
A-level

BIBLICAL HEBREW

7677/2

PAPER 2 Prose Literature

Mark scheme

V1.0

Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Assessment Writer.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

Further copies of this mark scheme are available from aqa.org.uk

General Guidance

A high level of accuracy in written English is required at this level, and accurate spelling and punctuation are important.

All answers must be written in English, with the following exceptions, which may be written in Biblical Hebrew where relevant:

- roots
- individual Hebrew letters
- words or short phrases from the text, if the Hebrew is necessary for a complete illustration of the answer.

Answers in Biblical Hebrew must be written using the 'block' system.

Transliteration of Biblical Hebrew words is only acceptable for proper nouns – all other words must be translated into English.

Level of response marking instructions

Level of response mark schemes are broken down into levels, each of which has a descriptor. The descriptor for the level shows the average performance for the level. There are marks in each level.

Before you apply the mark scheme to a student's answer read through the answer and annotate it (as instructed) to show the qualities that are being looked for. You can then apply the mark scheme.

Step 1 Determine a level

Start at the lowest level of the mark scheme and use it as a ladder to see whether the answer meets the descriptor for that level. The descriptor for the level indicates the different qualities that might be seen in the student's answer for that level. If it meets the lowest level then go to the next one and decide if it meets this level, and so on, until you have a match between the level descriptor and the answer. With practice and familiarity you will find that for better answers you will be able to quickly skip through the lower levels of the mark scheme.

When assigning a level you should look at the overall quality of the answer and not look to pick holes in small and specific parts of the answer where the student has not performed quite as well as the rest. If the answer covers different aspects of different levels of the mark scheme you should use a best fit approach for defining the level and then use the variability of the response to help decide the mark within the level, ie if the response is predominantly level 3 with a small amount of level 4 material it would be placed in level 3 but be awarded a mark near the top of the level because of the level 4 content.

Step 2 Determine a mark

Once you have assigned a level you need to decide on the mark. The descriptors on how to allocate marks can help with this. The exemplar materials used during standardisation will help. There will be an answer in the standardising materials which will correspond with each level of the mark scheme. This answer will have been awarded a mark by the Lead Examiner. You can compare the student's answer with the example to determine if it is the same standard, better or worse than the example. You can then use this to allocate a mark for the answer based on the Lead Examiner's mark on the example.

You may well need to read back through the answer as you apply the mark scheme to clarify points and assure yourself that the level and the mark are appropriate.

Indicative content in the mark scheme is provided as a guide for examiners. It is not intended to be exhaustive and you must credit other valid points. Students do not have to cover all of the points mentioned in the Indicative content to reach the highest level of the mark scheme.

An answer which contains nothing of relevance to the question must be awarded no marks.

Guidance on applying the marking grids for translation

The general principle in assessing each section should be the proportion (out of 5) of sense achieved.

One approach for each section is given. Acceptable alternatives will be illustrated during Standardisation, but examiners should assess on its own merits any approach that satisfactorily conveys the meaning of the Biblical Hebrew.

The determination of what is a “minor” error is only necessary when it is the only error in a translation; this distinction will then determine whether a mark of 5 or 4 is appropriate. Where marks of 4, 3, 2, 1 and 0 look likely, the overall proportion of meaning conveyed in the section is the only consideration. The classification below should be seen only as a general guide, the intention of which is to maintain standards year-on-year. Lead markers should consider each instance on its own merits in the context of the passage and the section.

1. Tense/aspect errors are “major”. Note, however, that participles can often be correctly translated as past, present or even future, depending on the context. If a candidate repeatedly makes the same error of tense/aspect, the error should be counted once only.
2. Vocabulary errors that are close to the right meaning are “minor” errors; any wrong meaning that alters the sense is “major”.
3. Omission of particles (eg conjunctions) that add nothing to the sense may be ignored; those that add little to the sense are “minor” errors; omission of other words is generally a “major” error. All likely omissions should be categorised at Standardisation.
4. Errors of number are “major”, “minor” or they can be ignored altogether and this will depend on their context.
5. Mistranslation of binyanim (eg passive to active, causative to reflexive) is a “major” error if the sense is compromised. If the sense is not compromised, it is a “minor” error. If the mistranslation includes an incorrect pronoun, this is usually a major error.

The final decisions on what constitutes a “minor” and “major” error will be made and communicated to assessors via the standardisation process (after full consideration of candidates’ responses) and these decisions will be captured in the final mark scheme for examiners and centres.

Marks	Description
5	Accurate translation with one minor error allowed.
4	Mostly correct.
3	More than half right.
2	Less than half right.
1	Little recognisable relation or meaning to the Biblical Hebrew.

0 = No response or no response worthy of credit.

Examples of minor and major errors:

וַאֲמַרְתֶּם לָהֶם אֲשֶׁר נִכְרְתוּ מִיַּמֵּי הַיַּרְדֵּן מִפְּנֵי אֲרוֹן בְּרִית-יְיָ בְּעָבְרוֹ בַּיַּרְדֵּן

“You shall say to them that the waters of the Jordan were cut off before the Ark of the covenant of the L-rd when it passed through the Jordan.”

- (i) “You shall say to them that the waters of the Jordan were cut off before the Ark of the covenant of the L-rd when it passed the Jordan” – the omission of ‘through’ is a minor error as it does not change the sense, so 5 marks.
- (ii) “You shall say to them that the water of the Jordan was cut off before the Ark of the covenant of the L-rd when it passed over the Jordan.” – the number error on ‘water’ (plural in the Biblical Hebrew) is minor, so 5 marks.
- (iii) “You said that the waters of the Jordan were cut off before the Ark of the covenant of the L-rd when it passed through the Jordan.” – the tense/aspect error is major, so a mark of 4 is appropriate.
- (iv) “You said to them that the water of the Jordan was cut off before the Ark of the L-rd when it passed the Jordan” – there are a number of errors here: the tense/aspect error is major; the number error on water is minor; the omission of ‘covenant’ is major; and the omission of ‘through’ is minor. However, the overall sense is more or less correct, so a mark of 3 would be appropriate.
- (v) “You shall say to them that they cut from the Jordan before the Ark of the L-rd when it passed the Jordan” – there are a number of errors here: the mistranslation of the binyan is major as it changes the subject and object and therefore compromises the sense; the mistranslation of ‘waters’ is major; the omission of ‘covenant’ is major; and the omission of ‘through’ is minor. The key judgement here is that the general meaning has not been communicated, so a maximum of 2 marks is appropriate. There is enough correct sense here to score more than 1.

Guidance on applying the marking grids for the 15-mark extended response

This question focuses on candidates' ability to select relevant examples of content and language from the passage 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.

Examiners must use a best fit approach to the marking grid. Where there are both strengths and weaknesses in a particular response, examiners must carefully consider which level is the best fit for the performance overall.

15-mark grid for the extended response question		
AO3 = 15 marks = Critically analyse, evaluate and respond to literature		
Level	Marks	Characteristics of performance
5	13-15	<ul style="list-style-type: none"> • very good engagement with the question • expresses a range of perceptive points, with very good development, leading to convincing conclusions, based on a range of well selected, accurate and precise examples from the passage. <p><i>The response is logically structured, with a well-developed, sustained and coherent line of reasoning.</i></p>
4	10-12	<ul style="list-style-type: none"> • good engagement with the question • expresses a range of relevant points, with good development, leading to sound conclusions, based on well selected, accurate examples from the passage. <p><i>The response is logically structured, with a well-developed and clear line of reasoning.</i></p>
3	7-9	<ul style="list-style-type: none"> • some engagement with the question • expresses reasonable points, with some development, leading to tenable conclusions, based on a selection of some accurate examples from the passage.. <p><i>The response presents a line of reasoning which is mostly relevant and has some structure.</i></p>
2	4-6	<ul style="list-style-type: none"> • limited engagement with the question • expresses limited points, with little development, leading to a weak conclusion, which is occasionally supported by examples from the passage. <p><i>The response presents a line of reasoning but may lack structure.</i></p>
1	1-3	<ul style="list-style-type: none"> • very limited engagement with the question • expresses points which are of little relevance and supported with little evidence from the passage. <p><i>The information is communicated in an unstructured way.</i></p>

0 = No response or no response worthy of credit.

Section A

Qu	Accept	Mark	Notes
01.1	<p>How does this passage show Hannah’s depth of feeling? Assess against criteria in the 15-mark AO3 grid (see above). <i>Indicative content:</i> She is described as ‘bitter of soul’ i.e very unhappy She prays to G-d and weeps intensely</p> <ul style="list-style-type: none"> • infinitive absolute בכנה gives emphasis • the imperfect תראה hints that the action is continuous and repeated <p>She makes a promise</p> <ul style="list-style-type: none"> • addresses G-d as ‘L-rd of Hosts’ • infinitive absolute ראה gives emphasis • parallelism: remember me and do not forget Your maidservant (positive and negative expression of the same concept for emphasis) <p>Begs G-d to give her a son Promises that if she has a son she will dedicate him to G-d for his whole life and he will never cut his hair</p> <ul style="list-style-type: none"> • she dedicates her unborn child as a Nazirite • mentions most obvious sign of a Nazirite – uncut hair <p>She prays quietly</p> <ul style="list-style-type: none"> • additional pronoun הִיא adds emphasis <p>Explains to Eli that she has ‘sadness of spirit’</p> <ul style="list-style-type: none"> • word order change – pronoun אֲנֹכִי moved to end <p>‘I have poured out my soul before G-d’</p> <ul style="list-style-type: none"> • poetic expression of prayer • metaphor <p>Asks Eli not to consider her a worthless/wicked woman: she has been praying for so long because of the extent of her suffering.</p>	<p>A03 15</p>	<p>Some responses may focus heavily on the content of the passage, ignoring the language element of the question, or vice versa. This will limit the level at which this work can be rewarded at, and should not normally be given a level higher than 3 (7-9 marks).</p> <p style="text-align: right;">[15 marks]</p>

Qu	Accept	Mark AO2	Notes
01.2	<p>Explain your understanding of the phrase אֵין חִזוֹן נִפְרָץ (lines 1-2).</p> <p><i>literally: vision had not broken through</i></p> <p>prophecy (1) was restricted/not widespread (1)</p>	2	No mark for literal translation
Qu	Accept	Mark	Notes
01.3	<p>What is the נֵר אֶל־לְהִים (line 3)?</p> <p>the (Tabernacle) candlestick/lampstand/Menorah (1)</p> <p>it had seven branches (1)</p> <p>it is called ‘the lamp of G-d’ since it was lit before G-d every day (1)</p> <p>it was lit every evening (1) and extinguished just before morning (1)</p> <p>the high priest would light it (1)</p> <p>the western/centre light never went out (1)</p> <p>could be understood as a metaphorical reference to prophecy (1) Eli’s ‘lamp of G-d’ (prophecy) is not yet ‘extinguished’ (when Samuel receives his first prophecy) (1)</p>	2	
Qu	Accept	Mark	Notes
01.4	<p>Give the form of the word קָרָא (line 5).</p> <p>qal (1) infinitive construct (1)</p>	2	
Qu	Accept	Mark	Notes
01.5	<p>Assess against criteria in the 5-mark set text translation grid (see above).</p> <p>וַשְׁמוּאֵל טָרַם יָדָע אֶת־יְיָ וַטָּרַם יִגְלֶה אֵלָיו דְּבַר־יְיָ: וַיִּסַּף יְיָ קְרָא־שְׁמוּאֵל</p>	5	<p>Acceptable alternatives:</p> <p>וַיִּסַּף יְיָ קְרָא־שְׁמוּאֵל</p> <p>‘Gd continued calling Samuel’</p>

	<p>בְּשָׁלִישֵׁת וַיִּקָּם וַיֵּלֶךְ אֶל-עֲלִי וַיֹּאמֶר הֲנִי כִּי קָרָאתָ לִי וַיָּבֹן עָלַי כִּי יִי קָרָא לְנָעַר:</p> <p><i>Suggested translation:</i></p> <p>But Samuel had not yet known G-d, and the word of G-d had not yet been revealed to him. G-d continued to call Samuel for the third time. He arose and went to Eli, and said, "Here I am, for you called me", and Eli understood that G-d was calling the young man.</p>	<p>בְּשָׁלִישֵׁת 'a third time' וַיִּקָּם וַיֵּלֶךְ אֶל-עֲלִי 'Samuel did not yet know G-d'</p> <p>Major errors: וַיִּקָּם וַיֵּלֶךְ אֶל-עֲלִי 'G-d continued and He called Samuel' – infinitive construct not recognised וַיִּקָּם וַיֵּלֶךְ אֶל-עֲלִי 'G-d had called the young man' – participle not recognised ('had been calling' is acceptable – continuous meaning)</p>
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Qu	Accept	Mark	Notes
01.6	<p>Samuel receives an instruction in line 9 which he carries out in line 11.</p> <p>(a) Show a difference between the instruction and its realisation. Eli tells Samuel to say, 'Speak, G-d, for Your servant is listening'. Samuel actually says, 'Speak, for Your servant is listening'. (1)</p> <p>(b) Suggest a reason for this difference. Any 1 of 3: Samuel still thought it could have been someone else speaking. (1) He was afraid to say the name of G-d. (1) He thought it might be the voice of a demon. (1)</p>	<p>1</p> <p>1</p>	
Qu	Accept	Mark	Notes
01.7	<p>Identify two examples of the hiphil conjugation/<i>binyan</i> in Paragraph 2.</p> <p>הִקְלִי (line 2)</p>	2	Accept וַיִּבֶן (line 8)

	וַיִּטֹּף (line 5, 7)		
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[15 marks]

Section B

Qu	Accept	Mark	Notes
02.1	<p>Assess against criteria in the 15-mark AO3 grid (see above).</p> <p>How does the speaker make his words dramatic?</p> <p><i>Indicative content:</i></p> <p>Attributes the content of his speech to G-d</p> <ul style="list-style-type: none"> • uses first person throughout as if G-d Himself is speaking <p>Jehu is told he will be the next king</p> <ul style="list-style-type: none"> • parallel ‘over the nation of G-d, over Israel’ • emphasis on Israelite nation as G-d’s nation <p>Jehu is told to destroy the descendants of Ahab his master</p> <ul style="list-style-type: none"> • ‘your master’ emphasises Jehu will have to destroy those who were formerly of royal blood <p>So the blood of G-d’s servants the prophets will be avenged</p> <ul style="list-style-type: none"> • dramatic ‘blood’ represents deaths <p>The whole house of Ahab will perish</p> <ul style="list-style-type: none"> • use of vulgarism: מִשְׁתִּין בְּקִיר ‘one who urinates against a wall’ (perhaps referring to a male child, a male, or a dog) • ‘one who urinates against a wall’ – often used in context of extermination of a family • עֲצוֹר וְעֹזֵב ‘both in and out’ (among other meanings) also shows no-one will survive • repeated qal passive participles <p>G-d will make Ahab’s house like the house of Jeroboam and Baasha</p>	<p>A03 15</p>	<p>Some responses may focus heavily on the content of the passage, ignoring the language element of the question, or vice versa. This will limit the level at which this work can be rewarded at, and should not normally be given a level higher than 3 (7-9 marks).</p>

	<ul style="list-style-type: none"> • comparison to two previous notoriously wicked kings who had all their descendants wiped out after their deaths. <p>Jezebel will have a horrible death and no proper burial</p> <ul style="list-style-type: none"> • ‘the dogs will eat Jezebel’ • word order begins with object for emphasis – ואת איזבל • ‘no one will bury her’ – stark language 		
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[15 marks]

Qu	Accept	Mark	Notes
02.2	<p>וַיִּקַּב הָרָר בְּדַלְתּוֹ (line 4) – why does he do this?</p> <p>Any 2 of 4:</p> <p>so that there could not be any suspicion that anyone was stealing money (1) the donors would drop their donations through the hole in the door (1) so it was not possible to take money out of the chest (1) Joash told him to do this (see II Chronicles 24:8) (1)</p>	2	
Qu	Accept	Mark	Notes
02.3	<p>Assess against criteria in the 5-mark set text translation grid (see above).</p> <p>אָדָּם לֹא יַעֲשֶׂה בַּיִת יְיָ סִפּוֹת כֶּסֶף מִזְמָרוֹת מִזְרָקוֹת חֲצָצְרוֹת כָּל־כְּלֵי זָהָב וְכָל־כֶּסֶף מִן־הַכֶּסֶף הַמּוּבָא בַּיִת־יְיָ: כִּי־לַעֲשֵׂי הַמְּלָאכָה יִתְּנֶהוּ וַחֲזִקוּ־בּוֹ אֶת־בַּיִת יְיָ:</p> <p><i>Suggested translation:</i> However, there would not be made for the house of G-d, silver pitchers, musical instruments, basins, trumpets, or any golden or silver utensils, from the money which was brought into the house of G-d. But they would give it to the workers, and they would repair the house of G-d with it.</p>	5	<p>Acceptable alternatives: וַחֲזִקוּ 'they repaired' – past tense/aspect</p> <p>Minor errors:</p> <p>Major errors: לֹא יַעֲשֶׂה 'they would not make' – passive not recognised and pronoun incorrect יִתְּנֶהוּ 'it was/would be given' – active not recognised and pronoun incorrect</p>
Qu	Accept	Mark	Notes
02.4	<p>Any 2 of 4:</p> <p>תִּזְקֶנָּה/תִּזְקֶנָּה (line 3) – negation of infinitive construct by preceding word 'not to... ' (1)</p>	2	

	<p>כְּבוֹא (line 5) – כ preposition gives temporal/time-determination/‘when...’ meaning (1)</p> <p>כְּרֵאוֹתֵם (line 6) – כ preposition gives temporal/time-determination/‘when...’ meaning (1)</p> <p>לְתַזְק (line 9)/לְתַת (line 13) – ל preposition used to state a purpose/‘to...’ (1)</p>		
Qu	Accept	Mark	Notes
02.5	<p>How has the Temple/House of G-d become damaged?</p> <p>Any 1 of 2:</p> <p>the sons of Athaliah had damaged it (see II Chronicles 24:7) (1)</p> <p>it had become damaged gradually as time passed (as it had been standing for over 150 years) (1)</p>	1	

[10 marks]

Section C

Question 3

Guidance on applying the marking grids for the 20-mark extended response

Two Assessment Objectives are being assessed in the Section C essay question – **AO2** (Demonstrate knowledge and understanding of literature) and **AO3** (Critically analyse, evaluate and respond to literature). The two Assessment Objectives are **equally weighted**.

Examiners must use a **best fit** approach to the marking grid. Where there are both strengths and weaknesses in a particular response, particularly imbalanced responses in terms of the assessment objectives, examiners must carefully consider which level is the best fit for the performance overall. For example, you should not be able to achieve a mark of 14 made up of AO2 = 11 and AO3 = 3.

Responses are credited for **AO2** for the detail and accuracy of the knowledge of the set text they deploy and for their understanding of the set text as well as the social, historic and cultural context for the set text.

Responses are credited for **AO3** for how well the response addresses the question, for candidates selecting relevant examples from the set texts they have studied and drawing and expressing conclusions based on the selected examples in relation to the question posed. Candidates will be assessed on the quality of the conclusions and points they argue and the range and quality of the examples they have selected.

20-mark grid for the extended response question			<p>AO2 = 10 marks = Demonstrate knowledge and understanding of literature</p> <p>AO3 = 10 marks = Critically analyse, evaluate and respond to literature</p>
Level	Marks	Characteristics of performance	
5	17-20	<ul style="list-style-type: none"> very detailed knowledge and a thorough understanding of the material studied including, where appropriate, the social, cultural and historic context (AO2) an excellent response to the question containing a wide range of relevant points, which are very well-supported by examples selected with precision from the material studied, leading to cogent conclusions (AO3) <p><i>The response is logically structured, with a well-developed, sustained and coherent line of reasoning.</i></p>	

4	13-16	<ul style="list-style-type: none"> detailed knowledge and a sound understanding of the material studied including, where appropriate, the social, cultural and historic context (AO2) a good response to the question containing a range of relevant points, which are well-supported by examples from the material studied, leading to appropriate conclusions (AO3) <p><i>The response is logically structured, with a well-developed and clear line of reasoning.</i></p>
3	9-12	<ul style="list-style-type: none"> some knowledge and understanding of the material studied including, where appropriate, the social, cultural and historic context (AO2) a reasonable response to the question containing some relevant points, which are generally supported by examples from the material studied, leading to tenable conclusions (AO3) <p><i>The response presents a line of reasoning which is mostly relevant and has some structure.</i></p>
2	5-8	<ul style="list-style-type: none"> a limited knowledge and understanding of the material studied including, where appropriate, the social, cultural and historic context (AO2) a limited response to the question containing some points, which may be narrow in scope, which are occasionally supported by examples from the material studied or are unsupported assertions, leading to a limited conclusion (AO3) <p><i>The response presents a line of reasoning but may lack structure.</i></p>
1	1-4	<ul style="list-style-type: none"> very limited knowledge and understanding of the material studied including, where appropriate, the social, cultural and

		<p>historic context (AO2)</p> <ul style="list-style-type: none">• little or no engagement with the question and any points made are of little or no relevance (AO3) <p><i>The information is communicated in an unstructured way.</i></p>
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0 = no response or no response worth of credit.

Qu	Accept	Mark	Notes
03.1	<p>Assess against criteria in the 20-mark grid (see above).</p> <p><i>Indicative content:</i></p> <p>‘The main threat to monarchs in Biblical times came from civil war.’</p> <p>Assess how far you agree with this statement.</p> <p><i>Arguments may include (AO3):</i> Candidates’ arguments should address the “how far” element of the question and may agree or disagree with the statement.</p> <p>Candidates will probably bring examples of civil wars in the set texts – most candidates will probably particularly mention Jehu destroying the descendants of the former king, Ahab; and Athaliah’s attempts to wipe out all possible opponents to the monarchy. Candidates may argue that civil war was a greater threat to the kings of Israel than to the kings of Judah.</p> <p>Responses should also recognise that despite the proliferation of civil war, there were other significant threats to monarchs. They may mention the battles against the Syrian/Aramean nation, and/or the constant struggle against idol worship.</p> <p>Stronger responses may point out that Divine retribution is a theme which encompasses all these types of threat – the text specifies for nearly all of the wars that they came as a result of the people abandoning G-d and worshiping the Baal or sacrificing on the high places.</p> <p><i>Possible evidence may include (AO2):</i></p>	<p>20 made up of A02 10 & A03 10</p>	<p>An AO2 heavy response may focus on details from the material studied but not draw many valid conclusions. This will limit the level at which this work can be rewarded at, as detailed in the ‘Guidance on applying the marking grids’ section above.</p>

	<p>from background reading:</p> <ul style="list-style-type: none"> • The splitting of the Israelite nation into two kingdoms – the prophet Ahiya tells Jeroboam that he will reign over ten tribes, while Solomon’s son Rehoboam will reign only over Judah. The complete kingdom will be taken away from Rehoboam as a result of idol worship. • The prophet Shemiah advises Rehoboam to avoid civil war and to allow Jeroboam to remain king over the ten tribes. • Jeroboam worries about losing the loyalty of his people and prevents pilgrimage to Jerusalem, introducing the golden calves in Dan and Bethel and creating new festivals. • Ahab is criticised harshly for idol worship and is described as worse than all the kings before him. • Ahaziah of Judah and Joram of Israel join forces to fight Hazael of Aram. <p>from II Kings 9-13:</p> <ul style="list-style-type: none"> • Jehu is anointed as king of Israel and is instructed by G-d (via the messenger of the prophet Elisha) to wipe out all the descendants of Ahab. He kills Joram of Israel, Ahaziah of Judah, Jezebel, Ahab’s seventy sons and all other descendants. He attributes his success to G-d. • Jehu tricks the people into gathering together all of the prophets of the Baal, ostensibly for worship. He kills them all and burns the monument to the Baal. However, the golden calves of Jeroboam remain. • Hazael of Aram attacks Jehu’s kingdom since G-d was angry with them. • Athaliah of Judah destroys everyone of royal blood and makes herself queen. Jehosheba hides Joash, son of the former king Ahaziah, for six years. • The priest Jehoiada organises the anointing of Joash as king of Judah. The people revolt against Athaliah and she is killed. The Temple of the Baal is burnt down and the priest of the Baal is slain. • Joash of Judah is criticised for not removing the high places. • Joash of Judah invests in the repair of the damage to the Temple. • Hazael of Aram threatens Judah and Joash bribes him to retreat without attacking. • Joash of Judah’s servants revolt against him and assassinate him. His son Amaziah becomes king. 		
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	<ul style="list-style-type: none"> • Jehoahaz son of Jehu becomes king of Israel, following in the ways of Jeroboam. G-d is angry and allows Hazael and Ben Hadad of Aram to defeat Israel, but eventually listens to Jehoahaz’s prayer. • Joash son of Jehoahaz becomes king of Israel. When he dies, his son Jeroboam II becomes king of Israel. • The prophet Elisha is about to die. He tells Joash of Israel to shoot an arrow, representing victory against Aram. He tells Joash to strike the arrows into the ground and criticises him when he only strikes three times – he will only defeat Aram three times, not completely. • Moabite bands invade Israel. <p>Joash of Israel defeats Aram three times, recapturing cities from Ben-Hadad.</p>		
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[20 marks]

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