



Pearson
Edexcel

Mark Scheme (Final)

Summer 2024

Pearson Edexcel GCSE in Biblical Hebrew (1BH0)
Paper 2: Literature

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General Marking Guidance

- All candidates must receive the same treatment. Examiners must mark the first candidate in exactly the same way as they mark the last.
- Mark schemes should be applied positively. Candidates must be rewarded for what they have shown they can do rather than penalised for omissions.
- Examiners should mark according to the mark scheme not according to their perception of where the grade boundaries may lie.
- There is no ceiling on achievement. All marks on the mark scheme should be used appropriately.
- All the marks on the mark scheme are designed to be awarded. Examiners should always award full marks if deserved, i.e. if the answer matches the mark scheme. Examiners should also be prepared to award zero marks if the candidate's response is not worthy of credit according to the mark scheme.
- Where some judgement is required, mark schemes will provide the principles by which marks will be awarded and exemplification may be limited.
- When examiners are in doubt regarding the application of the mark scheme to a candidate's response, the team leader must be consulted.
- Crossed out work should be marked UNLESS the candidate has replaced it with an alternative response.

Paper 2 Literature – mark scheme

All candidates are expected to answer in English. Answers in Biblical Hebrew will not be credited, except where the Biblical Hebrew is necessary for a complete illustration of the answer. However proper nouns may be transliterated.

Section A: Set text 1

Question number	Answer	Mark
1	AO2 Award the mark for: <ul style="list-style-type: none">• Anyone scared/trembling ACCEPT ALL SYNONYMS	(1)

Question number	Answer	Mark
2	AO2 Award the mark for: <ul style="list-style-type: none">• 22 000	(1)
3	AO2 Award 1 mark for each of the following to a maximum of 2 marks: <ul style="list-style-type: none">• By lapping up the water (like a dog)/lying down on their stomachs to drink (1)• By kneeling (1)	(2)

Question number	Answer	Mark
4 (a)	AO2 Award the mark for the correct root: <ul style="list-style-type: none">• שוב	(1)

4 (b)	Award the mark for the correct root: <ul style="list-style-type: none"> • לקק 	(1)

Question number	Answer	Mark
5	<p>A03</p> <p>Award 1 mark for each of the following to a maximum of 2 marks:</p> <ul style="list-style-type: none"> • He should return in the morning (1) • The root צפר comes from the Aramaic word for ‘morning’ (1) • Those who were asked to return were to stay the night and return only in the morning so they would be less conspicuous and not embarrassed(1) (R’ Dovid Altschuler) • By staying the night, they would also be able to see the victory and take part in the next stage (Malbim)(1) • The root also comes from the word meaning ‘bird’ as according to this explanation these soldiers would swoop down like birds on the fleeing Midianites (1) (Malbim) • Those afraid should ‘fly away’ from the word meaning ‘bird’ (1) • Accept answers relating to the meaning of “go around” 	(2)

Question number	Answer	Mark
6	<p>AO2</p> <p>Award 1 mark for each of the following to a maximum of 2 marks:</p> <ul style="list-style-type: none"> • G-D did not want the Israelites to attribute victory to their own prowess (1) • If there were only a small number of Israelites fighting a large number of the enemy, it would be clear that the victory was miraculous (1) • G-D wanted only the most righteous Israelites to fight (1) • Kneeling is reminiscent of idol worship; those who did not kneel to drink were considered the most righteous and thus the most suitable to fight (1) • Accept: to remove those who were “afraid” due to their sins (1) OR to remove those whose fear would break the army’s morale (1) 	(2)
Question number	Answer	Mark
7	<p>AO2</p> <p>Award the mark for:</p> <ul style="list-style-type: none"> • Gideon/Gidon. ACCEPT Jerubaal/Yerubaal. 	(1)

Question number	Answer	Mark
8	<p>AO2</p> <p>Award 1 mark for each of the following to a maximum of 2 marks:</p> <ul style="list-style-type: none"> • On his peaceful return (from battle) (1) [Must mention “in peace” or similar] • He would smash their tower (1) [accept any synonym of destroy e.g. “cut down” the tower] 	(2)

Question number	Answer	Mark
9 (a)	A02 Award the mark for: <ul style="list-style-type: none"> Of/(plural) construct 	(1)
9 (b)	A02 Award the mark for: <ul style="list-style-type: none"> (Characteristic of) Hifil (perfect) 	(1)

Question number	Answer	Mark
10	A03 Award one mark for each of the following, to a maximum of two marks: <ul style="list-style-type: none"> The word חַרָּס means 'sun' (1) Before/once the sun had risen (1) Before the sun had set/while the sun was still high in the sky (1) From the far east where the sun rises (1) From the 'clay ascent' (a place) (1) from חַרָּס meaning 'earthenware' (1) Accept an accurate translation of מִלְמַעְלָה, ie ascent/slope NOT just from root עלה to go up (1) 	(2)

Question number	Answer	Mark
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11	A03 Award one mark for each of the following, to a maximum of three marks: <ul style="list-style-type: none">• As punishment: Gideon had asked the men of Penuel for food for his soldiers and they had refused (1)• By refusing food, the men of Penuel were asserting that Gideon's victory was not complete/showing a lack of faith in him and in the L-rd (1) [accept a 'quote' from the dialogue with the men of Succoth e.g. "are the Midianites in your hands that we should give you bread" or similar]• (They refused to assist because) they placed their faith in their tower (rather than in G-D) as an effective defence against enemy invasion/against Midianite revenge (1) Do not accept: "to make them scared"	(3)
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Question number	Answer	Mark
12	A02 Award the mark for: <ul style="list-style-type: none">• Army/soldiers of Abimelech/Avimelech	(1)

Question number	Answer	Mark
13	A02 Award the mark for: <ul style="list-style-type: none">• Mayor/Ruler of Shechem Accept "One of Avimelech's officers/ his lieutenant" (etc or similar) - do not accept "commander/general of the army"	(1)

Question number	Answer	Mark
14	A02 Award the marks for: <ul style="list-style-type: none"> You are seeing the shadow of the mountains(1) (must state or paraphrase that it is "what you see") It appears to you as if there are men (1) 	(2)

Question number	Answer	Mark
15	A02 Award the marks for: <ul style="list-style-type: none"> Conjugation/binyan: nifal Tense/aspect: Imperative. Accept: infinitive absolute 	(2)

Question number	Answer	Mark
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<p>16</p>	<p>A03</p> <p>Award 1 mark for each of the following content points up to a maximum of 3 marks:</p> <ul style="list-style-type: none"> • Zebul has earned Ga'al's trust: (He is the one to whom Ga'al turns when he thinks he can see the approaching army) (1) • Zebul starts off by discounting the threat (1) but when he realises that Ga'al can see the army he immediately begins to show his true colours 'so go and fight with them' (1) /incites Ga'al to go and fight with them (1) • By the end, it is Zebul who banishes Ga'al from Shechem (1) (while Abimelech himself returns home) <p>Award 1 mark for each of the following language points up to a maximum of 3 marks:</p> <ul style="list-style-type: none"> • Reversed word order (emphasis on the noun clause as it precedes the verb) when Zebul discounts the threat 'it is the shadow of the mountains' (that you can see) (1) • הנה – he gets a shock when he realises that he has been betrayed (1) • Rhetorical question/Dramatic phrase אֵיךָ אֵפֹא פִּיךָ 'Now where have your plans led you?!' (1) Repeats Ga'al's own words back to him: "You said 'who is Abimelech that we should serve him' "(1) • עתה – "now" go and prove yourself, make good your assertion that you have nothing to fear from these people (1) עַתָּה נָא emphatic words (1) • 'These are the people that you rejected' despite his apparent support of the plan (1) • Dramatic word וַיִּגְרֹשׁ; not only was the rebellion crushed, but Zebul effectively banned Gaal and his family from even settling מִשְׁכַּת in Shechem. (1) 	<p>(4)</p>
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Question number	Example response
17	<p>A02 (5 marks)</p> <p>Example translation</p> <p>Gideon sent messengers throughout the mountain of Ephraim, saying, 'Go down towards Midian and capture from them the water (ACCEPT: "secure the water(way) to block them) as far as Beth Barah, and the Jordan'. All the Ephraimites gathered, and they captured the water as far as Beth Barah, and the Jordan. They captured two Midianite princes, Orev and Zeev. They killed Orev at 'The Rock of Orev' and Zeev at 'The Winepress of Zeev'. They chased Midian, and they brought the head(s) of Orev and Zeev to Gideon from across the Jordan.</p> <p>Examples of major errors:</p> <ul style="list-style-type: none"> • וַיִּצְעֲקוּ כָּל-אִישׁ אֶפְרַיִם 'and all of Ephraim cried out' (instead of 'And all the Ephraimites gathered') Binyan error, sense compromised • 'The two Midianite princes captured Orev and Zeev' instead of 'They captured two Midianite princes; Orev and Zeev', syntax error in context <p>Examples of minor errors:</p> <ul style="list-style-type: none"> • 'Gideon sent messages' instead of 'Gideon sent messengers', vocabulary error, sense not compromised

Please refer to the Marking guidance for translation at the start of this mark scheme when using this marking grid.

Mark	Descriptor
0	No rewardable material.
1	No continuous sense; isolated knowledge of vocabulary only.
2	Part correct but with overall sense lacking/unclear.
3	Overall meaning clear but more serious errors or omissions.
4	Essentially correct but two minor errors or one major error.
5	Perfectly accurate with no errors or omissions or has just one minor error.

Question number	Indicative content
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Candidates may make the following points in relation to Yotham's speech:

- Use of a parable in order to gain the people's attention (1)
- Comparison of Abimelech to a thornbush; which gives no shade (a metaphor for protection) and causes damage (1)
- Without directly accusing the people, Jotham uses conditional phrases 'if you really want me to lead....' (1)
- Dramatic word **וְעַתָּה** marking the transition between the parable and its application (1)
- Use of the conditional '**אִם**' again, this time hinting that the apparent good intentions of the people may not be quite as they seem (1)
- Repetition of **אִם בְּאֵמֶת** 'if you are really sincere' in both the parable and its application (1) and then further expanded in the application **אִם-בְּאֵמֶת וּבְתַמִּים** (1)
- Series of 3 '**אִם**' phrases to emphasise his point (1) and that all 3 (the people had acted in good faith; they had brought honour to Gideon; they had repaid Gideon for his efforts) would need to be true for the appointment of Abimelech to be justified (1)
- Jotham then proceeds to break these assertions down: While Gideon put his life on the line 'cast it aside' (1), in contrast Abimelech has murdered Gideon's sons (his own half brothers) (1)
- **וְאִם-כְּגִמּוּל יָדָיו עָשִׂיתָם לּוֹ** syntax/reversal of word order (1)
- Jotham refers to Gideon as **אָבִי** although he was also Abimelech's father, i.e. Abimelech's behaviour disgraces him as a son (1)
- Accuses all the people of killing his brothers although the actual killing was done by Abimelech and some 'idle and hasty men' and not all the inhabitants of Shechem (1)
- **וַיִּצַּל אֶתְכֶם** Gideon wasn't just a general leader; he saved you! (1)
- **וְאַתֶּם קָמְתֶם** Emphasis; 'you, you arose...' (1)
- You killed all the bona fide sons of my father (personalisation) (1) in favour of **כִּן-אֵמַתוֹ** (1) i.e. would that bring honour to my father? (1)
- **עַל-אֶבְנֵי אֶחָת** emphasising the cruelty of the act (1) you killed them all at once.
- you appointed him because he is 'your brother' even though he killed his own biological brothers (irony)(1)
N.B. Do not accept points related to parts of the speech not printed in the Source Booklet.
Accept any other valid points.

Level	Mark	A03 descriptor
Level 1	1–3	<ul style="list-style-type: none"> • Limited analysis that identifies some simple aspects of content and/or features of literary style, with little support. • Limited evaluation with responses that draw and express simple conclusions, many of which are descriptive or underdeveloped and may not link to the analysis.
Level 2	4–6	<ul style="list-style-type: none"> • Some accurate analysis that identifies an emerging range of aspects of content and/or features of literary style, with some support. • Some accurate evaluation with responses that draw and express some relevant conclusions; with some developed reasoning and some links to the analysis.
Level 3	7–9	<ul style="list-style-type: none"> • Accurate or mostly accurate analysis that identifies a range of aspects of content and/or features of literary style, with relevant support. • Accurate or mostly accurate evaluation with responses that draw and express relevant conclusions; with mostly well-developed reasoning and clear links to the analysis.

Section B: Set text 2

Question number	Answer	Mark
19	A02 Award the mark for: <ul style="list-style-type: none">• Solomon/Shlomo	(1)

Question number	Answer	Mark
20	A02 Award the mark for: <ul style="list-style-type: none">• He would die Do not accept "he will be killed"	(1)

Question number	Answer	Mark
21	A02 Award 1 mark for each of the following, to a maximum of 2 marks: <ul style="list-style-type: none">• Two of Shimi's servants fled (to Gath) (1)• Shimi was informed of this (1)• Shimi (saddled his donkey) and travelled to (Achish in) Gath (1)• Shimi brought back his servants (1)	(2)

Question number	Answer	Mark
22 (a)	A02 Award the mark for: <ul style="list-style-type: none">• Part of the root	(1)

22 (b)	AO2 Award the mark for: <ul style="list-style-type: none"><li data-bbox="446 347 877 380">• Locative/'to'/directional 'hei'	(1)
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Question number	Answer	Mark
23	<p data-bbox="400 302 464 331">A03</p> <p data-bbox="400 360 1169 425">Award 1 mark for each of the following, to a maximum of 4 marks:</p> <ul data-bbox="437 499 1273 1469" style="list-style-type: none"> <li data-bbox="437 499 1246 573">• David had instructed Solomon to ensure that Shimi would die prematurely (1) <li data-bbox="437 580 1270 696">• This was because Shimi had previously cursed/thrown stones at David and was deserving of death (1) <li data-bbox="437 703 1235 777">• Yet David was unable to kill him himself as he had promised Shimi that he wouldn't (1) <li data-bbox="437 784 1243 813">• Solomon needed a reason to be able to kill him (1) <li data-bbox="437 819 1270 1144">• By forcing Shimi to remain in Jerusalem, any crime committed by Shimi would be more easily noted and he would then be able to be killed (1) ACCEPT the point that the instructions were confusing so that Shimi would think only the direction of Kidron was forbidden, when in fact all directions were forbidden which will make Shimi more likely to transgress and to therefore deserve to die (1) <li data-bbox="437 1151 1273 1305">• Solomon wanted Shimi under surveillance in order to prevent him stirring up any opposition to the crown (1) since Shimi was a Benjamite (1) and might want to have the monarchy returned to his tribe (1) <li data-bbox="437 1312 1259 1469">• Solomon knew that placing limits on Shimi's movements would be an ideal temptation for him to disobey, thus Solomon would be able to kill him as he had threatened (1) 	(4)

Question number	Answer	Mark
24	<p data-bbox="400 1666 464 1695">A02</p> <p data-bbox="400 1724 687 1753">Award the marks for:</p> <ul data-bbox="533 1760 1243 1877" style="list-style-type: none"> <li data-bbox="533 1760 995 1792">• 30 measures/'Kor' fine flour <li data-bbox="533 1798 1243 1877">• 60 measures/'Kor' regular flour/meal/coarse flour 	(2)

Question number	Answer	Mark
25	AO2 Award the marks for: <ul style="list-style-type: none">• (Grape)vine/grape tree• Fig tree	(2)

Question number	Answer	Mark
26 (a)	AO2 Award the mark for the correct binyan: <ul style="list-style-type: none">• (Passive Participle) Kal	(1)
26 (b)	AO2 Award the mark for the correct binyan: <ul style="list-style-type: none">• Piel	(1)

Question number	Answer	Mark
27	<p>A03</p> <p>Award 1 mark for any of the following, up to a maximum of 2 marks:</p> <ul style="list-style-type: none"> • Tiphsah and Azah were at the extremities of his empire (1) these are given to highlight the expanse of territory ruled by Solomon (1) Or • These two cities are actually close to each other (1) the meaning is that Solomon had effective control over all his empire just as if it was all very close by, when in fact it was a large empire (1) • ‘The river’ here refers to the Euphrates (1) 	(2)

Question number	Answer	Mark
28	<p>A03</p> <p>Award 1 mark for any of the following, up to a maximum of 2 marks:</p> <ul style="list-style-type: none"> • Solomon was the preeminent monarch in the world at that time (1) • Out of deference to him, other countries would send him tributes of their best produce/animals (1) • Solomon had huge numbers of people working in his court, and many guests who were all fed from the royal table (1) • G-D had previously promised Solomon extreme wealth (1) <p>Do not accept “because the officers brought it” or anything to do with the logistics which doesn’t explain the reason for the abundance</p>	(2)

Question number	Answer	Mark
29	<p>AO2</p> <p>Award the mark for:</p> <ul style="list-style-type: none"> (G-D had given) David a wise son 	(1)

Question number	Answer	Mark
30	<p>AO2</p> <p>Award 1 mark for any of the following to a maximum of 2 marks:</p> <ul style="list-style-type: none"> (Hiram's servants) would bring down the wood from Lebanon (to the sea) (1) (Hiram) would make it into rafts which would then be floated to where Solomon requested (1) They would then be dismantled (1) Solomon would then take responsibility for their transport (1) 	(2)

Question number	Answer	Mark
31	<p>AO2</p> <p>Award 1 mark for any of the following to a maximum of 2 marks:</p> <ul style="list-style-type: none"> בְּשִׂמְעַי (line 1) לִיָּת (line 5) לֵאמֹר (line 2) 	(2)

Question number	Answer	Mark
32	<p>A03</p> <p>Award the marks for:</p> <ul style="list-style-type: none"> • The word means 'food'/comes from the root אכל (1) derived from the root נלה meaning "to finish off/consume" (1)./ derived from root כלכל meaning "to provide food" • It has a preformative mem/is a noun form/feminine noun (1)/ is the same as מאכולת <p>Candidates can get one mark for any comment about the noun form or gender, and one mark for a comment about the root.</p>	(2)

Question number	Answer	Mark
33	<p>A03</p> <p>Award 1 mark for any of the following to a maximum of 3 marks:</p> <ul style="list-style-type: none"> • Lebanon had an abundance of trees in the world (1) • Although there were cedar trees around Jerusalem, they were unable to supply the quantity needed (1) • The Zidonites (who lived in Lebanon) were the best woodcutters in the world (1) • Solomon was keen to do business with Hiram because of the relationship Hiram had had with his father (1) • Solomon wanted the very best for the Temple/ the Lebanon wood was better quality/more beautiful (1) • Accept Radak/Malbim's explanation: He wasn't asking from anything from the country of Hiram's country of Lebanon (1) – rather Lebanon refers to a forest within the Land of Israel (1) and Solomon was requesting woodcutters from Hiram to come to hew the wood (1) <p>Accept any other valid point – e.g. there were specific types which only grew in Lebanon</p>	(3)

Question number	Example response
34	<p>AO2 (5 marks)</p> <p>Example translation</p> <p>The days of David drew near to dying/David was approaching the end of his days, and he commanded Solomon his son, saying, "I am going in the way of all the land; you should be strong and 'be a man'. You should keep the instructions/charge of the L-rd, your G-D, to go in His ways, to keep His statutes, His commandments, His laws and His testimonies/rules, as is written in the Law of Moses, in order that you will act wisely/be successful/prosper in whatever you do and wherever you turn."</p> <p>Examples of major errors:</p> <ul style="list-style-type: none"> • 'David drew near' instead of 'the days of David drew near', subject/number error, sense compromised • 'I am walking on the road throughout the land', instead of 'I am going in the way of all the land' meaning error, sense compromised • 'you should strengthen' instead of 'you should be strong', binyan error, sense compromised <p>Examples of minor errors:</p> <ul style="list-style-type: none"> • 'you should strengthen yourself/be strengthened' instead of 'you should be strong', binyan error, sense not compromised

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1	No continuous sense; isolated knowledge of vocabulary only.
2	Part correct but with overall sense lacking/unclear.
3	Overall meaning clear but more serious errors or omissions.
4	Essentially correct but two minor errors or one major error.
5	Perfectly accurate with no errors or omissions or has just one minor error.

Question number	Indicative content
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35

A03 (9 marks)

This question focuses on candidates' ability to select relevant examples of content and literary style and to structure an answer around these examples to express relevant points. Therefore, candidates will be assessed on the quality of the points made and the range and quality of the examples they have selected from the passage.

- **וְאֵתֵּן לְיָדָיו** starts by begging the king to believe her
- 'I and this woman' who she doesn't even deign to mention by name
- 'I gave birth with her in the house' i.e. she, of all people, should know that I had a baby
- 'There was no one else there' therefore no witnesses or further investigations are possible. Emphasis; 'we were together; there was no stranger with us; except the two of us'
- States what she could not possibly have seen/heard with full confidence 'he died because she lay on him/she got up and took my baby'
- 'in the middle of the night' i.e. I could not possibly have been awake (also contradicting herself here)
- 'your maidservant was sleeping' , giving deference to the king to endear herself despite her very assertive language
- Emphasis on the unfairness; she took **my** son, from **me**; she placed him in **her** bosom; and **her** dead son, **she** placed in **my** bosom. Syntax.
 - 'I awoke to nurse my son' subtly putting forward her case as a good mother
 - Verb **וַאֲתַבּוֹן**; I considered. I did not make a rash decision.
 - 'in the morning' i.e. in good light. This was a logical conclusion.
 - Further emphasis; he was not **my** son that I had given birth to.

Accept any other valid points.

Level	Mark	A03 descriptor
Level 1	1–3	<ul style="list-style-type: none"> • Limited analysis that identifies some simple aspects of content and/or features of literary style, with little support. • Limited evaluation with responses that draw and express simple conclusions, many of which are descriptive or underdeveloped and may not link to the analysis.
Level 2	4–6	<ul style="list-style-type: none"> • Some accurate analysis that identifies an emerging range of aspects of content and/or features of literary style, with some support. • Some accurate evaluation with responses that draw and express some relevant conclusions; with some developed reasoning and some links to the analysis.
Level 3	7–9	<ul style="list-style-type: none"> • Accurate or mostly accurate analysis that identifies a range of aspects of content and/or features of literary style, with relevant support. • Accurate or mostly accurate evaluation with responses that draw and express relevant conclusions; with mostly well-developed reasoning and clear links to the analysis.

Section C

Question number	Indicative content
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AO2 (6 marks) AO3 (6 marks)

This question is on the whole of Set Text 1 and Set Text 2. Responses are credited for AO2 on the detail and accuracy of the knowledge and understanding of the set text. Responses are credited for AO3 on analysis and evaluation, including comparing and contrasting using selected examples, and on the drawing and expressing of conclusions in relation to the question posed. **Where candidate only compares or only contrasts – maximum award level 3.**

Candidates may make the following possible points of comparison:

- In Set Text 1, Gideon is given detailed instructions of who is to fight against Midian (AO2). Specifically, the army is to be reduced in size in order to emphasise the Divine intervention involved (AO2). Those chosen to fight were those who were spiritually, rather than militarily superior (AO2). Similarly, in Set Text 2, David exhorts Solomon to keep the word of G-D, for in that way, his kingdom will be long lasting (AO2). G-D repeats this to Solomon himself later in the text (AO2). *In Biblical Society, following G-D was considered a greater guarantee of safety and security than using natural means (AO3).*
- Gideon's method of frightening and confusing the Midianite camp at night involves the Israelite soldiers shouting out 'For G-D and for Gideon!' (AO2) Similarly, in Set Text 2, when requesting Hiram's help to build the Temple, Solomon repeatedly refers to 'a house for my G-D' (AO2). *Faith in G-D was a part of life and G-D 's Name was mentioned regularly (AO3). Actions were done specifically to bring honour to G-D (AO3).*
- Following the victory against the camp of Midian, Gideon demands food for his soldiers from the citizens of Succoth. They refuse, citing fear of Midianite reprisals. Gideon threatens them with punishment (and actually carries this through) because he feels that having seen the victories so far, they should have had enough faith that G-D was with them not to be afraid of the Midianites. (AO2). The same thing happens with another town, Penuel, who had even less reason to be afraid (they had a tower to protect them) (AO2). *Israelites were expected to act on their faith that Divine Intervention would support those who did the right thing (AO3).*
- *The Set Texts themselves contain numerous references to G-D intervening in the affairs of man (AO3).* In Set Text 1, the text relates that G-D (and not the cacophony of shouts, trumpets and smashed jugs) caused confusion in the Midianite camp (AO2). Later on, in the debacle of Abimelech, the text states that 'G-D caused an 'evil spirit' to develop between Abimelech and the dwellers of Shechem' (AO2). Once Abimelech is killed, the text informs us that 'G-D made this happen in order to avenge the deaths of Gideon's children'. (AO2). Similarly, in Set Text 2, there are numerous references to 'G-D giving wisdom to Solomon' (AO2). Additionally, once Eviathar is deposed as priest, the text relates that this was a fulfilment of G-D's words to Eli (many years previously) (AO2)

Candidates may make the following possible points of contrast:

- After Gideon’s victory in Set Text 1, the people endorse his leadership and suggest that his descendants should also be leaders after his death. Gideon responds that ‘G-D will rule over you’. (AO2) Yet in actuality, following his death, 3 years of tyranny, idol worship and bloodshed result due to Abimelech’s uprising. Until the end of the 3 years, there appears to be no Divine intervention at all (AO2). *While Divine intervention is often seen, and righteous leaders expected faith from their populace and were rewarded with help from G-D, this was not the case when leaders did not act ‘in good faith’ and where idol worship was rampant. G-D is shown to ‘bide His time’ until the right moment is reached. (AO3). This would have led some to lose faith (AO3) as we see the people turning to idol worship after the death of Gideon (AO2).*
- Although the beginning of the battle with Midian is Divinely directed, (AO2), the rest of it was organised and directed by Gideon (AO2). In Set Text 2, while Solomon is instructed to put certain people to death, David leaves him to do this through natural means and to work out the details himself (AO2). *Not every battle or event is portrayed as miraculous or Divinely ordained; many times the wisdom of the leader is portrayed. (AO3).*
- In Set Text 2, Solomon is given wisdom directly from G-D in a dream (AO2). However, this gift is then left to him to use independently as in the case of the two women with the one live baby (AO2), and the organisation of the building of the Temple (AO2). *Once given a gift/start from G-D, people were then left to make their own decisions (AO3).*

Question number	Indicative content
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(contd.)

Level	Mark	Descriptors
	0	No rewardable material.
Level 1	1–3	<ul style="list-style-type: none"> Limited knowledge and understanding of the set texts demonstrated (AO2). Limited relevant points made and few are drawn from across the whole of the two texts; points tend to be simple and underdeveloped (AO2). Limited analysis and evaluation that demonstrates some simple comparison and contrast; presents obvious similarities and differences in terms of content and/or features of literary style, with little support (AO3). Responses draw and express simple conclusions, many of which are descriptive or underdeveloped and may not link to the analysis (AO3).
Level 2	4–6	<ul style="list-style-type: none"> Some relevant knowledge and understanding of the set texts demonstrated (AO2). Some relevant points made and some are drawn from across the whole of the two texts; points have some development (AO2). Some accurate analysis and evaluation that compares and contrasts the two texts; presents some relevant similarities and differences of content and/or features of literary style, with some support (AO3). Responses draw and express some relevant conclusions; with some developed reasoning and some links to the analysis (AO3).
Level 3	7–9	<ul style="list-style-type: none"> Mostly relevant knowledge and understanding of the set texts demonstrated (AO2). Mostly relevant points made and most are drawn from across the whole of the two texts; points are clearly developed (AO2). Mostly accurate analysis and evaluation that compares and contrasts the two texts effectively; presents a range of similarities and differences in terms of content and/or features of literary style, with relevant support (AO3). Responses draw and express relevant conclusions; with mostly developed reasoning and mostly clear links to the analysis (AO3).
Level 4	10–12	<ul style="list-style-type: none"> Relevant knowledge and excellent understanding of the set texts demonstrated (AO2). Points cover all relevant areas and are drawn from across the whole of the two texts; points are well developed in a logical and clear way (AO2). Accurate analysis and evaluation that compares and contrasts the two texts; presents a wide variety of similarities and differences in terms of content and/or features of literary style, with relevant support (AO3). Responses draw and express insightful conclusions, with well- developed reasoning and clear links to the analysis (AO3).

