



Cambridge International AS & A Level

BIBLICAL STUDIES

9484/32

Paper 3 Prophets of the Old Testament

May/June 2023

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the May/June 2023 series for most Cambridge IGCSE, Cambridge International A and AS Level and Cambridge Pre-U components, and some Cambridge O Level components.

PUBLISHED**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.

PUBLISHED**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.

Guidance on using levels-based mark schemes

Marking of work should be positive, rewarding achievement where possible, but clearly differentiating across the whole range of marks, where appropriate.

The marker should look at the work and then make a judgement about which level statement is the best fit. In practice, work does not always match one level statement precisely so a judgement may need to be made between two or more level statements.

Once a best-fit level statement has been identified, use the following guidance to decide on a specific mark:

- If the candidate's work **convincingly** meets the level statement, award the highest mark.
- If the candidate's work **adequately** meets the level statement, award the most appropriate mark in the middle of the range (where middle marks are available).
- If the candidate's work **just** meets the level statement, award the lowest mark.

Annotation:

- For levels of response marking, the level awarded should be annotated on the script.
- Ticks have no defined meaning for levels of response marking.
- Other annotations will be used by examiners as agreed during standardisation, and the meaning will be understood by all examiners who marked that paper.

Assessment objectives**AO1 Knowledge and understanding**

Demonstrate knowledge and understanding of specified texts and Christian teachings, beliefs and practices as recorded in the Bible.

AO2 Analysis and evaluation

Analyse, evaluate and discuss evidence, points of view and issues in Christianity.

Table A: AO1 Knowledge and understanding (5 marks)

Use this table to give marks for each candidate response for **Questions 1, 2, and 3.**

Level	Description	Marks
Level 3	Accurate knowledge with good understanding • Uses a range of detailed, accurate and relevant knowledge. • Demonstrates understanding through a well-developed response. • Fully addresses the question. • Good understanding of the context, if relevant.	5
Level 2	Partially accurate knowledge with limited understanding • Uses a range of knowledge which may be partially accurate. • Demonstrates limited understanding through a partially developed response. • Addresses some aspects of the question. • Attempts to engage with the context, if relevant.	3–4
Level 1	Limited knowledge and basic understanding • Identifies a limited range of knowledge which may not be accurate. • Demonstrates basic understanding through a limited response. • Response is relevant to the topic, but does not directly address the question. • Little or no reference to the context, if relevant.	1–2
Level 0	No relevant material to credit.	0

Table B: AO1 Knowledge and understanding (10 marks)

Use this table to give marks for each candidate response for **Questions 5** and **6**.

Level	Description	Marks
Level 4	Detailed accurate knowledge with good understanding • Uses a range of detailed, accurate and relevant knowledge. • Demonstrates understanding through a well-developed response. • Fully addresses the question. • Good understanding of the context, if relevant.	9–10
Level 3	Mostly accurate knowledge with some understanding • Uses a range of mostly accurate and relevant knowledge. • Demonstrates understanding through a developed response. • Addresses most aspects of the question. • Some engagement with the context, if relevant.	6–8
Level 2	Partially accurate knowledge with limited understanding • Uses a range of knowledge which may be partially accurate. • Demonstrates limited understanding through a partially developed response. • Attempts to address the question. • Attempts to engage with the context, if relevant.	3–5
Level 1	Limited knowledge and basic understanding • Identifies a limited range of knowledge which may not be accurate. • Demonstrates basic understanding through a limited response. • Response is relevant to the topic, but does not directly address the question. • Little or no reference to the context, if relevant.	1–2
Level 0	No relevant material to credit.	0

Table C: AO2 Analysis and evaluation (15 marks)

Use this table to give marks for each candidate response for **Questions 4, 5 and 6**.

Level	Description	Marks
Level 5	Effective conclusion with analysis of points of view - Analyses the importance and/or strength of different points of view in detail. - Uses accurate evidence to support a sustained and well-structured discussion. - Effective conclusion to the question which evaluates knowledge.	13–15
Level 4	Coherent conclusion supported by evidenced points of view - Discusses different points of view in some detail. - Uses accurate evidence to support a well-structured discussion. - Coherent conclusion to the question which evaluates knowledge and points of view.	10–12
Level 3	Satisfactory conclusion with different points of view - Recognises different points of view and discusses at least one in some detail. - Uses accurate evidence to support discussion. - Satisfactory conclusion to the question which is linked to a range of knowledge and points of view.	7–9
Level 2	Basic conclusion with a supported point of view - Discusses one point of view. - Uses supporting evidence for one or more relevant points. The support may not be wholly relevant or accurate. - Attempted conclusion to the question which is linked to knowledge and/or a point of view.	4–6
Level 1	Limited interpretation with a point of view - States a point of view. - Little or no supporting evidence. - Attempted interpretation which may not directly address the question.	1–3
Level 0	No relevant material to credit.	0

Section AAnswer **two** questions.

Question	Answer	Marks
1	Outline points of interest or difficulty in the following passage. <u>1 Samuel 9:9, NRSVA</u> (Formerly in Israel, anyone who went to inquire of God would say, ‘Come, let us go to the seer’; for the one who is now called a prophet was formerly called a seer.) Use Table A: AO1 Knowledge and understanding (5 marks) to mark candidate answers to this question. Award up to 5 marks. Indicative content Answers may include some of the following ideas, but all relevant material must be credited. The context: • This appears to be an editorial note specifically to indicate that the term ‘seer’ had gone out of use in favour of the term ‘prophet’. The content: • Some might note that a seer was reputed to have visionary abilities, and that these were present also in the prophets (the <i>nebiim</i>). • This passage from 1 Samuel 9 uses the term ‘seer’ to refer specifically to the visionary abilities of the prophet Samuel. This is because the passage is embedded in the narrative of the secret choice of Saul as King of Israel (9:1–10:16), and Samuel is the seer who brings this about by anointing Saul as ruler/prince over Israel (10:1). • As a seer, Samuel in this account is not the ruler of Israel but a local figure, a clairvoyant associated with the ‘high places’ (10:13) who lives in ‘the house of the seer’ (10:18). • Some might note that the term ‘seer’ is <i>roeh</i>, and that this role is similar to that of the <i>hozeh</i>, which is used elsewhere, for example in connection with the visionary abilities of Gad and Amos. Note: credit will be given if adequate descriptions are given even if the Hebrew terms are not used.	5

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Question	Answer	Marks
2	Outline points of interest or difficulty in the following passage. <u>Amos 5:21–24, NRSVA</u> I hate, I despise your festivals, and I take no delight in your solemn assemblies. Even though you offer me your burnt-offerings and grain-offerings, I will not accept them; and the offerings of well-being of your fatted animals I will not look upon. Take away from me the noise of your songs; I will not listen to the melody of your harps. But let justice roll down like waters, and righteousness like an ever-flowing stream. Use Table A: AO1 Knowledge and understanding (5 marks) to mark candidate answers to this question. Award up to 5 marks. Indicative content Answers may include some of the following ideas, but all relevant material must be credited. The context: • This is part of the prophet's condemnation of the idea that God is satisfied with 'mechanical' worship, where people pay more attention to the display and quantity of worship than they do to what pleases God. The content: • The rejection of the sacrificial system ('I hate, I despise your festivals') is difficult to understand at first sight, since God himself commanded it. • However, the passage seems to be a rejection not of the sacrificial system itself but of the way it is conducted: acceptable sacrifice comes from the mind, not from music or sacrifices in themselves.	5

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Question	Answer	Marks
2	• Rather, God delights in moral qualities such as ‘justice’ and ‘righteousness’ rather than singing and playing the harp. Worship is useless without the right frame of mind. • ‘Justice’ and ‘righteousness’ are technical moral terms in the Hebrew, and some might relate them to the New Testament command to love one’s neighbour as oneself. • Some will relate this to the political and religious situation in Israel at the time, where increasing prosperity was seen as a sign of God’s approval of current religious and ethical practices.	

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Question	Answer	Marks
3	Outline points of interest or difficulty in the following passage. <u>Jeremiah 16:1–4, NRSVA</u> The word of the LORD came to me: You shall not take a wife, nor shall you have sons or daughters in this place. For thus says the LORD concerning the sons and daughters who are born in this place, and concerning the mothers who bear them and the fathers who beget them in this land: They shall die of deadly diseases. They shall not be lamented, nor shall they be buried; they shall become like dung on the surface of the ground. They shall perish by the sword and by famine, and their dead bodies shall become food for the birds of the air and for the wild animals of the earth. Use Table A: AO1 Knowledge and understanding (5 marks) to mark candidate answers to this question. Award up to 5 marks. Indicative content Answers may include some of the following ideas, but all relevant material must be credited. The context: • This passage is part of the theme that Jeremiah's life was a symbol of impending doom for Judah as a whole (6:1–13). It follows Jeremiah's second personal lament in which the prophet wishes that he had never been born (15:10–21). The content: • On top of all the unhappiness and stress of Jeremiah's life, God now decrees that Jeremiah must remain unmarried, and must not have sons or daughters in Judah. Children were considered to be a blessing from God, and Jeremiah is now denied that blessing. • On the other hand, any children he might have had will be saved from being killed in the destruction that would come upon Judah. Marriage and children will cease because of the invasion about to overtake the land. • Disease, famine and war were the three main difficulties that people had to contend with, and God now pictures these horrors overtaking families during the war leading up to the Babylonian exile. • Lack of a proper burial was particularly repellent: the dead would provide food for birds and beasts (verse 4). The land itself is under sentence of death. • Some might refer to the following verses, e.g. 5–9, where Jeremiah is forbidden even to take part in mourning rituals; there will be nobody left to lament the dead (verse 6). • In effect, God has withdrawn his covenant loyalty from Judah: Judah has no future.	5

Section B

Question	Answer	Marks
4	Read the following passage and then answer the question below: <u>Exodus 2:5–10, NRSVA</u> The daughter of Pharaoh came down to bathe at the river, while her attendants walked beside the river. She saw the basket among the reeds and sent her maid to bring it. When she opened it, she saw the child. He was crying, and she took pity on him. ‘This must be one of the Hebrews’ children,’ she said. Then his sister said to Pharaoh’s daughter, ‘Shall I go and get you a nurse from the Hebrew women to nurse the child for you?’ Pharaoh’s daughter said to her, ‘Yes.’ So the girl went and called the child’s mother. Pharaoh’s daughter said to her, ‘Take this child and nurse it for me, and I will give you your wages.’ So the woman took the child and nursed it. When the child grew up, she brought him to Pharaoh’s daughter, and she took him as her son. She named him Moses, ‘because’, she said, ‘I drew him out of the water.’ Discuss the view that miraculous or unusual stories about the prophets are not true. Refer to the passage above and other passages you have studied in your answer. Use Table C: AO2 Analysis and evaluation (15 marks) to mark candidate responses to this question. Award up to 15 marks. Indicative content Candidates may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited. For the view • The context of Moses’ birth story is Pharaoh’s fear of the high birth-rate of Hebrew children and his command that every Hebrew male should be thrown into the Nile; but Pharaoh would hardly be afraid of unprotected slaves. Moreover the idea that Pharaoh’s evil design would be thwarted by his own daughter looks like a piece of story-telling. • Accounts such as these are well known in mythology. As a type of religious literature, therefore, all such stories are probably untrue.	15

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Question	Answer	Marks
4	• Similarly, the account of Samuel's birth (1 Samuel 1:1–28) is typological, being a story of how a barren woman has an important child as a mark of special favour from God. • Equally, the ascent of Elijah to heaven without first dying (2 Kings 2:1–12) is not a 'true' story but is a myth to emphasise the status of Elijah as <i>the</i> prophet of Judaism. • Miraculous or unusual stories about prophets were used to show the connection between the world of everyday experience and the realms of the gods. Their 'truth' is a matter of the belief systems that gave rise to them. Against the view • To label these stories simply as being 'untrue' is inappropriate. Religious stories are not simply 'true' or 'false', they are statements of religious belief. • These stories are no less powerful through being found in different forms and in different cultures: they are expressions of faith in God and of the true meaning of life. • Stories concerning the miraculous birth and death of prophets can be religiously meaningful without being literally true: 'truth' lies in the meaning / the theology. • In the story of the rescue of Moses from the Nile and his adoption by Pharaoh's daughter, the successful outcome depends not only on luck and coincidence, but also on the astuteness and foresight of the mother and daughter in anticipating that the child might be rescued. • Some might argue that the truth about such stories depends on the authority of the Bible as a whole. If scripture is taken to be authoritative, then all parts of it must be authoritative. Note: The question title is broad, so what qualifies as a miraculous or unusual story is left in part to the candidate to define. For example, some will refer to miracle stories in the prophetic literature, and how their miraculous or unusual characteristics are to be understood.	

Section C

Question	Answer	Marks
EITHER		
5	‘In ancient Israel it was impossible to distinguish between true and false prophets.’ Evaluate this claim. Use Table B: AO1 Knowledge and understanding (10 marks) and Table C: AO2 Analysis and evaluation (15 marks) to mark candidate responses to this question. Award up to 10 marks for AO1 Knowledge and understanding. Award up to 15 marks for AO2 Analysis and evaluation. Indicative content Candidates may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited. - Some might argue that the distinction is clear because false prophets were those who functioned within the cult, and these prophets spoke messages that the king and priests wanted to hear. However, this is difficult to show, not least because both Moses and Samuel had cultic functions, and it would be difficult to call their prophecies false. Also, some argue that all prophets were linked in some way to the cult, because had they not been, their influence on events would have been small. - Some argue that false prophets were court prophets, i.e. those who functioned in the king’s court and flattered the king. However, this is not satisfactory: for example, Amos possibly functioned in the king’s shrine at Bethel, but was scathing of both King Jeroboam and Amaziah, the king’s priest (Amos 7:10–17). - Some will refer to Deuteronomy 18:9–22, where Moses makes what appears to be a clear distinction between true and false prophets, that when a prophet speaks in the name of Yahweh, but the word does not come to pass or come true, then that prophet has spoken falsely. However, this still does not give a clear distinction, because a prophecy might come true at some point in the future. - Some might argue that the statement is true because of the confrontation between the prophet Micaiah son of Imlah and the court prophets of King Ahab (1 Kings 22:1–38). Micaiah gives an oracle stating that Yahweh would put a ‘lying spirit’ in the mouth of the king’s prophets to bring about Ahab’s destruction. On this account, it would always be impossible to distinguish between true and false prophets.	25

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Question	Answer	Marks
5	- Jeremiah makes a number of claims about true and false prophets, e.g. that false prophets do not stand in God's council to hear his word (Jeremiah 23:22); rather they speak words from their own minds and prophesy lying dreams. Jeremiah also claims that false prophets prophesy peace when there is no peace (Jeremiah 6:14). Some may ask what proof Jeremiah had for some of his criticisms of false prophets; for example his claim to stand as a prophet in God's council. - Evaluations might argue that it is never possible to draw a fine line between 'true' and 'false' prophecy, or else that there are criteria that might show prophecies to be more 'true' than 'false' (or vice versa).	
	AO1 Knowledge and understanding	10
	AO2 Analysis and evaluation	15

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Question	Answer	Marks
OR		
6	Examine the impact of Jeremiah's call to be a prophet on his work and message. Use Table B: AO1 Knowledge and understanding (10 marks) and Table C: AO2 Analysis and evaluation (15 marks) to mark candidate responses to this question. Award up to 10 marks for AO1 Knowledge and understanding. Award up to 15 marks for AO2 Analysis and evaluation. Indicative content Candidates may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited. - Jeremiah's call is described in chapter 1. Its impact on Jeremiah seems undeniable, not least because God announces that he has known Jeremiah before he was formed in the womb and had consecrated him as a prophet to the nations. Jeremiah's work and message were governed by God's foreknowledge and were thus unavoidable. To accept such a picture requires some evaluation of what Jeremiah claims concerning his call. - As with other prophetic call narratives, Jeremiah makes an objection: that being only a youth he did not know what to say, but God sweeps this aside by saying that he will command what Jeremiah does and says and will deliver him so that he will have nothing to fear. This promise does not seem to be borne out by the difficulties and sorrows of Jeremiah's life. - God then touches Jeremiah's mouth as a gift of prophetic power to pluck up, pull down, destroy and overthrow, build and plant (1:9–10). His message is therefore God-given, and his work will include both destruction and reconstruction. Some might evaluate this, since his denunciation of the Jerusalem cult and its temple, and his dealings with kings, priests and prophets do not always seem to be successful. Jeremiah is sent a vision of a pot boiling over from the North, culminating in the siege and destruction of Jerusalem (verses 13–16). There is little doubt that Jeremiah brought this message to the kings, priests and prophets, but the importance of this might be questioned in view of the destruction of Jerusalem / Judah. Some will question the need for Jeremiah's resulting isolation, particularly God's instruction that he should have no family or friends. - Jeremiah had prophetic power, e.g. in his confrontation with false prophets such as Hananiah (28:1–17), so it might be argued that God's promises to support him (1:8–10) helped him to face down any opposition. Some might consider why such prophetic power was not more effective in what happened to Judah.	25
6	Some might argue that the real impact of the call on Jeremiah's work and message was that it allowed him to offer messages of support and comfort to those who went into exile in Babylonia, e.g. the vision of the good and bad figs	

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Question	Answer	Marks
	(24:10). Some candidates might conclude that the impact of the call on his work and message was negative because of the utter misery of his life. Against that, it might be argued that Jeremiah was strong enough to accept what happened to him. Some might point out that the Book of Jeremiah seems to have been heavily edited, so it is not possible for later readers to make accurate statements about how some passages relate to his call and message.	
	AO1 Knowledge and understanding	10
	AO2 Analysis and evaluation	15