

Victorian Certificate of Education
2018

TEXTS AND TRADITIONS

Written examination

Thursday 15 November 2018

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>
A – The Gospel according to John (New Revised Standard Version)	10	5	90
B – The books of Jeremiah and Ezekiel (Jewish Publication Society)	10	5	90
C – The Gospel according to Luke (New Revised Standard Version)	10	5	90
D – 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 25 pages, including **assessment criteria for Parts 2 and 3** on page 25
- 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 examination.
- In the answer book(s), indicate which section you are responding to and the name of the study.
- Each section has three parts: Part 1 – Extended responses, Part 2 – Essay and Part 3 – 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 A – The Gospel according to John**Part 1 – Extended responses****Instructions for Section A – Part 1**

There are four questions in Part 1.

Students must answer **two** questions from Questions 1 to 3.

Question 4 is compulsory. Students **must** answer Question 4.

Clearly number your answers in the answer book(s) provided.

Answer two questions from Questions 1 to 3.

Question 1 (10 marks)

Who is Judas Iscariot? How is Judas portrayed in the Gospel according to John? Why does the evangelist present Judas in this way?

Question 2 (10 marks)

How are the images of light and darkness used in the narrative of Jesus' arrest, trials and crucifixion? Describe how these uses are parallel with the uses of images of light and darkness found elsewhere in the Gospel according to John.

Question 3 (10 marks)

The city of Jerusalem is a key location in the Gospel according to John.

Briefly explain the importance of Jerusalem and give **three** examples of how the evangelist uses the location.

Answer all parts of Question 4.

Question 4 (10 marks)

Name a religious idea, belief or theme arising from the passages for special study, which was interpreted by the later religious tradition that you have studied.

- a. What factors led to this religious idea, belief or theme being important to the set text's original community? Identify and discuss the passages that you have studied this year from the set text, which reflect the importance of this religious idea, belief or theme to its original community. 4 marks
- b. Explain the way in which this religious idea, belief or theme was developed or understood by the later religious tradition. How did the original text continue to influence this development? 6 marks

Part 2 – Essay**Instructions for Section A – Part 2**

Write an essay on **one** of the following topics.

Clearly number your answer in the answer book(s) provided.

Your response will be assessed according to the assessment criteria set out on page 25.

Question 5 (30 marks)

According to Rev. Francis J Moloney, two ‘times’ run through the Gospel according to John – one concerns the festivals of the Jews and the other concerns the Hour of Jesus.

Explain how the evangelist uses these two ‘times’ to develop the identity of Jesus, using examples from across the gospel.

OR

Question 6 (30 marks)

‘Mary Magdalene is presented as the model of discipleship in the Gospel according to John. It is she who announces to the disciples, “I have seen the Lord” (John 20:18).’

Discuss this statement using comparisons with **at least two** other disciples. Draw on examples from across the gospel.

OR

Question 7 (30 marks)

Drawing upon your study of the Gospel according to John, discuss how Jesus uses the signs as moments of self-revelation.

Part 3 – Exegetical response**Instructions for Section A – Part 3**

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

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

Clearly number your answer in the answer book(s) provided.

Your response will be assessed according to the assessment criteria set out on page 25.

Question 8 (30 marks)**John 3:22–36**

²²After this Jesus and his disciples went into the Judean countryside, and he spent some time there with them and baptized. ²³John also was baptizing at Aenon near Salim because water was abundant there; and people kept coming and were being baptized—²⁴John, of course, had not yet been thrown into prison.

²⁵Now a discussion about **purification** arose between John’s disciples and a Jew. ²⁶They came to John and said to him, ‘**Rabbi**, the one who was with you across the Jordan, to whom you testified, here he is baptizing, and all are going to him.’ ²⁷John answered, ‘No one can receive anything except what has been given from heaven. ²⁸You yourselves are my witnesses that I said, “**I am not the Messiah**, but I have been sent ahead of him.” ²⁹He who has the bride is the bridegroom. The friend of the bridegroom, who stands and hears him, **rejoices greatly at the bridegroom’s voice**. For this reason my joy has been fulfilled. ³⁰He must increase, but I must decrease.’

³¹The one who comes from above is above all; the one who is of the earth belongs to the earth and speaks about earthly things. The one who comes from heaven is above all. ³²He testifies to what he has seen and heard, yet no one accepts his testimony. ³³Whoever has accepted his testimony has certified this, that God is true. ³⁴He whom God has sent speaks the words of God, for **he gives the Spirit without measure**. ³⁵The Father loves the Son and has placed all things in his hands. ³⁶Whoever believes in the Son has eternal life; whoever disobeys the Son will not see life, but must endure God’s wrath.

OR

Question 9 (30 marks)**John 6:35–51**

³⁵Jesus said to them, **‘I am the bread of life.** Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty. ³⁶But I said to you that you have seen me and yet do not believe. ³⁷Everything that the Father gives me will come to me, and anyone who comes to me I will never drive away; ³⁸for I have come down from heaven, not to do my own will, but the will of him who sent me. ³⁹And this is the will of him who sent me, that I should lose nothing of all that he has given me, **but raise it up on the last day.** ⁴⁰This is indeed the will of my Father, that all who see the Son and believe in him may have eternal life; and I will raise them up on the last day.’

⁴¹Then the Jews began to complain about him because he said, ‘I am the bread that came down from heaven.’ ⁴²They were saying, **‘Is not this Jesus, the son of Joseph,** whose father and mother we know? How can he now say, “I have come down from heaven”?’ ⁴³Jesus answered them, ‘Do not complain among yourselves. ⁴⁴No one can come to me unless drawn by the Father who sent me; and I will raise that person up on the last day. ⁴⁵It is written in the prophets, “And they shall all be taught by God.” Everyone who has heard and learned from the Father comes to me. ⁴⁶Not that anyone has seen the Father except the one who is from God; he has seen the Father. ⁴⁷**Very truly, I tell you, whoever believes has eternal life.** ⁴⁸I am the bread of life. ⁴⁹**Your ancestors ate the manna in the wilderness,** and they died. ⁵⁰This is the bread that comes down from heaven, so that one may eat of it and not die. ⁵¹I am the living bread that came down from heaven. Whoever eats of this bread will live for ever; and the bread that I will give for the life of the world is my flesh.’

OR

Question 10 (30 marks)**John 13:12–20**

¹²After he had washed their feet, had put on his robe, and had returned to the table, he said to them, ‘**Do you know what I have done to you?**’ ¹³You call me **Teacher and Lord**—and you are right, for that is what I am. ¹⁴So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. ¹⁵For I have set you an example, that you also should do as I have done to you. ¹⁶**Very truly**, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. ¹⁷If you know these things, **you are blessed if you do them.** ¹⁸I am not speaking of all of you; I know whom I have chosen. But it is to fulfil the scripture, “The one who ate my bread has lifted his heel against me.” ¹⁹I tell you this now, before it occurs, so that when it does occur, you may believe that I am he. ²⁰Very truly, I tell you, whoever receives one whom I send receives me; and **whoever receives me receives him who sent me.**’

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SECTION B – The books of Jeremiah and Ezekiel

Part 1 – Extended responses

Instructions for Section B – Part 1

There are four questions in Part 1.

Students must answer **two** questions from Questions 1 to 3.

Question 4 is compulsory. Students **must** answer Question 4.

Clearly number your answers in the answer book(s) provided.

Answer two questions from Questions 1 to 3.

Question 1 (10 marks)

What is the purpose of the Temple as understood by Jeremiah? Give examples of how each of the groups of leaders that Jeremiah addresses has misused the Temple.

Question 2 (10 marks)

Who is the ‘flock’ that the prophet Ezekiel addresses in Chapter 34 of the book of Ezekiel? Suggest why the prophet employs this metaphor. Briefly explain how a ‘single shepherd’ will help restore this flock to former better times.

Question 3 (10 marks)

Describe how divine justice will be delivered upon the nation of Egypt in Chapter 30 of the book of Ezekiel. How does the prophet Ezekiel account for these acts of divine justice?

Answer all parts of Question 4.

Question 4 (10 marks)

Name a religious idea, belief or theme arising from the passages for special study, which was interpreted by the later religious tradition that you have studied.

- a. What factors led to this religious idea, belief or theme being important to the set texts’ original community? Identify and discuss the passages that you have studied this year from the set texts, which reflect the importance of this religious idea, belief or theme to its original community. 4 marks
- b. Explain the way in which this religious idea, belief or theme was developed or understood by the later religious tradition. How did the original text continue to influence this development? 6 marks

Part 2 – Essay**Instructions for Section B – Part 2**

Write an essay on **one** of the following topics.

Clearly number your answer in the answer book(s) provided.

Your response will be assessed according to the assessment criteria set out on page 25.

Question 5 (30 marks)

Rabbi Dr H Freedman wrote that the surrender of King Jeconiah, son of Jehoiakim, in 597 BCE ‘was the first breach in the Judean State which was to lead to its ultimate collapse. The final scene in this tragedy was enacted in the reign of his ill-fated successor, Zedekiah’.

With reference to chapters that you have studied from the books of Jeremiah and Ezekiel, discuss the social, cultural, religious and political conditions of the ‘first breach’ and of the ‘final scene’ in the statement above.

OR

Question 6 (30 marks)

Both the prophets Jeremiah and Ezekiel allude to better times after the Babylonian exile.

Explain how Jeremiah and Ezekiel understood that the establishment of a ‘new covenant’ would ensure that there would be no return to the sins of the past.

OR

Question 7 (30 marks)

Drawing on your study of the book of Jeremiah, discuss how the nation as a whole repeatedly broke the covenant and how Jeremiah proclaimed that the punishment of exile was justified.

Part 3 – Exegetical response

Instructions for Section B – Part 3

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

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

Clearly number your answer in the answer book(s) provided.

Your response will be assessed according to the assessment criteria set out on page 25.

Question 8 (30 marks)

Jeremiah 11:9–17

⁹The LORD said to me, “**A conspiracy exists among the men of Judah and the inhabitants of Jerusalem.** ¹⁰They have returned to the iniquities of their fathers of old, who refused to heed My words. They, too, have followed other gods and served them. The House of Israel and the House of Judah have broken the covenant that I made with their fathers.”

¹¹Assuredly, thus said the LORD: I am going to bring upon them disaster from which they will not be able to escape. Then they will cry out to me, but I will not listen to them. ¹²And the townsmen of Judah and the inhabitants of Jerusalem will go and cry out to the gods to which they sacrifice; but they will not be able to rescue them in their time of disaster. ¹³**For your gods have become as many as your towns,** O Judah, and you have set up as many altars to Shame as there are streets in Jerusalem—altars for sacrifice to Baal.

¹⁴As for you, do not pray for this people, do not raise a cry of prayer on their behalf; for I will not listen when they call to Me on account of their disaster.

¹⁵**Why should My beloved be in My House,
Who executes so many vile designs?**

The sacral flesh will pass away from you,
For you exult while performing your evil deeds.

¹⁶The LORD named you
“**Verdant olive tree,
Fair, with choice fruit.**”

But with a great roaring sound
He has set it on fire,
And its boughs are broken.

¹⁷The LORD of Hosts, who planted you, has decreed disaster for you, because of the evil wrought by the House of Israel and the House of Judah, who angered Me by sacrificing to Baal.

OR

Question 9 (30 marks)**Ezekiel 17:15–24**

¹⁵**But [that prince] rebelled against him and sent his envoys to Egypt** to get horses and a large army. Will he succeed? Will he who does such things escape? Shall he break a covenant and escape? ¹⁶As I live—declares the Lord GOD—in the very homeland of the king who made him king, whose oath he flouted and whose covenant he broke—right there, in Babylon, he shall die. ¹⁷Pharaoh will not fight at his side with a great army and with numerous troops in the war, when mounds are thrown up and siege towers erected to destroy many lives. ¹⁸**He flouted a pact and broke a covenant**; he gave his promise and did all these things—he shall not escape. ¹⁹Assuredly, thus said the Lord GOD: As I live, I will pay him back for flouting My pact and breaking My covenant. ²⁰I will spread My net over him and he shall be caught in My snare; I will carry him to Babylon **and enter with him into judgment** there for the trespass which he committed against Me. ²¹And all the fugitives of all his battalions shall fall by the sword, **and those who remain shall scatter in every direction**; then you will know that I the LORD have spoken.

²²Thus said the Lord GOD: Then I in turn will take and set [in the ground a slip] from the lofty top of the cedar; **I will pluck a tender twig** from the tip of its crown, and I will plant it on a tall, towering mountain. ²³I will plant it in Israel's lofty highlands, and it shall bring forth boughs and produce branches and grow into a noble cedar. Every bird of every feather shall take shelter under it, shelter in the shade of its boughs. ²⁴Then shall all the trees of the field know that it is I the LORD who have abased the lofty tree and exalted the lowly tree, who have dried up the green tree and made the withered tree bud. I the LORD have spoken, and I will act.

OR

Question 10 (30 marks)**Ezekiel 33:1–11**

¹The word of the LORD came to me: ²**O mortal, speak to your fellow countrymen** and say to them: When I bring the sword against a country, the citizens of that country take one of their number and appoint him their watchman. ³Suppose he sees the sword advancing against the country, and he blows the horn and warns the people. ⁴If anybody hears the sound of the horn but ignores the warning, and the sword comes and dispatches him, **his blood shall be on his own head**. ⁵Since he heard the sound of the horn but ignored the warning, his bloodguilt shall be upon himself; had he taken the warning, he would have saved his life. ⁶But if the watchman sees the sword advancing and does not blow the horn, so that the people are not warned, and the sword comes and destroys one of them, that person was destroyed for his own sins; however, I will demand a reckoning for his blood from the watchman.

⁷Now, O mortal, **I have appointed you a watchman for the House of Israel**; and whenever you hear a message from My mouth, you must transmit My warning to them. ⁸When I say to the wicked, “Wicked man, you shall die,” but you have not spoken to warn the wicked man against his way, he, that wicked man, shall die for his sins, but **I will demand a reckoning for his blood from you**. ⁹But if you have warned the wicked man to turn back from his way, and he has not turned from his way, he shall die for his own sins, but you will have saved your life.

¹⁰Now, O mortal, say to the House of Israel: This is what you have been saying: “Our transgressions and our sins weigh heavily upon us; **we are sick at heart about them. How can we survive?**” ¹¹Say to them: As I live—declares the Lord God—it is not My desire that the wicked shall die, but that the wicked turn from his [evil] ways and live. Turn back, turn back from your evil ways, that you may not die, O House of Israel!

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SECTION C – The Gospel according to Luke

Part 1 – Extended responses

Instructions for Section C – Part 1

There are four questions in Part 1.

Students must answer **two** questions from Questions 1 to 3.

Question 4 is compulsory. Students **must** answer Question 4.

Clearly number your answers in the answer book(s) provided.

Answer two questions from Questions 1 to 3.

Question 1 (10 marks)

Who is Peter? How is Peter portrayed in the Gospel according to Luke? Why does the evangelist present Peter in this way?

Question 2 (10 marks)

The Gospel according to Luke often uses the technique of reversal.

What is a reversal? Using **two** examples from the gospel, explain how reversals are used to describe the kingdom of God.

Question 3 (10 marks)

What would the members of the original first-century audience of the Gospel according to Luke have understood by the evangelist's inclusion of the infancy narratives in the gospel? Identify **two** features of Jesus' ministry and explain how these features are anticipated by the Lucan infancy narratives.

Answer all parts of Question 4.

Question 4 (10 marks)

Name a religious idea, belief or theme arising from the passages for special study, which was interpreted by the later religious tradition that you have studied.

- a. What factors led to this religious idea, belief or theme being important to the set text's original community? Identify and discuss the passages that you have studied this year from the set text, which reflect the importance of this religious idea, belief or theme to its original community. 4 marks
- b. Explain the way in which this religious idea, belief or theme was developed or understood by the later religious tradition. How did the original text continue to influence this development? 6 marks

Part 2 – Essay**Instructions for Section C – Part 2**

Write an essay on **one** of the following topics.

Clearly number your answer in the answer book(s) provided.

Your response will be assessed according to the assessment criteria set out on page 25.

Question 5 (30 marks)

The Gospel according to Luke narrates the appearance of the risen Jesus to the gathered disciples. In this narrative, Jesus states, ‘everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled’ (Luke 24:44).

Explain how the evangelist uses prophecy across the whole gospel.

OR

Question 6 (30 marks)

In the parable of the Pharisee and the tax collector (Luke 18:9–14), Jesus distinguishes between the prayer of the Pharisee and the prayer of the tax collector.

Drawing upon your study of the Gospel according to Luke, discuss how the attitudes of the tax collector are reflected in other examples of prayer in the gospel.

OR

Question 7 (30 marks)

‘Jesus is first welcomed and later condemned by those within the Temple.’

Discuss Jesus’ changing relationship with those who serve in the Temple, using examples from across the Gospel according to Luke.

Part 3 – Exegetical response**Instructions for Section C – Part 3**

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

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

Clearly number your answer in the answer book(s) provided.

Your response will be assessed according to the assessment criteria set out on page 25.

Question 8 (30 marks)**Luke 5:12–20**

¹²Once, when he was in one of the cities, there was a man covered with **leprosy**. When he saw Jesus, he bowed with his face to the ground and begged him, ‘Lord, if you choose, you can make me clean.’ ¹³Then Jesus stretched out his hand, touched him, and said, ‘I do choose. Be made clean.’ Immediately the leprosy left him. ¹⁴**And he ordered him to tell no one.** ‘Go’, he said, ‘and show yourself to the priest, and, **as Moses commanded**, make an offering for your cleansing, for a testimony to them.’ ¹⁵But now more than ever the word about Jesus spread abroad; many crowds would gather to hear him and to be cured of their diseases. ¹⁶**But he would withdraw to deserted places and pray.**

¹⁷One day, while he was teaching, Pharisees and teachers of the law were sitting nearby (they had come from every village of Galilee and Judea and from Jerusalem); and the power of the Lord was with him to heal. ¹⁸Just then some men came, carrying a paralysed man on a bed. They were trying to bring him in and lay him before Jesus; ¹⁹but finding no way to bring him in because of the crowd, they went up on the roof and let him down with his bed through the tiles into the middle of the crowd in front of Jesus. ²⁰When he saw their faith, he said, ‘Friend, **your sins are forgiven you.**’

OR

Question 9 (30 marks)**Luke 18:26–43**

²⁶Those who heard it said, ‘Then who can be saved?’ ²⁷He replied, ‘What is impossible for mortals is possible for God.’

²⁸Then Peter said, ‘Look, we have left our homes and followed you.’ ²⁹And he said to them, ‘Truly I tell you, there is no one who has left house or wife or brothers or parents or children, for the sake of **the kingdom of God**, ³⁰who will not get back very much more in this age, and in the age to come eternal life.’

³¹Then he took **the twelve** aside and said to them, ‘See, we are going up to Jerusalem, and everything that is written about the Son of Man by the prophets will be accomplished. ³²For he will be handed over to **the Gentiles**; and he will be mocked and insulted and spat upon. ³³After they have flogged him, they will kill him, and on the third day he will rise again.’ ³⁴But they understood nothing about all these things; in fact, what he said was hidden from them, and they did not grasp what was said.

³⁵As he approached **Jericho**, a blind man was sitting by the roadside begging. ³⁶When he heard a crowd going by, he asked what was happening. ³⁷They told him, ‘Jesus of Nazareth is passing by.’ ³⁸Then he shouted, ‘Jesus, Son of David, have mercy on me!’ ³⁹Those who were in front sternly ordered him to be quiet; but he shouted even more loudly, ‘Son of David, have mercy on me!’ ⁴⁰Jesus stood still and ordered the man to be brought to him; and when he came near, he asked him, ⁴¹‘What do you want me to do for you?’ He said, ‘Lord, let me see again.’ ⁴²Jesus said to him, ‘**Receive your sight; your faith has saved you.**’ ⁴³Immediately he regained his sight and followed him, glorifying God; and all the people, when they saw it, praised God.

OR

Question 10 (30 marks)**Luke 22:14–23**

¹⁴When the hour came, he took his place at the table, and the apostles with him. ¹⁵He said to them, ‘I have eagerly desired to eat this Passover with you before I suffer; ¹⁶for I tell you, **I will not eat it until it is fulfilled in the kingdom of God.**’ ¹⁷Then he took a cup, and after giving thanks he said, ‘Take this and divide it among yourselves; ¹⁸for I tell you that from now on I will not drink of **the fruit of the vine** until the kingdom of God comes.’ ¹⁹Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, ‘This is my body, which is given for you. Do this in **remembrance** of me.’ ²⁰And he did the same with the cup after supper, saying, ‘This cup that is poured out for you is **the new covenant** in my blood. ²¹But see, the one who betrays me is with me, and his hand is on the table. ²²For the **Son of Man** is going as it has been determined, but woe to that one by whom he is betrayed!’ ²³Then they began to ask one another which one of them it could be who would do this.

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SECTION D – The Qur'an**Part 1 – Extended responses****Instructions for Section D – Part 1**

There are four questions in Part 1.

Students must answer **two** questions from Questions 1 to 3.

Question 4 is compulsory. Students **must** answer Question 4.

Clearly number your answers in the answer book(s) provided.

Answer two questions from Questions 1 to 3.

Question 1 (10 marks)

What is the connection between the title and the content of Surah 67 (*Al-Mulk*)? State **two** major themes that this surah addresses. How do these two themes reflect the social and cultural conditions existing at the time of revelation?

Question 2 (10 marks)

Who was Musa, as described in Surah 20 (*TuāHā*)? Explain how narratives of Musa and other prophets are used to support the mission of the Prophet Muhammad in the surahs that you have studied.

Question 3 (10 marks)

Explain the meaning of clear (*muhkamat*) and unclear (*mutashabihat*) and their importance for the study and understanding of Qur'anic texts. Provide **two** examples of each from the surahs that you have studied this year.

Answer all parts of Question 4.

Question 4 (10 marks)

Name a religious idea, belief or theme arising from the passages for special study, which was interpreted by the later religious tradition that you have studied.

- a. What factors led to this religious idea, belief or theme being important to the set texts' original community? Identify and discuss the passages that you have studied this year from the set texts, which reflect the importance of this religious idea, belief or theme to its original community. 4 marks
- b. Explain the way in which this religious idea, belief or theme was developed or understood by the later religious tradition. How did the original text continue to influence this development? 6 marks

Part 2 – Essay**Instructions for Section D – Part 2**

Write an essay on **one** of the following topics.

Clearly number your answer in the answer book(s) provided.

Your response will be assessed according to the assessment criteria set out on page 25.

Question 5 (30 marks)

Yusuf Al-Qaradawi wrote, ‘The concept of the lawful and the prohibited has been known to every people since ancient times. However, people have differed in defining the scope, variety, and causes of taboos and prohibitions, most of which were a product of their primitive beliefs, superstitions, and myths’.

Discuss the concepts of lawful (*halal*) and prohibited (*haram*) in the Qur’an and why these concepts developed during the time of revelation. Use examples from the surahs that you have studied.

OR

Question 6 (30 marks)

The Qur’an refers to itself as a book of revelation and a source of guidance.

Discuss how the Qur’an acts as a source of guidance beyond the time of revelation, drawing on examples from the surahs that you have studied.

OR

Question 7 (30 marks)

Discuss the significance of the theme ‘repentance and forgiveness’ in the set texts. Support your discussion with examples drawn from the surahs that you have studied.

Part 3 – Exegetical response

Instructions for Section D – Part 3

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

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

Clearly number your answer in the answer book(s) provided.

Your response will be assessed according to the assessment criteria set out on page 25.

Question 8 (30 marks)

Surah 5:101–106

O believers! Do not ask **questions** about things that if revealed to you, may cause you trouble. But if you ask a question about something when the Qur'an is being revealed, it will be made known to you. Allah has forgiven you what you did to date, Allah is **Forgiving, Forbearing**.¹⁰¹ Some people before you did ask such questions and later lost their faith because of those very things.¹⁰² Allah did not institute *superstitions like those of* a slit-ear she-camel or a she-camel let loose for free pasture or idol sacrifices for twin-births in animals or stallion-camels freed from work; this lie is invented by the unbelievers against Allah, and most of them lack understanding.¹⁰³ When it is said to them: "Come to what Allah has revealed and come to the Rasool." They reply: "Sufficient for us are the ways on which we found our **forefathers**." What! Even though their forefathers knew nothing and were not rightly guided?¹⁰⁴

O believers! You are accountable for none but for yourselves; anyone who has gone astray cannot harm you if you are on the Right Way. To Allah you shall all return and He will let you know the truth of all that you did.¹⁰⁵ O believers! When death approaches any one of you, let **two just men from among yourselves act as witnesses** at the time of making your last will; or from the non-Muslims if you are travelling through the land and the calamity of death overtakes you. If you doubt their honesty, detain them after prayer and let them both swear by Allah: "We will not sell our testimony for any price, even to a relative, and we will not hide the testimony which we will be giving for the sake of Allah; for we shall be sinners if we do so."¹⁰⁶

OR

Question 9 (30 marks)**Surah 12:52–57**

Yūsuf said, “By this inquiry I meant to let him (*Al-Aziz*) know that I did not betray him in his absence, and that Allah does not let the snare of the **treacherous** succeed.”⁵²

“Not that I am free from sin – man’s soul is prone to evil, except the one to whom my Rabb has shown mercy, certainly my Rabb is Forgiving, Merciful”.⁵³ The king said: “Bring him to me; I will take him for my special service.” When *Yūsuf* had a talk with *the King*, he said: “**From now on, you have an honorable place with us**, and you will enjoy our full confidence.”⁵⁴

Yūsuf said: “Place me over all the **resources of the land**. Certainly I know how to manage; I have the necessary knowledge.”⁵⁵ Thus We established *Yūsuf* in the land to live therein in any way he wished. **We bestow Our mercy on whom We please** and We do not let the reward of good people go to waste.⁵⁶ Yet the **reward in the hereafter** will be even better for those who believe and are righteous.⁵⁷

OR

Question 10 (30 marks)**Surah 41:15–24**

As for ‘Ad, they conducted themselves with **arrogance** in the land without any justification and said: “Who is stronger than us in might?” Could they not see that Allah Who created them, was mightier than them? Yet they continued to reject Our revelations.¹⁵ So, over a few ill-omened days, We let loose on them a **furious hurricane** to make them taste a shameful scourge in this life, but more shameful still will be the punishment of the hereafter, and they shall have none to help them.¹⁶ As for Thamüd, We offer them Our guidance, but they preferred to **remain blind** rather than to receive guidance *towards the Right Way*; so the thunderbolt of humiliating scourge seized them for their misdeeds,¹⁷ but **We saved those who believed** and had the fear *of Allah*.¹⁸

Imagine that Day when the enemies of Allah will be brought together and led to the hellfire in groups.¹⁹ Finally when they reach there, their ears, their eyes, and their skins will testify to their misdeeds.²⁰ And they will ask their skins: “Why did you testify against us?” Their *skins* will reply: “Allah Who gives the faculty of speech to everything, has made us speak. He is the One Who created you to begin with, and now to Him you are being brought back.²¹ *During your life on earth* you use to hide yourselves while committing crimes, **you never thought that your own ears, your own eyes and your own skins would ever testify against you**. Rather you thought that even Allah had no knowledge of many things that you do.²² This thought of yours, which you entertained concerning your Rabb, has brought you to destruction and now you have become of those who are utterly lost.”²³ Then, whether they have patience *or not*, the fire will still be their home, and even if they beg for pardon, it shall not be granted to them.²⁴

Assessment criteria for Parts 2 and 3

The essay in Part 2 of Sections A, B, C and D will be assessed against the following criteria:

- discussion, understanding and/or interpretation of the idea, themes, literary aspects and/or individuals relevant to the topic
- management of the topic, using the various terms, concepts and parts of the topic to support an interpretation
- selection and use of textual detail and evidence relevant to the discussion and/or interpretation
- understanding of social, cultural, religious, political and historical influences, as appropriate, on the foundational text and/or their significance for the original community
- use of relevant documentary sources and scholarship, and scriptural and theological terminology, appropriate to the topic and textual references

The exegetical response in Part 3 of Sections A, B, C and D will be assessed against the following criteria:

- explanation of the sociocultural and/or historical contexts, as appropriate, and the literary context of the extract
- understanding of the literary forms and/or techniques (their purpose, effect and significance within the given extract)
- explanation of the major ideas and themes evident in the extract and discussion of their significance for the original community
- use of the words and/or phrases in bold type to inform exegetical discussion within the context of the extract
- overall use of exegetical methods, including use of appropriate terminology and scholarship