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DIVINITY

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Paper 1 Prophets of the Old Testament

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MARK SCHEME

Maximum Mark: 100

Published

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Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

Question	Answer	Marks
Section A <i>Prophecy in general and Pre-canonical Prophets</i>		
1	<p data-bbox="317 344 935 378">Discuss Moses' achievements as a prophet.</p> <ul data-bbox="317 416 1299 1032" style="list-style-type: none"> • Candidates are likely to categorise Moses' various prophetic functions as they appear in the texts. • In particular, Moses is credited with being the founder of prophecy, even though he did not prophesy in Israel itself. • Some might argue that Samuel was the founder of prophecy in Israel, so Moses' function in this respect was a pious invention / later read-back. • Moses' call is considered to be archetypal for prophecy (Exodus 2–3), with the pattern of call and response. • Moses might be credited with the founding of prophetic bands and ecstatic prophecy / prophetic contagion, and other implications of the narrative in Numbers 11. • Some might argue that Moses had a number of functions, some of which may (or may not) have been subsumed under his prophetic role, for example his function as a war-leader, a politician, his mediation of the Sinai covenant, etc. • The main phrase to be considered is, 'as a prophet', so responses that focus on the phrase should be credited appropriately. 	25

Question	Answer	Marks
2	<p>‘The origins of Israelite prophecy are clear.’ Evaluate this claim.</p> <ul style="list-style-type: none"> • This is a disputed topic, so expect a variety of approaches. • Most will consider the origins of Israelite prophecy outside Israel, for example by cultural dispersion / military conquest / literary influences. There is likely to be reference to the prophecy of Wen Amon in connection with ecstatic prophecy; the Syrian weather-god Hadad, who appears in the Mari texts, using a prophet as his mouthpiece; the mantic/muhhum prophets of the god Dagon, who was influential in the Philistine region, and so on. • Some might consider the debate about the primacy of Samuel, with reference to the thesis of F.M. Cross Jr that prophecy in Israel began with Samuel because of the need of prophets to curb/control/direct the power of the king. • Some might argue that prophecy was a common feature of the ancient world, so it could have arisen by a process of cultural dispersion and contact. • Some will look at the claims made for Moses, e.g. in connection with ecstatic prophecy / prophetic guilds. • If the question is taken to refer to prophecy <i>in Israel</i>, as opposed to those factors which influenced the development of prophecy in Israel, then again, candidates might look closely at Samuel and his connections with prophetic guilds / his status as guild leader / his association with ecstasies, etc. • There are many routes that candidates might take, so credit all relevant and accurate material. 	25

Question	Answer	Marks
3	<p>‘Prophets were clever politicians.’ Discuss.</p> <ul style="list-style-type: none"> • Note that the question does not restrict reference to the pre-canonical period. Full marks are available for candidates who refer only to the pre-canonical prophets, or to the pre-exilic prophets, or both. • This is a broadening-out of earlier questions directed particularly at Moses and Samuel, in that their involvement in tribal / national affairs seems to have been political as much as anything else, although this does not deny that prophets would have had a political influence by virtue of being involved with the court and other institutions. Their ‘cleverness’ at what they did can be brought out by the breadth of their respective functions, their leadership qualities, and their reputation with later generations. • Credit answers which respond to the precise wording of the question (as opposed to simply listing what prophets did). • There seems to be little doubt that prophets were politically involved at court. If we look at Nathan, for example, and the Nathan oracle where the prophet promises David an eternal dynasty, Nathan clearly held a political post. For those who argue that prophetic phenomena have no basis in reality beyond the prophets’ psychology, then it could be argued that prophets were indeed clever politicians. • Against that, some might consider the role of Jeremiah, whose sincerity as a prophet, and whose role in criticising the monarchy, look like a blend of his role as a prophet and the political power this inevitably gave him. To say that Jeremiah was a clever politician seems a harsh judgement on someone who felt a compulsion to prophecy from his youth. In the Book of Jeremiah, he is first and foremost a prophet. • Candidates are likely to consider different prophets, perhaps in particular Isaiah, whose role at court is clearly depicted, and who had a clear influence on the historical and political events of his day, as in the Syro-Ephraimite war. • There are many avenues the debate might take, for example that prophets in effect were clever politicians because of their involvement with national affairs, but this does not mean that they were lacking in anything as prophets. • Credit all relevant and coherent lines of argument. 	25

Question	Answer	Marks
4	<p>Examine the nature and role of prophetic ecstasy.</p> <p>Nature:</p> <ul style="list-style-type: none"> • Prophetic ecstasy is generally described as being in a different state of consciousness. Awareness of the immediate environment may be limited or lost. The mental state is said to give the recipient religious insight and power. • Some describe it as the mind withdrawing from the circumference to the centre. The normal senses are suspended. • Behaviour may become frenzied, and this may include self-laceration, an abandoned form of dancing, speaking in tongues, speaking unintelligibly, etc. • Candidates might refer to Elijah's state in running at (normally impossibly) high speed in front of Ahab's chariot; also the prophets of Baal at Mount Carmel (1 Kings 18), where the prophets cut themselves with swords until the blood rushed out (which may be describing false/induced ecstasy). • The ecstatic state is sometimes accompanied by visions, often religious in character, which perhaps is what is being described in Elijah's experiences as described in 1 Kings 19 (e.g. the 'still, small voice'). • The ecstatic state can be induced, e.g. 1 Samuel 10, where the band of prophets meeting Saul carry musical instruments used for such a purpose. <p>Role:</p> <ul style="list-style-type: none"> • The role is often to interpret some meaningful experience or revelation from a god, e.g. Yahweh in the prophetic narratives. 1 Kings 19 is an example. • Candidates will probably refer to the narrative in Numbers 11 (the contagious gift of prophecy), where the ecstatic state is conferred by God to impart his wishes to the people. Ecstasy appears to have been the 'appropriate' mental state for understanding the <i>dabar</i> – the prophetic word of God. This is shown in Jeremiah 23:18, for example, where Jeremiah calls other prophets 'false' because they have not stood in Yahweh's council to hear his word. When the prophets use the prophetic formulae: 'Thus says Yahweh' / 'Oracle of Yahweh', these authenticate the words spoken by the prophet. In the Book of Amos these formulae identify the different occasions where Amos relays the word of God, presumably in an ecstatic state. • The ecstatic word/state has various uses, e.g. politically it signifies God's approval of Saul as the first king of Israel. Samuel tells him that he is to meet a band of prophets coming down from the high place with harp, tambourine, flute and lyre, prophesying (1 Samuel 10). The high places were associated with the prophetic guilds where the prophets were close to God. Samuel tells Saul: 'Then the Spirit of the Lord will come mightily upon you, and you shall prophesy before them <i>and be turned into another man.</i>' – which clearly describes an ecstatic state. 2 Kings 3:15 shows clearly that Elijah employed a minstrel to 'bring the power of the Lord upon him'. • In summary, then, ecstasy seems to have been the appropriate mental state to receive the word of Yahweh. 	25

Question	Answer	Marks
5	<p>Discuss the importance of the prophetic call in the work of the prophets.</p> <ul style="list-style-type: none"> The question allows candidates to refer to the call of pre-canonical prophets only, pre-exilic prophets only, or both. Full marks are available for any of these options. For the pre-canonical prophets, candidates are likely to refer to Moses, Samuel and Elijah. Moses' call (Exodus 2:23 – 4:17) is considered to be archetypally important, in so far as scholars see in it a formal structure, elements of which are found within other call narratives: confrontation by the deity / introduction of the deity / commission / objection / reassurance / confirmation. Candidates might consider the particular importance of some of these, e.g. the identification of the god concerned as Yahweh, the commission to free God's people from slavery, and the reassurance that God will always be there. The call of Samuel (1 Samuel 1–3) focuses on a time in history where Yahwism could have died out, because '... the word of the Lord was rare in those days; there was no frequent vision.' (3:1) – i.e. there was no revelation from God. Samuel is commissioned to be the successor of Eli the priest. This all introduces Samuel as the religious leader who eventually is responsible for changing the political structure of Israel from a tribal confederacy to a monarchy. There is no clear call narrative in the Elijah cycles, although some consider his hearing the 'still small voice' (1 Kings 19:12) to be the revelation of a new kind of prophecy as opposed to the more frenzied kind of ecstasy of the Baal prophets: i.e. Elijah received this as a call to prophesy in a different way. For the pre-exilic prophets, candidates might refer to call narratives in connection with (for example) Amos, Hosea, Isaiah and Jeremiah. The call of Amos is recorded in Amos 7:14–15, although it is not completely clear what it signifies. In response to Amaziah's command that he should go away from Bethel and never prophesy there again, Amos insists that he is no <i>nabi'</i> nor one of the <i>bene hanebi'im</i> (the sons of the prophets – i.e. the prophetic guilds), but instead he was taken from the flock by Yahweh with the command, 'Go, prophesy to my people Israel.' The importance of the call to prophesy lies not least in the fact that Amos was from the Southern Kingdom but was prophesying in the Northern shrine of Bethel, which seems to point to the severity of the situation in the Northern Kingdom that Amos felt he had to address. Hosea's call is generally seen to be seen in Hosea 1, which says that when Yahweh first spoke to Hosea, he instructed him to marry someone who was/had been a prostitute, and to have children with her as a symbol both of Yahweh's punishment and his love for Israel. The importance of this call lies particularly in the insistence on God's <i>hesed</i>-love for Israel and on the punishment which nevertheless cannot be avoided. To marry a prostitute would normally have been unthinkable for a prophet, so the call shows the severity of the situation. 	25

Question	Answer	Marks
5	<ul style="list-style-type: none">• Candidates will probably have much to say on the call of Jeremiah (chapter 1), where Yahweh summons him 'to destroy and to overthrow, to build and to plant', which summarises the tension between the impending threat of destruction and annexation by Assyria / Babylonia and the promise of return from exile.• The call of Isaiah (chapter 6) in the Temple similarly shapes Isaiah's involvement with the Assyrian crisis.	

Question	Answer	Marks
Section B <i>Pre-exilic Prophets, with special reference to Amos, Hosea, Isaiah of Jerusalem and Jeremiah</i>		
6	<p>'The life and teachings of Amos as a prophet were different from those of any other prophet.' Assess this view.</p> <ul style="list-style-type: none"> • Note that answers to this question may refer to pre-exilic prophets only, or to any prophets of the pre-canonical and pre-exilic prophets. Full marks are available for all such approaches. • Amos was unique in the sense that he was the first of the writing prophets. The fact that he was the first prophet to have a book named after him is perhaps an indication of his status. • He seems to have been different because unlike other prophets, who tended to mix salvation and doom oracles, Amos' writings are of unmitigated doom, apart from where he intercedes with Yahweh to stop the destruction. The salvation oracle at the end of the Book (9:11–15) is generally held to be a later editor's work. • His confrontations with authority seem to have been on a different scale from that of most other prophets (with the exception of Moses and Jeremiah, for example). He appears in the Bethel sanctuary to confront its priest, Amaziah. Amaziah was so incensed by Amos' behaviour that he sent a message to the king (Jeroboam) saying that Amos had threatened the king with death by the sword and the exile of Israel itself into a foreign land. • Amos was like other prophets in that he was called by God (7:14–15), but the circumstances of that call are different. For a start he tells Amaziah that he was called 'from the flock', which suggests he had been a shepherd. By comparison, Moses grew up with the Egyptian royal family; Samuel was called in the shrine at Shiloh and was later acknowledged as a prophet 'from Dan to Beer-sheba' (1 Samuel 3:20); Jeremiah's family were from priestly stock, and so on. • Amos goes on to say to Amaziah that he was <i>not</i> a prophet, nor one of the sons of the prophet, but he had been a herdsman and a tender of sycamore trees, so his fitness for the prophetic office is somewhat different from that of others, for example the call of Isaiah in the Jerusalem Temple. • Unlike others, Amos appears to have spent the most significant period of his prophetic career in a different kingdom – i.e. the Northern Kingdom, despite having been a resident of Judah. This may have been because of the extremity of the threat that the Northern Kingdom would be annexed by a foreign power. However, the threat itself is similar to that which faced Jeremiah, with the looming power of Babylonia and the 'foe from the north'; moreover these threats materialised with the invasion and annexation of the North by Assyria in 722 and of Judah by Nebuchadnezzar in 587. 	25

Question	Answer	Marks
6	<ul style="list-style-type: none">• Amos seems to have understood the magnitude of the threat, and his prophecies explain it graphically, and that threat presumably explains why he came to prophesy in the North. The oracles he delivers are the most powerful of those given by the prophets, and involve little narrative. However, similar levels of invective are seen in the oracles of other prophets, such as Elijah and Jeremiah.• Amos is unique in his picture of the social sins committed in the North: his desire for justice was more passionate than that of any other prophet: 'Let justice roll down like waters, and righteousness like an ever-flowing stream.' There seems little doubt that his words here even influenced Isaiah (cf. Isaiah 1:11–15 // Amos 5:21–24).• Some might conclude that Amos was similar to other prophets in many ways, but the threat he was facing and the language he used to address it were unique.	

Question	Answer	Marks
7	<p data-bbox="316 248 959 277">Examine the main ideas in the Book of Hosea.</p> <ul data-bbox="316 320 1315 2011" style="list-style-type: none"> <li data-bbox="316 320 1315 450">• The main feature of the Book of Hosea concerns the situation of Hosea cultically and personally. Chapters 1–2 are an account of Hosea’s marriage to Gomer, which are seen as a metaphor for the relationship between Yahweh and Israel. <li data-bbox="316 456 1315 622">• <i>The infidelity of Gomer.</i> The theme of this early section is that the infidelity of Gomer parallels that of Israel to Yahweh. There are many different interpretations of this material and of the relationship between Hosea and Gomer, not least that she may have been a cultic prostitute, and Hosea himself may also have functioned within the cult. <li data-bbox="316 629 1315 795">• <i>Hosea’s children:</i> Chapter 1 gives an account of the marriage of Hosea and Gomer and the conception of three children whose names are prophetically significant: Jezreel, Not Pitied, Not my People, and candidates are likely to explain these names in the context of Israel’s sins and her need for redemption. <li data-bbox="316 801 1315 1099">• <i>The humiliation of Israel:</i> Chapter 2 suggests that Israel will suffer public humiliation such as that meted out to a convicted prostitute. The theme of adultery is mirrored in Israel’s adoption of Baal worship. The language here reflects the fertility rites of Baal worship. This is followed by a statement that Yahweh will allure Israel back into the wilderness, portrayed as a period when Israel was ‘pure’, and so idealised historically; following which there will be a new / universal covenant, during which the names of Not Pitied and Not my People will be changed to Pitied and My People. Covenant love will be renewed. <li data-bbox="316 1106 1315 1272">• <i>The woman in chapter 3:</i> Chapter 3 may or may not refer to Gomer, but is cast in autobiographical form. Whether or not the woman here is still Gomer she has either been sold as a slave, or has to be ransomed for debt; so Hosea buys her back. Redemption is costly, and involves the isolation (of Israel) from her ceremonial institutions. <li data-bbox="316 1279 1315 1704">• <i>Chapters 4–14 amplify the allegory:</i> God is rejecting the Northern Kingdom because of its rejection of him. This reaches its head in chapter 11, where God laments over having to give up on the Northern Kingdom. Here the language is of the Father-son relationship: ‘When Israel was a child, I loved him, and out of Egypt I called my son. Yet it was I who taught Ephraim to walk. I took them up in my arms ... I led them with cords of compassion, with the bands of love ... They shall return to the land of Egypt and Assyria shall be their king.’ This either reflects or anticipates the destruction of the Northern Kingdom by Assyria in 722. Yahweh grows passionate, and says, ‘How can I give you up, O Ephraim ... my compassion grows warm and tender. I will not execute my fierce anger, I will not again destroy Ephraim, for I am God, not man, the Holy One in your midst ...’ <li data-bbox="316 1711 1315 1809">• <i>Forthcoming destruction:</i> By the time we get to chapter 13, destruction at the hands of Assyria is predicted, because repentance has not been forthcoming. <li data-bbox="316 1816 1315 2011">• <i>God’s steadfast love:</i> One comment seems to encapsulate the main theme of Hosea: ‘I desire steadfast love, and not sacrifice, the knowledge of God rather than burnt offerings.’ Some might point out that Hosea’s prophecies echo those of his contemporary Amos, where the cult is rejected for its formalism and its side-lining of Yahweh worship. 	25

Question	Answer	Marks
7	<ul style="list-style-type: none">• <i>Unwise alliances</i>: Chapter 7 refers to Hosea's theme of the practice of seeking alliances instead of relying on God: Ephraim is like a 'half-baked cake', seeking alliances with Egypt and not the Lord.• <i>Salvation</i>: Chapter 14 contains a salvation oracle, probably from the hand of the editor of the Book of the Twelve.	

Question	Answer	Marks
8	<p>‘The most important theme for the prophet Isaiah is God’s holiness.’ Discuss.</p> <ul style="list-style-type: none"> • The question is intentionally wide, given the depth and detail of the Isaiah material. • In support of the statement in the question, near the beginning of the Book of Isaiah, the prophet gives Yahweh the title, ‘Holy One of Israel’ (1:4), and castigates Judah for despising him, contrasting the complete holiness of God with the totally inappropriate attitude of Judah. The title occurs frequently in the book, e.g. 5:19, 5:24; 41:14; 41:20. • In the call of Isaiah (chapter 6), Yahweh is described in the setting of the Jerusalem Temple, where the seraphim call to each other with the Trisagion: ‘Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory.’ The threefold repetition of ‘holy’ is the heaviest emphasis in the language. In fact the whole theophany centres on the theme of Yahweh’s holiness. Isaiah experiences this personally (‘I saw ... I said ... I heard’, etc.). Holiness is therefore seen by Isaiah as the complete essence of God both on earth and in heaven. • By contrast with God’s holiness, Isaiah deplores his own uncleanness, and one of the seraphim cleanses his mouth with a burning coal to remove any sin or guilt. • However there are other important themes in Isaiah which could be seen as equally or more important. In particular, Isaiah was associated with the royal Davidic theology that a Davidic king would sit on the throne in Jerusalem for ever. At the time of his call, there was no Davidic king on the throne, so Yahweh himself took on that role. In chapter 37, for example, Isaiah taunts Sennacherib, the Assyrian king, for having dared to ‘lift his eyes against the Holy One of Israel’ (v.23), and reminds him that Yahweh will frustrate his plans, and will put a hook in his nose to lead him back where he came from (v.29). In 9:2–7 Isaiah talks about the ideal Davidic king – ‘of the increase of his government and of peace there will be no end’ – the kingdom will be established and upheld with justice and righteousness. • Isaiah is involved in politics and the international situation of his day; so, for example, during the Syro-Ephraimite war, he urges Ahaz to stand firm against Rezin of Syria and Pekah of Israel. He gives signs to back up his prophecies, e.g. the prophecy of Immanuel (chapter 7): a woman shall conceive and bear a son, and before the son knows how to refuse evil and choose the good, the lands of the two kings Ahaz fears will be deserted. • Isaiah is concerned, like all prophets, for social justice and right behaviour. Some might refer (for example) to the Song of the Vineyard, in chapter 5, where Judah is asked to pass judgement on itself for various sins. • In connection with his dealings with the Syro-Ephraimite War and the Assyrian threat, Isaiah is also concerned with the conduct of the foreign nations, and in chapters 13 onwards he produces oracles against them for their various kinds of misconduct, e.g. the oracles against Babylon, Assyria, Moab and others who seek to rule and mistreat others and ignore the Holy One of Israel. 	

Question	Answer	Marks
8	<ul style="list-style-type: none">• Some might refer to Isaiah's use of dramatisation following Yahweh's word, e.g. his use of symbolic acts, as when God commanded him to walk naked and barefoot as a warning to Egypt and Ethiopia that the Assyrians will lead away their kings naked and barefoot, so those who hope for foreign alliances will be confounded; and this is at Yahweh's command.• Accept any reasonable ideas relevant to the question.	

Question	Answer	Marks
9	<p>Examine the part played by symbolic acts in Jeremiah's prophecies.</p> <ul style="list-style-type: none"> • Symbolic acts are used frequently in the prophecies of Jeremiah, primarily as a means of illustrating a message and enforcing it. • In 13:1–11, Jeremiah wears a linen belt (representing Judah). This is later buried near the Euphrates and then dug up to illustrate the corruption that Jehoiakim's pro-Babylonian policy is bringing about. • With Jeremiah's symbolic acts, the 'punch line' is often dramatic, as in 13:9 in the example above: 'Thus says the Lord: even so will I spoil the pride of Judah and the great pride of Jerusalem' – because those who go after other gods shall be like the waistcoat: 'good for nothing'. • 16:1–9, Jeremiah is told to forget any idea of having a wife or family. The intended effect here is one of shock and hyperbole: relinquishing family was a sign of judgement. Jeremiah reinforces this with powerful imagery concerning those who do have children – they shall die of deadly diseases, and shall not be lamented or buried: they shall be like dung on the ground. • 18:1–12: the allegory of the potter: Jeremiah watches a potter at work, and the way in which a potter made a vessel and then reworked it into another pot because it seemed right to do. This would have been a common sight to everybody, so Jeremiah uses it for visual and dramatic effect: just as the potter can change his mind by a flick of the hands, Yahweh can at any time bring about evil on Israel rather than good. • 19:1–15 shows Jeremiah's disgust at some of the practices of those who promote idolatrous religion. He is commanded to buy a potter's earthen flask and go to the Potsherd Gate. He then condemns idolatrous practices, particularly that of offering children to Baal by burning in fire. The result will be hideous: the city's fate will be so bad that people will resort to cannibalism. Jeremiah then smashes the pot to illustrate that the city can never be mended. • Candidates will refer to other symbolic acts, e.g. the cup of God's anger (chapter 25); wearing the yoke (chapter 27); buying a field (chapter 32); offering wine to the Rechabites (chapter 32); burying stones in the pavement (chapter 42); throwing his scroll into the River Euphrates (chapter 51). • Candidates might make general comments about the value, in a generally non-literate culture, of symbolic acts as a dramatisation of a message. • Some might comment on the fact that the symbolic acts are generally commanded by Yahweh, which raises questions about the relationship between Yahweh and Jeremiah and about the morality of subjecting Jeremiah to such an existence. • Credit all attempts at relevant exegesis. 	25

Question	Answer	Marks
Section C		
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
10(a)	<p>‘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.’ And the LORD said to Moses, ‘Gather for me seventy men of the elders of Israel ...’ (Numbers 11:14–16a)</p> <ul style="list-style-type: none"> • The context is where, in the wilderness, the people complain that they do not have the kind of food (meat) that they had in Egypt. • Moses hears the lamentation among the families; Yahweh is angry, and Moses is displeased, and complains that God has laid the burden of the people upon him, and requests death. • Moses is told to bring 70 elders to the tent of meeting, whereupon God will commission them to take a share of Moses’ spirit in order to bear the burden with him. Some might give details on the tent of meeting. • Moses is pictured as a charismatic leader who has God’s spirit. • The tent of meeting is assumed to be outside the camp. • One important aspect of the narrative is the phenomenon of contagious ecstasy: Eldad and Medad are outside the camp, but still receive the spirit. • The punishment of the complaining people is that they shall eat meat till they are sick of it; moreover a sickness appears, apparently as the result of eating quail. • The phenomenon seems to have been short-lived (they prophesied ... but they did so no more). • Some consider this to be the origin of the prophetic guilds later in Israel. 	

Question	Answer	Marks
10(b)	<p>And the Lord said to me, ‘They have rightly said all that they have spoken. I will raise up for them a prophet like you from among their brethren; and I will put my words in his mouth, and he shall speak to them all that I command him.’ (Deuteronomy 18:17–18)</p> <ul style="list-style-type: none"> • The context is the prohibition of superstition / magical practices, following the section on the rights of the Levitical priests (vv. 1–8). • The people are warned about the divinatory practices among the people they will pass through on their journey. • Moses tells the people that in place of magical/divinatory practices, God will raise up a prophet like Moses himself, who will have all the qualities expected of such an individual. • This passage is well-known because it gives the distinguishing marks of prophets – i.e. prophecy must come from an Israelite, and in order to be legitimate, what the prophet says must come to pass. • Where this does not happen, the people are not to fear such a ‘prophet’. Prophets were feared because of their ecstatic condition, but all such manifestations are to be ignored, because a false prophet has no real power. • Some might refer to the narrative of Jeremiah and Hananiah (Jeremiah 28). • Some might argue that some or all of this material is a read-back from a later generation concerned about the phenomenon of false prophecy. 	

Question	Answer	Marks
10(c)	<p>Then Saul fell at once full length upon the ground, filled with fear because of the words of Samuel; and there was no strength in him, for he had eaten nothing all day and all night. And the woman came to Saul, and when she saw that he was terrified, she said to him, ‘Behold, your handmaid has hearkened to you; I have taken my life in my hand, and have hearkened to what you have said to me.’ (1 Samuel 28:20–21)</p> <ul style="list-style-type: none"> • The context is where Saul, in extremis, consults the spirit of Samuel through the witch of Endor. • Saul was desperate because he could not talk to Yahweh either by dreams or prophets / <i>Urim & Tummim</i>. Saul himself had removed wizards and their like from the land, so he had no-one to consult about the threat posed by the Philistine army assembled at Shunem. The Israelites were encamped at Gilboa. Some will comment on the nature and extent of the Philistine threat. • Necromancy continued to be practised ‘out of sight’, so the witch of Endor is one such functionary, and is understandably fearful that Saul will kill her for disobeying the injunction against witchcraft. Saul (being in disguise) aims to practise necromancy (consulting the dead) by bringing up Samuel. • As Samuel appears, the witch guesses who Saul is, and is fearful for her life. • When the woman says that she sees a ‘god’ coming up out of the earth, the word ‘god’ here means an entity from another world. • Comment might be given on: the nature of Sheol as being ‘under the earth’, which is why Samuel is said to ‘come up’ / Samuel’s anointing of David as Saul’s successor (so in effect Saul is already dead) / Samuel’s reference to Saul’s deeds with Amalek (chapter 15) as the reason for the preference for David / Samuel’s prediction that the battle would be lost, etc. 	

Question	Answer	Marks
10(d)	<p>‘And your house and your kingdom shall be made sure for ever before me; your throne shall be established for ever.’ In accordance with all these words, and in accordance with all this vision, Nathan spoke to David. (2 Samuel 7:16–17)</p> <ul style="list-style-type: none"> • The context is where the prophet Nathan talks to David in connection with David’s desire to build the Jerusalem Temple. • Some scholars see this passage as a later editorial insertion explaining why David did not build the Temple. Nathan is used as the editor’s mouthpiece. • The word ‘house’ shows a word-play on the different meanings of this word, which can mean ‘palace’, ‘temple’, ‘dynasty’. In v.18 it seems to mean something like ‘family status’. In v.16 it seems to mean ‘dynasty’. • The promise that David’s throne would last for ever was not fulfilled, since Judah fell in 587. This factor is in part the reason why the title of ‘king’ (<i>mashiach</i> in Hebrew) gradually took on a future sense (Messiah) when the final kingdom would arrive. • In the meantime, the promise given to David in this verse is the basis for the theology of the Davidic dynasty, Jerusalem and the Temple, which became very important in the theology and prophecy of Judah. • Accept relevant comment on any aspect of the chapter, e.g. v.6, where Yahweh says that he has been moving about in a tent without a permanent location, which appears to forget the temple at Shiloh. 	

Question	Answer	Marks
10(e)	<p>So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. And the king of Israel said to Jehoshaphat, ‘I will disguise myself and go into battle, but you wear your robes.’ And the king of Israel disguised himself and went into battle.</p> <p style="text-align: right;">(1 Kings 22:29–30)</p> <ul style="list-style-type: none"> • The context is the death of King Ahab in battle. • Syria and Israel had been at peace, and joined together in a military alliance to stop an Assyrian army at Qarqar (in 853). Ahab, having subsequently disputed with the Syrian king over the possession of Ramoth-gilead (east of the Jordan), now forms an alliance with the Judaeen king, Jehoshaphat. • Following custom, they decide to inquire of their gods as to whether they would win or lose the battle. • This brings about a confrontation between Zedekiah ben Chena’anah and Micaiah, since the former prophesies victory in the battle, whereas Micaiah has a vision of ‘All Israel scattered on the mountains, as sheep without a shepherd’ (v.17). Micaiah was imprisoned, and the king took Zedekiah ben Chena’anah’s advice. • Ahab suggested that he should enter the battle disguised while Jehoshaphat wore his royal clothes, presumably because Ahab was doubtful about the outcome of the battle, despite having agreed to the imprisonment of Micaiah. • Ahab’s cunning failed to work when an un-aimed arrow pierced the joints of his armour, and eventually he died, propped up in his chariot. • When Ahab’s chariot was washed, dogs licked up the blood, apparently fulfilling a prophecy by Elijah. • Most candidates will comment on Ahab’s confrontation with Micaiah ben Imlah. Micaiah has a vision of Yahweh in his heavenly court surrounded by the host of heaven. One of the host volunteers to be a lying spirit to deceive Ahab. This episode shows the Israelite faith in God overseeing the world, and in this case being also the <i>source</i> of a lying prophecy. This seems to be saying that God controls false prophets as well as true prophets, so is probably an attempt to explain how false prophets are permitted to exist by Yahweh. Sometimes they are not (e.g. Hananiah), but sometimes they are used to fulfil a function. 	

Question	Answer	Marks
10(f)	<p>Thus says the LORD: ‘For three transgressions of Moab, and for four, I will not revoke the punishment; because he burned to lime the bones of the king of Edom. So I will send a fire upon Moab, and it shall devour the strongholds of Kerioth, and Moab shall die amid uproar, amid shouting and the sound of the trumpet; I will cut off the ruler from its midst, and will slay all its princes with him,’ says the LORD.</p> <p style="text-align: right;">(Amos 2:1–3)</p> <ul style="list-style-type: none"> • The context is Amos’ oracles against foreign nations. • The book begins (1.2) with the statement that ‘The Lord roars from Zion’, i.e. because of his anger against the nations who do evil deeds: hence in vv.3–5, Yahweh says that he will not revoke the punishment of Damascus because the Syrians have ‘threshed Gilead ... with iron’. Four Philistine cities are threatened because of their slave traffic with Edom. In particular, the Ammonites will be consumed by fire because they have ‘ripped up women with child in Gilead’. • The passage in question refers to the turn of Moab for punishment, since their king ‘burned to lime the bones of the king of Edom’. The reference seems to suggest that burning a body after death affected the spirit. • The series of oracles portrays Yahweh as king of the world, since all the nations are responsible to him. Some might comment on the view that the gods of Yahweh’s council were seen as vassal deities acknowledging the over-lordship of Yahweh. • Amos soon turns to the sins of Israel itself. Israel assumed it was protected from Yahweh’s anger, Amos shows this to be false. • Amos’ main complaint is the lack of social justice, particularly in Israel. In 4:1–2 he calls the women of Samaria ‘cows of Bashan’ (a region known for its sleek and fat cattle), and tells them that they will be led away into captivity by having hooks through their noses. • Amos also complains at the lack of proper worship of Yahweh, for which Israel will be destroyed. • The imagery of destruction includes the ‘Day of the Lord’, which Amos turns from being a symbol of expectation and hope to one of disaster and despair: it will be ‘darkness and not light’ (5:18). This is an apocalyptic vision symbolising the destruction of everything. • Hence the structure of Amos is in the main a series of doom oracles. Chapter 2 follows the pattern of the introductory and concluding oracular formula: ‘Thus says the LORD’ / ‘Oracle of Yahweh’. • This passage thus fits into the tone and trend of the rest of the book, where the prediction is the annihilation of Israel and the nations in retribution for their sins. 	

Question	Answer	Marks
10(g)	<p>So he went and took Gomer the daughter of Diblaim, and she conceived and bore him a son. And the LORD said to him, ‘Call his name Jezreel; for yet a little while, and I will punish the house of Jehu for the blood of Jezreel, and I will put an end to the kingdom of the house of Israel. And on that day, I will break the bow of Israel in the valley of Jezreel.’ (Hosea 1:3–5)</p> <ul style="list-style-type: none"> • The context is the introductory narration of God’s instructions to the prophet Hosea concerning his family life. • The extract shows Hosea’s response to an introductory command from Yahweh: ‘Go, take to yourself a wife of harlotry, for the land commits great harlotry by forsaking the LORD.’ • The details of Hosea’s life are not clear, and candidates might spend some time sketching out some of the possibilities, for example that Hosea’s marriage was to be a living image of the relationship between Yahweh and Israel, where most of the love is on Yahweh’s/Hosea’s side rather than on Gomer’s. • The more radical explanation is that since Gomer was a prostitute, she was not just a reformed woman but had been a cultic prostitute, functioning within the religious institutions. • This also raises the issue of Hosea’s status as a prophet. It would be unthinkable for a man of God to marry a prostitute, but perhaps the unthinkable is what is behind the text: Israel’s sins have become so bad that she is no better than a prostitute. • Candidates might spend some time pointing out the symbolic names. Jezreel was the site of Jehu’s massacre of the house of Ahab. In the future it would be the scene of Israel’s military destruction (verse 5). The other names (Not pitied and Not my people) are self-explanatory. • There are many avenues which candidates might go down to explore this text: credit all relevant and accurate points, e.g. the material in chapter 2, where Israel will suffer privation like a prostitute because she has adulterated worship of Yahweh with that of Baal, a religion based in fertility rites / the material in chapter 3, where the woman concerned may or may not be Gomer / the working out of the theme of Yahweh’s <i>hesed</i>-love, etc. 	

Question	Answer	Marks
10(h)	<p>Hear, O heavens, and give ear, O earth; for the LORD has spoken: ‘Sons have I reared and brought up, but they have rebelled against me. The ox knows its owner, and the ass its master’s crib; but Israel does not know, my people does not understand.’</p> <p>Ah, sinful nation, a people laden with iniquity, offspring of evildoers, sons who deal corruptly! They have forsaken the LORD, they have despised the Holy One of Israel, they are utterly estranged. (Isaiah 1:2–4)</p> <ul style="list-style-type: none"> • The context is the introductory material in the Book of Isaiah, where the prophet begins what appears to be a set of memoirs (1:1–12.6), which in turn is followed by oracles against the foreign nations and other enemies (13:1–23:18). • The introductory verse refers to the ‘vision’ of Isaiah concerning Judah and Jerusalem during the days of various kings. Isaiah’s name means ‘Yahweh gives salvation.’ • The heavens and the earth are called on to witness Judah’s rebellion against God. Creatures like the ox and ass know their place in creation, but the people of Judah do not – they break the covenant with God – they no longer know God in the sense of being in the right relationship with him. • God’s people (v.4) are now a sinful nation, no more to God than any other nation: they have abandoned Yahweh the Holy One of Israel. This is Isaiah’s favoured title for Yahweh. • God’s holiness is a focal point of the call of Isaiah in the Jerusalem Temple, where Yahweh is enthroned in glory, and the seraph cries out, ‘Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory.’ Holiness and glory together are the root of God’s separateness from humanity and at the same time are the basis for his acceptance of the chosen nation. • To be estranged from God’s holiness (2:4) therefore shows that humans have abandoned the right relationship with God. • Comment might further be made on the fact that Isaiah dedicates his life to restoring the right relationship between Yahweh and Judah / e.g. in his criticisms of social injustice / in his influence with the Judaeans kings / and in his vision of a future ruler (probably Hezekiah) who would maintain the right relationship with God. 	

Question	Answer	Marks
10(i)	<p>In that day the root of Jesse shall stand as an ensign to the peoples; him shall the nations seek, and his dwellings shall be glorious.</p> <p>In that day the Lord will extend his hand yet a second time to recover the remnant which is left of his people, from Assyria, from Egypt, from Pathros, from Ethiopia, from Elam, from Shinar, from Hamath, and from the coastlands of the sea. (Isaiah 11:10–11)</p> <ul style="list-style-type: none"> • The context is Isaiah’s oracle concerning the messianic king. • The oracle in 11:1–10 has similarities with 9:2–7, which is on the same theme: the messianic king and his kingdom. In chapter 9, a child is born who will be the basis of government, a Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace, who will establish his kingdom upon the throne of David for ever. This passage was perhaps composed for the accession of a Judaeon king, perhaps Hezekiah. • The similarities with 9:2–7 suggest that the oracle in chapter 11 might have been composed for the same occasion. At the New Year Festival, the Temple authorities re-enacted the ceremony of the enthronement of the king (portrayed in Psalms 90–100), which may fit in with these two oracles. • 11:10, appears to be a closing verse in praise of the king, the root of Jesse, as in v.1 – the stump of Jesse – Jesse was David’s father. • 11:10–11:16 are a further description of the messianic age (after vv.6–9). Israel is restored and reunited under the messianic king, and Israel executes vengeance on those who have oppressed her: Assyria, Egypt, Pathros (Upper Egypt), Ethiopia, Elam, Shinar (Babylonia), Hamath, and the sea coasts of the Aegean. • 10–16 as a unit seems to date from post-exilic times, when the Temple was rebuilt and Israel reassessed the exile in terms of God’s long-term plans for the nation. 	

Question	Answer	Marks
10(j)	<p>Now Pashhur the priest, the son of Immer, who was chief officer in the house of the LORD, heard Jeremiah prophesying these things. Then Pashhur beat Jeremiah the prophet, and put him in the stocks that were in the upper Benjamin Gate of the house of the LORD. (Jeremiah 20:1–2)</p> <ul style="list-style-type: none"> • The context is the public persecution of Jeremiah, following on from chapter 19. • Chapter 19 is the story of how Jeremiah breaks a potter's flask, and of the delivery of the message given from God, that similarly will God smash Jerusalem and its inhabitants in the way that a smashed potter's vessel can never be mended. Wherever offerings have been made to false gods then all such places will be defiled. God will bring upon the city and its inhabitants 'all the evil he has pronounced against it.' • The actions of Pashhur (from the Temple police) follow on from these actions and threats, since they are seen as seditious – as an attack on public order. • The punishment was to be put in the stocks, which not only immobilises the victim, but also invites mockery and further pain from those who pass by. • Pashhur released Jeremiah the following day, whereupon Jeremiah told him that his name was now changed to <i>Magor Missabib</i>, 'Terror on every side' – he will become a terror to himself and all his friends, which in effect will be most of the city's inhabitants – they will be sent into captivity in Babylon, along with all the wealth of the city; not only that, Pashhur will be exiled and will die in captivity. • The strength of this denunciation (like that of Hananiah) seems to reflect (intentionally or otherwise) the narrative in Deuteronomy 18:20, where Moses assures the people that the prophet whose word does not come to pass will surely die. • This episode is followed by Jeremiah's fifth and sixth laments, where he accuses God of deceiving and overpowering him, Jeremiah complains that he does not have the option of <i>not</i> proclaiming God's word. 	

Question	Answer	Marks
10(k)	<p>In that same year, at the beginning of the reign of Zedekiah king of Judah, in the fifth month of the fourth year, Hananiah the son of Azzur, the prophet from Gibeon, spoke to me in the house of the LORD, in the presence of the priests and all the people, saying, ‘Thus says the LORD of hosts, the God of Israel: I have broken the yoke of the king of Babylon. Within two years I will bring back to this place all the vessels of the LORD’s house, which Nebuchadnezzar king of Babylon took away from this place and carried to Babylon. I will also bring back to this place Jeconiah son of Jehoiakim, king of Judah, and all the exiles from Judah who went to Babylon, says the LORD, for I will break the yoke of the king of Babylon.’ (Jeremiah 28:1–4)</p> <ul style="list-style-type: none"> • The context is an account of the conflict between Jeremiah and Hananiah. • Jeremiah was particularly concerned with the fact of false prophets (23:9–40) – God tells Jeremiah that such prophets speak their own thoughts, and not any message from God. • Despite such an assurance, in public life Jeremiah would have been confronted by those who rejected his prophecies, and Hananiah is a case in point. • In chapter 27, he recalls how the priests and false prophets were lying to the people by telling them that the Temple booty removed to Babylon in 597 would be restored. • In chapter 28 a Gibeonite prophet called Hananiah confronted Jeremiah in the Temple in the presence of the priests and people, claiming to give the messages from Yahweh in the extract. • Jeremiah then replies to the same public audience, and gives a well-known dismissal of false prophets: true prophets prophesied war, famine and pestilence; but as for the prophet who prophesies peace, if that comes to pass, then it will really be known that ‘the’ prophet has arrived. • Jeremiah was at the time wearing yoke bars to symbolise being under the power of Babylon. Hananiah breaks these, and claims that God has promised to break the yoke of Nebuchadnezzar of Babylon from all nations within 2 years. • Finally, God sends Jeremiah with a message to Hananiah that he will replace Jeremiah’s wooden yoke with bars of iron, to symbolise the iron yoke that Babylon will place over all subject nations. Moreover Hananiah’s punishment will be death within the year, and the text closes with the simple statement: ‘In that same year ... the prophet Hananiah died.’ • The Jeremiah/Hananiah conflict vindicates Jeremiah’s comment that true prophets do not prophesy peace. 	