



Mark Scheme (Results)

Summer 2025

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

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General Marking Guidance

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

Paper 2 Literature – mark scheme

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

Section A: Set text 1

Question number	Answer	Mark
1	A02 Award the mark for: 77	(1)

Question number	Answer	Mark
2	A02 Award 1 mark for each of the following to a maximum of 2 marks: • Here are Zebah and Zalmuna (1) • You mocked me about them/doubted my ability to conquer them (1) • (Because of this), you refused to give food to my tired soldiers/Why should we give your men bread? (1)	(2)
3	A02 Award 1 mark for either of: • Smashed the tower (1) • Killed the people (1)	(1)

Question number	Answer	Mark
4	A02 Award the marks for: הֵכֵחַ (line 3)/interrogative he אֵיפֹה (line 7) Do not accept 'וַיִּשְׁאַלְהוּ' as it is not a question structure. Marks can be awarded where candidates have cited the relevant words using English: "Where" and "Heh" of "Hakaf"	(2)
Question number	Answer	Mark

Question number	Answer	Mark
5	A03 Award 1 mark for each of the following to a maximum of 2 marks • He broke (Onkelos, Rashi) (1) as the root ידע means this elsewhere (Kimche) (1) • He forced the elders to beat/discipline the men of Succoth (Radak) (1) • He made known to them their sin (by punishing them) (1) • He made known his strength (1) (Daat[h] Sofrim) • He made known to the Israelites that it is necessary to give food and support to people who fight on your behalf (1) • He taught them a lesson (1) (JPS) hence Hifil of ידע Candidates DO NOT need to give two different roots. They need to give two different meanings/understandings of the phrase. Do not award marks for merely 'he made known' Do not accept "he beat them" as this is not the <u>meaning</u> of the phrase	(2)

Question number	Answer	Mark
6	A03 Award 1 mark for any of: • 'The men we killed looked just like you' (1)/ • What difference does it make? You all look the same (1) • (Zebah and Zalmunah are cursing Gideon, saying) 'the same should happen to you as happened to them!'(1) AND Award 1 mark for either of: • But one of them had the appearance of a prince (1)/ • They all looked like princes (1)	(2)

Question number	Answer	Mark
7	A02 Award the mark for: On the top of Mt Gerizim (1)	(1)

Question number	Answer	Mark
8	A02 Award 1 mark for each of the following: • Sweetness (1) • Fruit/produce (1)	(2)

Question number	Answer	Mark
9 (a)	A02 Award the mark for: Nifal (1)	(1)

9 (b)	A02 Award the mark for: Piel (1)	(1)
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Question number	Answer	Mark
10	A03 Award one mark for each of the following up to a maximum of 3 marks: • Double expression/infinite absolute for effect/emphasis 'הָלוֹךְ הָלָכוּ' (1) • Use of a parable to attract the attention of the crowd (1) • Rhetorical questions (when the olive/fig tree 'answer' the trees) (1) • Anaphora/Repetition of phrases הַחֲדָלְתִּי ... וְהִלַּכְתִּי (1) • Personification – trees speak etc (1) • שמעו – listen – gets their attention • שמעו... וישמעו – parallel language • בי יכבדו – changes word order • א-להים – makes it into a religious obligation • מלכו – emphatic extended imperative – showing how they were desperate	(3)

Question number	Answer	Mark
11	A03 Award one mark for each of the following up to a maximum of 2 marks: Question is: why is it Yotham who is doing this, and what is he trying to achieve. Answer: it was he whose brothers were killed, and Shechem are responsible • Yotam is the only surviving son of Gideon (1) • Avimelech, his half brother, has killed all 70 of Jotham's brothers in order to secure himself the leadership (1) ACCEPT "they have killed the 70 brothers" (even though the deed was carried out by Abimelech) • Yotam is trying to persuade the 'owners of Shechem' who have agreed to this that what they have done is ludicrous (1) This is an A03 'Explain' question therefore no marks for answers within the passage like 'he heard that Abimelech had been appointed king'	(2)

Question number	Answer	Mark
12	A02 Award the marks for: - Set up ambushes/liers-in-wait (on the mountaintops) (1) (m just be in plural, to show that it was an ongoing situation and not a one-off) - Stole from passers-by (1)	(2)

Question number	Answer	Mark
13	A02 Award 1 mark for any of the following, to a maximum of 2 marks: Harvested grapes (from their vineyards) (1) Trod/pressed their grapes (1) Made celebrations/dances (1) Went to their houses of (idol) worship (1) Ate (1) and drank (1) they went out to the field' (1) they cursed Abimelech (1) Do not accept: They put their trust in Gaal(1), as it is not an action	(2)

Question number	Answer	Mark
14 (a)	A02 Award the mark for: Piel (participle) (1) DO NOT ACCEPT: Preformative/noun form	(1)
14 (b)	A02 Award the mark for: (Masculine) Plural (1)	(1)

Question number	Answer	Mark
15	AO2 Award 1 mark for any of the following content points, to a maximum of 3 marks: • AVIMELECH IS NOT EVEN FROM SHECHEM: Sees no loyalty to Avimelech as he is only 'the son of Jeruba'al' to whom we have no connection; the fact that his mother was from Shechem is irrelevant (1) • Zevul who is in charge at the moment is merely an officer of Avimelech; if we have no reason to serve Avimelech we have no reason to serve him either (1) • It is as irrational to serve Avimelech as it would have been to serve Chamor (who had been king of Shechem hundreds of years previously) (1) • Even Chamor was a resident of Shechem, Avimelech himself isn't (1) • If you want to, you can serve the "donkey" man – the stupid Avimelech and Zebul (1) • Perhaps our fathers may have gratitude to Avimelech's father but then why should we serve him? (1) • If I were allowed to I would be able to remove Avimelech (1) This is an AO3 question, therefore straight paraphrases from the text 'I could kill Abimelech' 'Who is Abimelech?' are not awarded marks. Award 1 mark for any of the following language points, to a maximum of 3 marks: • Rhetorical questioning 'who is Avimelech?!' (1) • Repetition of question 'who is Avimelech' • Anaphora/Repetition of מי for emphasis (1) • Sarcasm 'we might as well serve Chamor' (1) • A leading (rhetorical) question to convince his listeners 'why should we..' (1) • Emphasis on 'we' נַעֲבֹדְנִי אֲנַחְנוּ ie what has previous history to do with us (1) • Reversal of word order 'נַעֲבֹדְנִי אֲנַחְנוּ' for emphasis (1) • Use of the word מי again in a wistful way 'if only I had the people in my power, I could remove Abimelech (1) implying to his listeners that it is in their power to help him • Cohortative וְאַסִּירָה 'let me do it as a favour to you (1)	(4)

Question number	Example response
16	A02 (5 marks) Example translation And it was (on) that night, that the L-rd said to him, "Arise, go down into the camp, for I have given it into your hand. But if you fear to go down, go down, you with Purah your lad to the camp. And you will hear what they say, and afterwards your hands will be strengthened/your morale will be raised, and you will go down upon the camp." And he went down with Purah his lad to the edge of the armed men that were in the camp. Examples of major errors: • תַּחַזְקָה יְדֶיךָ 'You will strengthen your hand' instead of 'your hands will be strengthened' stative ka-not recognised, major error Examples of minor errors • בַּלַּיְלָה הַזֶּה 'this night' as oppose to 'that night', vocabulary error, sense not compromised Accept נִתְּנָהּ I will give it

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	A03 (9 marks) Candidates may make the following points in relation to Avimelech's humiliating end: • Abimelech reached 'as far as the gate' of the tower implying that his previously unbroken record of defeat is now to be challenged • He is felled by 'one woman' (name not even mentioned) (1) using a common household implement (1) emphasising Abimelech's degradation that, far from being challenged by a mighty warrior with weapons, 'one woman with one millstone' is all it takes to kill him. • The word וּמֹתָתִי means to 'finish off' someone already mortally wounded; although the lad would strike the final blow, the millstone had left him 'good as dead'. • Abimelech, who previously portrayed himself as a gallant leader, uses his final moments to preserve his honour (asking his weapon bearer to kill him) rather than to encourage his army to continue the fight (1). This could either be an admission that the fight is over or clear evidence of the selfishness and power trip that characterised his uprising and his rule (1). The word 'quickly' suggests the urgency in which Abimelech is speaking; he knows he is close to death and his only wish is to preserve himself from further humiliation (1). • His weapon bearer is clearly happy to oblige as the text makes clear 'he pierced him' (very specific language) 'and he died' rather than a more indirect 'he did so' (1) • Following Abimelech's death, 'all Israel return to their place' (1) . Far from wanting to continue his 'legacy', the Israelites do not even appoint another leader. They simply leave, subdued. • The singular אִישׁ-יִשְׂרָאֵל is used implying that contrary to the fighting and dissent that Abimelech has engendered, his death is what has caused unity and peace, and no desire for a leader (contrary to what Abimelech would have wanted). • The chapter closes by citing G-d as having caused both the death of Abimelech and the harm to the inhabitants of Shechem, conveying that this was justified and giving a clear reason; that this was no mere 'freak accident' (1) but that Abimelech's humiliation was his 'just desserts' (1). Accept any other valid points.

Level	Mark	A03 descriptor
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

Question number	Answer	Mark
18 (a)	A02 Award the mark for: • Adonijah/Adoniyahu	(1)
18 (b)	A02 Award the mark for: • Absalom/Avshalom	(1)

Question number	Answer	Mark
19	A02 Award the marks for: • <u>Fled</u> into the Temple/Tent <u>of G-D</u> (1) (do not accept "travelled/went")(must mention "of G-d" or similar) • Held on to the <u>horns</u> of the altar (1) (must mention horns – accept "corners")	(2)

Question number	Answer	Mark
20	A02 Award the marks for: • סור • Hifil	(2)

Question number	Answer	Mark
21	A03 Award 1 mark for each of the following, to a maximum of 4 marks: • Yoav had previously killed 2 men without David's consent (1) • These men were Avner (son of Ner) and Amasa (son of Yaser)(1) • They are both described as righteous men(1) • Joab had killed them outside of a battle situation (1) • David had not wanted them to die (1) • At the time of their murders, they were both on David's side (1) • Before his death, David had instructed Solomon to ensure that Joab was killed as a result (1)	(4)

Question number	Answer	Mark
22 (a)	A02 Award the mark for: • Wisdom/understanding	(1)
22 (b)	A02 Award the mark for: • The sand by the seashore	(1)
Question number	Answer	Mark
23	A02 Award the mark for: 3000 Also accept THREE – as per RASHI	(1)

Question number	Answer	Mark
24 (a)	A02 Award the mark for: רבה	(1)
24 (b)	A02 Award the mark for: בוא	(1)

Question number	Answer	Mark
25	A03 Award 1 mark for any of the following, up to a maximum of 3 marks: • Solomon explained how each of the trees could cure particular illnesses (1) • Solomon explained which wood and materials from which trees were most suitable for which tasks e.g. building (1) • A cedar is the most exalted of trees <u>and</u> the hyssop the lowest (implying that Solomon knew of everything in between) (1) (must mention both) • Solomon explained why the cedar and hyssop in particular are used in the atonement procedure of a leper (1) • He knew the language of the trees (1) • Knew where to plant it (1)	(3)

Question number	Answer	Mark
26	A03 Award the marks for: • (When Solomon became king, G-D asked him what he wanted, and) Solomon asked wisdom to judge fairly/to understand his people (1) • G-D was happy with his choice (and therefore decreed that he would be wiser than any other man who had ever lived) (1)	(2)

Question number	Answer	Mark
27	A02 Award the mark for: • 10 000	(1)

Question number	Answer	Mark
28	A02 Award the mark for: • Stone masons/hewing/cutting stone (from the mountainside) Do not accept: Mountain cutters	(1)

Question number	Answer	Mark
29	A02 Award 1 mark for any of the following to a maximum of 2 marks: • Big • Heavy OR Precious • Hewn/cut Accept: They were shaped by Solomon's builders	(2)

Question number	Answer	Mark
30	A03 Award the marks for: • A tax of <u>money</u>. (1) • A levy of <u>people</u>/task force (1) Do not accept "tax" alone – needs to be clear one is money and one is people/work	(2)

Question number	Answer	Mark
31	A02 Award the marks for: • The Dagesh in the ך is from the Definite Article (1). Accept "after a short open unstressed syllable" • The Dagesh in the ך is from the missing (first) root letter/missing letter YUD (1)	(2)

Question number	Answer	Mark
32	Award 1 mark for any of the following to a maximum of 2 marks: • People from <u>a place called Gebal</u> (1) DO NOT ACCEPT "Gibolites" or similar, without the explanation that there is a <u>place called Gebal/Gibal</u> • Artisans with a particular skill in cutting stone to the correct dimensions (1) • The word comes from the word גבול which means 'border' (1)	(2)

Question number	Answer
33	A02 (5 marks) Example translation I have also given you that which you have not asked, both riches and honour, so that there has not been/there shall not be any among the kings like you all your days. If you walk in My ways, to keep My statutes and My commandments, as your father David walked, then I will lengthen your days. Solomon awoke, and behold/it had been a dream. And he came to Jerusalem, and stood before the ark of the covenant of the L-rd, and offered up burnt offerings, and prepared/made/offered peace offerings, and made a feast for all his servants. Examples of major errors: - אֲשֶׁר לֹא־שָׁאַלְתָּ נָתַתִּי לָךְ I did not give you what you asked for' instead of 'I gave you what you did not ask for'; sense compromised, major error Examples of minor errors: - גַּם־עֲשָׂרָה גַּם־כְּבוֹד also wealth, also honour – clumsy literal translation but meaning not compromised

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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.
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5	Perfectly accurate with no errors or omissions or has just one minor error.

Question number	Indicative content
34	AO3 (9 marks) This question focuses on candidates' ability to select relevant examples of content and literary style and to structure an answer around these examples to express relevant points. Therefore, candidates will be assessed on the quality of the points made and the range and quality of the examples they have selected from the passage. The submission Bathsheba/Batsheva shows throughout the conversation • Starts by asking 'do you come in peace?' implying her fear. Use of interrogative ה rather than just a greeting of שלום. • Is almost silent throughout Adoniyahu's long introduction, just interjecting twice with 'דַּבֵּר' implying her willingness to hear him out • Once the request has been made, Bathsheba responds with the word 'טוב' , showing submission as it is unlikely that she, as the mother of Solomon, genuinely believes that his request is 'good' or appropriate • (over)emphasis in her agreement to the request in the extra word 'אני אדבר' Accept any other valid points. How Adonijah/Adoniyahu builds up to his request • Introduces his request with an introductory 'דַּבֵּר לִי אֵלַי' ('I have something to speak to you about' to request privacy (Abarbanel) and perhaps to arouse curiosity • Extra pronoun את ידעת for emphasis 'you definitely know this and will see my point' • Reverses word order 'it was to me that the kingdom was due, and to me that all of Israel looked' emphasising his perceived claim to the throne • Use of the unusual word 'ותסב' implying that the kingdom was not intended for Solomon but that 'things turned around' • References G-D 'it was from G-D' as if to say that he can do nothing about it, perhaps to veil his true intentions to do just that in his request • Describes his (audacious) request as a 'small request' to make Bathsheba more willing and perhaps to make her feel guilty if she did not comply with a 'small request' • Further psychological pressure 'do not refuse' using negative imperative • Extra word 'פָּנֵי' 'do not refuse me' to dupe Bathsheba into doing it as a personal favour • Bolsters his request by saying 'Solomon will not refuse you' both to make Bathsheba feel important and also to make her feel that she must use her position to help him Accept any other valid points.

Level	Mark	AO3 descriptor
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 C

Question number	Indicative content								
35	AO2 (6 marks) AO3 (6 marks) This question is on the whole of Set Text 1 and Set Text 2. Responses are credited for AO2 on the detail and accuracy of the knowledge and understanding of the set text. Responses are credited for AO3 on analysis and evaluation, including comparing and contrasting using selected examples, and on the drawing and expressing of conclusions in relation to the question posed. Candidates may make the following possible points of comparison: <table border="1"> <thead> <tr> <th data-bbox="288 730 890 763">AO2 Comparison</th><th data-bbox="895 730 1425 763">AO3 Analysis</th></tr> </thead> <tbody> <tr> <td data-bbox="288 770 890 1379"> Although leader and responsible for the Israelites' winning the battle, Gideon follows G-D's instructions without question even when they might have seemed illogical (to reduce the army when fighting a formidable foe). Similarly, when, following his victory over Midian, the people suggested that he and his descendants rule over them, he demurred, stating that 'G-D will rule over you'. Additionally, in Set Text 2, Solomon, although king of Israel and respected by many, refers to himself as 'merely a young child' and 'a servant of G-D' implying that he considered G-D the ultimate Leader. David also made it clear to him that success in his reign was dependent on his obedience to G-D. </td><td data-bbox="895 770 1425 1379"> G-D is the ultimate Leader; many Biblical monarchs recognised this and followed instructions from Him or through His prophets without question. They also followed the instructions of previous leaders. </td></tr> <tr> <td data-bbox="288 1386 890 1749"> Gideon leads the overnight battle against Midian from the front; following G-D's instructions 'Do as I do' Similarly, later on, when pursuing Zebah and Zalmuna, Gideon is clear to the people of Succoth that he will be heavily involved 'and I am pursuing....' Additionally, it is clear from the text that Abimelech led from the front as well, when he took a tree from the forest and said to all his followers 'Do as I do'. </td><td data-bbox="895 1386 1425 1749"> Leaders led battles from the front; they were willing to take the same risks as the people and to 'get their hands dirty'. </td></tr> <tr> <td data-bbox="288 1756 890 2103"> Following Gideon's victory over the Midianites, the people accept his rulership on a permanent basis, stating that 'you and your son should rule over us'. Abimelech, whilst the son of a concubine, was still son of the previous leader. It is also clear in Set Text 2 that in general, leadership would pass from father to son; even Adonijah, who challenged Solomon's leadership, asserted that his claim was being a son of the previous king. </td><td data-bbox="895 1756 1425 2103"> Leadership generally passed from father to son. </td></tr> </tbody> </table>	AO2 Comparison	AO3 Analysis	Although leader and responsible for the Israelites' winning the battle, Gideon follows G-D's instructions without question even when they might have seemed illogical (to reduce the army when fighting a formidable foe). Similarly, when, following his victory over Midian, the people suggested that he and his descendants rule over them, he demurred, stating that 'G-D will rule over you'. Additionally, in Set Text 2, Solomon, although king of Israel and respected by many, refers to himself as 'merely a young child' and 'a servant of G-D' implying that he considered G-D the ultimate Leader. David also made it clear to him that success in his reign was dependent on his obedience to G-D.	G-D is the ultimate Leader; many Biblical monarchs recognised this and followed instructions from Him or through His prophets without question. They also followed the instructions of previous leaders.	Gideon leads the overnight battle against Midian from the front; following G-D's instructions 'Do as I do' Similarly, later on, when pursuing Zebah and Zalmuna, Gideon is clear to the people of Succoth that he will be heavily involved 'and I am pursuing....' Additionally, it is clear from the text that Abimelech led from the front as well, when he took a tree from the forest and said to all his followers 'Do as I do'.	Leaders led battles from the front; they were willing to take the same risks as the people and to 'get their hands dirty'.	Following Gideon's victory over the Midianites, the people accept his rulership on a permanent basis, stating that 'you and your son should rule over us'. Abimelech, whilst the son of a concubine, was still son of the previous leader. It is also clear in Set Text 2 that in general, leadership would pass from father to son; even Adonijah, who challenged Solomon's leadership, asserted that his claim was being a son of the previous king.	Leadership generally passed from father to son.
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AO2 Comparison	AO3 Analysis Comparisons contd. Although a powerful leader in his own right, Solomon readily and willingly made alliances with neighbouring nations e.g. Egypt for mutual benefit. Later, he also willingly continued the positive relationship that his father had made with Hiram. Abimelech, on the other hand, killed whoever was in his way without making any attempt to negotiate peace.	Analysis: A comparison of Solomon making alliances on two separate occasions, and a contrast with Abimelech who did not use the skill of diplomacy (some Israelite leaders wisely made alliances with neighbouring countries whereas others simply killed whoever was in their way). In the end, Solomon's alliances proved beneficial for when he was able to use foreign labour to build the Temple, whereas Abimelech merely made himself vulnerable to rebellion from Gaal and eventual murder by a woman in Tebez.
	In Solomon's request of G-D, it is clear that he asks for wisdom 'in order to judge this numerous and great nation'. He sees himself as acting on behalf of the people and for their benefit. Knowing that this was the way of Israelite leaders, even power hungry rebels like Abimelech, and Gaal took pains to show that	Analysis: This is both a comparison of leaders being expected to act in the people's interest, and contrast between some who did and some who did not.
Candidates may make the following possible points of contrast:		
	AO2 Contrast	AO3 Analysis
	When Gideon is challenged by the men of Ephraim about their not being called to battle, he placates them verbally and does not punish or threaten punishment. However, when the people of Succoth and Penueel refused to give food to his soldiers, he did not remonstrate with them but simply threatened punishment and then carried through. Additionally, Solomon used wisdom and judgement in differentiating between the way he dealt with Shimi and Joab (who were killed), and Ebiathar, who was simply banished. He also used wisdom in order to solve the problem of the two mothers and one baby.	Leaders were able and willing to use force to put down opposition; but a wise leader avoided it where possible.
	While Gideon defeats enemies, returns the Israelites' loyalty to G-D and heralds 40 years of peace, he does not make any plans for after his death. This is in contrast to David, who not only sees it that Solomon is anointed in his lifetime but also gives him clear advice as to how to ensure that his kingdom will endure (follow G-D and get rid of particular enemies). Solomon follows this advice and 'the kingdom is established in the hand of Solomon.'	Some leaders planned ahead, ensuring that the stability and peace that they had worked to create would continue after their death, whereas others did not, with devastating results.

Level	Mark	Descriptors
	0	No rewardable material.
Level 1	1–3	- 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	- 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	- 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	- 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).

