



# Cambridge International AS & A Level

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**BIBLICAL STUDIES**

**9484/42**

Paper 4 Christian Understandings of God, Life and the Universe

**October/November 2023**

MARK SCHEME

Maximum Mark: 50

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**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 2023 series for most Cambridge IGCSE, Cambridge International A and AS Level components, and some Cambridge O Level components.

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This document consists of **9** printed 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 (10 marks)**

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

<b>Level</b>	<b>Description</b>	<b>Marks</b>
Level 4	<p><b>Detailed accurate knowledge with good understanding</b></p> <ul style="list-style-type: none"> <li>• Uses a range of detailed, accurate and relevant knowledge.</li> <li>• Demonstrates understanding through a well-developed response.</li> <li>• Fully addresses the question.</li> <li>• Good understanding of the context, if relevant.</li> </ul>	9–10
Level 3	<p><b>Mostly accurate knowledge with some understanding</b></p> <ul style="list-style-type: none"> <li>• Uses a range of mostly accurate and relevant knowledge.</li> <li>• Demonstrates understanding through a developed response.</li> <li>• Addresses most aspects of the question.</li> <li>• Some engagement with the context, if relevant.</li> </ul>	6–8
Level 2	<p><b>Partially accurate knowledge with limited understanding</b></p> <ul style="list-style-type: none"> <li>• Uses a range of knowledge which may be partially accurate.</li> <li>• Demonstrates limited understanding through a partially developed response.</li> <li>• Attempts to address the question.</li> <li>• Attempts to engage with the context, if relevant.</li> </ul>	3–5
Level 1	<p><b>Limited knowledge and basic understanding</b></p> <ul style="list-style-type: none"> <li>• Identifies a limited range of knowledge which may not be accurate.</li> <li>• Demonstrates basic understanding through a limited response.</li> <li>• Response is relevant to the topic, but does not directly address the question.</li> <li>• Little or no reference to the context, if relevant.</li> </ul>	1–2
Level 0	No relevant material to credit.	0

**Table B: AO2 Analysis and evaluation (15 marks)**

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

<b>Level</b>	<b>Description</b>	<b>Marks</b>
Level 5	<p><b>Effective conclusion with analysis of points of view</b></p> <ul style="list-style-type: none"> <li>Analyses the importance and/or strength of different points of view in detail.</li> <li>Uses accurate evidence to support a sustained and well-structured discussion.</li> <li>Effective conclusion to the question which evaluates knowledge.</li> </ul>	13–15
Level 4	<p><b>Coherent conclusion supported by evidenced points of view</b></p> <ul style="list-style-type: none"> <li>Discusses different points of view in some detail.</li> <li>Uses accurate evidence to support a well-structured discussion.</li> <li>Coherent conclusion to the question which evaluates knowledge and points of view.</li> </ul>	10–12
Level 3	<p><b>Satisfactory conclusion with different points of view</b></p> <ul style="list-style-type: none"> <li>Recognises different points of view and discusses at least one in some detail.</li> <li>Uses accurate evidence to support discussion.</li> <li>Satisfactory conclusion to the question which is linked to a range of knowledge and points of view.</li> </ul>	7–9
Level 2	<p><b>Basic conclusion with a supported point of view</b></p> <ul style="list-style-type: none"> <li>Discusses one point of view.</li> <li>Uses supporting evidence for one or more relevant points. The support may not be wholly relevant or accurate.</li> <li>Attempted conclusion to the question which is linked to knowledge and/or a point of view.</li> </ul>	4–6
Level 1	<p><b>Limited interpretation with a point of view</b></p> <ul style="list-style-type: none"> <li>States a point of view.</li> <li>Little or no supporting evidence.</li> <li>Attempted interpretation which may not directly address the question.</li> </ul>	1–3
Level 0	No relevant material to credit.	0

Question	Answer	Marks
1	<p><b>‘Christians are free to use animals however they wish.’ Discuss.</b></p> <p>Use Table A: AO1 Knowledge and understanding (10 marks) and Table B: AO2 Analysis and evaluation (15 Marks) to mark candidate responses to this question.</p> <p>Award up to 10 marks AO1 Knowledge and understanding. Award up to 15 marks AO2 Analysis and evaluation.</p> <p><b>Indicative content</b></p> <p>Candidates may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited.</p> <p><u>Christians are free to use animals how they wish</u></p> <ul style="list-style-type: none"> <li>• Candidates are likely to use teachings on dominion, such as the instruction to ‘rule over them’ in Genesis 1 to support the idea that animals may be used as Christians wish.</li> <li>• Candidates may use examples of Old Testament teachings on animal sacrifice, such as Genesis 15:6–11 to suggest that if it is permissible to end animals lives’ as sacrifices, animals can reasonably be used to benefit humans how they wish.</li> <li>• Some candidates may refer to teachings on the eating of animals, such as Acts 10:9–23, to suggest that as humans are free to eat animals, they may reasonably believe that they are allowed to use animals for purposes other than eating them, such as using them as beasts of burden.</li> <li>• Candidates may focus on the justification for specific uses of animals or address the issue as a whole; either would be a valid approach.</li> </ul> <p><u>Christians are not free to use animals how they wish</u></p> <ul style="list-style-type: none"> <li>• Candidates may use teachings such as Daniel 1:11–16, that suggest that vegetarianism may be a better approach, to argue that people should not eat animals, and therefore are not free to use animals as they wish.</li> <li>• Candidates may use teachings on stewardship to suggest that humans have a responsibility to care for the natural world, including animals, and therefore are not free to use them however they wish.</li> <li>• Candidates may discuss how although Christians are thought to have dominion over the earth, they are not free to do all acts and are therefore limited in how animals are to be used.</li> <li>• Some may suggest that acceptable uses for animals have changed over time, such as with regard to sacrifice.</li> <li>• Some may suggest that Christians are subject to the relevant laws and regulations of where they live, and that this may limit the uses animals may be put to.</li> <li>• Some candidates may make the point that dominion does not mean the same as domination, and that therefore people do not have absolute control over animals.</li> </ul>	25
	AO1 Knowledge and understanding	10
	AO2 Analysis and evaluation	15

Question	Answer	Marks
2	<p><b>Compare the teachings in 1 Corinthians and 2 Corinthians on the immortality of the soul.</b></p> <p>Use Table A: AO1 Knowledge and understanding (10 marks) and Table B: AO2 Analysis and evaluation (15 Marks) to mark candidate responses to this question.</p> <p>Award up to 10 marks AO1 Knowledge and understanding. Award up to 15 marks AO2 Analysis and evaluation.</p> <p><b>Indicative content</b></p> <p>Candidates may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited.</p> <p><u>Similarities</u></p> <ul style="list-style-type: none"> <li>• Candidates may discuss how in 1 Corinthians Jesus is presented as the primary example of resurrection, and the significance of his resurrection in particular is established as a fundamental doctrine of Christianity, to the extent that Paul says that without it there is no point to Christianity. 2 Corinthians teaches that as God raised Jesus from the dead, Christians will also be raised from the dead by him, and that this is due to God's grace. The role of grace in life after death may be explored here.</li> <li>• Candidates may discuss how 1 Corinthians suggests that all are to be made alive in Christ, in the order of Christ, first fruits and then those who belong to him. Candidates may discuss different interpretations of what may be meant by first fruits. This might be compared to the 2 Corinthians phrase 'living by faith, not by sight' and might be analysed with reference to the concept of life after death, something which is unseen.</li> <li>• Some may discuss the analogy with sowing and the sun and stars, to highlight that it makes the case that the earthly bodies and heavenly bodies will be different. The earthly body is stated to be perishable, dishonourable, weak and natural. The heavenly body is stated to be imperishable, glorious, powerful and spiritual. Some may compare this to the tent and house analogy in 2 Corinthians 5, and how this suggests moving from a temporary to a permanent habitation. Some may make links to the Israelite Exodus to highlight the significance of this analogy.</li> </ul> <p><u>Differences</u></p> <ul style="list-style-type: none"> <li>• Candidates may discuss how 1 Corinthians states that the resurrection of the dead is part of last judgement, when the kingdom is handed over to the father, and the different interpretations of these teachings.</li> <li>• Candidates may discuss how 2 Corinthians uses the analogy that humans are 'treasures in jars of clay', and the significance of this.</li> <li>• Candidates may highlight 1 Corinthians 15:33–34 to suggest that the teachings on life after death are being written to encourage ethical living, in hope of an eternal life. This is in contrast to 2 Corinthians, where the letter seems to have been written during a period of persecution, and the view that the teachings on eternal life were written to encourage Christians to persevere. Candidates may discuss how things may have changed in Corinth in the time between the two letters.</li> </ul>	25

Question	Answer	Marks
2	<ul style="list-style-type: none"><li>1 Corinthians 15 focuses primarily on how things will change between life at present and eternal life; it is also the longest narrative on the topic in the epistles. The 2 Corinthians passage on life after death is shorter than the passage on life after death in 1 Corinthians but takes up a proportionally larger portion of the epistle.</li></ul>	
	AO1 Knowledge and understanding	10
	AO2 Analysis and evaluation	15

Question	Answer	Marks
3	<p><b>Evaluate the claim that salvation is obtained by grace alone.</b></p> <p>Use Table A: AO1 Knowledge and understanding (10 marks) and Table B: AO2 Analysis and evaluation (15 Marks) to mark candidate responses to this question.</p> <p>Award up to 10 marks AO1 Knowledge and understanding. Award up to 15 marks AO2 Analysis and evaluation.</p> <p><b>Indicative content</b></p> <p>Candidates may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited.</p> <p><u>Salvation is obtained by grace alone</u></p> <ul style="list-style-type: none"> <li>• Candidates are likely to explain what is meant by the phrase salvation by grace, individuals do not earn salvation, but are instead dependent on God's grace and mercy for the gift of salvation through Jesus.</li> <li>• Some candidates may discuss the teachings in Ephesians 2, to suggest that without grace there would be no salvation.</li> <li>• Some may discuss how Romans 5 presents the idea that salvation is a free gift, offered by grace to save people from condemnation.</li> <li>• Some may discuss how in the Jerusalem Council in Acts 15, Peter states that Jews and gentiles will be saved by the grace of Jesus, and the significance of this phrase being used in response to the issues surrounding the convening of the Jerusalem Council.</li> <li>• Some may suggest that the idea of Jesus dying for sins as a propitiating sacrifice is the embodiment of grace, and without this salvation would be impossible, therefore salvation is by grace alone.</li> </ul> <p><u>Salvation is not obtained by grace alone</u></p> <ul style="list-style-type: none"> <li>• Some candidates may discuss the idea of salvation by law, works and/or faith as discussed in the Bible in contrast to salvation by grace, with reference to relevant key texts or teachings, such as those in the syllabus.</li> <li>• Some candidates may suggest that salvation is obtained via a combination of grace and faith, and that the two should be viewed collectively, rather than as separate modes. Some may suggest some other combination of the four ideas studied.</li> <li>• Some may present the idea that how salvation is truly obtained is unknowable; such an approach may be a valid one to take, but must be argued, not merely asserted.</li> <li>• Some candidates may argue that different religious groups put different emphasises on how salvation is obtained, and therefore there is not one universal view on how salvation is obtained.</li> <li>• Some candidates may disagree with the concept of salvation, and therefore argue that there is no way for it to be obtained. Such a view is a valid one to make, but should be argued, rather than merely asserted.</li> </ul>	25
	AO1 Knowledge and understanding	10
	AO2 Analysis and evaluation	15