



A-level BIBLICAL HEBREW 7677/1

Paper 1 Translation, Comprehension and Composition

Mark scheme

June 2025

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.

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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.

Where the natural answer to a comprehension question consists entirely or partly of words or phrases from the text, students may translate that material into English without rephrasing it. However, the AO1 mark will not be awarded for a response in which the student includes irrelevant material from the stimulus, eg by 'lifting' an element from the original which does not match the phrasing of the question set.

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.

Section A: Unseen prose translation, comprehension and pointing

Qu	Accept	Mark	Notes
01	The passage for translation is in 4 sections, each worth 5 marks. Award up to 5 marks per translated section according to the 5-mark marking grid on page 4.		No credit given for words provided with question.
	Manoah entreated the L-rd; saying, 'Please, my L-rd/Master, could the man of G-D that You have sent come to us again now, so that he can teach us what we should do to the lad who will be born.'	5	Major errors: 'what is to be done' binyan error '(the man of G-D) will come again now', misunderstood aspect, sense compromised Minor errors: 'And Manoah spoke' vocabulary error, sense not compromised Accept: entreated/prayed, angel/man of G-D
	G-D listened to the voice of Manoah, and the angel/messenger of G-D came again to the woman while she was sitting in the field; Manoah her husband was not with her.	5	Minor errors: 'her man'; clumsy vocabulary choice, sense not compromised.
	The woman hurried, and she ran and told her husband, and she said to him, 'Behold, the man who had come to me on the/that day has appeared to me'. Manoah got up and followed his wife, and he came to the man. He said, 'Are you the man who spoke to the woman?' and he said, 'I (am)'.	5	Major errors: 'the man saw me' binyan error and sense compromised. 'You are the man' misunderstood interrogative he, sense compromised. Accept: who came to me during the day
	Manoah said, 'Now, may your words come true!/your words will come true! What will be the law for the lad, and his doing(s)?' The angel/messenger of G-D said to Manoah, Everything I told the woman is to be observed/kept OR 'from all that I said to the woman you/she shall be on guard/guard yourselves/herself'.	5	Minor error: The judgement of the lad, clumsy vocabulary choice, sense not compromised.

[20 marks]

Qu	Accept	Mark	Notes
02.1	Do the people live in open camps or fortified cities?/Are the cities open or fortified?	1	
Qu	Accept	Mark	Notes
02.2	Is the land fat or lean? OR is there a tree/are there trees?	1	Do not accept parts of questions eg is the land lean?
Qu	Accept	Mark	Notes
02.3	Taking fruit from the land/fruit picking/fruit harvesting	1	
Qu	Accept	Mark	Notes
02.4	The season when grapes were ripening/the beginning of the grape harvest	1	
Qu	Accept	Mark	Notes
02.5	It was built seven years before Zoan (in Egypt)	1	Accept: It was seven times more built up than Zoan (in Egypt).
Qu	Accept	Mark	Notes
02.6a	'a cluster/bunch (of grapes)' (1)	1	
Qu	Accept	Mark	Notes
02.6b	Because of the cluster (1) which the Israelites cut (1)	1	
Qu	Accept	Mark	Notes
02.7	Any 4 of: We have visited the land we were sent to (1) here is its fruit (1) It is (indeed) flowing with milk and honey (1) (but) the people are strong (1) The people live in greatly fortified cities (1) We also saw children of giants/Anak/ (1)	4	For the last point, accept 'long necked people'
Qu	Accept	Mark	Notes
02.8	Rally support for Moses OR convince the Israelites that they could indeed conquer the land	1	Accept any other plausible answers that are true to the text
Qu	Accept	Mark	Notes
02.9	(Interrogative ִי) before a letter י with the kamatz vowel	1	

Qu	Accept	Mark	Notes
02.10	Any 2 out of: The usual vowel is kamats (1) the original word is extended (1) stress moves further down the word (1) OR The vowel at the beginning is shortened (1) because there is an object suffix (1)	2	
Qu	Accept	Mark	Notes
02.11	Any 2 out of: The word “בְּאֶרֶץ” is in the absolute form (1) whereas the word בְּאֶרֶץ is in the construct (1) The kamets under the beis of the first word indicates the definite article (1) the sheva under the beis of the second word is the usual rule for an indefinite article (1)	2	Accept: ‘in the land’ vs ‘in the land of’. One mark for just ‘one is absolute and one is construct’ without specifying which.
Qu	Accept	Mark	Notes
02.12 (a)	Infinitive absolute (1)	1	
02.12 (b)	adds emphasis/we will surely be able’ (1)	1	
Qu	Accept	Mark	Notes
02.13	2 out of וַיִּשְׁיִבּוּ וַיִּצְיֵאוּ וַיִּרְאוּ וַיִּהְיֶה	2	
Qu	Accept	Mark	Notes
02.14	Interrogative הֲ (1) The question word מַה (1) The use of the word אִם to mean ‘or’ (1)	3	Accept and give marks for each vowelling version of interrogative he, or מַה. Accept: אִם without translation
Qu	Accept	Mark	Notes
02.15	Is the land fat or lean OR A land that eats its inhabitants OR	1	

	A land flowing with milk and honey הַשֶּׁ֙מֶ֔לֶה הוּא אֶסְרָ֔ה זֶ֙בֶת֙ חֶ֔לֶב וְדָבָ֑שׁ הוּא אֹכֶ֑לֶת יוֹשְׁבֵ֖יהָ אֶרֶץ		
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[25 marks]

Mark Scheme for Question 3

Guidance on applying the marking grid for pointing

The number of pointing errors should be added up and marks awarded according to the grid below

Each separate vowel or point should be included in the count, as follows:

1. an incorrect vowel = one error
2. a vowel on a letter which should be unpointed = one error
3. a missing vowel or dagesh = one error
4. a dagesh in a letter which should not have one = one error.

The original answer is given on page 10. Any acceptable alternatives will be illustrated during standardisation and should be detailed in the notes below. Examples of acceptable alternatives include weak dagesh (or its absence) at the beginning of a word where the preceding word ends in an open syllable; and strong dagesh or its absence in a קנמלוי letter vowelled with a sheva.

Marks	Description
5	1–5 errors
4	6–10 errors
3	11–20 errors
2	21–30 errors
1	31–45 errors
0	More than 45 errors

Qu	Accept	Mark	Notes
03	וַיִּדְבְּרוּ אֹתוֹ הַיְלָדִים אֲשֶׁר גָּדְלוּ אֹתוֹ לֵאמֹר כֹּה-תֹאמַר לָעַם אֲשֶׁר-דִּבְּרוּ אֵלֶיךָ לֵאמֹר אָבִיךָ הַכֹּבֵיד אֶת-עֲלֵינוּ וְאַתָּה הַקָּל מֵעֲלֵינוּ כֹּה תֹאמַר/תֹּאמְרֵם אֱלֹהִים קִטְנִי עָבָה מִמֶּתְנִי אָבִי.	5	

[5 marks]

Section B – Unseen poetry translation and comprehension

Mark scheme for question 4

Qu	Accept	Mark	Notes
04	The passage for translation is in 5 sections, each worth 5 marks. Award up to 5 marks per translated section according to the 5-mark marking grid on page 4.		No credit given for words provided with question.
	The Hand of the L-rd was upon me, and He brought me out with the spirit of the L-rd and He placed me in the middle of the valley, which was full of bones. He made me pass by all around them, and behold they were exceedingly many on the surface of the valley – and they were very dry.	5	Accept 'wind' as an alternative to 'spirit/movement/animation', in this box.
	He said to me, 'Son of man/mortal, Will these bones live?' and I said, 'O L-rd G-D, (only/surely) You know'. He said to me 'Prophecy/predict about these bones, and you shall say to them, "O Dry bones: hear the word of the L-rd" '.	5	Major Error: Will you revive these bones? Binyan error, sense compromised Accept: 'My Lord
	So says the L-rd G-D to these bones; 'Behold I am bringing spirit into you, and you will live. I will put sinews over you, and I will bring up/make grow flesh over you, and I will cover you (with) skin! I will give/put spirit in you, and you will live! And you will know that I am the L-rd'.	5	Accept: spirit/animation/movement; Do not accept 'wind'
	I prophesied/predicted as I was commanded, and there was a sound as I was prophesying; and behold a noise! Bones drew near to one another. I saw and there were sinews on them, flesh had grown and skin covered them from above. But there was no spirit in them.	5	Major Error: as I commanded; Binyan error, sense compromised; wind instead of spirit/movement/animation; misunderstanding of context. Accept: 'earthquake'
	He said to me, 'Prophecy/predict to the spirit, prophesy/predict, son of man/mortal! You shall say to the spirit, "So says the L-rd G-D, Come, O spirit from four winds/directions, and breathe over these (people who were) killed, and they will live"'.	5	Accept: wind instead of spirit etc;

[25 marks]

Mark Scheme for Question 5

Qu	Accept	Mark	Notes
05.1	Creator OR maker	1	Accept: potter Accept 'G-D' 'L-rd' etc
Qu	Accept	Mark	Notes
05.2	Any 3 of: G-D has redeemed Israel (1) G-D has called (Himself) by Israel's name (1) Israel belongs to G-D (1) G-D will be with Israel if/when Israel passes through water (1)	3	
Qu	Accept	Mark	Notes
05.3	Any 4 of: He will be with them (1) Bring Israel's descendants from the east (1) Gather Israel from the West (1) Tell 'the north' to give (1) Tell 'the south' not to hold back (1) Bring His sons and daughters (from the ends of the world) (1)	4	
Qu	Accept	Mark	Notes
05.4	G-D's glory	1	
Qu	Accept	Mark	Notes
05.5a	Any 2 out of: (see table below): • your Creator, Jacob/your Maker, Israel • when you pass through water I am with you/rivers will not drown you • when you go through fire you will not be burned/no flame will burn you • I have created it, formed it and even made it • all the nations are gathered together, and the countries are gathered • you will know, you will believe Me, you will understand.	2	Accept: blind/eyes ... deaf/ears

Qu	Accept	Mark	Notes
05.5b	Any 2 out of table below	2	Give credit for any other features/examples not mentioned here. For each mark, the candidate must give one feature with an example.
	Imagery		- Any reference to water/fire - Blind people who have eyes - Deaf people who have ears
	Repetition		- It is I, I alone - You are My witnesses
	Rhetorical questioning		- Who among (the nations) will tell of this? - I will act, and who will reverse it?!
	Euphonics		For I am your G-D, the Holy One of Israel... Candidates do not need to quote the entire verse but need to start it and to explain that each phrase ends with the same sound, creating a rhyme.
	Reversal of word order		It is with you that I am
	Listing of three		- I have created it, formed it and even made it - You will know, you will believe Me, you will understand - It is I; I told, I saved and I announced
Qu	Accept	Mark	Notes
05.6	Compensatory Dagesh for missing ך (of the word כִּי) (1)	1	
Qu	Accept	Mark	Notes
05.7a	נָתַן (1) Kal (1) imperative (1)	3	
Qu	Accept	Mark	Notes
05.7b	שׁוּב (1) Hiphil (1) imperfect (1)	3	Accept 'future' as an alternative to 'imperfect'.
Qu	Accept	Mark	Notes
05.8a	Royal plural/the Name of G-D occurs in the plural	1	
Qu	Accept	Mark	Notes
05.8b	First person singular/I	1	

Qu	Accept	Mark	Notes
05.8c	Hiphil indicator	1	

Qu	Accept	Mark	Notes
05.9	Passive: Any of תִּכְּוֶה נִכְבֶּדֶת הִנְקֶרָא נִוָּצֵר Reflexive: Any of one of נִקְבְּצוּ וַיִּאֲסְפוּ	2	One mark for example and use. Accept: eg 2 tenses of Niphal with examples

[25 marks]

Section C – Composition

The passage has been divided into 9 sections each worth 5 marks. Award up to 5 marks per translated section according to the 5-mark marking grid listed below. The general principle in assessing each section should be the proportion (out of 5) of sense achieved.

There are many acceptable ways of turning a piece of English into correct Biblical Hebrew. One approach for each sentence 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 English.

The determination of what is a 'minor' error is only necessary when it is the only error in a section; this distinction will then determine whether a mark of 5 or 4 is appropriate. Where marks of 4, 3, 2, 1 and 0 are applicable, the overall proportion of meaning conveyed in the section is the only consideration. The term 'major' error has been used here to determine an error which is more serious than a 'minor' error.

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.

It is likely that some of the errors below may be regarded as 'major' if they appear in a relatively short and straightforward section, whereas in longer or more complex sections they are more likely to be a 'minor' error.

- Errors of construction are always 'major'.
- Tense/aspect errors are 'major', including use of the perfect instead of imperfect with vav conversive for narrative prose.
- Abstruse vocabulary or paraphrasing that conveys the required sense are 'minor' errors; any wording that distorts the sense is a 'major' error.
- Any vocabulary word which is not used in Biblical Hebrew is a 'major' error – even if it is common in Rabbinic or Modern Hebrew.
- Omission of words where the sense is compromised is generally a 'major' error, unless the word has been effectively taken care of by an idiomatic Biblical Hebrew rephrasing. Omission of words where the sense is not compromised is either a 'minor' error or can sometimes be ignored – these will be categorised at standardisation.
- Errors in number are usually 'major', but where the difference is minimal, they are 'minor'; sometimes they can be ignored altogether. Debatable instances will be categorised at standardisation.
- Change from active to passive (or vice versa) is allowable if the agent is expressed or if the agent is omitted and the sense is not compromised. If the agent is omitted and the sense is compromised, it is a 'minor' error.
- Deviations from standard Biblical Hebrew word order are usually 'minor' errors, unless they are clearly intentional, in which case they may be awarded an additional 'style' mark (for example for dramatic effect). In some cases word order deviation may be a 'major' error – these will be categorised at standardisation.
- Candidates may change the format of a passage for the sake of the Biblical Hebrew style, for example from reported speech to direct speech. If this has been done successfully it should be awarded an additional 'style' mark. If done unsuccessfully, the attempt itself should generally not be counted as an error, but errors of grammatical construction within the phrase should be considered in accordance with the guidance above.

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.

For each of the nine phrases, 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 mark. The descriptor for the mark indicates the different qualities that might be seen in the student’s answer for that mark. 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 mark and the answer.

If the answer covers different aspects of different levels of the mark scheme (eg pointing correct but grammatical errors present, or no grammatical errors but spelling errors) you should use a best fit approach for defining the marks. An answer with no attempt at pointing cannot gain more than 2 marks for the phrase.

Marks	Grammar	Spelling and pointing
5	Accurate translation with one minor error allowed.	Spelling all correct, pointing 75% or more correct.
4	Mostly correct.	One or two minor spelling errors, pointing 50% or more correct.
3	More than half right.	Minor spelling errors, any attempt at pointing.
2	Less than half right.	Spelling errors, no pointing present.
1	Little recognisable relation or meaning to the Biblical Hebrew.	Spelling errors, no pointing present.
0	No response or no response worthy of credit.	

Additional marks for idiom and style

Additional marks (to a maximum of 5) should be awarded for individual instances of idiomatic and stylish Biblical Hebrew writing. Some examples are given (+) in the mark scheme below, but these are by no means the only permissible points. Other successful attempts at including more complex style features (such as infinitive absolute, infinitive construct etc) and particularly apt word choices should also be rewarded. Each word or phrase credited with an additional mark should be indicated with +.

The following code applies to examples listed in the mark scheme below:

Examples of minor and major errors:

Joshua said to them, 'Remember the word which Moses the servant of the L-rd commanded you'.

A possible response:

וַיֹּאמֶר יְהוֹשֻׁעַ לָהֶם זָכוֹר אֶת הַדְּבָר אֲשֶׁר צִוָּה אֶתְכֶם מֹשֶׁה עֶבֶד יי

- (i) וַיֹּאמֶר יְהוֹשֻׁעַ לָאִמֵּר תִּזְכְּרוּ אֶת הַדְּבָר אֲשֶׁר צִוָּה מֹשֶׁה עֶבֶד יי אֶתְכֶם – the words 'to them' have been omitted here. This is a minor error as it does not compromise the sense of the passage, so a mark of 5 is appropriate. This response would achieve an additional style mark for the use of the word לָאִמֵּר to introduce the direct speech.
- (ii) וַיֹּאמֶר יְהוֹשֻׁעַ אֲלֵיהֶם זָכוֹר אֶת הַדְּבָר אֲשֶׁר צִוָּה אֶתְכֶם מֹשֶׁה עֶבֶד יי – the pronoun 'them' has been used instead of 'you' – this is a major error as it compromises the sense of the passage, so a mark of 4 is appropriate. This response would achieve an additional style mark for the use of the infinitive absolute זָכוֹר.
- (iii) יי וַיֹּאמֶר יְהוֹשֻׁעַ אֲלֵיהֶם זָכְרוּ אֶת הַדְּבָר שֶׁצִּוָּה לָהֶם מֹשֶׁה הָעֶבֶד יי – the spelling of 'Joshua' is incorrect; the tense error is major; the use of the preposition שֶׁ is not stylistically accurate as it is extremely rare in Biblical Hebrew; and the definite article has been used inappropriately. There are pointing errors but these can be ignored as the pointing is more than 50% correct and this response would certainly not be awarded more than 4 marks. The main consideration here would be the overall proportion of meaning transferred – whether it is 'mostly correct' for 4 marks or 'more than half correct' for 3 marks. In this case the errors are significant enough not to classify this response as 'mostly correct', so a mark of 3 would be appropriate.
- (iv) יי אֶמֶר יְהוֹשֻׁעַ אֲלֵיהֶם זָכֵר אֶת הַמִּלִּים מֹשֶׁה צִוָּה אֶתְכֶם – there are a number of errors here: the narrative imperfect with vav conversive tense is absent; the number error in the imperative; the word מִלָּה is not stylistically accurate as its use is rare (and exclusive to poetry); the word 'which' is omitted; the word order of מֹשֶׁה צִוָּה is not standard, a subject pronoun has been used instead of an object pronoun. Since there are errors in four out of the nine words, plus an omission and a syntax error, this response would be deemed less than half right and would therefore be awarded a mark of 2. The pointing errors here can be ignored as the pointing is more than 50% correct. There is enough correct sense here to score more than 1.
- (v) יי וַיֹּאמֶר יְהוֹשֻׁעַ לָהֶם זָכוֹר אֶת הַדְּבָר אֲשֶׁר צִוָּה אֶתְכֶם מֹשֶׁה עֶבֶד יי – even though there are no grammatical errors here, this response cannot be awarded a mark of more than 2 since there is no attempt at pointing.

Qu	Accept	Mark	Notes	Style marks
06	אָכֵן יִמָּצְאוּ דְּבָרֵי חֵן בְּעֵינֶיךָ הַמֶּלֶךְ	5	יִיטְבוּ דְּבָרֵי	אָכֵן ✓ הֵנָּה ✓
	וְתִסֵּיר עֲוֹנֶךָ בְּצַדִּיקָה וְחִטָּאתֶךָ בְּחַמְלָתֶךָ לֹא־בִיּוֹן.	5	בְּחַמְלָתֶךָ בְּהִרְאֵתֶךָ רַחֲמִים לַעֲנִי	
	וַיְהִי מִקֵּץ יָמִים/שָׁנִים עָשָׂר חֹדֶשׁ וְהַמָּוֶלֶךְ מִתְהַלֵּךְ בַּבֶּבֶל עִיר הַמַּמְלָכָה	5	וַיְהִי/וְהָיָה מִקֵּץ סוֹף שָׁנָה הוֹלֵךְ מַלְכוּת עִיר הַבִּירָה מְלוּכָה	יָמִים ✓ מִתְהַלֵּךְ ✓
	וַיַּעַן הַמֶּלֶךְ וַיֹּאמֶר הֲלֹא זֹאת בָּבֶל הָעִיר הַגְּדוֹלָה	5	וַיְדַבֵּר	וַיַּעַן ✓
	אֲשֶׁר קוֹמַמְתִּי לָעִיר מִמְלָכָה	5	עִיר בִּירָה בְּנִיתִי מְלוּכָה	הַקִּימוֹתִי/קוֹמַמְתִּי ✓
	בְּעֶצֶם יָדַי וְלִכְבוֹד תַּפְאֲרָתִי	5	כֹּחַ	
	הַדְּבָר עוֹד בְּפִי הַמֶּלֶךְ	5	עוֹד מְדַבֵּר הַמֶּלֶךְ	הַדְּבָר עוֹד בְּפִי הַמֶּלֶךְ ✓

	וְקוֹל מִמָּרוֹם נִשְׁמָע לֵאמֹר	5	מִשְׁמַיִם	מִמָּרוֹם ✓
	הַמֶּלֶךְ נְבוּכַדְנֶצַּר סָרָה מִמֶּדָּ מִלְכוּתָהּ	5	מִמְלַכְתָּהּ	

[50 marks]