

Victorian Certificate of Education  
Year

## TEXTS AND TRADITIONS

### Written examination

Day Date

Reading time: \*.\*.\* to \*.\*.\* (15 minutes)

Writing time: \*.\*.\* to \*.\*.\* (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 and where was the pool of Bethzatha (also known as Bethesda)? Why did people go there? How does the evangelist use Jesus' encounter with the man at the pool in Chapter 5 to say something about Jesus' ministry?

#### Question 2 (10 marks)

Discuss the importance of the Jewish festivals mentioned in Chapters 5–10 of the Gospel according to John for an understanding of the Johannine Jesus.

#### Question 3 (10 marks)

Explain the evangelist's use of 'the Jews' throughout the Gospel according to John. Give **three** examples of the use of this term in the gospel. How significant was the historical context in which the gospel may have been written in affecting the evangelist's use of this term?

*Answer all parts of Question 4.*

#### Question 4 (10 marks)

Name a religious idea, belief or theme that was interpreted by the religious tradition at a later time in history.

- a. In what ways was the original religious idea, belief or theme a result of the sociocultural and/or religious and/or historical contexts within which the set text was written? 3 marks
- b. Who and/or what prompted the religious tradition's later community to reconsider or examine its understanding of this religious idea, belief or theme? 3 marks
- c. Briefly outline the ways in which the later tradition explained or reconciled its later interpretation of this religious idea, belief or theme with the original text. 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)

Discuss how the gift of the Spirit, presented to the disciples as Jesus prepares to depart from them, enables them to understand the role the Holy Spirit will play in the ongoing ministry of the disciples.

Use examples from the passages for special study to support your response.

**OR**

**Question 6** (30 marks)

Rev. Dr Dorothy Lee has suggested that the women who appear in the Gospel according to John 'are presented in incomparably positive ways as persons who are closely linked to the self-revelation of Jesus and to the coming of his hour'.

Drawing examples from across the whole gospel, discuss how **three** of the women who appear in the Gospel according to John are presented as examples of discipleship, witnessing to the identity and mission of Jesus.

**OR**

**Question 7** (30 marks)

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

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

**Part 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 6:25–40**

<sup>25</sup>When they found him on the other side of the lake, they said to him, “Rabbi, when did you come here?” <sup>26</sup>Jesus answered them, “Very truly, I tell you, you are looking for me, not because **you saw signs**, but because you ate your fill of the loaves. <sup>27</sup>Do not work for the food that perishes, but for the food that endures for eternal life, which the **Son of Man** will give you. For it is on him that God the Father has set his seal.” <sup>28</sup>Then they said to him, “What must we do to perform the works of God?” <sup>29</sup>Jesus answered them, “This is the work of God, **that you believe in him** whom he has sent.” <sup>30</sup>So they said to him, “What sign are you going to give us then, so that we may see it and believe you? What work are you performing? <sup>31</sup>Our ancestors ate the manna in the wilderness; as it is written, ‘He gave them bread from heaven to eat.’” <sup>32</sup>Then Jesus said to them, “Very truly, I tell you, it was not Moses who gave you bread from heaven, but it is my Father who gives you the true bread from heaven. <sup>33</sup>For **the bread of God is that which comes down from heaven** and gives life to the world.” <sup>34</sup>They said to him, “Sir, give us this bread always.”

<sup>35</sup>Jesus said to them, “I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty. <sup>36</sup>But I said to you that you have seen me and yet do not believe. <sup>37</sup>Everything that the Father gives me will come to me, and anyone who comes to me I will never drive away; <sup>38</sup>for I have come down from heaven, not to do my own will, but the will of him who sent me. <sup>39</sup>And this is the will of him who sent me, that I should lose nothing of all that he has given me, but **raise it up on the last day**. <sup>40</sup>This is indeed the will of my Father, that all who see the Son and believe in him may have eternal life; and I will raise them up on the last day.”

**OR**

**Question 9** (30 marks)**John 7:1–18**

<sup>1</sup>After this Jesus went about in Galilee. He did not wish to go about in Judea because the Jews were looking for an opportunity to kill him. <sup>2</sup>Now the Jewish festival of Booths was near. <sup>3</sup>So his brothers said to him, ‘Leave here and go to Judea so that your disciples also may **see the works** you are doing; <sup>4</sup>for no one who wants to be widely known acts in secret. If you do these things, show yourself to the world.’ <sup>5</sup>(For **not even his brothers believed in him**.) <sup>6</sup>Jesus said to them, ‘My time has not yet come, but your time is always here. <sup>7</sup>The world cannot hate you, but it hates me because I testify against it that its works are evil. <sup>8</sup>Go to the festival yourselves. I am not going to this festival, for **my time** has not yet fully come.’ <sup>9</sup>After saying this, he remained in Galilee.

<sup>10</sup>But after his brothers had gone to the festival, then he also went, not publicly but as it were in secret. <sup>11</sup>The Jews were looking for him at the festival and saying, ‘Where is he?’ <sup>12</sup>And there was considerable complaining about him among the crowds. While some were saying, ‘He is a good man’, others were saying, ‘No, he is deceiving the crowd.’ <sup>13</sup>Yet no one would speak openly about him for fear of the Jews.

<sup>14</sup>About the middle of the festival **Jesus went up into the temple and began to teach**. <sup>15</sup>The Jews were astonished at it, saying, ‘How does this man have such learning, when he has never been taught?’ <sup>16</sup>Then Jesus answered them, ‘My teaching is not mine but his who sent me. <sup>17</sup>Anyone who **resolves to do the will of God** will know whether the teaching is from God or whether I am speaking on my own. <sup>18</sup>Those who speak on their own seek their own glory; but the one who seeks the glory of him who sent him is true, and there is nothing false in him.’

**OR**

**Question 10** (30 marks)**John 21:1–14**

<sup>1</sup>After these things Jesus showed himself again to the disciples by the **Sea of Tiberias**; and he showed himself in this way. <sup>2</sup>Gathered there together were Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples. <sup>3</sup>Simon Peter said to them, ‘I am going fishing.’ They said to him, ‘We will go with you.’ They went out and got into the boat, but that night they caught nothing.

<sup>4</sup>**Just after daybreak**, Jesus stood on the beach; but the disciples did not know that it was Jesus. <sup>5</sup>Jesus said to them, ‘**Children**, you have no fish, have you?’ They answered him, ‘No.’ <sup>6</sup>He said to them, ‘Cast the net to the right side of the boat, and you will find some.’ So they cast it, and now they were not able to haul it in because there were so many fish. <sup>7</sup>That **disciple whom Jesus loved** said to Peter, ‘It is the Lord!’ When Simon Peter heard that it was the Lord, he put on some clothes, for he was naked, and jumped into the lake. <sup>8</sup>But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, only about a hundred yards off.

<sup>9</sup>When they had gone ashore, they saw a charcoal fire there, with fish on it, and bread. <sup>10</sup>Jesus said to them, ‘Bring some of the fish that you have just caught.’ <sup>11</sup>So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred and fifty-three of them; and though there were so many, the net was not torn. <sup>12</sup>Jesus said to them, ‘Come and have breakfast.’ Now none of the disciples dared to ask him, ‘Who are you?’ because they knew it was the Lord. <sup>13</sup>Jesus came and **took the bread and gave it to them**, and did the same with the fish. <sup>14</sup>This was now the third time that Jesus appeared to the disciples after he was raised from the dead.

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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)

Who was Josiah, to whom the book of Jeremiah refers? Why was he important both religiously and politically? What was the relevance of Josiah's endeavours to Jeremiah's message?

#### Question 2 (10 marks)

Where was Shiloh? Give **three** reasons why Shiloh was significant. What message is conveyed by the prophet's reference to Shiloh in Jeremiah 7:12, 14?

#### Question 3 (10 marks)

How does Chapter 18 of the book of Ezekiel present the concept of individual responsibility? Give **one** example of how this principle reflects the ideas of earlier writers and **one** example of how this principle differed from the ideas of earlier writers.

*Answer all parts of Question 4.*

#### Question 4 (10 marks)

Name a religious idea, belief or theme that was interpreted by the religious tradition at a later time in history.

- a. In what ways was the original religious idea, belief or theme a result of the sociocultural and/or religious and/or historical contexts within which the set text was written? 3 marks
- b. Who and/or what prompted the religious tradition's later community to reconsider or examine its understanding of this religious idea, belief or theme? 3 marks
- c. Briefly outline the ways in which the later tradition explained or reconciled its later interpretation of this religious idea, belief or theme with the original text. 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)

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

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

**OR**

**Question 6** (30 marks)

With close reference to the passages for special study from the book of Ezekiel, especially Chapters 4, 5 and 12, explain how Ezekiel predicts the consequences of the nation’s unfaithfulness and disobedience.

In your response, pay particular attention to Ezekiel’s use of symbolic imagery and language to communicate his message.

**OR**

**Question 7** (30 marks)

Discuss how both Jeremiah and Ezekiel depict Israel’s failure to abide by her covenant obligations and the consequences of her failing to do so.

**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**

<sup>13</sup>For 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.

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

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

<sup>16</sup>Those, too, in Noph and Tahpanhes  
Will lay bare your head.

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

<sup>18</sup>What, 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?**

<sup>21</sup>I planted you with noble vines,  
All with choicest seed;  
Alas, I find you changed  
Into a base, an alien vine!

<sup>22</sup>**Though you wash with natron**  
**And use much lye,**  
Your guilt is ingrained before Me—declares the Lord GOD.?’

**OR**

**Question 9** (30 marks)**Ezekiel 17:3–10**

<sup>3</sup>Say: Thus said the Lord GOD: **The great eagle with the great wings** and the long pinions, with the full plumage and the brilliant colors, came to the Lebanon range and seized the top of the cedar. <sup>4</sup>He plucked off its topmost bough and carried it off to **the land of traders** and set it in a city of merchants. <sup>5</sup>He then took some of the seed of the land and planted it in a fertile field; he planted and set it like a willow beside abundant waters. <sup>6</sup>It grew and became a spreading vine of low stature; it became a vine, produced branches and sent out boughs. [He had intended] that its twigs should turn to him, and that its roots should stay under him.

<sup>7</sup>**But there was another great eagle with great wings** and full plumage; and this vine now bent its roots in his direction and sent out its twigs toward him, that he might water it more than the bed where it was planted—<sup>8</sup>**though it was planted in rich soil** beside abundant water—so that it might grow branches and produce boughs and be a noble vine.

<sup>9</sup>Say: Thus said the Lord GOD: Will it thrive? Will he not tear out its roots and rip off its crown, so that its entire foliage withers? It shall wither, despite any strong arm or mighty army [that may come] to remove it from its roots. <sup>10</sup>And suppose it is transplanted, will it thrive? **When the east wind strikes it**, it shall wither—wither upon the bed where it is growing.

**OR**

**Question 10** (30 marks)**Ezekiel 34:10–25**

<sup>10</sup>Thus said the Lord GOD: **I am going to deal with the shepherds! I will demand a reckoning of them for My flock**, and I will dismiss them from tending the flock. The shepherds shall not tend themselves any more; for I will rescue My flock from their mouths, and it shall not be their prey. <sup>11</sup>For thus said the Lord GOD: Here am I! I am going to take thought for My flock and I will seek them out. <sup>12</sup>As a shepherd seeks out his flock when some [animals] in his flock have gotten separated, so I will seek out My flock, **I will rescue them from all the places to which they were scattered on a day of cloud and gloom.** <sup>13</sup>I will take them out from the peoples and gather them from the countries, and I will bring them to their own land, and will pasture them on the mountains of Israel, by the watercourses and in all the settled portions of the land. <sup>14</sup>I will feed them in good grazing land, and the lofty hills of Israel shall be their pasture. There, in the hills of Israel, they shall lie down in a good pasture and shall feed on rich grazing land. <sup>15</sup>I Myself will graze My flock, and I Myself will let them lie down—declares the Lord GOD. <sup>16</sup>I will look for the lost, and I will bring back the strayed; I will bandage the injured, and I will sustain the weak; and the fat and healthy ones I will destroy. I will tend them rightly.

<sup>17</sup>**And as for you, My flock, thus said the Lord GOD: I am going to judge between one animal and another.**

**To the rams and the bucks:** <sup>18</sup>Is it not enough for you to graze on choice grazing ground, but you must also trample with your feet what is left from your grazing? And is it not enough for you to drink clear water, but you must also muddy with your feet what is left? <sup>19</sup>And must My flock graze on what your feet have trampled and drink what your feet have muddied? <sup>20</sup>Assuredly, thus said the Lord GOD to them: Here am I, I am going to decide between the stout animals and the lean. <sup>21</sup>Because you pushed with flank and shoulder against the feeble ones and butted them with your horns until you scattered them abroad, <sup>22</sup>I will rescue My flock and they shall no longer be a spoil. I will decide between one animal and another.

<sup>23</sup>Then 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. <sup>24</sup>I the LORD will be their God, and My servant David shall be a ruler among them—I the LORD have spoken. <sup>25</sup>And 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.

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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 Zacchaeus? What might have been his role in 1st-century Palestine? What does the evangelist's narration of Jesus' encounter with Zacchaeus tell us about Jesus?

#### Question 2 (10 marks)

Describe the role of the synagogue and the Temple in Jewish society at the time of Jesus. Give **one** example of Jesus in a synagogue and **one** example of Jesus at the Temple. Briefly suggest how the writer of the Gospel according to Luke uses these two examples to present Jesus' ministry.

#### Question 3 (10 marks)

What are the characteristics of the literary form evident in the parable of the Lost Sheep? What message did the writer of the gospel intend to convey to Luke's community through this story?

*Answer all parts of Question 4.*

#### Question 4 (10 marks)

Name a religious idea, belief or theme that was interpreted by the religious tradition at a later time in history.

- a. In what ways was the original religious idea, belief or theme a result of the sociocultural and/or religious and/or historical contexts within which the set text was written? 3 marks
- b. Who and/or what prompted the religious tradition's later community to reconsider or examine its understanding of this religious idea, belief or theme? 3 marks
- c. Briefly outline the ways in which the later tradition explained or reconciled its later interpretation of this religious idea, belief or theme with the original text. 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)

Explain what the infancy narratives of the Gospel according to Luke tell the original audience about the identity and mission of Jesus. Use **at least three** examples to support your answer.

**OR**

**Question 6** (30 marks)

Within the Gospel according to Luke, the evangelist explores what it means to be a disciple of Jesus.

Refer to **two** incidents from the passages for special study and comment on what these incidents taught Luke's original audiences about the nature of discipleship.

**OR**

**Question 7** (30 marks)

'While many commentators have interpreted the Great Banquet (or Dinner) story in Chapter 14 of the Gospel according to Luke in many ways, this story provides perhaps the best example of the hospitality of God within the gospel.'

Given that the Great Banquet (or Dinner) story can be interpreted in many ways, discuss this interpretation of Chapter 14.

**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 5:27–39**

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

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

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

**OR**



**Question 9** (30 marks)**Luke 8:41–55**

<sup>41</sup>Just then there came a man named Jairus, **a leader of the synagogue**. He fell at Jesus' feet and begged him to come to his house, <sup>42</sup>for he had an only daughter, about twelve years old, who was dying.

As he went, the crowds pressed in on him. <sup>43</sup>Now there was **a woman who had been suffering from haemorrhages** for twelve years; and though she had spent all she had on physicians, no one could cure her. <sup>44</sup>She came up behind him and touched the fringe of his clothes, and immediately her haemorrhage stopped. <sup>45</sup>Then Jesus asked, 'Who touched me?' When all denied it, Peter said, 'Master, the crowds surround you and press in on you.' <sup>46</sup>But Jesus said, 'Someone touched me; for I noticed that **power had gone out from me.**' <sup>47</sup>When the woman saw that she could not remain hidden, she came trembling; and falling down before him, she declared in the presence of all the people why she had touched him, and how she had been immediately healed. <sup>48</sup>He said to her, 'Daughter, your faith has made you well; go in peace.'

<sup>49</sup>While he was still speaking, someone came from the leader's house to say, 'Your daughter is dead; do not trouble the teacher any longer.' <sup>50</sup>When Jesus heard this, he replied, '**Do not fear. Only believe, and she will be saved.**' <sup>51</sup>When he came to the house, he did not allow anyone to enter with him, except Peter, John, and James, and the child's father and mother. <sup>52</sup>They were all weeping and wailing for her; but he said, 'Do not weep; for she is not dead but sleeping.' <sup>53</sup>And they laughed at him, knowing that she was dead. <sup>54</sup>But he took her by the hand and called out, 'Child, get up!' <sup>55</sup>**Her spirit returned**, and she got up at once. Then he directed them to give her something to eat.

**OR**

**Question 10** (30 marks)**Luke 23:32–43**

<sup>32</sup>Two others also, who were criminals, were led away to be put to death with him. <sup>33</sup>When they came to the place that is called **The Skull**, they crucified Jesus there with the criminals, one on his right and one on his left. [[<sup>34</sup>Then Jesus said, ‘Father, forgive them; for they do not know what they are doing.’]] And they cast lots to divide his clothing. <sup>35</sup>And the people stood by, watching; but the leaders scoffed at him, saying, ‘He saved others; let him save himself if he is the **Messiah of God**, his chosen one!’ <sup>36</sup>The soldiers also mocked him, coming up and offering him sour wine, <sup>37</sup>and saying, ‘If you are the King of the Jews, save yourself!’ <sup>38</sup>There was also an inscription over him, ‘**This is the King of the Jews**’.

<sup>39</sup>One of **the criminals who were hanged there** kept deriding him and saying, ‘Are you not the Messiah? Save yourself and us!’ <sup>40</sup>But the other rebuked him, saying, ‘Do you not fear God, since you are under the same sentence of condemnation?’ <sup>41</sup>And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong.’ <sup>42</sup>Then he said, ‘Jesus, remember me when you come into your kingdom.’ <sup>43</sup>He replied, ‘Truly I tell you, **today you will be with me in Paradise**.’

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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 was Maryam (Mary)? Why did she choose to stay away from her people? What **three** lessons was her story meant to teach the people of Makkah at the time Surah 19 (*Maryam*) was revealed?

#### Question 2 (10 marks)

The Qur’an attempts to convince the Meccans of the possibility of raising the dead for God’s judgment.

What are the key Qur’anic arguments in support of this possibility? In your response, refer to the beliefs the Meccans had about the ‘raising of the dead’.

#### Question 3 (10 marks)

From the passages for special study, choose **three** etiquettes or moral values presented in the Qur’an and briefly explain the significance of these to the original Muslim community in Medina.

*Answer all parts of Question 4.*

#### Question 4 (10 marks)

Name a religious idea, belief or theme that was interpreted by the religious tradition at a later time in history.

- a. In what ways was the original religious idea, belief or theme a result of the sociocultural and/or religious and/or historical contexts within which the set text was written? 3 marks
- b. Who and/or what prompted the religious tradition’s later community to reconsider or examine its understanding of this religious idea, belief or theme? 3 marks
- c. Briefly outline the ways in which the later tradition explained or reconciled its later interpretation of this religious idea, belief or theme with the original text. 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)

‘Specific signs are presented in the Qur’an to demonstrate that God is the creator of all things in the universe.’

Drawing from the passages for special study, discuss **three** of these signs and explain their significance to the belief in God as the creator. In your response, comment on the Qur’an’s statement that these signs only benefit the wise.

**OR**

**Question 6** (30 marks)

The Qur’an depicts the trials and tribulations faced by prophets in delivering God’s message.

Discuss to what extent Surah 12 (*Yūsuf*) reflects this statement and highlight **at least three** lessons learnt from the story of Yūsuf (Joseph) that benefited the mission of Muhammad.

**OR**

**Question 7** (30 marks)

The Qur’an argues that belief in God on its own is not sufficient for salvation.

Explain the balance that a Muslim is expected to maintain between belief and practice, giving examples from the set text.

**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 5:87–93**

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

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

**OR**

**Question 9** (30 marks)**Surah 17:23–33**

Your Rabb has decreed to you that: You shall worship none but Him, and you shall be kind to your parents; if one or both of them live to their old age in your lifetime, you shall not say to them any word of contempt nor repel them and you shall address them in kind words.<sup>23</sup> **You shall lower to them your wings of humility** and pray: “O my Rabb! Bestow on them Your blessings just as they cherished me when I was a little child.”<sup>24</sup> Your Rabb knows best what is in your hearts. If you do good deeds, certainly He is most forgiving to those who turn to Him in repentance.<sup>25</sup> You shall give to your relatives their due and to the needy, and to the wayfarers. You shall not be a spendthrift<sup>26</sup> – as spendthrifts are the brethren of Shaitān and **Shaitān** is ever ungrateful to His Rabb.<sup>27</sup> You shall speak courteously to *needy persons* if you are waiting for your Rabb’s bounty and you lack the means to assist them.<sup>28</sup> You shall neither tie your hands to your neck nor stretch them forth to their utmost reach, lest you sit back, blameworthy, destitute.<sup>29</sup> Surely, your Rabb gives abundantly to whom He pleases and sparingly *to whom He wills*, for He is aware *of the condition* of His servants and observes them closely.<sup>30</sup>

**You shall not kill your children for fear of want**, for it is We Who provide sustenance for them as well as for you; surely, killing them is a great blunder.<sup>31</sup> You shall not commit adultery; surely, it is a shameful deed and an evil way.<sup>32</sup> You shall not kill anyone **whom Allah has forbidden**, except for **just cause under the law**. If anyone is killed unjustly, We have granted the right of retribution to his heir, but let him not carry *his vengeance* too far in killing the culprit *through taking the law in his own hands*, as he is supported *by the law*.<sup>33</sup>

**OR**

**Question 10** (30 marks)**Surah 49:1–9**

O believers! **Do not put yourselves ahead** of Allah and His Rasool. Fear Allah; surely Allah hears all and knows all.<sup>1</sup> O believers! Do not raise your voices above the voice of the Prophet, nor speak aloud when talking to him as you speak aloud to one another, **lest your deeds should come to nothing** while you do not even perceive it.<sup>2</sup> Those who lower their voices and speak softly in the presence of Allah's Rasool are the ones whose hearts Allah has tested for piety; they shall have forgiveness and a great reward.<sup>3</sup> Those who call out to you, *O Muhammad*, from **outside the private apartments**, most of them lack common sense.<sup>4</sup> If only they had patience until you could come out to them, it would certainly be better for them. Allah is Forgiving, Merciful.<sup>5</sup> O believers, if an **evildoer** comes to you with some news, verify it, lest you should harm others unwittingly and then regret what you have done.<sup>6</sup> And know that Allah's Rasool is among you. If he were to follow you in **most affairs**, you would certainly be in trouble. Allah has endeared this faith to you and beautified it in your hearts, making unbelief, wrongdoing, and disobedience abhorrent to you. It is they who are rightly guided<sup>7</sup> through Allah's grace and blessing. Allah is Knowledgeable, Wise.<sup>8</sup> If two parties among the believers fall into mutual fighting, make peace between them. Then if one of them transgresses against the other, fight the one who has transgressed until he returns to the commands of Allah. Then, if he returns, make peace between them with justice and be fair; for Allah loves those who are fair and just.<sup>9</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