

DIVINITY

Paper 9011/01

Prophets of the Old Testament

General Comments

Without doubt this year's scripts were of a general standard not previously attained. They were a credit to Centres, teachers and candidates. In particular, there was a much greater depth of analytical comment, with many candidates writing articulately about editorial activity, the job of redactors, the presuppositions of the Deuteronomists, and so on. Although some candidates left too little time for the gobbet question, most answered four questions in equal detail, writing at great length and displaying wide knowledge. Centres should note that there is no need for candidates to write out the verses for each gobbet before commenting. This merely wastes valuable time.

Comments on Individual Questions

Question 1

Weaker responses treated this as a question on false prophecy, simplistically equating false prophecy with cultic prophecy, and making a string of uncomplimentary assumptions about cultic prophets, e.g. that they were all Baal prophets, prophesied only for gain, were toad-eaters of the king, their word never came to pass, and so on.

Stronger candidates pointed out that much of the evidence about prophecy and cult is ambiguous, not least because many of the prophets also exercised priestly functions or had priestly connections. With Amos, it seems that Amos is anti-cult, since he appears to deny that he is a *nabi*; yet if so, what was he doing in the shrine at Bethel? There is a theory, for example, that he had been a temple herdsman. Isaiah clearly was in a cultic context when experiencing his call vision, and Samuel had a major cultic function, and so on. It is quite acceptable for candidates not to be specific in their answers to questions such as this, and to point out that there is much we do not know about the connection between the prophets and the cult.

Question 2

This was a very popular question, and produced some superb answers. Quite a few argued that Moses was not, in fact, a prophet, but was a 'construct' figure – an anachronism invented by later editors who expanded his function for reasons that became important at a later time. In favour of the view that Moses was a clever politician, some of the ideas offered were: that Moses was given a political role because he was a Hebrew in Egypt; that he fought for the political independence of Israel; that the ten commandments formed the basis of Israel's political constitution (and became the basis of western society); that on the basis of the commandments, Moses dispensed justice, confronted the power of Egypt, and acted as a crisis-leader; that he had a political background by virtue of his Egyptian background; that he was a radical nationalist who was prepared to murder an Egyptian who was mistreating a Hebrew; that he had political foresight, for example in sending spies into Canaan; that as a politician he sought counsel from a higher authority (God); that he shared the workload with the elders, and so on.

In favour of the view that Moses was first and foremost a prophet, many candidates pointed out that Moses ticked all the prophetic boxes of call, commission, intercession, miracle-working, and so on; that he was the fountainhead of prophetic authority; that as a stammerer, he was hardly good-quality material to be a politician; that he was present at the transfiguration, and so on.

Quite a few candidates made the very strong claim that Moses' political authority was the inevitable accompaniment of his prophetic authority – his political activities were carried out, quite simply, as a function of his prophetic commission, and could not otherwise even have been considered. In his case, then, prophecy and politics were inseparable.

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Siddappa N.Byrareddy



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