

Section I — Prescribed Text

35 marks

Attempt Questions 1–2

Allow about 1 hour and 10 minutes for this section

Answer the questions in ENGLISH in the spaces provided. Use the extracts and your knowledge of the texts and prescribed commentaries in your answers.

Marks

Question 1 (20 marks)

(a) Read the extract on page 2 of the question paper.

(i) Comment on the opening formula of the prophecy

1

על-שלושה פשעי ישראל ועל-ארבעה לא אשיבנו:

literally, It translates as "For three sins of Israel, but for four I will not withhold". The commentators discuss this poetic device. One opinion is that Israel had committed the 3 cardinal sins of Murder, Sexual Immorality and Idol worship but the 4th sin that it would not let go unpunished was when they began to steal like the ^{generation} before the flood. Others say it denotes a large number of sins and that is, had been long suffering from Israel's repayment of the kindness with disloyalty. "Ashivenu" - has a number of similar translations: "will not punish them" "I won't let them rest".

(ii) (1) What is the force of the initial ה on הנערה (verse 7)?

The "ה" shows ownership between the verb and the subject i.e. between "they go to" and "the young woman". Commentators explain that this refers "the engaged young woman".

(2) Parse וְאֶקְוֶה (verse 11) giving the root, meaning, binyan, tense/aspect.

1

וְאֶקְוֶה - וקוה Hiphil ~~to~~ future to past (expected to occur) w/vav consecutive
 Meaning - "And I established ~~amongst~~ or
 "I caused to arise ~~amongst~~"

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Question 1 (continued)

- (iii) Describe the concerns of Amos as expressed in the extract, and explain the reference to the Amorites. Base your answer on both the peshat and the commentary.

6

Amos is concerned because the Jews had lost all sense of morality. The ^{judges} accepted bribes to fix judgement and the corrupt judges, while appearing outwardly pious, secretly stole from litigants through the court and enjoyed their loot in their personal temples of idol worship. The commentary goes even further delineating that judges would ~~rather~~ be bribed even for a pair of shoes i.e. the value of a pair of shoes. Some say this shows that they would accept the smallest of bribes to judge in one litigant's favour. Other verses mention perverting justice for the sake of luxury, indicating that only the wealthy had shoes. ~~So~~ The judges also had guards at their service to enforce their unjust rulings and carry out "the plucking of the dust of the earth on the roads of the floor" - trampling them in the dark. So bad was the situation that commoners avoided the main thoroughfare lest they be seen and indicted of a crime they had not committed. The extract refers to the Amorites (commentary says this refers to all 7 Canaanite nations) because D had removed them from the land so that Israel would not be influenced by them. The people repayed D kindness

Question 1 continues on page 4

with disloyalty but the verse is a subtle warning that if the Jews continued to follow the Amorite idols and their idolatrous way, the Jews would suffer the same punishment and be wiped out from the land, v'idalon.