאָר כָּל  
הַיָּמִים, אִם צָה לְהַקְרִיב - מְקָרִיב, שְׂכֵהֵן גְּדוּל מְקָרִיב חֶלֶק  
בְּרֹאשׁ וְנוֹטֵל חֶלֶק בְּרֹאשׁ:

**Marks**

For seven days prior to Yom Kippur the High Priest had to perform various acts.

- |     |       |  |   |
|-----|-------|--|---|
| (a) | (i)   | What were the acts that the High Priest had to perform?  | 1 |
|     | (ii)  | Explain how the High Priest performed each act.  | 2 |
|     | (iii) | Why did the High Priest have to perform these acts?  | 1 |
| (b) |       | Where was the High Priest living during this period?   | 1 |
| (c) |       | Why is this tractate known as Yoma?  | 1 |
| (d) |       | Describe the process of the codification of the Mishna. In your answer, make reference to the individuals Hillel and Shammai, and the Rabbis Akiva, Meir, and Yehuda Hanasi. | 5 |

**Question 9 (7 marks)**

Yoma 1:6

אם הָיָה חֶכֶם - דּוֹרֵשׁ, וְאִם לֹא תִלְמִידֵי חֲכָמִים דּוֹרְשִׁין לְפָנָיו.  
וְאִם הָגִיל לְקִרְוֹת - קוֹרְא, וְאִם לֹא - קוֹרִין לְפָנָיו. וּבִמָּה  
קוֹרִין לְפָנָיו? בְּאִיּוֹב וּבְעֵזְרָא וּבְדַבְרֵי הַנְּזִמִּים. זְכַרְיָה בֶּן קְבוּטָל  
אוֹמֵר: פְּעָמִים הִרְבֵּה קָרִיתִי לְפָנָיו בְּדִנְיָאֵל.

**Marks**

- |     |  |          |
|-----|--|----------|
| (a) | When did the lecture described in the passage take place?  | <b>1</b> |
| (b) | Why was it necessary for the lecture to be given, or the reading aloud to take place?                      | <b>1</b> |
| (c) | Which books were chosen to be read aloud, and for what specific reasons were these books chosen?           | <b>2</b> |
| (d) | What did Zechariah ben Qevutal imply by these words?<br>פְּעָמִים הִרְבֵּה קָרִיתִי לְפָנָיו בְּדִנְיָאֵל. | <b>1</b> |
| (e) | Give ONE reason for the High Priest being unable to expound or read aloud.                                 | <b>2</b> |

**Question 10** (7 marks)

Rosh Hashana 1:5, 6

בין שנראה בעליל בין שלא נראה בעליל, מחללין עליו את השבת. רבי יוסי אומר: אם נראה בעליל, אין מחללין עליו את השבת.

מעשה שעברו יותר מארבעים זוג, ועכבן רבי עקיבא בלד, שלח לו רבן גמליאל: אם מעכב אתה את הרבים נמצאת מכשילן לעתיד לבא.

**Marks**

- |     |   |   |
|-----|---|---|
| (a) | In which case did Rabbi Jose disagree with the Tanna Qamma?   | 1 |
| (b) | Why did Rabbi Jose hold this opinion?   | 1 |
| (c) | What חלול שבת is referred to in the above passage?  | 1 |
| (d) | Why did Rabbi Akiva detain the ארבעים זוג in Lod?   | 1 |
| (e) | What did Rabban Gamliel mean when he said the following to Rabbi Akiva?<br>אם מעכב אתה את הרבים נמצאת מכשילן לעתיד לבא. | 1 |
| (f) | In respect of the mishnayot above, which rabbis shared common opinions?<br>Whose opinion prevailed?                     | 2 |

### Section III – Unseen Text – Tanakh

Total marks (15)

Attempt both Questions 11 – 12

Allow about 40 minutes for this section

Use a SEPARATE writing booklet for this section. Extra writing booklets are available.  
Read the following passages and answer Questions 11 and 12 in ENGLISH.

#### Question 11 (7 marks)

Spies at Jericho

Joshua 2: 1–5

2:1 וַיִּשְׁלַח יְהוֹשֻׁעַ בְּנֹנִן מִן־הַשְּׂטִיִּים שְׁנַיִם־אֲנָשִׁים מְרַגְלִים  
חָרָשׁ לֵאמֹר לְכוּ רְאוּ אֶת־הָאָרֶץ וְאֶת־יְרִיחוֹ וַיֵּלְכוּ וַיָּבֹאוּ בֵּית־  
אִשָּׁה זֹנָה וּשְׂמָהּ רַחַב וַיִּשְׁכְּבוּ־שָׁמָּה: 2 וַיֹּאמֶר לְמֶלֶךְ יְרִיחוֹ לֵאמֹר  
הִנֵּה אֲנָשִׁים בָּאוּ הִנֵּה הֲלִילָה מִבְּנֵי יִשְׂרָאֵל לַחֲפֹר אֶת־הָאָרֶץ:  
3 וַיִּשְׁלַח מֶלֶךְ יְרִיחוֹ אֶל־רַחַב לֵאמֹר הֲוֹצִיֵאִי הָאֲנָשִׁים הַבָּאִים אֵלַיךְ  
אֲשֶׁר־בָּאוּ לְבֵיתְךָ כִּי לַחֲפֹר אֶת־כָּל־הָאָרֶץ בָּאוּ: 4 וַתִּקַּח  
הָאִשָּׁה אֶת־שְׁנֵי הָאֲנָשִׁים וַתִּצְפְּנֵנּוּ וַתֹּאמֶר וְכֵן בָּאוּ אֵלַי הָאֲנָשִׁים  
וְלֹא יָדַעְתִּי מֵאִיֵּן הַכּוֹחַ: 5 וַיְהִי חֹשֶׁךְ לְסָגוֹר בַּחֹשֶׁךְ וְהָאֲנָשִׁים יָצְאוּ  
לֹא יָדַעְתִּי אָנָּה הָלְכוּ הָאֲנָשִׁים רֹדְפוֹ מֵהָר אַחֲרֵיהֶם כִּי תִשְׁיָגוּם:

חָרָשׁ – secretly

זֹנָה – harlot

וַתִּצְפְּנֵנּוּ – she hid them (literally “she hid him”)      תִּשְׁיָגוּם – you will catch them

לַחֲפֹר – to spy out

Marks

- |     |   |   |
|-----|---|---|
| (a) | Who are the spies and why are they here?  | 2 |
| (b) | Where did the spies sleep?  | 1 |
| (c) | What was Rahab’s reply to the king and what does this indicate about her relationship to the spies? | 4 |

**Question 12** (8 marks)

The Capture of the Ark by the Philistines

I Samuel 5 : 1–6

5:1 וּפְלִשְׁתִּים לָקְחוּ אֶת אֲרוֹן הָאֱלֹהִים וַיְבִאֵהוּ מֵאֲבֵן הָעֵזֶר  
אֲשֶׁדּוּדָה: 2 וַיִּקְחוּ פְלִשְׁתִּים אֶת־אֲרוֹן הָאֱלֹהִים וַיְבִיאוּ אֹתוֹ בֵּית  
דָּגוֹן וַיִּצְיִגּוּ אֹתוֹ אֶצֶל דָּגוֹן: 3 וַיִּשְׁכְּמוּ אֲשֶׁדּוּדִים מִמַּחֲרַת וַהֲנִיחַ  
דָּגוֹן נֶפֶל לְפָנָיו אֶרְצָה לְפָנֵי אֲרוֹן יְהוָה וַיִּקְחוּ אֶת־דָּגוֹן וַיִּשְׁבוּ אֹתוֹ  
לְמִקְוֵמוֹ: 4 וַיִּשְׁכְּמוּ בַבֶּקֶר מִמַּחֲרַת וַהֲנִיחַ דָּגוֹן נֶפֶל לְפָנָיו אֶרְצָה  
לְפָנֵי אֲרוֹן יְהוָה וְרֵאשׁ דָּגוֹן וּשְׁתֵּי אֶפְסוֹת יָדָיו כְּרֵתוֹת אֶל־הַמִּפְתָּן  
רַק דָּגוֹן נִשְׁאַר עָלָיו: 5 עַל־כֵּן לֹא־יִדְרְכוּ כַהֲנֵי דָגוֹן וְכָל־הַבָּאִים  
בֵּית־דָּגוֹן עַל־מִפְתָּן דָּגוֹן בְּאֲשֶׁדּוּד עַד הַיּוֹם הַזֶּה: 6 וַתִּכְבַּד  
יְד־יְהוָה אֶל־הָאֲשֶׁדּוּדִים וַיִּשְׁמַם וַיָּךְ אֹתָם:

אֲבֵן הָעֵזֶר – a place name	אֲשֶׁדּוּדָה – to Ashdod	כְּפֹת – palms of
הַמִּפְתָּן – the threshold	וַיִּצְיִגּוּ – they placed it	נִשְׁאַר – remained
		בֵּית דָּגוֹן – the temple of the god Dagon

**Marks**

- (a) What did the Philistines do with the Ark of the Lord? **2**
- (b) What did the people of Ashdod find on the first day, and what was their reaction? **2**
- (c) What did they find on the second day? **2**
- (d) What custom did the Philistines follow in consequence of those actions? **1**
- (e) What was the consequence of this whole affair for the people of Ashdod? **1**

**End of paper**