



UNIVERSITY OF CAMBRIDGE INTERNATIONAL EXAMINATIONS
General Certificate of Education Advanced Level

DIVINITY

9011/01

Paper 1 Prophets of the Old Testament

October/November 2013

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, 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 **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 equal marks.

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



Section A

Answer at least **one** question from this section.

Prophecy in general and Pre-canonical Prophets

- 1 Examine the claim that true prophets had nothing to do with the cult. [25]
- 2 'Moses was more than a prophet.' Discuss. [25]
- 3 Assess the importance of symbolic acts in the work of the prophets. [25]
- 4 'Without Samuel, prophecy would never have begun; without Elijah, prophecy would have died.' How far do you agree? [25]
- 5 Discuss the relationship between prophets and kings. [25]

Section B

Answer at least **one** question from this section.

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

- 6 'Amos was more a prophet of doom than a prophet of social justice.' Discuss. [25]
- 7 How far was Hosea's marriage an experience of God's grace? [25]
- 8 'We see more of his personality than of any other prophet.' Discuss this claim in connection with the work and message of Jeremiah. [25]
- 9 Discuss the importance of the call to prophesy in the work of the pre-exilic prophets. [25]

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): [25]
- (a) Now two men remained in the camp, one named Eldad, and the other named Medad, and the spirit rested upon them; they were among those registered, but they had not gone out to the tent, and so they prophesied in the camp. And a young man ran and told Moses, "Eldad and Medad are prophesying in the camp."
(Numbers 11:26–27)
- (b) There was a man of Benjamin whose name was Kish, the son of Abiel, son of Zeror, son of Becorath, son of Aphiah, a Benjaminite, a man of wealth; and he had a son whose name was Saul, a handsome young man. There was not a man among the people of Israel more handsome than he; from his shoulders upward he was taller than any of the people.
(1 Samuel 9:1–2)
- (c) Now Samuel had died, and all Israel had mourned for him and buried him in Ramah, his own city. And Saul had put the mediums and the wizards out of the land. The Philistines assembled, and came and encamped at Shunem; and Saul gathered all Israel, and they encamped at Gilboa.
(1 Samuel 28:3–4)
- (d) Then the word of the LORD came to Elijah the Tishbite, saying, "Arise, go down to meet Ahab king of Israel, who is in Samaria; behold, he is in the vineyard of Naboth, where he has gone to take possession. And you shall say to him, 'Thus says the LORD, "Have you killed, and also taken possession?"' "
- (e) "Come to Bethel, and transgress;
to Gilgal, and multiply transgression;
bring your sacrifices every morning,
your tithes every three days;
offer a sacrifice of thanksgiving of that which is leavened,
and proclaim freewill offerings,
publish them;
for so you love to do, O people of Israel!"
says the Lord God.
(Amos 4:4–5)
- (f) Thus the Lord GOD showed me: behold, a basket of summer fruit. And he said, "Amos, what do you see?" And I said, "A basket of summer fruit." Then the Lord GOD said to me,
"The end has come upon my people Israel;
I will never again pass by them."
(Amos 8:1–2)

- (g) Yet let no one contend,
and let none accuse,
for with you is my contention, O priest.
You shall stumble by day,
the prophet also shall stumble with you by night;
and I will destroy your mother.
My people are destroyed for lack of knowledge;
because you have rejected knowledge,
I reject you from being a priest to me.
And since you have forgotten the law of your God,
I also will forget your children. (Hosea 4:4–6)
- (h) What shall I do with you, O Ephraim?
What shall I do with you, O Judah?
Your love is like a morning cloud,
like the dew that goes early away.
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 6:4–6)
- (i) For to us a child is born,
to us a son is given;
and the government will be upon his shoulder,
and his name will be called
“Wonderful Counselor, Mighty God,
Everlasting Father, Prince of Peace.”
Of the increase of his government and of peace
there will be no end,
upon the throne of David, and over his kingdom,
to establish it and to uphold it
with justice and with righteousness
from this time forth and for evermore.
The zeal of the LORD of hosts will do this. (Isaiah 9:6–7)
- (j) 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. They say continually to those who despise the word of the LORD, ‘It shall be well with
you’; and to every one who stubbornly follows his own heart, they say, ‘No evil shall come
upon you.’”
For who among them has stood in
the council of the LORD
to perceive and to hear his word,
or who has given heed to his word and listened? (Jeremiah 23:16–18)
- (k) Jeremiah said, “The word of the LORD came to me: Behold, Hanamel the son of Shallum your
uncle will come to you and say, ‘Buy my field which is at Anathoth, for the right of redemption
by purchase is yours.’” (Jeremiah 32:6–7)

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) However, two men, whose names were Eldad and Medad, had remained in the camp. They were listed among the elders, but did not go out to the Tent. Yet the Spirit also rested on them, and they prophesied in the camp. A young man ran and told Moses, "Eldad and Medad are prophesying in the camp."
(Numbers 11:26–27)
- (b) There was a Benjamite, a man of standing, whose name was Kish son of Abiel, the son of Zeror, the son of Becorath, the son of Aphiah of Benjamin. He had a son named Saul, an impressive young man without equal among the Israelites – a head taller than any of the others.
(1 Samuel 9:1–2)
- (c) Now Samuel was dead, and all Israel had mourned for him and buried him in his own town of Ramah. Saul had expelled the mediums and spiritists from the land. The Philistines assembled and came and set up camp at Shunem, while Saul gathered all the Israelites and set up camp at Gilboa.
(1 Samuel 28:3–4)
- (d) Then the word of the LORD came to Elijah the Tishbite: "Go down to meet Ahab king of Israel, who rules in Samaria. He is now in Naboth's vineyard, where he has gone to take possession of it. Say to him, 'This is what the LORD says: Have you not murdered a man and seized his property?'"
(1 Kings 21:17–19a)
- (e) "Go to Bethel and sin;
go to Gilgal and sin yet more.
Bring your sacrifices every morning,
your tithes every three years.
Burn leavened bread as a thank-offering
and brag about your freewill offerings –
boast about them, you Israelites,
for this is what you love to do,"
declares the Sovereign LORD.
(Amos 4:4–5)
- (f) This is what the Sovereign LORD showed me: a basket of ripe fruit. "What do you see, Amos?" he asked.
"A basket of ripe fruit," I answered.
Then the LORD said to me, "The time is ripe for my people Israel; I will spare them no longer."
(Amos 8:1–2)
- (g) But let no man bring a charge,
let no man accuse another,
for your people are like those
who bring charges against a priest.
You stumble day and night,
and the prophets stumble with you.
So I will destroy your mother –
my people are destroyed from lack of knowledge.

Because you have rejected knowledge,
I also reject you as my priests;
because you have ignored the law of your God,
I will also ignore your children.
(Hosea 4:4–6)

- (h)** What can I do with you, Ephraim?
 What can I do with you, Judah?
 Your love is like the morning mist,
 like the early dew that disappears.
 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 acknowledgement of God rather than burnt offerings. (Hosea 6:4–6)
- (i)** For to us a child is born,
 to us a son is given,
 and the government will be on his shoulders.
 And he will be called
 Wonderful Counsellor, Mighty God,
 Everlasting Father, Prince of Peace.
 Of the increase of his government and peace
 there will be no end.
 He will reign on David's throne
 and over his kingdom,
 establishing and upholding it
 with justice and righteousness
 from that time on and for ever.
 The zeal of the LORD Almighty
 will accomplish this. (Isaiah 9:6–7)
- (j)** 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.
 They keep saying to those who despise me,
 'The LORD says: You will have peace.'
 And to all who follow the stubbornness of their hearts
 they say 'No harm will come to you.'
 But which of them has stood in the council of the LORD
 to see or to hear his word?
 Who has listened and heard his word? (Jeremiah 23:16–18)
- (k)** Jeremiah said, "The word of the LORD came to me. Hanamel son of Shallum your uncle is going to come to you and say, 'Buy my field at Anathoth, because as nearest relative it is your right and duty to buy it.'" (Jeremiah 32:6–7)

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