

Victorian Certificate of Education
2021

TEXTS AND TRADITIONS

Written examination

Thursday 11 November 2021

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

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

QUESTION BOOK

Structure of book

<i>Section</i>	<i>Number of questions</i>	<i>Number of questions to be answered</i>	<i>Number of marks</i>
A – The Gospel according to John (New Revised Standard Version)	10	5	90
B – The books of Jeremiah and Ezekiel (Jewish Publication Society)	10	5	90
C – The Gospel according to Luke (New Revised Standard Version)	10	5	90
D – The Qur’an (Muhammad Farooq-i-Azam Malik translation)	10	5	90

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

Materials supplied

- Question book of 25 pages, including **assessment criteria for Parts 2 and 3** on page 25
- One or more answer books

Instructions

- Write your **student number** in the space provided on the front cover(s) of the answer book(s).
- Answer only **one** section of the examination.
- In the answer book(s), indicate which section you are responding to and the name of the study.
- Each section has three parts: Part 1 – Extended responses, Part 2 – Essay and Part 3 – Exegetical response. Answer **all three** parts.
- All written responses must be in English.

At the end of the examination

- Place all other used answer books inside the front cover of the first answer book.
- You may keep this question book.

Students are NOT permitted to bring mobile phones and/or any other unauthorised electronic devices into the examination room.

SECTION A – The Gospel according to John

Part 1 – Extended responses

Instructions for Section A – Part 1

There are four questions in Part 1.

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

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

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

Answer two questions from Questions 1 to 3.

Question 1 (10 marks)

Who is Simon Peter? Using examples from across the gospel, show how the writer of the Gospel according to John portrays the character of Simon Peter as an example of coming to faith and discipleship in Jesus.

Question 2 (10 marks)

In the Gospel according to John, Jesus heals people with different illnesses.

Give **two** examples from the gospel and explain how people in Jesus' time understood illness.

Question 3 (10 marks)

The Gospel according to John uses the literary techniques of imagery and allusion to explore major themes.

Identify **three** examples of imagery and/or allusion from across the whole gospel that relate to the commandment of love given by Jesus. For each example, discuss how and why the evangelist uses the literary techniques of imagery and/or allusion.

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. Describe the reasons why this religious idea, belief or theme was important for the set text's original community. 2 marks
- b. Briefly outline the later interpretation of this religious idea, belief or theme by the later tradition. 2 marks
- c. Explain why the tradition's later community reconsidered its understanding of this religious idea, belief or theme. 3 marks
- d. Explain the continuing relevance and meaning of the set text for the later tradition as it has developed its response to this religious idea, belief or theme. 3 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)

In Chapter 10 of the Gospel according to John, Jesus makes several ‘I am’ statements to explore major themes of the gospel.

Give **three** examples from across the Gospel according to John and discuss how the ‘I am’ statements made by Jesus are used to explore the theme of ‘authority and judgment’.

OR

Question 6 (30 marks)

In the account of the crucifixion, the writer of the Gospel according to John brings the gospel to a climax.

Discuss how the evangelist uses the major themes and literary techniques in the gospel in order to explain the identity and nature of Jesus.

OR

Question 7 (30 marks)

In the Farewell Discourse, Jesus introduces the Paraclete (Advocate).

Give **two** examples from the passages for special study and explain the nature of the Paraclete (Advocate), his relationship with God and how he will support Jesus’ followers when Jesus leaves.

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 1:1–14**

¹In the beginning was the Word, and **the Word** was with God, and the Word was God. ²He was in the beginning with God. ³All things came into being through him, and without him not one thing came into being. What has come into being ⁴in him was life, and the life was the light of all people. ⁵The **light shines in the darkness**, and the darkness did not overcome it.

⁶**There was a man sent from God**, whose name was John. ⁷He came as a witness to testify to the light, so that all might believe through him. ⁸He himself was not the light, but he came to testify to the light. ⁹The true light, which enlightens everyone, was coming into the world.

¹⁰He was in the world, and the world came into being through him; yet the world did not know him. ¹¹He came to what was his own, **and his own people did not accept him**. ¹²But to all who received him, who believed in his name, he gave power to become **children of God**, ¹³who were born, not of blood or of the will of the flesh or of the will of man, but of God.

¹⁴And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth.

OR

Question 9 (30 marks)**John 5:24–36**

²⁴**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.

²⁵Very truly, I tell you, **the hour is coming, and is now here**, when the dead will hear the voice of the Son of God, and those who hear will live. ²⁶For just as the Father has life in himself, so he has granted the Son also to have life in himself; ²⁷and he has given him authority to execute judgement, because he is the **Son of Man**. ²⁸Do not be astonished at this; for the hour is coming when all who are in their graves will hear his voice ²⁹and will come out—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.

³⁰I can do nothing on my own. As I hear, I judge; and my judgement is just, because **I seek to do not my own will but the will of him who sent me**.

³¹If I testify about myself, my testimony is not true. ³²There is another who testifies on my behalf, and I know that his testimony to me is true. ³³You sent messengers to John, and he testified to the truth. ³⁴Not that I accept such human testimony, but I say these things so that you may be saved. ³⁵He was a burning and shining lamp, and you were willing to rejoice for a while in his light. ³⁶But I have a testimony greater than John's. The works that the Father has given me to complete, **the very works that I am doing, testify on my behalf** that the Father has sent me.

OR

Question 10 (30 marks)**John 16:25–33**

²⁵I have said these things to you in figures of speech. The **hour is coming** when I will no longer speak to you in figures, but will tell you plainly of the Father. ²⁶On that day you will ask in my name. I do not say to you that I will ask the Father on your behalf; ²⁷for the Father himself loves you, because you have loved me and have believed that I came from God. ²⁸**I came from the Father** and have come into the world; again, I am leaving the world and am going to the Father.'

²⁹His disciples said, 'Yes, now you are speaking plainly, not in any figure of speech! ³⁰Now we know that you know all things, and do not need to have anyone question you; by this we believe that you came from God.'³¹Jesus answered them, '**Do you now believe?** ³²The hour is coming, indeed it has come, when **you will be scattered**, each one to his home, and you will leave me alone. Yet I am not alone because the Father is with me. ³³I have said this to you, so that in me you may have peace. In the world **you face persecution**. But take courage; I have conquered the world!'

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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)

Describe the law of the Sabbath. How is the special relationship between God and the nation of Israel damaged by desecration of the Sabbath? According to the prophet Jeremiah, how will observance of the Sabbath be a pathway to the nation of Israel's future restoration?

Question 2 (10 marks)

Who are the parents referred to by Ezekiel in Chapter 18 of the book of Ezekiel? How does the prophet use the term 'parents' in his oracle? Briefly explain the innovation of responsibility that the prophet introduced to his audience and how this measure helped console the exiled community.

Question 3 (10 marks)

The prophets Jeremiah and Ezekiel refer to sins committed by the nation of Israel.

What is meant by the term 'sin'? Describe **three** sins committed by the nation in either its religious or its social behaviour, which the prophets highlight in the chapters that you have studied.

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. Describe the reasons why this religious idea, belief or theme was important for the set texts' original community. 2 marks
- b. Briefly outline the later interpretation of this religious idea, belief or theme by the later tradition. 2 marks
- c. Explain why the tradition's later community reconsidered its understanding of this religious idea, belief or theme. 3 marks
- d. Explain the continuing relevance and meaning of the set text for the later tradition as it has developed its response to this religious idea, belief or theme. 3 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)

According to Rabbi Dr H Freedman, one of the strongest teachings of the prophet Jeremiah is that of a special bond that exists between God and the nation of Israel.

Referring to the chapters from the book of Jeremiah that you have studied, explain the grounds for this special bond, the duties that it entails for both parties and the consequences of breaking this bond.

OR

Question 6 (30 marks)

Drawing on the chapters from the book of Ezekiel that you have studied, discuss how the prophet combines messages of condemnation and doom with messages of hope and restoration for his people.

OR

Question 7 (30 marks)

Drawing on your study of the books of Jeremiah and Ezekiel, discuss the messages of restoration with reference to the nation of Israel. In your discussion, highlight the major ideas of the prophets Jeremiah and Ezekiel with reference to the end of the exile, the return of the monarchy and what the prophets meant by a new heart and a new covenant.

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 17:1–7, 9–11

¹The guilt of Judah is inscribed

With a **stylus of iron**,

Engraved with an adamant point

On the tablet of their hearts,

And on the horns of their altars,

²While their children remember

Their altars and sacred posts,

By verdant trees,

Upon lofty hills.

³Because of the sin of your shrines

Throughout your borders,

I will make your rampart a heap in the field,

And all your treasures a spoil.

⁴You will forfeit, by your own act,

The inheritance I have given you;

I will make you a slave to your enemies

In a land you have never known.

For you have kindled the flame of My wrath

Which shall burn for all time.

⁵Thus said the LORD:

Cursed is he who trusts in man,

Who makes mere flesh his strength,

And turns his thoughts from the LORD.

⁶He 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.

⁷Blessed is he who trusts in the LORD,

Whose trust is the LORD alone.

⁹Most devious is the heart;
It is perverse—who can fathom it?

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

¹¹**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.

OR

Question 9 (30 marks)**Ezekiel 20:35–44**

³⁵and I will bring you into the wilderness of the peoples; and there I will enter into judgment with you face to face. ³⁶**As I entered into judgment with your fathers in the wilderness** of the land of Egypt, so will I enter into judgment with you—declares the Lord GOD. ³⁷I will make you **pass under the shepherd's staff**, and I will bring you into the bond of the covenant. ³⁸I will remove from you those who rebel and transgress against Me; I will take them out of the countries where they sojourn, but they shall not enter the land of Israel. Then you shall know that I am the LORD.

³⁹As for you, O House of Israel, thus said the Lord GOD: Go, every one of you, and worship his fetishes and continue, if you will not obey Me; but do not profane My holy name any more with your idolatrous gifts. ⁴⁰For **only on My holy mountain**, on the lofty mount of Israel—declares the Lord GOD—there, in the land, the entire House of Israel, all of it, must worship Me. There I will accept them, and there I will take note of your contributions and the choicest offerings of all your sacred things. ⁴¹When I bring you out from the peoples and gather you from the lands in which you are scattered, I will accept you as a pleasing odor; and I will be sanctified through you in the sight of the nations. ⁴²Then, when I have brought you to the land of Israel, to the country that I swore to give to your fathers, you shall know that I am the LORD. ⁴³There you will recall your ways and **all the acts by which you defiled yourselves**; and you will loathe yourselves for all the evils that you committed. ⁴⁴Then, O House of Israel, you shall know that I am the LORD, when I deal with you for **My name's sake**—not in accordance with your evil ways and corrupt acts—declares the Lord GOD.

OR

Question 10 (30 marks)**Ezekiel 34:20–31**

²⁰Assuredly, thus said the Lord GOD to them: Here am I, I am going to decide between **the stout animals and the lean**. ²¹Because you pushed with flank and shoulder against the feeble ones and butted them with your horns until you scattered them abroad, ²²I will rescue My flock and they shall no longer be a spoil. I will decide between one animal and another.

²³Then I will appoint a single shepherd over them to tend them—**My servant David**. He shall tend them, he shall be a shepherd to them. ²⁴I the LORD will be their God, and My servant David shall be a ruler among them—I the LORD have spoken. ²⁵And I will grant them a **covenant of friendship**. I will banish vicious beasts from their land, and they shall live secure in the wasteland, they shall even sleep in the woodland. ²⁶I will make these and the environs of My hill a blessing: I will send down the rain in its season, rains that bring blessing. ²⁷The trees of the field shall yield their fruit and the land shall yield its produce. [My people] shall continue secure on its own soil. They shall know that I am the LORD when I break the **bars of their yoke** and rescue them from those who enslave them. ²⁸They shall no longer be a spoil for the nations, and the beasts of the earth shall not devour them; they shall dwell secure and untroubled. ²⁹I shall establish for them a planting of renown; they shall no more be carried off by famine, and they shall not have to bear again the taunts of the nations. ³⁰They shall know that I the LORD their God am with them and they, the House of Israel, are My people—declares the Lord GOD. ³¹For you, **My flock, flock that I tend, are men**; and I am your God—declares the Lord GOD.

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)

The Prologue to the Gospel according to Luke is considered to be using formulaic language to introduce the narrative.

Discuss the structure of the Prologue, its content and purpose. In your discussion, include why these aspects of the Prologue were important for the writer of the Gospel according to Luke and for the original audience.

Question 2 (10 marks)

Identify and explain **at least three** examples of titles used for Jesus from across the whole Gospel according to Luke. For each title, discuss who uses it, what it means and how using it helps the original audience understand Jesus' identity.

Question 3 (10 marks)

Using the parable of the Sower and its explanation, discuss the literary characteristics of parables. Explain the purpose of the parables that Jesus uses to teach his followers. What message did the writer of the gospel intend to convey to the original audience through this parable?

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. Describe the reasons why this religious idea, belief or theme was important for the set text's original community. 2 marks
- b. Briefly outline the later interpretation of this religious idea, belief or theme by the later tradition. 2 marks
- c. Explain why the tradition's later community reconsidered its understanding of this religious idea, belief or theme. 3 marks
- d. Explain the continuing relevance and meaning of the set text for the later tradition as it has developed its response to this religious idea, belief or theme. 3 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)

In the Mission of the Seventy, the writer of the Gospel according to Luke explains discipleship.

Discuss this explanation of discipleship and support your response with **at least two** other examples of discipleship drawn from the passages for special study.

OR

Question 6 (30 marks)

Some people in the Gospel according to Luke show repentance and metanoia (turning back to God).

What is the importance of repentance and metanoia for the followers of Jesus? Using **at least three** examples from across the gospel, explain how the repentance and metanoia of an individual, community or group are portrayed and explain why they are necessary for entry to the kingdom of God.

OR

Question 7 (30 marks)

LT Johnson states, ‘And throughout his narrative, Luke pays particular and positive attention to the role of women.’

Identify **at least three** examples and explain how the writer of the Gospel according to Luke portrays women and shows an understanding of the role of women in first-century Palestine. Why would this be important to the original audience of the Gospel according to Luke?

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

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

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

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

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

Question 8 (30 marks)**Luke 4:16–24**

¹⁶When he came to Nazareth, where he had been brought up, he went to the **synagogue on the sabbath day**, as was his custom. He stood up to read, ¹⁷and the scroll of the **prophet Isaiah** was given to him. He unrolled the scroll and found the place where it was written:

¹⁸‘The Spirit of the Lord is upon me,

because he has anointed me

to bring good news to the poor.

He has sent me to proclaim release to the captives

and recovery of sight to the blind,

to let the oppressed go free,

¹⁹to proclaim **the year of the Lord’s favour.**’

²⁰And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. ²¹Then he began to say to them, ‘Today this scripture has been fulfilled in your hearing.’ ²²All spoke well of him and were amazed at the gracious words that came from his mouth. They said, ‘**Is not this Joseph’s son?**’ ²³He said to them, ‘Doubtless you will quote to me this proverb, “Doctor, cure yourself!” And you will say, “Do here also in your home town the things that we have heard you did at Capernaum.”’ ²⁴And he said, ‘Truly I tell you, **no prophet is accepted** in the prophet’s home town.’

OR

Question 9 (30 marks)**Luke 8:26–28a, 29–39**

²⁶Then they arrived at the **country of the Gerasenes**, which is opposite Galilee. ²⁷As he stepped out on land, a man of the city who had demons met him. For a long time he had worn no clothes, and he did not live in a house but in the tombs. ^{28a}When he saw Jesus, he fell down before him and shouted at the top of his voice ²⁹for Jesus had commanded the unclean spirit to come out of the man. (For many times it had seized him; he was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the demon into the wilds.) ³⁰Jesus then asked him, ‘What is your name?’ He said, ‘Legion’; for many demons had entered him. ³¹They begged him not **to order them to go back into the abyss**.

³²Now there on the hillside a large herd of swine was feeding; and the demons begged Jesus to let them enter these. So he gave them permission. ³³Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and was drowned.

³⁴When the swineherds saw what had happened, they ran off and told it in the city and in the country. ³⁵Then people came out to see what had happened, and when they came to Jesus, they found the man from whom the demons had gone **sitting at the feet of Jesus**, clothed and in his right mind. And they were afraid. ³⁶Those who had seen it told them how the one who had been possessed by demons had been healed. ³⁷Then all the people of the surrounding country of the Gerasenes **asked Jesus to leave them**; for they were seized with great fear. So he got into the boat and returned. ³⁸The man from whom the demons had gone begged that he might be with him; but Jesus sent him away, saying, ³⁹‘Return to your home, and **declare how much God has done for you.**’ So he went away, proclaiming throughout the city how much Jesus had done for him.

OR

Question 10 (30 marks)**Luke 24:13–21, 25–35**

¹³Now on that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem, ¹⁴and talking with each other about all these things that had happened. ¹⁵While they were talking and discussing, Jesus himself came near and went with them, ¹⁶but their eyes were kept from recognizing him. ¹⁷And he said to them, ‘What are you discussing with each other while you walk along?’ **They stood still, looking sad.** ¹⁸Then one of them, whose name was Cleopas, answered him, ‘Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?’ ¹⁹He asked them, ‘What things?’ They replied, ‘The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, ²⁰and how our chief priests and leaders handed him over to be condemned to death and crucified him. ²¹But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the **third day** since these things took place.’

²⁵Then he said to them, ‘Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! ²⁶Was it not necessary that the Messiah should suffer these things and then enter into his glory?’ ²⁷Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures.

²⁸As they came near the village to which they were going, he walked ahead as if he were going on. ²⁹But they urged him strongly, saying, ‘Stay with us, because it is almost evening and the day is now nearly over.’ So he went in to stay with them. ³⁰When he was at the table with them, he took bread, blessed and broke it, and gave it to them. ³¹**Then their eyes were opened,** and they recognized him; and he vanished from their sight. ³²They said to each other, ‘Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?’ ³³That same hour they got up and **returned to Jerusalem;** and they found the eleven and their companions gathered together. ³⁴They were saying, ‘The Lord has risen indeed, and he has appeared to Simon!’ ³⁵Then they told what had happened on the road, and how he had been made known to them **in the breaking of the bread.**

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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)

The Qur’an uses a unique literary form and literary techniques to convey its meaning.

Explain the unique qualities of this literary form. Discuss **three** different examples of literary techniques from the surahs that you have studied this year.

Question 2 (10 marks)

Surah 19 of the Qur’an describes a secret prayer of Zakariya.

What are Zakariya’s main requests in this prayer? Using evidence from the surahs that you have studied this year, identify and explain God’s response to Zakariya. How did Zakariya react to God’s response?

Question 3 (10 marks)

The Qur’an often uses grammatical shift (*iltifāt*) for rhetorical purposes.

Briefly explain what grammatical shift is and provide **two** examples from the surahs that you have studied this year. Discuss how this feature has contributed to the effective delivery of the Qur’anic message to the original audience and to later generations of Muslims.

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. Describe the reasons why this religious idea, belief or theme was important for the set text’s original community. 2 marks
- b. Briefly outline the later interpretation of this religious idea, belief or theme by the later tradition. 2 marks
- c. Explain why the tradition’s later community reconsidered its understanding of this religious idea, belief or theme. 3 marks
- d. Explain the continuing relevance and meaning of the set text for the later tradition as it has developed its response to this religious idea, belief or theme. 3 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)

In the early parts of Surah 2, the Qur'an outlines the qualities of three types of people.

Identify and discuss these qualities as outlined by the Qur'an. With reference to these three types of people, discuss the role of monotheism in the faith of Muslims.

OR

Question 6 (30 marks)

The revelation of God's message as recorded in the Qur'an by the prophet Muhammad is complex.

Explain the process of the revelation of God's message to the prophet and why it was not revealed all at once. Discuss the purpose of this revelation. Support your response with evidence from the surahs that you have studied this year.

OR

Question 7 (30 marks)

I Mattson comments, 'The pre-Islamic Arabs knew of Allah as the Creator, but the Qur'an argues that their understanding of the nature of God was incomplete and a deviation from the original Abrahamic teaching. In this respect, Abraham plays an important role in the Qur'an as the most credible authority to define the nature of God.'

Discuss the extent to which you agree with Mattson's description of the importance of Abraham's teaching about the nature of God in the Qur'an.

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 2:168–173

O Mankind! Eat of what is **lawful and clean** on the earth and do not follow the footsteps of Shaitān, surely he is your open enemy.¹⁶⁸ He enjoins you to commit **evil and indecency** and to say certain things against Allah about which you have no knowledge.¹⁶⁹

When it is said to them: “Follow what Allah has revealed.” They reply: “Nay! **We will follow what our forefathers practiced.**” Well! Even if their forefathers had no sense at all and lacked guidance?¹⁷⁰ The parable of **those who reject faith is like cattle** which, call out to them as one may, hear nothing but a shout and a cry *since they are unable to understand*; **they are deaf, dumb and blind**, and understand nothing.¹⁷¹

O believers! Eat the clean things which We have provided you and give thanks to Allah, if you worship only Him.¹⁷² 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.¹⁷³

OR

Question 9 (30 marks)**Surah 19:60–67**

However, those who repent, become believers and do good deeds, will be admitted to Paradise and will not be wronged in the least.⁶⁰ 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.⁶¹ There they will hear no nonsense, but only the words of peace; and they will be provided their sustenance day and night.⁶² Such is the Paradise which We shall give as an inheritance to those of **Our Servants** who lead a pious life.⁶³ *The angel Gabriel who brought this revelation after a long interval said:* “We do not descend from heaven **except by the command of your Rabb**; to Him belongs whatever is before us and whatever is behind us and all that lies in between. Your Rabb is never forgetful.⁶⁴ He is the Rabb of the heavens and the earth, and of all that lies in between, so worship Him, **be steadfast in His worship**. Do you know any other being with the qualities like Him?”⁶⁵

Man says: “What! Once I am dead, shall I be raised to life again?”⁶⁶ Does not man remember that **We created him before out of nothing?**⁶⁷

OR

Question 10 (30 marks)**Surah 24:21–25**

O believers! Do not follow the footsteps of Shaitān: because anyone who follows the footsteps of Shaitān is seduced by him to commit acts of **indecent and wickedness**. If there had not been the grace and mercy of Allah upon you, none of you would have ever been purified *from that sin*, for it is **Allah Alone** Who purifies whom He pleases, and Allah is All-Hearing, All-Knowing.²¹ Let not those among you **who are endowed with grace** and amplitude of means swear to withhold their help from their relatives, the indigent and those who **left their homes for the cause of Allah** – rather let them forgive and overlook – do you not wish that Allah should forgive you? Allah is Forgiving, Merciful.²² Those **who accuse chaste but careless believing women** are cursed in this life, and in the Hereafter they shall have a grievous punishment.²³ *Such people should not forget* that Day when their own tongues, their own hands and their own feet will testify against their misdeeds.²⁴ On that Day, Allah will give them the full reward they deserve, then they will realize that Allah is the One Who manifests the Truth.²⁵

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