
A-level

BIBLICAL HEBREW

7677/3

PAPER 3 Poetry

Mark scheme

V1.0

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

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

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

General Guidance

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

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

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

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

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

Level of response marking instructions

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

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

Step 1 Determine a level

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

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

Step 2 Determine a mark

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

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

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

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

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

0 = No response or no response worthy of credit.

Section A

Qu	Accept	Mark	Notes
01.1	Any 2 of 5 Moses and Samuel are former Israelite prophets/leaders (1) Moses and Samuel had successfully prayed to G-d on behalf of the people (1) G-d contrasts Moses and Samuel with Jeremiah (1) Moses and Samuel had (not only prayed but also) taken action to ensure the people would repent (1) The (joint) prayer of Moses and Samuel would not help (1)	A02 2	
Qu	Accept	Mark	Notes
01.2 (a)	Any 1 of 2 Types (1) [Altschuler] Punishments (1) [Jonathan] Species (1)	1	One mark for any point
(b)	Any 1 of 2 (The word מִשְׁפָּחָה normally means 'family' but) the translation 'species' is clearly correct in this context as the former would not make sense (1) The phrase introduces a list of four kinds of punishment (1)	1	One mark for any point
Qu	Accept	Mark	Notes
01.3	Any 2 of 5 Defiled the Temple by installing pagan altars (1) Sacrificed his son (in the Valley of Ben Hinom) to the idol Molekh (1) Filled Jerusalem with innocent blood (1) (Daath Mikra) Murdered the prophet Isaiah (1) He acted wickedly in public (1) [Altschuler]	2	One mark for any point, maximum 2

Qu	Accept	Mark	Notes
01.4	Compensatory lengthening of the vowel on the first letter due to missing root letter ה / The root הלך largely follows the style of the פ"י roots and this will account for the <i>tseré</i> under the ה (1) (Lengthening of vowel under second letter due to) pausal form (1)	2	
Qu	Accept	Mark	Notes
01.5	נטה (1) hifil (1)	2	
Qu	Accept	Mark	Notes
01.6	<p>וְאִזְרַם בְּמִזְרָה בְּשַׁעְרֵי הָאָרֶץ שְׁפַלְתִּי אֶבְדֹתַי אֶת-עַמִּי מִדְרָכֵיהֶם לֹא-שָׁבוּ: עֲצָמוּ- לִי אֶלְמָנוֹתַי מִחֹל יָמַיִם הִבֵּאתִי לָהֶם עַל-אֵם בְּחֹר שִׁדָּד בְּצַהָרִים הִפַּלְתִּי עָלֵיהֶם פְּתָאִם עִיר וּבְהָלוֹת:</p> <p>Assess against criteria in the 5-mark set text translation grid (see above). <i>Suggested translation:</i> I will winnow/toss them with a pitchfork in the gates of the land; I will make (them) bereft (of children); I will destroy my people (because) they have not repented from their (evil) ways. (The number of) widows will have increased because of Me, more than the sand of the sea, I have brought (this) upon them, upon the mother(s) of young men, as a plunderer at noon; I have caused destruction and terror to fall upon them/it suddenly.</p>	AO2 5	<p>Acceptable alternatives: מִדְרָכֵיהֶם לֹא-שָׁבוּ who have not repented their evil ways</p> <p>Minor errors: הִבֵּאתִי לָהֶם I have come upon them עֲצָמוּ-לִי אֶלְמָנוֹתַי I will increase their widows</p> <p>Major errors: עִיר city - incorrect in context מִחֹל יָמַיִם from the sand of the sea – comparative ה not recognized אֵם בְּחֹר a chosen mother הִפַּלְתִּי I have fallen – hiphil not recognised</p>

[15 marks]

Qu	Accept	Mark	Notes
01.7	<p>This is a message from G-d</p> <p>No other nation has acted like this (the behaviour of the Israelites is so debased that it is astonishing)</p> <ul style="list-style-type: none"> • Rhetorical question ‘Who has heard of anything like this?’ • Challenges the Israelites to discover this for themselves – imperative שְׁאַלְוּ <p>Israel has acted disgracefully</p> <ul style="list-style-type: none"> • Metaphor – ‘the virgin of Israel’ • Dramatic contrast – the ‘virgin of Israel’ – virgin being synonymous with purity, acts abominably שְׁעִרְתָּ <p>Israel has rejected G-d and worshiped idols</p> <ul style="list-style-type: none"> • Cites examples from nature – areas such as Mt Hermon (Daath Mikra) that the Israelites would have seen and known about. • Metaphorical examples from nature give the impression that the Israelites’ behaviour is defying nature – eg ‘rocks of the field’, ‘cold flowing water’ • Use of parallel rhetorical questioning – interrogative he followed by אֲלֵ • Sound patterning – sibilance in first hemistich and repeated י endings in second hemistich of v.2 • Metaphor compares the Israelites’ rejecting G-d to a thirsty person rejecting pure, clear water (Rashi) • Alternatively, the verse contrasts the purity of water flowing through rocks with the (not so clean) water from the Lebanon snow, and parallels it with a comparison of ‘cold flowing water’ to ‘strange’ water. The image is of someone rejecting pure, clear water for dirty water, and is likened to the Israelites’ actions of rejecting G-d in favour of idol worship. • Contrast between the constancy of nature with the volatility of the Israelites’ actions – dropping the Divine service in favour of whichever idol is in vogue. • Image of the pure, cold water flowing constantly from melted snow on Mt. Hermon in contrast with the unnatural, impure behaviour of the Israelites. 	<p>AO3</p> <p>15</p>	<p>Some responses may focus heavily on the content of the passage, ignoring the language element of the question, or vice versa. This will limit the level at which this work can be rewarded at, and should not normally be given a level higher than 3 (7-9 marks).</p>

	<ul style="list-style-type: none"> • Israelites are described as ‘G-d’s people’ • Idols are described as ‘nothingness’ • Metaphorical contrast between the ‘eternal pathways’ that the Israelites have rejected in favour of ‘unpaved paths’. • Alternatively, the Israelites are described as having ‘stumbled in the paths of the world’ <i>i.e.</i> they have fallen into the trap of worshipping (nature and) the heavenly beings, forgetting about the Source Who created/controls them (Metzudas David). <p>Their land will be destroyed</p> <ul style="list-style-type: none"> • Description of the punishment as an inevitable consequence; introduced by ‘lamed’ prefix, implying that the Israelites’ folly will continue to the point that their land will become desolate (Da’ath Mikra). <p>Others will see their downfall</p> <ul style="list-style-type: none"> • Alliteration/onomatopoeia in the description of the onlookers of the punishment , (לְשׁוֹמְרֵי הַלְּשָׁמָה , לְשִׁיקוֹת , לְשִׁים) <p>Their enemies will defeat them</p> <ul style="list-style-type: none"> • The natural world itself, previously used to portray purity and constancy, now being used in a simile to punish: “an eastern wind” • The nations which would have considered the Israelites’ behaviour as abominable and foolish now ‘hiss and shriek’ with amusement at the punishment. <p>G-d will not save them [Rashi]</p> <ul style="list-style-type: none"> • Personification: G-d Himself ‘turns His face’ ‘ עָרַף וְלֹא־פָנָה אֲרָאָם 		
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[15 marks]

Section B

Qu	Accept	Mark	Notes
02.1	<p>Indicative content</p> <p>Declaration that the L-rd is G-d</p> <ul style="list-style-type: none"> • G-d is introduced using three Divine Names: ‘ל-א’, (denoting power), • ‘א-להים’, (denoting judgement), and ‘י’ (denoting His Omniscience). (Ibn Ezra) • Alternatively, the phrase could mean “G-d Who is above all other powers” (Metzudas David) • This could also be an elliptical phrase “<i>I will call to G-d...</i>” (Rashi). Perhaps the phrase is elliptical so that it can also be read as a proclamation “G-d Who is above...” <p>G-d’s influence is all-reaching</p> <ul style="list-style-type: none"> • Personification: G-d speaks in Heaven and is heard on earth. • The term ‘earth’ as representative of the people on it – dramatic effect – ‘He calls to the earth’. • The phrase ‘From the rising of the sun until its setting’ – a metaphor that gives greater dramatic effect than just saying ‘everywhere’, at all times. • The alliterative combination of the 2 preformative ‘mems’ and the prefix ‘mem’ in verses 1-2. <p>G-d’s ‘home’ i.e. Jerusalem is the centre of the world</p> <ul style="list-style-type: none"> • ‘Zion’ – poetic name for Jerusalem, meaning ‘the landmark’. • In verse 2, G-d is described as appearing from Zion, which is portrayed geographically as the centre of the inhabited world (Ibn Ezra) • In verse 2, the author portrays G-d as ‘appearing’ using the same verb as used in Deuteronomy when describing G-d’s revelation at Sinai (Da’ath Mikra) • The word used for ‘appeared’ (הופיע) can also be translated as an imperative, increasing the effect, ‘O G-d – appear!’ • Metaphorical description of Zion as ‘the finery of beauty’ • א-להים הופיע – inverted word order emphasises ‘G-d’ <p>G-d is immensely strong and nothing limits Him</p> <ul style="list-style-type: none"> • Contrasting language in verse 3 ‘G-d will come, and NOT be silent’. 	<p>A03 15</p>	<p>Some responses may focus heavily on the content of the passage, ignoring the language element of the question, or vice versa. This will limit the level at which this work can be rewarded at, and should not normally be given a level higher than 3 (7-9 marks).</p>

- Jussive: יִחַרֶשׁ and יִבְאֵ
- Powerful imagery ‘consuming fire, storm winds’.
- אֵשׁ לְפָנָיו תֹּאכַל ‘fire will consume before Him’ – inverted word order emphasises ‘fire’
- A sense of G-d’s being beyond time achieved by tense/aspect variation as in ‘Fire *will* consume.... It *was* very stormy around Him’ (Daath Mikra)
- A series of sibilant words in verse 3 (נִשְׁעָרָה, סְבִיבָיו, אֵשׁ, יִחַרֶשׁ) lend dramatic effect.

G-d is the only Judge and will respond to those who are loyal to Him

- Personification: heaven and earth themselves are summoned to G-d’s judgement. In Deuteronomy, G-d had appointed Heaven and earth to be witnesses that the Israelites would obey His commands. At this point, G-d is summoning heaven and earth to give testimony (Daath Mikra).
- Parallelism contains opposite imagery: heaven and earth
- Both the heavenly beings and earthly (human) beings are called to judgement (Radak).
- Chiasmus: יִקְרָא אֱלֹהִים מֵעַל וְאֵל הָאָרֶץ לְדִין עַמּוֹ
- G-d commands heaven and earth to return the righteous to Him ‘ אֲסֹפוּ לִי ’ (Rashi)
- Poetic word עָלַי line 7
- The section concludes with the heavens themselves declaring G-d to be a just judge.
- The section concludes with the word ‘Selah’. The word could mean ‘forever’ (Metzudas David), implying that G-d is judge ‘forever’.
- ‘Selah’ is also a word used to mark the end of a section, or as a suggestion to the reader to consider the impact of what (s)he had read. (R’ Hirsch)
- The word ‘Selah’ is also a cue to the singers of Psalms in the Temple to change the key/tone of their singing (ibid.) – another device used by the author to emphasise the importance of the section.
- See R’ Hirsch Psalm 3:3 סֶלָה = to the basket (i.e. the mind, the container of thoughts)

[15 marks]

Qu	Accept	Mark	Notes
02.2	<p>Any 2 of 4</p> <p>It is an instruction that the Psalm be accompanied by musical instruments (1)</p> <p>It is a name for a song sung to the music of (stringed) instruments (1) [Gesenius]</p> <p>It could refer to a particular type of instrument (1)</p> <p>It is a term that appears as a heading on several Psalms (1) (Daath Mikra)</p>	<p>AO2</p> <p>2</p>	
Qu	Accept	Mark	Notes
02.3	<p>Any 1 of 4</p> <p>Inhabitants of Zif, a town on the border of the tribe of Judah (1)</p> <p>Members of the same tribe as David (Judah) (1) (who nonetheless betrayed him to Saul)</p> <p>People/a tribe who betrayed David to Saul (1)</p> <p>David's enemies (1)</p>	<p>1</p>	
Qu	Accept	Mark	Notes
02.4	<p>מְסַתֵּר used as a verb/continuous meaning (1)</p> <p>בְּסִמְיָי noun/'the people who...' (1)</p>	<p>2</p>	

Qu	Accept	Mark	Notes
02.5	<p>Assess against criteria in the 5-mark set text translation grid (see above).</p> <p>הִנֵּה אֱ-לֹהִים עֲזָר לִי אֲדֹנָי-יְיָ בְּסִמְכֵי נַפְשִׁי: יֵשִׁיב הָרַע לְשׂוֹרְרֵי בְּאֲמַתְּךָ הַצְּמִיתָם: בְּנִדְבָה אֲזַבְחָה-לְךָ אֹדָה שְׂמֵחָ יי כִּי-טוֹב: כִּי מִכָּל-צָרָה הִצִּילָנִי וְבָאֵיבֵי רָאִתָּה עֵינָי:</p> <p><i>Suggested translation:</i> Behold the L-rd helps me, my Master is with those supporting my soul. He will repay evil to my (staring) enemies – “With Your truth – cut them down!” May I sacrifice to You a free will offering, I will praise the name of G-D, for He is good. For He has saved me from all distress – my eye(s) would gaze upon my enemies.</p>	5	<p>Accept: הַצְּמִיתָם ‘numb them’ (R’ Hirsch)</p> <p>Minor errors: בְּסִמְכֵי נַפְשִׁי With those saving my life (incorrect translation of root סמכ, but close to the meaning)</p> <p>Major errors: לְשׂוֹרְרֵי to His watchful enemies (incorrect pronoun) וְבָאֵיבֵי רָאִתָּה עֵינָי my enemies saw my eye</p>

[10 marks]

Section C

Question 3

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

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

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

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

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

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

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

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

Qu	Accept	Mark	Notes
03.1	<p>Assess against criteria in the 20-mark grid (see above).</p> <p>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 an unbalanced viewpoint, heavily in favour of one side 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>Most candidates are likely to mention David’s continual pleas to G-d to avenge his enemies in support of the argument, and may mention the content of Psalm 51, in which G-d’s compassion and forgiveness is discussed, in opposition to it.</p> <p>More able candidates may notice that although G-d may <i>seem</i> to be portrayed as a vengeful G-d, this is in response to sin, and against people who persecute those who are loyal to G-d, whereas in response to loyalty, G-d is portrayed here as a kind and generous G-d. His supposed ‘vengeance’ is in order to encourage the people to follow a righteous path, and in order to protect those who are trying to follow that righteous path.</p> <p>Able candidates may take this further; asserting that G-d here is portrayed as merely mirroring man’s behaviour to G-d, or to other people. Candidates could draw from both sides of the argument, analysing the different occasions of when ‘vengeance’ or ‘kindness’ appear in these Psalms, and the circumstances behind these occurrences, allowing them to draw on their background reading as evidence for their conclusions.</p> <p>Some candidates may discuss the definition of the word ‘vengeance’, querying whether ‘consequence’ or ‘punishment’ might be a more appropriate term.</p> <p><i>Indicative content:</i></p>	<p>A02 10</p> <p>A03 10</p>	<p>An AO2 heavy response may focus on details from the material studied but not draw many valid conclusions. This will limit the level at which this work can be rewarded at, as detailed in the ‘Guidance on applying the marking grids’ section above.</p>

G-d as a G-d of vengeance:

- Psalm 50: The author describes G-d's 'appearance in judgement' complete with imagery such as 'around Him it is very stormy' 'I will rebuke you and set out (your wrongdoings) before your eyes'.
- Psalm 51: Motivated by David's fear of Divine retribution following Nathan's rebuke (additional reading).
- Psalm 52: Motivated by Doeg's reporting David's whereabouts to Saul, David threatens that G-d 'will pluck you out of your tent'.
- Psalm 53: Here, David proclaims that despite the despicable person thinking that 'There is no G-d' and 'consuming my people as one eats bread', G-d will indeed 'shatter the bones etc.'.
- Psalm 54: Motivated by the Ziphites reporting David's whereabouts to Saul, David expresses confidence that G-d will 'return evil to those who yearn to swallow him'.
- Psalm 55: David expresses his despair that Ahitophel, a close advisor, has betrayed him and gone over to the side of Saul. He again proclaims that G-d will 'bring them down to the grave; and that 'men of bloodshed and deceit will not live out half of their days'.
- Psalm 57: David writes this following a narrow escape from Saul, in pursuit of David, had actually sheltered in the same cave in which David was hiding (additional reading). Here, the tables could have been turned as David would have been able to attack Saul. He does not; yet in this Psalm he proclaims that "They prepared a net for my steps; they dug a pit before me – yet they fell into it". The next verse, "My heart is steadfast with G-d" implies that David gives full credit to G-d for saving him, and perhaps, avenging his enemies.
- Psalm 58: David begs G-d to avenge his enemies. He uses much imagery eg (make them) "like a stillborn mole who has never seen the sun". This Psalm climaxes with the phrase 'The righteous will rejoice when he sees revenge'.
- Psalm 59: Here, having again narrowly escaped Saul's attempt to murder him (additional reading), David writes that G-d 'will laugh at him; will mock all nations' (who think they can say/do as they please 'for who is listening?')

G-d not as G-d of vengeance:

- Psalm 50: Despite the imagery, here G-d is quoted as saying that in fact He

	<p>does not seek revenge ‘I will not rebuke you for your sacrifices’.</p> <ul style="list-style-type: none"> • Psalm 51: Although David does fear retribution for his sin (see additional reading), this Psalm is full of descriptions of G-d’s forgiveness and compassion eg ‘Be gracious to me, G-d, according to Your kindness’ ‘a broken and shattered heart, O G-d You will not despise’. His pleas for forgiveness include confidence in G-d’s mercy and overarching kindness. ‘Do not take Your holy spirit from me’ ‘Do good to Zion as is Your will’ • Psalm 52: Again, despite the general tone of the Psalm, David proclaims that ‘the kindness of G-d (can be seen) all day’. He describes himself as an ‘ever-fresh olive in the House of G-d’ who ‘trusts in G-d’s kindness’. Perhaps his message is that although G-d may <i>perform</i> acts of vengeance, He is still primarily a G-d of compassion. • Psalm 53: Climaxes with a plea for salvation in which ‘Jacob will rejoice and Israel will exult’. The pleas for vengeance perhaps pale into insignificance as David concludes with a request for salvation for all. • Psalm 54: David clearly writes that “I will thank G-d for He is good”. • Psalm 56: David expresses confidence and complete trust in G-d “in G-d I have trusted; I will not fear” – Perhaps this can be interpreted to mean that David does not fear G-d’s vengeance but has confidence in His kindness? • Psalm 57: David describes G-d’s kindness ‘as great as the heavens’, presumably towering over any punishment that G-d brings. • Psalm 59: Climaxes with G-d described as ‘the G-d of my kindness.’ <p>Accept any other valid points backed up by evidence.</p>		
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[20 marks]

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