

Cambridge O Level

BIBLICAL STUDIES**2035/12**

Paper 1 The Portrayal of God in the Bible

October/November 2024

MARK SCHEME

Maximum Mark: 60

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 **15** 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 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.

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:

- 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.

Level descriptions for AO1 Knowledge and understanding

- Demonstrate knowledge of specified texts and corresponding Christian teachings, beliefs and practices.
- Demonstrate understanding of these texts, teachings, beliefs and practices in both biblical and modern contexts, including areas where there are different views within Christianity.

These level descriptions are used for part **(a)** questions in **Questions 3, 4 and 5** and all part **(b)** questions.

Level	Description	Marks
Level 3	Accurate and relevant knowledge and understanding <ul style="list-style-type: none"> • Answers the question, using detailed, accurate and relevant knowledge. • Demonstrates clear understanding through a well-developed and substantial response. • A well-structured format. 	5–6
Level 2	Some accurate and relevant knowledge and understanding <ul style="list-style-type: none"> • Partially answers the question, using some accurate and relevant knowledge. • Demonstrates some understanding through a partially developed response, covering some of the points. • Responds in a mostly structured format. 	3–4
Level 1	Limited accurate and relevant knowledge and understanding <ul style="list-style-type: none"> • Attempts to answer the question, using limited accurate and relevant knowledge. • Demonstrates limited understanding through an underdeveloped response through limited coverage of the points or a response in general terms. • Attempts to present the information in a structured format. 	1–2
Level 0	No relevant material to credit.	0

Level descriptions for AO2 Evaluation

Use evidence and reasoned discussion of a range of points of view to make judgements about issues within Christianity arising from the texts.

These level descriptions are used for all part (c) questions.

Level	Description	Marks
Level 4	Clear and well-reasoned evaluation in response to the question <ul style="list-style-type: none"> • Considers more than one point of view in detail. • Fully answers the question, using relevant evidence to support a well-structured discussion. • Concludes with a clear and well-reasoned judgement. 	7–8
Level 3	Clear evaluation in response to the question <ul style="list-style-type: none"> • Considers more than one point of view. • Answers the question, using some relevant evidence to support a well-structured discussion. • Concludes with a clear judgement. 	5–6
Level 2	An evaluation in response to the question <ul style="list-style-type: none"> • Considers one point of view; any other attempts to state a point of view are descriptive. • Partially answers the question, using partially relevant evidence to support a structured discussion. • Concludes with a judgement. 	3–4
Level 1	Limited evaluation in response to the question <ul style="list-style-type: none"> • Descriptive response with an attempt to state a point of view, describing material linked to the question or topic. • Attempts to answer the question, using limited relevant evidence to support a discussion. • Limited or no judgement present. 	1–2
Level 0	No relevant material to credit.	0

Section A

Question	Answer	Marks
1(a)(i)	<p><u>Genesis 12:1, NRSVA</u></p> <p>Now the LORD said to Abram, ‘Go from your country and your kindred and your father’s house to the land that I will show you.’</p> <p>Identify <u>four</u> promises made to Abram before he sets out on his journey.</p> <p>Any four from:</p> <ul style="list-style-type: none"> • I will make of you a great nation • I will bless you • and make your name great • you will be a blessing • I will bless those who bless you • and the one who curses you I will curse • in you all the families of the earth shall be blessed <p>Award one mark for each response, up to a maximum of four marks.</p>	4
1(a)(ii)	<p>State what the Lord said he would give to Abram’s offspring <u>and</u> how Abram responded to this promise.</p> <p>One mark for:</p> <ul style="list-style-type: none"> • The land they arrived in / the land of Canaan <p>One mark for:</p> <ul style="list-style-type: none"> • Abram built an altar (where the Lord appeared) <p>Award one mark for each correct response.</p>	2
1(b)	<p>Explain what Christians might learn from this passage about God’s overall plan for humanity.</p> <p>Use the level descriptions for AO1 knowledge and understanding to mark candidates’ response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <p>Christians might learn that God does indeed have a plan for humanity. He has not abandoned people to the effects of their sin or abandonment of God’s ways. Christians might apply this to modern circumstances, where God might seem distant.</p> <p>Christians might understand that in the time of Abram, God’s plan was not just for Abram but for his descendants, with whom he made a covenant. They might learn from this passage that God keeps control of the big picture.</p> <p>Christians might also observe how God uses people chosen as his instruments, such as Abram and Sarai in this passage.</p>	6

Question	Answer	Marks
1(c)	<p>To what extent does the book of Genesis have any relevance for Christians today?</p> <p>Use the level descriptions for AO2 Evaluation to mark candidates' response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <p>Some candidates might argue that the book of Genesis, as part of the Bible, retains significance for Christians, even if Christians today struggle to understand how. Some candidates may approach this argument from a literalist perspective, explaining how the historical stories of the early Jewish people are of clear importance both as part of Christian history and in their symbolism for Christians today. Other candidates might take a more symbolic approach to understanding the truth of Genesis, citing theological truth, rather than historical truth as holding the importance.</p> <p>Other candidates might argue for the importance of the passages by drawing out core themes that they might argue cannot be rejected – such as the creation of the universe or the establishment of the covenant. A counterargument might suggest that it is important to take a modern understanding of these themes.</p> <p>Some candidates might reject the book of Genesis having relevance for Christians today. They might reject its relevance without rejecting its truth: Christians today must focus on the here and now – or perhaps the teachings of Jesus. Others might suggest that it is impossible to believe or trust a book that begins with a story that science now demonstrates to be inaccurate.</p>	8

Question	Answer	Marks
2(a)(i)	<p><u>Acts 17:16, NRSVA</u></p> <p>While Paul was waiting for them in Athens, he was deeply distressed to see that the city was full of idols.</p> <p>State <u>two</u> things that Paul was accused of being when he was in Athens.</p> <ul style="list-style-type: none"> • a babbler • a proclaimer of foreign divinities <p>Award one mark per response.</p>	2
2(a)(ii)	<p>Identify <u>four</u> teachings about God that Paul gives in his speech in Athens.</p> <p>Any four from:</p> <ul style="list-style-type: none"> • the unknown God they worship is the Christian God • God made the world and everything in it • God does not live in shrines made by human hands • God is not served by human hands • God does not need anything • God made all nations to inhabit the whole earth (from one ancestor) • God allotted the times of their existence / the boundaries of the places they would live • God lives in us • We are God's offspring <p>Award one mark per response.</p> <p>Examiners should use the text in Acts 17 to verify responses. Accept any other valid points.</p>	4

Question	Answer	Marks
2(b)	<p>Explain how Paul adapted his teaching for the Athenian audience.</p> <p>Use the level descriptions for AO1 knowledge and understanding to mark candidates' response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <p>Paul's teaching usually focused on the nature of God and what God had done. However, with the Athenian audience, they did not even accept God as a single God, responsible for the whole universe. Paul therefore began with what they knew: an altar to an unknown God in order to explain the Christian beliefs in God.</p> <p>Paul began with explaining God with an emphasis not on Jewish history (as he does elsewhere) but on God's power, which would have appealed to his audience. He then established human beings as God's offspring, using a Greek poet as a way to explain this.</p> <p>He then challenged the Athenians by making reference to their practice of worshipping idols and said that they were fine when they were ignorant but now, they have had the truth explained to them, they need to follow the message.</p>	6
2(c)	<p>Assess the view that Christians focus too much on the resurrection of the dead.</p> <p>Use the level descriptions for AO2 Evaluation to mark candidates' response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <p>Some candidates might agree with the view in the question. They might argue that Christians do not pay enough attention to those around them, the situations in the world and the need for people to be helped. If Christians did more, perhaps there would be fewer troubles in the world. They might support this approach by discussing how so much of Jesus' own life was about action and the need to look after those suffering or outcast.</p> <p>In rejecting the view in the question, candidates might argue that the focus in speeches in Acts are the core beliefs, which include the resurrection of Jesus, which allows for the resurrection of all. They might argue that this demonstrates the need for a Christian's faith to focus on what they believe, rather than something else. A counterargument might observe that Acts is written in a very specific context and Christianity now is very different from that situation.</p> <p>Some candidates might focus on the resurrection of the dead and observe that this was the ultimate reward brought by Jesus and so it is perfectly realistic for Christians to focus on it. Others might argue that nobody should live life or do good simply because they see a reward in it.</p>	8

Section B

Question	Answer	Marks
3(a)	<p>Describe the instructions that Moses gave to the elders of Israel to prepare for the Passover.</p> <p>Use the level descriptions for AO1 knowledge and understanding to mark candidates' response to this question.</p> <p>Responses might include some of the following in quotation or paraphrase, but all valid material must be credited.</p> <p><u>Exodus 12:21–27</u></p> <p>Moses called the elders of Israel and said to them, 'Go, select lambs for your families and slaughter the Passover lamb.' They need to take a bunch of hyssop, dip it in the lamb's blood and touch the lintel and two doorposts with the blood. They must then remain inside until morning.</p> <p>The Lord would pass through to strike down the Egyptians and when he sees the blood on the lintel and doorposts, he will pass over that door and not allow the destroyer to enter the house.</p> <p>This rite is to be 'a perpetual ordinance for you and your children. When you come to the land the Lord will give you, as he has promised, you shall keep this observance. And when your children ask you, "What do you mean by this observance?" you shall say, "It is the Passover sacrifice to the Lord, for he passed over the houses of the Israelites in Egypt, when he struck down the Egyptians but spared our houses."</p>	6
3(b)	<p>Explain how the story of the Passover might help Christians to understand God's message of salvation.</p> <p>Use the level descriptions for AO1 knowledge and understanding to mark candidates' response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <p>Christians might see in the story of the Passover links to the salvation of all God's people at the time of Jesus. They might suggest that the understanding that Christians get from the Passover story helps them to understand the depth of the salvation offered by Jesus.</p> <p>For example, the slaughtered lamb at the Passover is often associated with Jesus. The blood that saves the Israelites from destruction is like the blood of Jesus that saves all that accept it into their lives. At the Passover, God saved his enslaved people according to his promise; in Jesus, God fulfilled his promise and saved all people from their slavery to sin.</p> <p>Candidates might also point to the links between the Passover and the Eucharist, which many Christians believe to be a re-enactment of the sacrifice of Jesus in some sense.</p>	6

Question	Answer	Marks
3(c)	<p>Compare the idea of God as liberator with other Christian understandings of the nature of God.</p> <p>Use the level descriptions for AO2 Evaluation to mark candidates' response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <p>Some candidates might argue that God the liberator is the most significant aspect of God's nature. It demonstrates all of what God has done and continues to do for his people – to set them free in order that they might live their lives. Some might point to the regular delivery of his people in the Old Testament or might focus on the delivery from sin through Jesus. A counterargument might suggest that even in biblical times, this is only ever a small aspect of the big picture.</p> <p>Candidates might explore other understandings of the nature of God and suggest that they are more important, relevant or significant for Christians. They might discuss God as all-powerful – without this power, the power of a creator, God is not worthy of our worship. They might argue, for example, that God's love includes the idea of God as liberator.</p> <p>Some candidates might explore how Christians can take God's nature as inspiration for their own lives. They might observe that Christians today need to liberate those oppressed or outcast and so they should see liberation as the most important aspect of God's nature.</p>	8

Question	Answer	Marks
4(a)	<p>Describe the promises the Lord made in his covenant with David.</p> <p>Use the level descriptions for AO1 knowledge and understanding to mark candidates' response to this question.</p> <p>Responses might include some of the following in quotation or paraphrase but all valid material must be credited.</p> <p><u>2 Samuel 7:9–17</u></p> <p>God will make for David a great name, like the name of the great ones of earth. He will plant a place for Israel so they may be disturbed no more and there will be rest from enemies.</p> <p>The Lord will make David a house instead through David's offspring, one of whose kingdom will be established. He will build a house for his name and establish the throne of his kingdom for ever. God will be a father to him and he shall be a son to me. He will be punished by a rod with blows inflicted by humans. However, God will not take his steadfast love from him, like he did from Saul. David's house and kingdom will be made sure for ever and his throne will be established for ever.</p>	6
4(b)	<p>Explain the significance of these promises.</p> <p>Use the level descriptions for AO1 knowledge and understanding to mark candidates' response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <p>Candidates might begin by setting the passage in context by explaining that David had said to Nathan that he was going to build a proper house (of cedar) for God but God's response, through Nathan, had been that he has not needed one since Egypt and actually, God would build a house for David, not the other way around.</p> <p>The promises demonstrate that God will protect Israel for ever. No more will they be displaced nor be attacked by enemies.</p> <p>They also speak of a ruler, one from David's offspring, who will rule over the kingdom of Israel for ever. Many people associate this with the Messiah. This ruler will have God as his father and God will not abandon him: this sets the future ruler apart from other rulers.</p> <p>Some Christians observe that because the promises were partially fulfilled by Solomon, only Jesus fully fulfilled them, which is one reason why Jesus is rightly identified as Messiah.</p>	6

Question	Answer	Marks
4(c)	<p>‘Nations should be guided by God the king, not earthly rulers.’ Discuss.</p> <p>Use the level descriptions for AO2 Evaluation to mark candidates’ response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <p>Some candidates might begin by saying that in most of the world, religion and national identity are not joined but in the time of David, the links were clear and the assumption was that the kingdom of Israel, guided by God, would continue.</p> <p>Some might agree with the statement because God enables earthly rulers to make good decisions. Religion should be at the heart of people’s lives, not earthly rulers or politics. If God is at the centre of decision-making, then some of the corruption seen in some nations might be overcome and the poor and downtrodden might be better looked after.</p> <p>Some might disagree because religion should not rule nations – but they might argue that God and earthly rulers should be closely linked. They might suggest that nations should ensure that religion (or maybe one religion, such as Christianity) has a special place in the life of the nation to ensure it is protected.</p> <p>Others might advocate a secular state and say that religion should separate itself from earthly things – we should give to Caesar what is Caesar’s and to God what is God’s. They might argue this because of the number of people who are not religious in modern times. A counterargument could suggest that Christians should not focus on the problems in the faith now when considering big questions such as this.</p>	8

Question	Answer	Marks
5(a)	<p>Outline Jonah's prayer while in the belly of the fish.</p> <p>Use the level descriptions for AO1 knowledge and understanding to mark candidates' response to this question.</p> <p>Responses might include some of the following in quotation or paraphrase but all valid material must be credited.</p> <p><u>Jonah 2</u></p> <p>Jonah begins by saying that he called in his distress to God - he was in hell/the belly of Sheol and God heard him. He notes that he was cast into the deep by God and he was driven away from God's sight and longed to look again on God's temple.</p> <p>The waters closed in over Jonah and weeds were wrapped around his head. He went down to the land whose bars closed on him for ever but God brought up his life from the Pit.</p> <p>His life was ebbing away but he remembered the Lord and 'my prayer came to you, into your holy temple'. Jonah prayed, saying that those who worship vain idols give up their true loyalty but Jonah didn't – he will give thanks and will sacrifice to God just as he has promised because deliverance belongs to the Lord.</p>	6
5(b)	<p>Explain what Christians might learn from the experiences of Jonah.</p> <p>Use the level descriptions for AO1 knowledge and understanding to mark candidates' response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <p>Some candidates might begin with the passage described in part (a) and might observe that the prayer indicates that it is possible to turn to God in the depths of despair and find God in some way.</p> <p>Candidates are likely to focus on the Jonah story as a whole and comment on Jonah's disobedience and God's intervention and make links to daily Christian life, such as the idea that Christians must follow God's call or obey his laws.</p> <p>Some candidates will discuss Jonah's methods of prophecy and explore the idea that sometimes actions are more relevant than words – especially ones that get noticed and make links to issues in the modern day (e.g. acting to stop issues with the environment).</p>	6

Question	Answer	Marks
5(c)	<p>Assess the view that actions are more important than words in order to make society better.</p> <p>Use the level descriptions for AO2 Evaluation to mark candidates' response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <p>Candidates might begin by highlighting the success of Jonah (for example) as one who would agree with the view in the statement. They might link this to Christian life by pointing out that sometimes people need to see Christians acting, rather than simply telling others what they believe or what to do. Some might focus specifically on church leaders needing to practise what they preach. Examples of how society might be made better may be given.</p> <p>Candidates might suggest that Christians need to understand the teachings of their faith in order to know what actions to take and so actions and words are equally important. They might also suggest that understanding why injustice is a problem is important as a first step.</p> <p>They might argue that words are more important than actions for some because some are called to teach and others to act. It is important to have all types of people and it is important for there to be people who spread God's message and grow the faith. A counterargument could be that the faith will only grow if people see Christians doing good.</p>	8