

Victorian Certificate of Education  
2017

## TEXTS AND TRADITIONS

### Written examination

Thursday 16 November 2017

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>
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 was Nicodemus? Give **at least two** examples where Nicodemus appears in the Gospel according to John. Using these examples, explain how the character Nicodemus is used by the writer of the gospel to present the evangelist's message.

#### Question 2 (10 marks)

What is meant by 'sociocultural context'? Chapter 19 of the Gospel according to John recounts the crucifixion and burial of Jesus. Give **two** examples of how the sociocultural context is evident in Jesus' crucifixion and **two** examples of how the sociocultural context is evident in Jesus' burial.

#### Question 3 (10 marks)

In the Prologue to the Gospel according to John, the evangelist uses ideas, themes and aspects that also appear later in the gospel.

Identify **three** of the ideas, themes or aspects evident in the Prologue (John 1:1–18) and, for each of the three, identify another episode where this is evident in the gospel. Briefly state what each of these three ideas, themes or aspects tells about the 'Nature of Jesus'.

*Answer all parts of Question 4.*

#### Question 4 (10 marks)

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

- a. Describe and briefly discuss how the religious idea, belief or theme was understood by the set text's original community. 2 marks
- b. Identify the passages that you have studied this year from the set text, which were the basis for that religious idea, belief or theme. Briefly explain that religious idea, belief or theme within, as appropriate, the social, cultural, religious and historical context(s) of the set text. 3 marks
- c. Briefly discuss the ways in which the later religious tradition explained or reconciled its later interpretation of a religious idea, belief or theme with that idea, belief or theme as found in the original text. 5 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)**

Although Jesus does not declare ‘I give you a new commandment ...’ (13:34) until the Last Discourse (also known as the Last Supper), the ‘Commandment of Love’ is found throughout the gospel.

Using examples from across the whole gospel, explore how the ‘Commandment of Love’ is developed throughout the Gospel according to John.

**OR**

**Question 6 (30 marks)**

Discuss how the evangelist uses the Jewish religious festivals to explain how Jesus fulfils messianic prophecies.

Support your discussion with examples drawn from across the whole of the Gospel according to John.

**OR**

**Question 7 (30 marks)**

CH Dodd wrote, ‘[T]he gift of the Spirit to the Church is represented, not as if it were a separate outpouring of divine power ... but as the ultimate climax of the personal relations between Jesus and His disciples’.

Discuss this evaluation of the gift of the Spirit using examples from the Gospel according to John.

### 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 5:9b–24

<sup>9b</sup>Now that day was a sabbath. <sup>10</sup>So the Jews said to the man who had been cured, ‘It is the sabbath; it is not lawful for you to carry your mat.’ <sup>11</sup>But he answered them, ‘The man who made me well said to me, “Take up your mat and walk.”’ <sup>12</sup>They asked him, ‘Who is the man who said to you, “Take it up and walk?”’ <sup>13</sup>Now the man who had been healed did not know who it was, for Jesus had disappeared in the crowd that was there. <sup>14</sup>Later Jesus found him in the temple and said to him, ‘See, you have been made well! **Do not sin any more**, so that nothing worse happens to you.’ <sup>15</sup>The man went away and told the Jews that it was Jesus who had made him well. <sup>16</sup>Therefore the Jews **started persecuting Jesus**, because he was doing such things on the sabbath. <sup>17</sup>But Jesus answered them, ‘My Father is still working, and I also am working.’ <sup>18</sup>For this reason the Jews were seeking all the more to kill him, because he was not only breaking the sabbath, but was also calling God his own Father, thereby making himself equal to God.

<sup>19</sup>Jesus 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. <sup>20</sup>The 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. <sup>21</sup>Indeed, just as **the Father raises the dead and gives them life**, so also the Son gives life to whomsoever he wishes. <sup>22</sup>The Father judges no one but has given all judgement to the Son, <sup>23</sup>so 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. <sup>24</sup>Very 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.’

OR

**Question 9** (30 marks)**John 10:22–42**

<sup>22</sup>At that time the festival of the Dedication took place in Jerusalem. It was winter, <sup>23</sup>and Jesus was walking in the temple, in the portico of Solomon. <sup>24</sup>So the Jews gathered around him and said to him, ‘How long will you keep us in suspense? If you are the Messiah, tell us plainly.’

<sup>25</sup>Jesus answered, ‘**I have told you, and you do not believe.** The works that I do in my Father’s name testify to me; <sup>26</sup>but you do not believe, because you do not belong to my sheep. <sup>27</sup>**My sheep hear my voice.** I know them, and they follow me. <sup>28</sup>I give them eternal life, and they will never perish. No one will snatch them out of my hand. <sup>29</sup>What my Father has given me is greater than all else, and no one can snatch it out of the Father’s hand. <sup>30</sup>The Father and I are one.’

<sup>31</sup>The Jews took up stones again to stone him. <sup>32</sup>Jesus replied, ‘I have shown you many good works from the Father. For which of these are you going to stone me?’ <sup>33</sup>The Jews answered, ‘It is not for a good work that we are going to stone you, but for blasphemy, because you, though only a human being, are making yourself God.’ <sup>34</sup>Jesus answered, ‘Is it not written in your law, “I said, you are gods”?’ <sup>35</sup>If those to whom the word of God came were called “gods”—and the scripture cannot be annulled—<sup>36</sup>can you say that **the one whom the Father has sanctified** and sent into the world is blaspheming because I said, “I am God’s Son”? <sup>37</sup>If I am not doing the works of my Father, then do not believe me. <sup>38</sup>But if I do them, even though you do not believe me, believe the works, so that you may know and understand that the Father is in me and I am in the Father.’ <sup>39</sup>Then **they tried to arrest him** again, but he escaped from their hands.

<sup>40</sup>He went away again across the **Jordan** to the place where John had been baptizing earlier, and he remained there. <sup>41</sup>Many came to him, and they were saying, ‘John performed no sign, but everything that John said about this man was true.’ <sup>42</sup>And many believed in him there.

**OR**

**Question 10** (30 marks)**John 18:38b–19:12**

<sup>38b</sup>After he had said this, he went out to the Jews again and told them, ‘I find no case against him. <sup>39</sup>But **you have a custom that I release someone for you at the Passover**. Do you want me to release for you the King of the Jews?’ <sup>40</sup>They shouted in reply, ‘Not this man, but Barabbas!’ Now Barabbas was a bandit.

<sup>19</sup> Then Pilate took Jesus and had him flogged. <sup>2</sup>And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. <sup>3</sup>They kept coming up to him, saying, ‘Hail, King of the Jews!’ and striking him on the face. <sup>4</sup>Pilate went out again and said to them, ‘Look, **I am bringing him out to you** to let you know that I find no case against him.’ <sup>5</sup>So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, ‘Here is the man!’ <sup>6</sup>When the chief priests and the police saw him, they shouted, ‘Crucify him! Crucify him!’ Pilate said to them, ‘Take him yourselves and crucify him; I find no case against him.’ <sup>7</sup>The Jews answered him, ‘We have a law, and according to that law he ought to die because he has claimed to be the Son of God.’

<sup>8</sup>Now when Pilate heard this, he was more afraid than ever. <sup>9</sup>He entered his headquarters again and asked Jesus, ‘**Where are you from?**’ But Jesus gave him no answer. <sup>10</sup>Pilate therefore said to him, ‘Do you refuse to speak to me? Do you not know that **I have power** to release you, and power to crucify you?’ <sup>11</sup>Jesus answered him, ‘You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.’ <sup>12</sup>From then on Pilate tried to release him, but the Jews cried out, ‘**If you release this man, you are no friend of the emperor**. Everyone who claims to be a king sets himself against the emperor.’

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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, in the broad sense, did Biblical Israel understand about the terms ‘the Sabbath’ and ‘my Sabbaths’ as used by Jeremiah and Ezekiel? What, and why, did the prophets Jeremiah and Ezekiel prophesy about the Sabbath?

#### Question 2 (10 marks)

Who is the ‘watchman’ referred to in Chapter 33 of the book of Ezekiel? Suggest why Ezekiel employed this metaphor. How does the book of Ezekiel describe the responsibilities of the watchman towards the people of Judah? Briefly explain where the responsibilities of the watchman end.

#### Question 3 (10 marks)

Name the different groups of leaders to whom Jeremiah prophesied and briefly explain their role within their society. Give examples of how each group of leaders responded to Jeremiah’s message and how that affected their attitude to Jeremiah.

*Answer all parts of Question 4.*

#### Question 4 (10 marks)

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

- a. Describe and briefly discuss how the religious idea, belief or theme was understood by the set texts’ original community. 2 marks
- b. Identify the passages that you have studied this year from the set text, which were the basis for that religious idea, belief or theme. Briefly explain that religious idea, belief or theme within, as appropriate, the social, cultural, religious and historical context(s) of the set text. 3 marks
- c. Briefly discuss the ways in which the later religious tradition explained or reconciled its later interpretation of a religious idea, belief or theme with that idea, belief or theme as found in the original text. 5 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)**

Compare the prophetic missions of Jeremiah and Ezekiel. Using examples from both the book of Jeremiah and the book of Ezekiel, discuss the similarities and the differences in the prophecies of Jeremiah and Ezekiel, and explain how their missions were reflected in their prophecies.

**OR**

**Question 6 (30 marks)**

‘Two major themes that run through the book of Jeremiah are “Israel’s rebelliousness” and the “Redeeming power of repentance”. What links these themes is Israel’s exile.’

Drawing upon your study of the book of Jeremiah, discuss to what degree the themes of ‘Israel’s rebelliousness’ and the ‘Redeeming power of repentance’ are linked by the nation’s exile.

**OR**

**Question 7 (30 marks)**

Discuss how the book of Jeremiah and the book of Ezekiel portray the ‘Divine sovereignty and omnipotence of God’.

In your discussion, explain the reasons for, and purposes served by, the development of this theme by Jeremiah and by Ezekiel.

### 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 17:5–15

<sup>5</sup>Thus said the LORD:

Cursed is he who trusts in man,  
Who makes mere flesh his strength,  
And turns his thoughts from the LORD.

<sup>6</sup>He shall be like a bush in the desert,  
Which does not sense the coming of good:  
It is set in the scorched places of the wilderness,  
In a barren land without inhabitant.

<sup>7</sup>Blessed is he who trusts in the LORD,  
Whose trust is the LORD alone.

<sup>8</sup>**He shall be like a tree planted by waters,**  
Sending forth its roots by a stream:  
It does not sense the coming of heat,  
Its leaves are ever fresh;  
It has no care in a year of drought,  
It does not cease to yield fruit.

<sup>9</sup>Most **devious is the heart;**  
It is perverse—who can fathom it?

<sup>10</sup>I the LORD probe the heart,  
Search the mind—  
To repay every man according to his ways,  
With the proper fruit of his deeds.

<sup>11</sup>Like a partridge hatching what she did not lay,  
So is one who amasses wealth by unjust means;  
**In the middle of his life** it will leave him,  
And in the end he will be proved a fool.

<sup>12</sup>O Throne of Glory exalted from of old,  
Our Sacred Shrine!

<sup>13</sup>O Hope of Israel! O LORD!

All who forsake You shall be put to shame,  
Those in the land who turn from You  
Shall be doomed men,

For they have forsaken the LORD,

**The Fount of living waters.**

<sup>14</sup>Heal me, O LORD, and let me be healed;

Save me, and let me be saved;

For You are my glory.

<sup>15</sup>See, they say to me:

**“Where is the prediction of the LORD?**

**Let it come to pass!”**

**OR**

**Question 9** (30 marks)**Jeremiah 30:1–11**

<sup>1</sup>The word which came to Jeremiah from the LORD: <sup>2</sup>Thus said the LORD, the God of Israel: Write down in a scroll all the words that I have spoken to you. <sup>3</sup>For **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. <sup>4</sup>And these are the words that the LORD spoke concerning Israel and Judah:

<sup>5</sup>Thus said the LORD:

We have heard cries of panic,  
Terror without relief.

<sup>6</sup>Ask and see:

**Surely males do not bear young!**

Why then do I see every man  
With his hands on his loins  
Like a woman in labor?  
Why have all faces turned pale?

<sup>7</sup>Ah, that day is awesome;  
There is none like it!

It is a time of trouble for Jacob,  
But he shall be delivered from it.

<sup>8</sup>In 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; <sup>9</sup>instead, they shall serve the LORD their God and **David, the king** whom I will raise up for them.

<sup>10</sup>But you,

Have no fear, My servant Jacob—declares the LORD—  
Be not dismayed, O Israel!  
I will deliver you from far away,  
Your folk from their land of captivity.

And **Jacob shall again have calm**  
And quiet with none to trouble him;

<sup>11</sup>For I am with you to deliver you—declares the LORD.

I will make an end of all the nations  
Among which I have dispersed you;  
But I will not make an end of you!

**I will not leave you unpunished,**  
But will chastise you in measure.

**OR**

**Question 10** (30 marks)**Ezekiel 20:1–11**

<sup>1</sup>In the seventh year, on the tenth day of the fifth month, **certain elders of Israel came to inquire of the LORD**, and sat down before me. <sup>2</sup>And the word of the LORD came to me:

<sup>3</sup>O mortal, speak to the elders of Israel and say to them: Thus said the Lord GOD: Have you come to inquire of Me? As I live, I will not respond to your inquiry—declares the Lord GOD.

<sup>4</sup>Arraign, arraign them, O mortal! Declare to them the abhorrent deeds of their fathers. <sup>5</sup>Say to them: Thus said the Lord GOD:

On the day that I chose Israel, **I gave My oath to the stock of the House of Jacob**; when I made Myself known to them in the land of Egypt, I gave My oath to them. When I said, “I the LORD am your God,” <sup>6</sup>that same day I swore to them to take them out of the land of Egypt into a land flowing with milk and honey, a land which I had sought out for them, the fairest of all lands.

<sup>7</sup>I also said to them: Cast away, every one of you, the **detestable things** that you are drawn to, and do not defile yourselves with the fetishes of Egypt—I the LORD am your God. <sup>8</sup>But they defied Me and refused to listen to Me. They did not cast away the detestable things they were drawn to, nor did they give up the fetishes of Egypt. Then I resolved to pour out My fury upon them, to vent all My anger upon them there, in the land of Egypt. <sup>9</sup>But I acted for the sake of **My name**, that it might not be profaned in the sight of the nations among whom they were. For it was before their eyes that I had made Myself known to Israel to bring them out of the land of Egypt.

<sup>10</sup>I brought them out of the land of Egypt and I **led them into the wilderness**. <sup>11</sup>I gave them My laws and taught them My rules, by the pursuit of which a man shall live.

## 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 was Zechariah? Name **at least two** literary techniques used in the story of Zechariah (Luke 1:5–25) that are also used by the evangelist in other parts of the Gospel according to Luke and identify where in the gospel they are used.

#### Question 2 (10 marks)

In Chapter 8 of the Gospel according to Luke, the evangelist narrates the stories of Jesus calming a storm, meeting the Gerasene Demoniac, encountering the haemorrhaging woman and raising the daughter of Jairus.

Name the different literary form for each of these four miracles. Briefly explain how the evangelist used these miracles to develop an understanding of the ‘Identity of Jesus’.

#### Question 3 (10 marks)

In the narrative of Jesus proclaiming his mission in the synagogue at Nazareth, the evangelist uses ideas, themes and aspects that also appear elsewhere in the Gospel according to Luke.

Identify **three** of the ideas, themes or aspects evident in Jesus’ proclamation (Luke 4:16–21) and, for each of the three, identify another episode where this is evident in the gospel. Briefly state what each of these three ideas, themes or aspects tells about the mission of Jesus.

*Answer all parts of Question 4.*

#### Question 4 (10 marks)

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

- a. Describe and briefly discuss how the religious idea, belief or theme was understood by the set text’s original community. 2 marks
- b. Identify the passages that you have studied this year from the set text, which were the basis for that religious idea, belief or theme. Briefly explain that religious idea, belief or theme within, as appropriate, the social, cultural, religious and historical context(s) of the set text. 3 marks
- c. Briefly discuss the ways in which the later religious tradition explained or reconciled its later interpretation of a religious idea, belief or theme with that idea, belief or theme as found in the original text. 5 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)

Jesus asked his disciples, ‘[W]ho do you say that I am?’ (Luke 9:20). In the Gospel according to Luke, the evangelist spends the whole gospel helping the audience understand the answer to this question.

Give **three** examples of the ways in which the gospel writer uses the titles of Jesus to help the audience understand who Jesus is.

**OR**

**Question 6** (30 marks)

‘Both named and anonymous women in the Gospel according to Luke show characteristics required for discipleship.’

Using **at least three** examples from across the whole gospel, discuss how the evangelist presents women as possessing the characteristics required for discipleship.

**OR**

**Question 7** (30 marks)

Discuss the significance of the theme of ‘Repentance’ in the Gospel according to Luke.

Support your discussion with examples drawn from across the whole gospel.

### 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 2:25, 27–39

<sup>25</sup>Now there was a man in Jerusalem whose name was Simeon; this man was righteous and devout, looking forward to the consolation of Israel, and the **Holy Spirit** rested on him.

<sup>27</sup>Guided by the Spirit, **Simeon came into the temple**; and when the parents brought in the child Jesus, to do for him what was customary under the law, <sup>28</sup>Simeon took him in his arms and praised God, saying,

<sup>29</sup>‘**Master, now you are dismissing your servant in peace,**

according to your word;

<sup>30</sup>for my eyes have seen your salvation,

<sup>31</sup>which you have prepared in the presence of all peoples,

<sup>32</sup>**a light for revelation to the Gentiles**

and for glory to your people Israel.’

<sup>33</sup>And the child’s father and mother were amazed at what was being said about him. <sup>34</sup>Then Simeon blessed them and said to his mother Mary, ‘This child is destined for the falling and the rising of many in Israel, and to be a sign that will be opposed <sup>35</sup>so that the inner thoughts of many will be revealed—and a sword will pierce your own soul too.’

<sup>36</sup>There was also a prophet, Anna the daughter of Phanuel, of the tribe of Asher. She was of a great age, having lived with her husband for seven years after her marriage, <sup>37</sup>then as a widow to the age of eighty-four. She never left the temple but worshipped there with fasting and prayer night and day. <sup>38</sup>At that moment she came, and began to praise God and to speak about the child to all who were looking for the **redemption of Jerusalem**.

<sup>39</sup>When they had finished everything required by the law of the Lord, they returned to Galilee, to their own town of Nazareth.

OR

**Question 9** (30 marks)**Luke 10:25–37**

<sup>25</sup>Just then a lawyer stood up to test Jesus. ‘Teacher,’ he said, ‘what must I do to inherit eternal life?’ <sup>26</sup>He said to him, ‘**What is written in the law?** What do you read there?’ <sup>27</sup>He answered, ‘You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself.’ <sup>28</sup>And he said to him, ‘You have given the right answer; do this, and you will live.’

<sup>29</sup>But **wanting to justify himself**, he asked Jesus, ‘And who is my neighbour?’ <sup>30</sup>Jesus replied, ‘A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. <sup>31</sup>Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. <sup>32</sup>So likewise a **Levite**, when he came to the place and saw him, passed by on the other side. <sup>33</sup>But a Samaritan while travelling came near him; and when he saw him, he was moved with pity. <sup>34</sup>He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. <sup>35</sup>**The next day he took out two denarii**, gave them to the innkeeper, and said, “Take care of him; and when I come back, I will repay you whatever more you spend.” <sup>36</sup>Which of these three, do you think, was a neighbour to the man who fell into the hands of the robbers?’ <sup>37</sup>He said, ‘**The one who showed him mercy.**’ Jesus said to him, ‘Go and do likewise.’

**OR**

**Question 10** (30 marks)**Luke 16:16–17, 19–30**

<sup>16</sup>“The law and the prophets were in effect until John came; since then the good news of the kingdom of God is proclaimed, and everyone tries to enter it by force. <sup>17</sup>But it is easier for heaven and earth to pass away, than for one stroke of a letter in the law to be dropped.

<sup>19</sup>“There was a rich man who was dressed in purple and fine linen and who **feasted sumptuously every day**. <sup>20</sup>And at his gate lay a poor man named **Lazarus**, covered with sores, <sup>21</sup>who longed to satisfy his hunger with what fell from the rich man’s table; even the **dogs would come and lick his sores**. <sup>22</sup>The poor man died and was carried away by the angels to be with Abraham. The rich man also died and was buried. <sup>23</sup>In Hades, where he was being tormented, he looked up and saw Abraham far away with Lazarus by his side. <sup>24</sup>He called out, “Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue; for I am in agony in these flames.” <sup>25</sup>**But Abraham said, “Child, remember that during your lifetime you received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in agony.** <sup>26</sup>Besides all this, between you and us a great chasm has been fixed, so that those who might want to pass from here to you cannot do so, and no one can cross from there to us.” <sup>27</sup>He said, “Then, father, I beg you to send him to my father’s house—<sup>28</sup>for I have five brothers—that he may warn them, so that they will not also come into this place of torment.” <sup>29</sup>Abraham replied, “**They have Moses and the prophets;** they should listen to them.” <sup>30</sup>He said, “No, father Abraham; but if someone goes to them from the dead, they will repent.” ’

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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)

To whom does the title of Surah 10 (*Yūnus*) refer? What are the main themes of this surah? Briefly explain how **two** of those themes relate to the surah's title.

#### Question 2 (10 marks)

Who was Ibrāhīm? How was Ibrāhīm regarded by the different communities that existed within Mecca and Medina at the time of the Revelation of the Qur'an? How did the attitudes these groups held about Ibrāhīm compare with how the Qur'an presented him?

#### Question 3 (10 marks)

There are various occasions, reasons and contexts underlying the Revelation recorded in the Qur'an. These are usually known as the Reasons for Revelation (*Asbāb al-Nuzūl*).

Name **three** of the Reasons for Revelation. Using **one** example for each of the three Reasons for Revelation that you have named, explain why understanding the occasion, reason or context for the revelation of particular passages in the Qur'an is necessary to understand the meaning of the Qur'an.

*Answer all parts of Question 4.*

#### Question 4 (10 marks)

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

- a. Describe and briefly discuss how the religious idea, belief or theme was understood by the set texts' original community. 2 marks
- b. Identify the passages that you have studied this year from the set text, which were the basis for that religious idea, belief or theme. Briefly explain that religious idea, belief or theme within, as appropriate, the social, cultural, religious and historical context(s) of the set text. 3 marks
- c. Briefly discuss the ways in which the later religious tradition explained or reconciled its later interpretation of a religious idea, belief or theme with that idea, belief or theme as found in the original text. 5 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)

Compare the Prophet Muhammad’s messages in Mecca and Medina. Using examples from the surahs that you have studied this year, discuss and explain the similarities and differences in the Prophet’s messages to both cities.

**OR**

**Question 6** (30 marks)

In his commentary of Surah 19 (*Maryam*), Shaykh Muhammad al-Ghazālī says, ‘Being the originator of the laws of cause and effect, and by having control over them, God is not bound by the logic and the dynamics of those laws. He is above physical and other laws that govern the whole cosmos’.

Discuss this comment by explaining how Surah 19 (*Maryam*) narrates **two** miraculous events and explain how these events contribute to an understanding of the ‘Nature of God’.

**OR**

**Question 7** (30 marks)

Explain how the Qur’an presents ‘Foundation beliefs’ as fundamental to living as a Muslim.

Support your explanation with examples drawn from across the surahs that you have studied this year.

### 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 2:172–179

O believers! Eat the **clean** things which We have provided you and give thanks to Allah, if you worship only Him.<sup>172</sup> He has forbidden you to eat dead meat, blood, the flesh of swine, and that on which any name **other than Allah has been invoked**; but if someone is compelled by absolute necessity, intending neither to sin nor to transgress, they shall incur no sin. Surely Allah is Forgiving, Merciful.<sup>173</sup>

Surely those who conceal any part of the Book which Allah has revealed and sell His revelations for a petty price, **shall swallow nothing but fire into their bellies**. On the Day of Resurrection, Allah will neither speak to them nor purify them and they shall have painful punishment.<sup>174</sup>

These are the kind of people who barter guidance for error and forgiveness for punishment. How stubborn are they to encounter Hell fire!<sup>175</sup> Their doom is because Allah has revealed the Book with the truth; surely those who seek causes of dispute in the Book are in extreme schism.<sup>176</sup>

Righteousness is not whether you turn your face towards East or West; but righteousness is to believe in Allah, the Last Day, the Angels, the Books and the Prophets, and to spend wealth out of love for Him on relatives, orphans, helpless, needy travellers, those who ask for and on the redemption of captives; and to establish Salah, to pay Zakah, to fulfill promises when made, to be steadfast in distress, in adversity, and at the time of war. **These people are the truthful and these are the pious.**<sup>177</sup>

O believers! Retaliation is prescribed for you in the cases of murder: a free man for a free man, a slave for a slave, and a female for a female. But if anyone is pardoned by his aggrieved brother, then bloodwit should be decided according to the common law and payment should be made with gratitude. This is a concession and a mercy from your Rabb. Now, **whoever exceeds the limits after this, shall have a painful punishment.**<sup>178</sup> O men of understanding! There is security of life for you in the law of retaliation, so that you may learn self-restraint.<sup>179</sup>

OR

**Question 9** (30 marks)**Surah 19:58–61, 66–75**

**These are some of the Prophets on whom Allah bestowed His favors from among the descendants** of Adam and of those whom We carried in the Ark with Nūh, and of the descendants of Ibrāhīm and Israel, and of those whom We guided and chose. Whenever the Revelations of the Compassionate were recited to them, **they fell to prostrate and weep.**<sup>58</sup> But the generations who succeeded them abandoned the Salah and started following their lusts; so they will soon face the **consequences of their deviation.**<sup>59</sup> However, those who repent, become believers and do good deeds, will be admitted to Paradise and will not be wronged in the least.<sup>60</sup> They will be granted the Gardens of Eden which the Merciful has promised to His servants, *even though they have not seen them*, and His promise shall be fulfilled.<sup>61</sup>

Man says: “What! Once I am dead, shall I be raised to life again?”<sup>66</sup> Does not man remember that We created him before out of nothing?<sup>67</sup> By your Rabb, We will call them to account in the company of all their shaitāns and set them on their knees around the Fire of Hell;<sup>68</sup> then from every sect We will certainly drag out its stoutest rebels against the Compassionate.<sup>69</sup> Certainly We know best who deserves most to be burned therein.<sup>70</sup> **There is not a single one of you, who shall not pass over it, this absolute decree of your Rabb is unavoidable;**<sup>71</sup> then We will deliver those who were pious *during their life on earth* and leave the wrongdoers therein humbled on their knees.<sup>72</sup> When Our Clear Revelations are recited to them the unbelievers say to the believer: “Which one, of the two of us, have fine dwelling and better companions?”<sup>73</sup> *Don't they see, how many generations have We destroyed before them*, who were far greater in riches and in splendor?<sup>74</sup> Tell them: “Anyone who has gone astray, the Compassionate prolongs his respite and extends an opportunity until they see about which they were warned; - be it a worldly scourge or the Hour of Doom - then they will realize whose is the worst dwelling and whose are the weak companions?”<sup>75</sup>

**OR**

**Question 10** (30 marks)**Surah 24:11–20**

Those who concocted the slander are from a **clique** among you. Do not regard this incident as only an evil, for it also contains a good lesson for you. Whoever took any part in this **sin**, has earned his share accordingly, and the one who took on himself the leading part, shall have a terrible punishment.<sup>11</sup> Why did not the believing men and believing women, when they heard of **this slander**, think well of their own people, and say: “This is clearly a false accusation?”<sup>12</sup> Why did they not produce four witnesses? If they cannot produce the required witnesses, they are the liars in the sight of Allah.<sup>13</sup> Were it not for the grace and mercy of Allah towards you in this world and the Hereafter, you would have been severely punished for your involvement in this scandal;<sup>14</sup> when you passed on with your tongues and uttered with your mouths that about which you had no knowledge. You took it lightly while it was a very serious offence in the sight of Allah.<sup>15</sup> Why did you not, when you heard about it, say: “It is not befitting for us to talk about it, God forbid! This is a monstrous slander?”<sup>16</sup> Allah admonishes you never to repeat a mistake like this, if you are **true believers**.<sup>17</sup> Allah has made His revelations clear to you, Allah is All-Knowing, All-Wise.<sup>18</sup> Those who love to broadcast such slanders among the believers will have a **painful punishment in this life and in the Hereafter**. Allah knows and you do not know.<sup>19</sup> Were it not for the grace and mercy of Allah towards you, *this scandal would have produced very bad results for you*. Allah is indeed very Kind, most Merciful.<sup>20</sup>

### **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