

Texts and Traditions

Question Book

VCE Examination – Thursday 6 November 2025

- Reading time is **15 minutes**: 11.45 am to 12 noon
- Writing time is **2 hours**: 12 noon to 2.00 pm

Materials supplied

- Question Book of 24 pages
- Answer Book(s)

Instructions

- Answer only **one** section of the examination.
- In the Answer Book(s), indicate which section and questions you are responding to.
- Each section has three parts: **Part 1** – Extended responses, **Part 2** – Exegetical response and **Part 3** – Essay. Answer **all three** parts.

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

Contents	pages
Section A – The books of Jeremiah and Ezekiel ¹ (5 of 10 questions, 90 marks)	2–6
Section B – The Gospel according to Luke ² (5 of 10 questions, 90 marks)	7–11
Section C – The Gospel according to John ³ (5 of 10 questions, 90 marks)	12–16
Section D – The Qur'an ⁴ (5 of 10 questions, 90 marks)	17–21
Assessment criteria for Parts 2 and 3	22

1 Jewish Publication Society (JPS)

2 New Revised Standard Version, Updated Edition (NRSVue)

3 New Revised Standard Version, Updated Edition (NRSVue)

4 *The Meaning of Al-Quran* by Muhammad Farooq-i-Azam Malik

Section A – The books of Jeremiah and Ezekiel

Part 1 – Extended responses

Instructions

- 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.
 - In the Answer Book indicate which questions you are responding to.
 - Write your responses in English.
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Answer two questions from Questions 1 to 3.

Question 1 (10 marks)

Who was King Manasseh?

Describe the key features of the time periods in which he, Jeremiah and Ezekiel lived. Explain the influence of Manasseh's religious practices on the destruction of the Temple.

Question 2 (10 marks)

'The Temple of the Lord, the Temple of the Lord, the Temple of the Lord are these [buildings].' (Jeremiah 7:4)

Who does Jeremiah claim is saying these words? Explain what misunderstandings are implied by this statement. Discuss **two** consequences of this error.

Question 3 (10 marks)

Explain the significance of the Sabbath in Biblical Israel. According to Jeremiah, what would result from the people's observance of the Sabbath?

Answer all parts of Question 4.

Question 4 (10 marks)

Name a textual theme arising from the set text that was interpreted by the later religious tradition that you have studied.

- Briefly discuss how the religious tradition's teachings on this theme have changed at a particular period of history. Your response should reflect the impact of particular historical circumstances. 3 marks
- Explain the relevance of the original sacred text to the religious tradition's understanding of this theme at the later stage. 3 marks
- Analyse how the later religious tradition was affected by later interpretations of this theme. 4 marks

Part 2 – Exegetical response**Instructions**

- 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.
 - In the Answer Book indicate which question you are responding to.
 - Your response will be assessed according to the assessment criteria set out on page 22.
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Answer one question from Questions 5 to 7.**Question 5** (30 marks)**Jeremiah 3:6–15, 22**

⁶The LORD said to me **in the days of King Josiah**: Have you seen what **Rebel Israel** did, going to every high mountain and under every leafy tree, and whoring there? ⁷I thought: After she has done all these things, she will come back to Me. But she did not come back; and her sister, Faithless Judah, saw it. ⁸I noted: Because Rebel Israel had committed adultery, I cast her off and handed her a bill of divorce; yet her sister, Faithless Judah, was not afraid—she too went and whored. ⁹Indeed, the land was defiled by her casual immorality, as she **committed adultery with stone and with wood**. ¹⁰And after all that, her sister, Faithless Judah, did not return to Me wholeheartedly, but insincerely—declares the LORD.

¹¹And the LORD said to me: Rebel Israel has shown herself more in the right than Faithless Judah. ¹²Go, make this proclamation toward the north, and say: Turn back, O Rebel Israel—declares the LORD. I will not look on you in anger, for I am compassionate—declares the LORD; I do not bear a grudge for all time. ¹³Only recognize your sin; for you have transgressed against the LORD your God, and scattered your favors among strangers under every leafy tree, and you have not heeded Me—declares the LORD.

¹⁴Turn back, rebellious children—declares the LORD. **Since I have espoused you**, I will take you, one from a town and two from a clan, and bring you to Zion.

¹⁵And I will give you shepherds after My own heart, who will pasture you with knowledge and skill.

[...]

²²**Turn back, O rebellious children,**
I will heal your afflictions!

“Here we are, we come to You,
For You, O LORD, are our God! [...]”

Question 6 (30 marks)**Jeremiah 29:4–14**

⁴Thus said the LORD of Hosts, the God of Israel, to the whole community which I exiled from Jerusalem to Babylon: ⁵**Build houses and live in them**, plant gardens and eat their fruit. ⁶Take wives and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters. Multiply there, do not decrease. ⁷And seek the welfare of the city to which I have exiled you and pray to the LORD in its behalf; **for in its prosperity you shall prosper.**

⁸For thus said the LORD of Hosts, the God of Israel: Let not the prophets and diviners in your midst deceive you, and pay no heed to the dreams they dream. ⁹For they prophesy to you in My name falsely; I did not send them—declares the LORD.

¹⁰For thus said the LORD: **When Babylon's seventy years are over**, I will take note of you, and I will fulfill to you My promise of favor—to bring you back to this place. ¹¹For I am mindful of the plans I have made concerning you—declares the LORD—plans for your welfare, not for disaster, to give you a hopeful future. ¹²When you call Me, and come and pray to Me, I will give heed to you. ¹³You will search for Me and **find Me, if only you seek Me wholeheartedly.** ¹⁴I will be at hand for you—declares the LORD—and I will restore your fortunes. **And I will gather you from all the nations** and from all the places to which I have banished you—declares the LORD—and I will bring you back to the place from which I have exiled you.

Question 7 (30 marks)**Ezekiel 34:1–11**

¹The word of the LORD came to me: ²O mortal, prophesy against **the shepherds of Israel**. Prophesy, and say to them:

To the shepherds: Thus said the Lord GOD: Ah, you shepherds of Israel, **who have been tending yourselves!** Is it not the flock that the shepherds ought to tend? ³You partake of the fat, you clothe yourselves with the wool, and you slaughter the fatlings; but you do not tend the flock. ⁴You have not sustained the weak, healed the sick, or bandaged the injured; **you have not brought back the strayed**, or looked for the lost; but you have driven them with harsh rigor, ⁵and they have been scattered for want of anyone to tend them; scattered, they have become prey for every wild beast. ⁶My sheep stray through all the mountains and over every lofty hill; My flock is scattered all over the face of the earth, with none to take thought of them and none to seek them. ⁷Hear then, O shepherds, the word of the LORD! ⁸As I live—declares the Lord GOD: **Because My flock has been a spoil**—My flock has been a prey for all the wild beasts, for want of anyone to tend them since My shepherds have not taken thought of My flock, for the shepherds tended themselves instead of tending the flock—⁹hear indeed, O shepherds, the word of the LORD: ¹⁰Thus 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. ¹¹For thus said the Lord GOD: Here am I! I am going to take thought for My flock and I will seek them out.

Part 3 – Essay**Instructions**

- Write an essay on **one** of the following topics.
 - In the Answer Book indicate which question you are responding to.
 - Your response will be assessed according to the assessment criteria set out on page 22.
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Answer one question from Questions 8 to 10.**Question 8** (30 marks)

Discuss the views of both Jeremiah and Ezekiel about the purpose and results of repentance. Use examples from the set chapters.

Question 9 (30 marks)

‘I will repay them for their conduct – declares the Lord God.’ (Ezekiel 22:31)

Discuss the theme of divine sovereignty as presented in Ezekiel. Use **three** examples to support your response.

Question 10 (30 marks)

Discuss the prophet’s messianic vision for the people of Israel and Judah. Refer to the set chapters from Ezekiel to support your response.

Section B – The Gospel according to Luke

Part 1 – Extended responses

Instructions

- 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.
 - In the Answer Book indicate which questions you are responding to.
 - Write your responses in English.
-

Answer two questions from Questions 1 to 3.

Question 1 (10 marks)

Explain who Theophilus is and why the writer of the Gospel according to Luke begins the narrative with a Prologue that includes a reference to Theophilus. Discuss the importance of the Prologue for the author and also for the original audience.

Question 2 (10 marks)

Discuss the significance of the theme of repentance in the set text of the Gospel according to Luke. Support your response with **two** examples drawn from the passages for special study.

Question 3 (10 marks)

Chapter 2 outlines the birth and childhood of Jesus.

Explain the significance of this chapter in the Gospel according to Luke. Discuss what this chapter tells the original audience about the Kingdom of God. Use **two** examples from the set text to support your response.

Answer all parts of Question 4.

Question 4 (10 marks)

Name a textual theme arising from the set text that was interpreted by the later religious tradition that you have studied.

- a. Briefly discuss how the religious tradition's teachings on this theme have changed at a particular period of history. Your response should reflect the impact of particular historical circumstances. 3 marks
- b. Explain the relevance of the original sacred text to the religious tradition's understanding of this theme at the later stage. 3 marks
- c. Analyse how the later religious tradition was affected by later interpretations of this theme. 4 marks

Part 2 – Exegetical response

Instructions

- 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.
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Answer one question from Questions 5 to 7.

Question 5 (30 marks)

Luke 8:29–39

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 stampeded 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 became frightened. ³⁶Those who had seen it told them how the one who had been possessed by demons had been healed. ³⁷Then the whole throng of people of the surrounding **region 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 out 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.

Question 6 (30 marks)**Luke 10:14–24**

¹⁴Indeed, at the judgment it will be more tolerable for Tyre and Sidon than for you. ¹⁵And you, Capernaum, will you be exalted to heaven?

No, you will be brought down to Hades.

¹⁶“Whoever listens to you listens to me, and whoever rejects you rejects me, and whoever rejects me rejects the one who sent me.”

¹⁷**The seventy-two** returned with joy, saying, “Lord, in your name even the demons submit to us!” ¹⁸He said to them, “I watched Satan fall from heaven like a flash of lightning. ¹⁹Indeed, I have given you authority to tread on snakes and scorpions and over all the power of the enemy, and nothing will hurt you. ²⁰Nevertheless, do not rejoice at this, that the spirits submit to you, but **rejoice that your names are written in heaven.**”

²¹At that very hour Jesus rejoiced in the Holy Spirit and said, “I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; yes, Father, for such was your gracious will. ²²**All things have been handed over to me by my Father**, and no one knows who the Son is except the Father or who the Father is except the Son and anyone to whom the Son chooses to reveal him.”

²³Then turning to the disciples, Jesus said to them privately, “**Blessed are the eyes that see what you see!** ²⁴For I tell you that **many prophets and kings** desired to see what you see but did not see it and to hear what you hear but did not hear it.”

Question 7 (30 marks)**Luke 16:17–29**

¹⁷But it is easier for heaven and earth to pass away than for one stroke of a letter in the law to be dropped.

¹⁸“Anyone who divorces his wife and marries another commits adultery, and whoever marries a woman divorced from her husband commits adultery.

¹⁹“There was **a rich man who was dressed in purple** and fine linen and who feasted sumptuously every day. ²⁰And at his gate **lay a poor man named Lazarus**, covered with sores, ²¹who longed to satisfy his hunger with what fell from the rich man’s table; even the dogs would come and lick his sores. ²²The poor man died and was carried away by the angels to be with Abraham. The rich man also died and was buried. ²³In Hades, where he was being tormented, he lifted up his eyes and saw Abraham far away with Lazarus by his side. ²⁴He called out, ‘Father Abraham, **have mercy on me**, and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am in agony in these flames.’ ²⁵But Abraham said, ‘Child, remember that during your lifetime you received your good things and Lazarus in like manner evil things, but now he is comforted here, and you are in agony. ²⁶Besides all this, **between you and us a great chasm has been fixed**, so that those who might want to pass from here to you cannot do so, and no one can cross from there to us.’ ²⁷He said, ‘Then I beg you, father, to send him to my father’s house— ²⁸for I have five brothers— that he may warn them, so that they will not also come into this place of torment.’ ²⁹Abraham replied, ‘They have **Moses and the prophets; they should listen to them.**’

Part 3 – Essay**Instructions**

- Write an essay on **one** of the following topics.
 - In the Answer Book indicate which question you are responding to.
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-

Answer one question from Questions 8 to 10.**Question 8** (30 marks)

'Why do you look for the living among the dead? He is not here but has risen.' (Luke 24:5)

Discuss how the Gospel according to Luke presents the theme of resurrection. Use examples from the set text to support your response.

Question 9 (30 marks)

Discuss how the Gospel according to Luke portrays women in different settings and why the evangelist portrays women this way. Use examples from the set text to support your response.

Question 10 (30 marks)

The Gospel according to Luke uses titles to explore the identity of Jesus.

Discuss the titles used by Jesus himself, by his disciples and by others in this gospel. Show how the Gospel according to Luke uses these titles to explain the mission of Jesus. Use examples from the set text to support your response.

Section C – The Gospel according to John

Part 1 – Extended responses

Instructions

- 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.
 - In the Answer Book indicate which questions you are responding to.
 - Write your responses in English.
-

Answer two questions from Questions 1 to 3.

Question 1 (10 marks)

In the Gospel according to John, one of the key people involved in the trial of Jesus is identified as Pilate.

Explain who Pilate was and what role he fulfilled. Using examples from the set text that involve Pilate, define and explain the literary techniques of irony and misunderstanding.

Question 2 (10 marks)

The Passion narrative in the Gospel according to John is populated with examples of fulfilment of messianic prophecy.

Explain why these examples are used for this gospel audience. Use **two** examples and explain the significance of each.

Question 3 (10 marks)

Discuss the Jewish understanding of illness. Explain how the Gospel according to John portrays both Jesus and the paralysed man in their interactions with each other at the pool by the Sheep Gate in chapter 5.

Answer all parts of Question 4.

Question 4 (10 marks)

Name a textual theme arising from the set text that was interpreted by the later religious tradition that you have studied.

- Briefly discuss how the religious tradition's teachings on this theme have changed at a particular period of history. Your response should reflect the impact of particular historical circumstances. 3 marks
- Explain the relevance of the original sacred text to the religious tradition's understanding of this theme at the later stage. 3 marks
- Analyse how the later religious tradition was affected by later interpretations of this theme. 4 marks

Part 2 – Exegetical response**Instructions**

- Write an exegesis on **one** of the following extracts.
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 - In the Answer Book indicate which question you are responding to.
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Answer one question from Questions 5 to 7.**Question 5** (30 marks)**John 10:7–20**

⁷So again Jesus said to them, “Very truly, I tell you, I am the gate for the sheep.

⁸All who came before me are **thieves and bandits**, but the sheep did not listen to them. ⁹I am the gate. Whoever enters by me will be saved and will come in and go out and find pasture. ¹⁰The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly.

¹¹“I am the good shepherd. **The good shepherd lays down his life** for the sheep.

¹²The hired hand, who is not the shepherd and does not own the sheep, sees the wolf coming and leaves the sheep and runs away, and the wolf snatches them and scatters them. ¹³The hired hand runs away because a hired hand does not care for the sheep. ¹⁴I am the good shepherd. I know my own, and my own know me, ¹⁵just as the Father knows me, and I know the Father. And I lay down my life for the sheep. ¹⁶I have **other sheep that do not belong to this fold**. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd. ¹⁷For this reason the Father loves me, because I lay down my life in order to take it up again. ¹⁸No one takes it from me, but **I lay it down of my own accord**. I have power to lay it down, and I have power to take it up again. I have received this command from my Father.”

¹⁹Again the Jews were **divided** because of these words. ²⁰Many of them were saying, “He has a demon and is out of his mind. Why listen to him?”

Question 6 (30 marks)**John 14:5–16**

⁵Thomas said to him, “Lord, we do not know where you are going. How can we know the way?” ⁶Jesus said to him, “**I am the way and the truth and the life.** No one comes to the Father except through me. ⁷If you know me, you will know my Father also. From now on you do know him and have seen him.”

⁸Philip said to him, “Lord, show us the Father, and we will be satisfied.” ⁹Jesus said to him, “Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’? ¹⁰Do you not believe that **I am in the Father and the Father is in me?** The words that I say to you I do not speak on my own, but the Father who dwells in me does his works. ¹¹Believe me that I am in the Father and the Father is in me, but if you do not, then believe because of **the works** themselves. ¹²**Very truly**, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father. ¹³I will do whatever you ask in my name, so that the Father may be glorified in the Son. ¹⁴If in my name you ask me for anything, I will do it.

¹⁵“If you love me, you will keep my commandments. ¹⁶And I will ask the Father, and **he will give you another Advocate**, to be with you forever [...]”

Question 7 (30 marks)**John 16:20–31**

²⁰Very truly, I tell you, you will weep and mourn, but the world will rejoice; you will have pain, but **your pain will turn into joy**. ²¹When a woman is in labor, she has pain because her hour has come. But when her child is born, she no longer remembers the anguish because of the joy of having brought a human being into the world. ²²So you have pain now, but I will see you again, and your hearts will rejoice, and no one will take your joy from you. ²³On that day you will ask nothing of me. **Very truly**, I tell you, if you ask anything of the Father in my name, he will give it to you. ²⁴Until now you have not asked for anything in my name. **Ask and you will receive**, so that your joy may be complete.

²⁵“I 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. ²⁸I 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? [...]”

Part 3 – Essay**Instructions**

- Write an essay on **one** of the following topics.
 - In the Answer Book indicate which question you are responding to.
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Answer one question from Questions 8 to 10.**Question 8** (30 marks)

Throughout the Gospel according to John, the theme of judgment features strongly and there are various examples of judgment in operation.

Discuss the meaning of judgment in the pharisaic Jewish tradition. Using examples from the passages for special study, discuss how the understanding of judgment is developed by Jesus and its significance for the Christian community for whom this gospel is written.

Question 9 (30 marks)

Central to the Gospel according to John is the theme of the ongoing relationship depicted between the Father and the Son.

Discuss how this relationship is developed and its significance for the Christian community for whom this gospel is written. Use examples from the passages for special study.

Question 10 (30 marks)

‘They said to him, “Who are you?”’ (John 8:25)

A key question to be answered within the Gospel according to John is ‘Who is Jesus?’

Discuss the reasons why such a question is important for the original audience. Using examples from the passages for special study, discuss the ways in which the Gospel according to John identifies Jesus for the Christian community for whom this gospel is written.

Section D – The Qur'an

Part 1 – Extended responses

Instructions

- 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.
 - In the Answer Book indicate which questions you are responding to.
 - Write your responses in English.
-

Answer two questions from Questions 1 to 3.

Question 1 (10 marks)

Surah 19 of the Qur'an describes the story of Maryam giving miraculous birth.

Using **two** examples from Surah 19, outline the concern of Maryam. Explain Maryam's predicament. Discuss how her people reacted to her miraculous conception.

Question 2 (10 marks)

Describe the context and significance of the slander (*ifk*) on Aisha, the wife of the Prophet, in relation to principles of moral behaviour and Islamic etiquettes as narrated in Surah An-Nūr (24). Discuss the lessons the community learned from the incident.

Question 3 (10 marks)

Describe how the Qur'an narrates Meccans' reaction to Muhammad claiming Prophethood in the Surah Yûnus. Identify **two** literary techniques employed in Surah Yûnus and explain how these techniques enhance the rhetorical impact of the Surah Yûnus. How do these techniques contribute to the Surah's overall message?

Answer all parts of Question 4.

Question 4 (10 marks)

Name a textual theme arising from the set text that was interpreted by the later religious tradition that you have studied.

- a. Briefly discuss how the religious tradition's teachings on this theme have changed at a particular period of history. Your response should reflect the impact of particular historical circumstances. 3 marks
- b. Explain the relevance of the original sacred text to the religious tradition's understanding of this theme at the later stage. 3 marks
- c. Analyse how the later religious tradition was affected by later interpretations of this theme. 4 marks

Part 2 – Exegetical response

Instructions

- 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.
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Answer one question from Questions 5 to 7.

Question 5 (30 marks)

Surah 2:164–167

Surely, in the creation of the heavens and the earth, in the alternation of the night and the day, in the sailing of the ships through the ocean for the profit of mankind, in the rain which Allah sends down from the skies, with which He **revives the earth after its death** and spreads in it all kinds of animals, in the change of the winds and the clouds between the sky and the earth that are made subservient, there are signs for rational people.¹⁶⁴

From the mankind there are some who take *for worship* other deities besides Allah (*mushrikeen*), **they love them** as they should love Allah, whereas the believers are strong in love for Allah. If those who are unjust could visualize (*the Day of Judgement*) when they will see the chastisement, *they would come to know* for sure, that all powers belong to Allah and that Allah is stern in retribution.¹⁶⁵ On that Day, **those leaders** who were being followed, when faced with their punishment, **will renounce those who followed them** and the bonds which united them will break asunder.¹⁶⁶ The followers will say: “If it could be possible for us to live again, we would renounce them as they have renounced us today.” Thus, Allah will show them the **fruits of their deeds**. They will sigh with regret, and shall not be able to come out of the Hell fire.¹⁶⁷

Question 6 (30 marks)**Surah 19:41–54**

Relate to them the story of Ibrâheem from the Book (*the Qur'an*), he was a truthful Prophet.⁴¹ Remember, when he said to his father: “O my father! Why do **you worship something that can neither hear nor see**, nor profit you in any way?⁴² O my father! I have been given **some knowledge which has not come to you**, so follow me: I’ll guide you to the Right Way.⁴³ O my father! Do not worship Shaitân: for Shaitân is disobedient to the Compassionate (*Allah*).⁴⁴ O my father! I fear that a punishment of the Compassionate may afflict you, and you may become a friend of the Shaitân.”⁴⁵ *His father* replied: “How dare you renounce my gods O Ibrâheem? **If you do not stop this folly**, I will indeed stone you *to death*: so be gone *from my house* before I punish you!”⁴⁶ *Ibrâheem* said: “Peace be upon you: I will pray to my Rabb for your forgiveness, surely, He is ever Kind to me.⁴⁷ I am leaving you and those whom you invoke besides Allah: **I will call upon my Rabb** and I am hopeful that my prayers to my Rabb will not be ignored.”⁴⁸ So when he left them and the deities whom they worshipped besides Allah, We granted him descendants like Ishâq and Ya'qoob, and We made each of them a Prophet.⁴⁹ We bestowed on them Our Mercy and We granted them the honor of being mentioned with true high respect.⁵⁰

Relate to them *the story* of Musa in the Book; surely, he was a chosen man and was a Rasool, a Prophet.⁵¹ We called him from the right side of Mount Tûr and **honored him to come closer for exclusive conversation**.⁵² We made his brother Haroon a Prophet with Our blessing and assigned him *as his assistant*.⁵³ Also relate to them *the story of* Isma‘il in the Book; he was a man of his word and was a Rasool, a Prophet.⁵⁴

Question 7 (30 marks)**Surah 24:51–57**

The response of the true believers, when they are called to Allah and His Rasool to judge between them, is only to say: **“We hear and we obey.”** Such are the ones who will attain felicity.⁵¹ Only those who obey Allah and His Rasool, have fear of Allah and be careful not to incur His displeasure, are the ones who will be the successful.⁵² They solemnly swear by Allah that if you command them, they will go forth *leaving their homes*. *O Muhammad* tell them: “Do not swear; your obedience *not your oaths* will count; surely, Allah is fully aware of what you do.”⁵³ Say: “Obey Allah and obey the Rasool. If you do not, he (*the Rasool*) is only responsible to fulfill his duty, as you are responsible to fulfill yours; and if you obey him, you shall be rightly guided. *Note it well, that* the responsibility of the Rasool is only to deliver *Allah’s* message clearly.”⁵⁴ Allah has promised those of you who believe and do good deeds that He will most surely make them **successors of the present rulers in the earth** as He made their ancestors before them, and that He will establish for them their religion, the one which He has chosen for them, and that He will change their present state of fear into peace *and security*. **Let them worship Me Alone** and not to commit shirk with Me; and if anyone rejects *faith* after this, it is they who are the transgressors.⁵⁵ Therefore, **establish Salah (prayers), pay Zakah (obligatory charity) and obey the Rasool**, so that you may be shown mercy.⁵⁶ Never think that the unbelievers can escape in the land. *As for them, the fire shall be their home*, and that is an evil abode.⁵⁷

Part 3 – Essay**Instructions**

- Write an essay on **one** of the following topics.
 - In the Answer Book indicate which question you are responding to.
 - Your response will be assessed according to the assessment criteria set out on page 22.
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Answer one question from Questions 8 to 10.**Question 8** (30 marks)

In Surah Al-Baqarah, the Qur'an says, 'Allah does not burden any human being with more than he can bear.' (2:286)

Discuss how the Qur'an presents the theme of justice and the Hereafter. Use examples from the set text to support your response.

Question 9 (30 marks)

Explain the stages in which the Qur'an introduced moral behaviour and etiquettes to the early Muslim community. Using examples from the set text, discuss why this was necessary and how the Qur'an changed the emerging Muslim community.

Question 10 (30 marks)

Discuss why the theme of monotheism (*Tawhid*) recurs in the Qur'an. Explain the context and the beliefs of the pre-Islamic Arab society in relation to *Tawhid* when the Qur'an was revealed. Use examples from the set text to support your response.

Assessment criteria for Parts 2 and 3

The exegetical response in **Part 2** 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 extract)
- explanation of the major ideas and themes evident in the extract and discussion of their significance for the original audience
- 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

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

- discussion, understanding and/or interpretation of the relevance of the purposes, themes, literary aspects and/or individuals to the original audience
 - understanding of the ways in which the social, cultural, religious and political conditions and historical context influenced the formation of the set text and/or the set themes
 - management of the topic, using various terms, concepts and parts of the topic to support a discussion and/or interpretation that is relevant to the topic
 - selection and use of textual detail and evidence relevant to the discussion and/or interpretation of the topic
 - use of relevant current scholarly opinion and theological terminology that are appropriate to the topic and the textual references used
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