

Victorian Certificate of Education  
2022

## TEXTS AND TRADITIONS

### Written examination

Friday 4 November 2022

Reading time: 11.45 am to 12.00 noon (15 minutes)

Writing time: 12.00 noon to 2.00 pm (2 hours)

### QUESTION BOOK

#### Structure of book

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

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

#### Materials supplied

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

#### Instructions

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

#### At the end of the examination

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

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

## SECTION A – The Gospel according to John

### Part 1 – Extended responses

#### Instructions for Section A – Part 1

There are four questions in Part 1.

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

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

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

*Answer two questions from Questions 1 to 3.*

#### Question 1 (10 marks)

The writer of the Gospel according to John includes a number of characters whose faith develops from partial to full faith.

Select one character who comes to faith and, using **at least two** examples from the gospel, show how that character's faith develops from partial to full faith.

#### Question 2 (10 marks)

When his mother tells Jesus the wine has run out at the wedding, Jesus responds, 'My hour has not yet come'.

Using examples from across the Gospel according to John, show how the theme of 'the Hour' is developed and explain the significance of the coming of the Hour.

#### Question 3 (10 marks)

The prologue to the Gospel according to John introduces the imagery of light and darkness.

Select **three** examples from across the gospel to explain how the writer of the Gospel according to John uses the imagery of light and darkness to develop the major themes of the gospel.

*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. Identify a text (one chapter or verse) related to this religious idea, belief or theme and discuss the importance of this text within its original social, cultural, religious and historical context. 3 marks
- b. Describe the way in which the later tradition interpreted the text from **part a.** and how this later tradition explained or reconciled this text's meaning for the selected religious idea, belief or theme. 3 marks
- c. Evaluate the relevance of the original sacred text for the tradition at the later stage. 4 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 the Gospel according to John, Jesus performs signs in order to inform his followers about his identity and nature.

Using **three** examples from the passages for special study, discuss how Jesus' signs reveal his identity and nature.

**OR**

**Question 6 (30 marks)**

In the death and resurrection of Jesus we see the fulfilment of the revelation of Jesus' identity and mission.

Using **at least three** examples from the passages for special study, discuss how Jesus' death and resurrection are the ultimate expression of Jesus' identity and mission.

**OR**

**Question 7 (30 marks)**

Rev. Dr Brendan Byrne SJ describes how by 'the symbolic action of washing his disciples' feet Jesus points to his coming death on Calvary as the supreme revelation of God as love'.

Using examples from the passages for special study, show how Jesus reveals the mission that he is leaving for his disciples.

**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 13:21–33**

<sup>21</sup>After saying this Jesus was troubled in spirit, and declared, ‘**Very truly, I tell you**, one of you will betray me.’ <sup>22</sup>The disciples looked at one another, uncertain of whom he was speaking. <sup>23</sup>One of his disciples—the one whom Jesus loved—was reclining next to him; <sup>24</sup>Simon Peter therefore motioned to him to ask Jesus of whom he was speaking. <sup>25</sup>So while **reclining next to Jesus**, he asked him, ‘Lord, who is it?’ <sup>26</sup>Jesus answered, ‘It is the one to whom I give this piece of bread when I have dipped it in the dish.’ So when he had dipped the piece of bread, he gave it to Judas son of Simon Iscariot. <sup>27</sup>After he received the piece of bread, Satan entered into him. Jesus said to him, ‘Do quickly what you are going to do.’ <sup>28</sup>Now no one at the table knew why he said this to him. <sup>29</sup>Some thought that, because Judas had the common purse, Jesus was telling him, ‘Buy what we need for the festival’; or, that he should give something to the poor. <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.**”

OR

**Question 9** (30 marks)**John 19:1–12**

<sup>1</sup>Then **Pilate** took Jesus and had him flogged. <sup>2</sup>And the soldiers wove a **crown of thorns** and put it on his head, and they dressed him in a purple robe. <sup>3</sup>They kept coming up to him, saying, ‘Hail, King of the Jews!’ and striking him on the face. <sup>4</sup>Pilate went out again and said to them, ‘Look, I am bringing him out to you to let you know that I find no case against him.’ <sup>5</sup>So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, ‘**Here is the man!**’ <sup>6</sup>When the chief priests and the police saw him, they shouted, ‘Crucify him! Crucify him!’ Pilate said to them, ‘Take him yourselves and crucify him; I find no case against him.’ <sup>7</sup>The Jews answered him, ‘We have a law, and according to that law he ought to die because **he has claimed to be the Son of God.**’

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

**OR**

**Question 10** (30 marks)**John 20:11–18**

<sup>11</sup>But Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb; <sup>12</sup>and **she saw two angels in white**, sitting where the body of Jesus had been lying, one at the head and the other at the feet. <sup>13</sup>They said to her, ‘**Woman, why are you weeping?**’ She said to them, ‘They have taken away my Lord, and I do not know where they have laid him.’ <sup>14</sup>When she had said this, she turned round and saw Jesus standing there, but she did not know that it was Jesus. <sup>15</sup>Jesus said to her, ‘Woman, why are you weeping? For whom are you looking?’ Supposing him to be the gardener, she said to him, ‘Sir, if you have carried him away, tell me where you have laid him, and I will take him away.’ <sup>16</sup>**Jesus said to her, ‘Mary!’** She turned and said to him in Hebrew, ‘Rabbouni!’ (which means Teacher). <sup>17</sup>Jesus said to her, ‘Do not hold on to me, because I have not yet ascended to the Father. But go to my brothers and say to them, “**I am ascending to my Father and your Father, to my God and your God.**”’ <sup>18</sup>Mary Magdalene went and announced to the disciples, ‘**I have seen the Lord**’; and she told them that he had said these things to her.

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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)

In Chapter 2 of the book of Jeremiah, the prophet uses various images to highlight the special bond that exists between God and His people. The prophet goes on to describe how the nation of Israel has strayed from its obligations.

What is this special bond? Explain **two** of the images the prophet uses to highlight this special bond. Outline **three** circumstances that show how the people of Israel has broken this special bond.

#### Question 2 (10 marks)

What is Mount Seir? Give **two** reasons why God instructs the prophet Ezekiel to prophesy against Mount Seir. Discuss the fate of Mount Seir.

#### Question 3 (10 marks)

Discuss the historical, political and social background to the prophet Jeremiah's association with the kings of Judah due to his calling as a prophet. Support your response with specific examples from Jeremiah's prophecies.

*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. Identify a text (one chapter or verse) related to this religious idea, belief or theme and discuss the importance of this text within its original social, cultural, religious and historical context. 3 marks
- b. Describe the way in which the later tradition interpreted the text from **part a.** and how this later tradition explained or reconciled this text's meaning for the selected religious idea, belief or theme. 3 marks
- c. Evaluate the relevance of the original sacred text for the tradition at the later stage. 4 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)**

Drawing on your study of the book of Jeremiah, discuss how the prophet promises the nation of Israel a period of restoration after the exile. Include **three** detailed examples that demonstrate the more tender side of God's nature and everlasting love for His people.

**OR**

**Question 6 (30 marks)**

God instructs Ezekiel to say the following words about the land of Israel: 'Doom! Doom is coming upon the four corners of the land.' (Ezekiel 7:2)

Selecting examples from the chapters that you have studied from the book of Ezekiel, highlight the sins committed by the nation of Israel. Discuss the destruction of the land and the various punishments that the sinners will experience.

**OR**

**Question 7 (30 marks)**

According to Rabbi Lord Jonathan Sacks, 'Only a civilization based on forgiveness can construct a future that is not an endless repetition of the past'.

Using **three** examples from the chapters that you have studied this year, discuss how the prophets Jeremiah and Ezekiel demonstrate that the God of Israel is an ever-forgiving God and that through sincere repentance the nation of Israel is ensured of its restoration.

### 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 25:8–16

<sup>8</sup>Assuredly, thus said the LORD of Hosts: **Because you would not listen to My words,** <sup>9</sup>I am going to send for all the peoples of the north—declares the LORD—and for My servant, King Nebuchadrezzar of Babylon, and bring them against this land and its inhabitants, and against **all those nations** roundabout. I will exterminate them ... <sup>10</sup>And I will banish from them the sound of mirth and gladness, the voice of bridegroom and bride, and the **sound of the mill and the light of the lamp.** <sup>11</sup>This whole land shall be a desolate ruin.

And those nations shall serve the king of Babylon seventy years. <sup>12</sup>When the seventy years are over, I will punish the king of Babylon and that nation and the land of the Chaldeans for their sins—declares the LORD ... <sup>13</sup>And I will bring upon that land all that I have decreed against it, all that is recorded in this book—that which Jeremiah prophesied against all the nations. <sup>14</sup>For they too shall be **enslaved by many nations and great kings;** and I will requite them according to their acts and according to their conduct.

<sup>15</sup>For thus said the LORD, the God of Israel, to me: “Take from My hand **this cup of wine**—of wrath—and make all the nations to whom I send you drink of it. <sup>16</sup>Let them drink and retch and act crazy, because of the sword that I am sending among them.”

OR

**Question 9** (30 marks)**Ezekiel 18:5–13**

<sup>5</sup>Thus, if a man is righteous and does what is just and right: **<sup>6</sup>If he has not eaten on the mountains** or raised his eyes to the fetishes of the House of Israel; if he has not defiled another man's wife or **approached a menstruous woman**; <sup>7</sup>if he has not wronged anyone; if he has returned the debtor's pledge to him and has taken nothing by robbery; if he has given bread to the hungry and clothed the naked; <sup>8</sup>if he has not lent at advance interest or exacted accrued interest; if he has abstained from wrongdoing **and executed true justice between man and man**; <sup>9</sup>if he has followed My laws and kept My rules and acted honestly—he is righteous. **Such a man shall live**—declares the Lord GOD.

<sup>10</sup>Suppose, now, that he has begotten a son who is a ruffian, a shedder of blood, who does any of these things, <sup>11</sup>whereas he himself did none of these things. That is, [the son] has eaten on the mountains, has defiled another man's wife, <sup>12</sup>has wronged the poor and the needy, has taken by robbery, has not returned a pledge, has raised his eyes to the fetishes, has committed abomination, <sup>13</sup>has lent at advance interest, or exacted accrued interest—shall he live? He shall not live! If he has committed any of these abominations, he shall die; **he has forfeited his life.**

**OR**

**Question 10** (30 marks)**Ezekiel 22:23–31**

<sup>23</sup>The word of the LORD came to me: <sup>24</sup>**O mortal**, say to her: You are an uncleansed land, not to be washed with rain on the day of indignation. <sup>25</sup>Her **gang of prophets are like roaring lions** in her midst, rending prey. They devour human beings; they seize treasure and wealth; they have widowed many women in her midst. <sup>26</sup>Her priests have violated My Teaching: they have profaned what is sacred to Me, they have not distinguished between the sacred and the profane, they have not taught the difference **between the unclean and the clean**, and they have closed their eyes to My sabbaths. I am profaned in their midst. <sup>27</sup>Her officials are like wolves rending prey in her midst; they shed blood and destroy lives to win ill-gotten gain. <sup>28</sup>**Her prophets, too, daub the wall for them with plaster**: They prophesy falsely and divine deceitfully for them; they say, “Thus said the Lord GOD,” when the LORD has not spoken. <sup>29</sup>And the people of the land have practiced fraud and committed robbery; they have wronged the poor and needy, have defrauded the stranger without redress. <sup>30</sup>And **I sought a man among them to repair the wall or to stand in the breach** before Me in behalf of this land, that I might not destroy it; but I found none. <sup>31</sup>I have therefore poured out My indignation upon them; I will consume them with the fire of My fury. I will repay them for their conduct—declares the Lord GOD.

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**SECTION C – The Gospel according to Luke****Part 1 – Extended responses****Instructions for Section C – Part 1**

There are four questions in Part 1.

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

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

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

*Answer two questions from Questions 1 to 3.*

**Question 1** (10 marks)

Who were the Pharisees? Using **at least two** examples, discuss how the Pharisees are presented across the whole Gospel according to Luke. In your response, include the significance of the Pharisees for the original audience.

**Question 2** (10 marks)

Explain how the writer of the Gospel according to Luke uses healing miracles to teach about the kingdom of God. Support your response by referring to **two** healing miracles from across the Gospel according to Luke.

**Question 3** (10 marks)

The Temple is central to early first-century Judaism.

Using examples of Jesus in the Temple from across the Gospel according to Luke, describe how the writer of the gospel uses the Temple to establish 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. Identify a text (one chapter or verse) related to this religious idea, belief or theme and discuss the importance of this text within its original social, cultural, religious and historical context. 3 marks
- b. Describe the way in which the later tradition interpreted the text from **part a.** and how this later tradition explained or reconciled this text's meaning for the selected religious idea, belief or theme. 3 marks
- c. Evaluate the relevance of the original sacred text for the tradition at the later stage. 4 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)**

Discuss how the members of the original first-century audience of the Gospel according to Luke would have understood the evangelist's inclusion of examples of table fellowship in the gospel. Identify **at least two** examples of table fellowship between Jesus and his followers to support your response.

**OR**

**Question 6 (30 marks)**

Discuss the way in which the theme of 'prophecy and fulfilment' is presented in the Gospel according to Luke. Explain what this inclusion of prophecy and fulfilment indicates about the mission of Jesus. Use **at least three** examples from across the whole gospel to support your answer.

**OR**

**Question 7 (30 marks)**

In the Gospel according to Luke, there are people who demonstrate their faith.

Discuss the nature of this faith and of the people seeking to become followers of Jesus. In your response, consider the mission of Jesus and how his teachings about the kingdom of God helped people to understand what is required to be a part of God's plan.

### 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 1:39–56

<sup>39</sup>In those days Mary set out and went with haste to a **Judean town in the hill country**, <sup>40</sup>where she entered the house of Zechariah and greeted Elizabeth. <sup>41</sup>When Elizabeth heard Mary's greeting, the child leapt in her womb. And Elizabeth was **filled with the Holy Spirit** <sup>42</sup>and exclaimed with a loud cry, 'Blessed are you among women, and blessed is the fruit of your womb. <sup>43</sup>And why has this happened to me, that the mother of my Lord comes to me? <sup>44</sup>For as soon as I heard the sound of your greeting, the child in my womb leapt for joy. <sup>45</sup>And blessed is she who believed that there would be a fulfilment of what was spoken to her by the Lord.'

<sup>46</sup>And Mary said,

'My soul magnifies the Lord,

<sup>47</sup> and my spirit rejoices in God my Saviour,

<sup>48</sup>for he has looked with favour on the lowliness of his servant.

Surely, from now on all generations will call me blessed;

<sup>49</sup>for the Mighty One has done great things for me,

and holy is his name.

<sup>50</sup>His mercy is for those who fear him

from generation to generation.

<sup>51</sup>He has shown strength with his arm;

he has **scattered the proud in the thoughts of their hearts.**

<sup>52</sup>He has brought down the powerful from their thrones,

and lifted up the lowly;

<sup>53</sup>**he has filled the hungry with good things,**

and sent the rich away empty.

<sup>54</sup>He has **helped his servant Israel,**

in remembrance of his mercy,

<sup>55</sup>according to the promise he made to our ancestors,

to Abraham and to his descendants for ever.'

<sup>56</sup>And Mary remained with her for about three months and then returned to her home.

OR



**Question 9** (30 marks)**Luke 5:1–11**

<sup>1</sup>Once while Jesus was standing beside the **lake of Gennesaret**, and the crowd was pressing in on him to hear the word of God, <sup>2</sup>he saw two boats there at the shore of the lake; the fishermen had gone out of them and were washing their nets. <sup>3</sup>He got into one of the boats, the one belonging to Simon, and asked him to put out a little way from the shore. Then he sat down and taught the crowds from the boat. <sup>4</sup>When he had finished speaking, he said to Simon, ‘Put out into the deep water and let down your nets for a catch.’ <sup>5</sup>Simon answered, ‘Master, we have worked all night long but have caught nothing. Yet **if you say so, I will let down the nets.**’ <sup>6</sup>When they had done this, they caught so many fish that their nets were beginning to break. <sup>7</sup>So they signalled to their partners in the other boat to come and help them. And they came and filled both boats, so that they began to sink. <sup>8</sup>But when Simon Peter saw it, he fell down at Jesus’ knees, saying, ‘**Go away from me, Lord, for I am a sinful man!**’ <sup>9</sup>For he and all who were with him were amazed at the catch of fish that they had taken; <sup>10</sup>and so also were James and John, sons of Zebedee, who were partners with Simon. Then Jesus said to Simon, ‘**Do not be afraid**; from now on you will be catching people.’ <sup>11</sup>When they had brought their boats to shore, **they left everything and followed him.**

**OR**

**Question 10** (30 marks)**Luke 22:39–52**

<sup>39</sup>He came out and went, **as was his custom**, to the **Mount of Olives**; and the disciples followed him. <sup>40</sup>When he reached the place, he said to them, ‘Pray that you may not come into the time of trial.’ <sup>41</sup>Then he withdrew from them about a stone’s throw, knelt down, and prayed, <sup>42</sup>‘Father, if you are willing, remove this cup from me; yet, not my will but yours be done.’ <sup>43</sup>Then an angel from heaven appeared to him and gave him strength. <sup>44</sup>In his anguish he prayed more earnestly, and his sweat became like great drops of blood falling down on the ground. <sup>45</sup>When he got up from prayer, he came to the disciples and found them sleeping because of grief, <sup>46</sup>and he said to them, ‘Why are you sleeping? Get up and **pray that you may not come into the time of trial.**’

<sup>47</sup>While he was still speaking, suddenly a crowd came, and the one called Judas, one of the twelve, was leading them. He approached Jesus to kiss him; <sup>48</sup>but Jesus said to him, ‘Judas, is it with a kiss that **you are betraying the Son of Man?**’ <sup>49</sup>When those who were around him saw what was coming, they asked, ‘Lord, should we strike with the sword?’ <sup>50</sup>Then one of them struck the slave of the high priest and cut off his right ear. <sup>51</sup>But Jesus said, ‘No more of this!’ And he **touched his ear and healed him.** <sup>52</sup>Then Jesus said to the chief priests, the officers of the temple police, and the elders who had come for him, ‘Have you come out with swords and clubs as if I were a bandit? ...’

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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)

Surah 67 (Al-Mulk) describes various examples of the signs of Allah in His creation.

Identify **at least three** examples of these signs from the surahs that you have studied this year and explain the significance of such examples for the original audience.

**Question 2** (10 marks)

Briefly explain the mission of the prophet Muhammad. Discuss how his mission developed over time, as reflected in the surahs that you have studied this year. Use **two** examples to support your response.

**Question 3** (10 marks)

Outline the connection between the title of Surah 16 (An-Nahl) and its content. Identify the prophets referred to in this surah. Describe how this surah connects the story of the prophet Ibrahim with the context in which the story was revealed.

*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. Identify a text (one chapter or verse) related to this religious idea, belief or theme and discuss the importance of this text within its original social, cultural, religious and historical context. 3 marks
- b. Describe the way in which the later tradition interpreted the text from **part a.** and how this later tradition explained or reconciled this text's meaning for the selected religious idea, belief or theme. 3 marks
- c. Evaluate the relevance of the original sacred text for the tradition at the later stage. 4 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)**

Mufti Menk stated, ‘In the end, justice will prevail, no matter what. If not in this world, in the Hereafter. That’s why we have Judgment Day ...’

Drawing on **at least two** examples from the surahs that you have studied this year, discuss the emphasis given to the notion of justice and of the Hereafter in Islam.

**OR**

**Question 6 (30 marks)**

In various surahs, the Qur’an sets out the requirements of belief.

Using **three** examples from the surahs that you have studied this year, explain the key features of Islamic belief. Discuss the implications of the requirements of belief for the followers of Islam.

**OR**

**Question 7 (30 marks)**

Based on the surahs that you have studied this year, explain why the original community resisted accepting the Qur’an as a Book revealed by God. Using **three** examples from the surahs that you have studied this year, describe how the Qur’an presents itself as a book of revelation and guidance.

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

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

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

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

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

**Question 8 (30 marks)****Surah 5:116–120**

“... You know what is in my heart, but I know not what is in Yours; for You have **full knowledge of all the unseen**.<sup>116</sup> I never said anything other than what You commanded me to say, that is to worship Allah, **Who is my Rabb and your Rabb**. I was a witness over them as long as I remained among them; but when You called me off, You were the Watcher over them and You are a Witness to everything.<sup>117</sup> If You punish them, they surely are **Your servants**; and if You forgive them, You are Mighty, Wise.”<sup>118</sup> Allah will say: “This is the day on which the **truthful will profit from their truth**; they shall have gardens beneath which rivers flow to live therein forever. Allah is well-pleased with them and they are pleased with Him. This is the mighty achievement.”<sup>119</sup> To Allah belongs the **sovereignty of the heavens and the earth** and all that is therein, and He has power over everything.<sup>120</sup>

**OR**

**Question 9** (30 marks)**Surah 12:105–111**

There are **many signs** in the heavens and the earth which they pass by; yet they pay no attention to them!<sup>105</sup> *As a result* most of them who believe in Allah also commit **shirk**.<sup>106</sup> Do they feel secure that Allah’s scourge will not fall on them, or that the Hour of Doom will not come upon them suddenly while they do not suspect it?<sup>107</sup> Tell them *plainly*: “This is my way. I invite you to Allah with sure knowledge which I and my followers possess. Glory be to Allah, and I am not one of the mushrikīn.”<sup>108</sup>

All the Rasools that We sent before you, *O Muhammad*, were human beings, to whom We sent Our **Revelations** after choosing them from the people of their town. Have *these unbelievers* not traveled through the land and seen what was the end of those who passed away before them? *From their destiny you should know that* the home of the hereafter is better for those who are righteous. Why don’t you understand?<sup>109</sup> *Respite was granted* until the **Rasools gave up hope of their people** and realized that they were being treated as liars, Our help came to them and We delivered those whom We pleased; and Our scourge was not averted from the criminal people.<sup>110</sup> There is a lesson in these **stories of former people** for the men of common sense. *This story of Yūsuf revealed in the Qur’an* is not an invented tale, but a confirmation of previous scriptures – a detailed exposition of all things, and is a guidance and blessing for the people who believe.<sup>111</sup>

OR

**Question 10** (30 marks)**Surah 41:26–36**

The disbelievers say: “Do not listen to this Qur’an and make noise when it is recited so that you may gain the upper hand.”<sup>26</sup> We will certainly punish the disbelievers and requite them for the worst of **their misdeeds**.<sup>27</sup> hell that is, the reward for such enemies of Allah, which will be their eternal home: a reward for their denying Our revelations.<sup>28</sup> Wherein, the disbelievers will say: “Our Rabb! Show us those among **jinns and mankind who misled us**: we shall trample them under our feet so that they become utterly disgraced.”<sup>29</sup> As for those who say: “Our God is Allah,” and then stay firm on it, the angels will descend on them, saying: “Let nothing fear or grieve you. Rejoice for the good news of paradise that **has been promised** to you.”<sup>30</sup> We are your protectors in this life and in the hereafter. There you shall find all that your souls desire and all that you can ask for:<sup>31</sup> A hospitable gift from the **All-Forgiving, All-Merciful**.<sup>32</sup>

Who is better in speech than the one who calls people towards Allah, does good deeds and says: “I am a Muslim?”<sup>33</sup> Good deeds are not equal to the evil ones. Repel other’s evil deeds with your good deeds. You will see that he with whom you had enmity, will become your close friend.<sup>34</sup> But none will attain this quality except those who patiently endure and none will attain this quality except those who are truly fortunate.<sup>35</sup> If any time you are **tempted by Shaitān**, seek refuge with Allah. It is He Who hears all and knows all.<sup>36</sup>



### **Assessment criteria for Parts 2 and 3**

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

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

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

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