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A-level  
**BIBLICAL HEBREW**  
**7677/3**

Paper 3 Poetry

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Mark scheme

June 2024

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Version: 1.0 Final



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 Examiner.

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.

No student should be disadvantaged on the basis of their gender identity and/or how they refer to the gender identity of others in their exam responses.

A consistent use of 'they/them' as a singular and pronouns beyond 'she/her' or 'he/him' will be credited in exam responses in line with existing mark scheme criteria.

Further copies of this mark scheme are available from [aqa.org.uk](http://aqa.org.uk)

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### **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 set text 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.

<b>15-mark grid for the extended response question</b>		
<b>AO3 = 15 marks = Critically analyse, evaluate and respond to literature</b>		
<b>Level</b>	<b>Marks</b>	<b>Characteristics of performance</b>
5	13–15	<ul style="list-style-type: none"> <li>• Very good engagement with the question.</li> <li>• 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.</li> </ul> <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"> <li>• Good engagement with the question.</li> <li>• Expresses a range of relevant points, with good development, leading to sound conclusions, based on well selected, accurate examples from the passage.</li> </ul> <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"> <li>• Some engagement with the question.</li> <li>• Expresses reasonable points, with some development, leading to tenable conclusions, based on a selection of some accurate examples from the passage.</li> </ul> <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"> <li>• Limited engagement with the question.</li> <li>• Expresses limited points, with little development, leading to a weak conclusion, which is occasionally supported by examples from the passage.</li> </ul> <p><i>The response presents a line of reasoning but may lack structure.</i></p>
1	1–3	<ul style="list-style-type: none"> <li>• Very limited engagement with the question.</li> <li>• Expresses points which are of little relevance and supported with little evidence from the passage.</li> </ul> <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 AO2	Notes
01.1	<p><b>Content</b></p> <ul style="list-style-type: none"> <li>• Prophets often predicted or warned of future events by means of a symbolic act.</li> <li>• Here Jeremiah is told to buy a linen girdle, put it on his loins but not let it get wet.</li> <li>• He must take it to the River Euphrates and hide it in the cleft of a rock.</li> <li>• The girdle would become rotten by its placement in the cleft of the rock and with the passage of time.</li> <li>• This symbolised that G-d will destroy the great pride of Judah and Jerusalem. The people who worship idols will become like the girdle; they will be of no use at all.</li> <li>• The fastening of the girdle to the waist symbolised Israel's clinging to G-d and attaching themselves to His glory. Unfortunately, they did not listen to G-d.</li> </ul> <p><b>Language</b></p> <ul style="list-style-type: none"> <li>• Use, for emphasis, of infinitive absolute הלויך instead of finite verb.</li> <li>• Syntax; in water do not put it, emphasising the absolute prohibition to let the girdle get wet.</li> <li>• 'Like the word of the L-rd ... as the L-rd commanded me' shows how Jeremiah followed his instructions exactly.</li> <li>• Dramatic word והנה 'and behold' draws attention to the fact the girdle was rotten.</li> <li>• 'It was not useful for anything' describes the absolute decay of the girdle and hence the absolute destruction of the glory of Judah and Jerusalem.</li> <li>• Contrast of the girdle clinging to a man's waist as Israel should cling to G-d to the destruction of the girdle (and Jerusalem).</li> <li>• יִדְבֶק: future tense used to show continual action of how the people should have clung to G-d.</li> </ul>	15	

Qu	Accept	Mark AO2	Notes
01.2	<p>A fusion of מר וזח 'bitter and upset'. (1) A rare root רח means to cry out. (1)</p> <p>The phrase can mean 'revelry' [as in Amos 6:7] or a society focused on the consumption of alcohol. (1) as it does in Ugaritic. (In modern Hebrew, בית מרח, is a 'tavern' or 'pub').</p> <p>It can also mean a cult of the dead or celebrations involving the dead.</p>	2	<p>Maximum two marks</p> <p>Give credit for: The root has a similar meaning in Arabic and Phoenician i.e. to cry out (1) The phrase is a hapax legomenon. (1)</p>
Qu	Accept	Mark AO2	Notes
01.3	<p>Jussive form. (1) After negative command. (1) (accept – after אל)</p> <p>Specific prohibition rather than universal. (1)</p>	2	Maximum two marks
Qu	Accept	Mark AO2	Notes
01.4	<p>And large and small shall die in this land, they shall not be buried, and men shall not lament for them and they shall not cut their flesh, nor shall they tear their hair for them. And they shall not break [bread] for them in mourning, to console him for the dead, neither will they give them to drink a cup of consolation for his father or for his mother. And to a house of feasting you shall not go to sit with them, to eat and to drink.</p>	5	
Qu	Accept	Mark AO2	Notes
01.5	The people of Anathoth/the people of Jeremiah's city.	1	
Qu	Accept	Mark AO2	Notes
01.6	Hithpoel.	1	<p>Maximum one mark</p> <p>Do not accept Hithpael</p>

<b>Qu</b>	<b>Accept</b>	<b>Mark AO3</b>	<b>Notes</b>
01.7	G-d as refuge and strength. (1) (In the Messianic era) the nations will acknowledge G-d. (1) and recognize the futility of the idols that are made by man. (1) Their ancestors fed them with lies (1) because idol-worship is futile. (1) G-d's will to make himself known to the people. (1)	<b>3</b>	Maximum three marks
<b>Qu</b>	<b>Accept</b>	<b>Mark AO3</b>	<b>Notes</b>
01.8	After short unstressed open vowel. To compensate for the missing (root) letter ( ך of the root ךׂו )	<b>1</b>	Maximum one mark

## Section B

Qu	Accept	Mark AO2	Notes
02.1	<p><b>Content</b></p> <ul style="list-style-type: none"> <li>David says that even when his enemies want to ‘swallow’ him he trusts in G-d.</li> <li>He repeats ‘I trust in G-d; I have no fear’. The Name of G-d אלהים which indicates justice features prominently; even when G-d seems to act as G-d of justice rather than mercy, David praises Him and trusts Him.</li> <li>Though the enemy try to ambush and follow him, he asks G-d to punish them for their crimes even though they seem to have escaped retribution until now.</li> <li>He says, ‘They will retreat for G-d is with me.’</li> <li>He mentions past salvations: For you rescued my soul from death.</li> </ul> <p><b>Language</b></p> <ul style="list-style-type: none"> <li>Metaphors like ‘swallow me’ ... ‘you place my tears in a flask’.</li> <li>Repetition of ‘In G-d I will praise the Word, in G-d I trust. What can man do to me?’</li> <li>Alliteration of שָׁאֶפְוּ שׁוֹרְרֵי perhaps to describe David’s trust despite the lurking enemy.</li> <li>Many examples of parallelism: כָּל-הַיּוֹם דְּבַרִּי יַעֲצִבוּ עָלַי כָּל-מַחְשַׁבְתָּם לְרָע: <i>All day long, my words grieve [me]; all their thoughts about me are for evil.</i> and עָלַי אֶ-לֵהִים נִדְרֵיךָ אֲשַׁלֵּם תּוֹדוֹת לָךְ: <i>Upon me, O G-d, are Your vows; I will pay thanksgiving offerings to You.</i></li> <li>Pun: הַמָּה עֲקֵבִי יִשְׁמְרוּ כְּאִשֶּׁר קָוִי נִפְשִׁי׃</li> <li>Pun בנאדר ... נדי</li> <li>Syntax: Upon me, O G-d are your vows for emphasis.</li> <li>Emphasis by use of pronoun and extended imperative הַ אַתָּה שִׁימָה</li> <li>Rhetorical Question: <i>I trust in G-d, I will not fear; what can Man do to me?</i></li> </ul>	15	

Qu	Accept	Mark AO2	Notes
02.2	<ul style="list-style-type: none"> <li>• A tenet (life principle).</li> <li>• A melody of a song.</li> <li>• Connects to the word כתם 'indelible stain' meaning something that would remain as a lasting memorial.</li> <li>• Connected to כתר 'crown'; the psalm was to be worn like a crown (Rashi 16:1)</li> <li>• Something worth more than fine gold (מכתם פז), (מ and ב being interchangeable).</li> <li>• A term used to describe certain psalms.</li> <li>• The meaning is unknown (Accept – Scholars are</li> </ul>	1	Maximum one mark
Qu	Accept	Mark AO2	Notes
02.3	The wicked become estranged [even] from the womb; those who speak lies go astray from birth. They have venom like the venom of a serpent, like a deaf cobra that closes its ear, which will not hear the voice of charmers, the most cunning caster of spells. O G-d, smash their teeth in their mouth; break the molars of lions, O L-rd.	5	
Qu	Accept	Mark AO2	Notes
02.4	<ul style="list-style-type: none"> <li>• Like a snail (1) which continuously melts (1)</li> <li>• a mole [and a] stillbirth/a stillborn mole (1) a stillbirth of a woman/stillbirth child (1) which did not see the sun. (1)</li> </ul>	2	Maximum two marks Do not accept merely : 'stillbirth'
Qu	Accept	Mark AO2	Notes
02.5	A metaphor for (rejoicing at) victory	1	Maximum one mark Accept: the wicked will be subservient to the righteous. Do not accept: 'revenge' without mention of victory etc.
Qu	Accept	Mark AO3	Notes
02.6	Majestic plural. (1) To agree with the plural suffix of אֱלֹהִים	1	Maximum one mark

## 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**
**AO2** = 10 marks = Demonstrate knowledge and understanding of literature

**AO3** = 10 marks = Critically analyse, evaluate and respond to literature

Level	Marks	Characteristics of performance
5	17–20	<ul style="list-style-type: none"> <li>Very detailed knowledge and a thorough understanding of the material studied including, where appropriate, the social, cultural and historic context (<b>AO2</b>).</li> <li>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 (<b>AO3</b>).</li> </ul> <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"> <li>Detailed knowledge and a sound understanding of the material studied including, where appropriate, the social, cultural and historic context (<b>AO2</b>).</li> <li>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 (<b>AO3</b>).</li> </ul> <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"> <li>Some knowledge and understanding of the material studied including, where appropriate, the social, cultural and historic context (<b>AO2</b>).</li> <li>A reasonable response to the question containing some relevant points, which are generally supported by examples from the material studied, leading to tenable conclusions (<b>AO3</b>).</li> </ul> <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"> <li>A limited knowledge and understanding of the material studied including, where appropriate, the social, cultural and historic context (<b>AO2</b>).</li> <li>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 (<b>AO3</b>).</li> </ul> <p><i>The response presents a line of reasoning but may lack structure.</i></p>
1	1–4	<ul style="list-style-type: none"> <li>Very limited knowledge and understanding of the material studied including, where appropriate, the social, cultural and historic context (<b>AO2</b>).</li> <li>Little or no engagement with the question and any points made are of little or no relevance (<b>AO3</b>).</li> </ul> <p><i>The information is communicated in an unstructured way.</i></p>
	0	No response or no response worth of credit.

Qu	Accept	Mark	Notes
03	<p><b>Assess against criteria in the 20-mark grid (see above).</b></p> <p>Candidates may draw a conclusion either in favour of or in contrast to the title, however, they must show evidence.</p> <p>Less able candidates are likely to give a one-sided viewpoint of the argument.</p> <p>More able candidates will present a more nuanced argument, recognising the complexity in the question, while still reaching a conclusion, but a more considered one.</p> <p><i>Indicative content:</i></p> <p><i>Arguments may include (AO3):</i></p> <p>Candidates' arguments should address the 'how far' element of the question and may agree or disagree with the statement.</p> <p>They may cite Psalm 50 as an example of a psalm that has nothing to do with his own experiences. On the other hand, it can be argued that Psalm 50 was written by <b>Asaph</b> and not by David (even though Asaph was a contemporary) so this Psalm might be considered irrelevant to the question. They may refer to specific superscriptions that indicate which particular events in David's life are being referred to, as opposed to, for example, Psalms 53 and 58 which give no such indication.</p> <p>Some candidates may discuss the authorship of the psalms.</p> <p><i>(AO2):</i></p> <p>Candidates will probably bring examples from the background reading:</p> <p>David sins with Bathsheba and he repented (Psalm 51)</p> <p>Doeg's betrayal of David. (Psalm 52)</p> <p>The Ziphites' betrayal of David. (Psalm 54)</p> <p>Ahitophel commits treachery when he changes sides from David to Absalom. (Psalm 55)</p> <p>David escapes to the Philistines' land and, when the Philistine servants malign him to their king, David has to feign madness. (Psalm 56)</p> <p>David hides in the cave and, when the unsuspecting Saul enters, David manages to cut the corner of his cloak as a sign that he could have killed him. (Psalm 57)</p>	<p><b>20</b> made up of <b>A02 10</b> <b>A03 10</b></p>	

Qu	Accept	Mark	Notes
03 cont'd	<p>Although the superscription for Psalm 58 does not indicate what event is referred to, the commentaries say it speaks of the time that David and Abishai take Saul's spear and water-jug and prove thereby that David has no evil intent against Saul for otherwise, he could have killed him. He accuses Abner of not looking after the king and castigates him for not speaking up on David's behalf. Helped by his wife, Michal, David escapes from Saul's men through the window of his house. (Psalm 59)</p> <p>Some candidates will refer to the superscriptions in Psalms 51, 52, 54, 56, 57 and 59.</p> <p>Some candidates will cite from the texts:</p> <ul style="list-style-type: none"> <li>• 'Wash me thoroughly from my iniquity and purify me from my sin.' (51:4)</li> <li>• 'Your tongue plots destruction, as a sharpened razor, working deceit. (52:4)</li> <li>• 'For strangers rose upon me and violent men sought my soul.' (54:5)</li> <li>• 'Smooth were the buttery words of his (Ahitophel's) mouth but his heart was set on war'. (55:22)</li> <li>• 'Be gracious to me, O G-d, because men yearn to swallow me'. (56:2)</li> <li>• My soul is among lions; I lie among men who are aflame; their teeth are [like] spears and arrows,'. (57:5)</li> <li>• 'Is it true that You were silent about the righteousness that You should have spoken'. (58:2)</li> </ul>		