

Victorian Certificate of Education
2016

TEXTS AND TRADITIONS

Written examination

Thursday 10 November 2016

Reading time: 11.45 am to 12.00 noon (15 minutes)

Writing time: 12.00 noon to 2.00 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 (Jewish Publication Society)	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 an allusion? Give **two** examples of allusion used in the Gospel according to John. Suggest why the writer of the Gospel according to John might have used these two allusions.

OR**Question 2** (10 marks)

What is important about the laws that Moses handed down? How did the Pharisees regard and understand the Mosaic Law in the time of Jesus? Give **two** examples where Jesus and the Pharisees differed in their interpretation of the Law and suggest reasons for their different interpretations.

OR**Question 3** (10 marks)

Give **three** examples of the evangelist using the motifs of ‘light’ and/or ‘sight’ to explore the theme of ‘Belief and unbelief’. Briefly explain how these examples relate to the theme of ‘Belief and unbelief’.

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 in the time of Jesus.

John 7:45–51

⁴⁵Then the temple police went back to the chief priests and Pharisees, who asked them, ‘Why did you not arrest him?’ ⁴⁶The police answered, ‘Never has anyone spoken like this!’ ⁴⁷Then the Pharisees replied, ‘Surely you have not been deceived too, have you?’ ⁴⁸Has any one of the authorities or of the Pharisees believed in him? ⁴⁹But this crowd, which does not know the law—they are accursed.’ ⁵⁰Nicodemus, who had gone to Jesus before, and who was one of them, asked, ⁵¹‘Our law does not judge people without first giving them a hearing to find out what they are doing, does it?’

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)

Both the first disciples called, and the Jews to whom Jesus preached at the festival of Booths (or Tabernacles), struggled to identify who Jesus was.

Drawing examples from the **passages for special study**, discuss how the evangelist uses the titles and descriptions of Jesus to explore who Jesus was.

OR

Question 6 (30 marks)

Jesus said, ‘You judge by human standards; I judge no one. Yet even if I do judge, my judgement is valid’ (8:15–16a).

Using examples from across the whole gospel, explain how the theme of ‘Right judgement’ is developed in the Gospel according to John.

OR

Question 7 (30 marks)

Dr Herman Ridderbos has suggested that ‘... in sending his Son, God was in fact revealing himself to [the Jews] and making himself known as he really was’.

Using examples from across the whole gospel, explore how Jesus’ mission could be seen as Jesus teaching about the Father.

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 1:19–36**

¹⁹This is the **testimony** given by John when the Jews sent priests and Levites from Jerusalem to ask him, ‘Who are you?’ ²⁰He confessed and did not deny it, but confessed, ‘I am not the Messiah.’ ²¹And they asked him, ‘What then? Are you **Elijah**?’ He said, ‘I am not.’ ‘Are you the prophet?’ He answered, ‘No.’ ²²Then they said to him, ‘Who are you? Let us have an answer for those who sent us. What do you say about yourself?’ ²³He said, ‘I am the voice of one crying out in the wilderness, “Make straight the way of the Lord”’, as the prophet Isaiah said.

²⁴Now they had been sent from the Pharisees. ²⁵They asked him, ‘Why then are you baptizing if you are neither the Messiah, nor Elijah, nor the prophet?’ ²⁶John answered them, ‘I baptize with water. Among you stands one whom you do not know, ²⁷the one who is coming after me; I am not worthy **to untie the thong of his sandal.**’ ²⁸This took place in Bethany across the Jordan where John was baptizing.

²⁹The next day he saw Jesus coming towards him and declared, ‘Here is the Lamb of God who takes away the sin of the world! ³⁰This is he of whom I said, “After me comes a man who ranks ahead of me because he was before me.”’ ³¹I myself did not know him; but I came baptizing with water for this reason, that he might be revealed to Israel.’ ³²And John testified, ‘I saw the Spirit descending from heaven like a dove, and it remained on him. ³³I myself did not know him, but the one who sent me to baptize with water said to me, “He on whom you see the Spirit descend and remain is the one who **baptizes with the Holy Spirit.**”’ ³⁴And I myself have seen and have testified that this is the Son of God.’

³⁵The next day John again was standing with two of his disciples, ³⁶and as he watched Jesus walk by, he exclaimed, ‘**Look, here is the Lamb of God!**’

OR

SECTION I – Part C – continued

Question 9 (30 marks)**John 8:37–53**

³⁷I know that you are descendants of Abraham; yet you look for an opportunity to kill me, because there is no place in you for my word. ³⁸**I declare what I have seen in the Father’s presence**; as for you, you should do what you have heard from the Father.’

³⁹They answered him, ‘**Abraham is our father.**’ Jesus said to them, ‘If you were Abraham’s children, you would be doing what Abraham did, ⁴⁰but **now you are trying to kill me**, a man who has told you the truth that I heard from God. This is not what Abraham did. ⁴¹You are indeed doing what your father does.’ They said to him, ‘We are not illegitimate children; we have one father, God himself.’ ⁴²Jesus said to them, ‘If God were your Father, you would love me, for I came from God and now I am here. I did not come on my own, but he sent me. ⁴³Why do you not understand what I say? It is because you cannot accept my word. ⁴⁴You are from your father the devil, and you choose to do your father’s desires. He was a murderer from the beginning and does not stand in the truth, because there is no truth in him. When he lies, he speaks according to his own nature, for **he is a liar and the father of lies.** ⁴⁵But because I tell the truth, you do not believe me. ⁴⁶Which of you convicts me of sin? If I tell the truth, why do you not believe me? ⁴⁷Whoever is from God hears the words of God. The reason you do not hear them is that you are not from God.’

⁴⁸The Jews answered him, ‘Are we not right in saying that you are a Samaritan and have a demon?’ ⁴⁹Jesus answered, ‘I do not have a demon; but I honour my Father, and you dishonour me. ⁵⁰Yet I do not seek my own glory; there is one who seeks it and he is the judge. ⁵¹**Very truly, I tell you, whoever keeps my word will never see death.**’ ⁵²The Jews said to him, ‘Now we know that you have a demon. Abraham died, and so did the prophets; yet you say, “Whoever keeps my word will never taste death.”’ ⁵³Are you greater than our father Abraham, who died? The prophets also died. Who do you claim to be?’

OR

Question 10 (30 marks)**John 21:15–25**

¹⁵**When they had finished breakfast**, Jesus said to Simon Peter, ‘Simon son of John, do you love me more than these?’ He said to him, ‘Yes, Lord; you know that I love you.’ Jesus said to him, ‘**Feed my lambs.**’ ¹⁶A second time he said to him, ‘Simon son of John, do you love me?’ He said to him, ‘Yes, Lord; you know that I love you.’ Jesus said to him, ‘Tend my sheep.’ ¹⁷He said to him the third time, ‘Simon son of John, do you love me?’ Peter felt hurt because he said to him the third time, ‘Do you love me?’ And he said to him, ‘Lord, you know everything; you know that I love you.’ Jesus said to him, ‘Feed my sheep. ¹⁸Very truly, I tell you, when you were younger, you used to fasten your own belt and to go wherever you wished. But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go.’ ¹⁹(He said this to indicate the kind of death by which he would glorify God.) After this he said to him, ‘**Follow me.**’

²⁰Peter turned and saw the disciple whom Jesus loved following them; he was the one who had reclined next to Jesus at the supper and had said, ‘Lord, who is it that is going to betray you?’

²¹When Peter saw him, he said to Jesus, ‘Lord, what about him?’ ²²Jesus said to him, ‘**If it is my will that he remain until I come**, what is that to you? Follow me!’ ²³So the rumour spread in the community that this disciple would not die. Yet Jesus did not say to him that he would not die, but, ‘If it is my will that he remain until I come, what is that to you?’

²⁴This is **the disciple who is testifying to these things** and has written them, and we know that his testimony is true. ²⁵But there are also many other things that Jesus did; if every one of them were written down, I suppose that the world itself could not contain the books that would be written.

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)

What is a metaphor? What is the function of metaphors in prophetic literature? Give **two** examples of metaphors used in the Book of Jeremiah. Suggest why the prophet used these two metaphors.

OR

Question 2 (10 marks)

Where was Shiloh? Give **three** reasons why Shiloh was significant. What message is conveyed by the prophet's reference to Shiloh in Jeremiah 7:12, 14?

OR

Question 3 (10 marks)

Who were Oholah and Oholibah? Why does Ezekiel make particular reference to them? Briefly explain the meaning of the allegory used by Ezekiel regarding Oholah and Oholibah.

OR

Question 4 (10 marks)

- a. With **close reference to the passage below**, write a commentary explaining the distinction between, and future unification of, the House of Israel and the House of Judah.

Jeremiah 30:1–5, 8–9

The word which came to Jeremiah from the LORD: ²Thus said the LORD, the God of Israel: Write down in a scroll all the words that I have spoken to you. ³For days are coming—declares the LORD—when I will restore the fortunes of My people Israel and Judah, said the LORD; and I will bring them back to the land that I gave their fathers, and they shall possess it. ⁴And these are the words that the LORD spoke concerning Israel and Judah:

⁵Thus said the LORD:

We have heard cries of panic,
Terror without relief.

⁸In that day—declares the LORD of Hosts—I will break the yoke from off your neck and I will rip off your bonds. Strangers shall no longer make slaves of them; ⁹instead, they shall serve the LORD their God and David, the king whom I will raise up for them.

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)

Rabbi Dr H Freedman claims that ‘Jeremiah and Ezekiel, the prophets of the exile, give most prominence to the idea of a covenant, just because the catastrophic nature of the time might have led people ... to point to current events as proof that the bond was broken’.

Discuss this claim with reference to the set chapters from the Book of Jeremiah and the Book of Ezekiel that you have studied this year.

OR

Question 6 (30 marks)

Drawing on examples from the Book of Jeremiah, explain how and why the prophet focuses on the importance of the city of Jerusalem and the Temple and its sacrifices, and on the fall of Jerusalem.

OR

Question 7 (30 marks)

Discuss how the theme of ‘Divine justice’ is reflected in the Book of Ezekiel. As part of your discussion, explain how this theme emerges from Ezekiel’s focus on the relationship between one’s conduct and one’s fate.

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 34:8–22**

⁸The word which came to Jeremiah from the LORD after King Zedekiah had made a covenant with all the people in Jerusalem **to proclaim a release among them**⁹—that everyone should set free his Hebrew slaves, both male and female ...

¹⁰Everyone, officials and people ... let them go. ¹¹But afterward they turned about and brought back the men and women they had set free, and forced them into slavery again. ¹²Then it was that the word of the LORD came to Jeremiah from the LORD:

¹³Thus said the LORD, the God of Israel: I made a covenant with your fathers when I brought them out of the land of Egypt, the house of bondage, saying: ¹⁴“**In the seventh year** each of you must let go any fellow Hebrew who may be sold to you; when he has served you six years, you must set him free.” But your fathers would not obey Me or give ear. ¹⁵Lately you turned about and did what is proper in My sight, and each of you proclaimed a release to his countrymen; and you made a covenant accordingly before Me **in the House which bears My name**. ¹⁶But now you have turned back and have profaned My name; each of you has brought back the men and women whom you had given their freedom, and forced them to be your slaves again.

¹⁷Assuredly, thus said the LORD: You would not obey Me ... [therefore] Lo! I proclaim your release—declares the LORD—to the sword, to pestilence, and to famine; and I will make you a horror to all the kingdoms of the earth. ¹⁸I will make the men who violated My covenant, who did not fulfill the terms of the covenant which they made before Me, [like] **the calf which they cut in two** so as to pass between the halves: ¹⁹The officers of Judah and Jerusalem, the officials, the priests, and all the people of the land who passed between the halves of the calf ²⁰shall be handed over to their enemies ... Their carcasses shall become food for the birds of the sky and the beasts of the earth. ²¹I will hand over King Zedekiah of Judah and his officers to their enemies, **who seek to kill them** ... ²²I hereby give the command—declares the LORD—by which I will bring them back against this city. They shall attack it and capture it, and burn it down. I will make the towns of Judah a desolation, without inhabitant.

OR

Question 9 (30 marks)**Ezekiel 12:1–13, 15**

¹The word of the LORD came to me: ²O mortal, you dwell among the rebellious breed. They have **eyes to see but see not**, ears to hear but hear not; for they are a rebellious breed. ³Therefore, mortal, **get yourself gear for exile**, and go into exile by day before their eyes. Go into exile from your home to another place before their very eyes; perhaps they will take note, even though they are a rebellious breed. ⁴Carry out your gear as gear for exile by day before their very eyes; and go out again in the evening before their eyes, as one who goes out into exile. ⁵Before their eyes, break through the wall and carry [the gear] out through it; ⁶before their eyes, carry it on your shoulder. Take it out in the dark, and cover your face that you may not see the land; for I make you a portent to the House of Israel.

⁷I did just as I was ordered: I took out my gear by day as gear for exile, and in the evening I broke through the wall with my own hands. In the darkness I carried [the gear] out on my shoulder, carrying it before their eyes.

⁸In the morning, the word of the LORD came to me: ⁹O mortal, did not the House of Israel, that rebellious breed, ask you, “What are you doing?” ¹⁰Say to them: “Thus said the Lord GOD: This pronouncement concerns the prince in Jerusalem and all the House of Israel who are in it.” ¹¹Say: “I am a portent for you: As I have done, so shall it be done to them; they shall go into exile, into captivity. ¹²And **the prince among them** shall carry his gear on his shoulder as he goes out in the dark. He shall break through the wall in order to carry [his gear] out through it; he shall cover his face, because he himself shall not see the land with his eyes.” ¹³**I will spread My net** over him, and he shall be caught in My snare. I will bring him to Babylon, the land of the Chaldeans, **but he shall not see it**; and there he shall die.

¹⁵Then, when I have scattered them among the nations and dispersed them through the countries, they shall know that I am the LORD.

OR

Question 10 (30 marks)**Ezekiel 24:2–11, 13–14**

²O mortal, record this date, this exact day; **for this very day** the king of Babylon has laid siege to Jerusalem. ³Further, speak in an allegory to the rebellious breed and say to them: Thus said the Lord GOD:

Put the caldron [on the fire], put it on,

And then pour water into it.

⁴Collect in it the pieces [of meat].

Every choice piece, thigh and shoulder;

Fill it with the best cuts—

⁵Take the **best of the flock**.

Also pile the cuts under it;

Get it boiling briskly,

And cook the cuts in it.

⁶Assuredly, thus said the Lord GOD:

Woe to the city of blood—

A caldron whose scum is in it,

Whose scum has not been cleaned out!

Empty it piece by piece;

No lot has fallen upon it.

⁷**For the blood she shed is still in her;**

She set it upon a bare rock;

She did not pour it out on the ground

To cover it with earth.

⁸She set her blood upon the bare rock,

So that it was not covered,

So that it may stir up [My] fury

To take vengeance.

⁹Assuredly, thus said the Lord GOD:

Woe to the city of blood!

I in turn will make a great blaze.

¹⁰Pile on the logs,

Kindle the fire,

Cook the meat through

And stew it completely,

And let the bones be charred.

¹¹Let it stand empty on the coals,

Until it becomes so hot

That the copper glows.

Then its uncleanness shall melt away in it,

And its rust be consumed.

¹³For your vile impurity—because I sought to cleanse you of your impurity, but you would not be cleansed—**you shall never be clean again until I have satisfied My fury upon you.** ¹⁴I the LORD have spoken: It shall come to pass and I will do it. I will not refrain or spare or relent. You shall be punished according to your ways and your deeds—declares the Lord GOD.

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 an allusion? Give **two** examples of allusion used in the Gospel according to Luke. Suggest why the writer of the Gospel according to Luke may have used these two allusions.

OR**Question 2** (10 marks)

What is a genealogy? Name **three** individuals included in the genealogy of Jesus that is found within the Gospel according to Luke. Briefly explain the significance of these three individuals in relation to the theme of ‘The identity of Jesus’.

OR**Question 3** (10 marks)

Give **three** examples from the Gospel according to Luke of the evangelist’s use of both the character and the teachings of John the Baptist to develop parallels with Jesus. Briefly explain how these examples contribute to these parallels.

OR**Question 4** (10 marks)

- a. With **close reference to the passage below**, write a commentary on death and widowhood in 1st-century CE Judea.

Luke 7:12–15

¹²As he approached the gate of the town, a man who had died was being carried out. He was his mother’s only son, and she was a widow; and with her was a large crowd from the town.

¹³When the Lord saw her, he had compassion for her and said to her, ‘Do not weep.’ ¹⁴Then he came forward and touched the bier, and the bearers stood still. And he said, ‘Young man, I say to you, rise!’ ¹⁵The dead man sat up and began to speak, and Jesus gave him to his mother.

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)

Explain what the temptations put to Jesus by the devil in Chapter 4 of the Gospel according to Luke signify about the identity and mission of Jesus.

In your explanation, refer to **each** of the temptations.

OR

Question 6 (30 marks)

In Chapter 15 of the Gospel according to Luke, the evangelist presents stories that exhibit the joy that comes after recovering what was lost.

Discuss how the evangelist uses the stories of Chapter 15 to explore repentance, reconciliation and restoration.

OR

Question 7 (30 marks)

E Earle Ellis wrote of the Gospel according to Luke, ‘Fundamentally, “witness” in the Gospel is the witness of the Spirit, most often through the acts and teachings of Jesus’.

Drawing on at least **three** episodes or incidents in the Gospel according to Luke, explain how the work of the Holy Spirit can be understood through the acts and teachings of Jesus.

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 3:7–18**

⁷John said to the crowds that came out to be baptized by him, ‘**You brood of vipers!** Who warned you to flee from the wrath to come? ⁸Bear fruits worthy of repentance. Do not begin to say to yourselves, “We have Abraham as our ancestor”; for I tell you, God is able from these stones to raise up children to Abraham. ⁹Even now the axe is lying at the root of the trees; every tree therefore that does not bear **good fruit** is cut down and thrown into the fire.’

¹⁰And the crowds asked him, ‘What then should we do?’ ¹¹In reply he said to them, ‘Whoever has two coats must share with anyone who has none; and whoever has food must do likewise.’

¹²Even tax-collectors came to be baptized, and they asked him, ‘Teacher, what should we do?’

¹³He said to them, ‘Collect no more than the amount prescribed for you.’ ¹⁴Soldiers also asked him, ‘And we, what should we do?’ He said to them, ‘**Do not extort money** from anyone by threats or false accusation, and be satisfied with your wages.’

¹⁵As the people were filled with expectation, and all were questioning in their hearts concerning John, whether he might be the Messiah, ¹⁶John answered all of them by saying, ‘I baptize you with water; but one who is more powerful than I is coming; I am not worthy to untie the thong of his sandals. He will **baptize you with the Holy Spirit and fire**. ¹⁷His winnowing-fork is in his hand, to clear his threshing-floor and to gather the wheat into his granary; but the chaff he will burn with unquenchable fire.’

¹⁸So, with many other exhortations, he proclaimed the **good news** to the people.

OR

Question 9 (30 marks)**Luke 7:36–50**

³⁶**One of the Pharisees asked Jesus to eat with him**, and he went into the Pharisee's house and took his place at the table. ³⁷And a woman in the city, who was a sinner, having learned that he was eating in the Pharisee's house, brought an alabaster jar of ointment. ³⁸She stood behind him at his feet, weeping, and began to **bathe his feet with her tears** and to dry them with her hair. Then she continued kissing his feet and anointing them with the ointment. ³⁹Now when the Pharisee who had invited him saw it, he said to himself, 'If this man were a **prophet**, he would have known who and what kind of woman this is who is touching him—that she is a sinner.'
⁴⁰Jesus spoke up and said to him, 'Simon, I have something to say to you.' 'Teacher,' he replied, 'speak.'
⁴¹'A certain creditor had two **debtors**; one owed five hundred denarii, and the other fifty. ⁴²When they could not pay, he cancelled the debts for both of them. Now which of them will love him more?' ⁴³Simon answered, 'I suppose the one for whom he cancelled the greater debt.' And Jesus said to him, 'You have judged rightly.'
⁴⁴Then turning towards the woman, he said to Simon, 'Do you see this woman? I entered your house; you gave me no water for my feet, but she has bathed my feet with her tears and dried them with her hair. ⁴⁵You gave me no kiss, but from the time I came in she has not stopped kissing my feet. ⁴⁶You did not anoint my head with oil, but she has anointed my feet with ointment. ⁴⁷Therefore, I tell you, her sins, which were many, have been forgiven; hence she has shown great love. But the one to whom little is forgiven, loves little.'
⁴⁸Then he said to her, '**Your sins are forgiven.**' ⁴⁹But those who were at the table with him began to say among themselves, 'Who is this who even forgives sins?' ⁵⁰And he said to the woman, 'Your faith has saved you; go in peace.'

OR

Question 10 (30 marks)**Luke 20:20–38**

²⁰So **they watched him and sent spies** who pretended to be honest, in order to trap him by what he said, so as to hand him over to the jurisdiction and authority of the governor. ²¹So they asked him, ‘Teacher, we know that you are right in what you say and teach, and you show deference to no one, but teach the way of God in accordance with truth. ²²Is it lawful for us to pay taxes to the emperor, or not?’ ²³But he perceived their craftiness and said to them, ²⁴‘Show me a denarius. Whose head and whose title does it bear?’ They said, ‘The emperor’s.’ ²⁵He said to them, ‘**Then give to the emperor the things that are the emperor’s, and to God the things that are God’s.**’ ²⁶And they were not able in the presence of the people to trap him by what he said; and being amazed by his answer, they became silent.

²⁷Some Sadducees, those **who say there is no resurrection**, came to him ²⁸and asked him a question, ‘Teacher, Moses wrote for us that if a man’s brother dies, leaving a wife but no children, the man shall marry the widow and raise up children for his brother. ²⁹**Now there were seven brothers**; the first married, and died childless; ³⁰then the second ³¹and the third married her, and so in the same way all seven died childless. ³²Finally the woman also died. ³³In the resurrection, therefore, whose wife will the woman be? For the seven had married her.’

³⁴Jesus said to them, ‘Those who belong to this age marry and are given in marriage; ³⁵but those who are considered worthy of a place in that age and in the resurrection from the dead neither marry nor are given in marriage. ³⁶Indeed they cannot die any more, because they are like angels and are children of God, **being children of the resurrection.** ³⁷And the fact that the dead are raised Moses himself showed, in the story about the bush, where he speaks of the Lord as the God of Abraham, the God of Isaac, and the God of Jacob. ³⁸Now he is God not of the dead, but of the living; for to him all of them are alive.’

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)

What is a simile (*mathal*)? Give **two** examples of simile used in the Qur'an from the surahs set for study this year. Briefly explain the meanings and significance of your examples.

OR

Question 2 (10 marks)

Who was Luqman? Why did God grant him wisdom (*hikmah*)? Based on this divine wisdom that was bestowed upon him, what was Luqman's advice? To whom was this advice addressed?

OR

Question 3 (10 marks)

What is the significance of the disjoined letters (*muqatta'at*) in the Qur'an? Provide **two** examples of disjoined letters that are evident in the surahs set for study this year. What do scholars suggest that these two examples of disjoined letters mean?

OR

Question 4 (10 marks)

- a. With **close reference to the passage below**, write a commentary explaining the importance of Ramadhān in relation to guidance from God.

Surah 2:185

It is the month of Ramadhān in which the Qur'an was revealed, a guidance for mankind with clear teachings showing the Right Way and a criterion of *truth and falsehood*. Therefore, anyone of you who witnesses that month should fast therein, and whoever is ill or upon a journey shall fast a similar number of days later on. Allah intends your well-being and does not want to put you to hardship. He wants you to complete the prescribed period so that you should glorify His Greatness and render thanks to Him for giving you guidance.¹⁸⁵

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)

In his commentary on Surah 2 (*al-Baqarah*), Ibn Kathir explains that the Qur'an is the greatest miracle given to Prophet Muhammad.

Discuss in what ways the Qur'an is considered the greatest miracle and how this miracle is both similar to, and different from, another miracle, the Night Journey, described in Surah 17 (*al-Isrā'*).

OR

Question 6 (30 marks)

Discuss how the Qur'anic teaching that disobeying Allah after His prophets and messengers have made His message clear carries particular consequences in this life.

In your discussion, refer to the stories of Hūd and Saleh.

OR

Question 7 (30 marks)

Explain the ways in which the Qur'an presents the nature of Allah. Support your answer using examples from the surahs set for study 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 2:261–266

The parable of those who spend their wealth in the way of Allah is that of a grain that sprouts into seven ears, each bearing one hundred grains. Allah gives manifold increase to whom He wishes. Allah has **boundless knowledge**.²⁶¹ Those who spend their wealth in the cause of Allah and do not follow their charity with reminders of their generosity or injure the feeling of the recipient, shall get their reward from their Rabb; **they shall have nothing to fear or to regret**.²⁶² Kind words and forgiveness are better than charity followed by injury. Allah is Self-sufficient, Forbearing.²⁶³

O believers! Do not make your charity worthless by reminders of your generosity or by injury to the recipients feelings, like those who spend their wealth **to be seen by people** and believe neither in Allah nor in the Last Day. Their parable is like a hard barren rock covered with a thin layer of soil; a heavy rain falls, leaving it just a bare stone. Such people will not gain any reward that they thought they had earned. Allah does not guide the unbelievers.²⁶⁴

The example of those who spend their wealth to seek the **pleasure of Allah** and to strengthen their souls is like a garden on a high and fertile ground: when heavy rain falls on it, it yields up twice its normal produce; and if no rain falls, even a light moisture is sufficient. Whatever you do is in the sight of Allah.²⁶⁵ Would any one of you like that his garden, which is full of palm trees, grape vines, and all kinds of fruits and watered by running streams, be blasted and consumed by a fiery whirlwind at the time when he has become too old and his children are too feeble to earn anything? Thus Allah makes His **revelations** clear to you so that you may ponder over them.²⁶⁶

OR

Question 9 (30 marks)**Surah 17:12–22**

We have made the night and the day as two signs. We enshrouded the night with darkness and gave light to the day, to enable you to seek the bounty of your Rabb, and that you may compute the years and count the numbers. Thus, We have set forth all things in detail.¹² We have **fastened the fate of every man to his own neck**, and on the Day of Judgment We shall bring out for him a book spread wide open,¹³ *saying*: “Here is your book of deeds: read it. Today you yourself are sufficient to take your own account.”¹⁴

He that seeks guidance, shall be guided to his own advantage, but he that goes astray does so to his own loss. No bearer shall bear the burden of another *on the Day of Judgment*. And during your worldly life, **We do not inflict punishment until We send forth a Rasool to make truth distinct from falsehood.**¹⁵ Whenever We have intended to destroy a town, *it was because* We sent Our commandments to its people who were leading easy lives but they showed disobedience; as a result Our Judgment was passed, and We razed that city to the ground.¹⁶ How many generations have We destroyed since **Nūh’s time**? Sufficient is your Rabb to note and see the sins of His servants.¹⁷

He that desires the transitory things *of this life*, We readily grant him such things as We please to whomsoever We want, then We condemn him to hell, where he will burn, disgraced and rejected.¹⁸ He that desires the life of the hereafter and strives for it as best as he can provided he is a Believer, the endeavor of every such person will be accepted.¹⁹ We bestowed on all – these as well those – out of the bounties of your Rabb; the bounties of your Rabb are not confined.²⁰ **See how We have exalted some over others**, and certainly the hereafter is more exalted and greater in excellence.²¹ Do not associate another deity with Allah, lest you sit back, condemned, forsaken.²²

OR

Question 10 (30 marks)**Surah 49:12–18**

O believers! Avoid immoderate suspicion, for in some cases suspicion is a sin. Do not spy on one another, nor backbite one another. Would any of you like to eat the flesh of his dead brother? Surely you would abhor it. Fear Allah; for Allah is the Acceptor of repentance, Merciful.¹² O mankind! **We created you from a single pair of a male and a female**, and made you into nations and tribes that you might get to know one another. Surely the noblest of you in the sight of Allah is he who is **the most righteous**. Allah is All-Knowledgeable, All-Aware.¹³

The beduin Arabs say: “We have believed.” Tell them: “You have not believed; rather say ‘We have become Muslims;’ for **faith has not yet found its way into your hearts**. If you obey Allah and His Rasool, He will not deny you the reward of your deeds; surely Allah is Forgiving, Merciful.”¹⁴ The true believers are those who believe in Allah and His Rasool, then never doubt; and make Jihād with their wealth and their persons in the **cause of Allah**. Such are the ones who are truthful *in their claim to be the believers*.¹⁵ *O Prophet say to those who claim to have believed*: “Do you apprise Allah of your religion? Whereas, Allah knows all that is in the heavens and the earth and He has full knowledge of everything.”¹⁶ They think they have conferred upon you a favor by embracing Islam. Tell them: “You have conferred upon me no favor by accepting Islam. It was Allah Who has conferred a favor upon you in guiding you to the true faith; admit this, if you are men of truth.¹⁷ Surely Allah knows the **secrets** of the heavens and the earth; and Allah is watching all your actions.”¹⁸