



**HIGHER SCHOOL CERTIFICATE EXAMINATION**

**1999**

**HEBREW—CLASSICAL  
(TANAKH)**

**2 UNIT GENERAL**

*(100 Marks)*

*Time allowed—Two hours and a half  
(Plus 5 minutes reading time)*

**DIRECTIONS TO CANDIDATES**

- Attempt ALL questions.
- Answer in EITHER English OR Modern Hebrew, unless indicated otherwise.
- Answer each Section in a SEPARATE Writing Booklet.
- Your attention is drawn to the fact that the Divine Name is spelt in full in Biblical texts contained in this examination paper. If this is a matter of conscience for you, you should not discard the paper.

## SECTION I—SEEN HEBREW TEXT

(45 Marks)

Answer this Section in a SEPARATE Writing Booklet.

### QUESTION 1 (11 marks)

Read the following passage, then answer the questions on the following page.

Jonah 1: 1–8

- 1 וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה בֶן־אָמִתַּי לֵאמֹר:
- 2 קוּם לֵךְ אֶל־נִינְוָה הָעִיר הַגְּדוֹלָה וְקִרְא עָלֶיהָ כִּי־עָלְתָה רַעְתָּם לְפָנָי:
- 3 וַיֵּקָם יוֹנָה לְבָרַח תְּרִשִׁישָׁה מִלְּפָנָי יְהוָה וַיֵּרֶד יָפוֹ וַיִּמְצָא אֹנִיָּה וַבָּאָה תְּרִשִׁישׁ וַיִּתֵּן שְׂכָרָהּ וַיֵּרֶד בָּהּ לָבוֹא עִמָּהֶם תְּרִשִׁישָׁה מִלְּפָנָי יְהוָה:
- 4 וַיְהִי הַטַּיִל רוּחַ־גְּדוֹלָה אֶל־הַיָּם וַיְהִי סַעַר־גְּדוֹל בַּיָּם וַהֲאֹנִיָּה חָשְׁבָה לְהִשָּׁבֵר:
- 5 וַיִּירָאוּ הַמַּלְחִים וַיִּזְעְקוּ אִישׁ אֶל־אֱלֹהָיו וַיִּטְלוּ אֶת־הַכֶּלִּים אֲשֶׁר בְּאֹנִיָּה אֶל־הַיָּם לְהַקֵּל מֵעֲלֵיהֶם וַיּוֹנָה יָרַד אֶל־יַרְפְּתֵי הַסַּפִּינָה וַיִּשְׁכַּב וַיִּרְדָּם:
- 6 וַיִּקְרַב אֱלֹהֵי רַב הַחִבְלִים וַיֹּאמֶר לוֹ מַה־לָּךְ נִרְדָּם קוּם קִרְא אֶל־אֱלֹהֶיךָ אוּלַי יַתְעַשֵּׂת הָאֱלֹהִים לָנוּ וְלֹא נֹאכְד:
- 7 וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ לְכוּ וְנַפְיְלָה גּוֹרְלוֹת וְנִדְעָה בְּשִׁלְמֵי הָרַעָה הַזֹּאת לָנוּ וַיַּפְּלוּ גּוֹרְלוֹת וַיַּפֵּל הַגּוֹרָל עַל־יוֹנָה:
- 8 וַיֹּאמְרוּ אֱלֹהֵי הַגִּידָה־נָא לָנוּ בְּאֲשֶׁר לָמִי־הָרַעָה הַזֹּאת לָנוּ מִהַמְּלֹאכְתֶּיךָ וַמֵּאֵין תָּבוֹא מִה אֶרְצֶיךָ וְאִי־מִזֶּה עִם אֶתָּה:

QUESTION 1 (Continued)	Marks
(a) What role do the following play in the Book of Jonah?	2
(i) יָפוֹ	
(ii) תַּרְשִׁישׁ	
(b) Why did Jonah flee and thereby refuse his Divine mission?	2
(c) Examine the following words from verse 4 and explain how הַשָּׂם frustrated Jonah's plans.	2
(i) רִוַח-גְּדוּלָה	
(ii) סַעַר-גְּדוּל	
(iii) הַאֲנִיָּה חָשְׁבָה לְהִשְׁבֵּר	
(d) Why did the captain of the vessel call upon Jonah to summon help from his God?	1
(e) (i) Explain the meaning of לְכֹבֵד וְנִפְיָלָה גְּזֵרֹת.	2
(ii) Why was the action with the גְּזֵרֹת taken?	
(f) In verse 8 there are several questions asked. List at least FOUR of the Hebrew interrogative particles, (ie pronouns of question).	2

**QUESTION 2** (8 marks)**Marks**

Read the following passage, then answer the questions that follow.

Exodus 15: 20–27

20	וַתִּקַּח מִרְיָם הַנְּבִיאָה אַחֹת אַהֲרֹן אֶת־חַתָּף בִּידָהּ וַתִּצְאֶנָּה כָּל־הַנָּשִׁים אַחֲרֶיהָ בְּתַפִּים וּבְמַחֲלֹת:
21	וַתַּעַן לָהֶם מִרְיָם שִׁירָהּ לַיהוָה כִּי־גָאֹה גָאֹה סוּס וְרֹכְבוֹ רָמָה בָּיִם: ס
22	וַיִּסַּע מֹשֶׁה אֶת־יִשְׂרָאֵל מִיַּם־סוּף וַיֵּצֵאוּ אֶל־מִדְבַר־שׁוּר וַיִּלְכּוּ שָׁלֹש־תַּיִמִים בַּמִּדְבָּר וְלֹא־מָצְאוּ מַיִם:
23	וַיָּבֹאוּ מִרְתָּה וְלֹא יָכְלוּ לְשִׁתּוֹת מַיִם מִמֶּנָּה כִּי מַרִּים הֵם עַל־כֵּן קָרָא־שְׁמָהּ מַרְהָ:
24	וַיִּלְנוּ הָעָם עַל־מֹשֶׁה לֵאמֹר מַה־נִּשְׁתָּה:
25	וַיִּצְעַק אֶל־יְהוָה וַיִּזְרְחוּ יְהוָה לְעֵץ וַיִּשְׁלַךְ אֶל־הַמַּיִם וַיִּמְתְּקוּ הַמַּיִם שֵׁם שָׁם לֹךְ חֶק וּמִשְׁפַּט וְשֵׁם נִסְחָה:
26	וַיֹּאמֶר אִם־שָׁמוּעַ תִּשְׁמַע לְקוֹלִי יְהוָה אֱלֹהֶיךָ וַתִּישָׁר בְּעֵינָיו תַּעֲשֶׂה וַתִּאֲזַנְתָּ לְמִצְוֹתָיו וְשָׁמַרְתָּ כָּל־חֻקָּיו כָּל־הַמְּחֻלָּה אֲשֶׁר־שָׁמַתִּי בְּמִצְרַיִם לֹא־אֲשִׁים עָלֶיךָ כִּי אֲנִי יְהוָה רַפְּאֵךְ: ס
27	וַיָּבֹאוּ אֵילֶמָּה וְשֵׁם שְׁתִּים עָשָׂרָה עֵינֹת מַיִם וְשִׁבְעִים תְּמָרִים וַיַּחְנוּ־שָׁם עַל־הַמַּיִם:

- |     |  |   |
|-----|--|---|
| (a) | How did Miriam and the women mark the victory over Pharaoh at the Red Sea?         | 1 |
| (b) | What force does the repetition of גָּאֹה גָּאֹה give to Miriam's words? (verse 21) | 2 |
| (c) | Why was the place mentioned in verse 23 called Marah?                              | 2 |
| (d) | According to verse 25, what use was made of a log?                                 | 1 |
| (e) | How is God described in verse 26?  | 1 |
| (f) | What was noted in the passage about the place אֵילֶמָּה?                           | 1 |

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## QUESTION 3 (9 marks)

Read the following passage, then answer the questions on the following page.

1 Kings 18: 1–12

- 1 וַיְהִי יָמִים רַבִּים וַדְּבַר-יְהוָה הָיָה אֶל-אֱלֹהֵיהוּ בַשָּׁנָה הַשְּׁלִישִׁית לְאֹמֶר  
 לֵךְ הֲרֵאָה אֶל-אֲחָאָב וְאִתְּנָה מִטָּר על-פְּנֵי הָאֲדָמָה:  
 2 וַיֵּלֶךְ אֱלֹהֵיהוּ לְהֲרֹאוֹת אֶל-אֲחָאָב וַהֲרַעַב חֲזָק בְּשִׁמְרוֹן:  
 3 וַיִּקְרָא אֲחָאָב אֶל-עַבְדָּיהוּ אֲשֶׁר עַל-הַבַּיִת וְעַבְדָּיהוּ הָיָה יָרָא  
 אֶת-יְהוָה מְאֹד:  
 4 וַיְהִי בַהֲכַרִּית אֵיזֹבֵל אֵת נְבִיאֵי יְהוָה וַיִּקַּח עַבְדָּיהוּ מֵאֵה נְבִיאִים וַיַּחֲבִיאֵם  
 חֲמִשִּׁים אִישׁ בַּמַּעְרָה וְכָל־כָּלֵם לֶחֶם וּמַיִם:  
 5 וַיֹּאמֶר אֲחָאָב אֶל-עַבְדָּיהוּ לֵךְ בְּאֶרֶץ אֶל-כָּל-מַעֲיָנֵי הַמַּיִם וְאֵל כָּל-הַנְּחָלִים  
 אוּלַי וּמִצָּא חֲצִיר וּנְחִיָּה סוּס וּפָרָד וְלוֹא נְכַרִּית מִהַבְּהֵמָה:  
 6 וַיִּחְלְקוּ לָהֶם אֶת-הָאֶרֶץ לְעֵבֶר-בָּהּ אֲחָאָב הָלַךְ בְּדֶרֶךְ אֶחָד לְבַדּוֹ  
 וְעַבְדָּיהוּ הָלַךְ בְּדֶרֶךְ-אֶחָד לְבַדּוֹ:  
 7 וַיְהִי עַבְדָּיהוּ בְּדֶרֶךְ וַהֲגִה אֱלֹהֵיהוּ לְקִרְאוֹתוֹ וַיִּכְרְהוּ וַיִּפֹּל עַל-פָּנָיו  
 וַיֹּאמֶר הַאֲתָה זֶה אֲדֹנָי אֱלֹהֵיהוּ:  
 8 וַיֹּאמֶר לוֹ אֲנִי לֵךְ אֹמֵר לְאֲדֹנֶיךָ הִנֵּה אֱלֹהֵיהוּ:  
 9 וַיֹּאמֶר מַה חֲטָאתִי כִי-אֲתָה נֹתֵן אֶת-עַבְדְּךָ בִּיד-אֲחָאָב לְהַמִּיתָנִי:  
 10 חַי וְיְהוָה אֱלֹהֶיךָ אִם-יִשְׁגֹּוי וּמִמְלָכָה אֲשֶׁר לֹא-שָׁלַח אֲדֹנָי שָׁם לְבַקֶּשְׁךָ  
 וַאֲמַרוּ אֵין וַהֲשִׁבִיעַ אֶת-הַמְּלָכָה וְאֶת-הַגֹּוי כִּי לֹא יִמְצָאָכָה:  
 11 וְעַתָּה אֲתָה אֹמֵר לֵךְ אֹמֵר לְאֲדֹנֶיךָ הִנֵּה אֱלֹהֵיהוּ:  
 12 וַהֲלֵה אֲנִי וְאֵלֶיךָ מֵאֲתָךְ וְרוּחַ יְהוָה וְיִשְׁאָךְ עַל אֲשֶׁר לֹא-אָדָע וּבֵאתִי  
 לְהַגִּיד לְאֲחָאָב וְלֹא יִמְצָאָךְ וַהֲרַג נִי וְעַבְדְּךָ יָרָא אֶת-יְהוָה מִנְעָרֵי:

QUESTION 3 (Continued)	Marks
(a) (i) What is meant by <b>הַשְּׁלִישִׁית בַּשָּׁנָה</b> in verse 1?	2
(ii) What does it refer to?	
(b) Why was Elijah sent by God to seek Ahab?	1
(c) How is the name Obadiah significant in the context of this text?	1
(d) Why did Obadiah hide one hundred prophets?	1
(e) (i) Why does it say <b>וַיַּחֲלֶקְנוּ לָהֶם אֶת־הָאָרֶץ</b> in verse 6?	2
(ii) Who was involved in the action?	
(iii) What was the reason for their involvement?	
(f) Translate the phrase <b>אִם־יִשְׁגִּי וּמִמְלַכְתָּהּ אֲשֶׁר לֹא־שָׁלַח אֶדְגִּי שָׁם לְבִקְשׁוֹ</b> and say how it refers to Elijah.	2

**Please turn over**

**QUESTION 4** (9 marks)

Read the following passage, then answer the questions on the following page.

1 Kings 20: 13–24

- 13 והנה | נביא אחד נגש אל-אחאב מלך-ישראל ויאמר כה אמר יהוה  
הראית את כל-ההמון הגדול הזה הנני נתנו בידך היום וידעת  
כי-אני יהוה:
- 14 ויאמר אחאב במי ויאמר כה-אמר יהוה בנערי שרי המדינות  
ויאמר מי-יאסר המלחמה ויאמר אתה:
- 15 ויפקד את-נערי שרי המדינות ויהיו מאתיים שנים ושלושים ואחריהם  
פקד את-כל-העם כל-בני ישראל שבעת אלפים:
- 16 ויצאו בצחרים ובן-הדד ששה שפור בספות הוא והמלכים שלו  
שיס-ושנים מלך עזר אתו:
- 17 ויצאו נערי שרי המדינות בראשנה וישלח בן-הדד ויגידו לו לאמר  
אנשים יצאו משמרון:
- 18 ויאמר אם-לשלום יצאו תפשוים חיים ואם למלחמה יצאו חיים תפשוים:  
ואלה יצאו מן-העיר נערי שרי המדינות ותחיל אשר אחריהם:
- 20 ויכו איש אישו וינסו ארם וירדפם ישראל וימלט בן-הדד מלך  
ארם על-סוס ופרשים:
- 21 ויצא מלך ישראל ויך את-הסוס ואת-הרכב והכה בארם מכה גדולה:  
ונגש הנביא אל-מלך ישראל ויאמר לו לך התחזק ודע וראה  
את אשר-תעשה כי לתשובת השנה מלך ארם עלה עליך: ס
- 23 ועבדי מלך-ארם אמרו אליו אלהי הרים אלהיהם על-כן חזקו ממנו  
ואולם נלחם אתם במישור אם-לא נחזק מהם:
- 24 ואת-הדבר הזה עשה הסר המלכים איש ממקומו ושים פחות תחתיהם:



QUESTION 4 (Continued)	Marks
(a) To whom do the words כָּל־הַקָּמוּן, in verse 13, refer?	1
(b) According to verse 14, by whom was the adversary to be defeated?	1
(c) (i) Who were the שְׂרֵי הַמְּדִינֹת?	1
(ii) How many of them were there?	
(d) Suggest reasons for the narrator drawing our attention in verse 15 to the detail that the Bnai Yisrael numbered only שִׁבְעַת אֲלָפִים.	2
(e) Ben Hadad was defeated because of events that preceded the battle described, as well as the outcome of the battle (verses 16–21). Summarise those events.	2
(f) (i) What did the servants of the King of Aram mean when they declared אֱלֹהֵי הָרִים אֱלֹהֵיהֶם?	2
(ii) How did their view influence their actions in the second battle?	

**Please turn over**

**QUESTION 5** (8 marks)**Marks**

Read the following passage, then answer the questions that follow.

Exodus 18: 8–13

וַיְסַפֵּר מֹשֶׁה לְחֹתְנֹו אֵת כָּל-אֲשֶׁר עָשָׂה יְהוָה לְפָרְעֹה וּלְמִצְרַיִם עַל	8
אוֹדֹת יִשְׂרָאֵל אֵת כָּל-הַתְּלָאָה אֲשֶׁר מָצְאתֶם בְּדֶרֶךְ וַיְצַלֵּם יְהוָה:	
וַיַּחְדֵּד יִתְרוֹ עַל כָּל-הַטּוֹבָה אֲשֶׁר-עָשָׂה יְהוָה לְיִשְׂרָאֵל אֲשֶׁר	9
הֲצִילֹו מִיַּד מִצְרַיִם:	
וַיֹּאמֶר יִתְרוֹ בְּרוּךְ יְהוָה אֲשֶׁר הֲצִיל אֶתְכֶם מִיַּד מִצְרַיִם וּמִיַּד	10
פָּרְעֹה אֲשֶׁר הֲצִיל אֶת-הָעָם מִתַּחַת יַד-מִצְרַיִם:	
עַתָּה יָדַעְתִּי כִּי-גָדוֹל יְהוָה מִכָּל-הָאֱלֹהִים כִּי בִדְבַר אֲשֶׁר	11
זָדוּ עֲלֵיהֶם:	
וַיִּקַּח יִתְרוֹ חֹתֵן מֹשֶׁה עִלָּה וּזְבָחִים לָאֱלֹהִים וַיָּבֵא אֶהָרִן וְכָל א	12
זְקֵנֵי יִשְׂרָאֵל לֶאֱכֹל-לֶחֶם עִם-חֹתֵן מֹשֶׁה לְפָנֵי הָאֱלֹהִים:	
וַיְהִי מִמָּחֳרָת וַיֵּשֶׁב מֹשֶׁה לְשַׁפֵּט אֶת-הָעָם וַיַּעֲמֵד הָעָם עַל-מֹשֶׁה	13
מִן-הַבֹּקֶר עַד-הָעֶרֶב:	

- (a) (i) What name is Moses' father-in-law given in this passage? **3**
- (ii) What was his name in the earlier chapters of Exodus?
- (iii) Which other members of Moses' family accompanied his father-in-law?
- (b) (i) Give an exact translation of the verb וַיַּחְדֵּד. **1**
- (ii) State its root.
- (c) Verse 11 confirms that Moses' father-in-law was an idolator. How? **1**
- (d) (i) What did Moses' father-in-law observe about Moses' work with his people? **3**
- (ii) What warning did he give him?
- (iii) What further advice was Moses given?

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**SECTION II—TANAKH: EXTENSIVE STUDY**  
**SEEN ENGLISH TEXTS**

(40 Marks)

Answer this Section in a SEPARATE Writing Booklet.

**QUESTION 6** (11 marks)

Read the following passage, then answer the questions on the following page.

1 Kings 22: 13–23

<sup>13</sup>The messenger who had gone to summon Micaiah said to him, “Look, the words of the prophets are with one accord favourable to the king. Let your word be like that of the rest of them and speak a favourable word”.

<sup>14</sup>“As the Lord lives”, Micaiah answered, “I will speak only what the LORD tells me”.

<sup>15</sup>When he came before the king, the king asked him, “Micaiah, shall we march upon Ramoth–Gilead to do battle, or shall we not?”. He answered him, “March and triumph! The LORD will deliver it into your Majesty’s hand”.

<sup>16</sup>The king said to him, “How many times must I make you swear to tell me nothing but the truth in the name of the LORD?”.

<sup>17</sup>Then Micaiah answered, “I saw all Israel scattered on the hills like sheep without a shepherd,” and the LORD said, “These people have no master. Let each one go home in safety”.

<sup>18</sup>“Didn’t I tell you,” said the king of Israel to Jehoshaphat, “That he would not prophesy good fortune about me, but only misfortune?”.

<sup>19</sup>But [Micaiah] said, “I call upon you to hear the word of the Lord. I saw the Lord seated upon His throne, with all the host of heaven standing in attendance to the right and to the left of Him”.

<sup>20</sup>The LORD asked, “Who will entice Ahab so that he will march and fall at Ramoth-Gilead?” Then one said thus and another said thus <sup>21</sup>until a certain spirit came forward and stood before the LORD and said, “I will entice him”.

“How?” the Lord asked him.

<sup>22</sup>And he replied “I will go out and be a lying spirit in the mouths of all his prophets.” Then He said, “You will entice and you will prevail. Go and do it”.

<sup>23</sup>So the Lord has put a lying spirit in the mouths of all these prophets of yours; for the Lord has decreed disaster upon you.

QUESTION 6 (Continued)	Marks
(a) Name the Kings of Israel and Judah mentioned in the account.	2
(b) What were the causes of the war between Israel and Aram?	1
(c) Why did the King of Israel detest Micaiah the son of Imlah?	2
(d) Micaiah prophesied twice. Briefly summarise both prophecies.	2
(e) What happened to Micaiah as a consequence of these prophecies?	1
(f) What can be deduced from this passage about the role of prophets at the time?	2
(g) What is meant by the Host of Heaven? (Verse 19)	1

**Please turn over**

**QUESTION 7** (10 marks)**Marks**

Read the following passage, then answer the questions that follow.

Exodus 4: 1–10

<sup>1</sup>But Moses spoke up and said, “What if they do not believe me and do not listen to me, but say: ‘The Lord did not appear to you?’”. <sup>2</sup>The Lord said to him, “What is that in your hand?”. And he replied, “a rod”. <sup>3</sup>He said, “Cast it upon the ground”. He cast it on the ground and it became a snake; and Moses recoiled from it. <sup>4</sup>Then the Lord said to Moses, “Put out your hand and grasp it by the tail”—he put out his hand and seized it, and it became a rod in his hand—<sup>5</sup>“that they may believe that the Lord, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, did appear to you”.

<sup>6</sup>The Lord said to him further, “Put your hand into your bosom”. He put his hand into his bosom; and when he took it out his hand was encrusted with snowy scales! <sup>7</sup>And He said, “Put your hand back into your bosom”.—He put his hand back into his bosom; and when he took it out of his bosom there it was again like the rest of his body.—<sup>8</sup>“And if they do not believe you or pay heed to the first sign, they will believe the second. <sup>9</sup>And if they are not convinced by both these signs and still do not heed you, take some water from the Nile and pour it on the dry ground, and it—the water that you take from the Nile—will turn to blood on the dry ground”.

<sup>10</sup>But Moses said to the Lord, “Please, O Lord, I have never been a man of words, either in times past or now that You have spoken to Your servant; I am slow of speech and slow of tongue”.

- |     |   |          |
|-----|---|----------|
| (a) | Where and under what circumstances does this dialogue take place?   | <b>2</b> |
| (b) | On what mission did God wish to send Moses?   | <b>2</b> |
| (c) | (i) What was it that Moses feared would not be believed?  | <b>2</b> |
|     | (ii) Why did Moses fear that he would not be believed?  |          |
| (d) | (i) What did God do in his attempts to persuade Moses to undertake the mission?                                   | <b>3</b> |
|     | (ii) How do the commentators explain these actions as symbolism?  |          |
|     | (iii) Which action was to appear again as one of the ten plagues?   |          |
| (e) | In a final effort to avoid this mission, Moses gives God additional reasons for his unsuitability. What are they? | <b>1</b> |

**QUESTION 8** (13 marks)**Marks**

Read the following passage, then answer the questions that follow.

Exodus 2: 1–10

<sup>1</sup>A certain man of the house of Levi went and married a Levite woman. <sup>2</sup>The woman conceived and bore a son: and when she saw how beautiful he was, she hid him for three months. <sup>3</sup>When she could hide him no longer she got a wicker basket for him and caulked it with bitumen and pitch. She put the child into it and placed it among the reeds by the bank of the Nile. <sup>4</sup>And his sister stationed herself at a distance, to learn what would befall him.

<sup>5</sup>The daughter of Pharaoh came down to bathe in the Nile, while her maidens walked along the Nile. She spied the basket among the reeds and sent her maidservant to fetch it. <sup>6</sup>When she opened it, she saw that it was a child, a boy crying. She took pity on it and said, “This must be a Hebrew child”. <sup>7</sup>Then his sister said to Pharaoh’s daughter, “Shall I go and get you a Hebrew nurse to suckle the child for you?” <sup>8</sup>And Pharaoh’s daughter answered, “Yes”. So the girl went and called the child’s mother. <sup>9</sup>And Pharaoh’s daughter said to her, “Take this child and nurse it for me and I will pay your wages”. So the woman took the child and nursed it. <sup>10</sup>When the child grew up, she brought him to Pharaoh’s daughter, who made him her son. She named him Moses, explaining, “I drew him out of the water”.

- |     |  |          |
|-----|--|----------|
| (a) | (i) What is the name of the woman spoken of in verse 3?  | <b>3</b> |
|     | (ii) Why did she hide her child?   |          |
|     | (iii) Suggest reasons for the text specifying three months as the period of concealment.                       |          |
| (b) | (i) Name the materials used in the manufacture of the child’s basket.  | <b>2</b> |
|     | (ii) Why were these materials chosen?  |          |
| (c) | Suggest two reasons why Pharaoh’s daughter could immediately identify the racial origin of the foundling.      | <b>2</b> |
| (d) | (i) What was the name of the sister (verse 7)?   | <b>2</b> |
|     | (ii) According to commentators, there was a specific reason for her offer to call a Hebrew nurse. What was it? |          |
| (e) | Discuss the significance for the narrative of Moses’ upbringing in the home of an Egyptian princess.           | <b>2</b> |
| (f) | (i) What is the derivation of the name Moses, according to the Tanakh?   | <b>2</b> |
|     | (ii) What is the derivation of that name according to Biblical historians?                                     |          |

**QUESTION 9** (6 marks)**Marks**

Read the following passage, then answer the questions that follow.

Exodus 13: 19–22

<sup>19</sup>And Moses took with him the bones of Joseph, who had exacted an oath from the children of Israel saying, “God will be sure to take notice of you: then you shall carry my bones from here with you”. <sup>20</sup>They set out from Succoth and encamped at Etham, at the edge of the wilderness. <sup>21</sup>The Lord went before them in a pillar of cloud by day, to guide them along the way, and in a pillar of fire by night, to give them light that they might travel by day and night. <sup>22</sup>The pillar of cloud by day and the pillar of fire by night did not depart from before the people.

- |     |   |          |
|-----|---|----------|
| (a) | Why did the departing Israelites take Joseph’s bones?   | <b>1</b> |
| (b) | How are the words ‘with you’ explained by commentators?   | <b>2</b> |
| (c) | Why was the departing throng camped at the ‘edge of the wilderness’?  | <b>2</b> |
| (d) | Which phrase in the extract indicates that God maintained His protection of the Israelites on the journey from Egypt to Canaan? | <b>1</b> |



**SECTION III—CANON****Marks**

(15 Marks)

Answer this Section in a SEPARATE Writing Booklet.

**QUESTION 10** (7 marks)

- (a) Explain what you understand the term ‘Canon of the Hebrew Bible’ to mean. **1**
- (b) What does the term ‘external books’ mean? **1**
- (c) Write the names in both Hebrew and English of all the books of the Torah in their canonical order. **2**
- (d) (i) Name one of the books of the ‘major’ prophets. **3**
- (ii) Say to what era it refers.
- (iii) Give some idea of when it was set down in its present form.

**QUESTION 11** (8 marks)

- (a) (i) In Israel, at what season of the year is the cycle of reading the Torah completed? **3**
- (ii) What name is given to the piece read from the Torah each week?
- (iii) On what days of the week, and when, is the Torah read in the synagogue?
- (b) On what festival is the reading from the Torah the account of the ‘Akeddah’? **1**
- (c) (i) What is a haphtarah? **2**
- (ii) What is the relationship between the haphtarah and the Torah reading?
- (d) (i) When is megillat איכה read? **2**
- (ii) When is megillat קהלת read?

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