

Victorian Certificate of Education
2019

TEXTS AND TRADITIONS

Written examination

Thursday 14 November 2019

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)

What is known of the history of Samaria prior to the time of Jesus? Identify and describe **two** sites in Samaria that are used by the writer of the Gospel according to John. What does Jesus' mission to Samaria signify about the Johannine community?

Question 2 (10 marks)

Identify **three** beliefs or practices about death and resurrection that underpin the narrative of the death and raising of Lazarus (John 11:1–44). Briefly explain how each of these beliefs or practices is challenged or supported by this narrative.

Question 3 (10 marks)

The Gospel according to John uses metaphors to explore the identity of Jesus.

Identify **three** metaphors used by the evangelist to identify Jesus and explain what these metaphors say about who Jesus is.

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 tradition that you have studied.

- a. Briefly discuss why this religious idea, belief or theme was important to the original community. 3 marks
- b. Describe the ways in which, and why, the later tradition discussed and understood the meaning of this religious idea, belief or theme. How did the later tradition reconcile its interpretation of this religious idea, belief or theme with the original text? 5 marks
- c. Explain how the later tradition is affected by its later interpretation. 2 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)

‘If the world hates you, be aware that it hated me before it hated you. If you belonged to the world, the world would love you as its own. Because you do not belong to the world, but I have chosen you out of the world—therefore the world hates you.’ (John 15:18–19)

Discuss **three** examples of ‘the world’s hatred’ of Jesus and of his disciples from across the Gospel according to John. What are the implications of these examples for the Johannine community and for their place in the world?

OR

Question 6 (30 marks)

The Gospel according to John uses the Jewish legal concept of witness testimony to point to the identity of Jesus.

Discuss this legal concept and the manner in which the writer of the Gospel according to John uses it to explore the identity of Jesus.

OR

Question 7 (30 marks)

Explain how the writer of the Gospel according to John uses the theme of ‘glory’ to explore the nature of the relationship between the Father and the Son.

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 4:27–38, 43–45

²⁷Just then his disciples came. They were astonished that he was **speaking with a woman**, but no one said, ‘What do you want?’ or, ‘Why are you speaking with her?’ ²⁸Then the woman left her water-jar and went back to the city. She said to the people, ²⁹‘Come and see a man who told me everything I have ever done! He cannot be the **Messiah**, can he?’ ³⁰They left the city and were on their way to him.

³¹Meanwhile the disciples were urging him, ‘Rabbi, eat something.’ ³²But he said to them, ‘**I have food to eat that you do not know about.**’ ³³So the disciples said to one another, ‘Surely no one has brought him something to eat?’ ³⁴Jesus said to them, ‘My food is to do the will of him who sent me and to complete his work. ³⁵Do you not say, “Four months more, then comes the harvest”? But I tell you, look around you, and see how the fields are ripe for harvesting. ³⁶The reaper is already receiving wages and is **gathering fruit for eternal life**, so that sower and reaper may rejoice together. ³⁷For here the saying holds true, “One sows and another reaps.” ³⁸I sent you to reap that for which you did not labour. Others have laboured, and you have entered into their labour.’

⁴³When the two days were over, he went from that place to Galilee ⁴⁴(for Jesus himself had testified that a prophet has no honour in the prophet’s own country). ⁴⁵When he came to Galilee, **the Galileans welcomed him**, since they had seen all that he had done in Jerusalem at the festival; for they too had gone to the festival.

OR

Question 9 (30 marks)**John 12:9–19**

⁹When the great crowd of the Jews learned that he was there, they came not only because of Jesus but also to see Lazarus, **whom he had raised from the dead**. ¹⁰So the chief priests planned to put Lazarus to death as well, ¹¹since it was on account of him that many of **the Jews** were deserting and were believing in Jesus.

¹²The next day the great crowd that had come to the festival heard that Jesus was **coming to Jerusalem**. ¹³So they took branches of palm trees and went out to meet him, shouting, ‘Hosanna!

Blessed is the one who comes in the name of the Lord—
the King of Israel!’

¹⁴Jesus found a young donkey and sat on it; as it is written:

¹⁵‘Do not be afraid, daughter of Zion.

Look, your king is coming,
sitting on a donkey’s colt!’

¹⁶His disciples **did not understand these things at first**; but when Jesus was glorified, then they remembered that these things had been written of him and had been done to him. ¹⁷So the crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead continued to testify. ¹⁸It was also because they heard that he had performed this sign that the crowd went to meet him. ¹⁹The Pharisees then said to one another, ‘You see, you can do nothing. Look, the world has gone after him!’

OR

Question 10 (30 marks)**John 15:1–16**

¹I am the true vine, and **my Father is the vine-grower**. ²He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. ³You have already been cleansed by the word that I have spoken to you. ⁴**Abide in me** as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. ⁵I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. ⁶Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, **thrown into the fire**, and burned. ⁷If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. ⁸My Father is glorified by this, that you bear much fruit and become my disciples. ⁹As the Father has loved me, so I have loved you; abide in my love. ¹⁰If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. ¹¹I have said these things to you so that my joy may be in you, and that your joy may be complete.

¹²This is my commandment, that you **love one another** as I have loved you. ¹³No one has greater love than this, to lay down one's life for one's friends. ¹⁴You are my friends if you do what I command you. ¹⁵I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father. ¹⁶You did not choose me but I chose you. And I appointed you to **go and bear fruit**, fruit that will last, so that the Father will give you whatever you ask him in my name.

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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 was the Davidic kingdom? Briefly explain how the prophet Ezekiel anticipated the restoration of the Davidic kingdom. What did its restoration signify for Ezekiel?

Question 2 (10 marks)

In Chapter 7 of the book of Jeremiah, the prophet admonishes the people at the gates of the Temple.

Describe **three** ways in which the people are called upon to mend their ways. Briefly explain what was required of the nation in relation to the covenant that they undertook to keep.

Question 3 (10 marks)

Jeremiah's prophetic calling contains many elements common to other prophetic callings in the Hebrew Scriptures.

Identify and describe **three** elements of prophetic calling that are shared by both Jeremiah and Ezekiel. How does Jeremiah's calling anticipate his prophetic mission?

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 tradition that you have studied.

- a. Briefly discuss why this religious idea, belief or theme was important to the original community. 3 marks
- b. Describe the ways in which, and why, the later tradition discussed and understood the meaning of this religious idea, belief or theme. How did the later tradition reconcile its interpretation of this religious idea, belief or theme with the original text? 5 marks
- c. Explain how the later tradition is affected by its later interpretation. 2 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)

In a letter, Jeremiah exhorts his people, ‘Build houses and live in them, plant gardens and eat their fruit. Take wives and beget sons and daughters ... and come and pray to Me, I will give heed to you’ (Jeremiah 29:5–6a, 12).

Discuss the messages of Jeremiah’s letter and explain how his letter gives the people hope and faith during their exile. To support your discussion, you may refer to other passages that you have studied this year in the book of Jeremiah.

OR

Question 6 (30 marks)

In Chapter 22 of the book of Ezekiel, the prophet catalogues ethical, social and religious sins committed in Judah.

Explain how the prophet Ezekiel addresses his findings and warns the people of the ways in which God intends to deal with his people.

OR

Question 7 (30 marks)

Ezekiel quotes a popular proverb of his time, ‘The days grow many and every vision comes to naught’ (Ezekiel 12:22).

Discuss how the changing circumstances of Ezekiel’s community, both in Judah and in exile, gave a new meaning to this proverb.

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 2:13–18, 21–22

¹³For My people have done a **twofold wrong**:
They have forsaken Me, the Fount of living waters,
And hewed them out cisterns, broken cisterns,
Which cannot even hold water.

¹⁴Is Israel a bondman?
Is he a home-born slave?
Then why is he given over to plunder?

¹⁵Lions have roared over him,
Have raised their cries.
They have made his land a waste,
His cities desolate, without inhabitants.

¹⁶Those, too, in **Noph and Tahpanhes**
Will lay bare your head.

¹⁷See, that is the price you have paid
For forsaking the LORD your God
While He led you in the way.

¹⁸What, then, is the good of your going to Egypt
To drink the waters of the Nile?
And what is the good of your going to Assyria
To drink the waters of the Euphrates?

²¹I planted you with **noble vines**,
All with choicest seed;

Alas, I find you changed
Into a base, an alien vine!

²²Though you wash with natron
And use much lye,

Your guilt is ingrained before Me

—declares the Lord GOD.

OR

SECTION B – Part 3 – continued

Question 9 (30 marks)**Jeremiah 31:29–40**

²⁹In those days, they shall no longer say, “Parents have eaten sour grapes and children’s teeth are blunted.” ³⁰But every one shall die for his own sins: **whosoever eats sour grapes, his teeth shall be blunted.**

³¹See, a time is coming—declares the LORD—when I will make a new covenant with the House of Israel and the House of Judah. ³²It will not be like **the covenant I made with their fathers**, when I took them by the hand to lead them out of the land of Egypt, a covenant which they broke, though I espoused them—declares the LORD. ³³But such is the covenant I will make with the House of Israel after these days—declares the LORD: I will put My Teaching into their inmost being and inscribe it upon their hearts. Then I will be their God, and they shall be My people. ³⁴No longer will they need to teach one another and say to one another, “Heed the LORD”; for all of them, from the least of them to the greatest, shall heed Me—declares the LORD.

For I will forgive **their iniquities**,
And remember their sins no more.

³⁵Thus said the LORD,
Who established the sun for light by day,
The laws of moon and stars for light by night,
Who stirs up the sea into roaring waves,
Whose name is LORD of Hosts:

³⁶**If these laws should ever be annulled by Me**
—declares the LORD—
Only then would the offspring of Israel cease
To be a nation before Me for all time.

³⁷Thus said the LORD: If the heavens above could be measured, and the foundations of the earth below could be fathomed, only then would I reject all the offspring of Israel for all that they have done—declares the LORD.

³⁸See, a time is coming—declares the LORD—when **the city shall be rebuilt for the LORD** from the Tower of Hananel to the Corner Gate; ³⁹and the measuring line shall go straight out to the Gareb Hill, and then turn toward Goah. ⁴⁰And the entire Valley of the Corpses and Ashes, and all the fields as far as the Wadi Kidron, and the corner of the Horse Gate on the east, shall be holy to the LORD. They shall never again be uprooted or overthrown.

OR

Question 10 (30 marks)**Ezekiel 37:1–14**

¹**The hand of the LORD came upon me.** He took me out by the spirit of the LORD and set me down in the valley. It was full of bones. ²He led me all around them; there were very many of them spread over the valley, and they were very dry. ³He said to me, “**O mortal, can these bones live again?**” I replied, “O Lord GOD, only You know.” ⁴And He said to me, “Prophesy over these bones and say to them: O dry bones, hear the word of the LORD! ⁵Thus said the Lord GOD to these bones: **I will cause breath to enter you** and you shall live again. ⁶I will lay sinews upon you, and cover you with flesh, and form skin over you. And I will put breath into you, and you shall live again. And you shall know that I am the LORD!”

⁷I prophesied as I had been commanded. And while I was prophesying, suddenly there was a sound of rattling, and the bones came together, bone to matching bone. ⁸I looked, and there were sinews on them, and flesh had grown, and skin had formed over them; but there was no breath in them. ⁹Then He said to me, “Prophesy to the breath, prophesy, O mortal! Say to the breath: Thus said the Lord GOD: Come, O breath, from the four winds, and breathe into these slain, that they may live again.” ¹⁰I prophesied as He commanded me. The breath entered them, and they came to life and stood up on their feet, a vast multitude.

¹¹And He said to me, “O mortal, these bones are **the whole House of Israel**. They say, ‘Our bones are dried up, our hope is gone; we are doomed.’ ¹²Prophesy, therefore, and say to them: Thus said the Lord GOD: **I am going to open your graves and lift you out of the graves**, O My people, and bring you to the land of Israel. ¹³You shall know, O My people, that I am the LORD, when I have opened your graves and lifted you out of your graves. ¹⁴I will put My breath into you and you shall live again, and I will set you upon your own soil. Then you shall know that I the LORD have spoken and have acted”—declares the LORD.

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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)

What is known about Pontius Pilate? How does the writer of the Gospel according to Luke present him? Briefly explain why the evangelist presents Pontius Pilate in this way.

Question 2 (10 marks)

What is a parable? Identify and describe **three** parables from across the Gospel according to Luke. Briefly explain how the writer of the Gospel according to Luke uses these parables to explore the theme of ‘the kingdom of God’.

Question 3 (10 marks)

Briefly discuss the **two** ways in which prophecy and fulfilment are used in the account of Jesus’ triumphal entry into Jerusalem (Luke 19:28–40). Explain what the inclusion of prophecy and fulfilment in the Gospel according to Luke indicates about the identity 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, which was interpreted by the later tradition that you have studied.

- a. Briefly discuss why this religious idea, belief or theme was important to the original community. 3 marks
- b. Describe the ways in which, and why, the later tradition discussed and understood the meaning of this religious idea, belief or theme. How did the later tradition reconcile its interpretation of this religious idea, belief or theme with the original text? 5 marks
- c. Explain how the later tradition is affected by its later interpretation. 2 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)

From the outset of his public ministry, Jesus makes it clear that his ministry includes those on the outside, not just those on the inside. The biblical scholar Rev. Dr Brendan Byrne SJ has written, ‘those on the margins of Israel ... respond more readily to the good news’.

Using examples from the passages for special study, discuss how Jesus ministered to ‘those on the margins’. In your discussion, describe how the religious leaders reacted to this ministry of Jesus.

OR

Question 6 (30 marks)

Jesus is referred to by a number of different titles across the Gospel according to Luke.

Explain some of these titles as used by Jesus himself, by his disciples and by others in the gospel, and show how the evangelist uses titles to explore the identity of Jesus.

OR

Question 7 (30 marks)

Who were the original audience of the Gospel according to Luke? Using at least **three** examples from across the whole gospel, explain the important characteristics of the faith of the people who follow Jesus in the gospel, and explain what these characteristics say about this original audience.

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 1:26–38**

²⁶In the sixth month the angel Gabriel was sent by God to a town in Galilee called Nazareth, ²⁷to a virgin **engaged to a man** whose name was Joseph, of the house of David. The virgin's name was Mary. ²⁸And he came to her and said, 'Greetings, favoured one! **The Lord is with you.**' ²⁹But she was much perplexed by his words and pondered what sort of greeting this might be. ³⁰The angel said to her, 'Do not be afraid, Mary, for you have found favour with God. ³¹And now, you will conceive in your womb and bear a son, and you will name him Jesus. ³²He will be great, and will be called the Son of the Most High, and the Lord God will give to him **the throne of his ancestor David.** ³³He will reign over the house of Jacob for ever, and of his kingdom there will be no end.' ³⁴Mary said to the angel, 'How can this be, since I am a virgin?' ³⁵The angel said to her, '**The Holy Spirit** will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be holy; he will be called Son of God. ³⁶And now, your relative Elizabeth in her old age has also conceived a son; and this is the sixth month for her who was said to be barren. ³⁷For **nothing will be impossible with God.**' ³⁸Then Mary said, 'Here am I, the servant of the Lord; let it be with me according to your word.' Then the angel departed from her.

OR

Question 9 (30 marks)**Luke 6:32–38, 43–45**

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

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

⁴³**No good tree bears bad fruit**, nor again does a bad tree bear good fruit; ⁴⁴for each tree is known by its own fruit. Figs are not gathered from thorns, nor are grapes picked from a bramble bush. ⁴⁵The good person out of the good treasure of the heart produces good, and the evil person out of evil treasure produces evil; for it is out of the **abundance of the heart** that the mouth speaks.

OR

Question 10 (30 marks)**Luke 14:25–35**

²⁵Now **large crowds were travelling with him**; and he turned and said to them, ²⁶**Whoever comes to me** and does not hate father and mother, wife and children, brothers and sisters, yes, and even life itself, cannot be my disciple. ²⁷Whoever does not carry the cross and follow me cannot be my disciple. ²⁸For which of you, intending to build a tower, does not first sit down and estimate the cost, to see whether he has enough to complete it? ²⁹Otherwise, when he has laid a foundation and is not able to finish, all who see it will begin to ridicule him, ³⁰saying, “This fellow began to build and was not able to finish.” ³¹Or what king, going out to wage war against another king, will not sit down first and consider whether he is able with ten thousand to oppose the one who comes against him with twenty thousand? ³²If he cannot, then, while the other is still far away, he sends a delegation and asks for the terms of peace. ³³So therefore, none of you can become my disciple if you do not **give up all your possessions**.

³⁴Salt is good; but if salt has lost its taste, **how can its saltiness be restored?** ³⁵It is fit neither for the soil nor for the manure heap; they throw it away. **Let anyone with ears to hear listen!**

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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)

Who is Maryam? How does the Qur’an distinguish Maryam from all other women? How does the Qur’an consider the family of Imrān in comparison with other prophets?

Question 2 (10 marks)

Describe the circumstances of, or the reasons for, the use of ‘say’ (*qul*) in the Qur’an, using **three** examples from the surahs that you have studied this year. Explain how the verses that use ‘say’ differ from other verses of the Qur’an.

Question 3 (10 marks)

Name **three** different literary forms used in the surahs that you have studied this year. Identify and discuss an example of the use of each of these literary forms. Explain the role that each of these literary forms plays in conveying the message 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, which was interpreted by the later tradition that you have studied.

- a. Briefly discuss why this religious idea, belief or theme was important to the original community. 3 marks
- b. Describe the ways in which, and why, the later tradition discussed and understood the meaning of this religious idea, belief or theme. How did the later tradition reconcile its interpretation of this religious idea, belief or theme with the original text? 5 marks
- c. Explain how the later tradition is affected by its later interpretation. 2 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)

Surah 49 (Al-Hujurāt) of the Qur'an explains that God 'made you into nations and tribes' (Surah 49:13).

Discuss the reasons why God made humanity in different 'nations and tribes'. In your discussion, comment on the etiquette and moral values presented in the passages from the surahs that you have studied this year.

OR

Question 6 (30 marks)

Discuss how the occasion of the revelation of Surah 60 (Al-Mumtahinah) illustrates the themes of 'repentance', 'forgiveness' and 'righteousness'.

OR

Question 7 (30 marks)

Explain the ways in which the Qur'an presents the notion of justice and the Hereafter. Support your answer with examples from 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 3:58–64

This revelation which We recite to you is **full of signs and wise reminders**.⁵⁸ In fact, the example of the birth of Isa in the sight of Allah is like the example of Adam *who had no father and mother*, whom He created out of dust, then said to him: **“Be” and he was**.⁵⁹ This is the Truth from your Rabb, therefore, do not be of those who doubt it.⁶⁰ If anyone disputes with you concerning this matter after full knowledge has come to you, say: “Come! Let us gather our sons and your sons, our women and your women, ourselves and yourselves: then let us earnestly pray and invoke the curse of Allah on the liars.”⁶¹ Verily this is the absolute true explanation. *The fact of the matter is, that there is no god but Allah; and for sure Allah is the Mighty, the Wise.*⁶² But if they turn away *from accepting this challenge, it will be clear proof of their mischief* and **Allah has full knowledge of mischief-mongers**.⁶³

Say: **“O people of the Book!** Let us get together on what is common between us and you: that we shall worship none but Allah; that we **shall not associate any partners** with Him; that we shall not take from among ourselves any lords beside Allah.” If they reject your invitation then tell them: “Bear witness that we are Muslims.”⁶⁴

OR

Question 9 (30 marks)**Surah 4:1–2, 5–8**

O mankind! Have fear of your Rabb, the One who created you from **a single soul, from that soul He created its mate**, and through them He spread countless men and women. Fear Allah, the One in whose name you demand your rights *from one another* and the ties of relationship; surely **Allah is watching you very closely**.¹

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

Do not entrust your property which Allah has made a means of support for your family, to **feble-minded people** *for investment in business*, however, provide such people with food and clothing and speak to them nicely and give them good advice.⁵

Observe the orphans through testing their abilities until they reach the age of marriage, then if you find them capable of sound judgment, hand over to them their property; and do not consume it wastefully in haste lest they grow up to demand it. If the guardian is well-off, he should not take *compensation* from the orphan's property, but if he is poor let him take a just and reasonable remuneration. When you hand over their property to them, call in some witnesses; *even though* Allah is sufficient in taking the accountability.⁶

Men will have a share in what their parents and their near relatives leave; and women will have a share in what their parents and their near relatives leave: **whether it be a little or much, they shall be legally entitled to their shares**.⁷ If the relatives, orphans or needy are present at the time of the division of an inheritance, give them something out of it, and speak to them kind words.⁸

OR

Question 10 (30 marks)**Surah 49:11–12, 14–18**

O believers! Let no men laugh at other men who may perhaps be better than themselves; and let no woman laugh at another woman, who may perhaps be better than herself. Do not defame *through sarcastic remarks about* one another, nor call one another by *offensive* nicknames. It is an evil thing to be called by a bad name after being a believer, and those who do not repent are the ones who are the wrongdoers.¹¹ O believers! **Avoid immoderate suspicion**, for in some cases suspicion is a sin. Do not spy on one another, nor backbite one another. Would any of you like to eat the **flesh of his dead brother**? Surely you would abhor it. Fear Allah; for Allah is the Acceptor of repentance, Merciful.¹²

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

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