

Cambridge International AS & A Level

BIBLICAL STUDIES**9484/32**

Paper 3 Prophets of the Old Testament

October/November 2024

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 October/November 2024 series for most Cambridge IGCSE, Cambridge International A and AS Level components, and some Cambridge O Level components.

This document consists of **19** printed pages.

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 descriptions 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 10:1–2, NRSVA</u> Samuel took a phial of oil and poured it on his head, and kissed him; he said, ‘The LORD has anointed you ruler over his people Israel. You shall reign over the people of the LORD and you will save them from the hand of their enemies all around. Now this shall be the sign to you that the LORD has anointed you ruler over his heritage: When you depart from me today you will meet two men by Rachel’s tomb in the territory of Benjamin at Zelzah; they will say to you, “The donkeys that you went to seek are found, and now your father has stopped worrying about them and is worrying about you, saying: What shall I do about my son.”’ 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 • The context is Samuel’s anointing of Saul as nagid (prince) over his heritage (Israel) The content • Saul is to be anointed as nagid, whereas the text subsequently goes on to discuss his election as king. • Kings were anointed with olive oil (verse 1). This was also true for priests (e.g. Exodus 29:7) and for prophets (e.g. 1 Kings 19:16, where the prophet Elijah anoints Elisha to be prophet in his place). • ‘Anointed’ as a title was most appropriate to kings, for example David, seen as the archetypal king, is referred to in 1 Kings 16:6 as ‘the Lord’s anointed’.	5

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Question	Answer	Marks
1	• Further, ‘anointed’ in Hebrew is ‘mashiach’ / messiah, and could refer to an ideal future Davidic king who would re-establish Israelite power and religion. Mashiach is ‘Christos’ in Greek, and this is the title used of Jesus, for example in Matthew 1:16. • ‘Rachel’s tomb’ (verse 2) is generally located today to the south of Jerusalem. In verse 2 it is used as a meeting point for two men, who will deliver a message from Kish, Saul’s father, to show prophetic foresight – the asses lost by Kish had been found. The father was now free to fix all his anxiety on Saul himself. • There are some textual difficulties in the Samuel / Saul narratives which lead many scholars to think that they are blend of two or more separate sources. In one of these suggested sources, Samuel is the leader of a band of local prophets, whereas in another he is the architect of the Israelite monarchy, whose kings are supported by prophets in the way that Samuel supported Saul and then David.	

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Question	Answer	Marks
2	Outline points of interest or difficulty in the following passage. <u>Deuteronomy 18:9–13, NRSVA</u> When you come into the land that the LORD your God is giving you, you must not learn to imitate the abhorrent practices of those nations. No one shall be found among you who makes a son or daughter pass through fire, or who practises divination, or is a soothsayer, or an augur, or a sorcerer, or one who casts spells, or who consults ghosts or spirits, or who seeks oracles from the dead. For whoever does these things is abhorrent to the LORD; it is because of such abhorrent practices that the LORD your God is driving them out before you. You must remain completely loyal to the LORD your God. 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 points, but all relevant material must be credited. The context. • The context in Deuteronomy 18 pictures the arrival of the tribes, led by Moses, confronting the nations currently occupying the promised land of Israel. The content • The content is concerned with listing specific practices that are abhorrent to Yahweh and which must be rejected. Such practices are seen as attempts to manipulate Yahweh's will by seeking to know that will by human practices. Seven of these are listed. • The first of these practices is a point of difficulty, in that making a son or daughter pass through fire does not seem to be a means of understanding God's mind, since it is not clear that any information about God is given by going through that process. The practice is referred to, for example, in Jeremiah 7:31 in connection with offering new-born children to the god Molech, presumably by burning them to death in order to gain favour with Molech, a process which Jeremiah condemned as sickening.	5

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Question	Answer	Marks
2	• The second is divination, which seeks to understand God's mind through rituals or reading signs, for example. • The collective list of forbidden practices in effect forbids any attempt to manipulate nature or to contact the dead. For example, a well-known instance of the latter can be seen through Saul consulting the Witch of Endor, asking her to summon from death the shade of Samuel in a desperate attempt to receive information concerning his forthcoming battle with the Philistines (1 Samuel 28:3–25). Saul loses the battle and his life. • Many of these practices assume the existence of other gods, and so they break the commandment to have no other god beyond Yahweh, and so must be abandoned or ignored in favour of following the Law of Yahweh. • In summary, all forms of sorcery fail when compared with true prophecy and law as demonstrated by Moses. If these are ignored, then the promised land will be taken away.	

Question	Answer	Marks
3	Outline points of interest or difficulty in the following passage. <u>Isaiah 50:4–6, NRSVA</u> The Lord GOD has given me the tongue of a teacher that I may know how to sustain the weary with a word. Morning by morning he awakens— wakens my ear to listen as those who are taught. The Lord GOD has opened my ear, and I was not rebellious, I did not turn backwards. I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting. 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 generally known as part of the third of a group of four ‘Servant Songs’. They appear in the writings of a sixth-century prophet known as ‘Deutero- / Second-Isaiah’, so-called because of the affinity between his writings and those of the prophet Isaiah. Most scholars argue that chapters 40–55 in the Book of Isaiah are from Deutero-Isaiah, a later author than the writer of chapters 1–39.	5

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Question	Answer	Marks
3	The content: - One point of difficulty is the difficulties that scholars have encountered in identifying the Servant. Many identify the Servant as Israel, (e.g. 'Israel, my servant ... whom I have chosen', Isaiah 41:8). However, the figure of the Servant is not unique to Deutero-Isaiah, e.g. in Jeremiah 30:10; 46:27–28, the Servant is identified as Jacob/Israel. It seems likely, then, that along with parts of Jeremiah, Deutero-Isaiah's writings stem from the Babylonian Exile in the 6th century BC. - Deutero-Isaiah's portrayal of the Servant as one who suffers seems to fit with the idea of the Servant Jacob/Israel suffering in the Babylonian Exile. - On this kind of understanding, the Servant can represent the suffering and experiences of both an individual and the nation. - In 50:4–6, the Servant is given the tongue of a teacher, by which he brings comfort to the 'weary' (verse 4). The Servant appears to be saying that in order to help others who are suffering, the Servant himself needs to learn from it; hence in verses 5–6 the Servant says that he did not rebel, despite the size of his task and despite being the receiver of bad treatment. - In verse 6, the Servant now points out that this is a new thing in Israel, in that up till now, the usual response to violence has been more violence, but the Servant has learned a new way, which is the passive response of hiding his face from insult and spitting. Salvation for individuals like the Servant, and for Israel as a whole, will come about through the acceptance of suffering. - Many Christian commentators have chosen to adopt a prophetic understanding of this by identifying the Servant as Jesus Christ, who rejected the normal human reaction of returning violence with violence.	

Section B

Question	Answer	Marks
4	Read the following passage and then answer the question below: <u>2 Kings 2:9–12, NRSVA</u> When they had crossed, Elijah said to Elisha, ‘Tell me what I may do for you, before I am taken from you.’ Elisha said, ‘Please let me inherit a double share of your spirit.’ He responded, ‘You have asked a hard thing; yet, if you see me as I am being taken from you, it will be granted you; if not, it will not.’ As they continued walking and talking, a chariot of fire and horses of fire separated the two of them, and Elijah ascended in a whirlwind into heaven. Elisha kept watching and crying out, ‘Father, father! The chariots of Israel and its horsemen!’ But when he could no longer see him, he grasped his own clothes and tore them in two pieces. Discuss the view that Elijah’s ascent to heaven is not literally 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. In favour of the view - Elisha’s wish to inherit a double portion of Elijah’s ‘spirit’ refers to Elijah’s <i>ruach</i>. The <i>ruach</i>, depending on the context, refers to an invisible power, expressing the holiness, knowledge, faith and the presence of God / a deity. However, the fact that the power seems to operate invisibly suggests that stories about God’s <i>ruach</i> are not literally true, but are myths used at the time to explain what could not otherwise be explained. Elijah’s ascent to heaven may therefore not be literally true. - The ascent to heaven follows the separation of Elijah from Elisha by a chariot of fire and horses of fire. Fire features in many mythological stories, for example Exodus 24:17, ‘The appearance of the glory of the Lord was like a devouring fire on the top of the mountain in the sight of the people of Israel’. The fire and the whirlwind therefore are not literal descriptions of the appearance of God – they are more like metaphors to express the idea of God’s power and glory.	15

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Question	Answer	Marks
4	- Moreover, the fact that Elijah is taken up by the whirlwind suggests that Elijah did not actually die, but was taken straight to heaven - Elijah's ascent to heaven reflects the idea that heaven was 'up' – hence the whirlwind is needed to take Elijah there. - The whole context of this narrative shows it to be a myth rather than a literal account. For example, in the immediately preceding verses (6–9), God's power has been shown by Elijah parting the waters of the River Jordan so that he and Elisha can cross over on dry land. This is similar to Moses' holding back the waters of the sea to allow the Hebrew slaves to escape from Pharaoh's chariots. Some might argue that both stories are not literally true, but have been made up to show Elijah's prophetic greatness. - The passage is therefore one of many similar passages in the Old Testament, where the myth is designed to explain curiosities about the world and its people which at the time would have been inexplicable. Against the view - The language of the passage is mythological, but it does not show that the story of Elijah's ascent to heaven is not literally true. If God exists, then God has the power to carry out his will by any means he chooses. The Bible contains many such accounts which show this to be true. Some might refer to other examples of people being carried up to heaven / taken by God, for example Enoch and Christ. 'Spirit' is always something tangible and powerful in the Bible, as described here, so does not convey something vague. The dialogue between Elijah and Elisha suggests that they both knew what was to happen. - The whirlwind shows the presence of God, so there is no reason why God should not have chosen to take Elijah to heaven in this way. - God in the Bible is associated with miracles, many of which are shown through the work of prophets such as Elijah, for example in bringing back to life the son of the widow of Zarephath (1 Kings 17) and in bringing down the fire of God on Mount Carmel. For those who accept that miracles do occur, there is therefore no reason to doubt that the account of Elijah's ascent to heaven in the whirlwind is a literal story. - Images may not be literally true in themselves, but they underline the reality of the experience and its impact on Elijah. - Even if the passage is mythical, there is often some truth in myth.	

Section C

Question	Answer	Marks
EITHER		
5	‘As a prophet, Amos was a success.’ 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. In support of the claim • A prophet is an individual who preaches/teaches God’s will. The call of Amos to be a prophet appears in Amos 7:14–15: ‘I am no prophet’s son; but I am a herdsman, and a dresser of sycamore trees, and the Lord took me from following the flock, and the Lord said to me, “Go, prophesy to my people Israel.”’ This suggests that Amos was a success as a prophet, since one of the hallmarks of a true prophet was a call from God. Further, Amos was called to a specific task, which was to prophesy to God’s people, Israel; moreover he was obedient to that call. • Given that Amos came from the south, he must have been under a strong compulsion from God to prophesy in the North. • Amos was clearly successful as a prophet since at one point he is in the sanctuary of Bethel confronting Amaziah, its priest. To be in such a position he must have been successful in convincing people that he was a prophet. • Amos makes a number of powerful predictions to Amaziah, including that King Jeroboam would die by the sword, and Israel as a nation must go into exile in a foreign land. These prophecies turned out to be true, since in the year 721 BC, Israel was invaded and annexed by Assyria. Amos was therefore a successful prophet in these predictions. • Amos was successful in his intercessions between God and the people of Israel. This can be seen for example in ch.7, where Amos beseeches God to relent concerning judgement by locusts and judgement by fire (7:1–6). • Although God’s judgement of the following destruction of Israel was final, and took place in the 721 BC invasion, Amos 9:11–15 contains a salvation oracle in which God promises the future restoration: ‘On that day I will raise up the booth of David that is fallen ... and raise up its ruins and rebuild it as in the days of old.’ Amos’ final success as a prophet was the promise of the restoration of the Davidic dynasty.	25

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Question	Answer	Marks
5	Against the claim - Some might argue that being a farmer of animals and sycamore trees gives Amos no clear right even to be called a prophet. Moreover, why would God call Amos to be a prophet in the Northern Kingdom of Israel when he lived in southern town of Tekoa? Nor is it clear why God would send a shepherd from a neighbouring country to preach a message of severe judgement to people who did not know him. - Some might argue that being in the Bethel sanctuary is not a guarantee that he was successful as a prophet. Amaziah was clearly horrified by his criticisms of King Jeroboam II, and told him to go back to Judah and prophesy there. - It is possible that in Judah Amos had been a <i>chozeh</i> – a visionary who prophesied for money, and who thought that he could be more successful in the richer environment of Israel. - The annexation of Israel by Assyria in 721 might suggest that Amos was not successful as a prophet, since his interventions did not succeed in changing Israel's fate. - In ch.7, Amos was successful in persuading God to relent over his judgements by locusts and fire, but God then signified an end to intercession: 'The end has come upon my people Israel; I will never again pass them by.' (Amos 8:2), so the prophet's success was short-lived. The judgement of doom is so severe that there is no room for help. - The restoration oracle in 9:11–15 does not show Amos' success as a prophet: it appears to have been written by a later author who edited the Book of the Twelve in order to throw a more positive light on the words of those prophets. - Some may argue that a judgement of 'success' or 'failure' for Amos as a prophet is too extreme. For example, one judgement of Amos' doom oracles is that they were expressed in so fierce a way that the people could not believe them to be wholly true.	
	AO1 Knowledge and understanding	10
	AO2 Analysis and evaluation	15

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Question	Answer	Marks
OR		
6	‘Jeremiah’s call to be a prophet gave him an impossible task.’ How far do you agree? 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 In support of the claim • The events of Jeremiah’s life all show that the task allotted to him was impossible to fulfil. During his call (Jeremiah 1:4–19), he is told by God that he is appointed as a prophet to the nations. These include Assyria, Babylonia, Egypt and Judah, a huge land mass which a lone prophet would not be able to deal with in several lifetimes. • During the call, Jeremiah himself told Yahweh that he did not know how to speak, because he was only a youth (Jeremiah 1:6). It seems impossible that an inarticulate youth should be chosen for speaking to vast numbers of people (although some might compare this with Moses during his call). Moreover why could Yahweh not speak directly to the nations without using a prophet as an intermediary? Had God done so, there could have been no possibility of his being mistaken or ignored. • Jeremiah’s life after being called gives a good indication that with or without help, it would have been impossible for a lone prophet to convince his hearers that his words were from Yahweh. For example, Jeremiah’s oracle against King Zedekiah and Jerusalem (Jeremiah 21:1–10) would have been understood as traitorous. • Jeremiah’s call implies that as a prophet, he would face major opposition. This can be seen in later chapters concerning the prophet’s life. For example, Jeremiah 16:1–9 records that Yahweh tells Jeremiah that he is allowed no wife, sons or daughters, because those born in the land will die of deadly diseases. If this future is unavoidable, then again, it seems odd that Yahweh could not convince people himself, without the need to involve prophets who would find the task impossible. • According to the Book of Jeremiah, false prophets made Jeremiah’s life very difficult, for example the oracle ‘concerning the prophets’, Jeremiah 23:9–32, which makes Jeremiah himself appear as a false prophet who had been given an impossible task.	25

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Question	Answer	Marks
6	Against the claim - Although Jeremiah appeared to be reluctant and undecided at his call, he was not given an impossible task. There are several reassurances from Yahweh, for example Jeremiah 1:7–8: ‘...you shall go to all to whom I send you, and you shall speak whatever I command you. Do not be afraid of them, for I am with you to deliver you, says the Lord.’ The following promises are equally reassuring as to the potential success of Jeremiah’s work: ‘See, today I appoint you over nations and over kingdoms, to pluck up and to pull down, to destroy and to overthrow, to build and to plant.’ (9b–10). Such promises show that Jeremiah’s task was not impossible. - Further, Jeremiah is assured of continued support – Yahweh will watch over his word to perform it (verse 11). Yahweh then tests Jeremiah’s prophetic vision, asking him what he sees. Jeremiah replies that he sees a boiling pot, tilted away from the north, which Yahweh interprets to mean that disaster will come from the north, which appears to be a prophecy of military invasion in which destruction will be complete. Given the state of international politics at the time, Jeremiah’s task would not be impossible – he would prophesy a message of destruction which would inevitably come true. - There are many other passages that candidates might choose to illustrate that Jeremiah’s task would not be impossible, for example: the prophet’s letters to the exiles in Babylon (Jeremiah 29) and Jeremiah’s purchase of his cousin’s field at Anathoth (32:6–15). - Perhaps the biggest indication that Jeremiah’s task was not an impossible undertaking comes at the end of Jeremiah’s call, where Yahweh says to Jeremiah: ‘And I for my part have made you today a fortified city, an iron pillar, against the whole land – against the kings of Judah, its princes, its priests, and the people of the land. They will fight against you; but they shall not prevail against you, for I am with you, says the Lord, to deliver you.’ This is a pledge of total support for the prophet, where all possibilities are considered and catered for by Yahweh.	
	AO1 Knowledge and understanding	10
	AO2 Analysis and evaluation	15