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Examiners' Report

Principal Examiner Feedback

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In Biblical Hebrew (1BH0)

Paper 02

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## Examiner's Report: Biblical Hebrew Paper 2 BH 2206

This was the first year of full public examinations after a 2 year hiatus, and the first year of examination of the new Biblical Hebrew specification. This report will attempt to give some general information about the different types of questions set in the new specification before offering specific feedback and guidance related to candidates' performance on this year's paper.

The questions in Paper 2 cover 2 Assessment Objectives as detailed in the Specification:

- **AO2: Students must demonstrate knowledge and understanding of literature**

This is assessed through

- a) a range of questions assessing comprehension, translation and grammatical knowledge of the Set Texts, similar to those set on the Legacy OCR GCSE (44 marks)
- b) half of the marks of the final essay question (6 marks)

### **Comprehension Questions**

These comprise the first 2 or 3 questions in each of the first 3 sections of each Set Text. (Passages A1, A2 and A3; B1, B2 and B3). They assess either simple retrieval of information from the text or very basic background knowledge directly related to a word in the text e.g.

*Name the people referred to in Line 1* (where this is stated in the previous verse, part of the Set Text but not printed in the Source Booklet).

Questions feature one of the command words 'State' 'Give' or 'Name'.

### **Grammar Questions**

As detailed in the specification, candidates are required to know any irregular verbs or verb forms that appear in the Set Texts. Each of the sections assessing Passages A1, A2 and A3, B1, B2 and B3 includes one grammar question, worth two marks. These follow the Comprehension Questions and feature the command words 'State' or 'Give'.

The specification details the grammatical terms that will be used in the question, as well as alternative acceptable terms and other unacceptable alternatives. Centres should be aware that marks are not awarded for use of the unacceptable alternatives even if the answer is correct.

## **Translation Questions**

There are two translation questions in the paper, each worth 5 marks and each taken from one of the Set Texts (Passages A4 and B4).

The synoptic essay will be discussed following the AO3 questions.

- **AO3: Students must analyse, evaluate and respond to literature.**

This is assessed through

- a) a range of short answer questions assessing linguistic or background analysis of words, phrases or wider concepts in Passages A1, A2 and A3, B1, B2 and B3 (26 marks in total)
- b) 2 longer questions (one for each text) requiring students to respond to the language in Passages A5 and B5 (9 marks each)
- c) half of the marks of the final essay question (6 marks)

## **Short Answer Questions**

These carry a tariff of between 2 and 4 marks and follow the grammar questions in each section. They feature either of the command words 'Explain' or 'Examine'.

'Examine' questions require the candidate to respond to language within the passage; this could either be a specific phrase (language focus) (2 marks) or a question about the use of language throughout the passage (3 or 4 marks). Alternatively, an 'Examine' question might focus on analysis of content within the passage, asking candidates to use their knowledge of Biblical society to explain events.

'Explain' questions (either 3 or 4 marks) require the candidate to apply their background knowledge and study of the Set Texts to explain events in the passage being assessed.

## **Longer Questions**

The candidate is asked to respond to the language within a short section of text (Passages A5 and B5; 60-80 words). Marks are awarded for identification of linguistic techniques and analysis of the impression that these techniques create. This will be made clearer through the examples below (Q16, Q34).

## **Synoptic Essay Question**

This question assesses both AO2 and AO3. Candidates are asked to compare and contrast how a given theme is presented in both Set Texts. In order to gain maximum marks, candidates need to be able to cite a wide range of comparisons and contrasts (at least 2 of each) from all over both texts and provide some analysis as to how the given theme is presented in the texts. Again, the examples given below (Q35) will provide more detailed guidance.

The report will now provide feedback on individual questions.

### **Q01 (AO2 Comprehension, Passage A1, 2 marks)**

Generally well answered.

### **Q02a (AO2 Comprehension, Passage A1, 1 mark)**

Generally well answered.

### **Q02b (AO2 Comprehension, Passage A1, 2 marks)**

Some candidates gave alternative reasons for the prohibition than those mentioned in the passage. As this was a comprehension question where line references were given, marks were not awarded for any information that was not in the specific lines referenced.

### **Q03 (AO2 Grammar, Passage A1, 2 marks)**

Many candidates did not know the correct root, answering הרע or ירע. Centres are reminded that for Paper 2, candidates are expected to know the grammar of any word within the texts, even those structures not required for Paper 1.

### **Q04 (AO3, 4 marks)**

Candidates had to select 2 instances in the passage where the root חרם was used and explain what it meant and what it was referring to. One mark was awarded per translation and one mark per explanation.

Here the candidate has given 2 translations, each with an explanation and was awarded 4 marks:

4 Examine how the term בָּרַח is translated differently in context. Give **two different** translations and explain what each refers to.

(4)

1 a ban - the spoils of Jericho will be under a ban.

2 to destroy - The Israelites destroyed all that was in the city.

Whereas here, the candidate has given 4 translations (of which the latter two are either repeated or incorrect) with no explanation and was awarded 2 marks:

RESPONSE\_STATE: 13, WF: 100, RESPONSE: 4331865, DOC\_ID: 0507003498921

4 Examine how the term בָּרַח is translated differently in context. Give **two different** translations and explain what each refers to.

(4)

1 Ban

killing/Destroying a population

2 Ban

### Q05 (AO2 Comprehension, Passage A2, 1 mark)

Generally well answered.

### Q06 (AO2 Comprehension, Passage A2, 2 marks)

Generally well answered, although only responses within the line references were awarded marks.

### Q07(a) (AO2 Grammar, Passage A2, 1 mark)

Centres are reminded that the term 'בגדכפת' must be written in the Hebrew whereas the term 'Shevo' must be written in English for marks to be awarded (see the Specification for more details). Additionally, just writing 'בגדכפת' was not enough. Candidates had to write one of the full answers as detailed in the Mark Scheme.

### Q07(b) (AO2 Grammar, Passage A2, 1 mark)

A surprising number of candidates were not aware that the *dagesh* is characteristic of *Hithpael*, instead attributing it to the metathesis.

### Q08 (AO3, 2 marks)

Generally well answered. Candidates were asked to consider the double meaning of the root ציד as both food and trickery:

RESPONSE: 4233480, DOC\_ID: 0507003493898

8 Give two meanings of the phrase וַיִּקְחוּ הָאֲנָשִׁים מִצֵּידָם (line 6).

(2)

- 1 when two countries make a peace-treaty, they eat some of each others food. ציד here means provisions.
- 2 the israelites checked there food and took it to see if it was really old and mouldy.

RESPONSE: 4304813, DOC\_ID: 0507003493466

8 Give two meanings of the phrase וַיִּקְחוּ הָאֲנָשִׁים מִצֵּידָם (line 6).

(2)

- 1 The israelites ate a meal with the gibonim
- 2 The israelites believed the gibonim because of their food being dried and burnt.

### Q09 (A03, 3 marks)

Candidates often just cited how the speakers talked about the mouldy bread, cracked jugs, worn shoes which earned them a maximum of one mark. This was a language question where candidates were required to identify 3 language techniques within the passage and explain how each helped the speakers to back up their claims. Candidates who merely stated the content 'mouldy bread, cracked jugs' etc. with no reference to language were not awarded any marks.

This candidate was awarded 3 marks:

RESPONSE\_STATE: 13, WF: 105, RESPONSE: 4281173, DOC\_ID: 0507003499598

9 Examine how the messengers use language to back up their claims. Give **three** examples.

(3)

- 1 They use an inversion of language, "  $\text{וְאָמְרוּ אֵלָיו}$   $\text{וְיָשָׁב אֵלֵיהֶם}$  , 'Your slaves are we', to emphasise humility. <sup>(rather than)</sup>  $\text{וְיָשָׁב אֵלֵיהֶם}$   $\text{וְאָמְרוּ אֵלָיו}$
- 2 They say '  $\text{וְיָשָׁב אֵלֵינוּ}$   $\text{וְיָשָׁב אֵלֵינוּ}$  ' Make for us a covenant, rather than the customary  $\text{וְיָשָׁב אֵלֵינוּ}$  , to emphasise their lowliness and defence.
- 3 They describe their long journey and prove it with their mouldy bread, Warm garments and patched shoes.

**Q10 (AO2 Comprehension, Passage A3, 2 marks)**

Generally well answered.

**Q11 (AO2 Comprehension, Passage A3, 2 marks)**

Generally well answered.

**Q12 (AO2 Grammar, Passage A3, 2 marks)**

Generally well answered.

**Q13 (AO3, Passage A3, 2 marks)**

This was an 'Explain' question, where candidates had to apply their knowledge of previous events in the Set Texts to understand why Adoni Zedek declares war on Gibeon. Simple comprehension from within the passage 'they had made peace with the Israelites' was not awarded a mark. (Comprehension of this line was actually assessed in Q10).

RESPONSE\_STATE: 13, WF: 98, RESPONSE: 4359780, DOC\_ID: 0507003493270

13 Explain why Adoni-Zedek declares war on Gibeon/Givon. Give **two** reasons.

(2)

- 1 Gibeon was on the borders of Jerusalem, giving Israelites an advantage.
- 2 Afraid other cities would follow.



**Q14 (AO3, Passage A3, 2 marks)**

This was an 'Examine' question where candidates were asked to identify and generalise features of Canaanite society within the passage. Rather than just comprehension 'there were 5 kings who made an alliance', candidates had to make generalisations and draw conclusions about how these features might look throughout Canaan.

This answer was awarded one mark:

RESPONSE\_STATE: 13, WF: 100, RESPONSE: 4331949, DOC\_ID: 0507003498921

14 Examine features of Canaanite society as seen from this passage. Give **two** details. (2)

1. It was a warrior culture

2. They were deceitful, as seen with the Givonim.

Militarism and fighting characterise this Set Text so the candidate was awarded a mark for the first point. However the second point, while generalised, is inaccurate as this is the only example of deception attributed to Canaanites within the Set Text.

Here, the candidate has identified two different, general features of Canaanite society and was awarded 2 marks:

RESPONSE\_STATE: 13, WF: 100, RESPONSE: 4233615, DOC\_ID: 0507003493899

14 Examine features of Canaanite society as seen from this passage. Give **two** details. (2)

1. The Canaanite society use ~~each~~ other <sup>kingdoms</sup> to help with their own kingdom.

2. The Canaanite society is quick to retaliate against another kingdom, if they feel it has done something wrong.

(Total for Passage A3 = 10 marks)

**Q15 (AO2 Translation, Passage A4, 5 marks)**

There were a wide range of responses to this question. Many candidates scored very highly although some unfortunately missed the top scores by making 1 or 2 errors. A common error among otherwise excellent responses was to translate וַיִּרְדּוּם as 'and he brought them down' rather than 'and they brought them down', which, as this compromised the sense, was considered a major error.

### Q16 (AO3, Extended Response, Passage A5, 9 marks)

As mentioned in the Introduction, this was a new type of question that did not appear on the previous (OCR) specification.

This question featured a range of responses across the levels and bands.

Some candidates merely either paraphrased the text or focused almost exclusively on the content and were awarded marks in the lowest band:

RESPONSE\_STATE: 13, WF: 105, RESPONSE: 4283155, DOC\_ID: 0507003499602

(9)  
All the Jews survived and were all  
happy whereas there were no victims left  
to even feel upset.  
Joshua treats the kings with what they  
~~deserve~~ deserve and they were left to  
rot in the caves until this day.

Some candidates were able to identify instances of language technique but did not adequately explain their use and were awarded marks in the middle bands.

Here, the candidate has identified contrast, metaphor etc but has not adequately explained how these portray the totality of the victory.

RESPONSE\_STATE: 13, WF: 103, RESPONSE: 4378178, DOC\_ID: 0507003493300

In the aftermath of the battle there was:

(9)

- 1) A huge contrast between the victors & the defeated  
• Not a man from Israel was even wounded whereas every man from the enemy was dead (וְיָמָּן וְכָל אֲנָשֵׁי יִשְׂרָאֵל לֹא נִשְׁרָפוּ וְכָל אֲנָשֵׁי הָעָמִי וְכָל אֲנָשֵׁי הָעָרִים וְכָל אֲנָשֵׁי הַמְּצֻרֹת וְכָל אֲנָשֵׁי הַמְּבָרָה וְכָל אֲנָשֵׁי הַמְּבָרָה וְכָל אֲנָשֵׁי הַמְּבָרָה (line 3))  
• It was one leader against 5 (אֶת חֲמֵשָׁה מְלָכִים (lines 4-5))

In the following example, the candidate has quoted a parallelism, but unfortunately has not explained as such, focusing instead on the Vav conjunctive, which, on its own, is not necessarily a language technique. The candidate has stated that the Vav 'gives it emphasis' but has not clearly explained how.

We see that although they had a victory they <sup>still</sup> ~~were~~ needed support, we see this where it says,  
"אֲלֵךְ בְּיַד אֱלֹהֵי אֲבוֹתַי... אֲלֵךְ בְּיַד אֱלֹהֵי אֲבוֹתַי" - "don't fear... be strong and have strength" We see language here ~~to~~ in the word אֲלֵךְ the vav is a ~~van~~ vav conjunctive, it gives it emphasis. But this is ~~how~~ where we see that they

Candidates who were awarded marks in the highest band were able to select and analyse instances of language technique, and demonstrate their effect on the reader and listener. Their work had a clear structure, and covered all three bullet points mentioned in the question. Any Hebrew quotes were translated.

After the battle ends, we are told that there were some survivors who actually survived. This description seems extra - as it's obvious that ~~for~~ survivors survive. This might come to point at the minority and the state of the defeated - as opposed to the Israelites where it says ~~the whole~~ all of the people. This shows how the 5 kings' large army wasn't a guarantee for success.

The survivors are said to have come to the fortified cities - they were so afraid that they ~~se~~ escaped to the protection of the walls, in fear of the Israelites. In contrast, the Israelites return to their usual camp in peace, with no one daring to even sharpen their tongue or say anything that will oppose them.

Centres should also note that for this question, as well as Q34 and Q35, candidates are required to answer in continuous prose. Marks will be deducted for answers written in point form.

Additionally, credit is only given for points directly related to Passage A5 (or B5 in question 34). Quite a few candidates actually misunderstood the passage, describing, for example, how Joshua reassured the Five Kings when in fact it was the Israelites he was reassuring.

There was also a proportion of candidates who assumed the question required them to compare and contrast Passages A5 and B5. Examiners were able to give credit for language points from A5 but unfortunately those candidates did not, in general, score highly.

**Q17 (AO2 Comprehension, Passage B1, 1 mark)**

Generally well answered.

**Q18 (AO2 Comprehension, Passage B1, 1 mark)**

Generally well answered.

**Q19 (AO2 Comprehension, Passage B1, 2 marks)**

Generally well answered.

**Q20 (AO2 Grammar, Passage B1, 2 marks)**

Generally well answered.

**Q21 (AO3, Passage B1, 4 marks)**

This question focused on a phrase within the passage 'ח'י " צב-אות' and was split into 2 parts, each worth 2 marks.

Q21(a) was an 'Examine' question. Candidates were asked to give two details to clarify this unusual phrase. Most candidates were aware that this phrase is a(n) introduction to a) Biblical oath and scored one mark. Additional marks were given for any other detail about the phrase (see Mark Scheme for full details; candidates who did not mention the Biblical oath but were able to point out two details from the phrase were also awarded 2 marks). Many candidates did point out the description of 'The Living G-D' or 'Master of Legions; which were awarded marks. Marks were not given for mere translation of the phrase.

Q21(b) was an 'Explain' question. Here, candidates were asked to use their background knowledge to explain why Elijah was using this phrase in this instance. Many candidates wrote about Elijah's reassuring Obadiah that he would indeed meet Ahab (1 mark) but surprisingly few were aware of the background (only a few verses immediately before Passage B1 and within the Set Texts) viz. that Elijah had a history of absconding, and that Obadiah was terrified of being killed by Ahab if Elijah turned out not to be where Obadiah told Ahab he would be.

**Q22 (AO2 Comprehension, Passage B2, 1 mark)**

Generally well answered.

**Q23 (AO2 Comprehension, Passage B2, 2 marks)**

Generally well answered.

**Q24 (AO2 Grammar, Passage B2, 2 marks)**

This question asked candidates to identify the function of a *dagesh* in two words from the passage (one mark each) Many candidates struggled with the first word (שָׁאָה) assuming that the *dagesh* was characteristic of *Piel*. In fact, the word is from the *Niphal* conjugation and the *dagesh* is a compensatory *dagesh* for the missing root letter *nun*. Candidates needed to specify the *nun*; marks were not awarded for writing merely 'compensatory *dagesh*' or 'missing letter'. Part (b) was generally well answered, although a significant minority thought that the preformative *mem* was responsible for the *dagesh*.

**Q25 (AO3, Passage B2, 2 marks)**

Generally well answered.

**Q26 (AO3, Passage B2, 3 marks)**

This question received a range of responses. This was an 'Examine' question where candidates had to identify information from the passage that showed Ben Haddad's confidence. Most candidates noted that he was preparing for battle

while drunk and many also cited evidence for his drunkenness in his incoherent language. Some candidates noted that he allowed his allies to drink as well, leaving no one in charge, and that he appeared unconcerned when informed that there were enemy soldiers approaching. Some candidates cited the fact that Ben Haddad had 32 kings allied to him as proof of his confidence; this was not awarded a mark as, although this large amount of allies may have given him confidence; they are not evidence of his confidence, quite the contrary (if he had been really confident he may have sent them home).

**Q27 (AO2 Comprehension, Passage B3, 1 mark)**

Mostly well answered, although there was a significant minority of candidates who stated where the man *appeared* (on the road) rather than what his *appearance* was (eyes covered by a mask/headband). The former answer was not awarded a mark.

**Q28 (AO2 Comprehension, Passage B3, 1 mark)**

Generally well answered.

**Q29 (AO2 Comprehension, Passage B3, 2 marks)**

Generally well answered, although some candidates translated the phrase literally 'your soul under his soul'; 'you will weigh a talent of silver' without explanation. These answers were not awarded marks.

**Q30 (AO2 Grammar, Passage B3, 2 marks)**

A surprising number of candidates struggled with this question which asked for the conjugations of two words within the passage, only one of which was irregular. Centres are reminded that for Paper 2, candidates are expected to know the grammar of any word within the texts, even those structures not required for Paper 1.

**Q31 (AO3, Passage B3, 2 marks)**

This was an 'Examine' question where candidates were asked to examine the phrase 'אִישׁ הַרְמַי'. The question attracted a range of responses. Many candidates correctly inferred that the phrase refers to Ben Haddad, which was awarded a mark. Marks were also awarded for suggesting a meaning based on the root 'הרמ' 'the man I caught in my net'; 'the man I placed under a ban' etc.

**Q32 (AO3, Passage B3, 2 marks)**

In this 'Explain' question, candidates were asked why Ahab was rebuked in this passage. There were many good answers, although some candidates interpreted the question to refer to any of Ahab's many crimes for which he received rebuke throughout the Set Text; whereas this question focuses on Passage B3 only and credit was not given for information unrelated to the passage.

**Q33 (AO2 Translation, Passage B4, 5 marks)**

This question attracted a range of responses. As with Q15, it was a pity to see that some otherwise excellent translations were awarded only 3 marks because

of 1 or 2 pronoun mistakes that changed the sense of the passage and were therefore counted as major errors. Centres would do well to impress upon candidates the need for precision in their translations.

### Q34 (AO3, Extended Response, Passage B5, 9 marks)

This question featured a range of responses across the levels and bands.

Some candidates merely either paraphrased the text or focused almost exclusively on the content and were awarded marks in the lowest band:

, RESPONSE: 4303456, DOC\_ID: 0507003493468

Achav will get the kingship removed, where other kings are killed and their sons can still be king. He says the 'dogs will lick the blood of Achav' - 'אֲדָבְרָה לְדָבָר' comparing it to what Achav had done to Navos's blood, he would get like for like. He will be killed a cruel death. The prophet says 'and I will give your house like the house of 'Yeravam Ben Nevot' comparing Achav to kings who got the same treatment as him.

, RESPONSE: 4233508, DOC\_ID: 0507003493898

Even though Jezebel ~~to~~ was behind a lot of Ahab's bad behaviour, one will always end up paying for his bad deeds.

Ahab's punishment is worse than the other kings' punishments for his household's getting punished as well.

Some candidates were able to identify instances of language technique but did not adequately explain their use and were awarded marks in the lower or middle bands:

It uses Binyan Hiphil when it says, "וַתְּהַיְתָא אֶתְּ אִימֵי אֶחָד" to emphasize that He, Ahab was the one who caused Israel to sin. It lists out the names of the other kings whose household was cut off to show Ahab that he will be part of them too.

Candidates who were awarded marks in the highest band were able to select and analyse instances of language technique, and demonstrate their effect on the reader and listener. Their work had a clear structure, and covered all three bullet points mentioned in the question. Any Hebrew quotes were translated.

(9)

Ahab sees Elijah and asks, "הֲגֵרַם אֶתְּ אִימֵי אֶחָד" - have you found me guilty, my enemy? Are you always looking to see the bad I have done? Elijah answers him, "אֶתְּ אִימֵי אֶחָד" - I have found you and you are guilty! You have sinned! "וְעַתָּה אֶתְּ אִימֵי אֶחָד" - you have devoted yourself to do bad in the eyes of G-d! The word "אֶתְּ אִימֵי אֶחָד" comes from the root of "אֶתְּ אִימֵי אֶחָד" - to sell. Elijah is saying to Ahab - you sold yourself and went out of your way to do bad in G-d's eyes. Now G-d will go out of His way to give you a fitting punishment.

Centres should also note that for this question, as well as Q16 and Q35, candidates are required to answer in continuous prose. Marks will be deducted for answers written in point form.

Additionally, credit is only given for points directly related to Passage B5 (or A5 in question 16).



There was also a proportion of candidates who assumed the question required them to compare and contrast Passages A5 and B5. Examiners were able to give credit for language points from B5 but unfortunately those candidates did not, in general, score highly.

### Q35 Synoptic Assessment (A02/A03, Extended Response, 12 marks)

Candidates needed to cite examples of both honesty and deception (not too much detail needed) compare, contrast and draw conclusions. Some essays had very limited content whereas some focused exclusively on content. The marks are divided equally between content and analysis.

To get into the top band, essays needed to have a range of examples of honesty and deception from across the two texts (at least 2 comparisons and 2 contrasts) and some analysis of each. Answers needed to show a clear structure and be written in continuous prose.

Some candidates seemed to attribute honesty and deception to aspects of the texts that may have been better described as 'obedience' or 'faith'.

RESPONSE: 4233735, DOC\_ID: 0507003493899

In set text one

Rahab Joshua was honest with the nation of Israel and told them to do only what was right in the eyes of Hashem so he received reward, this  
in set text two

RESPONSE\_STATE: 13, WF: 109, RESPONSE: 4234094, DOC\_ID: 0507003498780

2 Ahab was told to kill Ben Hadad and then everything will be good but he didn't trust that it would be true so he didn't kill Ben Hadad. He didn't realise that the prophet is honest

RESPONSE STATE: 13, WF: 110, RESPONSE: 4339865, DOC ID: 0507003497849

In set text one they were told not to take  
the spoils of <sup>AR</sup> ~~the~~ and they listened in contrast in  
Set text 2 They served the Baal and not G-D and  
we killed in the valley by Yehoshua. = ~~to~~ They listened to

Evidence cited from outside the Set Texts was not given credit

, RESPONSE: 4233757, DOC\_ID: 0507003493897

In Kings Ahab makes a covenant with Ben-Hadad. ~~Later~~ In later chapters, Ben-Hadad  
does not keep his side of the covenant and Ahab gets killed while in Ben-Hadad's

while this is true, it occurs later in the Book of Kings. Many candidates cited events related to but not part of the Set Texts. These were not given credit; while providing background information is invaluable for understanding the texts, centres should take care to ensure that candidates are aware of what is actually within the Set Texts and what is not.

Here, a candidate has identified a contrast in the reasons people acted deceitfully in the texts but then was let down by drawing a moral, rather than analytic conclusion.

RESPONSE\_STATE: 13, WF: 110, RESPONSE: 4340025, DOC\_ID: 0507003497851

In set text 1 ~~it says abt~~ the Givvoin ~~were~~  
behaved with deception out of fear of being killed.

In contrast to set text 2 Ahab out of anger  
had Novos killed to get his vineyard and when  
the judges wanted to kill him they made up a  
story that he ~~was~~ cursed ⇒ L-ED and the king

which is dishonesty. in conclusion we can see from  
~~here~~ <sup>here</sup> ~~the dis~~: how different feelings can make people  
act with dishonesty whatever your feelings are always  
act with honesty.

The highest scoring candidates cited a range of examples from across the Set Texts and showed a depth of analysis that went beyond merely showing similar cases of honesty and deception.

Here, a candidate touches on the language used when honest people speak:

In Set text 1 G-D promises Joshua that he will give the city of Jericho into his hands. <sup>- this is said using prophetic past as it says</sup> ~~the passage uses prophetic past to say that~~ <sup>ה' יתן אליו את העיר</sup> ~~into his hands~~ <sup>which I have given into your hand</sup>

Similarly in set ~~text 2~~ <sup>text 2</sup> when G-D promises through a prophet that He will deliver the people of Acacia into Abihai's control - this is said using prophetic present.

prophetic tense is used when G-D promises since G-D is honest and keeps to his word.

Here, the candidate contrasts how the texts present self deception vs deception in battle as a tool for self preservation:

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Moreover, the Jews themselves we see this in the second battle of Ay. Joshua tells them to deceive the soldiers by pretending to flee. This also presents deception as a tool for succeeding in battle. Similarly, the whole purpose of the two ambushes is too again remain invisible and lull the enemy into a sense of security, thereby deceiving them again. However, in 1 Kings, deception is portrayed as ignorance and immoral. When Elijah sets a contest he asks the people rhetorically "until when will you <sup>between two</sup> switch opinions" stirring them and pointing out that deceiving themselves is stupid. Here, deception is presented as unfathomable.

After exploring several more instances of honesty and deception within the texts, the candidate then draws some insightful conclusions:

Overall, it think the overall presentation suggests that it is not clearly defined - where to be honest and where to deceive. Rather in war strategy, deception is an important and well utilised strategy. However for relationships, e.g. the Gibeonites to the Jews or Achans repentance to the Lord etc, truth is necessary. This is further explored <sup>in Kings</sup> by Ben-haddad's enigmatic repentance he is not fully sincere but, to avoid being killed, attempts to exploit the Jewish tendency of forgiveness and make a (possibly deceptive) pact

### Conclusion:

- Comprehension questions were generally well answered, although some candidates answered some of these as an AO3 analysis rather than an AO2 comprehension question. As there were clear line references given and a comprehension command word used, marks were not awarded for these answers.
- Grammar questions were not well answered.
- In both the Comprehension and Grammar questions, a significant minority of candidates lost marks because they had written proper nouns and grammatical terms in Hebrew. Centres and candidates should be reminded that Hebrew is only permitted to be used for individual letters and quotes when needed (and for the term בגדכפת) as detailed in the Specification. Centres are referred to the Specification for further details.
- Translation questions were well answered.
- The short answer AO3 questions were generally answered well. Centres should be aware that an 'Examine' command word requires analysis of language or content (as detailed in the question) within the passage whereas 'Explain' will require students to use and analyse information they know from beyond the passage but within the Set Texts.
- Many candidates answered the AO3 Extended Response Questions (Q16 and Q34) by describing what was happening in the text. These questions require candidates to look primarily at the language; in order to be awarded high marks candidates need to be able to identify language techniques and describe their effect on the reader or on the characters within the text.
- The Synoptic Element (Q35) was fairly well answered; however candidates should take care to provide analytical rather than moral conclusions and to limit their comparison and contrast to the subject given (in this case 'Honesty and Deception') and to examples within the Set Texts.