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## Mark Scheme (Results)

November 2020

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

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**

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

<b>Question number</b>	<b>Answer</b>	<b>Mark</b>
<b>2(a)</b>	A02  Award the mark for: <ul style="list-style-type: none"> <li>• Circled the city seven times</li> </ul>	<b>(1)</b>

<b>Question number</b>	<b>Answer</b>	<b>Mark</b>
<b>2(b)</b>	<b>A02</b>  Award the mark for: <ul style="list-style-type: none"> <li>• They had only circled the city once.</li> </ul>	<b>(1)</b>

<b>Question number</b>	<b>Answer</b>	<b>Mark</b>
<b>3</b>	<b>A02</b>  Award the mark for: <ul style="list-style-type: none"> <li>• Shout/make a noise/call out</li> </ul>	<b>(1)</b>

Question number	Answer	Mark
4	<p><b>A02</b></p> <p>Award the mark for one of the following:</p> <ul style="list-style-type: none"> <li>• Root = חבא</li> <li>• Binyan = Hiphil</li> </ul>	(2)

Question number	Answer	Mark
5	<p><b>A03</b></p> <p>Award the mark for:</p> <ul style="list-style-type: none"> <li>• Although the word itself has no indication of being feminine (1)</li> <li>• Its feminine cardinal form is indicative that the noun is 'feminine'/Its adjective (הַשְׂבִּיעִית) has a feminine suffix (1)</li> </ul>	(2)

Question number	Answer	Mark
6	<p><b>A03</b></p> <p>Award 1 mark for each of the following, up to a maximum of 2 marks:</p> <ul style="list-style-type: none"> <li>• He specifies that everything in the city is consecrated for G-D (1)</li> <li>• Repeats that the Israelites are to 'be on guard' not to take anything (1)</li> <li>• He warns that such action (taking spoil from the city) could cause trouble to the nation's reputation</li> </ul>	(2)

Question number	Answer	Mark
7(a)	<p><b>A02</b></p> <p>Award the mark for:</p> <ul style="list-style-type: none"> <li>• Approach the city (1)</li> <li>• Flee once the inhabitants emerge to fight (1)</li> </ul>	(2)

Question number	Answer	Mark
7(b)	<b>AO2</b>  Award the mark for: <ul style="list-style-type: none"> <li>• Leave the city to chase after the Israelites (1)</li> </ul>	(1)

Question number	Answer	Mark
8	<b>AO2</b>  Award the mark for: <ul style="list-style-type: none"> <li>• Following the definite article ה (1)</li> </ul>	(1)

Question number	Answer	Mark
9	<b>AO2</b>  Award one mark for any of the following: <ul style="list-style-type: none"> <li>• כְּתִפְשׁוּכֶם</li> <li>• לְעֵלוֹת</li> <li>• לְאֵמֹר</li> <li>• הַתִּיגְנוּ</li> </ul>	(1)

Question number	Answer	Mark
10	<p data-bbox="379 331 448 360"><b>A03</b></p> <p data-bbox="379 416 1203 448">Award a mark for any of following to a maximum of 2 marks:</p> <ul data-bbox="523 488 1241 750" style="list-style-type: none"> <li data-bbox="523 488 1241 555">• Root נתק – to pull away, meaning ‘until we draw them out’. (Rashi, Kimche) (1)</li> <li data-bbox="523 566 1241 674">• From the noun תיק –a sheath/casing (Jastrow) meaning ‘Until we remove them from the protection (casing of) the city’ (Rashi) (1)</li> <li data-bbox="523 685 1241 750">• עתק - To remove meaning ‘until we remove them’ (Altschuler) (1)</li> </ul>	<b>(2)</b>

Question number	Answer	Mark
11	<p><b>A03</b></p> <p>Candidates must refer both to the <b>content</b> and the <b>language</b> of the passage. Thus, if a candidate focuses solely on the content or solely on the language, a maximum of 2 marks can be awarded.</p> <p>Award 1 mark for any of the following points related to the content:</p> <ul style="list-style-type: none"> <li>• Joshua implies that they will be the ones to actually conquer the city (1)</li> <li>• while the rest of the Israelites trick the inhabitants into chasing them 'you will conquer the city'. (1)</li> <li>• Joshua reassures the troops that G-D will help them 'G-D will give the city into your hands'. (1)</li> <li>• Joshua emphasises to the troops that they are fulfilling the word of G-D (line 8) as well as his own command 'See, I have commanded you'. (1)</li> </ul> <p>AND</p> <p>Award 1 mark for any of the following points related to the language:</p> <ul style="list-style-type: none"> <li>• They are all needed: Repetition of the pronoun 'you' – implying that they are the ones relied upon 'you should all, all of you, be ready' (1)</li> <li>• Further repetition of the 2nd person pronoun in the instruction to emerge from their ambush 'and you, you will arise from the ambush' (1)</li> <li>• Repetition of אַתָּה (1) for dramatic effect</li> </ul> <p>Award marks for any acceptable alternatives.</p>	(3)

Question number	Answer	Mark
12	<p><b>A02</b></p> <p>Award the mark for:</p> <p>West</p>	(1)



Question number	Answer	Mark
13	<p data-bbox="379 300 448 331"><b>A02</b></p> <p data-bbox="379 383 1145 450">Award 1 mark for any of the following, up to a maximum of 3 marks:</p> <ul data-bbox="427 488 1086 674" style="list-style-type: none"><li data-bbox="427 488 970 521">• Worn sacks for their donkeys (1)</li><li data-bbox="427 521 1086 555">• Cracked/worn/patched flasks of wine (1)</li><li data-bbox="427 555 903 589">• Worn out/tattered shoes (1)</li><li data-bbox="427 589 802 622">• Worn out clothing (1)</li><li data-bbox="427 622 791 656">• Dry/mouldy food (1)</li></ul>	<b>(3)</b>

Question number	Answer	Mark
14	<p><b>AO2</b></p> <p>Award the mark for:</p> <ul style="list-style-type: none"> <li>כָּרְתוּ (line 5)</li> </ul>	(1)

Question number	Answer	Mark
15	<p><b>AO2</b></p> <p>Award the mark for:</p> <ul style="list-style-type: none"> <li>Characteristic of Pual Second root letter</li> </ul>	(1)

Question number	Answer	Mark
16	<p><b>AO3</b></p> <p>Award 1 mark for any of the following, up to a maximum of 2 marks:</p> <ul style="list-style-type: none"> <li>They assume that the Israelites' policy is to kill all inhabitants of the Land of Canaan (1)</li> <li>They hope that by pretending to be a nation from outside the Land of Canaan they will be able to make a peace treaty with Joshua and guarantee their survival. (1)</li> <li>The Israelites had kept their word to Rahab and her family showing they uphold their promises. (1)</li> </ul> <p>Award marks for any acceptable alternatives.</p> <p>Do not accept merely the translation: 'They have heard what Joshua did to Jericho and Ai' unless accompanied by an explanation.</p>	(2)

Question number	Answer	Mark
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<b>17</b>	<b>A03</b>  Award 1 mark for any of the following, up to a maximum of 2 marks: <ul style="list-style-type: none"><li>• They approach both Joshua and the people, in an attempt to publicise their cause (1)</li><li>• They ask Joshua to make a peace treaty with them 'now'. (1)</li><li>• When speaking to Joshua, before introducing themselves, they declare themselves his servants. (1)</li></ul> Award marks for any acceptable alternatives.	<b>(2)</b>
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Question number	Example response
18	<p><b>AO2 (5 marks)</b></p> <p><b>Example translation</b></p> <p>It was when they brought out these kings to Joshua, that Joshua called all the men of Israel. He said to the commanders of the soldiers who had gone with him, "Approach(and) put your feet on the necks of these kings." They approached and they put their feet on their necks. Joshua said to them, "Do not fear and do not be dismayed; be strong and take courage, for thus the L-rd will do to all your enemies against whom you are fighting".</p> <p>Examples of major errors:</p> <ul style="list-style-type: none"> <li>• 'when these kings came out' (instead of 'when they brought out these kings') – binyan error, sense compromised</li> <li>• 'כהוציאם' Preposition בְּ not translated with temporal meaning (when) – syntax error</li> <li>• 'thus the L-rd has done' (instead of 'thus the L-rd will do) – tense/aspect not recognised, change of meaning</li> </ul> <p>Example of minor errors:</p> <ul style="list-style-type: none"> <li>• Missing translation of word הָאֵלֶּה – 'these' – sense not compromised</li> </ul>

Please refer to the Marking guidance for translation on pages 4–5 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
19	<p data-bbox="379 338 603 371"><b>A03 (9 marks)</b></p> <p data-bbox="379 443 1278 510"><b>Candidates may make the following points in relation to the description of the sun standing still:</b></p> <ul data-bbox="427 546 1361 1816" style="list-style-type: none"> <li data-bbox="427 546 847 580">• The dramatic opener 'then'</li> <li data-bbox="427 616 1283 683">• The use of the imperfect to denote drama and continuity of action 'Joshua would speak/chose to speak'</li> <li data-bbox="427 689 1361 831">• Portrays significance of when this happened 'on the day of G-D's deliverance of the Amorites into the hands of the Israelites' (with an infinitive construct, rather than a finite verb, perhaps connoting completion of the action)</li> <li data-bbox="427 837 1318 904">• Repetition of the fact that Joshua spoke 'before the eyes of all Israel' – everyone saw what he was able to effect</li> <li data-bbox="427 911 1337 978">• 'sun, stand still in Gibeon' – Joshua makes a request specific to his need</li> <li data-bbox="427 985 1361 1167">• ... and then asks that this be visible around the world, as he requests 'moon in the valley of Ajalon' stand still. This further emphasises Joshua's role (whether or not an extra miracle would be required for the moon to reflect the miraculous stopping of the sun).</li> <li data-bbox="427 1173 1361 1314">• The more emphatic verb 'be still' that Joshua used in order to request the miracle is used in describing the role of the sun, where Joshua and the Israelites were fighting, whereas the moon is described as merely 'standing'.</li> <li data-bbox="427 1321 1326 1424">• This miracle lasted merely 'until a nation had avenged its enemies' making it clear that Joshua had effected this only for this purpose.</li> <li data-bbox="427 1431 1361 1534">• Rhetorical questioning – is this not written in the Book of the Upright – the author is citing evidence for (a precedent of) these events.</li> <li data-bbox="427 1541 1246 1574">• Repetition 'the sun stood still in the midst of the heaven'</li> <li data-bbox="427 1581 1230 1615">• 'in the midst of the heaven' i.e. in full view of the world</li> <li data-bbox="427 1621 1241 1688">• 'There has never been a day like this before or after it' – portraying the uniqueness of the event.</li> <li data-bbox="427 1695 1334 1816">• 'G-D listened to the voice of a man, for G-D fought for Israel' – Here, the role of Joshua is slightly de-emphasized, as he is referred to as 'a man' to whom Hashem listened, if not for his sake then because 'G-D fought for Israel'.</li> </ul>

<b>Level</b>	<b>Mark</b>	<b>A03 descriptor</b>
Level 1	1-3	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	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	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**

<b>Question number</b>	<b>Answer</b>	<b>Mark</b>
<b>20</b>	<b>AO2</b> Award 1 mark for each of the following, up to a maximum of 2 marks: <ul style="list-style-type: none"><li>• There is a famine (1)</li><li>• He is looking for grass (1)</li><li>• King Ahab has suggested that each of them go on a different route (1)</li></ul>	<b>(2)</b>

<b>Question number</b>	<b>Answer</b>	<b>Mark</b>
<b>21</b>	<b>AO2</b> Award the mark for: <ul style="list-style-type: none"><li>• "Tell your master that Elijah is here/has arrived."</li></ul>	<b>(1)</b>

<b>Question number</b>	<b>Answer</b>	<b>Mark</b>
<b>22</b>	<b>AO2</b> Award the mark for: הַאֲתָנָה (line 2)	<b>(1)</b>

Question number	Answer	Mark
23	<p><b>A02</b></p> <p>Award the mark for:</p> <p>לְבַקְשׁוֹךָ (line 4)</p>	(1)

Question number	Answer	Mark
24	<p><b>A03</b></p> <p>Award 1 mark for each of the following, up to a maximum of 3 marks:</p> <ul style="list-style-type: none"> <li>• Use of the Biblical oath (, א-להיך, lines 3-4) (1)</li> <li>• Use of parallelism (, וממלכה גוי, line 4) (1)</li> <li>• Use of hyperbole (same quote as previous) (1)</li> <li>• Emphatic adverb to begin a phrase... (, ועתה, line 5) (1)</li> <li>• Extra pronoun 'I' for emphasis (, אני אלך, line 6) (1)</li> <li>• Further emphasis of Obadiah's vulnerability (, אֲשֶׁר לֹא-אֲדָע) line 7, 'a place that I do not know') (1)</li> </ul>	(3)

Question number	Answer	Mark
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<b>25</b>	<p><b>A03</b></p> <p>Award a mark for any of the following, to a maximum of 2:</p> <ul style="list-style-type: none"> <li>• Ahab believes that Elijah has caused the famine (1)</li> <li>• The famine has devastated their prosperous kingdom (1)</li> <li>• He wants the famine to end (1)</li> <li>• Ahab knows Elijah is the only one who can end the famine (1)</li> </ul>	<b>(2)</b>
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<b>Question number</b>	<b>Answer</b>	<b>Mark</b>
<b>26</b>	<p><b>A02</b></p> <p>Award the mark for: South-West</p>	<b>(1)</b>

Question number	Answer	Mark
27 (a)	<p><b>A02</b></p> <p>Award the mark for any one of:</p> <ul style="list-style-type: none"> <li>Your gold/silver is mine (1)</li> <li>Your good wives/sons are mine (1)</li> </ul>	(1)

Question number	Answer	Mark
27 (b)	<p><b>A02</b></p> <p>Award 1 mark for any of the following, up to a maximum of 2 marks:</p> <ul style="list-style-type: none"> <li>Ben Haddad will send his servants to Ahab (1)</li> <li>These servants will search Ahab's house (and Ahab's servants' houses) (1)</li> <li>They will seize and take away all Ahab's treasures (1)</li> </ul>	(2)

Question number	Answer	Mark
28	<p><b>A02</b></p> <p>Award a mark for each of the following:</p> <ul style="list-style-type: none"> <li>The ה at the beginning is the definite article (1)</li> <li>The ה at the end is a locative ה. (1)</li> </ul>	(2)

Question number	Answer	Mark
29(a)	<p><b>A03</b></p> <p>Award 1 mark for any of the following, up to a maximum of 2 marks:</p> <ul style="list-style-type: none"> <li>Unconditional acceptance of all that Ben-Haddad demands (1)</li> <li>Refers to Ben Haddad as 'my master the king' although Ahab is a king himself (1)</li> <li>Declares himself as belonging to Ben Haddad (I am yours) (1)</li> <li>Declares all his belongings as belonging to Ben Haddad (as is all I have) (1)</li> </ul>	(2)

Question number	Answer	Mark
<b>29 (b)</b>	<p><b>A03</b></p> <p>Award 1 mark for any of the following, up to a maximum of 2 marks:</p> <ul style="list-style-type: none"> <li>• Ahab had not taken Ben Haddad's words literally/he had assumed that he would merely need to pay tribute to Ben Haddad, (1) not that Ben Haddad would literally send servants to loot his palace (1) (Kimche et al)</li> <li>• Ahab assumed that Ben Haddad was merely trying to impress his allies in his original message (1) (Abarbanel)</li> <li>• To Ahab's horror, Ben Haddad's second message included the words, 'all that you prize' (1) He was intimating that he wanted Ahab's Scroll of the Law (Sefer Torah). (1) Ahab was willing to give up his material possessions, wives and children, but he was unwilling to surrender the Scroll (Rashi). (1)</li> </ul>	<b>(2)</b>

Question number	Answer	Mark
<b>30</b>	<p><b>A02</b></p> <p>Award 1 mark for each of the following:</p> <ul style="list-style-type: none"> <li>• Ahab wants to make it into a vegetable garden (1)</li> <li>• It is near Ahab's house (1)</li> </ul>	<b>(2)</b>

Question number	Answer	Mark
<b>31</b>	<p><b>A02</b></p> <p>Award 1 mark for each of the following:</p> <ul style="list-style-type: none"> <li>• Ahab will give Naboth a better vineyard (1)</li> <li>• Ahab will pay Naboth the value of his vineyard. (1)</li> </ul>	<b>(2)</b>

Question number	Answer	Mark
32 (a)	<p><b>A02</b></p> <p>Award the mark for:</p> <ul style="list-style-type: none"> <li>• Cohortative (1)</li> <li>• Wish/let me/optative (1)</li> </ul>	(1)

Question number	Answer	Mark
32(b)	<p><b>A02</b></p> <p>Award the mark for:</p> <ul style="list-style-type: none"> <li>• Gentilic (1)</li> <li>• belonging to [a group] (1)</li> </ul>	(1)

Question number	Answer	Mark
33	<p><b>A03</b></p> <p>Award a mark for any of the following, up to a maximum of 2 marks:</p> <ul style="list-style-type: none"> <li>• Makes an oath (in G-D's Name)/'Far be it!' to show his insistence (1)</li> <li>• Uses an infinitive construct to connote emphasis/continual action 'I am never going to be giving this to you'(1)</li> <li>• Unnecessary 'to you' at the end of the sentence (I'm certainly not giving it <b>to you!</b>) (1)</li> <li>• He addresses the king as 'you' rather than 'my master' (1)</li> </ul> <p>Accept any other valid answers.</p>	(2)

Question number	Answer	Mark
34	<p data-bbox="379 338 448 367"><b>A03</b></p> <p data-bbox="379 421 1214 483">Award a mark for any of the following, up to a maximum of 2 marks:</p> <ul data-bbox="416 510 1262 882" style="list-style-type: none"><li data-bbox="416 510 1166 591">• She implies that his behaviour is unbecoming a king. (Kimche) (1)</li><li data-bbox="416 607 1246 734">• She criticises him by saying a 'King of Israel' has no need to sulk as he has the power to attain whatever it is he wants (Altschuler et al) (1)</li><li data-bbox="416 750 1262 882">• She chides him, 'Are you making a new 'kingdom of Israel' where you are bound by rules?' If you want the vineyard, take it! (Malbim) (1)</li></ul> <p data-bbox="379 925 810 954">Accept any other valid answers.</p>	<b>(2)</b>

Question number	Example response
35	<p><b>A02 (5 marks)</b></p> <p><b>Example translation</b></p> <p>It was at midday that Elijah mocked them, and he said, 'Call out in a loud voice, for he is a god! He (may be having) a conversation, or he may be in pursuit (or enemies); or he may be on a journey! Perhaps he is asleep and will awaken!'</p> <p>They called out in a loud voice; they cut themselves according to their custom, with swords and spears until blood poured over them.</p> <p>Examples of major errors:</p> <ul style="list-style-type: none"> <li>•  וְכִי־יֵצֵא לוֹ - 'because of his way'(instead of 'he may be on a journey') - sense changed</li> <li>•  וַיִּתְגַּדְּדוּ - 'and they cut' - (instead of 'they cut themselves'), - Hithpael not recognised, meaning changed.</li> <li>•  עַד־שָׁפַךְ־דָּם 'until he poured blood' (instead of 'until blood poured') infinitive not recognised, meaning changed.</li> </ul> <p>Examples of minor errors:</p> <ul style="list-style-type: none"> <li>•  בְּקוֹל־גָּדוֹל 'a big voice' (instead of 'a loud voice') Awkward choice of vocabulary but meaning not altered.</li> </ul>

Please refer to the marking guidance for translation on pages 4–5 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
36	<p data-bbox="379 338 603 371"><b>A03 (9 marks)</b></p> <p data-bbox="379 439 1276 506"><b>Candidates may make the following points in relation to the analysis of Elijah's speech.</b></p> <ul data-bbox="435 539 1370 1357" style="list-style-type: none"> <li data-bbox="435 539 1370 607">• Starts with a rhetorical question 'for how long' – implying the situation is untenable and he urges change</li> <li data-bbox="435 611 1370 707">• He attacks their lack of conviction rather than attacking their idol worship directly, focusing on the illogical rather than sinful aspect.</li> <li data-bbox="435 712 1370 808">• Use of imagery 'skipping between two opinions' to portray how the people continually move between worship of G-D and idol worship</li> <li data-bbox="435 813 1370 880">• He calls the people's bluff, inviting them to worship Baal fully if they are really convinced it is true.</li> <li data-bbox="435 884 1370 981">• He contrasts his being the only prophet of G-D as compared to the 450 prophets of Baal, which emphasises that he must be telling the truth 'Why else would I stand against 450 people?'</li> <li data-bbox="435 985 1370 1081">• Linguistic emphasis of his 'aloneness' (extra pronoun אֲנִי, 'I remained, only I) and the extra word לְבַדִּי (I alone) – 'I'm right and you're wrong!'</li> <li data-bbox="435 1086 1370 1223">• Huge emphasis on making the challenge 'a fair test'; וְיִתְּנוּ 'They will give us' as if the two bulls were to be chosen by an independent observer, or perhaps even the prophets of Baal themselves. Additionally he gives them every advantage.</li> <li data-bbox="435 1227 1370 1357">• Parallel language describing the test – Elijah repeats what will be done fully 'They will do...I will do' rather than just saying 'They will do.... And I will do the same'. This shows that the competition is absolutely fair.</li> </ul>

<b>Level</b>	<b>Mark</b>	<b>A03 descriptor</b>
Level 1	1-3	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. Example responses.
Level 2	4-6	<ul style="list-style-type: none"> <li>• Some accurate analysis that identifies an emerging range of aspects of content and/or features of literary style, with some support.</li> <li>• Some accurate evaluation with responses that draw and express some relevant conclusions; with some developed reasoning and some links to the analysis.</li> </ul>
Level 3	7-9	<ul style="list-style-type: none"> <li>• Accurate or mostly accurate analysis that identifies a range of aspects of content and/or features of literary style, with relevant support.</li> <li>• Accurate or mostly accurate evaluation with responses that draw and express relevant conclusions; with mostly well-developed reasoning and clear links to the analysis.</li> </ul>



## Section C

Question number	Indicative content
37	<p><b>AO2 (6 marks) AO3 (6 marks)</b></p> <p>Compare and contrast how miracles are presented in the Set Texts.</p> <p>You should:</p> <ul style="list-style-type: none"> <li>• Support your answer with a range of references from both Set Texts (you may include passages printed in the Source Booklet)</li> <li>• Draw conclusions about how miracles are presented in both texts. For Sam P to edit.</li> </ul> <p><b>Candidates may make the following possible points of comparison:</b></p> <ul style="list-style-type: none"> <li>• The Joshua Set Text begins with an account of the conquest of Jericho – this was completely supernatural (blowing of trumpets and the walls fell down) (AO2) as were several other miracles in both Set Texts (the defeat of Gibeon where Joshua stopped the sun, a fire falling from heaven at Elijah’s request) (AO2) <i>Miracles are presented as supernatural events with no rational explanation (AO3).</i></li> <li>• The various miraculous conquests in both Set Texts (Jericho, the Amorites in Set Text 1, Aram in Set Text 2) (AO2) are all predicted by the word of G-D, either spoken to a prophet or, in Joshua’s case, directly to Joshua (AO2). <i>Miracles are thus predicted, perhaps to discount any claims that they are freak events, or performed through magic (AO3).</i></li> <li>• Following the defeat of Ai, Joshua sets up an altar, thanking G-D and renewing his, and the people’s commitments to upholding G-D’s law. (AO2). In the same vein, Elijah’s explicit reasoning for asking G-D to send a fire was ‘so that the people will know You are G-D’, and indeed, the fire is followed by a spontaneous demonstration of faith, as the people “fell on their faces, and said, ‘The L-rd is G-D!’ ” (AO2). Additionally, the unnamed prophet informs Ahab that G-D will deliver Ben Haddad’s army into his hands because Ben Haddad’s advisers had told him that ‘Their G-D is a G-D of mountains’.(AO2) <i>The advisers had apparently interpreted the defeat as miraculous and thus due to a Higher Power, but in their minds they limited that power to what they had actually seen. This failure to ‘generalise’ their awareness of G-D was deserving of Divine punishment (Ao3). It appears that the goal of miracles was to produce increased faith and fear of G-D. (AO3).</i></li> <li>• Joshua was given specific instructions in Set Text 1 of how to fight the battle with Jericho (AO2) and similarly, in Set Text 2, Ahab was instructed by a prophet as to who was to fight the battle with Ben Haddad (AO2). <i>When a miracle is to be performed, some kind of preparatory action was required by the people (AO3).</i></li> </ul>

Question number	Indicative content
37 (contd.)	<p>Accept any other valid points of comparison.</p> <p><b>Candidates may make the following possible points of contrast:</b></p> <ul style="list-style-type: none"> <li>• <i>While some miracles (defeat of Jericho/stopping of sun in Set Text 1, fire falling from heaven in Set Text 2) are portrayed as purely supernatural events with no rational explanation (AO2), both Set Texts feature battles that the Israelites are commanded to fight in natural ways. The narrative emphasises that none of the Israelites die, and battles result in crushing defeats of their enemies, despite the Israelites being well outnumbered (AO2) thus suggesting a 'semi-natural' miracle. On the other hand, some miracles can be 'magnified' such as in Set Text 2 where Elijah soaks his altar in water to make the appearance of a fire seem all the more miraculous (AO2). Sometimes miracles are 'hidden' within the guise of battle – or nature; however the narrative refers to these battles as being Divinely assisted (AO3). At other times, the purpose of the miracle (increased faith) would not be realised if it was not obvious. The presentation of miracles is nuanced, depending on the purpose of the miracle (AO3). It may also be noteworthy that in cases of a semi-natural defeat (e.g. Ai) the people were allowed to keep the spoils, whereas following the completely supernatural conquest of Jericho, the spoils were consecrated to G-D. (AO3).</i></li> <li>• <i>When miracles result in defeat of enemies (Jericho, Ai, the Amorites, Ben Haddad) (AO2) or increased faith (the fire at Mount Carmel) (AO2), they are clearly predicted and signposted as such, whereas Set Text 2 refers to Elijah's apparent 'random' transportation by wind. No reason is given for this and even to Obadiah, Elijah's disciple, it appears unreasonable (AO2). There is also no obvious reason given for Elijah's miraculous running in front of Ahab (AO2). While the rationale of most miracles is clear, sometimes miracles can occur without an obvious reason to the reader (AO3). Perhaps this is because there is no clear lesson for the reader to learn from these particular miracles (AO3) or because these occurred to individual prophets rather than to the people as a whole and are thus unremarkable, as in Biblical society it was obvious that G-D would perform miracles for His faithful. (AO3).</i></li> <li>• <i>In Set Text 1, Joshua asks G-D to stop the sun, (AO2) and in Set Text 2, Elijah asks G-D to send a fire (AO2). While most miracles are predicted by G-D, or a prophet, sometimes a prophet or very righteous person will request a miracle from G-D, and G-D will grant the request (AO3).</i></li> </ul>

Question number	Indicative content
<p><b>37</b> <b>(contd.)</b></p>	<p>Some of the miracles in both Set Texts (battles with Ai, the Amorites, Ben Haddad) require natural preparations (going to battle, choosing soldiers) (AO2) for others, spiritual preparation was required. Joshua was given instructions involving the use of trumpets and a holy object (the Ark of the Covenant) regarding the conquest of Jericho (AO2). Elijah's preparations for G-D sending a fire included prayer and pouring of water in various symbolic ways (AO2). <i>Thus, preparation for a miracle usually involved some kind.</i></p> <p>Accept any other valid points of contrast.</p>

Level	Mark	Descriptors
	0	No rewardable material.
Level 1	1-3	<ul style="list-style-type: none"> <li>Limited knowledge and understanding of the set texts demonstrated (AO2).</li> <li>Limited relevant points made and few are drawn from across the whole of the two texts; points tend to be simple and underdeveloped (AO2).</li> <li>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).</li> <li>Responses draw and express simple conclusions, many of which are descriptive or underdeveloped and may not link to the analysis (AO3).</li> </ul>
Level 2	4-6	<ul style="list-style-type: none"> <li>Some relevant knowledge and understanding of the set texts demonstrated (AO2).</li> <li>Some relevant points made and some are drawn from across the whole of the two texts; points have some development (AO2).</li> <li>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).</li> <li>Responses draw and express some relevant conclusions; with some developed reasoning and some links to the analysis (AO3).</li> </ul>
Level 3	7-9	<ul style="list-style-type: none"> <li>Mostly relevant knowledge and understanding of the set texts demonstrated (AO2).</li> <li>Mostly relevant points made and most are drawn from across the whole of the two texts; points are clearly developed (AO2).</li> <li>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).</li> <li>Responses draw and express relevant conclusions; with mostly developed reasoning and mostly clear links to the analysis (AO3).</li> </ul>
Level 4	10-12	<ul style="list-style-type: none"> <li>Relevant knowledge and excellent understanding of the set texts demonstrated (AO2).</li> <li>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).</li> <li>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).</li> <li>Responses draw and express insightful conclusions, with well- developed reasoning and clear links to the analysis (AO3).</li> </ul>

