



Victorian Certificate of Education 2002

TEXTS AND TRADITIONS

Written examination

Tuesday 19 November 2002

Reading time: 1.30 pm to 1.45 pm (15 minutes)

Writing time: 1.45 pm to 3.45 pm (2 hours)

QUESTION BOOK

Structure of book

<i>Section</i>	<i>Number of questions</i>	<i>Number of questions to be answered</i>	<i>Number of marks</i>
I The Gospel of John (Revised Standard Version and New Revised Standard Version)	10	6	100
II The Books of Jeremiah and Ezekiel (Revised Standard Version)	10	6	100
III The Gospel of Luke (Revised Standard Version and New Revised Standard Version)	10	6	100

- 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 19 pages including **Assessment criteria** on page 19.
- 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.
- The name of the section to which you are responding should be clearly indicated on the first page of the script book(s).
- Each section has three parts: Part A – Essay, Part B – Extended responses and Part C – Exegetical responses. 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 electronic communication devices into the examination room.

SECTION I: THE GOSPEL OF JOHN**PART A – Essay**

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

Question 1

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

Illustrate and support your discussion with close reference to the text.

30 marks

OR

Question 2

Give an account of the historical development of the Feast of Tabernacles. Discuss the way the writer of John’s Gospel presents Jesus at the Feast of Tabernacles and the significance this presentation would have to the Johannine Community.

30 marks

OR

Question 3

In John’s Gospel what are the major teachings Jesus gives his disciples on the qualities that are required to follow him? Your response should include examples drawn from the gospel to illustrate the meaning of discipleship in this gospel.

30 marks

PART B – Extended responsesAnswer **three** of the following four questions.**Question 4**

With close reference to the text below, write a commentary exploring the author’s portrayal of, and attitude towards, the Jewish Law.

RSV**NRSV****John 8:2–11**

2 Early in the morning he came again to the temple; all the people came to him, and he sat down and taught them. ³The scribes and the Pharisees brought a woman who had been caught in adultery, and placing her in the midst ⁴they said to him, “Teacher, this woman has been caught in the act of adultery. ⁵Now in the law Moses commanded us to stone such. What do you say about her?” ⁶This they said to test him, that they might have some charge to bring against him. Jesus bent down and wrote with his finger on the ground. ⁷And as they continued to ask him, he stood up and said to them, “Let him who is without sin among you be the first to throw a stone at her.” ⁸And once more he bent down and wrote with his finger on the ground. ⁹But when they heard it, they went away, one by one, beginning with the eldest, and Jesus was left alone with the woman standing before him. ¹⁰Jesus looked up and said to her, “Woman, where are they? Has no one condemned you?” ¹¹She said, “No one, Lord.” And Jesus said, “Neither do I condemn you; go, and do not sin again.”

2 Early in the morning he came again to the temple. All the people came to him and he sat down and began to teach them. ³The scribes and the Pharisees brought a woman who had been caught in adultery; and making her stand before all of them, ⁴they said to him, “Teacher, this woman was caught in the very act of committing adultery. ⁵Now in the law Moses commanded us to stone such women. Now what do you say?” ⁶They said this to test him, so that they might have some charge to bring against him. Jesus bent down and wrote with his finger on the ground. ⁷When they kept on questioning him, he straightened up and said to them, “Let anyone among you who is without sin be the first to throw a stone at her.” ⁸And once again he bent down and wrote on the ground. ⁹When they heard it, they went away, one by one, beginning with the elders; and Jesus was left alone with the woman standing before him. ¹⁰Jesus straightened up and said to her, “Woman, where are they? Has no one condemned you?” ¹¹She said, “No one, sir.” And Jesus said, “Neither do I condemn you. Go your way, and from now on do not sin again.”

10 marks

OR

Question 5

Describe the role of John the Baptist as presented in John's Gospel. Use **two** examples from the text.

10 marks

OR**Question 6**

Explain the following literary techniques used in John's Gospel. Illustrate your answer with **one** example of each technique from the special study chapters.

- a. the literary technique of **irony**
- b. the Johannine use of 'I am' statements

10 marks

OR**Question 7**

Discuss the use of the terms 'hour' and 'glory' throughout the Gospel of John. Explain how these terms are central to the portrayal of Jesus in his public ministry.

10 marks

PART C – Exegetical responses

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

The three texts below come from the chapters for special study you have examined this year.

Using exegetical skills you have developed, write an exegesis of **two** of the following passages.

For each passage you should comment on

- context
- historical or sociocultural setting
- literary form and/or techniques
- meaning and significance for the author’s community

and, where appropriate

- people, places and historical material of significance.

In the course 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

RSV

NRSV

John 1:43–51

43 **The next day** Jesus decided to go to Galilee. And he found Philip and said to him, “**Follow me.**”⁴⁴ Now Philip was from Bethsaida, the city of Andrew and Peter.⁴⁵ Philip found Nathanael, and said to him, “We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph.”⁴⁶ Nathanael said to him, “**Can anything good come out of Nazareth?**” Philip said to him, “Come and see.”⁴⁷ Jesus saw Nathanael coming to him, and said of him, “Behold, an Israelite indeed, in whom is no guile!”⁴⁸ Nathanael said to him, “How do you know me?” Jesus answered him, “Before Philip called you, when you were under the fig tree, I saw you.”⁴⁹ Nathanael answered him, “Rabbi, you are the Son of God! **You are the King of Israel!**”⁵⁰ Jesus answered him, “Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these.”⁵¹ And he said to him, “Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon **the Son of man.**”

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

20 marks

OR

Question 9

RSV

NRSV

John 9:16–22

16 Some of the Pharisees said, “This man is not from God, for he does not keep **the sabbath.**” But others said, “How can a man who is a sinner do such **signs?**” There was a division among them. ¹⁷So they again said to the blind man, “What do you say about him, since he has opened your eyes?” He said, “**He is a prophet.**”

18 The Jews did not believe that he had been blind and had received his sight, until they called the parents of the man who had received his sight, ¹⁹and asked them, “Is this your son, who you say was born blind? How then does he now see?” ²⁰His parents answered, “We know that this is our son, and that he was born blind; ²¹but how he now sees we do not know, nor do we know who opened his eyes. Ask him; he is of age, he will speak for himself.” ²²His parents said this because they feared the Jews, for the Jews had already agreed that if any one should confess him to be **Christ**, he was to be **put out of the synagogue.**

16 Some of the Pharisees said, “This man is not from God, for he does not observe **the sabbath.**” But others said, “How can a man who is a sinner perform such **signs?**” And they were divided. ¹⁷So they said again to the blind man, “What do you say about him? It was your eyes he opened.” He said, “**He is a prophet.**”

18 The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight ¹⁹and asked them, “Is this your son, who you say was born blind? How then does he now see?” ²⁰His parents answered, “We know that this is our son, and that he was born blind; ²¹but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself.” ²²His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus to be **the Messiah** would be **put out of the synagogue.**

20 marks

OR

Question 10

RSV

NRSV

John 15:1–10

1 **“I am the true vine**, and my Father is the vinedresser. ²Every branch of mine that bears no fruit, he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. ³You are already made clean by the word which I have spoken to you. ⁴**Abide in me**, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. ⁵I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing. ⁶If a man does not abide in me, **he is cast forth as a branch and withers**; and the branches are gathered, thrown into the fire and burned. ⁷If you abide in me, and my words abide in you, ask whatever you will, and it shall be done for you. ⁸By this **my Father is glorified**, that you bear much fruit, and so prove to be **my disciples**. ⁹As the Father has loved me, so have I loved you; abide in my love. ¹⁰If you keep my commandments, you will abide in my love, just as I have kept my Father’s commandments and abide in his love.

1 **“I am the true vine**, and my Father is the vinegrower. ²He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. ³You have already been cleansed by the word that I have spoken to you. ⁴**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. ⁵I 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. ⁶Whoever does not abide in me **is thrown away like a branch and withers**; such branches are gathered, thrown into the fire, and burned. ⁷If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. ⁸**My Father is glorified** by this, that you bear much fruit and become **my disciples**. ⁹As the Father has loved me, so I have loved you; abide in my love. ¹⁰If you keep my commandments, you will abide in my love, just as I have kept my Father’s commandments and abide in his love.

20 marks

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

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

Question 1

Describe the historical, political and religious background to Jeremiah's ministry. 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 2

When God commissioned Jeremiah as a prophet, Jeremiah was told that he would deliver messages of condemnation, doom and destruction, as well as messages of hope and restoration.

Drawing upon your study of Jeremiah's prophecies, discuss how these messages are reflected in his prophecies.

30 marks

OR

Question 3

Explain why the exiled Jewish community in Babylon felt 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 B – Extended responses

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

Question 4

With **close reference to the text** below, write a commentary exploring Jeremiah’s vision of his people’s future restoration.

Jeremiah 3:14–18

14 Return, O faithless children, says the LORD; for I am your master; I will take you, one from a city and two from a family, and I will bring you to Zion. ¹⁵ “And I will give you shepherds after my own heart, who will feed you with knowledge and understanding. ¹⁶And when you have multiplied and increased in the land, in those days, says the LORD, they shall no more say, “The ark of the covenant of the LORD.” It shall not come to mind, or be remembered, or missed; it shall not be made again. ¹⁷At that time Jerusalem shall be called the throne of the LORD, and all nations shall gather to it, to the presence of the LORD in Jerusalem, and they shall no more stubbornly follow their own evil heart. ¹⁸In those days the house of Judah shall join the house of Israel, and together they shall come from the land of the north to the land that I gave your fathers for a heritage.

10 marks

OR**Question 5**

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

10 marks

OR**Question 6**

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

10 marks

OR**Question 7**

With reference to the chapters 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

PART C – Exegetical responses

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

The three texts below come from the chapters for special study you have examined this year.

Using exegetical skills you have developed, write an exegesis of **two** of the following passages.

For each passage you should comment on

- context
- historical or sociocultural setting
- literary form and/or techniques
- meaning and significance for the author’s community

and, where appropriate

- people, places and historical material of significance.

In the course 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 3: 6–13; 22–23

6 The LORD said to me **in the days of King Josi'ah**: “Have you seen what she did, that faithless one, Israel, how she went up on every high hill and under every green tree, and there played the harlot? ⁷And I thought, ‘After she has done all this she will return to me’; but she did not return, and her false sister Judah saw it. ⁸She saw that for all the adulteries of that faithless one, Israel, I had sent her away **with a decree of divorce**; yet her false sister Judah did not fear, but she too went and played the harlot. ⁹Because harlotry was so light to her, she polluted the land, committing adultery with stone and tree. ¹⁰**Yet for all this her false sister Judah did not return to me with her whole heart**, but in pretense, says the LORD.” ¹¹And the LORD said to me, “Faithless Israel has shown herself less guilty than false Judah. ¹²Go, and proclaim these words toward the north, and say,

‘Return, faithless Israel,
says the LORD.

I will not look on you in anger,
for I am merciful,
says the LORD;

I will not be angry for ever.

¹³Only acknowledge your guilt,
that you rebelled against the LORD
your God
and scattered your favours
among strangers under every green tree,
and that you have not obeyed my voice,
says the LORD.

22 “Return, O faithless sons, I will heal your faithlessness. “Behold, we come to thee; for thou art the LORD our God. ²³**Truly the hills are a delusion, the orgies on the mountains.** Truly in the LORD our God is the salvation of Israel.

20 marks

OR

Question 9

Jeremiah 29:1–10

1 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. ²This 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. ³The letter was sent by the hand of Ela'sah the son of Shaphan and Gemariah the son of Hilki'ah, whom Zedekiah king of Judah sent to Babylon to Nebuchadnezzar king of Babylon. It said: ⁴“Thus says the LORD of hosts, the God of Israel, to all the exiles whom I have sent into exile from Jerusalem to Babylon: ⁵**Build houses and live in them;** plant gardens and eat their produce. ⁶Take 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. ⁷But **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. ⁸For 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, ⁹for it is a lie which they are prophesying to you in my name; I did not send them, says the LORD. ¹⁰“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.

20 marks

OR

Question 10**Ezekiel 36:16–19; 22–28**

16 The word of the LORD came to me: ¹⁷“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**. ¹⁸So 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. ¹⁹I scattered them among the nations, and they were dispersed through the countries; in accordance with their conduct and their deeds I judged them.

22 “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. ²³And 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. ²⁴For I will take you from the nations, and gather you from all the countries, and bring you into your own land. ²⁵I will sprinkle **clean water** upon you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. ²⁶**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. ²⁷And I will put my spirit within you, and cause you to walk in my statutes and be careful to observe my ordinances. ²⁸You shall dwell in **the land** which I gave to your fathers; and you shall be my people, and I will be your God.

20 marks

SECTION III: THE GOSPEL OF LUKE**PART A – Essay**

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

Question 1

With reference to **three** events from the Gospel of 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 2**

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

30 marks

OR**Question 3**

Discuss how Luke uses meals in his gospel to develop the theme of the universality of the Kingdom of God. Refer to specific examples from the gospel.

30 marks

PART B – Extended responsesAnswer **three** of the following four questions.**Question 4**

With close reference to the text below, write a commentary exploring Luke’s portrayal of, and attitude towards, women as disciples of Jesus.

RSV**NRSV****Luke 7:37–39; 44–50**

37 And behold, a woman of the city, who was a sinner, when she learned that he was at table in the Pharisee’s house, brought an alabaster flask of ointment, ³⁸and standing behind him at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. ³⁹Now when the Pharisee who had invited him saw it, he said to himself, “If this man were a prophet, he would have known who and what sort of woman this is who is touching him, for she is a sinner.”

44 Then turning toward the woman he said to Simon, “Do you see this woman? I entered your house, you gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. ⁴⁵You gave me no kiss, but from the time I came in she has not ceased to kiss my feet. ⁴⁶You did not anoint my head with oil, but she has anointed my feet with ointment. ⁴⁷Therefore I tell you, her sins, which are many, are forgiven, for she loved much; but he who is forgiven little, loves little.” ⁴⁸And he said to her, “Your sins are forgiven.” ⁴⁹Then those who were at table with him began to say among themselves, “Who is this, who even forgives sins?” ⁵⁰And he said to the woman, “Your faith has saved you; go in peace.”

37 And a woman in the city, who was a sinner, having learned that he was eating in the Pharisee’s house, brought an alabaster jar of ointment. ³⁸She stood behind him at his feet, weeping, and began to bathe his feet with her tears and to dry them with her hair. Then she continued kissing his feet and anointing them with the ointment. ³⁹Now when the Pharisee who had invited him saw it, he said to himself, “If this man were a prophet, he would have known who and what kind of woman this is who is touching him – that she is a sinner.”

44 Then turning toward the woman, he said to Simon, “Do you see this woman? I entered your house; you gave me no water for my feet, but she has bathed my feet with her tears and dried them with her hair. ⁴⁵You gave me no kiss, but from the time I came in she has not stopped kissing my feet. ⁴⁶You did not anoint my head with oil, but she has anointed my feet with ointment. ⁴⁷Therefore, I tell you, her sins, which were many, have been forgiven; hence she has shown great love. But the one to whom little is forgiven, loves little.” ⁴⁸Then he said to her, “Your sins are forgiven.” ⁴⁹But those who were at the table with him began to say among themselves, “Who is this who even forgives sins?” ⁵⁰And he said to the woman, “Your faith has saved you: go in peace.”

10 marks

OR**SECTION III – Part B – continued**www.theallpapers.com

Question 5

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 their significance in the context of the gospel.

10 marks

OR**Question 6**

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

10 marks

OR**Question 7**

Using a parable from the chapters for special study as an example, demonstrate your knowledge of the structure and use of parables in Luke's Gospel.

10 marks

PART C – Exegetical responses

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

The three texts below come from the chapters for special study you have examined this year.

Using exegetical skills you have developed, write an exegesis of **two** of the following passages.

For each passage you should comment on

- context
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- meaning and significance for the author’s community

and, where appropriate

- people, places and historical material of significance.

In the course 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

RSV

NRSV

Luke 7:11–17

11 Soon afterward he went to a city called Na'in, and his disciples and a great crowd went with him. ¹²As he drew near to the gate of the city, behold, a man who had died was being carried out, **the only son of his mother, and she was a widow**; and a large crowd from the city was with her. ¹³And when the Lord saw her, he had compassion on her and said to her, “Do not weep.” ¹⁴And he came and touched the bier, and the bearers stood still. And he said, **“Young man, I say to you, arise.”** ¹⁵**And the dead man sat up**, and began to speak. And he gave him to his mother. ¹⁶**Fear seized them all; and they glorified God**, saying, “A great prophet has arisen among us!” and “God has visited his people!” ¹⁷And this report concerning him spread through the **whole of Judea and all the surrounding country**.

11 Soon afterwards he went to a town called Nain, and his disciples and a large crowd went with him. ¹²As he approached the gate of the town, a man who had died was being carried out. He was **his mother’s only son, and she was a widow**; and with her was a large crowd from the town. ¹³When the Lord saw her, he had compassion for her and said to her, “Do not weep.” ¹⁴Then he came forward and touched the bier, and the bearers stood still. And he said, **“Young man, I say to you, rise!”** ¹⁵**The dead man sat up** and began to speak, and Jesus gave him to his mother. ¹⁶**Fear seized all of them; and they glorified God**, saying, “A great prophet has risen among us!” and “God has looked favorably on his people!” ¹⁷This word about him spread throughout **Judea and all the surrounding country**.

20 marks

OR

Question 9

RSV

NRSV

Luke 14:25–33

25 Now great multitudes accompanied him; and he turned and said to them, ²⁶“If any one comes to me and does not **hate** his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be **my disciple**. ²⁷Whoever does not **bear his own cross** and come after me, cannot be my disciple. ²⁸For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it? ²⁹Otherwise, when he has laid a foundation, and is not able to finish, all who see it begin to mock him, ³⁰saying, ‘This man began to build, and was not able to finish.’ ³¹Or what king, going to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him who comes against him with twenty thousand? ³²And if not, while the other is yet a great way off, he sends an embassy and asks terms of peace. ³³So therefore, **whoever of you does not renounce all that he has cannot be my disciple.**

25 Now large crowds were traveling with him; and he turned and said to them, ²⁶“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**. ²⁷Whoever does not **carry the cross** and follow me cannot be my disciple. ²⁸For 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? ²⁹Otherwise, when he has laid a foundation and is not able to finish, all who see it will begin to ridicule him, ³⁰saying, ‘This fellow began to build and was not able to finish.’ ³¹Or 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? ³²If he cannot, then, while the other is still far away, he sends a delegation and asks for the terms of peace. ³³So therefore, **none of you can become my disciple if you do not give up all your possessions.**

20 marks

OR

Question 10

RSV

NRSV

Luke 23:32–43

32 Two others also, who were criminals, were led away to be put to death with him. ³³And when they came to the place which is called The Skull, there they crucified him, and the criminals, one on the right and one on the left. ³⁴And Jesus said, “**Father, forgive them; for they know not what they do.**” And they cast lots to divide his garments. ³⁵And the people stood by, watching; but the rulers scoffed at him, saying, “He **saved** others; let him save himself, if he is the **Christ of God, his Chosen One!**” ³⁶The soldiers also mocked him, coming up and offering him vinegar, ³⁷and saying, “If you are the King of the Jews, save yourself!” ³⁸There was also an inscription over him, “This is the **King of the Jews.**” ³⁹One of the criminals who were hanged railed at him, saying, “Are you not the Christ? Save yourself and us!” ⁴⁰But the other rebuked him, saying, “Do you not fear God, since you are under the same sentence of condemnation?” ⁴¹And we indeed justly; for we are receiving the due reward of our deeds; but this man has done nothing wrong.” ⁴²And he said, “Jesus, remember me when you come into **your kingdom.**” ⁴³And he said to him, “Truly, I say to you, today you will be with me in Paradise.”

32 Two others also, who were criminals, were led away to be put to death with him. ³³When 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. ³⁴Then Jesus said, “**Father, forgive them; for they do not know what they are doing.**” And they cast lots to divide his clothing. ³⁵And 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!**” ³⁶The soldiers also mocked him, coming up and offering him sour wine, ³⁷and saying, “If you are the King of the Jews, save yourself!” ³⁸There was also an inscription over him, “This is the **King of the Jews.**” ³⁹One of the criminals who were hanged there kept deriding him and saying, “Are you not the Messiah? Save yourself and us!” ⁴⁰But the other rebuked him, saying, “Do you not fear God, since you are under the same sentence of condemnation?” ⁴¹And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong.” ⁴²Then he said, “Jesus, remember me when you come into **your kingdom.**” ⁴³He replied, “Truly I tell you, today you will be with me in Paradise.”

20 marks

END OF SECTION III

Assessment criteria

The examination will address all of the criteria. All students will be examined against each criterion.

1. knowledge of the historical, social, cultural and political setting of the text as a whole
2. knowledge of the events, people and places relating to the early development of the tradition
3. knowledge of the original community or intended audience to which the text is addressed
4. knowledge of key images, symbols and/or figures mentioned in the set sections
5. knowledge of literary characteristics and structures of the text
6. understanding of key ideas, concepts, issues or themes contained in the set sections
7. understanding of the teaching significance of the set sections for the original community or intended audience
8. understanding of the place and significance of the passages in the wider context of the text from which it is taken