



A-level BIBLICAL HEBREW 7677/2

Paper 2 Prose Literature

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.

Further copies of this mark scheme are available from 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 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	• 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. <i>The response is logically structured, with a well-developed, sustained and coherent line of reasoning.</i>
4	10–12	• 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. <i>The response is logically structured, with a well-developed and clear line of reasoning.</i>
3	7–9	• 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. <i>The response presents a line of reasoning which is mostly relevant and has some structure.</i>
2	4–6	• 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. <i>The response presents a line of reasoning but may lack structure.</i>
1	1–3	• very limited engagement with the question • expresses points which are of little relevance and supported with little evidence from the passage. <i>The information is communicated in an unstructured way.</i>
	0	No response or no response worthy of credit.

Section A

Qu	Accept	Mark	Notes
01.1	Assess against criteria in the 15-mark AO3 grid (on page 7). Content The priests and diviners advise the Philistines to make a new wagon and have it lead by two milk cows that have never worked. They should also lock their calves away. This was done to see if the return of the Ark would happen in a miraculous way. The cows had never had a yoke on them meaning they had not worked. In addition, they would long for their calves and refuse to pull the wagon. If they did indeed pull the wagon this would be a miraculous sign that the Philistines are forgiven for their sin of capturing the Israelites' Ark. The Ark would be accompanied with golden rat-images and golden haemorrhoid-images in recognition of having been punished with rats entering their rears. Part of the sign that they had atoned was that the wagon should go back – by itself – to Israel without anyone leading it. If this did not happen, the plague they suffered would be classed as mere coincidence. Indeed, the cows went straight to Israel to Beth-shemesh, lowing as they went. The lowing was to show their sorrow that they were not in the company of their own calves and despite this, they went immediately to Beth-shemesh. The people of Beth-shemesh were taken by surprise. They were reaping wheat in the valley but looked up to see the lost Ark and rejoiced. Language The word קח 'take' has no object, though 'wood' is implied. Perhaps the ellipsis is for dramatic effect as the Philistines were eager to remove the Ark quickly. There is an example of alliteration אָנָּשׁ לֹא עָלָיו-עַלֵּיהֶם עַל וַיִּשְׁתַּי פְּרוֹחַ עֲלוֹת with four words within six beginning with על. The Philistines recognise the Ark as the Ark of the L-rd. The golden rats and haemorrhoids are referred to merely as 'the golden objects'. Perhaps the Philistines are more respectful of the Ark and do not want to mention the details. Note the syntax: 'and the golden objects ... place in the box at its side' emphasising the return of the golden images. The word וַיִּשְׁרְנָה can have two meanings: they went on a straight path or, according to Aggadic teaching, they sang.	15	

	It has the masculine pronoun Yud and feminine suffix נָה to indicate that the cows and their calves that were left behind sang miraculously in honour of the Ark. The passage emphasises that the cows went on 'one path'.		
Qu	Accept	Mark	Notes
01.2	Do not stop (1) crying out to the L-rd (1)	2	
Qu	Accept	Mark	Notes
01.3	He offers a suckling lamb to the L-rd (1) he offers it as a completely burned offering (1)	2	Must mention completely.
Qu	Accept	Mark	Notes
01.4	West (1)	1	
Qu	Accept	Mark	Notes
01.5a	When Samuel was offering the burnt-offering, the Philistines came forward for war with Israel. G-d thundered with a loud noise on that day against the Philistines and he confounded them and they were beaten before Israel. The men of Israel went out from Mizpah, chased after the Philistines and struck them until beneath Bethcar. Samuel took one stone and placed it between Mizpah and Shen. He called its name 'Even-ezer' (the Stone of Help) and said, "The L-rd has helped us so far!"	5	
Qu	Accept	Mark	Notes
01.5b	(ii) to compensate for the missing root letter מ (of המם)	1	
Qu	Accept	Mark	Notes
01.5c	עָזַר is עָזַר with a 1st person common plural accusative suffix (1) Because of the lengthening of the word, the stress has travelled down the word from the ר to the ע, (1) so the <i>kamatz</i> at the beginning shortens to a <i>sheva</i> (1) ע cannot take a sounded sheva and has a <i>chataf-patach</i> instead (1)	3	
Qu	Accept	Mark	Notes
01.6	When Emorites saw the Philistines had been defeated, (they decided to make peace with the Israelites.)	1	

Section B

Qu	Accept	Mark	Notes
02.1	Content Jehu pretends to be more of an idolater than Ahab to persuade the Baal-worshippers to join him in acts of idolatry. He declares there is going to be a large sacrificial event in honour of Baal and warns against anyone being absent. Thus, he succeeded in attracting a massive crowd into the Baal temple. He ordered his wardrobe-manager to kit out the Baal-worshippers with a distinctive uniform so that they can easily be recognized. He asked the Baal-worshippers to ensure that no 'unwanted guests' ie G-d-worshippers are present. Then Jehu arranges for eighty of his men to rush in and kill the Baal-worshippers who are then thrown out of the temple. Jehu's men invade every part of the city to destroy the Baal monuments. The temple is then used as a public convenience. Language Jehu starts with a statement of progression, "Ahab served Baal a little; I will worship him a lot!" Considering Ahab was one of the most prolific Israelite Baal-worshipping monarchs, "Ahab served Baal a little" is something of a litote (understatement). Syntax for emphasis: all the prophets of Baal ... call to me. Positive and negative statements: "call all the prophets ... no-one shall be missing!" followed by the consequence: "anyone missing will not live!" Jehu wants to further boost the importance of the occasion: "Proclaim a solemn assembly for Baal!" There are two expressions to describe the number of Baal-worshippers attending the event: 'no-one was left that did not come' and 'the Baal temple was filled from end to end'. Jehu threatens his men that if any Baal-worshipper escapes, he will forfeit his life. To debase the status of the once-temple of Baal, it became a public convenience. The <i>keri-ketib</i> highlights this. The <i>keri</i> (lit. 'what comes out') is a more polite term for toilet whilst the <i>ketib</i> למחראות is a coarser word. חורים is connected to חור 'excrement' which derives from חור 'hole'.	15	

Qu	Accept	Mark	Notes
02.2	You should surround the king round about every man with his weapons in his hand and he that comes to the Passage will be killed and be with the king. The captains over hundreds did according to all that Jehoiada the priest commanded and each one took his men, those that were to come in on the Sabbath with those that were to go out on the Sabbath, and came to Jehoiada the priest. The priest gave to the captains of the hundreds the spears and shields that had been King David's which were in the House of the L-rd.	5	
Qu	Accept	Mark	Notes
02.3	from the right/south side of the Temple to the left/north side of the Temple (1), along by/around the altar and the Temple (1) surrounding the king (1)	2	
Qu	Accept	Mark	Notes
02.4	- the royal robes from עדי [ornament] (1) - the Torah scroll (that a king needed to carry with him at all times) (1) - the crown itself (was a testimony for it would fit anyone who was entitled to the throne but it would not fit anyone not entitled to the throne) (1) - the rules of the king (1)	2	Do not just accept the translation 'testimony'.
Qu	Accept	Mark	Notes
02.5	jussive	1	Do not accept merely: future

Section C

Question 03

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	- 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) <i>The response is logically structured, with a well-developed, sustained and coherent line of reasoning.</i>
4	13–16	- 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) <i>The response is logically structured, with a well-developed and clear line of reasoning.</i>
3	9–12	- 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) <i>The response presents a line of reasoning which is mostly relevant and has some structure.</i>
2	5–8	- 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) <i>The response presents a line of reasoning but may lack structure.</i>
1	1–4	- very limited knowledge and understanding of the material studied including, where appropriate, the social, cultural and historic context (AO2) - little or no engagement with the question and any points made are of little or no relevance (AO3) <i>The information is communicated in an unstructured way.</i>
	0	No response or no response worth of credit.

Qu	Accept	Mark	Notes
03	Assess against criteria in the 20-mark grid (see page 13). Candidates may draw a conclusion either in favour of or in contrast to the statement, however, they must show evidence. Less able candidates are likely to give an unbalanced viewpoint, heavily in favour of one side of the argument. 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. They may debate the word ‘many’ and whether ‘many’ or just ‘a few’ monarchs worshipped G-d and idols. Most candidates are likely to mention instances of idol-worship including the golden calves set up by Jeroboam and the Baal-idol. Stronger candidates will draw a distinction between monarchs who worshipped G-d and idols at the same time and those who at first worshipped G-d but then turned sour years later to serve idols. They may also distinguish between Jeroboam whose original motive for setting up the golden calves was more to save his credibility as monarch (by establishing an alternative to the Temple in Jerusalem) and those who worshipped idols as an ideal. <u>Indicative content:</u> Background reading: Ahijah the prophet appointed Jeroboam to be the first of the kings of Israel. This was on the understanding that Jeroboam would follow G-d’s law and commandments. At that time he was G-d-fearing. However, when the land became split into two kingdoms, Judah and Israel, people from both kingdoms gravitated to the Temple in Judah for the festivals and saw the honour bestowed upon Rehoboam of Judah. Jeroboam realised that he would have to establish an alternative shrine to the Jerusalem Temple if he were to keep his credibility as monarch in his kingdom. He set up two golden calf shrines in Bethel and Dan so that his people could worship there instead of going to the Temple. Eventually these shrines became places of idol worship and even Jeroboam himself mounted the altar in Bethel to offer incense to idolatry. According to Scripture Omri was an idolater but we do not find any indication of his serving G-d.	20 made up of AO2: 10 AO3: 10	

03 cont'd	Ahab is introduced as someone worse than all the idolatrous kings before him. He had an influential wife, Jezebel and because of her, he introduced Baal worship into Israel. After the incident where Ahab takes possession of Naboth's vineyard, after Jezebel sets up a kangaroo court to have Naboth executed, Elijah rebuked Ahab and the latter does some form of repentance – he fasts and wears sackcloth – showing his recognition of G-d's rebuke. Ahaziah of Judah is described as another king who 'did what was evil in the eyes of the L-rd'. We do not find in the set texts any indication of his serving G-d. <u>Set Texts</u> Chapters 9 and 10 focus on Jehu as the anointed monarch whose job it was to wipe out the house of Ahab. Jehu is full of zeal in carrying out his Divine mission. He says to King Joram, son of Ahab, "What peace can there be so long as your mother Jezebel's acts of immorality and witchcraft are so many?" He assassinates Joram and has him thrown into Naboth's field saying this is to fulfil the prophecy 'in the place where the dogs licked the blood of Naboth, there they will lick your blood.' Jehu has Jezebel defenestrated. When her body is found mostly eaten by dogs, Jehu quotes Elijah the prophet as saying, "In the portion of Jezreel, the dogs will eat the flesh of Jezebel." He further kills off the rest of Ahab's family, saying "Nothing of the L-rd's word shall fall to the earth which the L-rd spoke concerning the house of Ahab, for the L-rd has done what he spoke by His servant Elijah." He meets his colleague Jonadab, "Come with me and see my zeal for the L-rd." After his killing the Baal worshippers and destroying the Baal monuments, a short verse says simply: Thus Jehu destroyed Baal out of Israel. However, despite his zealous purging of Baal-worship, the very next verse says that Jehu served the golden calves of Jeroboam! It is unclear whether these contradictory attitudes were simultaneous or at different times; probably, the latter. Although there is no mention of Athaliah, queen of Judah, serving idols, presumably she did since she was a daughter of Ahab and Jezebel and had murdered most of her family members.		
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03 cont'd	The boy king Joash of Judah who was hidden away from Athaliah's massacre of her family was faithful to G-d but only as long as Jehoiada the Priest was alive. For example, he rededicated the Temple. [But in 2 Chronicles 22:17 we are told that after Jehoiada's death, Joash was deified and had Jehoiada's son Zechariah killed for rebuking him.] Jehoahaz, son of Jehu of Israel seems to be the opposite of his father. First we are told that he did evil and followed the sins of Jeroboam but when he is attacked by Hazael of Aram, he prays to G-d who sends a saviour to escape from the control of Aram. According to many commentaries, this saviour was Jehoahaz's son Joash. This Joash also did evil in the eyes of the L-rd and followed Jeroboam's idolatry. However, when the prophet Elisha became ill, Joash was distraught. He came to visit him and wept saying, "My father, my father, chariots of Israel and their horsemen!" So whilst he worshipped idols, he devotedly attached himself to G-d's prophet.		
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