

2016 HSC Classical Hebrew Extension Marking Guidelines

Section I — Prescribed Text Part A

Question 1 (a)

Criteria	Marks
<ul style="list-style-type: none"> Provides a good explanation of how the prophet uses similes to convey his message Makes reference to text and commentary 	3
<ul style="list-style-type: none"> Provides some explanation of how the prophet uses similes to convey his message Makes some reference to text and/or commentary 	2
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

The prophet uses similes in verses 8 and 9 to convey to the people that because they continue to offend God, their punishment will leave them weak and vulnerable. They will be left like a booth in a vineyard, ie without a sturdy shelter; after the harvest the fields remain bare of everything but the rickety structures erected for the field hands. Similarly Judah remained bare and desolate after it was plundered by Sennacherib's army. It was also compared to a hut in a cucumber field, which cannot protect greatly. They will be like a besieged city, vulnerable, without the ability to protect or defend themselves. (v.8)

In verse 9 another simile is used. God was merciful and allowed some of the more righteous to survive: without this remnant the entire people would have been destroyed as were the inhabitants of Sodom and Gomorrah in Abraham's time.

Question 1 (b)

Criteria	Marks
<ul style="list-style-type: none"> • Provides a thorough description of the ethical, utopian society that would exist • Makes reference to text and commentary 	4
<ul style="list-style-type: none"> • Provides a good description of the ethical, utopian society that would exist • Makes reference to text and commentary 	3
<ul style="list-style-type: none"> • Provides some description of the ethical, utopian society that would exist • Makes some reference to text or commentary 	2
<ul style="list-style-type: none"> • Provides some relevant information 	1

Sample answer:

In days to come ie in Messianic times, many nations will go up to the Mount of the Lord, to the House of the God of Jacob, thereby accepting the one God, and there they will commit to His ways, ie they will abide by the seven Noahide laws – the establishment of courts of law, prohibitions against murder, idolatry, incest, robbery, blasphemy and eating limbs torn from a living animal. God will then judge the nations through His priests and prophets, creating order and social harmony. (v.3)

Because the nations will live in harmony, there will be no need for war and so their weapons will be turned into instruments of creation (farming) rather than destruction. There will be eternal peace on earth. Men will no longer fight to settle their differences since they will have their disputes adjudicated in Jerusalem instead. Once the nations join to acknowledge God, there will be no reason for war. (v.4)

Question 1 (c) (i)

Criteria	Marks
<ul style="list-style-type: none"> Identifies the effect of the double use of the infinitive absolute 	1

Sample answer:

The double infinitive absolute *haloch vetafof* expresses a continuous action ie the women always/continuously walked with a mincing gait.

Question 1 (c) (ii)

Criteria	Marks
<ul style="list-style-type: none"> Demonstrates a sound understanding of why the <i>Bnot Tziyon</i> were singled out for harsh criticism 	2
<ul style="list-style-type: none"> Makes reference to text and commentary 	
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

The daughters of Zion were overtly vain and immodest. They behaved seductively and always walked with a mincing gait, with ankle bracelets tinkling. They were proud, wealthy and arrogant, their eyes were shadowed with make-up.

Question 2 (a) (i)

Criteria	Marks
• Provides TWO explanations of the word <i>be-atzmo</i>	2
• Provides ONE explanation	1

Sample answer:

Literally the translation of the word בעצמו is “upon himself”. Literally translated, Ulla is saying that “Anyone who performs the recital of *Shema* without *tefillin* it is as if he utters false testimony upon himself. “

In the commentary we find TWO explanations for this word.

“*False testimony upon himself*” – Rashi explains that “Himself” is used here as a euphemism for God. When one dons *tefillin* to fulfil the verse *And you shall bind them as a sign upon your arm and let them be totafos between your eyes* he displays the fact that God is the One and that there is no other God but Him. Reciting the opening verses of the *Shema* is a similar affirmation. Hence, reciting the *Shema* while not wearing *tefillin* is tantamount to testifying against God’s absolute unity.

According to others (Ritva), Ulla refers here to the person himself, for when one recites the verse *And you shall bind them as a sign upon your arm and let them be totafos between your eyes* when he is not wearing *tefillin*, it is as if the person himself is making a false statement.

Question 2 (a) (ii)

Criteria	Marks
• Provides a good explanation of the different outcomes	2
• Provides some relevant information	1

Sample answer:

Ulla states that one who recites the *Shema* without *tefillin* completely fulfils the mitzvah of reciting the *Shema*, although he sins by declaring a false testimony.

R' Yochanan compares one who reads the *Shema* without *tefillin* to a person who offered an *olah* without its accompanying *mincha*, or other sacrifices without their accompanying wine libation. By making this comparison, R' Yochanan is teaching that just as one who would bring an *olah* without its flour offering, or a sacrifice without its libation, could not be considered to have fulfilled the *mitzvah* of bringing the sacrifice; so too one who reads the *Shema* without wearing *tefillin* lacks the full *mitzvah* of reciting the *Shema* (and would possibly need to read it over again while wearing *tefillin*).

Question 2 (b)

Criteria	Marks
• Provides a sound explanation of how Rava derives from the verse the significance of washing one's hands before morning prayers	2
• Provides some relevant information	1

Sample answer:

This verse means literally “*I wash in cleanliness my hands and circle around Your Altar, Hashem*”. Rava derives from this verse that one who washes his hands before prayer is also regarded as if he has immersed his entire body in a *mikveh*. This is because the phrase *I wash* אָרַחֵץ *in cleanliness* implies a washing of the entire body because had the Torah meant a limited washing of the hands, the verb אָרַחֵץ would have been used for it implies that the person is washing a specific thing and not that he himself is being washed. In writing *I wash* (אָרַחֵץ) *in cleanliness my hands*, Scripture considers that washing one's hands before prayer is as if the whole body of the person is immersed in a *mikveh*.

Question 2 (c)

Criteria	Marks
• Demonstrates a thorough understanding of what can be learned from the inclusion of Rav's personal practices in the text	4
• Demonstrates a good understanding of what can be learned from the inclusion of Rav's personal practices in the text	3
• Demonstrates some understanding of what can be learned from the inclusion of Rav's personal practices in the text	2
• Provides some relevant information	1

Sample answer:

Rav was one of the greatest sages of the Talmud. His actions (like the actions of his colleagues) were observed very closely by his students because it was through his actions that his students sought to conclude what his opinions and *halakhic* positions were on various matters.

In the Mishna, the *tanna* Rabbi Yehoshua ben Korchah explained the sequence of the component portions of the *Shema*. He taught that the section of *Shema* precedes that of *vahaya im shamoa* because one should first accept upon himself the yoke of Heaven's sovereignty (which is expressed in the first paragraph) and only afterwards accept upon himself the yoke of the commandments (expressed in the second paragraph).

In this case, the Talmud mentions that Rav once rose in the morning, washed his hands, recited the *Shema* and only afterwards donned his *tefillin* and prayed. The *Gemara* wants to conclude that Rav must be in agreement with the opinion of R' Yehoshua ben Korcha in the *mishna* that acceptance of the yoke of Heaven needs to precede the acceptance of the *mitzvot* (with regards to the order of the paragraphs) and hence Rav first accepted upon himself the sovereignty of Heaven by reciting the *Shema* and only afterwards did he perform the *mitzvah* of *tefillin*.

The *Gemara* then rejects this conclusion, primarily based on the testimony of Rav Chiya bar Ashi who reported seeing Rav on many occasions rise early, wash his hands, recite the Torah blessings, then don the *tefillin* and only afterwards (while wearing the *tefillin*) perform the *Shema* recital. From this testimony we glean that Rav did not feel that one needed to accept the Yoke of Heaven with the *Shema* before the performance of a *mitzvah*.

The *Gemara* concludes that these actions (of reciting the *Shema* while wearing *tefillin*) represent Rav's true opinion on the matter, and in so doing demonstrated that he disagreed with the opinion of Rabbi Yehoshua in the Mishna.

Section I — Prescribed Text

Part B

Question 3

Criteria	Marks
<ul style="list-style-type: none"> • Presents a sophisticated analysis of the relationship between Isaiah's prophecies and the religious/sociopolitical conditions at the time • Makes reference to extracts and texts • Composes a logical and cohesive response 	9–10
<ul style="list-style-type: none"> • Presents a detailed analysis of the relationship between Isaiah's prophecies and the religious/sociopolitical conditions at the time • Makes reference to extracts and texts • Composes a logical and cohesive response 	7–8
<ul style="list-style-type: none"> • Presents a satisfactory analysis of the relationship between Isaiah's prophecies and the religious/sociopolitical conditions at the time • Makes some reference to extracts and texts • Composes a logical response with some cohesiveness 	5–6
<ul style="list-style-type: none"> • Presents a limited analysis of the relationship between Isaiah's prophecies and the religious/sociopolitical conditions at the time • Makes some reference to extracts or text 	3–4
<ul style="list-style-type: none"> • Provides some relevant information 	1–2

Answers could include:

Isaiah was an eighth century Israelite prophet. He prophesied within the southern kingdom of Judah, and in the early chapters of his book he addressed his remarks to the court, to the people of Judah and to the Israelite nation as a whole. The role of the prophet was to deliver public utterances of a religious nature in the name of God.

Several things are known of him. (1) He was called to his work in the last year of the reign of Uzziah. (2) He lived in Jerusalem during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, and most of his life seems to have been spent as a sort of court preacher or chaplain to the king.

Isaiah was born about 770 BCE during the reigns of two strong Israelite kings, Jeroboam II [king of Israel] and Uzziah [king of Judah]. In the northern kingdom of Israel, Jeroboam II was beautifying Samaria and expanding his country's borders and influence to their greatest extent since Solomon's time. The northern kingdom of Israel was outwardly rich and prosperous under the rule of Jeroboam II, but inwardly it was corrupt, socially and religiously, and it was doomed to collapse. (Eventually it was conquered and carried into captivity by the Assyrians in 722 BCE.)

Likewise, in the southern kingdom of Judah, Uzziah was serving as Jerusalem's most powerful king since Solomon.

As Isaiah began to prophesy, this was a time of peace for both kingdoms. Neither felt threatened by Assyria (to the north-east) nor Egypt (to the south-west), who had yet to commence their expansionary operations. Both Israelite countries were becoming more cosmopolitan as increased trade and prosperity improved the wealth of the urban upper classes. Meanwhile, the lower classes and rural dwellers experienced increased taxes, land expropriations and social inequities. Idolatry and wickedness permeated all social levels.

Thus, wealth, social injustices, immorality, and growing pagan worship came to characterise both societies, with the greatest decadence being in Samaria.

Isaiah's mission was to reflect upon these conditions and comment on the effect they were having on Israelite society.

His prophecies in Chapter 1 included:

- 1 God's lament over Judah and Jerusalem
- 2 Isaiah's denunciation of Israel (see Isaiah 1:2 – "*Hear O heavens, and give ear, O earth, for the Lord has spoken – children have I reared, and brought up – but they have rebelled against me!*")
- 3 An attack on hypocrisy in religious service
- 4 An oracle against the corruption in general society including a dirge on the moral decay of Jerusalem. (See Isaiah 1:21 – "*How is the faithful city become a harlot, she that was full of justice, righteousness lodged in her, but now murderers!*")
- 5 A threat against the nation, due to its dishonest and immoral behaviour. The worst punishment for Israel or Judah was attack from without and defeat by its enemies – (see Isaiah 1:19–20 – "*If you are willing and obedient, you shall eat the good of the land, but if you refuse and rebel, you shall be devoured with the sword, for the mouth of the Lord has spoken*"). Historically speaking this occurred to the northern kingdom when it was invaded by the Assyrians, and a century later to the southern kingdom when it was invaded by the Babylonians.

In Chapter 2, Isaiah describes the 'end of days' when Jerusalem would become the religious centre of the world; a place where moral values would again reign supreme, and peace among nations would be achieved, the very opposite of what Isaiah was experiencing during his lifetime.

However this would only occur if the Israelites ('the House of Jacob') returned to a godly life, forsaking their materialistic and pagan way of life. (See, for example – Isaiah 2:20, "*In that day a man shall cast away, to the moles and to the bats, his idols of silver, and his idols of gold, which had been made for him to worship.*")

This prosperity of Judah was as a result of increased trade and other economic benefits accruing during the reign of Uzziah and Jotham.

The paganism, to which Isaiah referred, signalled the influence on Judah of surrounding nations such as Philistia, Syria and Babylon.

The ensuing corruption, according to Isaiah, resulted in the degradation of human dignity. (See again Isaiah 1:21 – "*How is the faithful city become a harlot, she that was full of justice, righteousness lodged in her, but now murderers!*")

Consequently, Divine retribution would be inevitable. The arrogant would be brought low; God alone would be exalted. The power and influence of God would ensure that idolatry would disappear.

Chapter 3 continues with this theme. As a punishment from God, the competent leaders of both the society and the state would be replaced by incompetent weaklings, all with devastating effects upon Jerusalem and Judah. (See Isaiah 3:8 – "*For Jerusalem is ruined, and Judah is fallen, all this because their words and their actions are against the LORD, provoking the appearance of His glory.*")

In these verses Isaiah introduces the concept of Divine reward and punishment; how the righteous and wicked will experience contrasting fates at the hand of God. In judging the people, God declares that the social and political leaders are ultimately responsible for the oppression and exploitation of the helpless poor. By closing their eyes to the evils which they could have prevented, they themselves became accessories to the fact.

Section II — Non-prescribed Text

Question 4 (a)

Criteria	Marks
<ul style="list-style-type: none"> Explains the difference in syntax 	1

Sample answer:

In verse 8, the second clause – **יְחִיל יְהוָה מְדַבֵּר קֹדֶשׁ** – reverses the syntax of subject and verb and places the verb first.

In the first clause the subject comes before the verb – **קוֹל יְהוָה יְחִיל מְדַבֵּר** .

Question 4 (b)

Criteria	Marks
<ul style="list-style-type: none"> Provides a thorough explanation of how literary techniques are used to convey the nature of divine power Uses examples from the text effectively to support the response 	5
<ul style="list-style-type: none"> Provides a good explanation of how literary techniques are used to convey the nature of divine power Uses examples from the text to support the response 	4
<ul style="list-style-type: none"> Provides some explanation of how literary techniques are used to convey the nature of divine power Provides some examples from the text 	2–3
<ul style="list-style-type: none"> Provides some relevant information 	1

Sample answer:

The use of incremental repetition to demonstrate the extreme power of God.
(See verse 8 – **קוֹל יְהוָה יְחִיל מְדַבֵּר יְחִיל יְהוָה מְדַבֵּר קֹדֶשׁ**)

Parallelism is used throughout to emphasise the characteristics of the Divine.
(See for example, verse 4 – **קוֹל־יְהוָה בְּכֹחַ קוֹל יְהוָה בְּהַדָּר** –)

Personification attributes personal characteristics to inanimate objects or abstract ideas, and is used in this text to demonstrate the power of God to manipulate and control nature.
(See for example, verses 6, 7 and 8 where trees and hills are described as skipping like animals, and deserts are made to shake.)

Anthropomorphism – attributing to God human characteristics – is used by the psalmist throughout the text to convey God's power in a way that humans can understand. For example God is said to have a voice that is extremely powerful (verse 4 – **קוֹל־יְהוָה בְּכֹחַ**), or the Lord sits enthroned even over the most powerful forces on earth (verse 10 – The Lord sat enthroned over the flood).

Metaphor can be defined as something explicitly defined by another thing because of a likeness between them. In this text, God's voice, mentioned six times, is a metaphor for His unique power and authority over the cosmos. The voice of the Lord in this text is described as

majestic (verse 4), it is able to move animate and inanimate objects (verses 5, 6 and 8), it is the source of fire / lightning (verse 7), it frightens creatures into giving birth, perhaps prematurely (verse 9), and can even denude entire forests (verse 9).

Simile is a device where something is compared to something else, using “like” or “as”. In verse 6, this literary device is used to compare God’s power over nature with someone who can make an animal jump suddenly.

Question 5 (a) (i)

Criteria	Marks
• Parses correctly	1

Sample answer:

Yrd, pa’al, infinitive construct

Question 5 (a) (ii)

Criteria	Marks
• Parses correctly	1

Sample answer:

Dmm, pa’al, imperfect

Question 5 (a) (iii)

Criteria	Marks
• Parses correctly	1

Sample answer:

Ydh, hiphil, imperfect

Question 5 (b)

Criteria	Marks
• Provides a thorough analysis of the psalmist's prayer	5
• Provides a good analysis of the psalmist's prayer	4
• Provides some analysis of the psalmist's prayer	2–3
• Provides some relevant information	1

Sample answer:

The psalmist prays for his life, and asks what benefit is there to God if he were to die.

Man, he suggests, cannot fulfil his vocation of celebrating God if he is engulfed by death. It is living human beings who are able to sing praises to God. As he writes in verse 10, “*What profit is there in my blood, in my going down to the grave? Can dust acclaim You, will it proclaim Your truth?*”

The psalmist further asks God to be gracious to him, and become his helper.

It appears that the prayer is answered, for the psalmist recounts that God has turned his lament into dancing, and removed his sackcloth (a garment worn to signify mourning) and bound him instead, metaphorically speaking, with joy.

The psalmist concludes by asking that his soul, ie his essence, be allowed to sing praises to God forever, always being able to acknowledge the Almighty as ‘*the Lord, my God*’.

Question 6

Criteria	Marks
• Demonstrates a thorough understanding of how the references to God depict the psalmist's view of his relationship with God	6
• Demonstrates a good understanding of how the references to God depict the psalmist's view of his relationship with God	4-5
• Demonstrates some understanding of how the references to God depict the psalmist's view of his relationship with God	2-3
• Provides some relevant information	1

Sample answer:

The psalmist views God as having a personal relationship with him. The opening verses see God described as his personal refuge, a guardian on whom he can rely (verse 1). There is, within these verses an acknowledgement though that God is also his master (verse 2). The psalmist enjoys no happiness or goodness that does not emanate from God (verse 2). The psalmist does not take this for granted, and acknowledges that God is not bound to serve his needs. Instead God delights in the 'holy ones' (verse 3), although it is unclear from the text to whom this refers.

The psalmist, however, offers a warning. God is likely to punish the person who engages with other gods. Consequently, the psalmist vows only to make offerings to the one true God (verse 4). So the next section of the psalm begins, with God being described as his choice, his portion! It is through such an understanding that God will sustain his fate (verse 5). Once again the psalmist acknowledges that such a relationship with God has resulted in him receiving only good things, such as a measured portion, or fine inheritance (verse 6).

This relationship, however, demands that humanity, in general, or perhaps the psalmist, in particular, offer thanks to the Almighty for His advice and counsel (verse 7). This being so, the psalmist states that God has become a constant feature in his life, so much so that he has the consciousness of God's presence permanently before him, profoundly affecting his conduct in every circumstance (verse 8).

This relationship makes the psalmist rejoice, for he feels safe and secure in this knowledge (verse 9).

Finally, the psalmist is confident, within the terms of this relationship, that he will not be abandoned to Sheol (the nether-world), but rather eternal bliss will be his reward for constructing and maintaining this unique relationship with God (verses 10-11).

2016 HSC Classical Hebrew Extension Mapping Grid

Section I — Prescribed Text

Part A

Question	Marks	Content	Syllabus outcomes
1 (a)	3	Isaiah 1:7–12	H1.2, H2.3, H3.3
1 (b)	4	Isaiah 2:1–8	H1.2, H2.4
1 (c) (i)	1	Isaiah 3:10–17	H1.1, H1.2, H1.3
1 (c) (ii)	2	Isaiah 3:10–17	H1.2, H2.4
2 (a) (i)	2	Brachot 14b–15a	H1.2, H2.1, H2.4
2 (a) (ii)	2	Brachot 14b–15a	H1.2, H2.1, H2.4
2 (b)	2	Brachot 14b–15a	H1.2, H2.1, H2.4
2 (c)	4	Brachot 14b–15a	H1.2, H2.1, H2.4

Section I — Prescribed Text

Part B

Question	Marks	Content	Syllabus outcomes
3	10	Isaiah 1:2, 1:19–20, 1:21, 2:20, 3:8	H1.2, H2.1, H2.4

Section II — Non-prescribed Text

Question	Marks	Content	Syllabus outcomes
4 (a)	1	Psalms 29:4–11	H1.2, H3.1
4 (b)	5	Psalms 29:4–11	H1.2, H2.3
5 (a) (i)	1	Psalms 30:9–13	H3.1
5 (a) (ii)	1	Psalms 30:9–13	H3.1
5 (a) (iii)	1	Psalms 30:9–13	H3.1
5 (b)	5	Psalms 30:9–13	H1.2, H3.2, H3.4
6	6	Psalms 16:1–11	H1.2, H3.2, H3.4