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**DIVINITY**

**9011/13**

Paper 1 Prophets of the Old Testament

**October/November 2018**

MARK SCHEME

Maximum Mark: 100

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**Published**

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

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This document consists of **19** printed pages.

**Generic Marking Principles**

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

**GENERIC MARKING PRINCIPLE 1:**

Marks must be awarded in line with:

the specific content of the mark scheme or the generic level descriptors for the question  
the specific skills defined in the mark scheme or in the generic level descriptors for the question  
the standard of response required by a candidate as exemplified by the standardisation scripts.

**GENERIC MARKING PRINCIPLE 2:**

Marks awarded are always **whole marks** (not half marks, or other fractions).

**GENERIC MARKING PRINCIPLE 3:**

Marks must be awarded **positively**:

marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate  
marks are awarded when candidates clearly demonstrate what they know and can do  
marks are not deducted for errors  
marks are not deducted for omissions  
answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

**GENERIC MARKING PRINCIPLE 4:**

Rules must be applied consistently e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

**GENERIC MARKING PRINCIPLE 5:**

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

**GENERIC MARKING PRINCIPLE 6:**

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

**Mark Bands**

<b>0</b>	<b>nonsensical</b> / total irrelevance / nothing written
<b>1–4</b>	<b>largely irrelevant</b> / very short
<b>5–7</b>	unfinished / lacking potential / <b>more inaccurate than accurate</b> some points, but very weak
<b>8–9</b>	immature / limited k unable to create coherent argument
<b>10–11</b>	<b>basic level of k</b> / limited reasoning largely relevant / sees the main point / fair quality of language but limited
<b>12–13</b>	<b>level of k just wider than basic / in general sticks to the point</b> reasonable coverage / reasonable technical vocabulary has done a bit of reading / reasonable structure moderate to reasonable quality of language
<b>14–15</b>	fairly good k / fair construction / has several of the main points clearly has read something / competent with technical vocabulary some analytical ability / <b>sees what the question wants</b> reasonable quality of language / some idea of critical scholarship
<b>16–17</b>	something more than factual regurgitation of just one book <b>interacts with the question</b> / quotes scholars' views fairly accurately <b>addresses what the question is looking for</b> good quality of language / good k of the text
<b>18–19</b>	<b>working with the text and books they have read, can apply them, and can compare arguments</b> / very good k of the text good k of scholars / can identify important issues / well-constructed evaluates / good quality of language / interacts well with the question
<b>20–25</b>	<b>outstanding</b> / sophisticated expression for an 18-year-old Very good detail / sustains fluency / well read

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

**Note** that all aspects of this Mark Scheme are only indicative. Any relevant material will be credited by the Examiners.

Question	Answer	Marks
1	<p><b>‘As a prophet, Moses was always involved in violence.’ How far do you agree?</b></p> <p>Candidates are likely to answer this in the affirmative in terms of Moses’ role as a war leader, perhaps beginning with his killing of the Egyptian overseer, his role in persuading the Pharaoh to let the Hebrew slaves go free, and the events of the Exodus from Egypt, followed for example by Moses’ deliverance of the Hebrews from the Amalekites. There are several other narratives that candidates might choose in order to illustrate Moses’ propensity towards violence, for example his preparations for the invasion of Canaan.</p> <p>For alternative points of view, candidates are likely to point to the different functions of Moses, for example: his obedience to God, in whose name the violence was done; his miraculous powers in feeding the Israelites in the wilderness; his religious duties in organising the cult; his role as a law-giver, particularly in receiving the Ten Commandments; his intercessory functions, and his role in prescribing the future conditions of Israelite prophecy.</p> <p>The remit of the question is broad, so accept any relevant material.</p>	25

Question	Answer	Marks
2	<p><b>Assess Samuel’s achievements as a prophet.</b></p> <p>Answers to this will depend on how candidates define Samuel’s role as a prophet. Most are likely to include all of Samuel’s roles within the umbrella term of <i>prophet</i>, for example: his role as a seer and leader of the ‘sons of the prophets’; his functions as a judge and a priest; his role in developing Yahwism; his role in establishing and then re-defining the monarchy; his development of prophecy as an institution.</p> <p>All of these can be rated as ‘achievements’. Candidates are not required to rank these, but may do so if they wish.</p> <p>Candidates who restrict their answer to what they perceive as Samuel’s prophetic role are eligible for full marks, since such a restriction is within the remit of the question. For example, some might direct the main thrust of their answers to the question of whether or not Samuel was the first Israelite prophet.</p>	25

Question	Answer	Marks
3	<p><b>'There was no real difference between true prophets and false prophets.'</b> How far do you agree?</p> <p>Candidates are likely to begin with Moses' warnings about false prophets in the context of his comments about the abominable practices likely to be encountered by the Jewish tribes in Canaan (Deuteronomy 18).</p> <p>Candidates are likely to discuss particular instances of conflict between true and false prophets, e.g. Jeremiah's conflict with Hananiah, and the disagreement between Micaiah ben Imlah and the court prophets led by Zedekiah ben Chena'anah. The latter in particular might be used to analyse what it means to be a true or a false prophet, since all the prophets in the narrative are manipulated by Yahweh, who uses the following events to engineer the death of Ahab. Micaiah could be described as no more successful than a false prophet, since despite his accurate predictions he ends up in prison. In terms of prediction, however, Micaiah his forecast of death and destruction comes true, so in this respect the criterion set by Moses in Deuteronomy 18 for distinguishing true from false prophets provides a real point of difference.</p> <p>Some will analyse the similarities and differences between true and false prophecy, for example in the use of prophetic formulae; the political involvement of prophets in the king's court and the cult; use of symbolic acts, and so on.</p>	25

Question	Answer	Marks
4	<p><b>'Miracles were more important than oracles in the message of the prophets.' Do you agree?</b></p> <p>Miracles and oracles are likely to be discussed in separate contexts. For the importance of miracles, most are likely to refer to the miracles by which Moses brought about the delivery of the Hebrew slaves from Egypt, and then preserved their lives in the desert, since without these miracles Israel would arguably never have existed. Equally, most will refer to the Elijah narratives and the contest between Elijah and the prophets of Baal on Mount Carmel, the result of which perhaps saved Yahweh worship from extinction. All accounts of miracles should be credited where their importance is discussed.</p> <p>For oracles, candidates may choose from where they like, but the emphasis must be on their comparative importance and not on telling the story.</p> <p>Points of comparison might include, for example: the dramatic effect of miracles as visual signs of God's power and love, particularly in the work of the pre-canonical prophets; the impact of structured and stylised prophetic oracles, particularly doom oracles in the work of Isaiah of Jerusalem and Amos and Jeremiah.</p> <p>Some are likely to make the point that any separation of miracles and oracles is to some extent arbitrary, because both are parts of the way in which prophets got across their messages.</p> <p>Where candidates refer to the messages of the pre-canonical prophets as oracles, this is acceptable.</p>	25

Question	Answer	Marks
5	<p><b>Discuss the view that Israel's prophets were successful in their dealings with kings. Do <u>not</u> include reference to Samuel in your answer.</b></p> <p>Aside from Samuel, where there could be overlap with Question 2, candidates are at liberty to choose which Kings and prophets they wish to discuss; no particular balance is required between range and detail.</p> <p>In the pre-canonical period, candidates are likely to consider the inter-relationships between Moses and the Egyptian pharaoh; Elijah and Ahab, and David and Nathan, for example. In the pre-exilic period, candidates are likely to refer to Amos at Bethel, and his attitude towards Jeroboam; Isaiah's political dealings with Ahaz and the Syro-Ephraimite War; Isaiah and Hezekiah and their involvement with Sennacherib; Jeremiah's likely support of Josiah; his censure of Jehoiakim and Jehoiachin, and his warnings to Zedekiah.</p> <p>Candidates should establish their criteria for 'success' in dealing with the various kings, for example: success in terms of establishing the royal supremacy of Yahweh; success in terms of political life; success in terms of being listened to. Alternatively, a lack of success could be defined in being ignored, imprisoned, ridiculed and so on.</p>	25

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

Question	Answer	Marks
6	<p><b>Critically assess the view that Amos was nothing more than a prophet of social justice.</b></p> <p>The claim that Amos was nothing more than a prophet of social justice is likely to be established by reference to the content of his oracles, for example: his condemnation of the Philistine cities because of their slave traffic with Edom; of Tyre for breaking the covenant of brotherhood by delivering up a whole people to Edom; of the Ammonites for atrocities such as ripping up pregnant women in Gilead. Reference is likely to be made to selling the righteous for silver; father and son going in to the same maiden; lying down next to the altar on garments taken in pledge; the greedy conduct of women (the fat cows of Bashan who oppressed the poor and demanded drink); those who take bribes; those who ignored people in need at the gate of justice; the luxury of the rich in face of the poverty of the many, etc.</p> <p>The amount of space taken up in the Book of Amos with social injustices such as these illustrates the view given in the question.</p> <p>Candidates are at liberty to illustrate and develop any alternative descriptions of what Amos stood for as a Prophet. In particular for example, he is generally seen as a prophet of doom: expect illustration from his comments, e.g. the five visions of God's judgement and indictment in chapters 7 to 9.</p> <p>Some will refer to the concluding salvation oracle to suggest that Amos was also a prophet of mercy and salvation at appropriate times.</p> <p>Credit any valid attempts to provide alternative descriptions of Amos' prophetic function.</p>	25



Question	Answer	Marks
7	<p><b>Assess the claim that Hosea’s message was all about God’s love.</b></p> <p>This question can be answered on many levels. Judge by clarity of argument, and credit all attempts to make a case.</p> <p>The claim that Hosea’s message was all about God’s love is likely to be illustrated in terms of Hosea’s love for Gomer and their children, and the parallels between the love of Yahweh for Israel.</p> <p>Some are likely to refer to the kind of love shown by Yahweh as <i>hesed</i>-love, which in terms of God means the kind of love that God shows by comparison with human love. Some might make a comparison with <i>agapeic</i> love in the New Testament.</p> <p>Love is shown in the redemption of Israel by Yahweh and the redemption of Gomer by Hosea, and by the renaming of the children. These themes and illustrations seem to be the dominant idea of the Book of Hosea, and so support the suggestion in the question.</p> <p>For higher levels, expect some attempt to show that Hosea dealt with other themes apart from love, for example: the theme of judgement – isolation and punishment, since these did eventually emerge in historical fact. Moreover the themes of judgement and punishment are found throughout the book (examples). Further the ending of the Book of Hosea has been edited, in common with other writings in the Book of the Twelve, to show an element of hope, which suggests that hope was originally in short supply.</p> <p>Candidates are at liberty to develop any other themes they perceive in Hosea, such as religious apostasy seen against the background of the Baal cult; and the historical context of alliances by which Israel and Judah sought to survive in the wider geographical context.</p>	25

Question	Answer	Marks
8	<p><b>Show how Isaiah of Jerusalem was active in the historical situation of his day.</b></p> <p>Isaiah was active between 742 and 687 BCE, which was a critical period during which the Northern Kingdom was annexed to Assyria. Subsequently Judah became a tributary of Assyria.</p> <p>Most are likely to show the influence of Isaiah's call narrative on his work and message, since through this narrative he shows his understanding of Yahweh's universal power and sovereignty over nations, time, creation and history.</p> <p>Candidates are likely to refer to Isaiah's involvement with Jerusalem, particularly the tradition of Jerusalem's invulnerability. This will be illustrated by some of the following: his symbolic acts, such as: his giving Ahaz the sign of Shear-jashub during the Syro-Ephraimite War, as an assurance to Ahaz that if the worst came to the worst, a remnant would return from captivity (or alternatively, if this is a threat, that <i>only</i> a remnant would return); the sign of Immanuel, meaning 'God is with us'; the sign of Maher-shalal-hash-baz, that before the son conceived by Isaiah and the prophetess was able to speak, the wealth of Damascus and the spoil of Samaria would be carried away by the Assyrian king; the action of Isaiah walking naked and barefoot as a warning to Egypt of approaching captivity; his prediction of the Davidic shoot – the Messianic king; his recommendation to avoid foreign alliances, particularly with Egypt, and to rely on God's control of human affairs.</p>	25

Question	Answer	Marks
9	<p><b>'Jeremiah's prophetic message was mainly one of hope' How far do you agree?</b></p> <p>No specific judgement is required, so judge purely by quality of argument.</p> <p>There are several indications of hope in Jeremiah, for example: the parable of the good and bad figs; his purchase of a field in order to show that at some stage there would be a point in owning and occupying land in Judah; his encouragement and support for those in exile; his idea of the New Covenant.</p> <p>Candidates are perhaps likely to find it easier to discover elements of doom, or at least lack of hope, in Jeremiah's writings and deeds, for example: his parables and actions – the waistcloth, the allegory of the wine jar, the potter, the wooden yoke, etc. Expect some detail here: for example, with the story of the waistcloth, the concluding oracle promises that God will spoil the pride of Judah and Jerusalem – like the waistcloth they will be good for nothing.</p> <p>Jeremiah himself comments that no genuine prophet before him had prophesied salvation, which suggests that any salvation oracles in Jeremiah are likely to be additions by later editors.</p> <p>Jeremiah's confessions illustrate the antithesis of hope, for example in 11:18–12:6, he raises a question of obvious concern to him: <i>'Why does the way of the wicked prosper? Why do all who are treacherous thrive?'</i></p> <p>The strength of Jeremiah's condemnation of the false prophets, and his prediction of disaster to Zedekiah and others, for example, show an approach of pessimism, not hope.</p> <p>Some might argue that hope and lack of hope are both present in Jeremiah's prophecy, and that this follows naturally from what is said at his call.</p>	25

**Section C**

Question	Answer	Marks
10	<p><b>Only the RSV text is used in the mark scheme.</b></p> <p><b>Comment on points of interest or difficulty in <u>four</u> 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):</b></p>	<b>25</b>
10(a)	<p><b>Then the LORD came down in the cloud and spoke to him, and took some of the spirit that was upon him and put it upon the seventy elders; and when the spirit rested upon them, they prophesied. But they did so no more. (Numbers 11:25)</b></p> <p>The immediate context is the development of ecstatic prophecy, which is also contagious.</p> <p>Candidates might comment on some of the following:</p> <p>Some argue that this is the origin of ecstatic prophecy. ‘But they did so no more’ suggests the temporary nature of the phenomenon. Details of the story: the young man; two elders received the spirit even though they were outside the camp; Joshua’s suggestion that Eldad and Medad should be forbidden, and Moses’ reply that he wished all God’s people were prophets. Ecstatic prophecy is generally assumed by scholars to be derived from Canaanite influences. The status of Moses, in that a portion of the prophetic spirit was sufficient to influence the 70 elders.</p>	
10(b)	<p><b>“But the prophet who presumes to speak a word in my name which I have not commanded him to speak, or who speaks in the name of other gods, that same prophet shall die.” (Deuteronomy 18:20)</b></p> <p>The context of chapter 18 is the proper worship of God.</p> <p>Candidates might comment on some of the following:</p> <p>The introductory comments about divination and sorcery, etc. Warnings about such practices among the nations that Israel is about to dispossess. The promise that God would raise up a prophet like Moses from among them; the prophet would speak all that God commanded. Likely discussion about the status of Moses as the fountainhead of prophecy – the prototype of a true prophet. Warnings about false prophecy in future times: specifically, here, about prophets who invent their oracles and those who prophesy in the name of other gods, for which the punishment is death. The suggestion that the criterion of a true prophet is that the prophet’s word does not come true, then no heed should be paid.</p>	

Question	Answer	Marks
10(c)	<p><b>When they came to the land of Zuph, Saul said to his servant who was with him, “Come, let us go back, lest my father cease to care about the asses and become anxious about us.” (1 Samuel 9:5)</b></p> <p>The context is the narrative concerning the secret choice of Saul as King.</p> <p>The immediate context is the episode about the lost asses of Kish, Saul’s father.</p> <p>Candidates might comment on some of the following:</p> <ul style="list-style-type: none"> <li>Background details about the election of Saul as king.</li> <li>The instruction by Kish to Saul to search for the lost asses.</li> <li>The roundabout route taken in the search, from the hill country of Ephraim to the land of Benjamin.</li> <li>Saul is about to give up, but his servant suggests consulting the man of God.</li> <li>Saul’s concern that they have no gift to pay the man; the servant’s assurance that he has enough silver.</li> <li>The description of the man of God as a seer.</li> <li>Explanation of verse nine: ‘For he who is now called a prophet was formerly called a seer.’ – i.e. the title, ‘seer’ had gone out of use in favour of <i>nabi</i>. The nature of this as an editorial comment.</li> <li>Credit further details of the story, although the focus should be on the extract shown.</li> </ul>	
10(d)	<p><b>But that same night the word of the LORD came to Nathan, ‘Go and tell my servant David, ‘Thus says the LORD: Would you build me a house to dwell in? I have not dwelt in a house since the day I brought up the people of Israel from Egypt to this day, but I have been moving about in a tent for my dwelling.’” (2 Samuel 7:4–6)</b></p> <p>The context is the proposal by David to build a permanent shrine for Yahweh.</p> <p>Candidates might comment on some of the following:</p> <ul style="list-style-type: none"> <li>The narrative on one level is an explanation on why Solomon built the Temple rather than David.</li> <li>David is in the twilight of his career, having subdued the Philistines so that he has rest from enemies.</li> <li>The issue is about the temporary nature of the Ark of the Covenant, which was constructed during the wilderness wanderings to hold the tablets of the law.</li> <li>Both David and Yahweh appear to believe that it would be more fitting for Yahweh to have a permanent temple.</li> <li>A further oracle from Yahweh delivers the promise that instead of erecting a permanent temple for God, David will receive a permanent dynasty.</li> <li>Candidates might comment on the play on words here.</li> <li>Candidates might also comment on the ending of the Davidic dynasty by the Babylonian invasion in the 6<sup>th</sup> century BCE.</li> </ul>	

Question	Answer	Marks
10(e)	<p><b>And as soon as Ahab heard that Naboth was dead, Ahab arose to go down to the vineyard of Naboth the Jezreelite, to take possession of it. (1 Kings 21:16)</b></p> <p>The context is the confrontation between Ahab and Naboth about Naboth's vineyard.</p> <p>Candidates might comment on some of the following.</p> <p>Ahab's request and Naboth's refusal on the grounds that it meant giving up the inheritance of his fathers, Familial inheritance was an important matter in Israelite law and custom. Family property was expected to remain within the family permanently (Leviticus 25). Comment on Ahab's childishness on being refused. Details of Jezebel's engineering Naboth's death by using perjured witnesses who claimed to overhear Naboth cursing God. Ahab's immediate claim of the property, with no evidence of remorse. The meeting with Elijah. Possible discussion of Ahab's fate.</p>	
10(f)	<p><b>“Hear, and testify against the house of Jacob,” says the Lord GOD, the God of hosts, “that on the day I punish Israel for his transgressions, I will punish the altars of Bethel, and the horns of the altar shall be cut off and fall to the ground. I will smite the winter house with the summer house; and the houses of ivory shall perish ...” (Amos 3:13–15b)</b></p> <p>The general context in 3:1–6:14 is Israel's sinfulness and the inevitability of punishment by God. The immediate context is Amos' message that Israel's status as the elected nation required greater responsibility.</p> <p>Candidates might comment on some of the following:</p> <p>Amos' theme is the 'Day of the Lord', which Israel expected would be a day of rejoicing, and of Israel's elevation. Amos insists it will be a day of darkness, destruction and mourning. Israel's transgressions include the social and religious sins detailed by Amos in his book. Bethel was the major northern shrine – the king's sanctuary, and as such was a symbol of national pride. To 'punish its altars' would mean the destruction of both the sanctuary and the king. The 'horns of the altar' refer to the horns of Bull El – a Canaanite deity who was 'merged' with Yahweh. To remove the horns of the bull image would be symbolic of the destruction of the power of Canaanite gods. Winter and summer houses are symbolic of the rich, whose unheeding luxury in the face of the suffering of the poor was instrumental in bringing about Israel's destruction. Reference to the destruction of the Northern Kingdom.</p>	

Question	Answer	Marks
10(g)	<p><b>“Behold, the days are coming,” says the LORD, “when the ploughman shall overtake the reaper and the treader of grapes him who sows the seed; the mountains shall drip sweet wine, and all the hills shall flow with it. I will restore the fortunes of my people Israel, and they shall rebuild the ruined cities and inhabit them ...” (Amos 9:13–14a)</b></p> <p>The context is the salvation oracle that now concludes the Book of Amos, in 9:11–15.</p> <p>Candidates might comment on some of the following:</p> <p>The fact that the book of the minor prophets (the Book of the Twelve) was edited at some point in order to reduce the impact of the consistent doom oracles, and to give some hope for the future.</p> <p>The image of the plowman overtaking the reaper and the treader of grapes overtaking the one who sows the seed is that prosperity will be so great and harvests so abundant that harvesting and replanting would be almost simultaneous.</p> <p>The image of mountains dripping sweet wine is similarly a common metaphor for prosperity.</p> <p>To ‘restore the fortunes’ is a technical phrase in biblical usage (<i>shub shebut</i>), generally in the context of restoration after exile.</p> <p>The concluding verse promises that Israel will never again be removed from the land which God had given them, a prophecy which unfortunately did not come true.</p> <p>The editing is presumably from Judah, because of the reference to the booth of David.</p>	

Question	Answer	Marks
10(h)	<p><b>I will be as the dew to Israel; he shall blossom as the lily, he shall strike root as the poplar; his shoots shall spread out; his beauty shall be like the olive, and his fragrance like Lebanon. They shall return and dwell beneath my shadow ... (Hosea 14:5–7a)</b></p> <p>The general context is the oracle of salvation near the end of the Book of Hosea.</p> <p>For those who answer this gobbet as well as the extract from Amos 9, there is an opportunity for comparison between the different concluding salvation oracles. Verse 9 in Hosea 14 is a later post-script, written in the style of the wisdom literature.</p> <p>Candidates might comment on some of the following:</p> <p>The imagery complements the agricultural imagery in Amos 9. Dew in an arid / hot climate is the symbol of freshness / refreshing – it occurs at the cooler time of the morning and brings water to vegetation and flowers. The image of the poplar is one of prolific growth – it is the kind of tree that will sprout from any cutting. Further imagery of spreading shoots / the beauty of the olive tree and the aroma of the cedar symbolise the life of rest and refreshment under the shadow of God’s care. The whole set of images reflects Yahweh’s promise that his anger has turned away from Israel. Again, the historical aftermath is at odds with such imagery.</p>	



Question	Answer	Marks
10(i)	<p><b>The Egyptians are men, and not God; and their horses are flesh, and not spirit. When the LORD stretches out his hand, the helper will stumble, and he who is helped will fall, and they will all perish together. (Isaiah 31:3)</b></p> <p>The general context is an oracle against Egypt.</p> <p>Candidates might comment on some of the following:</p> <p>This oracle follows on from 30:1–7, which describes an embassy sent to Egypt to ask for an alliance / support against Assyria, and Isaiah considered that this was a rejection of trust in the power of Yahweh. Isaiah thought that Egypt was ‘Rahab sat still’ – the chaos monster who had been vanquished in the cosmic combat: Egypt’s help is ‘worthless and empty’.</p> <p>The theme is continued in 31:1–3, beginning with the taunt that those who go to Egypt and put any reliance on Egyptian horses and chariotry are doomed to disappointment.</p> <p>Rather, they should look to the Holy One of Israel.</p> <p>By comparison with God, the Egyptians are merely men.</p> <p>By comparison with spiritual powers, horses are merely flesh.</p> <p>‘The Lord stretching out his hand (v.3) is probably a reference to the crossing of the sea when the pursuing Egyptian chariots were buried under the sea when Moses ‘stretched out his hand’ (Exodus 14:21).</p> <p>No matter who helps in such a situation, the end result is the same – all foes perish when the Lord stretches out his hand.</p> <p>Aid from Egypt was probably considered vital because of Judah’s lack of financial and military resources. Given the extent of Assyrian power, Egyptian help was useless.</p>	

Question	Answer	Marks
10(j)	<p><b>Thus says the LORD of hosts, the God of Israel, Amend your ways and your doings, and I will let you dwell in this place. Do not trust in these deceptive words: “This is the temple of the LORD, the temple of the LORD, the temple of the LORD.”</b> (Jeremiah 7:3–4)</p> <p>The context is Jeremiah’s Temple Sermon (7:1–15).</p> <p>Candidates might comment on some of the following:</p> <p>A tradition had grown up, possibly because of the Davidic associations of the Temple, that the Jerusalem Temple was invulnerable to attack, and so long as the Temple stood, Judah would never be destroyed. It was assumed that because the Temple was dedicated to Yahweh, God would protect it.</p> <p>The three-fold repetition of the phrase, ‘This is the temple of the LORD’ is stylistic – it represents meaningless babble or repetition of a phrase, with the ridiculous belief that merely saying it would make Jerusalem invulnerable.</p> <p>Jeremiah insisted that a complete moral change was needed to save anything.</p> <p>God insists that the Temple has become a den of robbers, and that people should go to Shiloh (the earlier central shrine) to see the destruction that happened there.</p> <p>In verses 5–6, the kind of actions required to stave off disaster are given: execute justice with each other; do not oppress aliens, the fatherless or widows; do not shed innocent blood; do not go after other gods.</p> <p>The result of disobedience will be destruction and exile.</p>	

Question	Answer	Marks
10(k)	<p><b>Righteous art thou, O LORD, when I complain to thee; yet I would plead my case before thee. Why does the way of the wicked prosper? Why do all who are treacherous thrive? Thou plantest them, and they take root; they grow and bring forth fruit; thou art near in their mouth and far from their heart. (Jeremiah 12:1–2)</b></p> <p>The context is Jeremiah's first 'Confession', or 'Lament' (11:18–12:6).</p> <p>Candidates might comment on some of the following:</p> <p>'When I complain to thee' indicates that this is a common pattern of lament in the Book of Jeremiah, which is the case. There are six such laments.</p> <p>Jeremiah is using legal language, e.g. that he will plead a case before God.</p> <p>The accusation against God is that he allows wicked people to prosper, and treacherous people to thrive.</p> <p>God appears to nourish such people in so far as they grow and bring forth fruit; yet although God is near in their mouth (that is, they commonly sing God's praises), God is really far from their heart: their praises are nothing more than lip-service.</p> <p>Jeremiah's language is hard hitting – he asks God to pull them out like sheep for the slaughter.</p> <p>The answer that Jeremiah gets is that things will get worse in the future. According to some scholars, Jeremiah's lamentations take place in a cultic context, in which a response is expected from God. The response appears to come in verses 5 to 6, which is basically: 'If you are this upset in a safe environment, what will you be like when things get worse?'</p>	