



HIGHER SCHOOL CERTIFICATE EXAMINATION

2000

**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 EITHER in English OR in 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 passage below, then answer the questions on the following page.

Ruth 1: 7–17

- 7 ותצא מן-המקום אשר היתה-שמה ושתי כלתיה עמה ותלכנה
בדרך לשוב אל-ארץ יהודה:
- 8 ותאמר נעמי לשתי כלתיה ללכנה שבנה אשה לבית אמה יעשה
יהנה עמכם חסד כאשר עשיתם עם-המתים ועמדי:
- 9 יתן יהוה לכם ומצאן מנוחה אשה בית אישה ותשק להן
ותשאנה קולן ותבכינה:
- 10 ותאמרנה לה כי-אתך נשוב לעמד:
- 11 ותאמר נעמי שבנה בנתי למה תלכנה עמי העוד-לי
בנים במעי והיו לכם לאנשים:
- 12 שבנה בנתי לכן כי זקנתי מהיות לאיש כי אמרתי ישלי תקוה גם
הייתי חלילה לאיש וגם ילדתי בנים:
- 13 הלהן | תשברנה עד אשר יגדלו הלהן תעגנה לבלתי
היות לאיש אל בנתי כי-מר-לי מאד מכם כי-יצאה בי יד-יהוה:
- 14 ותשנה קולן ותבכינה עוד ותשק ערפה לחמותה ורות דבקה בה:
- 15 ותאמר הנה שבה יבמתך אל-עמה ואל-אלהיה שובי אחרי יבמתך:
- 16 ותאמר רות אל-תפגעיי-בי לעזבך לשוב מאחריך כי אל-
אשר תלכי אלך ובאשר תליני אלין עמך עמי ואלהיך אלהי:
- 17 באשר תמותי אמות ושם אקבר כה יעשה יהוה לי וכה יסוף כי
המות יפריד ביני ובינך:

| QUESTION 1 (Continued) | Marks |
|--|-------|
| (a) How many women were mentioned in verse 7 and from where did they depart? | 1 |
| (b) Why did they choose to leave and what was their destination? | 1 |
| (c) What is the significance of the words לַכְּנָהּ שְׁבָנָה in verse 8 in relation to the departure of the women? | 1 |
| (d) Give TWO arguments that Naomi gave in an attempt to convince her daughters-in-law not to accompany her. | 2 |
| (e) ותִּשָּׂק עֲרֻפָהּ לַחֲמוּתָהּ וְרוּת דִּבְרָה בָּהּ: How does this sentence illuminate the decision made by both daughters-in-law? | 1 |
| (f) Translate the following words יְבַמְתֶּךָ, תֵּלְכִי, תְּלִינִי, תַּמּוּתִי. | 2 |
| (g) Why are female converts to Judaism often given the Hebrew name Ruth? | 1 |
| (h) Some of the proper names in the Book of Ruth seem to be appropriate for the characters. List FOUR names and explain why they are appropriate in the context. | 2 |

QUESTION 2 (9 marks)

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

Ruth 2: 1–14

- 1 וּלְנַעֲמִי מִיַּדַּע לְאִשָּׁה אִישׁ גְּבוּר חֵיל מִמְּשַׁפַּחַת אֱלִימֶלֶךְ וּשְׁמוֹ בְּעֹז:
 2 וַתֹּאמֶר רוּת הַמּוֹאֲבִיָּה אֶל־נַעֲמִי אֵלֶכְהֶנָּה הַשָּׂדֶה וְאֶל־קֵטָה
 3 בַּשָּׂבָלִים אַחַר אִשֶּׁר אִמְצָא־חֵן בְּעֵינָיו וַתֹּאמֶר לָהּ לְכִי בְּתִי:
 4 וַתֵּלֶךְ וַתָּבוֹא וַתִּלְקַט בַּשָּׂדֶה אַחֲרֵי הַקֹּצְרִים וַיִּגְדַּר מִקְרָהָ חֲלֶקֶת
 5 הַשָּׂדֶה לְבָעֹז אִשֶּׁר מִמְּשַׁפַּחַת אֱלִימֶלֶךְ:
 6 וַהֲנִיחָהּ־בְּעֹז בָּא מִבֵּית לֶחֶם וַיֹּאמֶר לַקּוֹצְרִים יְהוָה עִמָּכֶם וַיֹּאמְרוּ
 7 לָּו יְבָרְכֶךָ יְהוָה:
 8 וַיֹּאמֶר בְּעֹז לְנַעֲרוֹ הַנֹּצֵב עַל־הַקּוֹצְרִים לְמִי הַנֹּעֲרָה הַזֹּאת:
 9 וַיַּעַן הַנַּעַר הַנֹּצֵב עַל־הַקּוֹצְרִים וַיֹּאמֶר נַעֲרָה מוֹאֲבִיָּה הִיא
 10 הַשָּׁבָה עִם־נַעֲמִי מִשָּׂדֶה מוֹאֲב:
 11 וַתֹּאמֶר אֶל־קֵטָה־נָּא וְאֶסְפְּתִי בְּעֵמְרִים אַחֲרֵי הַקּוֹצְרִים וַתָּבוֹא וַתַּעֲמֹד
 12 מֵאֹז הַבֶּקֶר וְעַד־עֹתָה זֶה שְׁבֵתָהּ הַבַּיִת מְעַט:
 13 וַיֹּאמֶר בְּעֹז אֶל־רוּת הַלֹּא שָׁמַעַתְּ בְּתִי אֶל־תִּלְכִי לְלֶקֶט
 14 בַּשָּׂדֶה אַחַר וְגַם לֹא תַעֲבוּרִי מִזֶּה וְכֹה תִדְבָּקִין עִם־נַעֲרָתִי:
 15 עֵינֶיךָ בַּשָּׂדֶה אֲשֶׁר־יִקְצְרוּן וְהִלַּכְתְּ אַחֲרֵיהֶן הַלֹּא צְנִיתִי אֶת־הַנַּעֲרִים
 16 לְבִלְתִּי נִגְעֶךָ וְצִמְתְּ וְהִלַּכְתְּ אֶל־הַכִּלִּים וְשִׁתִּית מֵאֲשֶׁר יִשְׁאָבוּן הַנַּעֲרִים:
 17 וַתַּפֵּל עַל־פְּנֵיהָ וַתִּשְׁתַּחוּ אֶרְצָהּ וַתֹּאמֶר אֵלָיו מִדַּוְעַ מִצְּאִתִּי חֵן בְּעֵינֶיךָ
 18 לְהַכִּירָנִי וְאֲנֹכִי נֹכְרִיָּה:
 19 וַיַּעַן בְּעֹז וַיֹּאמֶר לָהּ הֲגַד הַגֵּד לִי כָּל אֲשֶׁר־עָשִׂיתְּ אֶת־חֲמוּתְךָ
 20 אַחֲרֵי מוֹת אִישֶׁךָ וַתַּעֲזֹבִי אֶבְיָךְ וְאֶמְךָ וְאֶרֶץ מוֹלְדֹתְךָ וַתִּלְכִי אֶל־עַם
 21 אֲשֶׁר לֹא־יְדַעַתְּ תְּמוּל שְׁלֹשׁוֹם:
 22 יִשְׁלַם יְהוָה פְּעֻלָּתְךָ וְתִהְיִי מִשְׁכַּרְתְּךָ שְׁלֵמָה מֵעַם יְהוָה
 23 אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר־בָּאת לְחַסוֹת תַּחַת־כַּנְּפוּיוֹ:
 24 וַתֹּאמֶר אִמְצָא־חֵן בְּעֵינֶיךָ אֲדֹנָי כִּי נַחֲמָתָנִי וְכִי דִבַּרְתָּ עַל־לֵב
 25 שְׂפָתֶיךָ וְאֲנֹכִי לֹא אֶהְיֶה כְּאִחַת שְׂפָחֶתֶיךָ:
 26 וַיֹּאמֶר לָהּ בְּעֹז לָעֵת הָאֵכֶל גָּשִׁי הַלֶּם וְאֶכְלָתְּ מִן־הַלֶּחֶם וְשִׁבַּלְתְּ פִתְּךָ
 27 בַּחֲמִץ וַתִּשָּׁב מִצַּד הַקּוֹצְרִים וַיַּצְבֵּט־לָהּ קָלִי וַתֹּאכַל וַתִּשְׁבַּע וַתִּתֵּר:

| QUESTION 2 (Continued) | Marks |
|--|-------|
| (a) (i) In which town did Boaz live? | 2 |
| (ii) What was his relationship to Naomi? | |
| (iii) What characteristics are attributed to Boaz in verse 1? | |
| (iv) Why was he able to help Ruth? | |
| (b) How did Boaz greet his reapers? | 1 |
| (c) How did Boaz welcome Ruth? (Verse 8) | 1 |
| (d) Name TWO ways in which he assured Ruth of his sincerity. | 1 |
| (e) Why did Boaz treat Ruth with such goodwill and generosity? | 1 |
| (f) Explain the phrase יְשָׁלֵם יְהוָה פְּעֻלָּךְ וְתָהִי מִשְׁכַּרְתְּךָ שְׁלֵמָה . (Verse 12) | 1 |
| (g) The custom of gleaning was an important part of Israelite social justice. Explain what was involved. | 2 |

QUESTION 3 (8 marks)

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

1 Kings 18: 7–19

- 7 וַיְהִי עֲבַדְיָהוּ בְדִרְךָ וַהֲנֵה אֱלֹהֵיוּ לְקַרְאֲתוֹ וַיִּכְרְהוּ וַיִּפְּלֵ עַל-
פָּנָיו וַיֹּאמֶר הֲאֵתָה זֶה אֱלֹהֵי אֱדֹנָי אֱלֹהֵיוּ:
- 8 וַיֹּאמֶר לוֹ אֲנִי לָךְ אֹמֵר לֹאֲדֹנֶיךָ הֲנֵה אֱלֹהֵיוּ:
- 9 וַיֹּאמֶר מַה חֲטָאתִי כִּי־אֵתָה נֹתֵן אֶת־עַבְדְּךָ בִּיד־אֲחָאָב לְהַמִּיתֵנִי:
- 10 חַי וְיָהִנֶה אֱלֹהֶיךָ אִם־יִשְׁגֹּי וּמִמְלָכָה אֲשֶׁר לֹא־שָׁלַח אֱדֹנָי שֵׁם
לְבַקֶּשְׁךָ וַאֲמָרוּ אֵין וְהַשְׁבִּיעַ אֶת־הַמֶּלֶכָה וְאֶת־הַגֹּי כִּי לֹא יִמְצְאָכָה:
- 11 וְעָתָה אֵתָה אֹמֵר לָךְ אֹמֵר לֹאֲדֹנֶיךָ הֲנֵה אֱלֹהֵיוּ:
- 12 וְהָיָה אֲנִי וְאֵלֶיךָ מֵאֲתָךְ וְרוּחַ יְהוָה וְיִשְׁאָף עַל אֲשֶׁר לֹא־אֲדַע וּבָאתִי
לְהַגִּיד לְאֲחָאָב וְלֹא יִמְצְאָךְ וְהִרְגֵנִי וְעַבְדְּךָ יֵרָא אֶת־יְהוָה מִנְעָרָי:
- 13 הֲלֹא־הֲגִיד לְאֲדֹנָי אֵת אֲשֶׁר־עָשִׂיתִי בְּהַרְגִי אֵיזֹבֵל אֵת נְבִיאֵי יְהוָה
וְאֲחָבָא מִנְבִיאֵי יְהוָה מֵאָה אִישׁ חֲמִשִּׁים חֲמִשִּׁים אִישׁ בַּמַּעֲרָה
וַאֲכַלְכֵּלֶם לֶחֶם וְמַיִם:
- 14 וְעָתָה אֵתָה אֹמֵר לָךְ אֹמֵר לֹאֲדֹנֶיךָ הֲנֵה אֱלֹהֵיוּ וְהִרְגֵנִי: ׀
- 15 וַיֹּאמֶר אֱלֹהֵיוּ חַי יְהוָה צְבָאוֹת אֲשֶׁר עֲמַדְתִּי לְפָנָיו כִּי הַיּוֹם אֲרֹאֶה
אֱלֹהֵיוּ:
- 16 וַיִּלְךְ עַבְדְּיָהוּ לְקַרְאֵת אֲחָאָב וַיִּגְדֹּלּוּ וַיִּלְךְ אֲחָאָב לְקַרְאֵת אֱלֹהֵיוּ:
- 17 וַיְהִי כִּרְאוֹת אֲחָאָב אֶת־אֱלֹהֵיוּ וַיֹּאמֶר אֲחָאָב אֱלֹהֵיוּ הֲאֵתָה זֶה עֹבֵר
יִשְׂרָאֵל:
- 18 וַיֹּאמֶר לֹא עֹבֵרְתִי אֶת־יִשְׂרָאֵל כִּי אִם־אֵתָה וּבַיִת אָבִיךָ בְּעֹזְבְּכֶם
אֶת־מִצְנֹת יְהוָה וַתִּלְךְ אַחֲרַי הַבְּעָלִים:
- 19 וְעָתָה שְׁלַח קֶבֶץ אֵלַי אֶת־כָּל־יִשְׂרָאֵל אֶל־הַר הַכְּרִמָּל וְאֶת־נְבִיאֵי
הַבְּעַל אַרְבַּע מֵאוֹת וְחֲמִשִּׁים וּנְבִיאֵי הָאֲשֵׁרָה אַרְבַּע מֵאוֹת אֲכַלִּי
שְׁלַחן אֵיזֹבֵל:

QUESTION 3 (Continued)

Marks

- (a) Who was Obadiah? What in the passage indicates that he was a righteous and a God-fearing man? **2**
- (b) Translate the words **וַיִּהְיֶה אֵלֶיךָ לְקַרְאֲתוֹ**. **1**
- (c) According to Elijah what state was the nation in and how did it come to be that way? **2**
- (d) Elijah requested from Ahab that certain people assemble on Mount Carmel: **2**
- (i) Who were the people whom he summoned?
 - (ii) What did he propose to do with them?
 - (iii) What was the rationale for such a demonstration?
- (e) Comment on the numbers of the prophets in verse 13 and elsewhere in the passage. **1**

Please turn over

QUESTION 4 (6 marks)

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

1 Kings 17: 1–16

- 1 וַיֹּאמֶר אֱלֹהֵינוּ הַתְּשֻׁבִי מִתְּשֻׁבֵי גִלְעָד אֶל-אַחֲאָב חִי-יְהוָה אֱלֹהֵי
 יִשְׂרָאֵל אֲשֶׁר עָמַדְתִּי לְפָנָיו אִם-יִהְיֶה הַשָּׁנִים הָאֵלֶּה טַל וּמָטָר
 כִּי אֶסְלַפִּי דְבָרִי: ס
- 2 וַיְהִי דְבַר-יְהוָה אֵלָיו לֵאמֹר:
 3 לֵךְ מִזֶּה וּפְגִיטָה לְךָ קַדְמָה וְנִסְתַּרְתְּ בַּנְּחַל כְּרִית אֲשֶׁר עַל-פְּנֵי הַיַּרְדֵּן:
 4 וְהָיָה מִהֲנַחֵל תִּשְׁתֶּה וְאֶת-הָעֲרֻבִים צְוִיתִי לְכַלְכֶּלְךָ שָׁם:
 5 וַיֵּלֶךְ וַיַּעַשׂ כַּדְּבַר יְהוָה וַיֵּלֶךְ וַיֵּשֶׁב בַּנְּחַל כְּרִית אֲשֶׁר עַל-פְּנֵי הַיַּרְדֵּן:
 6 וְהָעֲרֻבִים מְבִיאִים לוֹ לֶחֶם וּבָשָׂר בַּבֶּקֶר וּלְחֶם וּבָשָׂר בָּעֶרֶב
 וּמִן-הַנְּחַל יִשְׁתֶּה:
 7 וַיְהִי מִקֵּץ יָמַיִם וַיִּבֶשׂ הַנְּחַל כִּי לֹא-הָיָה גֶשֶׁם בְּאֶרֶץ: ס
 8 וַיְהִי דְבַר-יְהוָה אֵלָיו לֵאמֹר:
 9 קוּם לֵךְ צֹרְפָתָה אֲשֶׁר לְצִידוֹן וַיִּשְׁבֹּת שָׁם הִנֵּה צְוִיתִי שָׁם אִשָּׁה
 אֶלְמָנָה לְכַלְכֶּלְךָ:
 10 וַיָּקָם וַיֵּלֶךְ צֹרְפָתָה וַיָּבֹא אֶל-פֶּתַח הָעִיר וְהָיְתָה שָׁם אִשָּׁה אֶלְמָנָה
 מְקַשֶּׁשֶׁת עֲצִים וַיִּקְרָא אֵלֶיהָ וַיֹּאמֶר קַח-יָנָא לִי מֵעַט מִיָּם
 בַּכֵּלִי וְאֶשְׁתֶּה:
 11 וַתֵּלֶךְ לְקַחַת וַיִּקְרָא אֵלֶיהָ וַיֹּאמֶר לְקַח-יָנָא לִי פַת-לֶחֶם בַּיַּדְךָ:
 12 וַתֹּאמֶר חִי-יְהוָה אֱלֹהֵיךָ אִם-יִשְׁלַי מָעוֹג כִּי אִם-מֵלֶא כַּף-קַמָּח בַּכֹּד
 וּמֵעַט-שֶׁמֶן בַּצִּפְחַת וְהִנֵּנִי מְקַשֶּׁשֶׁת שָׁנִים עֲצִים וּבֹאֲתִי וְעֲשִׂיתִיהוּ לִי
 וּלְבָנִי וְאֶכְלֶנָהּ וּמָתְנוּ:
 13 וַיֹּאמֶר אֵלֶיהָ אֱלֹהֵינוּ אֶל-תִּירָאִי בְּאֵי עֲשִׂי כַּדְּבָרְךָ אֵךְ עֲשִׂי-לִי מִשֶּׁם
 עֲגָה קִטְנָה בְּרֹאשְׁנָהּ וְהוֹצֵאתִי לִי וְלֵךְ וּלְבַנְךָ תַּעֲשִׂי בְּאַחֲרֹנָה: ס
 14 כִּי כֹה אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל כֹּד הַקַּמָּח לֹא תִכְלֶה וְצִפְחַת
 הַשֶּׁמֶן לֹא תִחְסַר עַד יוֹם תִּתֵּן יְהוָה גֶּשֶׁם עַל-פְּנֵי הָאָדָמָה:
 15 וַתֵּלֶךְ וַתַּעֲשֶׂה כַּדְּבַר אֱלֹהֵינוּ וַתֹּאכַל הוּא וְהוּא וּבֵיתָהּ יָמִים:
 16 כֹּד הַקַּמָּח לֹא כָלְתָה וְצִפְחַת הַשֶּׁמֶן לֹא חָסַר כַּדְּבַר יְהוָה אֲשֶׁר
 דִּבֶּר בְּיַד אֱלֹהֵינוּ:

QUESTION 4 (Continued)

Marks

- (a) Explain Elijah's prophecy that there would be neither dew nor rain in the kingdom. **1**
- (b) Explain the words קְדָמָה וְנִסְתַּרְתָּ in God's instruction to Elijah in verse 3. **1**
- (c) Why was Elijah instructed a second time by God to change his place of abode? To which place was he sent? **1**
- (d) What did Elijah request of the widow whom he met? What was the significance of these requests? **2**
- (e) Discuss the miracle associated with the מַעַט־שֶׁמֶן and כֶּבֶד־קְלִיחַ. **1**

Please turn over

QUESTION 5 (11 marks)

Marks

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

Exodus 16: 1–10

- 1 ויסעו מאילם ויבאו כל־עדת בני־ישראל אל־מדבר־סין
אשר בין־אילם ובין סיני בחמשה עשר יום לחדש השני לצאתם
מארץ מצרים:
- 2 וילינו כל־עדת בני־ישראל על־משה ועל־אהרן במדבר:
3 ויאמרו אל־הם בני ישראל מי־יתן מותנו ביד־יהוה בארץ מצרים
בשבתנו על־סיר הבשר באכלנו לחם לשבע כי־הוצאתם אתנו
אל־המדבר הזה להמית את־כל־הקהל הזה ברעב: 4
- 4 ויאמר יהוה אל־משה הנני ממטיר לכם לחם מן־השמים ויצא
העם ולקטו דבר־יום ביום למען אנסנו תילך בתורת־י אס־לא:
5 והיה ביום הששי והכינו את אשר־יבאו והיה משנה על
אשר־ילקטו יום ויום: 6
- 6 ויאמר משה ואהרן אל־כל־בני ישראל ערב וידעתם כי יהוה
הוציא אתכם מארץ מצרים:
- 7 ובקר וראיתם את־כבוד יהוה בשמעו את־תלנתיכם על־יהוה ונחנו
מה כי תלונו עלינו:
- 8 ויאמר משה בתת יהוה לכם בערב בשר לאכל ולחם בבקר
לשבע בשמע יהוה את־תלנתיכם אשר־אתם מלינם עליו
ונחנו מה לא־עלינו תלנתיכם כי על־יהוה:
- 9 ויאמר משה אל־אהרן אמר אל־כל־עדת בני ישראל קרבו לפני
יהוה כי שמע את תלנתיכם:
- 10 והי כדבר אהרן אל־כל־עדת בני־ישראל ויפנו אל־המדבר
והנה כבוד יהוה נראה בענן:

| QUESTION 5 (Continued) | Marks |
|--|-------|
| (a) (i) When did the Children of Israel arrive at the Wilderness of Sin? | 2 |
| (ii) Why is the specific day mentioned? | |
| (b) (i) What were the reasons for the discontent with Moses's leadership? Which words in the passage support the view that the feeling was widespread and intense? | 2 |
| (ii) Translate the words עַל-מִנְשָׁה וְעַל-אַהֲרֹן in verse 2. | |
| (c) What were the tangible signs that the Lord had heard the prayers of the Children of Israel? | 1 |
| (d) Translate the following words and give the root and <i>binyan</i> of part (iii) | 2 |
| (i) וַיִּלְוֵנוּ (verse 2) | |
| (ii) מִנְשָׁה (verse 5) | |
| (iii) מִמַּטִּיר (verse 4). | |
| (e) (i) How was the manna to be collected by the people? | 3 |
| (ii) What specific arrangement was made for the Sabbath? | |
| (iii) What indications are there elsewhere in the chapter about the properties of manna? | |
| (f) Explain the sentence בָּשָׂר לֶאֱכֹל וְלֶחֶם בַּבֶּקֶר לְשַׂבֵּעַ . (Verse 8) | 1 |

SECTION II—TANAKH: EXTENSIVE STUDY
SEEN ENGLISH TEXTS

(40 Marks)

Answer this Section in a SEPARATE Writing Booklet.

QUESTION 6 (11 marks)

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

1 Kings 22: 46–54

⁴⁶ As for the other events of Jehoshaphat's reign, and the valor he displayed in battle they are recorded in the annals of the kings of Judah.

⁴⁷ He also stamped out the remaining male prostitutes who had survived in the land from the time of his father Asa.

⁴⁸ There was no king in Edom; a Viceroy acted as king.

⁴⁹ Jehoshaphat constructed Tarshish ships to sail to Ophir for gold, but he did not sail because the ships were wrecked at Ezion Geber.

⁵⁰ Then Ahaziah, son of Ahab, proposed to Jehoshaphat, "Let my servants sail on the ships with your servants" but Jehoshaphat would not agree.

⁵¹ Jehoshaphat slept with his fathers and was buried with them in the city of David his father. And Jehoram his son succeeded him as king.

⁵² [Meanwhile] Ahaziah son of Ahab had become king of Israel in Samaria in the seventeenth year of Jehoshaphat king of Judah, and he reigned over Israel two years.

⁵³ He did what was displeasing to the LORD, following in the footsteps of his father and mother and in those of Jeroboam son of Nebat, who had caused Israel to sin.

⁵⁴ He worshiped Baal and bowed down to him; he vexed the LORD, the God of Israel, just as his father had done.

| QUESTION 6 (Continued) | Marks |
|--|-------|
| (a) How do we know that the information given in the book of Kings about Jehoshaphat is inadequate? | 2 |
| (b) How were the religious attitudes of Jehoshaphat more evident than those of his father? | 1 |
| (c) (i) Why was there no King in Edom? (Verse 48) | 3 |
| (ii) What external sources are there that illuminate this verse? | |
| (d) What is known about Judaeen trading activities in the reign of Jehoshaphat? Do not restrict your answer to the information supplied in this passage. | 2 |
| (e) Explain the form of the information given in verses 53–54. Pay special attention to the information about Jeroboam. | 1 |
| (f) Who was the mother of Ahaziah? | 2 |

Please turn over

QUESTION 7 (7 marks)

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

Exodus 2: 5–15

⁵ 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 slave girl to fetch it.

⁶ 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”.

⁷ Then his sister said to Pharaoh’s daughter, “Shall I go and get you a Hebrew nurse to suckle the child for you?”

⁸ And Pharaoh’s daughter answered “Yes”. So the girl went and called the child’s mother.

⁹ 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.

¹⁰ 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.”

¹¹ Some time after that when Moses had grown up, he went out to his kinsfolk and witnessed their labours. He saw an Egyptian beating a Hebrew, one of his kinsmen.

¹² He turned this way and that and seeing no one about, he struck down the Egyptian and hid him in the sand.

¹³ The next day when he he went out he found two Hebrews fighting. So he said to the offender, “Why do you strike your fellow?”

¹⁴ He retorted, “Who made you chief and ruler over us? Do you mean to kill me as you killed the Egyptian?” Moses was frightened and thought, “Then the matter is known”.

¹⁵ When Pharaoh learned of the matter he sought to kill Moses, but Moses fled from Pharaoh. He arrived in the land of Midian, and sat down beside a well.

QUESTION 7 (Continued)

Marks

- (a) What were the circumstances in Egypt which made it necessary to hide a child in a basket? **2**
- (b) What arguments are used by commentators to support the view that it was ordained by God that Moses should be raised as the son of Pharaoh's daughter? **1**
- (c) What is known about the two men whom Moses saw fighting together? **1**
- (d) (i) Why was Moses forced to run away? **2**
(ii) Where did he go?
- (e) The Pharaoh's proper name is never stated. Suggest the probable name. **1**

Please turn over

QUESTION 8 (11 marks)

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

Exodus 4: 10–21

¹⁰ 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.”

¹¹ The LORD said to him, “Who gives man speech? Who makes him deaf or dumb, seeing or blind? Is it not I, the LORD?”

¹² Now go; I will be with you as you speak and will instruct you what to say.”

¹³ But he said, “Please, O Lord, please make someone else Your agent.”

¹⁴ The Lord became angry with Moses and He said, “There is your brother, Aaron the Levite? He, I know speaks well. Even now he is setting out to meet you, and he will be happy to see you.

¹⁵ You shall speak to him and put the words in his mouth; I will be with you and with him as you speak and will tell both of you what to do.

¹⁶ He will speak to the people for you. Thus he shall serve as your spokesman, with you playing the role of God to him.

¹⁷ And take with you this rod with which you shall perform the signs.”

¹⁸ Moses went back to Jethro, his father-in-law and said to him, “Let me go back to my kinsmen in Egypt and see how they are faring.”

^{18b} Jethro said, to Moses “Go in peace.”

¹⁹ Now the Lord said to Moses in Midian, “Go back to Egypt, for all the men who wanted to kill you are dead.”

²⁰ So Moses took his wife and sons, put them on an ass and went back to Egypt. And he took the rod of God with him.

²¹ The Lord said to Moses, “When you return to Egypt, see that you perform before Pharaoh all the marvels that I have put within your power. I, however, will stiffen his heart so that he will not let the people go.”

| QUESTION 8 (Continued) | Marks |
|--|-------|
| (a) Why was Moses apologetic about being slow of speech? | 2 |
| (b) (i) Explain God's response to his plea. | 2 |
| (ii) How did God propose to help Moses? | |
| (c) What kindled the Divine anger? | 1 |
| (d) What role was planned for Aaron? | 1 |
| (e) What prompted Moses to seek Jethro's permission to leave Egypt? | 2 |
| (f) What assurance was Moses given before returning to Egypt? | 1 |
| (g) Draw a rough sketch map showing the location of Midian in relationship to the Nile Valley. | 2 |

Please turn over

QUESTION 9 (11 marks)**Marks**

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

Exodus 7 1–10

¹ Then the LORD replied to Moses, “See, I place you in the role of God to Pharaoh, with your brother Aaron as your prophet.

² You shall repeat all I command you, and your brother Aaron shall speak to Pharaoh to let the Israelites depart from his land.

³ But I will harden Pharaoh’s heart, that I may multiply my signs and marvels in the land of Egypt,

⁴ When Pharaoh does not heed you I will lay My hand upon Egypt and deliver My ranks, my people the Israelites, from the land of Egypt with extraordinary chastisements.

⁵ And the Egyptians will know that I am the LORD when I stretch out My hand over Egypt and bring the Israelites out of their midst.”

⁶ This Moses and Aaron did, as the LORD commanded them, so they did.

⁷ Moses was eighty years old and Aaron eighty-three when they made their demand on Pharaoh.

⁸ The LORD said to Moses and Aaron,

⁹ “When Pharaoh speaks to you and says, ‘Produce your marvel’ you shall say to Aaron, ‘Take your rod and cast it down before Pharaoh.’ It will turn into a serpent.”

¹⁰ So Moses and Aaron came before Pharaoh and did just as the LORD had commanded. Aaron cast down his rod in the presence of Pharaoh and his courtiers, and it became a serpent.

- | | | |
|-----|--|----------|
| (a) | What explanations are given for God’s words to Moses in verse 1? | 2 |
| (b) | What does the word ‘prophet’ imply about Aaron’s role? | 2 |
| (c) | Suggest reasons for God’s hardening of Pharaoh’s heart. | 2 |
| (d) | What is the significance of mentioning the age of Moses and Aaron? (Verse 7) | 1 |
| (e) | What significance does the serpent have in connection with Egypt? | 2 |
| (f) | What was the effect of the first marvel that Moses and Aaron produced? | 2 |

SECTION III—CANON**Marks**

(15 Marks)

Answer this Section in a SEPARATE Writing Booklet.

QUESTION 10 (12 marks)

- (a) Give the Hebrew names of the first and second books of the Torah and explain the derivation of their Hebrew names. **2**
- (b) (i) How many books of the Tanakh are usually described as *megillot*? **4**
- (ii) Name them and state on which religious occasion each of the *megillot* is read.
- (iii) Choose one of the occasions and describe the customs associated with the reading of the *megillah*.
- (c) Name the TWO books of the Torah in which the Decalogue appears. **2**
- (d) In which division of the Tanakh would you find each of the following books. **4**
- (i) דברי הימים
- (ii) במדבר
- (iii) ישעיהו
- (iv) עמוס

QUESTION 11 (3 marks)When, and in what circumstances, did the Sages agree upon a Canon? **3****End of paper**

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