



# VCE Texts and Traditions

## Written examination – November

### Examination specifications

#### Overall conditions

The examination will be at a time and date to be set annually by the Victorian Curriculum and Assessment Authority.

There will be 15 minutes reading time and 2 hours writing time.

VCAA examination rules will apply. Details of these rules are published annually in the *VCE and VCAL Administrative Handbook*.

The examination will be marked by a panel appointed by the VCAA.

The examination will contribute 50 per cent to the Study Score.

#### Content

The *VCE Texts and Traditions Study Design 2010–2014* will be used in the development of the examination. All outcomes in Units 3 and 4 will be examined.

All key knowledge and key skills that underpin the outcomes in Units 3 and 4 are examinable.

#### Format

The examination will consist of four sections:

Section I: The Gospel according to John

Section II: The Books of Jeremiah and Ezekiel

Section III: The Gospel according to Luke

Section IV: The Qur'an

Students must answer questions from only one section.

Each section has three parts:

**Part A** will be worth 30 marks. Students will complete three of four extended response questions. Each question will be worth 10 marks.

**Part B** will be worth 30 marks. Students will complete one of three essay questions.

**Part C** will be worth 30 marks. Students will choose one of three passages for exegesis.

Students must answer all three parts.

The total marks for the examination will be 90.

The examination will be presented in a question book. Answers will be provided in one or more script books.

## Advice

The following sample examination provides an indication of the type and range of questions teachers and students can expect on the VCE Texts and Traditions examination paper in line with the revised *VCE Texts and Traditions Study Design 2010–2014*.

A sample paper has been supplied to indicate the changes in the content and format of the study design and the examination.

In preparation for the examination, teachers and students should use the sample paper as a guide. **Please note that this paper has been set using a range of passages from past examinations and past years' set texts, not a particular set from any particular year.**

No answers are provided for sample examinations.

## Part A

There will be four questions.

Students will complete three of four questions.

These questions will not require responses of great breadth or depth of analysis.

As a guide, extended response answers are usually between half and one page in length.

Question 4 is divided into options a. and b. Both options relate to the same given scriptural extract taken from the **set texts**. Students **may** choose to complete **either 4a. or 4b.** but must **not** answer both. Question 4a. requires students to apply their understanding of the key knowledge of Outcomes 1 and 2 of Unit 3. Question 4b. relates to Outcome 2 of Unit 4.

Even though the selection of the significant religious idea, belief or social theme arises from the passages for special study, the study of Outcomes 1 and 2 of Unit 3 and Outcome 2 of Unit 4 involves the whole set text, not just the passages for special study. Therefore, the Question 4 extract can be taken from the set texts and is not restricted to passages for special study. This is reflected in the wording for Outcome 2, which states:

On completion of this unit the student should be able to discuss a significant religious idea, belief or social theme in the set text, and analyse and evaluate how related passages from the set text have been interpreted within the tradition at a later stage in the light of the particular idea, belief or theme.

Set texts and passages for special study for Units 3 and 4 are published annually in the *VCAA Bulletin*. Teachers should refer to the *VCE Texts and Traditions Study Design 2010–2014*, pages 21 and 22.

## Part B – Essay

Essay questions require students to develop ideas either as a discussion or as an explanation.

Essay questions are based on either the entire 'Set Text(s)' or the 'Passages for Special Study', and are often based on themes.

This part will require students to demonstrate their ability to use the skills developed as part of Outcomes 1 and 2 of Unit 3 and Outcome 2 of Unit 4 while applying their understanding of the key knowledge of all outcomes in Units 3 and 4. It would also be expected that, to illustrate their essay, students would use examples drawn from the Set Text(s), making use of both key knowledge and key skills related to Outcome 3 of Unit 3 and Outcome 1 of Unit 4.

This section requires students to choose one of three essay questions.

In 2012, the following criteria will be used to mark the essay question.

### Criteria for the Essay

- Discussion, understanding and/or interpretation of the idea, themes, literary structures and/or individuals of topic
- Management of topics, using the various parts of the question to support an interpretation
- Selection and use of textual detail and evidence significant to the discussion and/or interpretation
- Understanding of sociocultural, religious and historical influences on foundational text and/or significance to original community
- Use of scriptural and theological terminology appropriate to the topic and textual passages used

## Descriptors for Essay

25–30 marks	<ul style="list-style-type: none"> <li>• A highly-developed and well-sustained essay demonstrating complex discussion, insightful understanding and/or sophisticated interpretation of the ideas, themes, literary structures and/or individuals to which the topic refers</li> <li>• Confidently manages the topic in a highly-effective manner, using the various parts of the question to support an independent interpretation.</li> <li>• Sophisticated ability to justify an interpretation through close attention to, and selection and use of, textual detail and evidence significant to the discussion</li> <li>• Demonstrates a sophisticated understanding of sociocultural, religious and historical influences on the development of the foundational text and their significance to the original community</li> <li>• Excellent use of scriptural and theological terminology appropriate to the topic selected and textual passages used</li> </ul>
19–24 marks	<ul style="list-style-type: none"> <li>• A coherent and mostly sustained essay demonstrating competent understanding of the topic and the ideas, themes, literary structures and/or individuals to which the topic refers</li> <li>• Examines the topic in a detailed and confident manner, addressing the various parts of the question.</li> <li>• Sound ability to justify an interpretation through attention to, and selection and use of, textual detail and evidence related to the topic</li> <li>• Demonstrates sound understanding of sociocultural, religious and historical influences on the development of the foundational text and their significance to the original community</li> <li>• Good use of scriptural and/or theological terminology appropriate to the topic selected and textual passages used</li> </ul>
13–18 marks	<ul style="list-style-type: none"> <li>• A coherent essay demonstrating satisfactory understanding of the topic through discussion and/or explanation of some of the ideas, themes, literary structures and/or individuals to which the topic refers</li> <li>• Discusses the topic through addressing the various parts of the question.</li> <li>• Some ability to support an explanation through selection and use of textual detail and/or evidence.</li> <li>• Demonstrates knowledge about sociocultural, religious and historical influences on the development of the foundational text and their significance to the original community</li> <li>• Attempts to use scriptural and/or theological terminology appropriate to the topic selected and textual passages used with some success</li> </ul>
7–12 marks	<ul style="list-style-type: none"> <li>• A response demonstrating some understanding of the topic through an often general discussion of a limited number of the ideas, themes, literary structures and/or individuals to which the topic refers</li> <li>• Addresses various parts of the question without linking them to a central focus.</li> <li>• Selection and use of textual detail and/or evidence not always well linked to discussion.</li> <li>• Demonstrates some knowledge about sociocultural, religious and historical influences on the development of the foundational text and their significance to the original community</li> <li>• Struggles to use scriptural and/or theological terminology in the discussion of the topic selected</li> </ul>
1–6 marks	<ul style="list-style-type: none"> <li>• A minimal response showing basic understanding of aspects of the topic, possibly only describing a limited number of the ideas, themes, literary structures and/or individuals to which the topic refers</li> <li>• Addresses only parts of the question.</li> <li>• Limited or no provision of textual passages or evidence to support discussion</li> <li>• Makes limited or no reference to sociocultural, religious and historical influences on the development of the foundational text or to their significance to the original community</li> <li>• Does not use scriptural and/or theological terminology or uses it without accuracy</li> </ul>

## Part C – Exegetical response

This section requires students to choose one of three extracts.

The three extracts come from the passages for special study students have examined during the year.

Students are required to write an exegesis using exegetical skills developed during the year while studying Outcome 3 of Unit 3 and Outcome 1 of Unit 4. The exegesis is expected to be at a Unit 4 standard.

In the exegesis students should comment on

- context
- literary forms and/or techniques
- historical or sociocultural setting, including, where appropriate, references to people, places and historical material of significance

and

- the meaning and significance for the original community.

In their exegesis students must comment on the meaning and significance of the **highlighted** words and phrases in the **context of the passage**.

In 2012, the following criteria will be used to mark the exegesis

- Knowledge and skills of exegetical method
- Knowledge and explanation of historical or socio-cultural, and literary contextual placement
- Knowledge and analysis of textual features
- Use of highlighted words and phrases
- Discussion of major ideas and themes in a passage for special study
- Understanding of the meaning and significance of the texts for the original community

### Descriptors for Exegetical response

25–30 marks	<ul style="list-style-type: none"><li>• Highly developed ability to demonstrate exegetical method in the analysis of a passage of sacred text.</li><li>• Sophisticated explanation of the placement of the passage within the overall text, and within its literary and historical contexts.</li><li>• Comprehensive discussion and knowledge of literary and textual features, especially as exemplified by the highlighted words and phrases within the context of the passage.</li><li>• Thorough and complex interpretation and explanation of the major ideas and themes of the passage.</li><li>• Insightful understanding and explanation of the passage’s meaning for the original community.</li></ul>
19–24 marks	<ul style="list-style-type: none"><li>• Sound knowledge of exegetical method evident in the analysis of a passage of sacred text.</li><li>• Well-developed placement of the passage within the overall text, and within its literary and historical contexts.</li><li>• Clear discussion and knowledge of literary and textual features, especially as exemplified by the highlighted words and phrases within the context of the passage.</li><li>• Well-developed explanation of the major ideas and themes of the passage.</li><li>• Clear explanation of the passage’s meaning for the original community.</li></ul>
13–18 marks	<ul style="list-style-type: none"><li>• Competent use of exegetical method in the analysis of a passage of sacred text.</li><li>• Accurate placement of the passage within the overall text, with some recognition of its literary and/or historical contexts.</li><li>• Adequate knowledge of literary and textual features, especially as exemplified by the highlighted words and phrases within the context of the passage.</li><li>• Sound discussion of the major ideas and themes of the passage.</li><li>• Some discussion of the passage’s meaning for the original community.</li></ul>

7–12 marks	<ul style="list-style-type: none"> <li>• Some awareness shown of exegetical method in the analysis of a passage of sacred text.</li> <li>• Limited ability to place the passage within the overall text, and with minimal awareness of its literary and/or historical contexts.</li> <li>• Able to discuss some of the literary and textual features exemplified by the highlighted words and phrases with minimal awareness of their significance in the context of the passage.</li> <li>• Identified the major ideas and themes of the passage.</li> <li>• Limited awareness of the passage’s meaning for the original community.</li> </ul>
1–6 marks	<ul style="list-style-type: none"> <li>• Limited exegetical method evident in the analysis of a passage of sacred text.</li> <li>• Superficial recognition of the context of the passage within the overall text.</li> <li>• Showed very limited knowledge of literary and textual features, with minimal attention to the highlighted words and phrases of the passage.</li> <li>• Limited awareness of the major ideas and themes of the passage.</li> <li>• No or minimal comment on the passage’s meaning for the original community.</li> </ul>

The following publications should be referred to in preparation for the VCE Texts and Traditions examination.

- *VCE Texts and Traditions Study Design 2010–2014*
- *VCE Assessment Handbook, Texts and Traditions 2010*
- Teachers and students should ensure that they have the prescribed text list published each year in the *VCAA Bulletin – July edition*

[www.vcaa.vic.edu.au/vcaa/correspondence/bulletins](http://www.vcaa.vic.edu.au/vcaa/correspondence/bulletins)



# Victorian Certificate of Education 2010

## TEXTS AND TRADITIONS

### Written examination

Day Date 2010

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>
I The Gospel according to John (New Revised Standard Version)	10	5	90
II The Books of Jeremiah and Ezekiel (Revised Standard Version)	10	5	90
III The Gospel according to Luke (New Revised Standard Version)	10	5	90
IV 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 white out liquid/tape.
- No calculator is allowed in this examination.

#### Materials supplied

- Question book of 20 pages.
- One or more script books.

#### Instructions

- Write your **student number** in the space provided on the front cover(s) of the script book(s).
- Answer only **one** section of the paper, I or II or III or IV.
- Write the name of the study and the section to which you are responding on the front cover of the script book(s).
- Each section has three parts: Part A – Extended responses, Part B – Essay and Part C – Exegetical response. Answer **all three** parts.
- All written responses must be in English.

#### At the end of the examination

- Place all other used script books inside the front cover of the first script 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 I: THE GOSPEL ACCORDING TO JOHN****PART A – Extended responses**

Answer **three** of the following four questions.  
Students **may** choose to complete **either 4a. or 4b.**, but must **not** answer both.

**Question 1**

Briefly explain John's use of the words 'the Jews' throughout the gospel. Refer to the historical situation in which the gospel may have been written.

10 marks

**OR****Question 2**

What is the process by which people come to believe in Jesus in the Gospel according to John? Explain your answer with reference to one Johannine narrative.

10 marks

**OR****Question 3**

Briefly discuss the importance of the Jewish feasts mentioned in the Gospel according to John chapters 5 to 10 for our understanding of the Johannine Jesus.

10 marks

**OR****Question 4**

a. With **close reference to the text below**, write a commentary exploring how the passage relates to the fulfilment of themes from the Hebrew Scriptures.

**John 1:14–18**

<sup>14</sup>And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth. <sup>15</sup>(John testified to him and cried out, "This was he of whom I said, 'He who comes after me ranks ahead of me because he was before me'.") <sup>16</sup>From his fullness we have all received, grace upon grace. <sup>17</sup>The law indeed was given through Moses; grace and truth came through Jesus Christ. <sup>18</sup>No one has ever seen God. It is God the only Son, who is close to the Father's heart, who has made him known.

**OR**

b. **Using the passage above**, discuss the relevance and the significance for the later tradition of an idea, belief or social theme that arises from this text. As part of your answer indicate how this idea, belief or theme arises from the passage.

10 marks

**PART B – Essay**

Answer **one** of the following **three** questions.

**Question 5**

Explain how the Prologue (John 1:1–18) sets the mood and tone for the Gospel according to John. Illustrate your answer with **three** themes or symbols from the Prologue that are found elsewhere in the gospel.

30 marks

**OR**

**Question 6**

The passages for special study give an insight into the community from which the gospel came. Discuss what they tell us about the issues and problems faced by the Johannine Community.

30 marks

**OR**

**Question 7**

Why does conflict and hostility between Jesus and ‘the Jews’ develop through the Gospel according to John? Discuss the significance of this conflict to the Johannine Community.

Illustrate and support your discussion with reference to the text.

30 marks



**PART C – Exegetical response**

Answer **one** of the following three questions.

The three extracts are drawn from the passages for special study.

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

In your exegesis you should comment on

- context
- literary forms and/or techniques
- historical or sociocultural setting, including, where appropriate, references to people, places and historical material of significance  
and
- meaning and significance for the original community.

As part of your exegesis you must comment on the meaning and significance of the **highlighted** words and phrases in the context of the passage.

**Question 8****John 1:43–51**

<sup>43</sup>**The next day** Jesus decided to go to Galilee. He found Philip and said to him, **“Follow me.”** <sup>44</sup>Now Philip was from Bethsaida, the city of Andrew and Peter. <sup>45</sup>Philip found Nathanael and said to him, “We have found him about whom Moses in the law and also the prophets wrote, Jesus son of Joseph from Nazareth.” <sup>46</sup>Nathanael said to him, **“Can anything good come out of Nazareth?”** Philip said to him, “Come and see.” <sup>47</sup>When Jesus saw Nathanael coming toward him, he said of him, “Here is truly an Israelite in whom there is no deceit!” <sup>48</sup>Nathanael asked him, “Where did you get to know me?” Jesus answered, “I saw you under the fig tree before Philip called you.” <sup>49</sup>Nathanael replied, “Rabbi, you are the Son of God! **You are the King of Israel!**” <sup>50</sup>Jesus answered, “Do you believe because I told you that I saw you under the fig tree? You will see greater things than these.” <sup>51</sup>And he said to him, “Very truly, I tell you, you will see heaven opened and the angels of God ascending and descending upon **the Son of Man.**”

30 marks

**OR**

**Question 9****John 15:1–8**

<sup>1</sup>“I am the true vine, and my Father is the vinegrower. <sup>2</sup>He removes every branch in me that bears no fruit. Every branch that bears fruit he **prunes** to make it bear more fruit. <sup>3</sup>You have already been cleansed by **the word that I have spoken** to you. <sup>4</sup>**Abide in me as I abide in you.** Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. <sup>5</sup>I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. <sup>6</sup>Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. <sup>7</sup>If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. <sup>8</sup>My Father is **glorified** by this, that you **bear much fruit and become my disciples.**

30 marks

**OR****Question 10****John 17:20–26**

<sup>20</sup>“I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, <sup>21</sup>that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that **the world** may believe that you have sent me. <sup>22</sup>The **glory** that you have given me I have given them, so that they may be one, as we are one, <sup>23</sup>I in them and you in me, that **they may become completely one**, so that the world may know that you have sent me and have loved them even as you have loved me. <sup>24</sup>Father, I desire that those also, whom you have given me, may be with me where I am, to see my glory, which you have given me because you loved me **before the foundation of the world.** <sup>25</sup>“Righteous Father, the world does not know you, but I know you; and these know that you have sent me. <sup>26</sup>I made **your name** known to them, and I will make it known, so that the love with which you have loved me may be in them, and I in them.”

30 marks

**SECTION II: THE BOOKS OF JEREMIAH AND EZEKIEL****PART A – Extended responses**

Answer **three** of the following four questions.  
Students **may** choose to complete **either 4a. or 4b.**, but must **not** answer both.

**Question 1**

With reference to the set passages you have studied from the book of Jeremiah, discuss the prophet's use of metaphorical language to describe the behaviour of the people of his day.

10 marks

**OR****Question 2**

Drawing upon your study of the book of Ezekiel, illustrate how the prophet uses various symbolic actions to describe the fate of his people.

10 marks

**OR****Question 3**

Describe the commissioning of Jeremiah and Ezekiel as the prophetic messengers of God. Comment on any similarities and differences between them.

10 marks

**OR****Question 4**

- a. With **close reference to the text below**, write a commentary which explores Jeremiah's view concerning the nature of repentance.

**Jeremiah 4:1–4**

<sup>1</sup>“If you return, O Israel, says the LORD, to me you should return. If you remove your abominations from my presence, and do not waver, <sup>2</sup>and if you swear, ‘As the LORD lives,’ in truth, in justice, and in uprightness, then nations shall bless themselves in him, and in him shall they glory.” <sup>3</sup>For thus says the LORD to the men of Judah and to the inhabitants of Jerusalem: “Break up your fallow ground, and sow not among thorns. <sup>4</sup>Circumcise yourselves to the LORD, remove the foreskin of your hearts, O men of Judah and inhabitants of Jerusalem; lest my wrath go forth like fire, and burn with none to quench it, because of the evil of your doings.”

**OR**

- b. **Using the passage above**, discuss the relevance and the significance for the later tradition of an idea, belief or social theme that arises from this text. As part of your answer indicate how this idea, belief or theme arises from the passage.

10 marks

**PART B – Essay**

Answer **one** of the following **three** questions.

**Question 5**

Outline the historical, political and religious background to Jeremiah's ministry and discuss how this is reflected in his prophetic oracles. Illustrate and support your discussion with close reference to the text which you have studied.

30 marks

**OR****Question 6**

When God commissioned him as a prophet, Jeremiah was told that his role would be to deliver words of condemnation, doom and destruction, as well as messages of hope and restoration.

Drawing upon your study of Jeremiah's prophecies, discuss how he embraced these various roles in the course of his prophetic career.

30 marks

**OR****Question 7**

How can you account for the fact that the exiled Jewish community in Babylon saw itself trapped in a cycle of endless doom?

Discuss how, in spite of this, Ezekiel was able to offer the possibility of hope for both the individual and the nation.

30 marks

**PART C – Exegetical response**

Answer **one** of the following three questions.

The three extracts are drawn from the passages for special study.

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

In your exegesis you should comment on

- context
- literary forms and/or techniques
- historical or sociocultural setting, including, where appropriate, references to people, places and historical material of significance
- and
- meaning and significance for the original community.

As part of your exegesis you must comment on the meaning and significance of the **highlighted** words and phrases in the context of the passage.

**Question 8****Jeremiah 7:1–12, 15**

<sup>1</sup>The word that came to Jeremiah from the LORD: <sup>2</sup>“Stand in the gate of the LORD’S house, and proclaim there this word, and say, Hear the word of the LORD, **all you men of Judah who enter these gates** to worship the LORD. <sup>3</sup>Thus says the LORD of hosts, the God of Israel, Amend your ways and your doings, and I will let you dwell in this place. <sup>4</sup>Do not trust in these deceptive words: ‘**This is the temple of the LORD**, the temple of the LORD, the temple of the LORD.’ <sup>5</sup>“For if you truly **amend your ways** and your doings, if you truly execute justice one with another, <sup>6</sup>if you do not oppress the alien, the fatherless or the widow, or shed innocent blood in this place, and if you do not go after other gods to your own hurt, <sup>7</sup>then I will let you dwell in this place, in the land that I gave of old to your fathers for ever. <sup>8</sup>“Behold, you trust in deceptive words to no avail. <sup>9</sup>Will you steal, murder, commit adultery, swear falsely, burn incense to Baal, and go after other gods that you have not known, <sup>10</sup>and then come and stand before me in this house, which is called by my name, and say, ‘We are delivered!’—only to go on doing all these abominations? <sup>11</sup>Has this house, which is called by my name, become **a den of robbers** in your eyes? Behold, I myself have seen it, says the LORD. <sup>12</sup>Go now to my place that was in **Shiloh**, where I made my name dwell at first, and see what I did to it for the wickedness of my people Israel.

<sup>15</sup>And I will cast you out of my sight, as I cast out all your kinsmen, all the offspring of Ephraim.

30 marks

OR

**Question 9**

**Jeremiah 29:1–14**

<sup>1</sup> These are the words of the letter which Jeremiah the prophet sent from Jerusalem to the elders of the exiles, and to the priests, the prophets, and all the people, whom Nebuchadnezzar had taken into exile from Jerusalem to Babylon. <sup>2</sup> This was after King Jeconiah, and the queen mother, the eunuchs, the princes of Judah and Jerusalem, the craftsmen, and the smiths had departed from Jerusalem. <sup>3</sup> **The letter was sent** by the hand of Elasah the son of Shaphan and Gemariah the son of Hilkiah, whom Zedekiah king of Judah sent to Babylon to Nebuchadnezzar king of Babylon. It said: <sup>4</sup> “Thus says the LORD of hosts, the God of Israel, to all the exiles whom I have sent into exile from Jerusalem to Babylon: <sup>5</sup> **Build houses and live in them**; plant gardens and eat their produce. <sup>6</sup> Take wives and have sons and daughters; take wives for your sons, and give your daughters in marriage, that they may bear sons and daughters; multiply there, and do not decrease. <sup>7</sup> But seek the welfare of the city where I have sent you into exile, and **pray to the LORD on its behalf**, for in its welfare you will find your welfare. <sup>8</sup> For thus says the LORD of hosts, the God of Israel: Do not let your prophets and your diviners who are among you deceive you, and do not listen to the dreams which they dream, <sup>9</sup> for **it is a lie which they are prophesying** to you in my name; I did not send them, says the LORD. <sup>10</sup> “For thus says the LORD: When seventy years are completed for Babylon, I will visit you, and I will fulfil to you my promise and bring you back to this place. <sup>11</sup> For I know the plans I have for you, says the LORD, plans for welfare and not for evil, to give you a future and a hope. <sup>12</sup> Then you will call upon me and come and pray to me, and **I will hear you**. <sup>13</sup> You will seek me and find me; when you seek me with all your heart, <sup>14</sup> I will be found by you, says the LORD, and I will restore your fortunes and gather you from all the nations and all the places where I have driven you, says the LORD, and I will bring you back to the place from which I sent you into exile.

30 marks

OR

**Question 10****Ezekiel 36:16–27**

<sup>16</sup>The word of the LORD came to me: <sup>17</sup>“Son of man, when the house of Israel dwelt in their own land, they defiled it by their ways and their doings; their conduct before me was like the uncleanness of **a woman in her impurity**. <sup>18</sup>So I poured out my wrath upon them for the blood which they had shed in the land, for the idols with which they had defiled it. <sup>19</sup>I scattered them among the nations, and they were dispersed through the countries; in accordance with their conduct and their deeds I judged them. <sup>20</sup>But when they came to the nations, wherever they came, **they profaned my holy name**, in that men said of them, ‘These are the people of the LORD, and yet they had to go out of his land.’ <sup>21</sup>But I had concern for my holy name, which the house of Israel caused to be profaned among the nations to which they came. <sup>22</sup>Therefore say to the house of Israel, Thus says the Lord GOD: It is not for your sake, O house of Israel, that I am about to act, but for the sake of my holy name, which you have profaned among the nations to which you came. <sup>23</sup>And **I will vindicate the holiness of my great name**, which has been profaned among the nations, and which you have profaned among them; and the nations will know that I am the LORD, says the Lord GOD, when through you I vindicate my holiness before their eyes. <sup>24</sup>For I will take you from the nations, and gather you from all the countries, and bring you into your own land. <sup>25</sup>I will sprinkle **clean water** upon you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. <sup>26</sup>**A new heart I will give you, and a new spirit** I will put within you; and I will take out of your flesh the heart of stone and give you a heart of flesh. <sup>27</sup>And I will put my spirit within you, and cause you to walk in my statutes and be careful to observe my ordinances.

30 marks

**SECTION III: THE GOSPEL ACCORDING TO LUKE****PART A – Extended responses**

Answer **three** of the following four questions.  
Students **may** choose to complete **either 4a. or 4b.**, but must **not** answer both.

**Question 1**

Emperor Augustus (2:1), the centurion in Capernaum (7:1–10), Pilate (23:1–25) and Herod (23:6–12) are some of the Roman authorities mentioned in the chapters for special study. Provide some details about one of these authorities and comment on his significance in the context of the gospel.

10 marks

**OR****Question 2**

Explain how John the Baptist is used in contrast to Jesus in Chapter 7 of the Gospel according to Luke.

10 marks

**OR****Question 3**

Describe the major features and uses of the Temple and synagogue in first century Israel. Note significant differences between the two institutions.

10 marks

**OR****Question 4**

- a. With **close reference to the text below**, write a commentary which explores the requirements of a disciple of Jesus.

**Luke 14:25–33**

<sup>25</sup>Now large crowds were travelling with him; and he turned and said to them,  
<sup>26</sup>“Whoever comes to me and does not hate father and mother, wife and children,  
brothers and sisters, yes, and even life itself, cannot be my disciple. <sup>27</sup>Whoever  
does not carry the cross and follow me cannot be my disciple. <sup>28</sup>For which of you,  
intending to build a tower, does not first sit down and estimate the cost, to see  
whether he has enough to complete it? <sup>29</sup>Otherwise, when he has laid a foundation  
and is not able to finish, all who see it will begin to ridicule him, <sup>30</sup>saying, ‘This  
fellow began to build and was not able to finish.’

<sup>31</sup>Or what king, going out to wage war against another king, will not sit down first  
and consider whether he is able with ten thousand to oppose the one who comes  
against him with twenty thousand? <sup>32</sup>If he cannot, then, while the other is still far  
away, he sends a delegation and asks for the terms of peace. <sup>33</sup>So therefore, none  
of you can become my disciple if you do not give up all your possessions.



**OR**

- b.** **Using the passage above**, discuss the relevance and the significance for the later tradition of an idea, belief or social theme that arises from this text. As part of your answer indicate how this idea, belief or theme arises from the passage.

10 marks

**PART B – Essay**

Answer **one** of the following **three** questions.

**Question 5**

With reference to **three** events from the Gospel according to Luke, describe the ways in which the characters, traditions, laws and stories of the Hebrew Scriptures influenced the ministry and life of Jesus.

30 marks

**OR****Question 6**

Referring to any **three** parables in the Gospel according to Luke, explain how Jesus uses this form of teaching to explain the Kingdom of God.

30 marks

**OR****Question 7**

Using specific examples from the Gospel according to Luke, describe the way outcasts are used by the author. Discuss the significance such a portrayal would have had for his audience of first century Christians.

30 marks

**PART C – Exegetical response**

Answer **one** of the following three questions.

The three extracts are drawn from the passages for special study.

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

In your exegesis you should comment on

- context
- literary forms and/or techniques
- historical or sociocultural setting, including, where appropriate, references to people, places and historical material of significance  
and
- meaning and significance for the original community.

As part of your exegesis you must comment on the meaning and significance of the **highlighted** words and phrases in the context of the passage.

**Question 8****Luke 7:1–10**

<sup>1</sup>After Jesus had finished all his sayings in the hearing of the people, he entered **Capernaum**. <sup>2</sup>A centurion there had a slave whom he valued highly, and who was ill and close to death. <sup>3</sup>When he heard about Jesus, he sent some Jewish elders to him, asking him to come and heal his slave. <sup>4</sup>When they came to Jesus, they appealed to him earnestly, saying, “He is worthy of having you do this for him, <sup>5</sup>for he loves our people, and **it is he who built our synagogue for us.**” <sup>6</sup>And Jesus went with them, but when he was not far from the house, the centurion sent friends to say to him, “Lord, do not trouble yourself, for I am not worthy to have you come under my roof; <sup>7</sup>therefore I did not presume to come to you. **But only speak the word, and let my servant be healed.**” <sup>8</sup>For I also am a man set under authority, with soldiers under me; and I say to one, ‘Go,’ and he goes, and to another, ‘Come,’ and he comes, and to my slave, ‘Do this,’ and the slave does it.” <sup>9</sup>When Jesus heard this he was amazed at him, and turning to the crowd that followed him, he said, “**I tell you, not even in Israel have I found such faith.**” <sup>10</sup>When those who had been sent returned to the house, they found the slave in good health.

30 marks

**OR**

**Question 9****Luke 15:11–24**

<sup>11</sup> Then Jesus said, “There was a man who had two sons.<sup>12</sup> The younger of them said to his father, ‘Father, **give me the share of the property that will belong to me.**’ So he divided his property between them.<sup>13</sup> A few days later the younger son gathered all he had and travelled to a distant country, and there he squandered his property in dissolute living.<sup>14</sup> When he had spent everything, a severe famine took place throughout that country, and he began to be in need.<sup>15</sup> So he went and hired himself out to one of the citizens of that country, who sent him to his fields **to feed the pigs.**<sup>16</sup> He would gladly have filled himself with the pods that the pigs were eating; and no one gave him anything.<sup>17</sup> But when he came to himself he said, ‘How many of my father’s hired hands have bread enough and to spare, but here I am dying of hunger!<sup>18</sup> I will get up and go to my father, and I will say to him, “**Father, I have sinned against heaven and before you;**<sup>19</sup> I am no longer worthy to be called your son; treat me like one of your hired hands.’ ”<sup>20</sup> So he set off and went to his father. But while he was still far off, **his father saw him and was filled with compassion;** he ran and put his arms around him and kissed him.<sup>21</sup> Then the son said to him, ‘Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.’<sup>22</sup> But the father said to his slaves, ‘Quickly, bring out a robe—the best one—and put it on him; put a ring on his finger and sandals on his feet.<sup>23</sup> And get the fatted calf and kill it, and let us eat and celebrate;<sup>24</sup> for this son of mine **was dead and is alive again; he was lost and is found!**’ And they began to celebrate.

30 marks

OR

**Question 10****Luke 23:44–56**

<sup>44</sup> It was now about noon, and darkness came over the whole land until three in the afternoon,<sup>45</sup> while the sun’s light failed; and **the curtain of the temple was torn in two.**<sup>46</sup> Then Jesus, crying with a loud voice, said, “**Father, into your hands I commend my spirit.**” Having said this, he breathed his last.<sup>47</sup> When the centurion saw what had taken place, he praised God and said, “Certainly this man was innocent.”<sup>48</sup> And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts.<sup>49</sup> But all his acquaintances, including **the women who had followed him from Galilee,** stood at a distance, watching these things.<sup>50</sup> Now there was a good and righteous man named Joseph, who, though **a member of the council,**<sup>51</sup> had not agreed to their plan and action. He came from the Jewish town of Arimathea, and he was waiting expectantly for the kingdom of God.<sup>52</sup> This man went to Pilate and asked for the body of Jesus.<sup>53</sup> Then he took it down, wrapped it in a linen cloth, and laid it in a rock-hewn tomb where no one had ever been laid.<sup>54</sup> It was **the day of Preparation,** and the sabbath was beginning.<sup>55</sup> The women who had come with him from Galilee followed, and they saw the tomb and how his body was laid.<sup>56</sup> Then they returned, and prepared spices and ointments. On the sabbath they rested according to the commandment.

30 marks

END OF SECTION III

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**SECTION IV: THE QUR'AN****PART A – Extended responses**

Answer **three** of the following four questions.  
Students **may** choose to complete **either 4a. or 4b.**, but must **not** answer both.

**Question 1**

Briefly explain the Qur'anic notion of 'permissible food' for Muslims, illustrating your answer with examples from the passages for special study.

10 marks

**OR****Question 2**

Discuss how the idea of a life after death was received by the Meccans. In your answer briefly outline two of the arguments they advanced against such an idea and how the Qur'an responded to their arguments.

10 marks

**OR****Question 3**

The Qur'an presents miracles. Briefly explain how the Qur'an uses miracles to demonstrate the truth of a prophet's teaching. Discuss this issue with particular reference to **two** prophets mentioned in the Qur'an.

10 marks

**OR**

**Question 4**

- a. With **close reference to the text below**, write a commentary which explains the Qur’anic notion of punishment for rejecting God’s guidance.

**Surah 41:12–18**

So, from this creation, He formed the seven heavens in two Yôme and to each heaven He ordained its laws. He adorned the lowest heaven with brilliant lamps and made it secure. Such is the design of the All-Mighty, the All-Knowing.”<sup>12</sup> Now if they turn away, say to them: “I have given you warning of a thunderbolt, like the thunderbolt which struck ‘Ad and Thamûd.”<sup>13</sup> When their Rasools came to them from before and from behind, saying: “Worship none but Allah.” They replied: “If our Rabb wanted to *send us a message*, He would certainly have sent down angels, so we *categorically* deny the message with which you are sent.”<sup>14</sup> As for ‘Ad, they conducted themselves with arrogance in the land without any justification and said: “Who is stronger than us in might?” Could they not see that Allah Who created them, was mightier than them? Yet, they continued to reject Our revelations.<sup>15</sup> So, over a few ill-omened days, We let loose on them a furious hurricane to make them taste a shameful scourge in this life, but more shameful still will be the punishment of the hereafter, and they shall have none to help them.<sup>16</sup> As for Thamûd, We offered them Our guidance, but they preferred to remain blind rather than to receive guidance *towards the Right Way*; so the thunderbolt of humiliating scourge seized them for their misdeeds,<sup>17</sup> but We saved those who believed and had the fear of *Allah*.<sup>18</sup>

**OR**

- b. **Using the passage above**, discuss the relevance and the significance for the later tradition of an idea, belief or social theme that arises from this text. As part of your answer indicate how this idea, belief or theme arises from the passage.

10 marks

**PART B – Essay**

Answer **one** of the following **three** questions.

**Question 5**

With reference to the set texts from the Qur'an, discuss how the hostility between the Prophet Muhammad and his community developed as a result of his teachings.

30 marks

**OR****Question 6**

Discuss how and why the Qur'an makes a clear connection between belief in one God and one's social responsibility. Illustrate your answer with four examples.

30 marks

**OR****Question 7**

Using examples from the Qur'anic passages for special study, explain how the Qur'an presents Jesus [Isa] as one of the greatest prophets.

30 marks

**PART C – Exegetical response**

Answer **one** of the following three questions.

The three extracts are drawn from the passages for special study.

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

In your exegesis you should comment on

- context
- literary forms and/or techniques
- historical or sociocultural setting, including, where appropriate, references to people, places and historical material of significance  
and
- meaning and significance for the original community.

As part of your exegesis you must comment on the meaning and significance of the **highlighted** words and phrases in the context of the passage.

**Question 8****Surah 12:39–50**

O my **fellow inmates!** Tell me what is better; many different lords or one Allah, the Irresistible?<sup>39</sup> Those you serve besides Him are nothing but mere names which you and your forefathers have invented, for which Allah has revealed no sanction. The Command belongs to none but Allah, Who has ordained that you worship none but Him. That is **true faith**, yet, most of the people do not know.<sup>40</sup> O my fellow inmates! One of you will be released and serve wine to your lord; and the other will be crucified and the birds will eat from his head. That’s how your cases will be decided concerning which you inquired.”<sup>41</sup> Then, to the one who he thought would be released, he said: “Mention me to your lord.” But **Shaitân** made him forget to mention [Yûsuf] to his lord, so he remained in the prison a few more years.<sup>42</sup> One day the king of Egypt said: “I saw seven fat cows in my dream which were eaten up by seven lean cows, likewise, I saw seven green ears of corn and seven others that were dried up. O chiefs! Tell me the meaning of my dream if you can interpret the dreams.”<sup>43</sup> They replied: “Confused nightmares! We are not skilled in the interpretation of dreams.”<sup>44</sup> *Thereupon* one of the two inmates who was released remembered *Yûsuf* after all that time, and he said: “I will tell you its interpretation; just send me to *Yûsuf* in the prison.”<sup>45</sup> *He came to Yûsuf in the prison and said:* “O **Yûsuf** the truthful one! Tell us the meaning of the dream of seven fat cows which are eaten up by seven lean ones and of seven green ears of corn and seven others dried up: so that I may return to **the people** and let them know the meaning of this dream.”<sup>46</sup> He replied: “You will cultivate for seven consecutive years. During this time you should leave the corn you reap in the ear, except what may be sufficient for your food.<sup>47</sup> Then, after that period, there will come upon you seven hard years which will eat away all that you had stored except a little which you may have specifically set aside.<sup>48</sup> After that *period* will come a year of abundant rain, in which the people will squeeze the juice.”<sup>49</sup> The king said: “Bring him to me.” When the messenger came to *Yûsuf*, he said: “Go back to your lord and ask him about the case of those women who cut their hands. Indeed my Rabb has full knowledge of their snare.”<sup>50</sup>

30 marks

OR

SECTION IV – Part C – continued

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**Question 9****Surah 49:1–8**

<sup>1</sup> O believers! **Do not put yourselves ahead** of Allah and His Rasool. Fear Allah; surely, Allah hears all and knows all. <sup>2</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>3</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>4</sup> Those who call out to you, *O Muhammad*, from **outside the private apartments**, most of them lack common sense. <sup>5</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>6</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>7</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, wrong doing, and disobedience abhorrent to you. It is they who are rightly guided <sup>8</sup> through Allah's grace and blessing. Allah is All-Knowledgeable, All-Wise.

30 marks

OR

**Question 10****Surah 60:10–12**

<sup>10</sup> O believers! When the believing women **seek refuge with you**, test them. Allah best knows their faith. If you find them true believers, do not send them back to the unbelievers. They are not lawful to the unbelievers, nor are the unbelievers lawful to them. Return *to their unbelieving husbands* what they have spent on them. There is no blame on you if you marry such women, **provided you give them their dowers**. Do not hold on to your marriages with unbelieving women. Demand what you have spent on them and let the unbelievers ask back what they have spend. This is the order of Allah which He has decreed between you. Allah is All-Knowing, All-Wise. <sup>11</sup> If you do not get back the demanded amount *that you have spent on your disbelieving wives* from the unbelievers, and your turn comes, **to pay the demanded amount of Muslim wives to the unbelievers, you can offset the amount and** pay those whose wives have fled the equivalent of the amount they have spent on their disbelieving wives. Fear Allah, in Whom you believe. <sup>12</sup> O Prophet! When the believing women come to you to take the oath of allegiance, **take their pledge**: that they will not commit shirk with Allah, that they will not steal, that they will not commit fornication, that they will not kill their children, that **they will not give any cause for scandal** which they may invent between either their hands or legs, and that they will not disobey you in any just matter, then accept their allegiance and pray to Allah for forgiveness. Surely, Allah is Oft-Forgiving, most Merciful.

30 marks

END OF QUESTION AND ANSWER BOOK