



UNIVERSITY OF CAMBRIDGE INTERNATIONAL EXAMINATIONS  
General Certificate of Education Advanced Level

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**DIVINITY**

**9011/01**

Paper 1 Prophets of the Old Testament

**October/November 2011**

**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 origins of prophecy in Israel. [25 marks]
- 2 Consider who had the greater influence on the development of Old Testament prophecy – Samuel or Elijah. [25 marks]
- 3 Discuss the importance of ecstasy in Old Testament prophecy. [25 marks]
- 4 'Oracles of doom were the most important way of conveying the prophet's message.' Discuss. [25 marks]
- 5 Consider the view that the pre-canonical prophets were always involved with war and violence. [25 marks]

**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 Using Hosea 1–3, examine different ways in which the prophet's personal experience might be interpreted. [25 marks]
- 7 'Amos prophesied that Israel could not escape total destruction, so there was no point to his prophecy.' Critically examine this claim. [25 marks]
- 8 In your view, which was the bigger influence on the prophecy of Isaiah of Jerusalem – his call, or the historical situation of his day? [25 marks]
- 9 'Jeremiah could be described as a prophet of hope.' How far do you agree with this view? [25 marks]

## 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) I am not able to carry all this people alone, the burden is too heavy for me. If thou wilt deal thus with me, kill me at once, if I find favour in thy sight, that I may not see my wretchedness.  
(Numbers 11:14–15)
- (b) Then the LORD said to Samuel, “Behold, I am about to do a thing in Israel, at which the two ears of every one that hears it will tingle. On that day I will fulfil against Eli all that I have spoken concerning his house, from beginning to end.”  
(1 Samuel 3:11–12)
- (c) (Formerly in Israel, when a man went to inquire of God, he said, “Come, let us go to the seer”; for he who is now called a prophet was formerly called a seer.) And Saul said to his servant, “Well said; come, let us go.” So they went to the city where the man of God was.  
(1 Samuel 9:9–10)
- (d) But Naboth said to Ahab, “The LORD forbid that I should give you the inheritance of my fathers.” And Ahab went into his house vexed and sullen because of what Naboth the Jezreelite had said to him; for he had said, “I will not give you the inheritance of my fathers.” And he lay down on his bed, and turned away his face, and would eat no food.  
(1 Kings 21:3–4)
- (e) “Also 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)
- (f) Then Amos answered Amaziah, “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.’ ”  
(Amos 7:14–15)
- (g) Come, let us return to the LORD;  
for he has torn, that he may heal us;  
he has stricken, and he will bind us up.  
After two days he will revive us;  
on the third day he will raise us up,  
that we may live before him.  
Let us know, let us press on to know the LORD;  
his going forth is sure as the dawn;  
he will come to us as the showers,  
as the spring rains that water the earth.  
(Hosea 6:1–3)

- (h) When Israel was a child, I loved him,  
and out of Egypt I called my son.  
The more I called them,  
the more they went from me;  
they kept sacrificing to the Baals,  
and burning incense to idols.  
Yet it was I who taught Ephraim to walk ... (Hosea 11:1–3a)
- (i) In that day the LORD will whistle for the fly which is at the sources of the streams of Egypt,  
and for the bee which is in the land of Assyria. And they will all come and settle in the steep  
ravines, and in the clefts of the rocks, and on all the thornbushes, and on all the pastures.  
In that day the Lord will shave with a razor which is hired beyond the River – with the king  
of Assyria – the head and the hair of the feet, and it will sweep away the beard also.  
(Isaiah 7:18–20)
- (j) Righteous art thou, O LORD, when I complain to thee;  
yet I would plead my case before thee.  
Why does the way of the wicked prosper?  
Why do all who are treacherous thrive?  
Thou plantest them, and they take root;  
they grow and bring forth fruit;  
thou art near in their mouth  
and far from their heart.  
But thou, O LORD, knowest me;  
thou seest me, and triest my mind toward thee.  
Pull them out like sheep for the slaughter,  
and set them apart for the day of slaughter. (Jeremiah 12:1–3)
- (k) Therefore thus says the LORD:  
“If you return, I will restore you,  
and you shall stand before me.  
If you utter what is precious, and not what is worthless,  
you shall be as my mouth.  
They shall turn to you,  
but you shall not turn to them.  
And I will make you to this people  
a fortified wall of bronze;  
they will fight against you,  
but they shall not prevail over you,  
for I am with you  
to save you and deliver you, says the LORD.” (Jeremiah 15:19–20)

[25 marks]

## NEW INTERNATIONAL VERSION

- (a) I cannot carry all these people by myself; the burden is too heavy for me. If this is how you are going to treat me, put me to death right now – if I have found favour in your eyes – and do not let me face my own ruin. (Numbers 11:14–15)
- (b) And the LORD said to Samuel: “See, I am about to do something in Israel that will make the ears of everyone who hears of it tingle. At that time I will carry out against Eli everything I spoke against his family – from beginning to end.” (1 Samuel 3:11–12)
- (c) (Formerly in Israel, if a man went to enquire of God, he would say, “Come, let us go to the seer,” because the prophet of today used to be called a seer.)  
 “Good,” Saul said to his servant. “Come, let’s go.” So they set out for the town where the man of God was. (1 Samuel 9:9–10)
- (d) But Naboth replied, “The LORD forbid that I should give you the inheritance of my fathers.”  
 So Ahab went home, sullen and angry because Naboth the Jezreelite had said, “I will not give you the inheritance of my fathers.” He lay on his bed sulking and refused to eat. (1 Kings 21:3–4)
- (e) “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)
- (f) Amos answered Amaziah, “I was neither a prophet nor a prophet’s son, but I was a shepherd, and I also took care of sycamore-fig trees. But the LORD took me from tending the flock and said to me, ‘Go, prophesy to my people Israel.’” (Amos 7:14–15)
- (g) Come, let us return to the LORD.  
 He has torn us to pieces  
 but he will heal us;  
 he has injured us,  
 but he will bind up our wounds.  
 After two days he will revive us;  
 on the third day he will restore us,  
 that we may live in his presence.  
 Let us acknowledge the LORD;  
 let us press on to acknowledge him.  
 As surely as the sun rises,  
 he will appear;  
 he will come to us like the winter rains,  
 like the spring rains that water the earth. (Hosea 6:1–3)

- (h) When Israel was a child, I loved him,  
and out of Egypt I called my son.  
But the more I called Israel,  
the further they went from me.  
They sacrificed to the Baals  
and they burned incense to images.  
It was I who taught Ephraim to walk ... (Hosea 11:1–3a)
- (i) In that day the LORD will whistle for flies from the distant streams of Egypt and for bees from the land of Assyria. They will all come and settle in the steep ravines and in the crevices in the rocks, on all the thornbushes and at all the water holes.  
In that day the Lord will use a razor hired from beyond the River – the king of Assyria – to shave your head and the hair of your legs, and to take off your beards also. (Isaiah 7:18–20)
- (j) You are always righteous, O LORD,  
when I bring a case before you.  
Yet I would speak with you about your justice:  
Why does the way of the wicked prosper?  
Why do all the faithless live at ease?  
You have planted them, and they have taken root;  
they grow and bear fruit.  
You are always on their lips  
but far from their hearts.  
Yet you know me, O LORD;  
you see me and test my thoughts about you.  
Drag them off like sheep to be butchered!  
Set them apart for the day of slaughter! (Jeremiah 12:1–3)
- (k) Therefore this is what the LORD says:  
“If you repent, I will restore you  
that you may serve me;  
if you utter worthy, not worthless, words,  
you will be my spokesman.  
Let this people turn to you,  
but you must not turn to them.  
I will make you a wall to this people,  
a fortified wall of bronze;  
they will fight against you  
but will not overcome you,  
for I am with you  
to rescue and save you,” declares the LORD. (Jeremiah 15:19–20)

[25 marks]



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