

Victorian Certificate of Education
2015

TEXTS AND TRADITIONS

Written examination

Thursday 12 November 2015

Reading time: 3.00 pm to 3.15 pm (15 minutes)

Writing time: 3.15 pm to 5.15 pm (2 hours)

QUESTION BOOK

Structure of book

<i>Section</i>	<i>Number of questions</i>	<i>Number of questions to be answered</i>	<i>Number of marks</i>
I The Gospel according to John (New Revised Standard Version)	10	5	90
II The Books of Jeremiah and Ezekiel (Revised Standard Version)	10	5	90
III The Gospel according to Luke (New Revised Standard Version)	10	5	90
IV The Qur'an (Muhammad Farooq-i-Azam Malik Translation)	10	5	90

- Students are permitted to bring into the examination room: pens, pencils, highlighters, erasers, sharpeners and rulers.
- Students are NOT permitted to bring into the examination room: blank sheets of paper and/or correction fluid/tape.
- No calculator is allowed in this examination.

Materials supplied

- Question book of 23 pages.
- One or more answer books.

Instructions

- Write your **student number** in the space provided on the front cover(s) of the answer book(s).
- Answer only **one** section of the paper, I or II or III or IV.
- Write the name of the study and the section to which you are responding in the answer book(s) provided.
- Each section has three parts: Part A – Extended responses, Part B – Essay and Part C – Exegetical response. Answer **all three** parts.
- All written responses must be in English.

At the end of the examination

- Place all other used answer books inside the front cover of the first answer book.
- You may keep this question book.

Students are NOT permitted to bring mobile phones and/or any other unauthorised electronic devices into the examination room.

SECTION I: THE GOSPEL ACCORDING TO JOHN**PART A – Extended responses**

Answer **three** of the following four questions.
Students **may** choose to complete **either 4a. or 4b.**, but must **not** answer both.

Question 1 (10 marks)

What is ‘the Sabbath’? Give **two** examples in the Gospel according to John of Jesus being accused of breaking the Sabbath. Using these two examples, explain what the evangelist attempts to show about Jesus’ attitude towards the Sabbath.

OR**Question 2** (10 marks)

Who was Caiaphas? In relation to the political and religious society of 1st-century CE Judea, what was significant about his relationship to Annas? How does the writer of the Gospel according to John ironically use Caiaphas to convey the evangelist’s message about Jesus’ mission?

OR**Question 3** (10 marks)

In Chapter 4 of the Gospel according to John, Jesus meets a woman at the well at Sychar.

Why was that well significant? Briefly explain how, by locating the narrative of Chapter 4 at the well at Sychar, the evangelist draws on the shared history and religious background of Jews and Samaritans as well as the conflict between Jews and Samaritans.

OR**Question 4** (10 marks)

- a. With **close reference to the passage below**, write a commentary explaining Jewish social and religious practices when someone died in early 1st-century CE Judea.

John 11:33–40

³³When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. ³⁴He said, ‘Where have you laid him?’ They said to him, ‘Lord, come and see.’ ³⁵Jesus began to weep. ³⁶So the Jews said, ‘See how he loved him!’

³⁷But some of them said, ‘Could not he who opened the eyes of the blind man have kept this man from dying?’

³⁸Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. ³⁹Jesus said, ‘Take away the stone.’ Martha, the sister of the dead man, said to him, ‘Lord, already there is a stench because he has been dead four days.’ ⁴⁰Jesus said to her, ‘Did I not tell you that if you believed, you would see the glory of God?’

OR

- b. Using the passage above, discuss the relevance and the significance for the later tradition of an idea, belief or social theme that arises from this text. As part of your answer, indicate how this idea, belief or social theme arises from the passage.

PART B – Essay

Answer **one** of the following three questions.

Assessment criteria

Your essay will be assessed against the following criteria:

- discussion, understanding and/or interpretation of the idea, themes, literary structures and/or individuals of topic
- management of topic, using the various parts of the question to support an interpretation
- selection and use of textual detail and evidence significant to the discussion and/or interpretation
- understanding of sociocultural, religious and historical influences on foundational text and/or significance to original community
- use of scriptural and theological terminology appropriate to the topic and textual passages used

Question 5 (30 marks)

Rev. Dr Dorothy Lee has suggested that the women who appear in the Gospel according to John ‘are presented in incomparably positive ways as persons who are closely linked to the self-revelation of Jesus and to the coming of his hour’.

Drawing examples from across the whole gospel, discuss how **three** of the women who appear in the Gospel according to John are presented as examples of discipleship, witnessing to the identity and mission of Jesus.

OR

Question 6 (30 marks)

Discuss how, despite including accounts of regular conflict between Jesus and the Jews within the narrative, the Gospel according to John firmly identifies Jesus’ mission as being to the Jewish people and within the religious traditions of Judaism.

In your response, refer to **at least three** examples from across the whole gospel.

OR

Question 7 (30 marks)

Explain how the reader of the Gospel according to John can come to understand Jesus’ relationship with the Father through the narrative of the signs (or miracles) that Jesus performs.

In your response, refer to **at least three** signs (or miracles) that are recorded in the Gospel according to John.

PART C – Exegetical response

Answer **one** of the following three questions.

The three extracts below are drawn from the passages for special study.

Write an exegesis on **one** of the following passages.

In your exegesis, you should comment on:

- context
- literary forms and/or techniques
- historical or sociocultural setting, including, where appropriate, references to people, places and historical material of significance
- meaning and significance for the original community.

As part of your exegesis, you must comment on the meaning and significance of the **highlighted** words and phrases in the **context of the passage**.

Question 8 (30 marks)**John 5:19–30**

¹⁹Jesus said to them, ‘Very truly, I tell you, the Son can do nothing on his own, but only what he sees the Father doing; for whatever the Father does, the Son does likewise. ²⁰The Father loves the Son and shows him all that he himself is doing; and he will show him **greater works than these**, so that you will be astonished. ²¹Indeed, just as the Father raises the dead and gives them life, so also the Son gives life to whomsoever he wishes. ²²The Father judges no one but has given all judgement to the Son, ²³so that all may honour the Son just as they honour the Father. **Anyone who does not honour the Son** does not honour the Father who sent him. ²⁴Very truly, I tell you, anyone who hears my word and believes him who sent me has **eternal life**, and does not come under judgement, but has passed from death to life.

²⁵**Very truly, I tell you, the hour is coming**, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live. ²⁶For just as the Father has life in himself, so he has granted the Son also to have life in himself; ²⁷and he has given him authority to execute judgement, because he is the Son of Man. ²⁸Do not be astonished at this; for the hour is coming when all who are in their graves will hear his voice ²⁹and will come out – those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.

³⁰‘I can do nothing on my own. As I hear, I judge; and **my judgement is just**, because I seek to do not my own will but the will of him who sent me.’

OR

Question 9 (30 marks)**John 12:36b–50**

^{36b}After Jesus had said this, he departed and hid from them. ³⁷Although he had performed so many signs in their presence, they did not believe in him. ³⁸This was to fulfil **the word spoken by the prophet Isaiah:**

‘Lord, who has believed our message,
and to whom has the arm of the Lord been revealed?’

³⁹And so they could not believe, because Isaiah also said,

⁴⁰‘He has blinded their eyes and hardened their heart,
so that they might not look with their eyes, and understand with their heart and turn –
and I would heal them.’

⁴¹Isaiah said this because he saw his glory and spoke about him. ⁴²Nevertheless many, **even of the authorities**, believed in him. But because of the Pharisees they did not confess it, for fear that they would be **put out of the synagogue**; ⁴³for they loved human glory more than the glory that comes from God.

⁴⁴Then Jesus cried aloud: ‘Whoever believes in me believes not in me but in him who sent me. ⁴⁵And whoever sees me sees him who sent me. ⁴⁶**I have come as light into the world**, so that everyone who believes in me should not remain in the darkness. ⁴⁷I do not judge anyone who hears my words and does not keep them, for I came not to judge the world, but to save the world. ⁴⁸The one who **rejects me and does not receive my word** has a judge; on the last day the word that I have spoken will serve as judge, ⁴⁹for I have not spoken on my own, but the Father who sent me has himself given me a commandment about what to say and what to speak. ⁵⁰And I know that his commandment is eternal life. What I speak, therefore, I speak just as the Father has told me.’

OR

Question 10 (30 marks)**John 17:1–18**

¹After Jesus had spoken these words, he looked up to heaven and said, ‘Father, the hour has come; glorify your Son so that the Son may glorify you, ²since you have given him authority over all people, to give eternal life to all whom you have given him. ³And this is eternal life, that they may know you, the **only true God**, and Jesus Christ whom you have sent. ⁴I glorified you on earth by finishing the work that you gave me to do. ⁵So now, Father, glorify me in your own presence with **the glory that I had in your presence** before the world existed.

⁶I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word. ⁷Now they know that everything you have given me is from you; ⁸for the words that you gave to me I have given to them, and they have received them and know in truth that I came from you; and they have believed that you sent me. ⁹I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours. ¹⁰All mine are yours, and yours are mine; and I have been glorified in them. ¹¹And now I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them in your name that you have given me, **so that they may be one, as we are one.** ¹²While I was with them, I protected them in your name that you have given me. I guarded them, and not one of them was lost except the one destined to be lost, so that the scripture might be fulfilled. ¹³But now I am coming to you, and I speak these things in the world so that they may have my joy made complete in themselves. ¹⁴I have given them your word, and **the world has hated them** because they do not belong to the world, just as I do not belong to the world. ¹⁵I am not asking you to take them out of the world, but I ask you to protect them from **the evil one.** ¹⁶They do not belong to the world, just as I do not belong to the world. ¹⁷Sanctify them in the truth; your word is truth. ¹⁸As you have sent me into the world, so I have sent them into the world.’

SECTION II: THE BOOKS OF JEREMIAH AND EZEKIEL

PART A – Extended responses

Answer **three** of the following four questions.
Students **may** choose to complete **either 4a. or 4b.**, but must **not** answer both.

Question 1 (10 marks)

Give **four** examples of the prophet Ezekiel using symbolic images to convey his messages. Why might Ezekiel have chosen these four particular images? Explain briefly how **two** of these images were used to convey the prophet's messages.

OR

Question 2 (10 marks)

Who was Josiah, to whom the Book of Jeremiah refers? Why was he important both religiously and politically? What was the relevance of Josiah's endeavours to Jeremiah's message?

OR

Question 3 (10 marks)

Both Jeremiah 31 and Ezekiel 18 address the issue of the extent to which a son should suffer for the iniquity of the father.

What message about this issue does each prophet impart to his audience? Why did these messages challenge the attitudes of their audiences?

OR

Question 4 (10 marks)

- a. With **close reference to the passage below**, write a commentary on the relationship between the Davidic monarchy and the Levitical priesthood as expressed in the Book of Jeremiah.

Jeremiah 33:17–22

¹⁷For thus says the LORD: David shall never lack a man to sit on the throne of the house of Israel, ¹⁸and the Levitical priests shall never lack a man in my presence to offer burnt offerings, to burn cereal offerings, and to make sacrifices for ever.'

¹⁹The word of the LORD came to Jeremiah: ²⁰'Thus says the LORD: If you can break my covenant with the day and my covenant with the night, so that day and night will not come at their appointed time, ²¹then also my covenant with David my servant may be broken, so that he shall not have a son to reign on his throne, and my covenant with the Levitical priests my ministers. ²²As the host of heaven cannot be numbered and the sands of the sea cannot be measured, so I will multiply the descendants of David my servant, and the Levitical priests who minister to me.'

OR

- b. **Using the passage above**, discuss the relevance and the significance for the later tradition of an idea, belief or social theme that arises from this text. As part of your answer, indicate how this idea, belief or social theme arises from the passage.

PART B – Essay

Answer **one** of the following three questions.

Assessment criteria

Your essay will be assessed against the following criteria:

- discussion, understanding and/or interpretation of the idea, themes, literary structures and/or individuals of topic
- management of topic, using the various parts of the question to support an interpretation
- selection and use of textual detail and evidence significant to the discussion and/or interpretation
- understanding of sociocultural, religious and historical influences on foundational text and/or significance to original community
- use of scriptural and theological terminology appropriate to the topic and textual passages used

Question 5 (30 marks)

‘It was against a mood of despair and disillusionment that the prophet Jeremiah offered hope for the future and the birth of a new Israel.’

Explain how this interpretation is highlighted in the chapters from the Book of Jeremiah that you have studied this year, with particular reference to the **passages for special study**.

OR

Question 6 (30 marks)

Explain how Israel’s relationship with God is portrayed in the Book of Ezekiel through the themes of Israel’s sinfulness and the promise of restoration.

In your response, refer to the chapters from the Book of Ezekiel that you have studied this year.

OR

Question 7 (30 marks)

‘There is clearly a contrast between prophecies of exile and redemption in the books of Jeremiah and Ezekiel.’

Discuss how this contrast between prophecies of exile and redemption is presented in the chapters from **both** the Book of Jeremiah and the Book of Ezekiel that you have studied this year.

PART C – Exegetical response

Answer **one** of the following three questions.

The three extracts below are drawn from the passages for special study.

Write an exegesis on **one** of the following passages.

In your exegesis, you should comment on:

- context
- literary forms and/or techniques
- historical or sociocultural setting, including, where appropriate, references to people, places and historical material of significance
- meaning and significance for the original community.

As part of your exegesis, you must comment on the meaning and significance of the **highlighted** words and phrases in the **context of the passage**.

Question 8 (30 marks)**Jeremiah 8:1–13**

¹At that time, says the LORD, the bones of the kings of Judah, the bones of its princes, the bones of the priests, the bones of the prophets, and **the bones of the inhabitants of Jerusalem shall be brought out of their tombs**; ²and they shall be spread before the sun and the moon and all the host of heaven, which they have loved and served, which they have gone after, and which they have sought and worshipped; and they shall not be gathered or buried; they shall be as dung on the surface of the ground. ³Death shall be preferred to life by all the remnant that remains of this evil family in all the places where I have driven them, says the LORD of hosts.

⁴You shall say to them, Thus says the LORD:

When men fall, do they not rise again?

If one turns away, does he not return?

⁵Why then has this people turned away
in perpetual backsliding?

They hold fast to deceit,
they refuse to return.

⁶I have given heed and listened,
but they have not spoken aright;
no man repents of his wickedness,
saying, “What have I done?”
Every one turns to his own course,
like a horse plunging headlong into battle.

⁷**Even the stork in the heavens
knows her times;**

and the turtledove, swallow, and crane
keep the time of their coming;
but my people know not
the ordinance of the LORD.

⁸How can you say, “We are wise,
and the law of the LORD is with us”?
But, behold, the false pen of the scribes
has made it into a lie.

⁹The wise men shall be put to shame,
they shall be dismayed and taken;
lo, they have rejected the word of the LORD,
and what wisdom is in them?

¹⁰Therefore I will give their wives to others
and their fields to conquerors,
because from the least to the greatest
every one is greedy for unjust gain;

from prophet to priest

every one deals falsely.

¹¹They have healed the wound of my people lightly,
saying, "Peace, peace,"
when there is no peace.

¹²Were they ashamed when they committed abomination?

No, they were not at all ashamed;
they did not know how to blush.

Therefore they shall fall among the fallen;

when I punish them, they shall be overthrown, says the LORD.

¹³**When I would gather them, says the LORD,**

there are no grapes on the vine,

nor figs on the fig tree;

even the leaves are withered,

and what I gave them has passed away from them.'

OR

Question 9 (30 marks)**Jeremiah 13:1–14**

¹Thus said the LORD to me, ‘Go and **buy a linen waistcloth**, and put it on your loins, and **do not dip it in water.**’ ²So I bought a waistcloth according to the word of the LORD, and put it on my loins. ³And the word of the LORD came to me a second time, ⁴‘Take the waistcloth which you have bought, which is upon your loins, and arise, go to the **Euphrates**, and hide it there in a cleft of the rock.’ ⁵So I went, and hid it by the Euphrates, as the LORD commanded me. ⁶And after many days the LORD said to me, ‘Arise, go to the Euphrates, and take from there the waistcloth which I commanded you to hide there.’ ⁷Then I went to the Euphrates, and dug, and I took the waistcloth from the place where I had hidden it. And behold, the waistcloth was spoiled; it was good for nothing.

⁸Then the word of the LORD came to me: ⁹‘Thus says the LORD: Even so will I spoil the pride of Judah and the great pride of Jerusalem. ¹⁰This evil people, who refuse to hear my words, who **stubbornly follow their own heart and have gone after other gods** to serve them and worship them, shall be like this waistcloth, which is good for nothing. ¹¹For as the waistcloth clings to the loins of a man, so I made the whole house of Israel and the whole house of Judah cling to me, says the LORD, that they might be for me a people, a name, a praise, and a glory, but they would not listen.

¹²‘You shall speak to them this word: “**Thus says the LORD, the God of Israel, ‘Every jar shall be filled with wine.’**” And they will say to you, “Do we not indeed know that every jar will be filled with wine?” ¹³Then you shall say to them, “Thus says the LORD: Behold, I will fill with drunkenness all the inhabitants of this land: the kings who sit on David’s throne, the priests, the prophets, and all the inhabitants of Jerusalem. ¹⁴And I will dash them one against another, fathers and sons together, says the LORD. I will not pity or spare or have compassion, that I should not destroy them.”’

OR

Question 10 (30 marks)**Ezekiel 3:1–5, 12–20**

¹And he said to me, ‘Son of man, **eat what is offered to you**; eat this scroll, and go, speak to the house of Israel.’ ²So I opened my mouth, and he gave me the scroll to eat. ³And he said to me, ‘Son of man, eat this scroll that I give you and fill your stomach with it.’ Then I ate it; and it was in my mouth as sweet as honey.

⁴And he said to me, ‘Son of man, go, get you to the house of Israel, and speak with my words to them. ⁵For you are not sent to a **people of foreign speech and a hard language**, but to the house of Israel ...’

¹²Then the Spirit lifted me up, and as the glory of the LORD arose from its place, I heard behind me the sound of a great earthquake; ¹³it was the sound of the wings of the living creatures as they touched one another, and the sound of the wheels beside them, that sounded like a great earthquake. ¹⁴The Spirit lifted me up and took me away, and I went in bitterness in the heat of my spirit, the hand of the LORD being strong upon me; ¹⁵and I came to the exiles at **Tel-abib, who dwelt by the river Chebar**. And I sat there overwhelmed among them seven days.

¹⁶And at the end of seven days, the word of the LORD came to me: ¹⁷‘Son of man, **I have made you a watchman for the house of Israel**; whenever you hear a word from my mouth, you shall give them warning from me. ¹⁸If I say to the wicked, “You shall surely die,” and you give him no warning, nor speak to warn the wicked from his wicked way, in order to save his life, that wicked man shall die in his iniquity; **but his blood I will require at your hand**. ¹⁹But if you warn the wicked, and he does not turn from his wickedness, or from his wicked way, he shall die in his iniquity; but you will have saved your life. ²⁰Again, if a righteous man turns from his righteousness and commits iniquity, and I lay a stumbling block before him, he shall die; because you have not warned him, he shall die for his sin, and his righteous deeds which he has done shall not be remembered; but his blood I will require at your hand.’

SECTION III: THE GOSPEL ACCORDING TO LUKE**PART A – Extended responses**

Answer **three** of the following four questions.

Students **may** choose to complete **either 4a. or 4b.**, but must **not** answer both.

Question 1 (10 marks)

What is ‘the Sabbath’? Give **two** examples in the Gospel according to Luke of Jesus being accused of breaking the Sabbath. Using these two examples, explain what the evangelist attempts to show about Jesus’ attitude towards the Sabbath.

OR

Question 2 (10 marks)

Who was Theophilus? Why does the writer of the Gospel according to Luke begin his narrative with a reference to Theophilus? What does beginning his narrative with a formal prologue tell us about the culture and purpose of the evangelist?

OR

Question 3 (10 marks)

Briefly describe the behaviour of each of the **two** criminals crucified with Jesus in Chapter 23 of the Gospel according to Luke. What roles do the two criminals play in the crucifixion narrative? Suggest why the evangelist presents the criminals that way.

OR

Question 4 (10 marks)

- a.** With **close reference to the passage below**, write a commentary explaining the political and religious aspects of how Judea was governed during the time of Jesus.

Luke 23:6–12

⁶When Pilate heard this, he asked whether the man was a Galilean. ⁷And when he learned that he was under Herod’s jurisdiction, he sent him off to Herod, who was himself in Jerusalem at that time. ⁸When Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time, because he had heard about him and was hoping to see him perform some sign. ⁹He questioned him at some length, but Jesus gave him no answer. ¹⁰The chief priests and the scribes stood by, vehemently accusing him. ¹¹Even Herod with his soldiers treated him with contempt and mocked him; then he put an elegant robe on him, and sent him back to Pilate. ¹²That same day Herod and Pilate became friends with each other; before this they had been enemies.

OR

- b.** Using the passage above, discuss the relevance and the significance for the later tradition of an idea, belief or social theme that arises from this text. As part of your answer, indicate how this idea, belief or social theme arises from the passage.

PART B – Essay

Answer **one** of the following three questions.

Assessment criteria

Your essay will be assessed against the following criteria:

- discussion, understanding and/or interpretation of the idea, themes, literary structures and/or individuals of topic
- management of topic, using the various parts of the question to support an interpretation
- selection and use of textual detail and evidence significant to the discussion and/or interpretation
- understanding of sociocultural, religious and historical influences on foundational text and/or significance to original community
- use of scriptural and theological terminology appropriate to the topic and textual passages used

Question 5 (30 marks)

Rev. Dr Brendan Byrne SJ has suggested that the infancy narratives of the Gospel according to Luke ‘raise themes and issues central to the Gospel’.

Discuss the ways in which the infancy narratives in Chapter 1 and Chapter 2 of the Gospel according to Luke could be interpreted to introduce themes and issues central to the whole gospel.

In your response, provide examples from across the Gospel according to Luke as a whole.

OR

Question 6 (30 marks)

Explain how Jesus’ teachings while he is at dinner in ‘the house of a leader of the Pharisees’ (Luke 14:7–24) reflect messages found throughout the gospel about the inclusive nature of Jesus’ mission.

In your response, consider how the writer of the Gospel according to Luke uses Jesus’ teachings, including the parable of the Great Dinner, to convey Jesus’ message both to Jesus’ hearers and to the evangelist’s original audience.

OR

Question 7 (30 marks)

‘Throughout the Gospel according to Luke, the evangelist portrays women as witnesses to Jesus’ teachings and as faithful disciples.’

Discuss how the writer of the Gospel according to Luke uses women as witnesses to Jesus’ teachings and to develop the theme of discipleship.

In your response, refer to **at least three** examples from across the whole gospel.

PART C – Exegetical response

Answer **one** of the following three questions.

The three extracts below are drawn from the passages for special study.

Write an exegesis on **one** of the following passages.

In your exegesis, you should comment on:

- context
- literary forms and/or techniques
- historical or sociocultural setting, including, where appropriate, references to people, places and historical material of significance
- meaning and significance for the original community.

As part of your exegesis, you must comment on the meaning and significance of the **highlighted** words and phrases in the **context of the passage**.

Question 8 (30 marks)**Luke 6:27–42**

²⁷But **I say to you that listen**, Love your enemies, do good to those who hate you, ²⁸bless those who curse you, pray for those who abuse you. ²⁹If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt.

³⁰Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again. ³¹Do to others as you would have them do to you.

³²If you love those who love you, what credit is that to you? For even sinners love those who love them. ³³If you do good to those who do good to you, what credit is that to you? For even sinners do the same. ³⁴If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. ³⁵But **love your enemies**, do good, and lend, expecting nothing in return. Your reward will be great, and you will be children of the Most High; for he is kind to the ungrateful and the wicked. ³⁶Be merciful, just as your Father is **merciful**.

³⁷Do not judge, and you will not be judged; do not condemn, and you will not be condemned. Forgive, and you will be forgiven; ³⁸give, and it will be given to you. **A good measure, pressed down, shaken together, running over**, will be put into your lap; for the measure you give will be the measure you get back.'

³⁹He also told them a parable: 'Can a blind person guide a blind person? Will not both fall into a pit? ⁴⁰A disciple is not above the teacher, but everyone who is fully qualified will be like the teacher. ⁴¹Why do you see the speck in your neighbour's eye, but do not notice the log in your own eye? ⁴²Or how can you say to your neighbour, "Friend, let me take out the speck in your eye", when you yourself do not see the log in your own eye? You **hypocrite**, first take the log out of your own eye, and then you will see clearly to take the speck out of your neighbour's eye.'

OR

SECTION III – Part C – continued

Question 9 (30 marks)**Luke 9:21–36**

²¹He sternly ordered and commanded them not to tell anyone, ²²saying, ‘The Son of Man must undergo great suffering, and **be rejected by the elders**, chief priests, and scribes, and be killed, and on the third day be raised.’

²³Then he said to them all, ‘If any want to become my followers, let them deny themselves and take up their cross daily and follow me. ²⁴For those who want to save their life will lose it, and those who lose their life for my sake will save it. ²⁵What does it profit them if they gain the whole world, but lose or forfeit themselves? ²⁶Those who are ashamed of me and of my words, of them the **Son of Man** will be ashamed when he comes in his glory and the glory of the Father and of the holy angels. ²⁷But truly I tell you, there are some standing here who will not taste death before they see the kingdom of God.’

²⁸Now about eight days after these sayings Jesus took with him Peter and John and James, and went up on **the mountain to pray**. ²⁹And while he was praying, the appearance of his face changed, and his clothes became dazzling white. ³⁰Suddenly they saw two men, Moses and Elijah, talking to him. ³¹They appeared in glory and were speaking of **his departure**, which he was about to accomplish at Jerusalem. ³²Now Peter and his companions were weighed down with sleep; but since they had stayed awake, they saw his glory and the two men who stood with him. ³³Just as they were leaving him, Peter said to Jesus, ‘Master, it is good for us to be here; let us make three dwellings, one for you, one for Moses, and one for Elijah’ – not knowing what he said. ³⁴While he was saying this, a cloud came and overshadowed them; and they were terrified as they entered the cloud. ³⁵Then from the cloud came a voice that said, ‘This is my Son, my Chosen; **listen to him!**’ ³⁶When the voice had spoken, Jesus was found alone. And they kept silent and in those days told no one any of the things they had seen.

OR

Question 10 (30 marks)**Luke 19:28–44**

²⁸After he had said this, he went on ahead, going up to Jerusalem.

²⁹When he had come near Bethphage and Bethany, at the place called the **Mount of Olives**, he sent two of the disciples, ³⁰saying, ‘Go into the village ahead of you, and as you enter it you will find tied there **a colt that has never been ridden**. Untie it and bring it here. ³¹If anyone asks you, “Why are you untying it?” just say this: “The Lord needs it.”’ ³²So those who were sent departed and found it as he had told them. ³³As they were untying the colt, its owners asked them, ‘Why are you untying the colt?’ ³⁴They said, ‘The Lord needs it.’ ³⁵Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. ³⁶As he rode along, people kept spreading their cloaks on the road. ³⁷As he was now approaching the path down from the Mount of Olives, **the whole multitude of the disciples** began to praise God joyfully with a loud voice for all the deeds of power that they had seen, ³⁸saying,

‘Blessed is the king who comes in the name of the Lord!

Peace in heaven, and glory in the highest heaven!’

³⁹Some of the Pharisees in the crowd said to him, ‘Teacher, order your disciples to stop.’ ⁴⁰He answered, ‘I tell you, if these were silent, the stones would shout out.’

⁴¹As he came near and saw the city, he wept over it, ⁴²saying, ‘If you, even you, had only recognized on this day the things that make for peace! But now they are hidden from your eyes.

⁴³Indeed, the days will come upon you, when **your enemies will set up ramparts** around you and surround you, and hem you in on every side. ⁴⁴They will crush you to the ground, you and your children within you, and they will not leave within you one stone upon another; because you did not recognize the time of your visitation from God.’

SECTION IV: THE QUR'AN

PART A – Extended responses

Answer **three** of the following four questions.
Students **may** choose to complete **either 4a. or 4b.**, but must **not** answer both.

Question 1 (10 marks)

According to Surah 31 (*Luqmān*), for whom is the Qur'an a mercy and guidance? How does Surah 31 describe these people? According to Surah 31, what are the characteristics of those who do not follow the Qur'an?

OR

Question 2 (10 marks)

How do the Qur'anic verses on the Day of Judgment relate to the early stages of Prophet Muhammad's mission? What are the consequences of not believing in the Day of Judgment? What is the reward for believing in the Day of Judgment?

In your response, use **at least two** examples from the set surahs that you have studied this year.

OR

Question 3 (10 marks)

What does Surah 49 (*Al-Hujurāt*) say about suspicion and how does the surah relate it to spying and backbiting? To what does Surah 49 compare spying and backbiting? What historical circumstances were addressed by the commandments of Surah 49 concerning spying and backbiting?

OR

Question 4 (10 marks)

- a. With **close reference to the passage below**, write a commentary explaining some of the rules and regulations of marriage revealed in the Qur'an.

Surah 4:2–4

Give orphans the property which belongs to them *when they are able to handle it themselves* and do not substitute *your* worthless things for *their* valuable ones; and do not cheat them of their possession through mixing it up with your own. For this would indeed be a great sin.²

If you fear that you shall not be able to treat the orphans with fairness, then you should *not marry the women with orphan children*; marry other women of your choice: two, three or four. But if you fear that you will not be able to maintain justice between your wives, then marry only one or any slave girl you may own. That will be more suitable, so that you may not deviate from the Right Way.³

At the time of marriage, give the women their dowries willingly *as an obligation*; but if they, by their own free will, give up to you a portion of it then you may enjoy it with pleasure.⁴

OR

- b. **Using the passage above**, discuss the relevance and the significance for the later tradition of an idea, belief or social theme that arises from this text. As part of your answer, indicate how this idea, belief or social theme arises from the passage.

PART B – Essay

Answer **one** of the following three questions.

Assessment criteria

Your essay will be assessed against the following criteria:

- discussion, understanding and/or interpretation of the idea, themes, literary structures and/or individuals of topic
- management of topic, using the various parts of the question to support an interpretation
- selection and use of textual detail and evidence significant to the discussion and/or interpretation
- understanding of sociocultural, religious and historical influences on foundational text and/or significance to original community
- use of scriptural and theological terminology appropriate to the topic and textual passages used

Question 5 (30 marks)

Discuss the assertion that ‘The Qur’an commands Muslims to engage in dialogue with the People of the Book because of their common heritage’.

In your response, comment on how the Qur’an presented the common heritage of Muslims and the People of the Book to its original audience, and use examples from Abraham’s story, drawn from the surahs that you have studied this year.

OR

Question 6 (30 marks)

Explain how the Qur’an presents God’s signs to affirm His greatness as the Creator and show how these signs relate to the Hereafter.

Support your response with examples from Surah 54 (*Al-Qamar*) and Surah 75 (*Al-Qiyāmah*).

OR

Question 7 (30 marks)

Discuss the relationship between miracles and Prophethood with reference to how the Qur’an narrates the miraculous birth of Jesus and his performance of miracles.

In your response, use **at least three** other examples of Jesus’ miracles mentioned in the set surahs that you have studied this year.

PART C – Exegetical response

Answer **one** of the following three questions.

The three extracts below are drawn from the passages for special study.

Write an exegesis on **one** of the following passages.

In your exegesis, you should comment on:

- context
- literary forms and/or techniques
- historical or sociocultural setting, including, where appropriate, references to people, places and historical material of significance
- meaning and significance for the original community.

As part of your exegesis, you must comment on the meaning and significance of the **highlighted** words and phrases in the **context of the passage**.

Question 8 (30 marks)

Surah 3:33–41

Indeed Allah exalted Adam, Nūh, the family of Ibrāhīm and the family of Imrān above all the worlds.³³ **They were the offsprings of one another.** Allah hears all and knows all.³⁴

Allah heard when the wife of Imrān said, ‘O my Rabb! I dedicate to Your service what is in my womb. Please accept it from me. You Alone hear all and know all.’³⁵ When she gave birth *to a girl instead of a boy*, she said: ‘My Rabb! I have given birth to a girl,’ – Allah knew very well what she had delivered – **‘and that the male is not like the female**, I have named her Maryam and I seek Your protection for her and her children from the mischief of Shaitān, **the accursed.**’³⁶ Her Rabb graciously accepted that girl. He made her grow up as a good girl and entrusted her to the care of Zakariya. Whenever Zakariya entered the sanctuary to see her, he found with her food. He asked, ‘O Maryam! From where did you get it?’ She replied, ‘It came from Allah. In fact, Allah gives to whom He wants without measure.’³⁷

Thereupon Zakariya prayed to his Rabb saying: ‘O my Rabb! Grant me a righteous child as Your special favor; surely You hear all prayers.’³⁸ As he stood praying in the Mahrāb the angels called out to him saying: ‘Allah gives you good news of a son to be named **Yahya**, he will confirm **the word of Allah**, he will be a great leader, chaste and a Prophet from among the righteous.’³⁹ He said: ‘O my Rabb! How can I have a son now that I have reached an old age and my wife is barren?’ ‘Such is the will of Allah’ he replied, ‘Allah does what He wants.’⁴⁰ *Zakariya* said: ‘My Rabb! Grant me a sign.’ It was said: ‘Your sign is that you will not be able to speak to people for three days except through gestures. During this time you should remember your Rabb very much and glorify Him in the evening and in the morning.’⁴¹

OR

Question 9 (30 marks)**Surah 49:3–11**

Those who lower their voices and speak softly in the presence of Allah's Rasool are the ones whose hearts Allah has tested for piety; they shall have forgiveness and a great reward.³ Those who call out to you, *O Muhammad*, from outside **the private apartments**, most of them lack common sense.⁴ If only they had patience until you could come out to them, it would certainly be better for them. Allah is Forgiving, Merciful.⁵ O believers, if an evildoer comes to you with some news, verify it, lest you should harm others unwittingly and then regret what you have done.⁶ And know that Allah's Rasool is among you. If he were to follow you in most affairs, you would certainly be in trouble. Allah has endeared this faith to you and beautified it in your hearts, making unbelief, wrongdoing, and disobedience abhorrent to you. It is they who are rightly guided⁷ through Allah's grace and blessing. Allah is Knowledgeable, Wise.⁸ If two parties among the believers fall into mutual fighting, **make peace between them**. Then if one of them transgresses against the other, fight the one who has transgressed until he returns to the commands of Allah. Then, if he returns, make peace between them with justice and be fair; for Allah loves those who are fair and just.⁹ **The believers are brothers** to one another, therefore, make reconciliation between your brothers and fear Allah, so that you may be shown mercy.¹⁰

O believers! Let no men laugh at other men who may perhaps be better than themselves; and **let no woman laugh at another woman, who may perhaps be better than herself**. Do not defame *through sarcastic remarks about* one another, nor call one another by *offensive* nicknames. It is an evil thing to be called by a bad name after being a believer, and those who do not repent are the ones who are the wrongdoers.¹¹

OR

Question 10 (30 marks)**Surah 60:3–8**

On the Day of Resurrection, **neither your relatives nor your children shall avail you**. Allah will judge between you, and He is observing all your actions.³

You have an excellent example in Ibrāhīm and his companions. They said to the people plainly: ‘We are clear of you and **your gods**, whom you worship besides Allah. We renounce you. Enmity and hate shall reign between us forever until you believe in Allah, the One *and Only God*.’ But do not emulate what Ibrāhīm said to his father: ‘I will pray for your forgiveness, **although I have no power to get anything for you from Allah**.’ *Their collective prayer was:* ‘Our Rabb! In You we have put our trust, to You we turn in repentance and to You is our final goal.⁴ Our Rabb! Do not expose us to the plots of the unbelievers. Forgive us, our Rabb! You are the All-Mighty, and All-Wise.’⁵ Truly, in those there is an excellent example for everyone who puts their hopes in Allah and the Last Day. He that gives no heed should know that Allah is **free of all wants**, worthy of all praise.⁶

It may well be that Allah will put love between you and those with whom you are now at odds because of the order which is given to you, for Allah is All-Powerful, and Allah is Oft-Forgiving, Most Merciful.⁷ Allah does not forbid you **to be kind and equitable** to those who had neither fought against your faith nor driven you out of your homes. In fact Allah loves the equitable.⁸