

DIVINITY

Paper 1 Prophets of the Old Testament

9011/13

October/November 2014

3 hours

Additional Materials: Answer Booklet/Paper

READ THESE INSTRUCTIONS FIRST

If you have been given an Answer Booklet, follow the instructions on the front cover of the Booklet.

Write your Centre number, candidate number and name on all the work you hand in.

Write in dark blue or black pen.

Do not use staples, paper clips, glue or correction fluid.

DO NOT WRITE IN ANY BARCODES.

Answer **four** questions.

Answer Question **10** in Section C and **three** other questions, including at least **one** question from Section A and **one** from Section B.

Answer Question **10** in **one** version only.

Revised Standard Version of Question **10** begins on page 3.

New International Version of Question **10** begins on page 5.

You are reminded of the need for good English and clear presentation in your answers.

At the end of the examination, fasten all your work securely together.

All questions in this paper carry 25 marks.



This document consists of **6** printed pages and **2** blank pages.

Section A*Prophecy in general and Pre-canonical Prophets*

- 1 'Prophecy in Israel was copied from prophecy in the surrounding nations.' How far do you agree? [25]
- 2 Examine the use of miracles in the message of the pre-canonical prophets. [25]
- 3 Consider the view that Moses and Elijah were ideal prophets rather than real prophets. [25]
- 4 In your view, which of the many roles played by Samuel was the most important? [25]
- 5 Explain both how and why prophetic oracles were collected and preserved. [25]

Section B*Pre-exilic Prophets, with special reference to Amos, Hosea, Isaiah of Jerusalem and Jeremiah*

- 6 'The message of Amos is about God's judgement and not about God's love.' Discuss. [25]
- 7 'None of the details of Hosea's life as a prophet are clear.' How far do you agree? [25]
- 8 Consider the importance of Isaiah's call for his work and message. [25]
- 9 Discuss the view that Jeremiah's message was an equal mixture of doom and hope. [25]

Section C

REVISED STANDARD VERSION

- 10** Comment on points of interest or difficulty in **four** of the following passages (wherever possible answers should refer to the context of the passage but should not retell the story from which the passage is taken): [25]
- (a) And the LORD said to Moses, “Gather for me seventy men of the elders of Israel, whom you know to be the elders of the people and officers over them; and bring them to the tent of meeting, and let them take their stand there with you. And I will come down and talk with you there ...”
(Numbers 11:16–17a)
- (b) Now the boy Samuel was ministering to the LORD under Eli. And the word of the LORD was rare in those days; there was no frequent vision. At that time Eli, whose eyesight had begun to grow dim, so that he could not see, was lying down in his own place; the lamp of God had not yet gone out, and Samuel was lying down within the temple of the LORD, where the ark of God was.
(1 Samuel 3:1–3)
- (c) Then at the break of dawn Samuel called to Saul upon the roof, “Up, that I may send you on your way.” So Saul arose, and both he and Samuel went out into the street. As they were going down to the outskirts of the city, Samuel said to Saul, “Tell the servant to pass on before us, and when he has passed on stop here yourself for a while, that I may make known to you the word of God.” Then Samuel took a vial of oil and poured it on his head ...
(1 Samuel 9:26–10:1a)
- (d) Ahab told Jezebel all that Elijah had done, and how he had slain all the prophets with the sword. Then Jezebel sent a messenger to Elijah, saying, “So may the gods do to me, and more also, if I do not make your life as the life of one of them by this time tomorrow.” Then he was afraid, and he arose and went for his life, and came to Beersheba, which belongs to Judah, and left his servant there.
(1 Kings 19:1–3)
- (e) Then the king of Israel summoned an officer and said, “Bring quickly Micaiah the son of Imlah.” Now the king of Israel and Jehoshaphat the king of Judah were sitting on their thrones, arrayed in their robes, at the threshing floor at the entrance of the gate of Samaria; and all the prophets were prophesying before them. And Zedekiah the son of Chenaanah made for himself horns of iron, and said, “Thus says the LORD, ‘With these you shall push the Syrians until they are destroyed.’”
(1 Kings 22:9–11)
- (f) Thus the Lord GOD showed me: behold, he was forming locusts in the beginning of the shooting up of the latter growth; and lo, it was the latter growth after the king’s mowings. When they had finished eating the grass of the land, I said,
“Oh Lord GOD, forgive, I beseech thee!
How can Jacob stand?
He is so small!”
(Amos 7:1–2)
- (g) Come, let us return to the LORD;
for he has torn, that he may heal us;
he has stricken, and he will bind us up.
After two days he will revive us;
on the third day he will raise us up,
that we may live before him.
(Hosea 6:1–2)

- (h) How can I give you up, O Ephraim!
 How can I hand you over, O Israel!
 How can I make you like Admah!
 How can I treat you like Zeboiim!
 My heart recoils within me,
 my compassion grows warm and tender.
 I will not execute my fierce anger,
 I will not again destroy Ephraim;
 for I am God and not man,
 the Holy One in your midst,
 and I will not come to destroy. (Hosea 11:8–9)
- (i) Therefore the Lord himself will give you a sign. Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel. He shall eat curds and honey when he knows how to refuse the evil and choose the good. For before the child knows how to refuse the evil and choose the good, the land before whose two kings you are in dread will be deserted. (Isaiah 7:14–16)
- (j) The word that came to Jeremiah from the LORD: “Hear the words of this covenant, and speak to the men of Judah and the inhabitants of Jerusalem. You shall say to them, Thus says the LORD, the God of Israel: Cursed be the man who does not heed the words of this covenant which I commanded your fathers when I brought them out of the land of Egypt, from the iron furnace ...” (Jeremiah 11:1–4a)
- (k) The word that came to Jeremiah from the LORD: “Arise, and go down to the potter’s house, and there I will let you hear my words.” So I went down to the potter’s house, and there he was working at his wheel. And the vessel he was making of clay was spoiled in the potter’s hand, and he reworked it into another vessel, as it seemed good to the potter to do. (Jeremiah 18:1–4)

NEW INTERNATIONAL VERSION

- 10** Comment on points of interest or difficulty in **four** of the following passages (wherever possible answers should refer to the context of the passage but should not retell the story from which the passage is taken): [25]
- (a) The LORD said to Moses: “Bring me seventy of Israel’s elders who are known to you as leaders and officials among the people. Make them come to the Tent of Meeting, that they may stand there with you. I will come down and speak with you there ...” (Numbers 11:16–17a)
- (b) The boy Samuel ministered before the LORD under Eli. In those days the word of the LORD was rare; there were not many visions. One night Eli, whose eyes were becoming so weak that he could barely see, was lying down in his usual place. The lamp of God had not yet gone out, and Samuel was lying down in the temple of the LORD, where the ark of God was. (1 Samuel 3:1–3)
- (c) They rose about daybreak and Samuel called to Saul on the roof, “Get ready, and I will send you on your way.” When Saul got ready, he and Samuel went outside together. As they were going down to the edge of the town, Samuel said to Saul, “Tell the servant to go on ahead of us” – and the servant did so – “but you stay here awhile, so that I may give you a message from God.” Then Samuel took a flask of oil and poured it on Saul’s head ... (1 Samuel 9:26–10:1a)
- (d) Now Ahab told Jezebel everything Elijah had done and how he had killed all the prophets with the sword. So Jezebel sent a messenger to Elijah to say, “May the gods deal with me, be it ever so severely, if by this time tomorrow I do not make your life like that of one of them.” Elijah was afraid and ran for his life. When he came to Beersheba in Judah, he left his servant there ... (1 Kings 19:1–3)
- (e) So the king of Israel called one of his officials and said, “Bring Micaiah son of Imlah at once.” Dressed in their royal robes, the king of Israel and Jehoshaphat king of Judah were sitting on their thrones at the threshing-floor by the entrance of the gate of Samaria, with all the prophets prophesying before them. Now Zedekiah son of Kenaanah had made iron horns and he declared, “This is what the LORD says: ‘With these you will gore the Arameans until they are destroyed.’” (1 Kings 22:9–11)
- (f) This is what the Sovereign LORD showed me: He was preparing swarms of locusts after the king’s share had been harvested and just as the second crop was coming up. When they had stripped the land clean, I cried out, “Sovereign LORD, forgive! How can Jacob survive? He is so small!” (Amos 7:1–2)
- (g) Come, let us return to the LORD.
 He has torn us to pieces but he will heal us;
 he has injured us
 but he will bind up our wounds.
 After two days he will revive us;
 on the third day he will restore us,
 that we may live in his presence. (Hosea 6:1–2)

- (h) How can I give you up, Ephraim?
 How can I hand you over, Israel?
 How can I treat you like Admah?
 How can I make you like Zeboiim?
 My heart is changed within me;
 all my compassion is aroused.
 I will not carry out my fierce anger,
 nor will I turn and devastate Ephraim.
 For I am God, and not man –
 the Holy One among you.
 I will not come in wrath. (Hosea 11:8–9)
- (i) Therefore the Lord himself will give you a sign: The virgin will be with child and will give birth to a son, and will call him Immanuel. He will eat curds and honey when he knows enough to reject the wrong and choose the right. But before the boy knows enough to reject the wrong and choose the right, the land of the two kings you dread will be laid waste. (Isaiah 7:14–16)
- (j) This is the word that came to Jeremiah from the LORD: “Listen to the terms of this covenant and tell them to the people of Judah and to those who live in Jerusalem. Tell them that this is what the LORD, the God of Israel, says: ‘Cursed is the man who does not obey the terms of this covenant – the terms I commanded your forefathers when I brought them out of Egypt, out of the iron-smelting furnace.’” (Jeremiah 11:1–4a)
- (k) This is the word that came to Jeremiah from the LORD: “Go down to the potter’s house, and there I will give you my message.” So I went down to the potter’s house, and I saw him working at the wheel. But the pot he was shaping from the clay was marred in his hands; so the potter formed it into another pot, shaping it as seemed best to him. (Jeremiah 18:1–4)

BLANK PAGE

Copyright Acknowledgements:

Scripture quotations marked (RSV) are from the Revised Standard Version of the Bible, copyright © 1946, 1952 and 1971 by the Division of Christian Education of the National Council of the Churches of Christ in the USA. Used by permission. All rights reserved.

Scripture quotations marked (NIV) are taken from the Holy Bible, New International Version®. NIV®. Copyright © 1973, 1978, 1984 by International Bible Society. Used by permission. All rights reserved.

Permission to reproduce items where third-party owned material protected by copyright is included has been sought and cleared where possible. Every reasonable effort has been made by the publisher (UCLES) to trace copyright holders, but if any items requiring clearance have unwittingly been included, the publisher will be pleased to make amends at the earliest possible opportunity.

Cambridge International Examinations is part of the Cambridge Assessment Group. Cambridge Assessment is the brand name of University of Cambridge Local Examinations Syndicate (UCLES), which is itself a department of the University of Cambridge.