

**DIVINITY**

Paper 1 Prophets of the Old Testament

**9011/13**

**October/November 2015**

**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 6.

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 **8** printed pages.

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

- 1 'Samuel was a war leader rather than a prophet.' How far do you agree? [25]
- 2 Consider the view that nothing can be known for certain about the origins of prophecy in Israel. [25]
- 3 Discuss the view that Elijah had more power than any other prophet. [25]
- 4 In your view, which was the most important part of the message of the prophets: what they said, or what they did? [25]
- 5 Critically assess the problem of false prophecy in pre-exilic Israel. [25]

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

- 6 Examine critically Amos' use of the idea of the Day of the Lord. [25]
- 7 Consider different ways of interpreting the message of the first three chapters of Hosea. [25]
- 8 'Isaiah saw God as the Sovereign Ruler.' Show how this influenced his message. [25]
- 9 'The fact that Jeremiah had an unhappy life made him a stronger prophet.' Critically assess this claim. [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) 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 his daughter as an offering, any one who practices divination, a soothsayer, or an augur, or a sorcerer, or a charmer, or a medium, or a wizard, or a necromancer. For whoever does these things is an abomination to the LORD; and because of these abominable practices the LORD your God is driving them out before you. You shall be blameless before the LORD your God. (Deuteronomy 18:9–13)
- (b) 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.” When Samuel saw Saul, the LORD told him, “Here is the man of whom I spoke to you! He it is who shall rule over my people.” Then Saul approached Samuel in the gate, and said, “Tell me where is the house of the seer?” (1 Samuel 9:15–18)
- (c) Then Samuel said to Saul, “Why have you disturbed me by bringing me up?” Saul answered, “I am in great distress; for the Philistines are warring against me, and God has turned away from me and answers me no more, either by prophets or by dreams; therefore I have summoned you to tell me what I shall do.” And Samuel said, “Why then do you ask me, since the LORD has turned from you and become your enemy? The LORD has done to you as he spoke by me; for the LORD has torn the kingdom out of your hand, and given it to your neighbor, David.” (1 Samuel 28:15–17)
- (d) And now, O LORD God, confirm for ever the word which thou hast spoken concerning thy servant and concerning his house, and do as thou hast spoken; and thy name will be magnified for ever, saying, “The LORD of hosts is God over Israel,” and the house of thy servant David will be established before thee. For thou, O LORD of hosts, the God of Israel, hast made this revelation to thy servant, saying, “I will build you a house”; therefore thy servant has found courage to pray this prayer to thee. And now, O Lord God, thou art God, and thy words are true, and thou hast promised this good thing to thy servant; now therefore may it please thee to bless the house of thy servant, that it may continue for ever before thee ... (2 Samuel 7:25–29a)
- (e) For three years Syria and Israel continued without war. But in the third year Jehoshaphat the king of Judah came down to the king of Israel. And the king of Israel said to his servants, “Do you know that Ramoth-gilead belongs to us, and we keep quiet and do not take it out of the hand of the king of Syria?” And he said to Jehoshaphat, “Will you go with me to battle at Ramoth-gilead?” And Jehoshaphat said to the king of Israel, “I am as you are, my people as your people, my horses as your horses.”  
And Jehoshaphat said to the king of Israel, “Inquire first for the word of the LORD.” (1 Kings 22:1–5)

- (f) Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, “Amos has conspired against you in the midst of the house of Israel; the land is not able to bear all his words. For thus Amos has said, ‘Jeroboam shall die by the sword, and Israel must go into exile away from his land.’”

And Amaziah said to Amos, “O seer, go, flee away to the land of Judah, and eat bread there, and prophesy there; but never again prophesy at Bethel, for it is the king’s sanctuary, and it is a temple of the kingdom.” (Amos 7:10–13)

- (g) “Behold, the days are coming,” says the LORD,  
 “when the plowman 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;  
 they shall plant vineyards and drink their wine,  
 and they shall make gardens and eat their fruit.  
 I will plant them upon their land,  
 and they shall never again be plucked up  
 out of the land which I have given them,”  
 says the LORD your God.

(Amos 9:13–15)

- (h) Yet it was I who taught Ephraim to walk,  
 I took them up in my arms;  
 but they did not know that I healed them.  
 I led them with cords of compassion,  
 with the bands of love,  
 and I became to them as one  
 who eases the yoke on their jaws,  
 and I bent down to them and fed them.

They shall return to the land of Egypt,  
 and Assyria shall be their king,  
 because they have refused to return to me.

(Hosea 11:3–5)

- (i) The word which Isaiah the son of Amoz saw concerning Judah and Jerusalem.  
 It shall come to pass in the latter days  
 that the mountain of the house of the LORD  
 shall be established as the highest of the mountains,  
 and shall be raised above the hills;  
 and all the nations shall flow to it,  
 and many peoples shall come, and say:  
 “Come, let us go up to the mountain of the LORD,  
 to the house of the God of Jacob;  
 that he may teach us his ways  
 and that we may walk in his paths.”  
 For out of Zion shall go forth the law,  
 and the word of the LORD from Jerusalem.

(Isaiah 2:1–3)

(j) Now the word of the LORD came to me saying,  
 “Before I formed you in the womb I knew you,  
 and before you were born I consecrated you;  
 I appointed you a prophet to the nations.”  
 Then I said, “Ah, Lord GOD! Behold, I do not know how to speak, for I am only a youth.”  
 But the LORD said to me,  
 “Do not say, ‘I am only a youth’;  
 for to all to whom I send you you shall go,  
 and whatever I command you you shall speak.  
 Be not afraid of them,  
 for I am with you to deliver you, says the LORD.”  
 Then the LORD put forth his hand and touched my mouth ... (Jeremiah 1:4–9a)

(k) Thus says the LORD:  
 “A voice is heard in Ramah,  
 lamentation and bitter weeping.  
 Rachel is weeping for her children;  
 she refuses to be comforted for her children,  
 because they are not.”  
 Thus says the LORD:  
 “Keep your voice from weeping,  
 and your eyes from tears;  
 for your work shall be rewarded, says the LORD,  
 and they shall come back from the land of the enemy.  
 There is hope for your future, says the LORD ...” (Jeremiah 31:15–17a)

**NEW INTERNATIONAL VERSION**

- (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 practices divination or sorcery, interprets omens, engages in witchcraft, or casts spells, or who is a medium or spiritist or who consults the dead. Anyone who does these things is detestable to the LORD, and because of these detestable practices the LORD your God will drive out those nations before you. You must be blameless before the LORD your God. (Deuteronomy 18:9–13)
- (b) 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.” When Samuel caught sight of Saul, the LORD said to him, “This is the man I spoke to you about; he will govern my people.” Saul approached Samuel in the gateway and asked, “Would you please tell me where the seer’s house is?” (1 Samuel 9:15–18)
- (c) Samuel said to Saul, “Why have you disturbed me by bringing me up?” “I am in great distress,” Saul said. “The Philistines are fighting against me, and God has turned away from me. He no longer answers me, either by prophets or by dreams. So I have called on you to tell me what to do.” Samuel said, “Why do you consult me, now that the LORD has turned away from you and become your enemy? The LORD has done what he predicted through me. The LORD has torn the kingdom out of your hands and given it to one of your neighbours – to David.” (1 Samuel 28:15–17)
- (d) And now, LORD God, keep for ever the promise you have made concerning your servant and his house. Do as you promised, so that your name will be great for ever. Then men will say, “The LORD Almighty is God over Israel!” And the house of your servant David will be established before you. O LORD Almighty, God of Israel, you have revealed this to your servant, saying, “I will build a house for you.” So your servant has found courage to offer you this prayer. O Sovereign LORD, you are God! Your words are trustworthy, and you have promised these good things to your servant. Now be pleased to bless the house of your servant, that it may continue for ever in your sight ... (2 Samuel 7:25–29a)
- (e) For three years there was no war between Aram and Israel. But in the third year Jehoshaphat king of Judah went down to see the king of Israel. The king of Israel had said to his officials, “Don’t you know that Ramoth Gilead belongs to us and yet we are doing nothing to retake it from the king of Aram?” So he asked Jehoshaphat, “Will you go with me to fight against Ramoth Gilead?” Jehoshaphat replied to the king of Israel, “I am as you are, my people as your people, my horses as your horses.” But Jehoshaphat also said to the king of Israel, “First seek the counsel of the LORD.” (1 Kings 22:1–5)
- (f) Then Amaziah the priest of Bethel sent a message to Jeroboam king of Israel: “Amos is raising a conspiracy against you in the very heart of Israel. The land cannot bear all his words. For this is what Amos is saying:  
     ‘Jeroboam will die by the sword,  
     and Israel will surely go into exile,  
     away from their native land.’ ”  
 Then Amaziah said to Amos, “Get out, you seer! Go back to the land of Judah. Earn your bread there and do your prophesying there. Don’t prophesy any more at Bethel, because this is the king’s sanctuary and the temple of the kingdom.” (Amos 7:10–13)

- (g) “The days are coming,” declares the LORD,  
 “when the reaper will be overtaken by the ploughman  
 and the planter by the one treading grapes.  
 New wine will drip from the mountains  
 and flow from all the hills.  
 I will bring back my exiled people Israel;  
 they will rebuild the ruined cities and live in them.  
 They will plant vineyards and drink their wine;  
 they will make gardens and eat their fruit.  
 I will plant Israel in their own land,  
 never again to be uprooted  
 from the land I have given them,”  
 says the LORD your God. (Amos 9:13–15)
- (h) It was I who taught Ephraim to walk,  
 taking them by the arms;  
 but they did not realize it was I who healed them.  
 I led them with cords of human kindness,  
 with ties of love;  
 I lifted the yoke from their neck  
 and bent down to feed them.  
  
 Will they not return to Egypt  
 and will not Assyria rule over them  
 because they refuse to repent? (Hosea 11:3–5)
- (i) This is what Isaiah son of Amoz saw concerning Judah and Jerusalem:  
 In the last days  
 the mountain of the LORD’s temple will be established  
 as chief among the mountains;  
 it will be raised above the hills,  
 and all nations will stream to it.  
 Many peoples will come and say,  
 “Come, let us go up to the mountain of the LORD,  
 to the house of the God of Jacob.  
 He will teach us his ways,  
 so that we may walk in his paths.”  
 The law will go out from Zion,  
 the word of the LORD from Jerusalem. (Isaiah 2:1–3)
- (j) The word of the LORD came to me, saying,  
 “Before I formed you in the womb I knew you,  
 before you were born I set you apart;  
 I appointed you as a prophet to the nations.”  
 “Ah, Sovereign LORD,” I said, “I do not know how to speak; I am only a child.”  
 But the LORD said to me, “Do not say, ‘I am only a child.’ You must go to everyone I send  
 you to and say whatever I command you. Do not be afraid of them, for I am with you and will  
 rescue you,” declares the LORD.  
 Then the LORD reached out his hand and touched my mouth ... (Jeremiah 1:4–9a)

- (k) This is what the LORD says:  
“A voice is heard in Ramah,  
mourning and great weeping,  
Rachel weeping for her children  
and refusing to be comforted,  
because her children are no more.”

This is what the LORD says:  
“Restrain your voice from weeping  
and your eyes from tears,  
for your work will be rewarded,” declares the LORD.  
“They will return from the land of the enemy.  
So there is hope for your future,” declares the LORD.

(Jeremiah 31:15–17a)

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