



Mark Scheme (Results)

Summer 2023

Pearson Edexcel GCSE
In Biblical Hebrew (1BH0)
Paper 02

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Summer 2023

Question Paper Log Number 72525

Publications Code 1BH0_02_2306_MS

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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	A02 Award the mark for: In the valley (1)	(1)

Question number	Answer	Mark
2	A02 Award the mark for: Judge/leader (1)	(1)

Question number	Answer	Mark
3	A02 Award 1 mark for each of the following to a maximum of 2 marks: <ul style="list-style-type: none">• There was a barley cake (1)• that tumbled into the Midianite camp (1)• (the cake) approached the tent (1)• (the cake) struck the tent(1)• (the cake) overturned the tent(1)• the tent fell (1).	(2)

Question number	Answer	Mark
4 (a)	A02 Award the mark for: נכה (1)	(1)

Question number	Answer	Mark
4 (b)	Award the mark for: שוב (1)	(1)

Question number	Answer	Mark
5	<p>A03</p> <p>Award 1 mark for each of the following to a maximum of 4 marks:</p> <ul style="list-style-type: none"> its interpretation (1) derived from שִׁבַּר (1) meaning to exchange (1) OR because an interpretation is an 'exchange' which corresponds to/takes the place of the dream (1) its solution (1) derived from שִׁבַּר meaning to break (1) as an interpretation 'breaks' into the mystery of a dream (1). his hope (1) derived from שִׁבַּר meaning to hope (1) OR as Gideon, on hearing the dream, was filled with hope of a victory (1) 	(4)

Question number	Answer	Mark
6	<p>A02</p> <p>Award the mark for:</p> <ul style="list-style-type: none"> Gideon (1) Accept 'Gidon' 'Gidoin' or other similar alternative spellings Accept 'Jerubaal' 'Yerubaal' or similar 	(1)

Question number	Answer	Mark
7	<p>A02</p> <p>Award the mark for: Gideon had not invited them to fight the Midianites (1).</p>	(1)

Question number	Answer	Mark
8	A02 Award 1 mark for each of the following to a maximum of 2 marks: <ul style="list-style-type: none"> • Please provide bread/food for my men (1) • my men are tired (1) • I am chasing Zebach and Zalmuna (1) 	(2)

Question number	Answer	Mark
9	A02 Award 1 mark for each of the following to a maximum of 2 marks: <ul style="list-style-type: none"> • קָרָאֹת (line 1) • לַהֲלִינָם (line 2) • עֲשֵׂהָ (line 4) • בְּדַבָּרוֹ (line 5) 	(2)

Question number	Answer	Mark
10	<p>A03</p> <p>Award one mark for each of the following:</p> <ul style="list-style-type: none"> • ('The gleanings of Ephraim' refers to) the role of the Ephraimites in the battle (capturing the Midianite princes) (1) OR • ('The gleanings of Ephraim' refers to) the role of the Ephraimites at the very end of the battle (1) like the few grapes left at the end of the harvest (1) • Gideon asserts that this was more valuable than the role played by his family 'the vintage of Abiezer' (1) meaning the main grape harvest (1) • The weakest part of Ephraim (1) • is better/stronger than the strongest part of Abiezer/Gideon's family (1) <p>Accept:</p> <ul style="list-style-type: none"> • Gid[e]on uses well appreciated agricultural terms (vintage/gleanings) to express flattery (1)- • to soften the criticism of Ephraim. (1) • The phrase is a metaphor (1) • The phrase is a rhetorical question (1) 	(4)

Question number	Answer	Mark
11	<p>A02</p> <p>Award the mark for:</p> <ul style="list-style-type: none"> • Gideon (1) <p>Accept 'Gidon' 'Gidoir' or other similar alternative spellings</p>	(1)

Question number	Answer	Mark
12	<p>A02</p> <p>Award the marks for:</p> <ul style="list-style-type: none"> • Killed all (69)70 of his brothers (1) • on one stone/ in one location (1) 	(2)

Question number	Answer	Mark
13	A02 Award the marks for: וְיָנִי־תָר (line 9)(1) וְנִחַבָּא (line 9) (1)	(2)

Question number	Answer	Mark
14	A03 Award 1 mark for any of the following, to a maximum of 3 marks: <ul style="list-style-type: none"> • He travels to his mother's family (1) emphasis on 'all' (1) • and gets them all on side first (1) • with a logical argument 'surely 1 leader is better than 70 (1) • he 'reminds' them of their commitment to him as a family member (1) • and then asks them to garner support for his cause (among the people of Shechem) (1). 'in the ears of' ie through personal contact/word of mouth (1) • He hires thugs to do his dirty work(1)/instill fear(1) 	(3)

Question number	Answer	Mark
15	<p>A03</p> <p>Award 1 mark for each of the following up to a maximum of 2 marks:</p> <ul style="list-style-type: none"> • His father had died and it was now time to decide who would be the new judge(s) (1) • The 70 brothers wished to divide the rulership between them (1) (Abarbanel) • Abimelech wanted all the rulership to himself /showing his power(1) • Abimelech got into a dispute with his brothers over the rulership (while they were all in one place) (and hence murdered them) (1). (Da'at[h] Soferim) • the brothers supported the idea proposed by Gid[e]on that the position of 'king ' was not a suitable solution for controlling the nation. (1) • Abimelech obviously felt that this opinion was not a valid one - thus direct conflict (1) • Jealousy as he was the son of thue concubine (1) 	(2)

Question number	Example response
16	<p>A02 (5 marks)</p> <p>Example translation</p> <p>It will be in the morning, as the sun rises/shines, you will rise early and spread out over the city. And look! as soon as he and the people with him come out to you, then you shall do to him/them whatever you are able. Abimelech and all the people who were with him got up at night; they ambushed Shechem in 4 groups. Ga'al son of Ebed went out and stood at the entrance of the gate of the city; Abimelech and the people with him got up from the ambush.</p> <p>Examples of major errors:</p> <ul style="list-style-type: none"> • 'It was in the morning' (instead of 'It will be in the morning'), sense compromised • 'From the west' (instead of 'from the ambush') vocabulary error • '4 heads' (instead of 4 groups), vocabulary error, sense compromised • <p>Examples of minor errors:</p> <ul style="list-style-type: none"> • 'whatever you hand will find' (instead of 'whatever you are able'), awkward vocabulary choice, sense not compromised • '4 leaders' (instead of 4 groups), awkward vocabulary choice, 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
17	<p data-bbox="384 309 576 342">A03 (9 marks)</p> <p data-bbox="384 398 1358 589">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.</p> <p data-bbox="371 645 1326 719">Candidates may make the following points in relation to the battle against Midyan:</p> <ul data-bbox="421 725 1370 2056" style="list-style-type: none"> • Gideon chooses the middle part of the night; when the second set of night watchers would have just awoken so that the vast majority of Midianites would be asleep. • Double expression וְהָיָה כִּי יִשְׁמְעוּ perhaps denoting the immediacy 'just as soon as the new guard was awakened' in order to cause maximum confusion and panic • Use of the infinitive absolute וְהָיָה to denote continuous action 'the smashing of the jugs' took place while the trumpets were being blown • The action of Gideon's group is then copied by the remaining 200 soldiers, creating a huge noise, bright light (as the lit torches are revealed once the jugs are smashed) trumpeting and a short but effective declaration of battle וַיִּזְכְּרוּ לַיהוָה. • Panic engineered by GD וַיִּשְׁמְעוּ then ensues in the Midianite camp as the amount of noise and light belies the fact that Gideon has merely 300 soldiers; although the Midianites appear battle ready, each man at his post וְכָל אִישׁ בְּמָקוֹמוֹ • There is widespread panic as denoted by the singular 'the entire camp ran...' • It also appears that the Midianite shouts were battle were random and uncoordinated, the plural וַיִּשְׁמְעוּ immediately following the fact that 'all the camp ran' • The Keri Kethib וַיִּשְׁמְעוּ (perhaps with a causative meaning; the panic spread and people encouraged others to flee • The second blowing of the trumpets, again with an emphasis that there were only (!) 300 but that it sounded like a lot more; so that in the dark of night Midianites were stabbing their fellow soldiers, assuming that they were the enemy • The interactive/reflexive Nifal וַיִּשְׁמְעוּ; the neighbouring Israelites who had been told to wait were awakened by the noise, understood its significance, and joined the battle. • A list emphasizing just how far people fled וַיִּשְׁמְעוּ <p data-bbox="469 2069 858 2103">Accept any other valid points.</p>

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
18	A02 Award the mark for: <ul style="list-style-type: none">• David Accept alternative spellings 'Dovid, Duvid, Daveed' etc.	(1)

Question number	Answer	Mark
19	A02 Award the mark for: <ul style="list-style-type: none">• Eat at the royal table/your table.	(1)

Question number	Answer	Mark
20	A02 Award the marks for: <ul style="list-style-type: none">• He had gone down to meet David at the Jordan (on the day David had gone to Mahanaim) (1)• and had cursed David (previously) (1) .	(2)

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

Question number	Answer	Mark
21 (b)	<p>A02</p> <p>Award the mark for:</p> <ul style="list-style-type: none"> • piel 	(1)

Question number	Answer	Mark
22	<p>A03</p> <p>Award 1 mark for each of the following, to a maximum of 4 marks:</p> <ul style="list-style-type: none"> • Joab used his belt and his shoes as a means to attack deceptively (1). • The reference to shoes is because both Avner and Amasa fell at Joab's feet as he killed them (1) (Radak) • Joab had used his belt to hold his sword in an unusual way 'attached to his loins' (1) • and bent down to tie his shoes so that it would 'fall out' when when he approached Amasa (1). • When Joab bent down to retrieve it, Amasa had no reason to assume hostile intent so was not on guard against Joab's attack (1). • It indicates the misuse of the military uniform (1). The position of the belt and the shape of the shoe indicated 'army rank'. They were essentially 'dress uniform' although they had a utilitarian purpose if need be.(1) (One notes that within the context of the small extract the Biblical author refers to 'using weapons of war' for peaceful purposes.) • He asked Abner how a woman without use of her hands would untie a shoelace (when performing the <i>chalitzah</i> ceremony).(1) When Abner bent down to demonstrate how to untie a shoelace with one's teeth, Joab stabbed him.(1) <p>Take off one mark if they've mixed up Avner and Amassa; they don't need to specify which but if they have they lose a mark if it's incorrect (less is more!)</p> <p>Accept:</p> <ul style="list-style-type: none"> • A poetic way of describing an indelible stain (Yoav carries 	(4)

	<p>around the innocent blood with him (1) that follows Yoav wherever he goes, as shoes/belts are garments used for travelling (1).</p>	
Question number	Answer	Mark

23	A02 Award the mark for: <ul style="list-style-type: none"> • Bathsheva (1) Accept alternative spellings eg 'Batsheva, Bathsheba, BasSheva' etc	(1)
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Question number	Answer	Mark
24	A02 Award the mark for either: 'Ask away/ask, mother' (1) Any request is granted. (1) He will not refuse her request. (1)	(1)

Question number	Answer	Mark
25	A02 Award the mark for: Allow Adonijah to marry Abishag. (1)	(1)

Question number	Answer	Mark
26 (a)	A02 Award the mark for: Feminine singular (1)	(1)

Question number	Answer	Mark
26 (b)	A02 Award the mark for: Hifil (1) Do not accept just 'future'	(1)

Question number	Answer	Mark
27	A03 Award the marks for: <ul style="list-style-type: none"> It is a Biblical oath (1) Invoking G- D as his witness/where the speaker is expressing that G- D should punish him with dire consequences if he does not uphold his word (1) Do not accept just translation	(2)

Question number	Answer	Mark
28	<p>A03</p> <p>Award 1 mark for any of the following, up to a maximum of 3 marks:</p> <ul style="list-style-type: none"> • Abishag had ministered to the previous king (David) (1) • The law was that no one may marry a king's concubine /use any of the king's belongings except another king (1) • As far as the public knew, Abishag had been a royal concubine (1) • Adoniyahu was trying to bolster his claim to the throne • Adonijah's request for Abishag was tantamount to challenging Solomon's rulership (1) • Evyathar and Joab had backed Adonijah in a failed coup while David was still alive (1) granting his request would be tantamount to reinstating them (contrary to David's wishes) • Adoniyahu's request was devious (1) as it involved misleading Solomon's mother (1) 	(3)

Question number	Answer	Mark
29	<p>A02</p> <p>Award the mark for: North(1)</p> <p>Accept 'north west' (1) Do not accept 'west'</p>	(1)

Question number	Answer	Mark
30	<p>A02</p> <p>Award 1 mark for either of the following:</p> <ul style="list-style-type: none"> • He heard that Solomon had been anointed king in place of his father (1) OR <p>Hiram/Chiram had been a (long time) ally of David's (1).</p>	(1)

Question number	Answer	Mark
31	<p>A02</p> <p>Award 1 mark for any of the following to a maximum of 2 marks:</p> <ul style="list-style-type: none"> • G-D has granted him rest from all around(1) • from both external enemies (Abarbanel) (1) • And other difficulties/internal conflicts (Abarbanel) (1). • G-D had instructed David that his son would build such a house (1). 	(2)

Question number	Answer	Mark
32	<p>A02</p> <p>Award the marks for:</p> <p>The dot in the first letter is there as a בגד כפת letter at the beginning of a word (1) The dot in the second letter is characteristic of Piel 2nd root letter (1).</p>	(2)

Question number	Answer	Mark
33	<p>A03</p> <p>Award the marks for:</p> <ul style="list-style-type: none"> • (The noun 'regel')implies 'David's [his] control' [literally foot] . • (The vocalised form) רגלי implies 'my royal control' - It is in the royal plural • (The vocalised form(Keri) means 'my feet' and) implies that the enemies (David had subdued) were (still) subservient to Solomon (1) • (The bracketed form (Kethib) means 'his feet' and) implies that G-D had subjugated these enemies to David in his lifetime (1). • There is a Keri Kethib which means the word has 2 meanings (1) 	(2)

Question number	Answer	Mark
34	<p data-bbox="384 309 1158 376">Award 1 mark for any of the following to a maximum of 2 marks:</p> <ul data-bbox="421 432 1241 678" style="list-style-type: none"> <li data-bbox="421 432 1241 551">• (Where Solomon wants to make a request of Hiram) he repeatedly mentions 'David, my father' (implying that this is the key to his building a rapport with Hiram)(1) <li data-bbox="421 562 1241 678">• Solomon implies that his plan to build a Temple was David's original desire 'my father would want me to do this' in order to bolster his request (1). 	(2)

Question number	Example response
35	<p>A02 (5 marks)</p> <p>Example translation</p> <p>Solomon became allied by marriage to /married into the family of Pharaoh, the King of Egypt. He married/took the daughter of Pharaoh and brought her to the city of David, until he had completed/while he had yet to complete building his house, the House of G-D, and the wall of Jerusalem round about. Only the people sacrificed in the high places, for a house for the Name of G-D had not been built until those days. Solomon loved G-D; walking in/following the laws/ways of his father David; only that he sacrificed and offered up (incense)/burned on an altar in the high places.</p> <p>Examples of major errors:</p> <ul style="list-style-type: none"> • 'and came with her' (instead of 'and brought her') binyan error, sense compromised • 'Solomon loved to walk with G-D' (instead of Solomon loved G-D; walking in...) syntax error, sense compromised • 'They had not build a house for the Name of GD, binyan error <p>Examples of minor errors:</p> <ul style="list-style-type: none"> • 'and brought' (instead of 'and brought her') missing object pronoun, sense not compromised

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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
36	<p data-bbox="384 309 576 342">A03 (9 marks)</p> <p data-bbox="384 376 1414 551">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.</p> <ul data-bbox="421 562 1430 1727" style="list-style-type: none"> <li data-bbox="421 562 1430 640">• Emphasises G-D's role with an extra pronoun אַתָּה עָשִׂיתָ 'It was You who did' <li data-bbox="421 651 1430 730">• Talks about David in relation to G-D before mentioning himself 'Your servant David (who was also) my father) <li data-bbox="421 741 1430 864">• Before asking for anything Solomon mentions his father emphasising that he was G-D's servant and acknowledging the great kindness that G-D had done for David <li data-bbox="421 875 1430 1010">• Acknowledges that his very position as king is due to both his father's integrity and G-D 's keeping his promises, again using an extra pronoun to emphasise G-D's role אַתָּה הָיָה מֶלֶךְ כִּי <li data-bbox="644 1021 1430 1055">• Lists 3 attributes of his father's לֵב שָׁמַח וְיָדָיו צְדָקָה וְכִסֵּי <li data-bbox="421 1066 1430 1099">• Moves on to say that G-D is (now) his personal G-D הָיָה לִי <li data-bbox="421 1111 1430 1279">• Uses two metaphors to demonstrate his lowliness; his youth 'I am a young lad' and his inexperience 'I do not know how to come and go' (i.e. I don't know how to lead a people; Biblical leaders are referred to as 'walking before the people' and 'bringing back the people') <li data-bbox="421 1290 1430 1323">• Describes himself as GD's servant, leaving out the pronoun 'I' <li data-bbox="421 1335 1430 1413">• Emphasises that the people that G-D has chosen are many and complex; (double) hyperbole 'they cannot be counted...numbered' <li data-bbox="421 1424 1430 1503">• Thereby showing that his request is really for the sake of G-D and for the sake of His people <li data-bbox="421 1514 1430 1547">• Asks for a 'listening heart' (a metaphor for wisdom) <li data-bbox="421 1559 1430 1592">• All his requests are stated for the sake of GD and GD's people <li data-bbox="421 1603 1430 1637">• Removes emphasis from himself by referencing 'Your people' <li data-bbox="421 1648 1430 1682">• Ends with a rhetorical question 'Who can judge Your people?' <li data-bbox="421 1693 1430 1727">• Shows his overwhelm and considers himself small in relation to אֶת־ <p data-bbox="1262 1738 1430 1771">עַמְּךָ הַכָּבֵד הַזֶּה:</p> <p data-bbox="384 1895 767 1928">Accept any other valid points.</p>

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
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
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-

Section C

Question number	Indicative content
37	<p>A02 (6 marks) A03 (6 marks)</p> <p>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.</p> <p>Candidates may make the following possible points of comparison:</p> <ul style="list-style-type: none"> Set Text 2 begins with David's last instructions to Solomon which involve ensuring that those who had rebelled against David or challenged his authority are brought to justice (A02). Similarly in Set Text 1 Gideon severely punishes villagers who refuse his orders to provide food for his soldiers as a 'non confidence' gesture (A02) <i>It appears that rebellion was not uncommon but was taken very seriously; often punishable by death (A03).</i> In Set Text 1, Gideon does not punish the inhabitants of Succoth/Penuel immediately, but threatens to do so (and carries out his threat) after his victorious return from battle (A02). Similarly, the beginning of Set Text 2 makes it clear that punishment for rebellion is not always meted out immediately (many of those who disobeyed David would only be punished after his death) (A02) <i>While asserting established authority was seen as very important, sometimes other necessities, for example the monarch/judge fully establishing his authority by a military victory would take priority, ensuring that rebellion could be addressed from a position of strength (A03).</i> Set Text 1 details how Abimelech asks his mother and her family to support him, and indeed they persuade their extended family (an entire city) not only to support him but also to contribute to his campaign. Abimelech then uses this money to hire mercenaries to kill his own brothers, (A02) and in Set Text 2 Adonijah asks no less than King Solomon's mother to make a request of the king stating that 'you know that the kingdom was mine by right' . Indeed, Bathsheba makes this request, unaware of its significance (A02). <i>In both cases, those wishing to claim leadership that was not rightly theirs used foul means and deception in their attempts to seize power. (A03)The emotional appeal of involving women who, in their absence from state affairs, may have also been unaware of the true motives of the rebels was also a technique used by rebels. (A03)</i> <p>Accept any other valid points of comparison.</p>

Candidates may make the following possible points of contrast:

- Those who challenged authority in Set Text 1 were usually those who felt hard done by in some way e.g. Abimelech who was the son of a concubine or villagers who felt slighted by not having been invited to join Gideon in battle (AO2). However, in Set Text 1 both the rebels who had previously challenged David and those who attempted to challenge Solomon were either members of the royal family, priests or some other higher ranking or scholarly individuals. In fact, there were members of David's own supporters (e.g. Joab) who would readily have switched over to supporting Adonijah as oppose to Solomon (who had been crowned as king in David's lifetime and with his approval). (AO2). *Hence, rebellion, coups and attempts to seize power were not limited to any particular class or motive. (AO3).*
- In Set Text 1, David gave Solomon clear explanation as to why each rebel deserved death (AO2), but Solomon did not always pass on these explanations. (AO2) He did explain to Bathsheba why Adonijah's request was tantamount to a challenge to the throne (AO2) but Adonijah himself was simply killed without any trial or explanation (AO2). Joab was killed without explanation (AO2) yet Solomon did explain to Shimi that he would be killed 'because you know the wickedness... that you did to David, my father' (AO2). *Whether explanations were given appeared to depend on circumstances; as if ideally these things should have been understood by the culprits/audience yet sometimes it would be necessary to give explanation, perhaps to prevent further rebellion among the judge/monarch's supporters (AO3)* hence we find Solomon explaining to Benaiah why Joab is to be killed (AO2).
- The way rebels were brought to justice and punished is also significant and varies between cases. In Set Text 1, the people of Peniel were punished more severely than those of Succoth (only the leaders of Succoth were killed, whereas Peniel's watchtower and people were destroyed) (AO2). Similarly, Shimi was given a chance to save his life, and Ebiathar, although he had supported Adonijah, was merely banished from serving in the Temple. (AO2). In Set Text 2, David gives slightly different instructions to Solomon regarding Shimi and Joab. Both deserved death, but regarding Shimi, David said that 'bring his old age down to the grave in blood' whereas with Joab he is told 'do not let his old age come down to the grave in peace'. (AO2) Additionally, after the battle with Zevach and Zalmuna, Gideon finds out who the elders are to ensure that the right people get punished (AO2). *This clearly shows that both monarchs and judges acted with deliberation as to what was most necessary and deserved in each situation rather than just killing the opposition in a 'knee jerk' reaction (AO3).* Reasons for different levels of punishment abound; the leaders' of Succoth's harsh reaction was out of place given Gideon's victory (AO2) but the people of Peniel felt no need at all to support Gideon, being that their tower provided them with the protection they needed. *Therefore Gideon made his point by attacking their tower (AO3).* In Set Text 2, Solomon was conscious that Ebiathar had supported David (and suffered with him) throughout his lifetime; *this was a first offence (AO3) while Joab had disobeyed David twice in his lifetime and was already deserving of death (AO3).*

- Abimelech, by contrast, as the rebel, appears to show no remorse, or calculated punishment. He is simply out to get rid of anyone in his way (AO2). He ends up being quite successful and the rebellion is only quashed by a (female) member of the public who throws a millstone at him. (AO2). *Sometimes the rebels did well for a while, but if the established authorities were not able to retain control, members of the public would sometimes take matters into their own hands (AO3).*

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).

