

UNIVERSITY OF CAMBRIDGE INTERNATIONAL EXAMINATIONS
General Certificate of Education Advanced Level

DIVINITY

9011/01

Paper 1 Prophets of the Old Testament

October/November 2005

Additional Materials: Answer Booklet/Paper

3 hours

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 on both sides of the paper. Do not use staples, paper clips, highlighters, glue or correction fluid.

Answer **four** questions.

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

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

Where there are differences in quotations from the Bible, **RSV** indicates Revised Standard Version.

NIV indicates New International Version.

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

RSV version of Question **10** begins on page 3.

NIV version of Question **10** begins on page 5.

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

All questions in this paper carry equal marks.

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



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

- 1 Consider the view that all prophets were cultic prophets.
- 2 Discuss the view that Elijah was the most powerful of all the pre-canonical prophets.
- 3 Examine the view that prophecy in Israel began with Samuel and not with Moses.
- 4 'It is not possible to show that Israelite prophecy originated outside Israel.' Discuss.
- 5 Discuss the part played by false prophets in ancient Israel.

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

- 6 'Judgement and death do not figure in the final words of the Book of Amos.' Does this prove that they could not have been written by him?
- 7 From Hosea 1–3, discuss different ways in which the prophet's personal experience might be interpreted.
- 8 Examine the ways in which Isaiah of Jerusalem made use of the concept of God as the Sovereign Ruler.
- 9 'With Jeremiah, we see more of his personality than we do of any other prophet.' Discuss.

Section C

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

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):

- (a) When you come into the land which the LORD your God gives you, you shall not learn to follow the abominable practices of those nations. There shall not be found among you any one who burns his son or daughter as an offering, any one who practises divination, a soothsayer, or an augur, or a sorcerer, or a charmer, or a medium, or a wizard, or a necromancer.
(Deuteronomy 18:9–11)
- (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.
(1 Samuel 3:1)
- (c) Now the day before Saul came, the LORD had revealed to Samuel: “Tomorrow about this time I will send to you a man from the land of Benjamin, and you shall anoint him to be prince over my people Israel. He shall save my people from the hand of the Philistines; for I have seen the affliction of my people, because their cry has come to me.”
(1 Samuel 9: 15–16)
- (d) In all places where I have moved with all the people of Israel, did I speak a word with any of the judges of Israel, whom I commanded to shepherd my people Israel, saying, “Why have you not built me a house of cedar?”
(2 Samuel 7:7)
- (e) And the king of Israel said to Jehoshaphat, “There is yet one man by whom we may inquire of the LORD, Micaiah the son of Imlah; but I hate him, for he never prophesies good concerning me, but evil.” And Jehoshaphat said, “Let not the king say so.”
(1 Kings 22:8)
- (f) “... I brought you up out of the land of Egypt,
and led you forty years in the wilderness,
to possess the land of the Amorite.
And I raised up some of your sons for prophets,
and some of your young men for Nazirites.
Is it not indeed so, O people of Israel?”
says the LORD.
(Amos 2:10–11)
- (g) Therefore I have hewn them by the prophets,
I have slain them by the words of my mouth,
and my judgment goes forth as the light.
For I desire steadfast love and not sacrifice,
the knowledge of God, rather than burnt offerings.
(Hosea 6:5–6)
- (h) 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.
(Isaiah 1:7–8)

- (i) In the days of Ahaz the son of Jotham, son of Uzziah, king of Judah, Rezin the king of Syria and Pekah the son of Remaliah the king of Israel came up to Jerusalem to wage war against it, but they could not conquer it. When the house of David was told, "Syria is in league with Ephraim," his heart and the heart of his people shook as the trees of the forest shake before the wind. (Isaiah 7:1–2)
- (j) The word of the LORD came to me, saying, "Go and proclaim in the hearing of Jerusalem, Thus says the LORD, I remember the devotion of your youth, your love as a bride, how you followed me in the wilderness, in a land not sown. Israel was holy to the LORD, the first fruits of the harvest. All who ate of it became guilty; evil came upon them, says the LORD." (Jeremiah 2:1–3)
- (k) Thus says the LORD of hosts: "Do not listen to the words of the prophets who prophesy to you, filling you with vain hopes; they speak visions of their own minds, not from the mouth of the LORD." (Jeremiah 23:16)

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):
- (a) When you enter the land the LORD your God is giving you, do not learn to imitate the detestable ways of the nations there. Let no-one be found among you who sacrifices his son or daughter in the fire, who practises divination or sorcery, interprets omens, engages in witchcraft, or casts spells, or who is a medium or spiritist or who consults the dead.
(Deuteronomy 18:9–11)
- (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.
(1 Samuel 3:1)
- (c) Now the day before Saul came, the LORD had revealed this to Samuel: “About this time tomorrow I will send you a man from the land of Benjamin. Anoint him leader over my people Israel; he will deliver my people from the hand of the Philistines. I have looked upon my people, for their cry has reached me.”
(1 Samuel 9: 15–16)
- (d) Wherever I have moved with all the Israelites, did I ever say to any of their rulers whom I commanded to shepherd my people Israel, “Why have you not built me a house of cedar?”
(2 Samuel 7:7)
- (e) The king of Israel answered Jehoshaphat, “There is still one man through whom we can inquire of the LORD, but I hate him because he never prophesies anything good about me, but always bad. He is Micaiah son of Imlah.”
“The king should not say that,” Jehoshaphat replied.
(1 Kings 22:8)
- (f) “I brought you up out of Egypt,
and I led you for forty years in the desert
to give you the land of the Amorites.
I also raised up prophets from among your sons
and Nazirites from among your young men.
Is this not true, people of Israel?”
declares the LORD.
(Amos 2:10–11)
- (g) Therefore I cut you in pieces with my prophets,
I killed you with the words of my mouth;
my judgments flashed like lightning upon you.
For I desire mercy, not sacrifice,
and acknowledgment of God rather than burnt offerings.
(Hosea 6:5–6)
- (h) Your country is desolate, your cities burned with fire;
your fields are being stripped by foreigners right before you,
laid waste, as when overthrown by strangers.
The Daughter of Zion is left like a shelter in a vineyard,
like a hut in a field of melons, like a city under siege.
(Isaiah 1:7–8)

- (i) When Ahaz son of Jotham, the son of Uzziah, was king of Judah, King Rezin of Aram and Pekah son of Remaliah king of Israel marched up to fight against Jerusalem, but they could not overpower it.

Now the house of David was told, "Aram has allied itself with Ephraim"; so the hearts of Ahaz and his people were shaken, as the trees of the forest are shaken by the wind.

(Isaiah 7:1–2)

- (j) The word of the LORD came to me: "Go and proclaim in the hearing of Jerusalem:
"I remember the devotion of your youth, how as a bride you loved me
and followed me through the desert, through a land not sown.

Israel was holy to the LORD, the firstfruits of his harvest;

all who devoured her were held guilty, and disaster overtook them,"

declares the LORD."

(Jeremiah 2:1–3)

- (k) This is what the LORD Almighty says:

"Do not listen to what the prophets are prophesying to you;
they fill you with false hopes.

They speak visions from their own minds,
not from the mouth of the LORD."

(Jeremiah 23:16)

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