



Cambridge International AS & A Level

BIBLICAL STUDIES

9484/03

Paper 3 The Prophets of the Old Testament

For examination from 2023

MARK SCHEME

Maximum Mark: 50

Specimen

This document has **14** pages.

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.

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	<p>Accurate knowledge with good understanding</p> <ul style="list-style-type: none"> • 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	<p>Partially accurate knowledge with limited understanding</p> <ul style="list-style-type: none"> • 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	<p>Limited knowledge and basic understanding</p> <ul style="list-style-type: none"> • 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 AO1 Knowledge and understanding for **Questions 5 and 6**.

Level	Description	Marks
Level 4	<p>Detailed accurate knowledge with good understanding</p> <ul style="list-style-type: none"> • 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	<p>Mostly accurate knowledge with some understanding</p> <ul style="list-style-type: none"> • 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	<p>Partially accurate knowledge with limited understanding</p> <ul style="list-style-type: none"> • 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	<p>Limited knowledge and basic understanding</p> <ul style="list-style-type: none"> • 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 AO2 Analysis and evaluation for **Questions 4, 5 and 6**.

Level	Description	Marks
Level 5	<p>Effective conclusion with analysis of points of view</p> <ul style="list-style-type: none"> 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	<p>Coherent conclusion supported by evidenced points of view</p> <ul style="list-style-type: none"> 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	<p>Satisfactory conclusion with different points of view</p> <ul style="list-style-type: none"> 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	<p>Basic conclusion with a supported point of view</p> <ul style="list-style-type: none"> 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	<p>Limited interpretation with a point of view</p> <ul style="list-style-type: none"> 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 A

Answer two questions.

Question	Answer	Marks
1	<p>Outline points of interest or difficulty in the following passage.</p> <p><u>Amos 7:1–2, NRSVA</u></p> <p>This is what the Lord God showed me: he was forming locusts at the time the latter growth began to sprout (it was the latter growth after the king’s mowings). When they had finished eating the grass of the land, I said, ‘O Lord God, forgive, I beg you! How can Jacob stand? He is so small!’</p> <p>Use Table A: AO1 Knowledge and understanding (5 marks) to mark candidate responses to this question.</p> <p>Award up to 5 marks.</p> <p>Indicative content</p> <p>Answers may include some of the following ideas, but all relevant material must be credited.</p> <p>The context:</p> <ul style="list-style-type: none"> • This is a visionary experience described by Amos, so illustrates the view that prophets receive such messages from God. <p>The content:</p> <ul style="list-style-type: none"> • The vision shows God’s judgement by locusts. • Locusts were feared for their destruction of crops, and in this case they are envisaged as eating the winter grass, condemning the land to famine in the coming year. • Amos intercedes: ‘How can Jacob stand? ...’ – Israel sees itself as powerful, but has no power in the face of Yahweh. • Yahweh revokes the punishment. After the third vision (the plumb line), Yahweh refuses to change his mind. Candidates might discuss whether God’s will is consistent/unchanging, since Amos’ pleading seems to cause God to change his mind. 	5

Question	Answer	Marks
2	<p>Outline points of interest or difficulty in the following passage.</p> <p><u>Jeremiah 32:14–15, NRSVA</u></p> <p>Thus says the LORD of hosts, the God of Israel: Take these deeds, both this sealed deed of purchase and this open deed, and put them in an earthenware jar, in order that they may last for a long time. For thus says the LORD of hosts, the God of Israel: Houses and fields and vineyards shall again be bought in this land.</p> <p>Use Table A: AO1 Knowledge and understanding (5 marks) to mark candidate responses to this question.</p> <p>Award up to 5 marks.</p> <p>Indicative content</p> <p>Answers may include some of the following ideas, but all relevant material must be credited.</p> <p>The context:</p> <ul style="list-style-type: none"> This is part of the narrative of Jeremiah’s purchase of land in Anathoth to prevent loss of family property. <p>The content:</p> <ul style="list-style-type: none"> The narrative goes into some detail about the rules of property purchase, so this extract shows that there was a rolled up and sealed copy together with an open copy for checking/reference, both ‘put ... in an earthenware jar’. The motive for doing this was an instruction from Yahweh, where Jeremiah’s uncle (Hanamel) proposes the sale and his secretary (Baruch) brokers it. It is part of the various oracles about the restoration of Judah after exile: the act of buying land for future use is a visible sign that after the exile to Babylon God will restore the normal patterns of life, whereby ‘houses and fields and vineyards shall again be bought in this land’ (v.15). Candidates might discuss whether the future can be known. If knowable – does that mean we don’t have free will? The extract is one of the long sequence of symbolic acts carried out by Jeremiah. 	5

Question	Answer	Marks
3	<p>Outline points of interest or difficulty in the following passage.</p> <p><u>1 Kings 22:27–28, NRSVA</u></p> <p>and say, “Thus says the king: Put this fellow in prison, and feed him on reduced rations of bread and water until I come in peace.” Micaiah said, ‘if you return in peace, the LORD has not spoken by me.’ And he said, ‘Hear, you peoples, all of you!’</p> <p>Use Table A: AO1 Knowledge and understanding (5 marks) to mark candidate responses to this question.</p> <p>Award up to 5 marks.</p> <p>Indicative content</p> <p>Answers may include some of the following ideas, but all relevant material must be credited.</p> <p>The context:</p> <ul style="list-style-type: none"> • Immediate context: King Ahab giving instructions to put Micaiah in prison. • General context: 1 Kings 22 gives an account of the death of King Ahab in battle. Ahab went with Jehoshaphat of Judah to recover the town of Ramoth-gilead from the Arameans. Ahab had first asked for the advice of the prophet Micaiah as to whether Yahweh would let them win the battle. Micaiah predicted that Ahab would die in the attempt. <p>The content:</p> <ul style="list-style-type: none"> • The person speaking is King Ahab of Israel, and ‘this fellow’ refers to Micaiah the prophet who is being put in prison for prophesying nothing favourable for King Ahab, only disaster. • In the verses just before the passage quoted is Micaiah’s account of his vision of how God (in his heavenly council with the host of heaven) chose a ‘lying spirit’ to persuade Ahab to go up and fall at Ramoth-gilead. The account seems to offer this as an explanation of false prophecy – all prophecy comes from Yahweh, including false prophecy. Hence Micaiah tells Ahab that if he does return in peace, Yahweh will not have spoken through Micaiah (1 Kings 22:28). • The account also supports the view that (true) prophets could experience a vision of the host of heaven / Yahweh’s council to hear his (prophetic) word. • The result is that Ahab dies in battle, so Micaiah is vindicated as a true prophet. • Candidates might discuss the problem of telling true from false prophets. Other questions could also be raised, e.g. Can one of the host of heaven be a deceiving spirit? 	5

Section B

Question	Answer	Marks
4	<p data-bbox="263 1030 295 1937">Read the following passage and then answer the question below:</p> <div data-bbox="335 309 598 1937" style="border: 1px solid black; padding: 10px;"> <p data-bbox="343 1612 375 1926"><u>2 Kings 2:1–3, NRSVA</u></p> <p data-bbox="414 336 582 1926">Now when the LORD was about to take Elijah up to heaven by a whirlwind, Elijah and Elisha were on their way from Gilgal. Elisha said to Elisha, ‘Stay here; for the LORD has sent me as far as Bethel.’ But Elisha said, ‘As the LORD lives, and as you yourself live, I will not leave you.’ So they went down to Bethel. The company of prophets who were in Bethel came out to Elisha, and said to him, ‘Do you know that today the LORD will take your master away from you?’ And he said, ‘Yes, I know; keep silent.’</p> </div> <p data-bbox="630 313 694 1937">Discuss the extent to which the Elijah narratives can be accepted as historically reliable. Refer to the passage above and other passages you have studied in your answer.</p> <p data-bbox="734 649 766 1937">Use Table C: AO2 Analysis and evaluation (15 marks) to mark candidate responses to this question.</p> <p data-bbox="805 1646 837 1937">Award up to 15 marks.</p> <p data-bbox="877 1691 909 1937">Indicative content</p> <p data-bbox="949 347 981 1937">Candidates may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited.</p> <ul data-bbox="1013 324 1428 1937" style="list-style-type: none"> • The Elijah narratives are often seen as a group of mythical stories. The prophet even avoids death itself, and is taken up to heaven on a whirlwind (as noted in verse 1 of the passage from 2 Kings 2); heaven is seen in the cosmology of the day as ‘up’. Moreover Elijah and Elisha know that Elijah will be taken away on a specific day. • In 1 Kings 17, Elijah brings back to life the son of the widow of Zarephath. The point of this seems to be to persuade people to worship Yahweh because he is powerful. • Some might argue that narratives such as these cannot be historically reliable; rather they are part of a cycle of myths and legends in which the point is to describe a character whose commands and ideas should be followed. • Elijah is seen to wield ‘the fire of the LORD’, for example in consuming the sacrifice on Mount Carmel (1 Kings 18:38): so Elijah controls the elements. He also parts the waters of the Jordan so that he and Elisha can pass through on dry ground (2 Kings 2:6–8), thus re-enacting Moses’ parting of the waters during the exodus from Egypt. In other words, the Elijah stories are linked into a set of legends designed to show how powerful the Israelite God is. Some will argue that they are political or religious propaganda rather than reliable history. 	15

Question	Answer	Marks
4	<ul style="list-style-type: none"> • Alternatively, some argue that there needs to be something to account for the survival of Yahweh-worship in a small country such as Israel, so the narratives can be seen as reliable. • If God is all-powerful and creator then is it not possible that such events involving Elijah did happen? • The people and places are actual – so why not the events they record? • The accounts of the lives of the Kings recorded in the Books of 1 and 2 Kings have historical support, which supports the view that the accounts recorded are historically reliable. • Moreover Elijah in later tradition is seen as the embodiment of prophecy, and in the account of the transfiguration of Jesus, in Matthew’s Gospel, Moses and Elijah represent Law and Prophecy. This shows that Elijah was believed to be of great importance and historical significance. • Further, it can be argued that whether or not the Elijah stories are historically reliable misses their point, which is perhaps to persuade Israel to unite in worship of Yahweh. In other words, the stories have a political motive. The Elijah narratives would have developed respect for Elijah as a prophet, which again would help to unite Israel as a political unit. • Even if the Elijah narratives are not historically reliable that does not mean they are not important in terms of what they say about God and the prophets. 	

Section C

Question	Answer	Marks
EITHER 5	<p>‘Samuel was more of a political leader than a prophet.’ Evaluate this statement.</p> <p>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.</p> <p>Award up to 10 marks for AO1 Knowledge and understanding. Award up to 15 marks for AO2 Analysis and evaluation.</p> <p>Indicative content</p> <p>Candidates may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited.</p> <p>A political leader can fulfil many different roles, and Samuel held many different roles:</p> <ul style="list-style-type: none"> • Priest: for example, as a child, Samuel worked in the Shiloh shrine under Eli, so was initially connected with the priesthood. • Prophet (<i>nabi</i>): 1 Samuel 3:20 records that after his call, Samuel was established as a prophet (<i>nabi</i>) of Yahweh. • Seer: at one time, he appears to have been simply a local man of God, a seer (<i>roeh</i>) based in Ramah, operating from a ‘high place’, with a group of prophets using musical instruments to prophesy ecstatically (1 Samuel 9:11–12; 10:5). • King-maker and king-breaker: the narratives of Samuel’s dealings with Saul show Samuel electing Saul as Prince over Israel (1 Samuel 9:15–10:27). Saul is subsequently dethroned, and Samuel anoints David as king instead (1 Samuel 16:1–13). • Military leader: in the war against the Philistines. Under his leadership, the Philistines were defeated at Mizpah, where Samuel told the people to get rid of the Baals and the Ashtaroth. He offered a sacrifice (as a priest) before the battle. • Judge: 1 Samuel 7:15–16 then records that Samuel judged Israel all the days of his life, on a circuit to Bethel, Gilgal and Mizpah, then back to Ramah to administer justice there. Judges were apparently individuals, chosen from different tribes, to coordinate the tribes in resisting enemies, and to judge in legal matters. 	25

Question	Answer	Marks
5	<p>If Samuel did perform all these different roles, then it could be argued that Samuel was primarily a political leader. Political leaders are generally concerned with governing a community, with forming laws to regulate communities, and with debating what is best for the community.</p> <ul style="list-style-type: none"> • As a judge, in particular, Samuel carried out a political role which included judging disputes and administering justice based at Ramah. • Political leaders are skilled in balancing different matters of policy, and Samuel's role in advising kings fits with this. • Political leaders are also skilled at acting as a situation demands, and Samuel seems to have been willing to do as the people asked (and God consented): changing Israel from a tribal confederacy to a monarchy, where local preferences would have to give way to the needs of Israel as a whole. This can be seen in his handling of the Philistine threat and in his ability to deal with kings. <p>Some might argue that Samuel was more of a prophet than a political leader:</p> <ul style="list-style-type: none"> • For example, a prophet is called by God to carry out specific functions, so whatever the prophet does is because he is a prophet. • During the time of Samuel, prophets in different parts of the world acted as a brake on the power of the king. Samuel is remembered for anointing both Saul and David, and being the main agent in the removal of Saul. • Samuel declared God's will, so this might suggest his main role was clearly a prophet. 	10
	AO1 Knowledge and understanding	15
	AO2 Analysis and evaluation	

Question	Answer	Marks
OR		
6	<p>‘Jeremiah’s message was one of equal doom and hope.’ Assess this claim.</p> <p>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.</p> <p>Award up to 10 marks for AO1 Knowledge and understanding. Award up to 15 marks for AO2 Analysis and evaluation.</p> <p>Indicative content</p> <p>Candidates may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited.</p> <ul style="list-style-type: none"> • There are many examples of Jeremiah being a prophet of doom. For example, his symbolic acts show the extremity of the destruction about to overtake Judah. In Jeremiah 19, the smashing of the potter’s jug shows how God will break Jerusalem: people will be so hungry from lack of food that they will resort to cannibalism. Jeremiah is particularly enraged by false prophets, and predicts that God will give them wormwood to eat and poisoned water to drink (Jeremiah 23:15). There is no hint of forgiveness. • However, there are many instances of hope in Jeremiah’s words; for example in Jeremiah’s call, in which God appoints Jeremiah to ‘build and to plant’ as well as ‘pluck up and break down, to overthrow and destroy,’ (Jeremiah 1:10): these days are now to be replaced by a new covenant based on the individual responsibility of each person to do good or evil. • Some might argue that doom outweighs hope in Jeremiah’s prophecy, simply from the sheer number of doom oracles. In Jeremiah 28:8, Jeremiah told the false prophet Hananiah that the prophets before him prophesied war, famine and pestilence, so questions if Hananiah’s prophecy will really come true: ‘As for the prophet who prophesies peace, when the word of that prophet comes true, then it will be known that the LORD has truly sent the prophet’ (Jeremiah 28:9). In other words, only false prophets promise peace, so Jeremiah promises doom. • One notable announcement of doom is seen in Jeremiah’s announcement to Pashhur (chief officer in the temple police) who put Jeremiah in the stocks for announcing the destruction of Jerusalem (Jeremiah 19:14–15). • However, this seems to ignore the occasions when Jeremiah prophesied restoration after punishment, e.g. in the parable of the ‘good and bad figs’ (Jeremiah 24:1–10): the good figs representing those in the Babylonian exile who will be brought back for prosperity; the bad figs being those who remained in Palestine and Egypt and appropriated the property of those who were taken away; also Jeremiah 32:6–15, where Jeremiah’s purchase of his uncle’s field is a sign of hope that there would eventually be people living in their homeland at some point in the future. 	25
	AO1 Knowledge and understanding	10
	AO2 Analysis and evaluation	15