
DIVINITY

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Paper 1 Prophets of the Old Testament

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MARK SCHEME

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Section A

Prophecy in general and Pre-canonical Prophets

Question	Answer	Marks
1	<p>'We know where Israelite prophecy came from.' How far do you agree?</p> <p>Candidates are likely to consider two main scenarios: that Israelite prophecy came from within the context of Israel's life or else it came from external influences. Some might argue for a combination of these factors. Others might argue that there can be no decision, because the origins of Israelite prophecy cannot be guessed at from this distance in time.</p> <p>For the context within Israel, candidates might refer to:</p> <ul style="list-style-type: none"> the originating role of Moses, e.g. his call and mission, and his prophetic activity in the wilderness the role of Samuel in connection with the adoption of Kings in Israel, kingship and prophecy being linked institutions Israelite prophecy being uniquely associated with Yahweh Deuteronomy 18, which forbids Israel to adopt the customs of other nations. <p>For outside influences, candidates might refer to:</p> <ul style="list-style-type: none"> the phenomenon of ecstatic prophecy outside Israel, e.g. Wen Amon the mantic/<i>muhhum</i> prophets of the god Dagan, during the time of Hammurabi the Syrian weather-god Hadad, in the Mari texts, using a prophet as his mouthpiece the Canaanite background to the OT and the influence of the Baal prophets. <p>For the idea that no decision can be made, some might argue that the evidence is contradictory, for example in the debate about whether Moses was the first.</p>	25

Question	Answer	Marks
2	<p>‘Prophets were nothing more than clever politicians.’ Evaluate this claim with reference to <u>either</u> Moses <u>or</u> Samuel.</p> <p>For Moses, candidates might argue in favour of the statement on the basis of Moses’ dealings with the Pharaoh, analysing the chain of events from his call to the liberation of the Hebrew slaves from captivity in Egypt. Moses’ varying roles as prophet, war leader, lawgiver, etc., perhaps imply that he is a clever politician. Moses was able to adopt different roles to meet different situations. Alternatively, candidates might argue that Moses was first and primarily a prophet, since the details of his call are particularly clear. Candidates are at liberty to establish any role or combination of roles for Moses.</p> <p>For Samuel, candidates might argue in favour of the statement on the basis of his multiple roles as priest, prophet, judge, war leader, etc., since the multiplicity of roles might suggest the political ability to act as the situation demanded. Again candidates are at liberty to establish any role or combination of roles for Samuel.</p> <p>For those who wish to, the question does imply that it would be legitimate to consider <i>prophets in general</i> as being clever politicians. Candidates who take this line should be rewarded appropriately, although the bulk of the answer must consider either Moses or Samuel.</p>	25

Question	Answer	Marks
3	<p>‘Elijah was the greatest of the pre-exilic prophets.’ Discuss.</p> <p>Answers to this question will probably depend on how candidates interpret the word, ‘greatest’. Answers could refer to particular situations in which Elijah showed greatness; for example:</p> <ul style="list-style-type: none"> the contest on Mount Carmel, where Elijah destroyed the prophets of Baal and established the supremacy of Yahweh over Baal as Lord of the heavens the unusual nature of Elijah’s experience of God, for example in the ‘still, small voice’ his political role in dealing with Ahab and Jezebel, in effect confronting the threat to Yahwism from the worship of Baal and Asherim Elijah’s concern for social justice in the narrative of Naboth’s vineyard the transfer of his prophetic office to Elisha the fact that the Elijah preserved the worship of Yahweh during a time when it could have been abandoned. <p>The question has a comparative aspect to it, and this could be met either by demonstrating Elijah’s greatness in ways such as those mentioned above, or else by a comparison with other prophets such as Samuel or Moses. Candidates are free to deal with this question in any appropriate way.</p>	25

Question	Answer	Marks
4	<p>Critically assess the view that symbolic acts were more important than miracles in the work of the prophets.</p> <p>Candidates are likely to support this claim by emphasising the power of symbol in helping people to understand an idea or message: the dramatic effect of symbolic acts in Jeremiah, e.g. wearing the wooden yoke as a symbol of impending exile. The symbolism would have been obvious to everybody, and Jeremiah intensified it by threatening to replace it with an iron yoke. In a similar fashion, Amos symbolised the fate of the rich and selfish women of Israel by the image of them as sleek and fat cows of Bashan being led away to captivity with hooks through their noses. Candidates are likely to comment on the effectiveness of visual images, using a number of examples – particularly, perhaps, from Isaiah.</p> <p>Candidates are likely to oppose the claim by suggesting that the visual and dramatic power of symbols is present to an even greater extent in miracles. Examples are likely to come from the events of Moses and the plagues, the miracle of the Exodus event, Elijah or Mount Carmel, etc.</p> <p>It is likely that some will argue that the dramatic, visual and religious effects of miracles and symbols are equal in extent, since both deal with the manifestation of Yahweh’s power in ways that leave lasting impressions on the mind.</p> <p>No particular balance is required between the treatment of miracle and symbol, although for access to the higher levels there must be some treatment of both.</p>	25

Question	Answer	Marks
5	<p>Examine the importance of ecstasy in pre-exilic prophecy.</p> <p>Candidates are likely to define ecstasy in a number of ways, for example:</p> <ul style="list-style-type: none"> the mind withdrawing from the circumference to the centre a strong intensification of inspiration religious exaltation prophetic frenzy inspiration from the Spirit being overshadowed by the power of God the accompaniment of frenzied physical activity. <p>Most are likely to identify ecstasy as the state or religious inspiration under which a prophet prophesies in the name of a god – in Israel’s case in the name of Yahweh. Again, most are likely to refer to the frenzied activity of the Baal prophets in their contest with Elijah, perhaps contrasting that with Elijah’s theophany of the ‘still small voice’ – also with Elijah’s ecstatic state in running before Ahab’s chariot.</p> <p>Some might argue that ecstatic vision and ecstatic behaviour can be seen most clearly in the early ‘sons of the prophets’, for example those associated with Samuel, and Saul’s encounter with this group, the nature of which perhaps implies that prophetic ecstasy was contagious.</p> <p>The prophetic word and vision operated during the prophet’s ecstatic state, and it was believed that this gave the prophet access to Yahweh’s divine council from which the prophetic word came. Some might refer to the prophetic formulae: ‘thus says Yahweh’ / ‘oracle of Yahweh’, which the prophet used to begin or end an inspired oracle. Other candidates might perhaps identify ecstasy negatively, in association with the false prophets, perhaps on the basis of the negative treatment of the Baal prophets in the Carmel narrative.</p>	25

Section B

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

Question	Answer	Marks
6	<p>‘Their personal experiences explain everything about their prophecies.’ Consider this claim with reference to both Amos and Hosea.</p> <p>No particular balance between the treatment of Amos and Hosea is required in answering this question. In practice, candidates are likely to refer in more detail to Hosea.</p> <p>For Amos, candidates will focus on the biographical incident in Amos 7:10–17, where in response to Amaziah’s taunt to Amos that he should go back to Judah and prophesy there, Amos replies: ‘I am no prophet, nor a prophet’s son, but I am a herdsman, and a dresser of sycamore trees, and the LORD took me from following the flock, and the LORD said to me, “Go, prophesy to my people Israel”’. Candidates are likely to suggest that God compelled Amos to prophesy in the North, and that this explains the hard-hitting language used by Amos, who uses a series of doom oracles to announce the destruction of Israel. Amos claims that he was a simple shepherd put into a situation he could not understand; nevertheless he has no choice but to obey. Some will argue that Amos had a poor background, and therefore was very scathing against the luxuries of the Northern Kingdom which were achieved at the expense of the poor.</p> <p>For the higher levels, some judgement would be expected as to whether Amos’ background explains ‘everything’ about his prophecies. Some might say that he was simply repeating what he was told to say. Others might say that he was acting under prophetic compulsion, and it was this that explained everything about his prophecies.</p> <p>For Hosea, candidates will analyse Hosea’s relationship with Gomer in Hosea 1–3, together with the impact this had on Hosea’s message and personal life. This might involve considering the identity of the woman in chapters 1 and 3, the depth of Hosea’s unhappiness and its effect on his prophecy, and so. Again, for the higher levels, some judgement is expected as to whether such experiences explain everything about Hosea’s prophecies.</p>	25

Question	Answer	Marks
7	<p>Examine Isaiah’s use of the concepts of God’s absolute power and holiness.</p> <p>Isaiah’s understanding of God’s absolute power and holiness derives from his call, described in the narrative of ch.6, where his experience of the real presence of Yahweh in the Temple persuades him of God’s holiness and the holiness of the Temple. He also understands that God has complete sovereignty over the world, and these ideas reinforce for Isaiah the Jerusalem theology linked to the Davidic dynasty.</p> <p>Isaiah is convinced of God’s absolute power over both Israel and the nations of the world. He also understands that his message will not be accepted, and so is forced to look to a future time when God’s sovereignty and holiness will be universally accepted: ‘... the multitude of the nations that fight against Ariel ... shall be like a dream ...’ (29:7). Isaiah habitually refers to Yahweh as ‘the Holy One of Israel’, whose power is such that applying to Egypt for help against Assyria is futile, since the Egyptians are men and not God, and their horse are flesh and not spirit (31:1–3). Such power will devastate Assyria also (37:33–38).</p> <p>The themes of power and holiness then run through Isaiah’s day-to-day existence and show themselves in his prophecies during the Assyrian crisis and in Israel’s dealings with Egypt. Isaiah demands social justice in order to acknowledge Yahweh’s holiness and to act in accordance with it.</p>	25

Question	Answer	Marks
8	<p>Assess the importance of Jeremiah's call for his work and message.</p> <p>A reasonable knowledge of the call narrative is expected, either directly or shown in connection with Jeremiah's work and message. The essence of the call contains the following:</p> <ul style="list-style-type: none"> God's assurance to Jeremiah that he knew him before he was born, and consecrated him to be a prophet Jeremiah's objection that he did not know how to speak, being only a youth God's reassurance that to whomever he is sent, and whatever he is commanded to speak, God will be with him God touches his mouth to emphasise that he has put his words into Jeremiah's mouth, and has set him up 'to pluck up and to break down, to destroy and to overthrow, to build and to plant.' (1:10) God sends Jeremiah vision of a pot boiling over from the North, which appears to symbolise judgement on the nation, and that Jeremiah will speak God's judgements concerning this Jeremiah is commanded not to be dismayed by his enemies, because God has made him a fortified city, an iron pillar and bronze walls against the kings, princes, priests and people. They cannot prevail against Jeremiah because God is with them to deliver him. <p>Candidates are likely to illustrate the working out of these elements in Jeremiah's life. Properly speaking, anything selected for illustration will be relevant, because Yahweh has chosen Jeremiah as his mouthpiece, so the whole of Jeremiah's prophecy is a fulfilment of this call. In practice, candidates are likely to pick out elements such as:</p> <ul style="list-style-type: none"> Jeremiah's isolation from companionship because of his calling his disastrous family life, having no family and no friends his denunciation of the cult, particularly at the Jerusalem Temple his denunciation of false prophets who offer hope when there is no hope his dealings with kings and priests and his predictions of disaster to Zedekiah, Pashhur and others his actions during the siege of Jerusalem in particular, actions / words that illustrate the opposite actions of overthrowing / destroying on the one hand and building / planting on the other, e.g. the 'parable' of the good and bad figs. 	25

Question	Answer	Marks
9	<p>'Pre-exilic writing prophets wrote down their sayings. The prophets who came before them did not. That is the only difference between them.' How far do you agree?</p> <p>Candidates are likely to identify broad similarities between the pre-exilic writing prophets and their predecessors, for example:</p> <ul style="list-style-type: none"> both showed an ability for wonder-working / miracles both were determined to announce God's word, irrespective of the consequences both criticised kings / priests / prophets for disobeying the covenant stipulations both used ecstasy both used symbolic acts both experienced bad treatment at the hands of the authorities both used oracles, some with the oracular formulae. <p>Some will argue that there was a major difference, namely that of historical situation, in which warnings of doom and destruction intensified because of the seriousness of the situation. With Amos for example, for the first time, the announcement of destruction is total – nobody will escape, which explains the need to commit his words to writing. There is a question here as to whether the destruction is inevitable, or whether, if the warnings are heeded, some or all of it can be avoided. The act of putting words into writing perhaps implies that destruction can be avoided by resuming the proper worship of God and by practising social justice as demanded by God.</p> <p>Whatever arguments are offered, credit the attempt to make a case using evidence.</p>	25

Section C

Question	Answer	Marks
10	<p>Only the RSV text is used in the mark scheme.</p> <p>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):</p>	25
10(a)	<p>The LORD your God will raise up for you a prophet like me from among you, from your brethren – him you shall heed – just as you desired of the LORD your God at Horeb ... (Deuteronomy 18:15-16a)</p> <p>The context of this passage is the section in Deuteronomy 18:1–22, on the proper worship of God. The immediate preceding context is the section in verses 9–14, which details the prohibition against pagan superstition and magic. Candidates might comment on some of the following:</p> <p>The people of Israel must obey this prohibition, and God will raise up a prophetic spokesman like Moses. In other words, where in chapter 5 it is Moses who mediates God’s word, this will now be done by a prophet like Moses. Moses is suggesting that the people were sure that they experienced the authentic word of God for the simple reason that they received it from Moses himself. Moses is assuring future generations that they can have the same trust in the authenticity of God’s word through future prophetic spokesmen.</p> <p>Some commentators interpret the ‘prophet like Moses’ to be Jesus, but this is merely a Christianising of the text, despite its value for faith.</p> <p>The passage goes on to say that the criterion of true prophecy is when a prophet’s word comes true. Candidates who mention this might suggest that as a criterion for detecting false prophecy, its truth could not be known until after the event.</p>	

Question	Answer	Marks
10(b)	<p>Now Samuel did not yet know the LORD, and the word of the LORD had not yet been revealed to him. And the LORD called Samuel again the third time. (1 Samuel 3:7–8a)</p> <p>The context is the call of Samuel.</p> <p>Candidates might comment on some of the following:</p> <p>According to Jewish tradition, Samuel was about 12 years old at the time. Some commentators point out that this was the age of Jesus when he was teaching in the Temple at Jerusalem (Luke 2).</p> <p>The call has a traditional three-part structure. After the third calling by Yahweh, Eli understands what is going on, and tells Samuel what to say. God then informs Samuel that he is about to punish the house of Eli because of the unrestrained actions of his sons. The narrative ends with the comment that Samuel became known and trusted as a prophet throughout Israel.</p> <p>Candidates might comment generally on the significance of Samuel, perhaps as the first prophet: the institution of prophecy arising in connection with that of the monarchy, since Samuel is the prophet who elects Saul as the first king.</p>	
10(c)	<p>Now when the king dwelt in his house, and the LORD had given him rest from all his enemies round about, the king said to Nathan the prophet, “See now, I dwell in a house of cedar, but the ark of God dwells in a tent.” And Nathan said to the king, “Go, do all that is in your heart; for the LORD is with you.” (2 Samuel 7:1–3)</p> <p>The context is in David’s desire to build a temple for God. Instead he is promised an everlasting dynasty.</p> <p>Candidates might comment on some of the following:</p> <p>This chapter is perhaps intended to explain why David, despite his status, was not chosen to build the Temple in Jerusalem, this being carried out by his son Solomon.</p> <p>The immediate context shows David towards the end of his life, when his military activities had finally subdued the Philistines and other enemies, so he has ‘rest from his enemies’. His concern is that the ark of God, which was built during the wilderness period to house the tablets of the law, is still a temporary structure, and David thinks it would be more fitting for it to be placed in a major temple.</p> <p>Nathan’s reaction is positive, but this changes following an oracle from Yahweh, in the course of which Yahweh promises David that his heirs will sit on the throne in Jerusalem for ever. The ‘Nathan oracle’ was later interpreted messianically (as having future fulfilment), particularly after the destruction of Jerusalem in 587 by the Babylonians, after which the Israelite monarchy effectively ended apart from the Maccabean kingship.</p>	

Question	Answer	Marks
10(d)	<p>But [Elijah] himself went a day’s journey into the wilderness, and came and sat down under a broom tree; and he asked that he might die, saying, “It is enough; now, O LORD, take away my life; for I am no better than my fathers.” And he lay down and slept under a broom tree; and behold, an angel touched him, and said to him, “Arise and eat.” (1 Kings 19:4–5)</p> <p>The preceding context is the contest on Mount Carmel, which ends with Elijah slaughtering all the prophets of Baal.</p> <p>Candidates might comment on some of the following:</p> <p>Together with the end of the drought, this is the final proof offered by Elijah that Yahweh is God, and not Baal.</p> <p>The immediate context is Elijah’s flight to Mount Horeb, apparently because he was afraid of the threats of retribution from Jezebel, although this is very odd in the context of his handling of the Baal prophets. Elijah suddenly appears to be at Beer-sheba, about 130 miles south of Jezreel. With divine help he arrives at Horeb (called Sinai in the Judahite literature).</p> <p>Presumably, Elijah was mentally exhausted, since he prefers to die. The comment that he is no better than his fathers perhaps indicates disgust with himself over the slaughter of Jezebel’s prophets. He is restored by the ministrations of an angel, and then the journey to Horeb takes place. ‘40 days and 40 nights’ is simply a term used to indicate the distance of the journey.</p> <p>At the end of he has a theophany of Yahweh in a cave. The voice of God is described as being not in the wind, not in the earthquake, and not in the fire, but in a still small voice. It commands him to anoint Hazael as king of Assyria and Jehu as king of Israel, and then to anoint Elisha as his own successor. Despite his condition at the start of the journey, the voice orders him to exterminate all the enemies of Yahweh, which Elijah still appears willing to do. The narrative appears to be establishing the common idea of a righteous remnant: the few who have not bowed the knee to Baal.</p>	

Question	Answer	Marks
10(e)	<p>Now Naboth the Jezreelite had a vineyard in Jezreel, beside the palace of Ahab king of Samaria. And after this Ahab said to Naboth, “Give me your vineyard, that I may have it for a vegetable garden, because it is near my house; and I will give you a better vineyard for it; or, if it seems good to you, I will give you its value in money.” (1 Kings 21:1–2)</p> <p>The context is the story of Naboth’s vineyard. For the higher Levels, expect a degree of explanation other than simple repetition of the story, which is very well known.</p> <p>Candidates might refer to some of the following:</p> <p>Naboth’s concern with Ahab’s request was that it meant giving up the ‘inheritance of his fathers’. This was a serious matter in Israelite law and custom, according to which established ancestral property should remain permanently within the family (Leviticus 25:10, 13–17, 23–24, 34).</p> <p>Ahab was ‘vexed and sullen’ at the refusal, which shows his childish disposition because he knew that Naboth was legally and religiously within his rights. Details of the story are likely to follow. Candidates might mention that Naboth must have been high-ranking citizen in order to refuse the king. Given Jezebel’s disposition he was also a very brave citizen.</p>	

Question	Answer	Marks
10(f)	<p>Thus says the LORD: “For three transgressions of Israel, and for four, I will not revoke the punishment; because they sell the righteous for silver, and the needy for a pair of shoes ...” (Amos 2:6)</p> <p>The general context is the indictment by Amos of the neighbouring nations, and of Israel and Judah, for a variety of crimes against humanity and against God (Amos 1:2–2:16).</p> <p>Candidates might refer to some of the following:</p> <p>Amos’ language is very stylistic, and the separate oracles are introduced and generally concluded by the prophetic formulae: ‘Thus says the Lord’, and ‘Oracle of Yahweh’.</p> <p>The repeated phrase, ‘For three transgressions ... and for four’ simply means, ‘more than enough’ (Job 33:14).</p> <p>Verses 2–16 are directed against Israel, and are more detailed than those directed at other nations, primarily because Israel (like Judah), being God’s elected nation, should know better, having a specific knowledge of God’s religious and moral commands. Throughout the book, Amos goes into detail concerning the people’s sins against God, and these primarily concern a lack of social justice.</p> <p>In this particular passage Amos condemns those who sell righteous people for money, or who sell the needy for a pair of shoes, in other words sending them into slavery. Candidates are likely to give details of similar accusations from this and other passages.</p> <p>There is likely to be general comment on the consequences of Israel’s social injustice, since the constant doom oracles in the Book of Amos lead to the inevitable conclusion that Israel will be punished by foreign invasion and destruction.</p>	

Question	Answer	Marks
10(g)	<p>‘And on that day,’ says the Lord GOD, “I will make the sun go down at noon, and darken the earth in broad daylight. I will turn your feasts into mourning, and all your songs into lamentation ...’ (Amos 8:9–10a)</p> <p>The general context here is the fourth vision of Amos, where Amos sees a basket of ripe summer fruit, which symbolises that Israel is also ripe – for destruction. Yahweh says that he will never again ‘pass them by’, which is a reference to the passing over of the angel of death when the Hebrews were slaves in Egypt, by which the Hebrews were saved from death. This time, death cannot be avoided.</p> <p>Candidates are likely to make further comment on some of the following:</p> <p>Amos introduces what he has to say about ‘that day’ by a further reference to Israel’s religious and social sins. He refers to the merchants who are impatient for holidays to end so that they can resume the process of defrauding people, for example by dealing deceitfully with false balances. Amos goes on to repeat the accusation made in 2:6, that the merchants ‘buy the poor for silver and the needy for a pair of sandals’, as well as selling the refuse of the wheat (v.6).</p> <p>This is followed by Yahweh’s sworn declaration that none of these deeds will be forgotten. ‘That day’ refers to the ‘Day of the Lord’ – an event in Israel’s future which the people expected would bring about Yahweh’s Kingdom over all nations, and which would be a day of rejoicing and celebration. Instead, Yahweh promises that it will be a day of darkness and eclipse, so that instead of rejoicing and celebration there will be feasts of mourning and songs of lamentation, a theme which Amos goes on to develop further. Candidates might perhaps comment on the prophecy of restoration at the end of Amos, which appears to contradict the words of this passage. Some might argue that the prophetic books have been edited during the period after the fall of the Kingdom in order to give a hope for future restoration.</p>	

Question	Answer	Marks
10(h)	<p>Therefore I will hedge up her way with thorns; and I will build a wall against her, so that she cannot find her paths. She shall pursue her lovers, but not overtake them; and she shall seek them, but shall not find them. Then she shall say, ‘I will go and return to my first husband, for it was better with me than now’. (Hosea 2:6–7)</p> <p>The general context in chapter 2 is that Israel will suffer public shame like a prostitute as a punishment for disobeying Yahweh and refusing to live up to the demands of the covenant.</p> <p>Candidates may comment on some of the following:</p> <p>The narrative in Hosea chapters 1 to 3 concerns the parallelism between Hosea’s disciplining of his unfaithful wife and Yahweh’s disciplining of unfaithful Israel under Jeroboam II. Candidates are likely to give an explanation of this parallelism in terms of Hosea’s personal experiences with Gomer.</p> <p>At the beginning of chapter 1, Hosea marries Gomer, who is a prostitute, and then gives the children he has with her symbolic names. At the end of this chapter, God says that Israel’s punishment is not the end of the matter, because the people will again become God’s sons. Chapter 2 returns to the theme of Israel’s punishment.</p> <p>Israel’s crime was to adulterate worship of Yahweh with worship of Canaanite Baal. Baalism was characterised by fertility rites, the sexual nature of which was immoral in terms of the Law of Moses. The theme of marriage with an unfaithful wife is a metaphor for the cult of Baal.</p> <p>In verses 6–7, Gomer / Israel is to be hedged in with thorns so that she has no access to her lovers / the Baals. She has assumed falsely that the good things which she has experienced come from her lovers / the Baals, whereas in reality they have come from Yahweh. She is to be isolated in the wilderness so that she comes to understand, finally, that Yahweh is the source of all good things, and that fidelity to the covenant is the only way to ensure their continuation.</p>	

Question	Answer	Marks
10(i)	<p>Let me sing for my beloved a love song concerning his vineyard: My beloved had a vineyard on a very fertile hill. He dug it and cleared it of stones, and planted it with choice vines; he built a watchtower in the midst of it, and hewed out a wine vat in it; and he looked for it to yield grapes but it yielded wild grapes.'</p> <p style="text-align: right;">(Isaiah 5:1–2)</p> <p>The context is the Song of the Vineyard.</p> <p>Candidates might refer to some of the following points:</p> <p>Some think that the song was composed for a celebration of the feast of tabernacles during the reign of Jotham; Isaiah is imitating a vintage festival song.</p> <p>Some might make comparisons with, for example, Hosea 10:1; Jeremiah 2:21.</p> <p>Most of the comment is likely to be on the background to the song as a whole. This is an allegory in which Judah is expected to pass judgement on herself, much in the same way as Nathan forced David to judge his actions against Uriah (2 Sam. 12:1–12): righteousness and justice must be the focus of the covenant relationship.</p> <p>The vineyard is planted with 'choice vines': Hebrew <i>soreq</i>, which means red grapes, or perhaps grapes from the Sorek valley, to the west of Jerusalem. The choiceness of the vines reflects Judah's position as God's 'beloved' (5:1).</p> <p>In the self-judgement that follows in verses 3–4, Judah's only possible answer would be judgement against the vineyard. God can do no more in the vineyard / for the vineyard than he has already done for it, because whereas God expected to harvest choice grapes – in other words, a nation grateful for divine care and protection – the vineyard has yielded only wild grapes, which are smaller, sharper, and unsuitable for producing good quality wine.</p> <p>Thus in verse 7, Yahweh says that he looked for justice, but instead found bloodshed; he looked for righteousness, but heard a cry (from the oppressed).</p> <p>The song is followed by a series of 6 reproaches, against covetousness, carousing, mocking God, moral depravity, conceit, bravado and bribery.</p>	

Question	Answer	Marks
10(j)	<p>... the LORD of hosts will come down to fight upon Mount Zion and upon its hill. Like birds hovering, so the LORD of hosts will protect Jerusalem; he will protect and deliver it, he will spare and rescue it. (Isaiah 31:4c–5)</p> <p>This follows an oracle against Assyria, in which God’s fury will burst over Judah’s enemies like a thunderstorm. Isaiah now warns against accepting help from less powerful sources, namely Egypt.</p> <p>Candidates might refer to some of the following:</p> <p>Some might attempt a reconstruction of these events and issues, together with the military and theological issues they raised, such as:</p> <ul style="list-style-type: none"> Judah’s lack of financial resources to finance a war with Assyria Egyptian horses and chariots: the chariot was a fearsome weapon of war, but comparatively useless in the wrong terrain. Israel’s terrain was particularly unsuitable for chariot warfare, so little would be gained from trust in chariotry the Egyptians are men, not gods, and their horses are flesh, not spirit. Hosea 14:3, from a comparable background, offers a similar comment for the same reasons the background idea, particularly in the section that follows in verse 3, is probably the Exodus events, and the uselessness of Egyptian chariotry at that time. <p>The imagery in the current passage begins with God’s comment that just as a lion growls over his prey, and is not terrified by the shouting of the shepherds who are called against him, so Yahweh will fight completely undaunted upon Mount Zion in order to protect Jerusalem. ‘Mount Zion’ refers to the Temple mount, and signifies the presence of Yahweh among his people.</p> <p>Yahweh is described using the imagery of a protective hovering bird who will spare and rescue Jerusalem. The title given to Yahweh: ‘Lord of Hosts’, refers specifically to a description of Yahweh as the leader of the heavenly armies, as an invincible divine warrior who will come to the aid of his people</p>	

Question	Answer	Marks
10(k)	<p>The word of the LORD came to me: ‘You shall not take a wife, nor shall you have sons or daughters in this place. For thus says the LORD concerning the sons and daughters who are born in this place, and concerning the mothers who bore them and the fathers who begot them in this land: They shall die of deadly diseases.’ (Jeremiah 16:1–4a)</p> <p>This section follows Jeremiah’s second personal lamentation (15:10–21), which sets the scene for the complete isolation from normal life implied by his call narrative.</p> <p>Candidates might comment on some of the following:</p> <p>The symbolic nature of Jeremiah’s isolation echoes the symbolic nature of the lives of other prophets such as Hosea and Isaiah.</p> <p>These verses illustrate Jeremiah’s lamentation in 15:17 that he sat alone, because God’s hand was upon him. In the ancient world, to live without children would be to have no future, because one’s future was assured by the continuation of children.</p> <p>Jeremiah’s isolation is a living symbol of the impending destruction of Judah by Babylon. Jeremiah gives up any hope of having a wife and family, as a symbol of doom and destruction on the nation as a whole.</p> <p>The reason for such punishment is that Israel’s rejection of the covenant obligation has meant that Yahweh has also been free to reject the covenant.</p> <p>Disease, death and famine are symbols of invasion and destruction, and these are about to overtake Judah. Jeremiah goes on to say that all the rituals of mourning are useless, because even the voice of the bridegroom and the bride will be silenced in the scale of the destruction.</p> <p>Even in the midst of this statement of complete destruction, 16:14–15 goes on to describe the return of Israel to its land, as a new Exodus accomplished by God.</p>	