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**DIVINITY**

**9011/12**

Paper 1 Prophets of the Old Testament

**October/November 2019**

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.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

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This document consists of **18** 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 and Grade Criteria for Old Testament Prophecy**

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

Question	Answer	Marks
1	<p><b>Examine why Moses was such an important figure in Old Testament prophecy.</b></p> <p>Candidates might argue that Moses' main importance was as the archetypal prophet, quoting the Deuteronomic assessment of Moses and the incident with the 70 elders, which some argue marks the beginning of prophetic bands / ecstatic prophecy, etc.</p> <p>Moses' call and commission might be seen as the model for the ideal prophetic call.</p> <p>His ability as a leader and a politician, both in the situation in Egypt and the Exodus and in the move to invade Canaan.</p> <p>His mediation of the Sinai covenant, which became binding on all subsequent prophets.</p> <p>His cultic role.</p> <p>Some might argue that the account of Moses is exaggerated / ideal, but that even this also marks his importance. The same might be said of the fact that some of the stories appear to be anachronistic: such features are part of a historical judgement of his status.</p>	25

Question	Answer	Marks
2	<p><b>Discuss the relationship between prophets and kings with particular reference to the prophets Nathan and Elijah.</b></p> <p>Elijah had an adversarial relationship with Ahab, beginning with the confrontation over the drought, followed by Jezebel's threat to eliminate Elijah; the subsequent confrontation over the episode of Naboth's vineyard ('Have you found me, O my enemy?'), and Ahab's eventual death in battle. Candidates might refer to the background question of which God/gods should be worshipped.</p> <p>This might be contrasted with the relationship between Nathan and David, where Nathan is politically useful to David concerning the building of the Temple, but at the same time confronts David over his adulterous affair with Bathsheba. Further, Nathan supported David over his son Adonijah's attempt to take over the kingdom.</p> <p>Candidates might refer to the relationships between other kings and prophets, illustrating prophets as advisers, mentors, protagonists, etc.; likely examples coming from (for example) Samuel and Saul / David, Isaiah and Ahaz / Hezekiah, and others).</p> <p>Some are likely to argue that kings and prophets saw each other as a 'necessary evil': prophets were needed to anoint and guide kings; kings were needed to employ prophets in the court.</p>	25

Question	Answer	Marks
3	<p><b>Examine the use of miracles by the prophets.</b></p> <p>Candidates might take a general approach to miracles, understanding them as acts of God / carried out by the prophet as an intermediary / as signs of God's providential care for Israel, etc.</p> <p>Some might see miracles as parables, or signs, rather than as factual accounts.</p> <p>Most are likely to consider miracles such as:</p> <ul style="list-style-type: none"> <li>Elijah's activities on Mount Carmel; also the multiplication of food and the raising of the widow's son;</li> <li>the miracles of Moses in persuading the Egyptian Pharaoh to let the Hebrew slaves go free;</li> <li>the pass-over of the angel of death / killing of the Egyptian first-born;</li> <li>the deliverance from the pursuing Egyptian troops during the Exodus;</li> <li>miraculous multiplication of food in the desert, etc.</li> </ul> <p>Credit the quality of argument made by candidates concerning the nature of miracle stories, irrespective of the candidate's personal views. Comment might be made (for example) on the effects of a miracle / its symbolic nature / its dramatic power / its importance in a particular context / the ancient world view that what could not be explained must be an act of God or other supernatural powers.</p>	25

Question	Answer	Marks
4	<p><b>Examine the use made by prophets of symbolic acts.</b></p> <p>'Use' is likely to be considered in connection with the dramatic power of the act / its visual effectiveness / its message, etc.</p> <p>Candidates are at liberty to discuss symbolic visions as well as acts.</p> <p>Some are likely to discuss the symbolism of naming children, with particular reference to Isaiah and Hosea.</p> <p>There are several symbolic acts in Jeremiah, e.g. Pashhur (Jer. 20:3); the potter's vessel (19); the yoke (27–28); purchase of the field (32); the stones (42:8ff.).</p> <p>Candidates should remember to focus on the 'use' of symbolic acts as opposed to simply describing the stories. For example, their use would be to reinforce prophetic oracles, to act as demonstrative signs of God's power exercised through the prophet, to reinforce understanding, etc.</p>	25

Question	Answer	Marks
5	<p><b>Consider the view that all pre-exilic prophets functioned within the cult.</b></p> <p>This might be discussed on several different fronts. For example, ecstatic prophets had a clear association with various sanctuaries: 1 Samuel 3; 1 Samuel 10 – the band of prophets coming down from the high place.</p> <p>Elijah’s function on Mount Carmel – e.g. where he builds an altar for a (priestly) sacrifice.</p> <p>Groups of professional prophets attached to the cult are known from other cultures / religions, so it would be likely that Israelite prophets functioned similarly.</p> <p>Nathan has an obvious link with the cult (2 Samuel 7; 1 Kings 1).</p> <p>Isaiah is called in the cultic setting of the Temple.</p> <p>Jeremiah’s Temple sermon might imply that he is functioning habitually within a cultic setting. Jeremiah’s laments are sometimes taken as typical of a priestly oracular response, suggesting that the offices of priest and prophet were to some extent synonymous within the cult.</p> <p>Similarly Amos at Bethel.</p> <p>Some might argue that the association of many prophets with cultic locations does not prove that all prophets functioned within the cult.</p> <p>Some will argue that some prophets deliberately distanced themselves from the cult, e.g. Amos during the confrontation at Bethel.</p>	25

Question	Answer	Marks
6	<p><b>‘Those who heard Amos’ message could never have accepted it.’ Do you agree?</b></p> <p>Candidates might agree with this assessment on the grounds that Amos’ general tone is so destructive and lacking in future hope that his hearers would have distanced themselves from it.</p> <p>For example, the northern kingdom was in a state of comparable prosperity, which to most would have been taken as a sign of divine approval.</p> <p>Many would have relied on covenant promises that Yahweh would protect Israel as a chosen nation.</p> <p>Amos was the first to prophesy total doom, which would have been too much to accept. Candidates are likely to give instances of the overwhelming nature of the doom predicted by Amos.</p> <p>Some might argue that his hearers should have accepted Amos as a true prophet.</p> <p>The ending of the book contains a salvation oracle, and this might be taken to show that his hearers must have accepted either the salvation offered here or the doom offered elsewhere.</p>	25

Question	Answer	Marks
7	<p><b>Assess the view that Hosea’s relationship with Gomer explains everything about his prophecy.</b></p> <p>Candidates are likely to explain the details of chapters 1–3, considering their likely interpretation in connection with the woman or women mentioned in those chapters, together with the symbolism of the children’s names and what this does or does not explain about his prophecy.</p> <p>Most are likely to argue that this material is factual, parabolic, allegorical, etc., so its meaning is open to question.</p> <p>The focus of the question is on whether or not the Gomer relationship explains ‘everything’ about his prophecy.</p> <p>‘Everything’ will include the emphasis on judgement, love, covenant responsibility, politics, imagery, etc.</p> <p>This is an unusual slant to Hosea questions, so credit all attempts to make a case.</p>	25

Question	Answer	Marks
8	<p><b>In your view, what was the main influence on the prophecies of Isaiah of Jerusalem?</b></p> <p>Some will argue that Isaiah's call was a foundational influence, since it was an overwhelming religious experience in which his sense of personal inadequacy was removed by Yahweh. He was given a sense of the holiness of God and of Jerusalem.</p> <p>Isaiah was associated with the royal Davidic theology: there was no effective Davidic king at the time of his call, so Yahweh took on the role, and the theophany in the Temple is an illustration of this: Yahweh is revealed as the ultimate king over Israel, possessing unlimited power: a theme which recurs in Isaiah's message.</p> <p>Another clear influence was the political situation at the time, particularly his involvement in the Assyrian crisis, during which Isaiah denounced Judah's rebellion and the alliance with Egypt that supported it, on the basis of which Isaiah predicted disaster.</p> <p>Some might argue that the call narrative was foundational for all influences on Isaiah, since it governed his response to domestic affairs in Judah and to the threat from Assyrian power.</p> <p>For the higher levels, expect some form of judgement on what was the main influence, as opposed to influences in general.</p>	25

Question	Answer	Marks
9	<p><b>Examine whether Jeremiah was a prophet of doom or a prophet of hope.</b></p> <p>The question might be said to arise from Jeremiah's call, where doom and hope are signified by the balancing of 'building and planting' with 'plucking up and breaking down'.</p> <p>Doom was suggested by the reference to the 'foe from the North', which is identified usually as the Scythians or the Babylonians. Hope might be seen in either case by Jeremiah being described by God as a fortified city / an iron pillar who could not be broken down.</p> <p>Doom might be seen in many aspects of his life and prophecy, e.g. his 'confessions'; the Temple Sermon; his dealings with false prophets such as Hananiah; his unfortunate family / personal circumstances; and the extent of the doom oracles in his writings.</p> <p>Hope might be seen in his parable of the good (and bad) figs; his 'Booklet of Consolation', giving assurance to those in exile; his hope for the future by buying land in Judah; and his hope for a new covenant.</p> <p>Candidates might argue for a balance of hope over doom, or for the reverse, or for an even distribution of hope and doom.</p>	25



Question	Answer	Marks
10	<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>	25
10(a)	<p><b>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.’</b></p> <p style="text-align: right;"><b>(Numbers 11:16)</b></p> <p>The context is the choosing of the seventy elders to help Moses with the leadership of the people.</p> <p>Candidates might refer to some of the following points:</p> <ul style="list-style-type: none"> <li>The theme is similar to that of Exodus 18:1–27, where Moses receives counsel about the administration of law, so that the burden can be shared (v.22).</li> <li>Similarly Exodus 3:7–11 gives the details of the ‘tent of meeting’, where Moses talks to God through the theophanic cloud.</li> <li>The narrative seems to show the phenomenon of ecstatic prophecy.</li> <li>The anachronistic nature of the episode.</li> <li>The detail of the election of the elders and the episode of Eldad and Medad who prophesied although they stayed in the camp.</li> </ul>	
10(b)	<p><b>On that day I will fulfil against Eli all that I have spoken concerning his house, from beginning to end. And I tell him that I am about to punish his house for ever, for the iniquity which he knew, because his sons were blaspheming God, and he did not restrain them.</b></p> <p style="text-align: right;"><b>(1 Samuel 3:12–13)</b></p> <p>The context is God’s first revelation to Samuel.</p> <p>Candidates might refer to some of the following points:</p> <ul style="list-style-type: none"> <li>The central message is one of unending punishment to Eli’s house for not keeping his sons in order – they had misused the divine name.</li> <li>Expect general details of the background call of Samuel.</li> <li>This situation recalls an earlier threat (2:27ff) which describes the punishment, which includes the exclusion of Abiathar and his family from the priesthood in favour of the Zadokite priestly line.</li> <li>The punishment theme is typically ‘Deuteronomic’, where the sins of the fathers (Eli and his sons) will be visited on the children (Eli was an ancestor of Abiathar).</li> <li>The result of the episode is that Samuel’s credentials as a prophet of Yahweh are established.</li> <li>He is also to play a leading part in the war against the Philistines.</li> </ul>	

Question	Answer	Marks
10(c)	<p><b>Then Saul said to his servants, ‘Seek out for me a woman who is a medium, that I may go to her and inquire of her.’ And his servants said to him, ‘Behold, there is a medium at Endor.’</b></p> <p><b>So Saul disguised himself and put on other garments, and went, he and two men with him; and they came to the woman by night. And he said, ‘Divine for me by a spirit, and bring up for me whomever I shall name to you.’</b> <b>(1 Samuel 28:7–8)</b></p> <p>The context is Saul’s consultation of the spirit of Samuel through the witch (the medium) of Endor.</p> <p>Candidates might refer to some of the following points:</p> <ul style="list-style-type: none"> <li>This passage seems to be out of narrative order, belonging properly after chapter 30, the scene being at Gilboa (v.4) and Endor nearby (v.7).</li> <li>It is on the night before the main battle with the Philistine army. The Philistines are camped at Shunem, which was opposite Gilboa.</li> <li>Samuel was dead. Saul had banned mediums and wizards; moreover he was unable to get any results from the usual means of divination such as Urim, so he had no way of knowing what tactics to employ in the battle.</li> <li>The Philistine army was large, and Saul was afraid.</li> <li>Saul instructed his servants to find a female medium. One is found in Endor, and Saul visits the medium in disguise, and asks for a spirit to be conjured up.</li> <li>The medium is reluctant reminding him that his own laws had banished her kind from the land, so she was scared for her own life.</li> <li>Saul swears that she will receive no punishment, so she summons the spirit of Samuel, whom she describes as a ‘god’.</li> <li>Samuel tells him that because of his refusal to destroy Amalek totally, his kingdom has been given to David, and that he will die in the battle.</li> </ul>	

Question	Answer	Marks
10(d)	<p><b>'I will be his father, and he shall be my son. When he commits iniquity, I will chasten him with the rod of men, with the stripes of the sons of men; but I will not take my steadfast love from him, as I took it from Saul, whom I put away from before you. And your house and your kingdom shall be made sure for ever before me; your throne shall be established for ever.'</b> (2 Samuel 7:14–16)</p> <p>The context is Nathan's oracle to David, in connection with David's wish to build a Temple.</p> <p>Candidates might refer to some of the following points:</p> <ul style="list-style-type: none"> <li>The promise to David becomes the basis for the Davidic theology based on the line of Davidic kings, Jerusalem and the Temple.</li> <li>There is a significant word-play on the different meanings of 'house', as 'palace', 'dynasty', 'temple'.</li> <li>The narrative appears to be a late commentary to explain why David himself was not chosen to build the Temple.</li> <li>The narrative ignores the existence of the Shiloh temple (1 Samuel 1:7 and 3:3).</li> <li>The promise that the kingship would never be removed from David's line became the focus of latter messianic prophecy and expectation, including that associated with Jesus of Nazareth.</li> <li>'Steadfast love' is <i>hesed</i> – a technical term here, parallel to that used in Hosea, for God's covenant-love.</li> <li>The king was regarded as God's 'son'.</li> <li>The chastening of the son was later Christianised in connection with Jesus' treatment before crucifixion.</li> </ul>	

Question	Answer	Marks
10(e)	<p><b>So she wrote letters in Ahab’s name and sealed them with his seal, and she sent the letters to the elders and the nobles who dwelt with Naboth in his city. And she wrote in the letters, ‘Proclaim a fast, and set Naboth on high among the people; and set two base fellows opposite him, and let them bring a charge against him, saying, “You have cursed God and the king.” Then take him out, and stone him to death.’</b> (1 Kings 21:8–10)</p> <p>The context is the story of Naboth’s vineyard (21:1–29).</p> <p>Candidates might refer to some of the following points:</p> <ul style="list-style-type: none"> <li>Ahab coveted Naboth’s vineyard, but Naboth did not wish to part with it. The vineyard was <i>the inheritance of Naboth’s fathers</i>, meaning that by tradition and custom, Naboth was obliged to keep the vineyard within the possession of his family.</li> <li>Ahab was vexed because he knew that Naboth was morally in the right here.</li> <li>Jezebel had no respect for Israelite custom, and accordingly hatched the plot shown in the extract.</li> <li>‘Setting Naboth on high’ refers to his status as an important citizen.</li> <li>Two witnesses were required to bring an effective case.</li> <li>Stoning was a traditional means of execution (Deuteronomy 17:5–6).</li> <li>Cursing God would have meant misuse of the divine name (Exodus 22:28).</li> <li>Details of Elijah’s intervention, together with the threats to Jezebel and Ahab.</li> </ul>	

Question	Answer	Marks
10(f)	<p><b>Hear this word that the LORD has spoken against you, O people of Israel, against the whole family which I brought up out of the land of Egypt:</b></p> <p><b>‘You only have I known of all the families of the earth; therefore I will punish you for all your iniquities.’</b></p> <p style="text-align: right;"><b>(Amos 3:1–2)</b></p> <p>The context is the oracles concerning Israel’s sinfulness and the punishment that would be brought about by God (3:1–6:14).</p> <p>Candidates might refer to some of the following points:</p> <ul style="list-style-type: none"> <li>The theme of the extract is that privilege brings responsibility, and the greater the privilege, the greater the responsibility.</li> <li>The reference to Egypt recalls the deliverance of Israel from slavery in Egypt.</li> <li>‘You only have I known’ refers to the exclusiveness of Israel’s election as Yahweh’s people.</li> <li>Expect comment on the theology of covenant and election.</li> <li>The punishment to come will be commensurate to Israel’s abandonment of Yahweh / Yahweh’s laws.</li> <li>The neighbouring nations are assembled to witness Israel’s punishment.</li> <li>Some think this is Amos’ call narrative: e.g. verse 8: ‘The lion has roared; who will not fear? The LORD God has spoken; who can but prophesy?’</li> <li>Accept general comments on the outworking of the punishment and Amos’ part in bringing it to the nation’s attention.</li> </ul>	

Question	Answer	Marks
10(g)	<p><b>‘And in that day, says the LORD, you will call me, ‘My husband,’ and no longer will you call me, ‘My Ba’al.’ For I will remove the names of the Ba’als from her mouth, and they shall be mentioned by name no more. And I will make for you a covenant on that day with the beasts of the field, the birds of the air, and the creeping things of the ground; and I will abolish the bow, the sword, and war from the land; and I will make you lie down in safety. And I will betroth you to me for ever; I will betroth you to me in righteousness and in justice, in steadfast love, and in mercy.’</b></p> <p style="text-align: right;"><b>(Hosea 2:16–19)</b></p> <p>The context in 2:2–13 refers to the shame to be experienced by Israel as a ‘harlot’, but after this God will ‘allure’ Israel back into the wilderness and speak tenderly to her.</p> <p>Candidates might refer to some of the following points:</p> <ul style="list-style-type: none"> <li>The text goes from the naming of the third child of Hosea as <i>Lo-ammi</i> (Not my people) to the promise (1:10–2:1) that Israel’s punishment is not final.</li> <li>The passage therefore pictures Israel as being brought to the comparative innocence of the wilderness period, when the covenant was kept.</li> <li>‘Ba’al’ was the proper name of the main Canaanite god, meaning ‘Lord’ / ‘Master’.</li> <li>The narrative then promises the removal of the Ba’al images from the land.</li> <li>Verses 17ff. then use creational language to signify the establishment of a universal covenant.</li> <li>The names of the children are reversed to symbolise all of this.</li> <li>Expect comment on ‘steadfast love’ (<i>hesed</i>).</li> </ul>	

Question	Answer	Marks
10(h)	<p><b>Your country lies desolate, your cities are burned with fire; in your very presence aliens devour your land; it is desolate, as overthrown by aliens. And the daughter of Zion is left like a booth in a vineyard, like a lodge in a cucumber field, like a besieged city.</b></p> <p><b>If the LORD of hosts had not left us a few survivors, we should have been like Sodom, and become like Gomor'rah.</b></p> <p style="text-align: right;"><b>(Isaiah 1:7–9)</b></p> <p>The context is the opening section of First-Isaiah's prophecies to Judah and Jerusalem between 742 and 687 BCE.</p> <p>Candidates might refer to some of the following points:</p> <p>During this period, the Northern Kingdom of Israel had become annexed to Assyria. Judah was an Assyrian tributary.</p> <p>Some might speculate on Isaiah's background, e.g. some aspects of his message suggest that he might have been a priest as well as a prophet.</p> <p>The book begins with oracles against Judah for its rebellious nature – rebellion against God.</p> <p>As a result, the disasters recorded in verses 7–9 have been brought about: cities have been attacked and burned / aliens have taken over Judahite territory / the land is desolate 'like a booth in a vineyard' – i.e. the stall for selling the produce of the vineyard stands isolated in a vineyard that is no longer productive: there is nothing to sell.</p> <p>These words refer to Judah's devastation by Tiglath-Pileser III (734–733 BCE) or by Sennacherib (701) and her subsequent isolation.</p> <p>Yahweh left a few survivors, otherwise the devastation would have been on the scale of that which overtook Sodom and Gomorrah (cities that were consumed by fire and brimstone).</p> <p>The 'multitude of sacrifices' are worthless to God, because of the sins of the people.</p>	

Question	Answer	Marks
10(i)	<p><b>There shall come forth a shoot from the stump of Jesse, and a branch shall grow out of his roots. And the Spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the LORD. And his delight shall be in the fear of the LORD.</b></p> <p style="text-align: right;"><b>(Isaiah 11:1–3a)</b></p> <p>The context is Isaiah's oracle concerning the messianic king (11:1–9).</p> <p>Candidates might refer to some of the following points:</p> <ul style="list-style-type: none"> <li>This section is similar to 9:2–7, where a child is to be born who will be a 'Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace' whose Davidic dynasty will never end.</li> <li>Some consider this (and the current passage) as being a poem constructed for the accession of Hezekiah.</li> <li>References to Jesus are acceptable if they relate to Christian <i>interpretation</i> of Jewish scripture as opposed to identifying Jesus as the Jewish messiah.</li> <li>The messianic king will have the characteristics of great men / great leaders.</li> <li>The 'stump of Jesse': Jesse was David's father.</li> <li>The passage lists six 'gifts of the spirit'. Wisdom and justice in particular were associated with the ideal king.</li> <li>Candidates might refer to the imagery of a regained paradise in verses 3–9.</li> <li>11:10–16 go on to describe the messianic age.</li> </ul>	



Question	Answer	Marks
10(j)	<p><b>The word of the LORD came to me a second time, saying, ‘What do you see?’ And I said, ‘I see a boiling pot, facing away from the north.’ Then the LORD said to me, ‘Out of the north evil shall break forth upon all the inhabitants of the land. For, lo, I am calling all the tribes of the kingdoms of the north, says the LORD; and they shall come and every one shall set his throne at the entrance of the gates of Jerusalem, against all its walls round about, and against all the cities of Judah.’</b> <b>(Jeremiah 1:13–15)</b></p> <p>The context is the second element of Jeremiah’s call narrative (1:4–19).</p> <p>Candidates might refer to some of the following points:</p> <p>This section follows on from the scene in which God tells Jeremiah that despite his youth, he has been appointed by God as a prophet to the nations (vv.4–5), and that he is commissioned to <i>pluck up and break down / destroy and overthrow / build and plant</i>, which underlines the future tension of Jeremiah’s life as a prophet.</p> <p>The second word from God is the vision of a boiling pot ‘facing away from the north’. This might be taken in two ways: (1) that the pot was spilling its contents from the north to the south, so the evil to come comes from the north; (2) the draught on the fire comes from the north, so invaders come from the north as so often in the country’s history. The foe from the north is usually interpreted as the Scythians, a large group of nomadic peoples who specialised in a ferocious form of mounted warfare. Others assume that the reference is to the Babylonians (or to both groups).</p> <p>The foe will even attack Jerusalem.</p> <p>This is part of God’s judgement on the nation for abandoning him in favour of other gods / idols.</p> <p>Nevertheless God will back Jeremiah a fortified city / and iron pillar against whom everybody will fight unsuccessfully.</p>	

Question	Answer	Marks
10(k)	<p><b>Be not a terror to me; thou art my refuge in the day of evil. Let those be put to shame who persecute me, but let me not be put to shame; let them be dismayed, but let me not be dismayed; bring upon them the day of evil; destroy them with double destruction!</b></p> <p style="text-align: right;"><b>(Jeremiah 17:17–18)</b></p> <p>The context is Jeremiah’s third personal lament (17:14–18).</p> <p>Candidates might refer to some of the following points:</p> <p>There are a series of lamentations by the prophet, beginning with that in 11:18–12:6, which relates to a plot against Jeremiah’s life.</p> <p>In 17:17–18, Jeremiah complains that he is being persecuted, and he asks God that those who shame and dismay him shall themselves be shamed and dismayed.</p> <p>At the beginning of the lament, the prophet asks to be healed and saved, although the context is not clear.</p> <p>The lamentation contains a complaint that Jeremiah has not pressed God to send evil (v.16), and he does not wish to see God’s day of judgement.</p> <p>The language, as elsewhere in the laments, is quite powerful, and is reminiscent of Job’s complaints that God has abandoned him when he must know that Job is innocent.</p> <p>The theme of a double destruction is also symptomatic of Job, who receives a double restoration of what he has lost because of his devotion to God.</p> <p>No specific answer is given to Jeremiah.</p> <p>Some scholars think that this is part of a cultic ritual where Jeremiah acts as a priest listening to the complaint of someone who is sick, ill, or accused of a crime.</p>	