



A-level BIBLICAL HEBREW 7677/3

Paper 3 Poetry

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 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.

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 AO2	Notes
01.1a	Woe is to me, my mother, that you bore me, a man of quarrel and a man of contention to the whole land. I have not lent, nor have they lent to me. Yet, they all curse me. Said the L-rd: Verily, I will leave you over for good; verily I will cause [them] to beg you in time of famine and in time of distress, with the enemy. / Will iron break iron from the north and copper? Your riches and your treasures I will give for plunder, not for a price, and for all your sins and throughout all your boundaries.	5	Must be some recognition of אֶל־אִם e.g. 'verily, or 'I swear' etc. Also accept the rhetorical 'have I not?'
Qu	Accept	Mark AO2	Notes
01.1b	(The directions are named after the movement of the sun;) north means 'hidden' from צָפָה as the sun is 'hidden' from the north ie below the horizon (in the biblical northern hemisphere).	1	
Qu	Accept	Mark AO2	Notes
01.2a	• 'Don't let me suffer humiliation (1) because You are patient with the enemy'. (1) • 'Don't let me die (1) because You are patient with my enemies'. (1) • 'If You are going to be patient with them and not punish them immediately (1), do not let me die before I have seen my revenge upon them'. (1)	2	Maximum two marks
Qu	Accept	Mark AO2	Notes
01.2b	Your words were a joy for me at the beginning (1) since I thought the people would listen to me. (1) Your words were as tasty (1) as sweet food. (1)	2	Any two points, one mark each
Qu	Accept	Mark AO2	Notes
01.3	Why was my pain perpetual, (1) and my wound grievous? (1) It has refused to heal; (1) You are to me as a failing spring (1)	2	Any two points, one mark each

Qu	Accept	Mark AO3	Notes
01.4	If you make the cheap precious by persuading the wicked to repent. (1)	1	<i>Maximum one mark</i>
Qu	Accept	Mark AO3	Notes
01.5a	Piel	1	
Qu	Accept	Mark AO3	Notes
01.5b	Hophal / Huphal	1	

Qu	Accept	Mark AO2	Notes
01.6	Content • [The people of Anathoth did not believe in Jeremiah's prophecies and continued to sin gravely.] • G-d says that children born in that city will die terrible deaths and will not receive a decent burial. • They will be like dung on the earth and will be food for the birds and the animals. • None of the deceased will be mourned. It will be forbidden to comfort mourners too. • Similarly, G-d tells Jeremiah that he must not rejoice with the townspeople for the sound of rejoicing will cease from the city. Language • Classic prophetic introduction: 'For so says the L-rd'. • The passage is about death and children are mentioned first. All family members are detailed. • Syntax: various examples: 'deaths of sickness they will die' to highlight the type of death 'as dung on the face of the earth they shall be and by sword and famine they shall perish' also to emphasize the horror that awaits them. • Repetition of 'for so says the L-rd'. • Unusual word for 'house of mourning': בית מרח to bring out the 'wailing' (the root רח means 'to cry out' or is a fusion of מר – bitter and upset). • Different methods of mourning and comfort are mentioned, all of which will be forbidden: mourning, shaking the head, tearing flesh and making oneself bald, eating of the mourner's meal and drinking 'the cup of consolation'. [Although mourning and shaking the head are forbidden – see Leviticus 19:28 – either the people did not observe these laws or they are to be taken here metaphorically]. • Another prophetic phrase: 'נאם ה' – 'says the L-rd' interposed between 'for I have withdrawn my peace' and 'my kindness and mercy'. • In the final 'so says the L-rd' Jeremiah adds 'L-rd of Hosts, G-d of Israel' to make it absolutely clear in Whose Name this prophecy is said.	15	

Section B

Qu	Accept	Mark AO2	Notes
02.1a	Will I eat the flesh of strong [animals] or drink the blood of he-goats? Slaughter for G-d a confession [offering], and pay up your vows to the Most High. And call to Me on the day of distress, I will rescue you and you will honour Me. And to the wicked, G-d says, “Why do you tell of My statutes, and you raise My covenant on your mouth? For you hated discipline and threw My words behind you.	5	
Qu	Accept	Mark AO2	Notes
02.1b	to compensate for the missing ק of the root חקק (1) or after a short unstressed open syllable (1)	1	Accept ‘short-long’
Qu	Accept	Mark AO2	Notes
02.2	a profession/action done on a regular basis eg טָבַח רָקֹב דָּיָן חֲטָא (1)	1	Do not accept just ‘thief’
Qu	Accept	Mark AO2	Notes
02.3	accustoming one’s tongue to speaking deceitfully/speaking deceitfully with regularity (1)	1	
Qu	Accept	Mark AO2	Notes
02.4	I did not punish immediately but there will come a time when the wicked will be punished. (1)	1	<i>Maximum one mark</i>

	or rhetorically: “You have committed these acts. Do you think I can remain silent?” (1)		
Qu	Accept	Mark AO2	Notes
02.5	G-d will tear them (to pieces and no-one will save them) (1)	1	
Qu	Accept	Mark AO2	Notes
02.6	Content • David regrets his sin of adultery with Uriah’s wife. • He asks for mercy and that he should be cleansed of his sin. • He admits his sin repeatedly and refers to the origins of his own birth. • He asks for his sin to be removed and that he be shown joy. • He asks for a new start and that he will show other sinners how to achieve forgiveness through repentance. • He asks to be spared from bloodshed and requests to have the ability to praise G-d. • David acknowledges that G-d prefers contrite repentance to sacrifices. Language • Many examples of parallelism, both regular eg ‘a <i>pure heart</i>, <i>create</i> for me, O G-d; and a <i>steadfast spirit</i>, <i>renew</i> within me’. • and chiastic eg ‘<i>Turn Your face from my sins</i>; <i>and all my iniquities, erase</i>’. • Use of metaphor: ‘wash me of my sins’, ‘purify me with hyssop’. • Use of simile: ‘cleanse me and I will be whiter than snow’. • Use of personification: ‘Let the bones you crushed exult’. • Use of anthropomorphism: ‘Hide Your face from my sins’.	15	

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	- 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 14). Candidates may draw a conclusion either in favour of or in contrast to the title, however, they must show evidence. Less able candidates are likely to give a one-sided viewpoint 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. Most candidates are likely to mention some of the emotions in the set texts eg fear, hope, joy of salvation etc. Stronger candidates will make the point that Psalms outside of the prescribed texts may well deal with other subjects such as the greatness of G-d's powers or the vastness of the natural world and that the set texts is not necessarily a microcosm of the entire book of Psalms. Some candidates may argue that even within the set texts, not all the psalms bring out Man's emotions. Psalm 50 for example, is a speech by G-d declaring that failure to offer sacrifices is not the most significant transgression; rather faith and good deeds are what really matters. Psalm 53 is also not an expression of emotions but a criticism of foolish sinners. Some candidates will observe that many of the emotions expressed in these psalms are repeated again and again: criticism of the enemy and asking for them to be punished. <u>Indicative content:</u> <i>Arguments may include (AO3):</i> Psalm 50 As stated above, there is no evidence of Man's emotions in this psalm. Psalm 51 This psalm is replete with different emotions: David regrets his sin with Bathsheba who was married to Uriah. He begs for forgiveness and at the same time wishes to become more holy – 'purge me with hyssop and I will be pure, cleanse me till I am whiter than snow'. He asks G-d, 'return the joy of salvation to me; let a generous spirit sustain me'.	20 made up of AO2 = 10 AO3 = 10	

03 cont'd	Psalm 52 David recalls how Doeg slandered the priests of Nob to Saul who then had the entire city of priests killed. He castigates Doeg for his 'razor-sharp tongue' that led to the deaths of the priests of Nob. He expresses his absolute faith and hope in G-d – 'I have trusted in the kindness of G-d forever and ever... and I will hope for your name, for it is good.' Psalm 53 As stated above, there is no evidence of Man's emotions in this psalm. Psalm 54 The theme of this psalm is the incident when the Ziphites came to Saul to inform him that David was hiding among them. Saul almost caught David but was distracted by a messenger who came to say the Philistines were attacking. The psalm includes a prayer for salvation and expresses confidence that salvation will come. Psalm 55 The theme is the betrayal of Ahitophel, David's former adviser who goes over to David's son Absalom's side against David. David leaves Jerusalem into a self-imposed exile. The main emotions of this psalm are expressed by: a plea that his prayer should be heard; fear of the enemy – 'Fear and trembling come upon me'; the desire to run far away; the wickedness of the enemy; a complaint against the betrayal of a friend, Ahitophel; a plea the enemy should be punished; confidence his prayer will be heard; a plea and trust in salvation and, in conclusion, trust that G-d will help the righteous and cause the downfall of the wicked – 'He shall never allow a righteous man to falter.' David is grief-stricken by Ahitophel's betrayal – 'pay attention to me and answer me; I sob when expressing my lament in my speech and I moan.' David passionately asks for the death of his enemies who speak deceptively – 'Smooth were the buttery words of his mouth but his heart was set on war; his words were softer than oil, but they are curses.'		
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03 cont'd	Psalm 56 David fled to Gath in Philistia to escape Saul's many attempts to kill him. He feigns madness to escape death from the Philistines but the latter still wanted to kill him. In this psalm, David calls out for help – 'The day I fear, I will hope to You.' He shows faith and asks for the downfall of the enemy – 'Bring down nations with anger, O G-d.' and lastly thanks G-d for the salvation from the enemy – 'For You saved my soul from death, even my feet from stumbling.' Psalm 57 refers to the story when Saul entered the cave in Desert of En-gedi and David and his men were hiding in the back of the cave. David's men urge him to kill Saul but David refuses. Instead, to show what he could have done, he tears off the corner of Saul's cloak. In this psalm, there are three themes: a call to G-d to save him from his enemies – 'Have mercy on me for my soul takes refuge in You', trust in G-d – 'in the shadow of the wings I will take refuge' and a thanksgiving for the salvation – 'I am obliged to pay my vows to you, O G-d'. Psalm 58 refers to 1 Samuel Chapter 26 when David and his general Abishai raided Saul's camp when the king was asleep and took his spear and jug of water. After returning to their own position, David called out to Abner, asking him to speak up to Saul saying that he, David, had no intention of harming the king for had he so wished, he could have killed him. After complaining against the enemy, David asks G-d to break the wicked – 'O G-d, smash their teeth in their mouth' and expresses the joy of the righteous when the wicked are destroyed. Psalm 59 recalls how Saul, in his depression, thrust a spear at David to kill him, who then escapes to his house. Saul despatches soldiers to capture David and kill him. Michal, David's wife, stuffs the bed with a dummy and pretends David is ill. Meanwhile David escapes out of the window. The themes of the psalm are a request to be saved from the enemy – 'they return each evening growling like dogs' and that they are punished – 'wake Yourself to punish all the nations'. David concludes with thanks – 'O my Mighty One, to you I sing praise.'		
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