

# DIVINITY

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**Paper 9011/01**  
**Prophets of the Old Testament**

## General Comments

The standard of responses was generally high, with candidates demonstrating in-depth knowledge and appropriate skills of analysis. The performance of some candidates was exceptional, showing a high level of involvement with the subject material. Some candidates could have improved their performance either by writing rather less for the compulsory 'gobbet' question (**Question 10**), or by writing considerably more. In the latter case, it was not uncommon to see good responses to **Questions 1-9** being followed by only a few lines on each of the text extracts, sometimes with fewer extracts being covered than the required four. The time spent on **Question 10** should be the same as for any other question. Candidates covered a good spread of questions to demonstrate a wide knowledge of the syllabus.

Focusing again on **Question 10**, some candidates spent much time stating that various passages were from J or E or D or P, and such comments were often carried over into the questions on the pre-exilic prophets. In nearly all instances, candidates could have produced better answers by concentrating on the points of interest in the gobbet concerned.

## Comments on Specific Questions

### **Section A**

#### ***Prophecy in general and Pre-canonical Prophets***

- 1** Examine the ways in which pre-canonical prophets delivered their messages.

Responses to this question varied considerably. Most referred to the prophetic messenger formulae, the role of ecstasy, visions and auditions, prophets acting as priests whilst delivering the sacred lots, delivering symbolic actions, songs, parables, and so on. The strongest responses were those that 'examined' these various responses rather than simply listing them, showing how each way of delivery was appropriate to the content of the message, such as the visual impact of symbolic acts and miracles, the cultic backdrop of some oracular responses, and the opportunity for self-analysis given by parables. Some candidates referred to pre-exilic prophets rather than to pre-canonical prophets, thereby making a proportion of their answers not entirely relevant. One or two wrote out answers to previous questions on the origins of Israelite prophecy, only parts of which were incidentally relevant.

- 2** Discuss the view that there was no clear difference between 'true' and 'false' prophets in Ancient Israel.

The key word in this question was 'clear', and most candidates wrote their answers accordingly. Some really good answers suggested that if Jeremiah could find no clear differences between true and false prophets, then we are not likely to do better. A few found the really focal passage in the Micaiah ben Imlah narrative, where Yahweh acts as a 'lying spirit of prophecy', which seems to make false prophecy true. Most argued that Jeremiah's criterion of prophesying peace when there is no peace is the clearest of all differences, citing the death of Hananiah in fulfilment of Jeremiah's prediction. Some essays could have been improved by giving clearer examples of the various criteria identified.

- 3** Compare and contrast Moses' roles as a leader and as a prophet.

Some answers could have been improved by being less of a list and more of a comparison/contrast. Others would have benefited by not just retelling the story of Moses. There were very few weak answers to this question, and the most fruitful line taken was generally that Moses' leadership functions were part and parcel of his prophetic vocation and commission. There was some advanced comment on editorial activity in

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