

Victorian Certificate of Education  
2014

## TEXTS AND TRADITIONS

### Written examination

Thursday 13 November 2014

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

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

### QUESTION BOOK

#### Structure of book

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

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

#### Materials supplied

- Question book of 22 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 on the front cover of the answer book(s).
- 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)

Why are the miracles in the Gospel according to John usually called ‘signs’? Briefly outline the structure of **two** of Jesus’ signs. What does the evangelist attempt to show about Jesus through the use of both of these signs?

**OR****Question 2** (10 marks)

In the Gospel according to John, the evangelist uses the image of the ‘bridegroom’. Give **two** examples of the writer of the gospel using the term ‘bridegroom’. What does the evangelist convey about Jesus in each of these examples?

**OR****Question 3** (10 marks)

Name **three** themes or symbols that appear in the Prologue of the Gospel according to John. Give **one** example of each being used later in the gospel. Briefly explain the significance of **one** of those themes or symbols.

**OR****Question 4** (10 marks)

- a. With **close reference to the passage below**, write a commentary explaining how the passage uses the literary device of misunderstanding often found in the Gospel according to John.

**John 8:22–25**

<sup>22</sup>Then the Jews said, ‘Is he going to kill himself? Is that what he means by saying, “Where I am going, you cannot come”?’ <sup>23</sup>He said to them, ‘You are from below, I am from above; you are of this world, I am not of this world. <sup>24</sup>I told you that you would die in your sins, for you will die in your sins unless you believe that I am he.’ <sup>25</sup>They said to him, ‘Who are you?’ Jesus said to them, ‘Why do I speak to you at all?’

**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 commenting on the wedding feast at Cana, Rev. Dr FJ Moloney has suggested, ‘The narrative [John 2:1–12] is rich in Johannine symbolism and anticipates many of the themes that will develop through the [gospel]’.

Discuss the ways in which the story of the wedding feast at Cana could be interpreted to use images and symbolism, and introduce themes that are found within the gospel as a whole.

**OR**

**Question 6 (30 marks)**

Discuss the ways in which the evangelist presents Jesus’ teaching about discipleship in a way that is reflective of the relationship between Jesus and his Father.

Illustrate your response by using **at least three** examples taken from across the whole gospel.

**OR**

**Question 7 (30 marks)**

Explain what the reactions of the disciples included in Chapter 20 of the Gospel according to John indicate about the level of faith of each of them.

In your response, refer to **at least three** of the disciples included in Chapter 20.

**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 3:11–21**

<sup>11</sup>**Very truly, I tell you**, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. <sup>12</sup>If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? <sup>13</sup>No one has ascended into heaven except the one who descended from heaven, the Son of Man. <sup>14</sup>And just as **Moses lifted up the serpent** in the wilderness, so must the Son of Man be lifted up, <sup>15</sup>that whoever believes in him may have eternal life.

<sup>16</sup>For God so loved the world that he gave his only Son, so that **everyone who believes in him** may not perish but may have eternal life.

<sup>17</sup>Indeed, God did not send the Son into the world to condemn the world, **but in order that the world might be saved** through him. <sup>18</sup>Those who believe in him are not condemned; but those who do not believe are condemned already, because they have not believed in the name of the only Son of God. <sup>19</sup>And this is the judgement, that **the light has come into the world**, and people loved darkness rather than light because their deeds were evil. <sup>20</sup>For all who do evil hate the light and do not come to the light, so that their deeds may not be exposed. <sup>21</sup>But those who do what is true come to the light, so that it may be clearly seen that their deeds have been done in God.

**OR**

**Question 9** (30 marks)**John 6:3–15**

<sup>3</sup>Jesus went up the mountain and sat down there with his disciples. <sup>4</sup>Now the **Passover**, the festival of the Jews, was near. <sup>5</sup>When he looked up and saw a large crowd coming towards him, Jesus said to Philip, ‘Where are we to buy bread for these people to eat?’ <sup>6</sup>**He said this to test him**, for he himself knew what he was going to do. <sup>7</sup>Philip answered him, ‘Six months’ wages would not buy enough bread for each of them to get a little.’ <sup>8</sup>One of his disciples, Andrew, Simon Peter’s brother, said to him, <sup>9</sup>‘There is a boy here who has five barley loaves and two fish. But what are they among so many people?’ <sup>10</sup>Jesus said, ‘Make the people sit down.’ Now there was **a great deal of grass** in the place; so they sat down, about five thousand in all. <sup>11</sup>Then Jesus took the loaves, and when he had given thanks, he distributed them to those who were seated; so also the fish, as much as they wanted. <sup>12</sup>When they were satisfied, he told his disciples, ‘**Gather up the fragments** left over, so that nothing may be lost.’ <sup>13</sup>So they gathered them up, and from the fragments of the five barley loaves, left by those who had eaten, they filled twelve baskets. <sup>14</sup>When the people saw the sign that he had done, they began to say, ‘This is indeed the prophet who is to come into the world.’

<sup>15</sup>When Jesus realized that they were about to come and **take him by force to make him king**, he withdrew again to the mountain by himself.

**OR**

**Question 10** (30 marks)**John 13:30–38**

<sup>30</sup>So, after receiving the piece of **bread**, he immediately went out. And it was night.

<sup>31</sup>When he had gone out, Jesus said, ‘Now the **Son of Man** has been glorified, and God has been glorified in him. <sup>32</sup>If God has been glorified in him, God will also glorify him in himself and will glorify him at once. <sup>33</sup>Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, “Where I am going, you cannot come.”’

<sup>34</sup>I give you a **new commandment**, that you love one another. Just as I have loved you, you also should love one another. <sup>35</sup>By this everyone will know that you are my disciples, if you have love for one another.’

<sup>36</sup>Simon Peter said to him, ‘**Lord, where are you going?**’ Jesus answered, ‘Where I am going, you cannot follow me now; but you will follow afterwards.’ <sup>37</sup>Peter said to him, ‘Lord, why can I not follow you now? I will lay down my life for you.’ <sup>38</sup>Jesus answered, ‘Will you lay down your life for me? **Very truly**, I tell you, before the cock crows, you will have denied me three times.’

## 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 messages are conveyed in the visions of the rod of almonds (the almond tree) and the boiling pot described in the opening chapter of the Book of Jeremiah?

**OR**

#### Question 2 (10 marks)

Who were the intended recipients of Jeremiah's letter (Jeremiah 29)? What advice did Jeremiah give to the recipients of the letter and why?

**OR**

#### Question 3 (10 marks)

What did the prophet Ezekiel intend to convey through each of the four symbolic acts he was commanded to perform (Ezekiel 4:1 – 5:17)?

**OR**

#### Question 4 (10 marks)

- a. With **close reference to the passage below**, write a commentary on the message that the prophet Ezekiel conveys to the People of Israel in referring to the covenantal relationship between God and His people.

#### Ezekiel 16:59–63

<sup>59</sup>Yea, thus says the Lord GOD: I will deal with you as you have done, who have despised the oath in breaking the covenant, <sup>60</sup>yet I will remember my covenant with you in the days of your youth, and I will establish with you an everlasting covenant. <sup>61</sup>Then you will remember your ways, and be ashamed when I take your sisters, both your elder and your younger, and give them to you as daughters, but not on account of the covenant with you. <sup>62</sup>I will establish my covenant with you, and you shall know that I am the LORD, <sup>63</sup>that you may remember and be confounded, and never open your mouth again because of your shame, when I forgive you all that you have done, says the Lord GOD.'

**OR**

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

**PART B – Essay**

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

**Assessment criteria**

Your essay will be assessed against the following criteria:

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

**Question 5 (30 marks)**

‘Jeremiah’s tragic messages were conveyed by both his prophecies and his account of destruction, yet he also gave his people messages of comfort and hope. Indeed, his prophecies were marked by both judgment on the one hand and optimism on the other.’

Discuss this statement with reference to the chapters that you have studied this year from the Book of Jeremiah.

**OR**

**Question 6 (30 marks)**

Explain how the prophet Ezekiel communicates the contrasting themes of divine judgment and divine justice on the one hand, with repentance and restoration on the other hand.

Use examples from the **passages for special study** from the Book of Ezekiel to support your answer.

**OR**

**Question 7 (30 marks)**

‘Although Ezekiel prophesied during a period of exile and Jeremiah prophesied in Judea, messages of condemnation and doom together with hope and restoration were integral to both their prophecies.’

Discuss this statement with reference to some of the themes that you have studied this year from both the Book of Jeremiah and the Book of Ezekiel.

**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 25:3–17**

<sup>3</sup>For twenty-three years ... I have spoken persistently to you, but you have not listened. <sup>4</sup>You have neither listened nor inclined your ears to hear, although the LORD persistently sent to you all **his servants the prophets**, <sup>5</sup>saying, ‘Turn now, every one of you, from his evil way and wrong doings, and dwell upon the land which the LORD has given to you and your fathers from of old and for ever; <sup>6</sup>do not go after other gods to serve and worship them, or provoke me to anger with the work of your hands. Then I will do you no harm.’ <sup>7</sup>Yet you have not listened to me, says the LORD, that you might provoke me to anger with the work of your hands to your own harm.

<sup>8</sup>Therefore thus says the LORD of hosts: Because you have not obeyed my words, <sup>9</sup>behold, I will send for all the tribes of the north, says the LORD, and for Nebuchadrezzar the king of Babylon, **my servant**, and I will bring them against this land and its inhabitants, and against all these nations round about; I will utterly destroy them ... <sup>10</sup>Moreover, I will banish from them the voice of mirth and the voice of gladness, **the voice of the bridegroom and the voice of the bride**, the grinding of the millstones and light of the lamp. <sup>11</sup>This whole land shall become a ruin and a waste, and these nations shall serve the king of Babylon seventy years. <sup>12</sup>Then **after seventy years are completed**, I will punish the king of Babylon and that nation, the land of the Chaldeans, for their iniquity, says the LORD ... <sup>13</sup>I will bring upon that land all the words which I have uttered against it, everything written in this book, which Jeremiah prophesied against all the nations. <sup>14</sup>For many nations and great kings shall make slaves even of them; and I will recompense them according to their deeds and the work of their hands.

<sup>15</sup>Thus the LORD, the God of Israel, said to me: ‘Take from my **hand this cup of the wine of wrath, and make all the nations to whom I send you drink it**. <sup>16</sup>They shall drink and stagger and be crazed because of the sword which I am sending among them.’

<sup>17</sup>So I took the cup from the LORD’s hand, and made all the nations to whom the Lord sent me drink it ...

**OR**

**Question 9** (30 marks)**Jeremiah 28:1–3, 5–16**

<sup>1</sup>... Hananiah the son of Azzur, the prophet from Gibeon, spoke to me in the house of the LORD, in the presence of the priests and all the people, saying, <sup>2</sup>‘Thus says the LORD of hosts, the God of Israel: I have broken the yoke of the king of Babylon. <sup>3</sup>Within two years **I will bring back to this place all the vessels of the LORD’s house**, which Nebuchadnezzar king of Babylon took away from this place and carried to Babylon.’

<sup>5</sup>Then the prophet Jeremiah spoke to Hananiah the prophet in the presence of the priests and all the people who were standing in the house of the LORD; <sup>6</sup>and the prophet Jeremiah said, ‘Amen! May the LORD do so; may the LORD make the words which you have prophesied come true, and bring back to this place from Babylon the vessels of the house of the LORD, and all the exiles. <sup>7</sup>Yet hear now this word which I speak in your hearing and in the hearing of all the people. <sup>8</sup>**The prophets who preceded you and me** from ancient times prophesied war, famine, and pestilence against many countries and great kingdoms. <sup>9</sup>As for the prophet who prophesies peace, when the word of that prophet comes to pass, then it will be known that the LORD has truly sent the prophet.’

<sup>10</sup>Then the prophet Hananiah took **the yoke-bars from the neck of Jeremiah** the prophet, and broke them. <sup>11</sup>And Hananiah spoke in the presence of all the people, saying, ‘Thus says the LORD: Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all the nations within two years.’ But Jeremiah the prophet went his way.

<sup>12</sup>Sometime after the prophet Hananiah had broken the yoke-bars from off the neck of Jeremiah the prophet, the word of the LORD came to Jeremiah: <sup>13</sup>‘Go, tell Hananiah, “Thus says the LORD: You have broken wooden bars, but I will make in their place bars of iron. <sup>14</sup>For thus says the LORD of hosts, the God of Israel: I have put upon the neck of all these nations **an iron yoke of servitude to Nebuchadnezzar** king of Babylon, and they shall serve him, for I have given to him even the beasts of the field.”’ <sup>15</sup>And Jeremiah the prophet said to the prophet Hananiah, ‘Listen, Hananiah, the LORD has not sent you, and **you have made this people trust in a lie**. <sup>16</sup>Therefore thus says the LORD: ‘Behold, I will remove you from the face of the earth ... because you have uttered rebellion against the LORD.’”’

**OR**

**Question 10** (30 marks)**Ezekiel 17:3–10**

<sup>3</sup>Say, Thus says the Lord GOD:

**A great eagle with great wings** and long pinions,  
rich in plumage of many colors, came to Lebanon  
and took the top of the cedar;

<sup>4</sup>he broke off the topmost of its young twigs  
and carried it to **a land of trade**,  
and set it in a city of merchants.

<sup>5</sup>Then he took the seed of the land and planted it in fertile soil;  
he placed it beside abundant waters. He set it like a willow twig,

<sup>6</sup>and it sprouted and became a low spreading vine,  
and its branches turned toward him, and its roots remained where it stood. So it became a  
vine, and brought forth branches and put forth foliage.

<sup>7</sup>**But there was another great eagle with great wings** and much plumage;  
and behold, this vine bent its roots toward him,  
and shot forth its branches toward him that he might water it.

From the bed where it was planted

<sup>8</sup>**he transplanted it to good soil** by abundant waters,  
that it might bring forth branches, and bear fruit, and become a noble vine.

<sup>9</sup>Say, Thus says the Lord GOD:

Will it thrive?

Will he not pull up its roots and cut off its branches, so that all its fresh sprouting leaves  
wither?

It will not take a strong arm or many people to pull it from its roots.

<sup>10</sup>Behold, when it is transplanted, will it thrive? Will it not utterly wither **when the east  
wind strikes it** – wither away on the bed where it grew?

## SECTION III: THE GOSPEL ACCORDING TO LUKE

### PART A – Extended responses

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

#### Question 1 (10 marks)

What is the difference between an exorcism and a healing miracle? Give an example of each found in the Gospel according to Luke. What does the evangelist attempt to show about Jesus through the use of both exorcisms and healing miracles?

**OR**

#### Question 2 (10 marks)

Luke 11:30–31 refers to the Ninevites and to the queen of the South. Who were the Ninevites and who was the queen of the South? What does the writer of the Gospel according to Luke say that each of them will do? How does the evangelist use the Ninevites and the queen of the South to develop his theme of universal salvation?

**OR**

#### Question 3 (10 marks)

The writer of the Gospel according to Luke uses the titles ‘Son of God’, ‘Son of David’ and ‘Son of Man’. Briefly explain what each title means. What did the evangelist convey about the identity of Jesus by using these titles?

**OR**

#### Question 4 (10 marks)

- a. With **close reference to the passage below**, write a commentary on the evangelist’s use of prophetic pronouncement within the Gospel according to Luke.

#### Luke 19:41–44

<sup>41</sup>As he came near and saw the city, he wept over it, <sup>42</sup>saying, ‘If you, even you, had only recognized on this day the things that make for peace! But now they are hidden from your eyes. <sup>43</sup>Indeed, the days will come upon you, when your enemies will set up ramparts around you and surround you, and hem you in on every side. <sup>44</sup>They will crush you to the ground, you and your children within you, and they will not leave within you one stone upon another; because you did not recognize the time of your visitation from God.’

**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 it means, within the Gospel according to Luke, to ‘receive the kingdom of God as a little child’ (Luke 18:17).

In your response, consider both the mission of Jesus and his teachings on the Kingdom of God. Provide examples taken from the Gospel according to Luke as a whole.

**OR**

**Question 6** (30 marks)

The writer of the Gospel according to Luke develops the themes of ‘glory’, ‘suffering’ and ‘the identity of Jesus’, as found within Luke 9:18–36, across the whole gospel.

Drawing from the whole gospel, discuss how the writer of the Gospel according to Luke does this. Provide **at least one** example of the use of each theme.

**OR**

**Question 7** (30 marks)

It has been said that the actions and work of Jesus throughout the Gospel according to Luke exemplify the teachings of The Lord’s Prayer (Luke 11:2–4).

In what ways can The Lord’s Prayer (Luke 11:2–4) be compared with Jesus’ mission and his teaching about the Kingdom of God?

Illustrate your response with **at least three** examples from the whole gospel.

## PART C – Exegetical response

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

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

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

In your exegesis, you should comment on:

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

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

### Question 8 (30 marks)

#### Luke 5:27–39

<sup>27</sup>After this he went out and saw a tax-collector named Levi, sitting at the tax booth; and he said to him, ‘Follow me.’ <sup>28</sup>And **he got up, left everything**, and followed him.

<sup>29</sup>Then Levi gave a **great banquet** for him in his house; and there was a large crowd of tax-collectors and others sitting at the table with them. <sup>30</sup>The Pharisees and their scribes were complaining to his disciples, saying, ‘Why do you eat and drink with tax-collectors and sinners?’ <sup>31</sup>Jesus answered, ‘Those who are well have no need of a physician, but those who are sick; <sup>32</sup>I have come to call not the righteous but sinners to repentance.’

<sup>33</sup>Then they said to him, ‘John’s disciples, **like the disciples of the Pharisees**, frequently fast and pray, but your disciples eat and drink.’ <sup>34</sup>Jesus said to them, ‘You cannot make wedding-guests fast while the bridegroom is with them, can you? <sup>35</sup>The days will come when the bridegroom will be taken away from them, and **then they will fast in those days.**’ <sup>36</sup>He also told them a parable: ‘No one tears a piece from a new garment and sews it on an old garment; otherwise the new will be torn, and the piece from the new will not match the old. <sup>37</sup>And no one puts new wine into old wineskins; otherwise the new wine will burst the skins and will be spilled, and the skins will be destroyed. <sup>38</sup>But **new wine must be put into fresh wineskins.**’ <sup>39</sup>And no one after drinking old wine desires new wine, but says, “The old is good.”’

**OR**

**Question 9** (30 marks)**Luke 18:18–34**

<sup>18</sup>A certain ruler asked him, ‘Good Teacher, what must I do to inherit eternal life?’ <sup>19</sup>Jesus said to him, ‘Why do you call me good? No one is good but God alone. <sup>20</sup>You know the commandments: “You shall not commit adultery; You shall not murder; You shall not steal; You shall not bear false witness; Honour your father and mother.”’ <sup>21</sup>He replied, ‘**I have kept all these since my youth.**’ <sup>22</sup>When Jesus heard this, he said to him, ‘There is still one thing lacking. Sell all that you own and distribute the money to the poor, and you will have treasure in heaven; then come, follow me.’ <sup>23</sup>But when he heard this, he became sad; for he was very rich. <sup>24</sup>Jesus looked at him and said, ‘**How hard it is for those who have wealth** to enter the kingdom of God! <sup>25</sup>Indeed, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.’

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

<sup>28</sup>Then Peter said, ‘Look, we have left our homes and followed you.’ <sup>29</sup>And 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**, <sup>30</sup>who will not get back very much more in this age, and in the age to come eternal life.’

<sup>31</sup>**Then 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. <sup>32</sup>For he will be handed over to the Gentiles; and he will be mocked and insulted and spat upon. <sup>33</sup>After they have flogged him, they will kill him, and on the third day he will rise again.’ <sup>34</sup>But **they understood nothing** about all these things; in fact, what he said was hidden from them, and they did not grasp what was said.

**OR**

**Question 10** (30 marks)**Luke 22:27–38**

<sup>27</sup>For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you **as one who serves**.

<sup>28</sup>You are those who have stood by me in my trials; <sup>29</sup>and I confer on you, just as my Father has conferred on me, a kingdom, <sup>30</sup>so that you may eat and drink at my table in my kingdom, and **you will sit on thrones** judging the twelve tribes of Israel.

<sup>31</sup>Simon, Simon, listen! Satan has demanded to sift all of you like wheat, <sup>32</sup>but I have prayed for you that your own faith may not fail; and you, when once you have **turned back**, strengthen your brothers.’ <sup>33</sup>And he said to him, ‘Lord, I am ready to go with you to prison and to death!’ <sup>34</sup>Jesus said, ‘I tell you, Peter, the cock will not crow this day, until you have denied three times that you know me.’

<sup>35</sup>He said to them, ‘When I sent you out without a purse, bag, or sandals, did you lack anything?’ They said, ‘No, not a thing.’ <sup>36</sup>He said to them, ‘But now, the one who has a purse must take it, and likewise a bag. And the one who has no sword must sell his cloak and buy one. <sup>37</sup>For I tell you, **this scripture must be fulfilled in me**, “And he was counted among the lawless”; and indeed what is written about me is being fulfilled.’ <sup>38</sup>They said, ‘Lord, look, here are two swords.’ He replied, ‘**It is enough**.’

**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)

Who does Surah 73 (*Al-Muzzammil*) refer to in its title? Why was this term used? What is the main message of Surah 73? How does this message relate to the context of the surah's revelation?

**OR****Question 2** (10 marks)

In Surah 12 (*Yusuf*), what dream did Prophet Yūsuf have? What was the significance of the dream? How, despite plots against Yūsuf and the temptations he faced, does God reassure Yūsuf to have faith in his dream?

**OR****Question 3** (10 marks)

What does Surah 67 (*Al-Mulk*) say about the heavens, the earth and mankind? How does the Creator show care for the kingdom of the universe? What attributes of Allah does Surah 67 teach by talking about the creation of the heavens, the earth and mankind?

**OR****Question 4** (10 marks)

- a. With **close reference to the passage below**, write a commentary explaining some of the things that are lawful for Muslims from the People of the Book.

**Surah 5:5**

Today all good clean things have been made lawful for you; and the food of the People of the Book is also made lawful for you and your food is made lawful for them. Likewise, marriage with chaste free believing women and also chaste women among the People who were given the Book before you is made lawful for you, provided that you give them their dowries and desire chastity, neither committing fornication nor taking them as mistresses. Anyone who commits Kufr with Imān, all his good deeds will be in vain and in the Hereafter he will be one of the losers.

**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 how purification, both physical and spiritual, is related to the belief in and worship of the One God. Support your answer with examples drawn from the set surahs you have studied this year.

**OR**

**Question 6** (30 marks)

Discuss the topic of ‘permissible’ and ‘forbidden’ as it is dealt with in the Qur’an. How is it related to the notion of justice and the Hereafter in Islam?

In your answer, use **at least three** examples from the set surahs you have studied this year.

**OR**

**Question 7** (30 marks)

Discuss how reward and punishment in the Hereafter are related to the idea of divine justice and guidance. Support your answer with examples from Surah 41 (*Fussilāt*).

**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 5:87–93**

**O believers!** Do not make unlawful those wholesome things which Allah has made lawful for you. Do not transgress; Allah does not love the transgressors.<sup>87</sup> Eat of the lawful and wholesome things which Allah has provided for you. Fear Allah, in Whom you believe.<sup>88</sup> Allah will not call you to account for what is inadvertent in your oaths. But He will hold you accountable for that which you solemnly swear. The penalty for a broken oath is to **feed ten indigent persons with such food as you normally provide to your own family**, or to clothe ten needy people, or to free one slave. The one who cannot afford any of these must fast three days. This is the expiation for breaking your oaths. Therefore, be mindful of your oaths. Thus Allah makes clear to you His revelations that you may be thankful.<sup>89</sup>

O believers! **Intoxicants** and gambling, dedication to stones and division by arrows are the **filthy works of Shaitān**. Get away from them, so that you may prosper.<sup>90</sup> Shaitān desires to stir up enmity and hatred between you with intoxicants and gambling and to prevent you from the remembrance of Allah and from Salah. Will you not abstain?<sup>91</sup> Obey Allah and obey the Rasool and abstain from these things. If you do not, then you should know that Our Rasool's duty is only to pass on My message clearly.<sup>92</sup> There is no blame on those who believe and do good deeds **for what they ate** in the past, provided they abstain from those things which have been made unlawful, then remain steadfast in their belief and do righteous deeds, then abstain themselves from whatever they are forbidden and believe *in Divine Law*, and then fear Allah and do good deeds. For Allah loves those who do good deeds.<sup>93</sup>

**OR**

**Question 9** (30 marks)**Surah 12:36–43**

Two young men also entered the prison along with him. One day one of them said: ‘I saw in a dream that I was pressing wine.’ The other said: ‘I saw in a dream that I was carrying bread on my head, of which birds were eating.’ Tell us the interpretation of these dreams, for we see that you are a man of virtue.<sup>36</sup> *Yūsuf* replied: ‘I will, **with Allah’s permission**, tell you the interpretation of these dreams before you are served the food you eat, this is part of the knowledge which my Rabb has taught me. In fact, I have forsaken the faith of those people who do not believe in Allah and even deny the hereafter.<sup>37</sup> I follow the **faith of my forefathers** Ibrāhīm, Ishāq and Ya’qoob. It is not fitting that we attribute any partners with Allah. It is the grace of Allah on us and on mankind, yet most of the people are not grateful.<sup>38</sup> O my fellow inmates! **Tell me what is better; many different lords or one Allah, the Irresistible?**<sup>39</sup> Those you serve besides Him are nothing but mere names which you and your forefathers have invented, for which Allah has revealed no sanction. **The Command belongs to none but Allah**, Who has ordained that you worship none but Him. That is the true faith, yet most of the people do not know.<sup>40</sup> O my fellow inmates! One of you will be released and serve wine to your lord; and the other will be crucified and the birds will eat from his head. That’s how your cases will be decided concerning which you inquired.’<sup>41</sup> Then, to the one who he thought would be released, he said: ‘Mention me to your lord.’ But Shaitān made him forget to mention to his lord, so he remained in the prison a few more years.<sup>42</sup>

One day the king of *Egypt* said: ‘I saw **seven** fat cows in my dream which were eaten up by seven lean cows, likewise *I saw* seven green ears of corn and *seven* others that were dried up. O chiefs! Tell me the meaning of my dream if you can interpret the dreams.’<sup>43</sup>

**OR**

**Question 10** (30 marks)**Surah 41:1–12**

**Hā M'im.**<sup>1</sup> This is revealed by the Compassionate, the Merciful:<sup>2</sup> a Book whose verses are well explained, **a Qur'an in the Arabic language** for people who understand.<sup>3</sup> A giver of good news and admonition: yet most of the people turn their backs and do not listen.<sup>4</sup> They say: '**Our hearts are concealed in veils** *from the faith* to which you call us, there is deafness in our ears and there is a barrier between you and us: so you work *your way* and we keep on working *our way*.'<sup>5</sup> *O Prophet* say: 'I am but a man like yourselves. It is revealed to me that your God is One God, therefore take the Right Way towards Him and implore His forgiveness. Woe to the mushrikin,<sup>6</sup> those who do not pay Zakah and deny the hereafter.<sup>7</sup> As for those who believe and do good deeds, they will have a never ending reward.'<sup>8</sup>

Ask them: 'Do you really deny the One Who created the earth **in two periods** and do you set up rivals in worship with Him while He is the Rabb of the worlds.'<sup>9</sup> He set upon it mountains towering high above its surface, He bestowed blessings upon it and in four periods provided it with sustenance according to the needs of all those who *live in and* ask for it.<sup>10</sup> Then He turned towards the sky, which was but smoke, He said to it and to the earth: 'Come forward both of you, **willingly or unwillingly,**' and they submitted: 'We shall come willingly.'<sup>11</sup> So, from this creation, He formed the seven heavens in two periods and to each heaven He ordained its laws. He adorned the lowest heaven with brilliant lamps and made it secure. Such is the design of the All-Mighty, the All-Knowing.'<sup>12</sup>