

<b>STUDENT NAME:</b>		
<b>SUBJECT TEACHER:</b>	Ms Janeta Melich	<b>Tutor Group:</b>



# Trial Exam Texts and Traditions



## Written examination

**11<sup>th</sup> September 2023**

Reading time: (15 minutes)

Writing time: (2 hours)

### QUESTION AND ANSWER BOOKLET

Section	Number of questions	Number of questions to be answered	Number of marks	Suggested time per section
1.	4	3	30	40
2.	3	1	30	40
3.	3	1	30	40
			<b>Total marks: 90 marks</b>	<b>Total min: 120</b>

#### INSTRUCTIONS TO STUDENTS

- Students are permitted to bring into the examination room: pens, pencils, highlighters, erasers, sharpeners and rulers.
- Students are permitted to bring into the examination room: one A4 sized sheet of paper with notes and quotes on one side.
- No calculator is allowed in this examination.
- No dictionary is allowed in this examination

#### Materials supplied

- Additional space is available on the extra paper to complete an answer.

#### Instructions

- Write your **student name, & tutor group** in the space provided above on this page.
- All written responses must be in English.

**Students are NOT permitted to bring mobile phones, mp3 players and/or any other unauthorised electronic devices into the SAC.**

## PART 1 – Extended responses

### Instructions for Part 1

There are four questions in Part 1.  
Students must answer **two** questions from Questions 1 to 3.  
Question 4 is **compulsory**. Students must answer Question 4.  
Clearly number your answers in the answer book (s) provided.

*Answer two questions from Questions 1 to 3.*

#### Question 1 (10 marks)

Who was Theophilus and why does the evangelist commence his narrative with a reference to him? Does the prologue give any indication of the culture of the original audience as well as the evangelist's purpose for writing his Gospel?

**OR**

#### Question 2 (10 marks)

The Gospel according to Luke often uses the technique of reversal. Using two examples from the selected passages, explain how reversals are used to describe the Kingdom of God.

**OR**

#### Question 3 (10 marks)

Who is Pontius Pilate and what role does he play in the Lukan narrative? How is he portrayed and why might the evangelist have chosen to portray him this way?

*Answer all parts of Question 4.*

#### Question 4 (10 marks)

Name a religious idea, belief or theme arising from the passages for special study, which was interpreted by the later religious tradition that you have studied.

a. What factors led to this religious idea, belief or theme being important to the set text's original community? Identify and discuss the passages that you have studied this year from the set text, which reflect the importance of this religious idea, belief or theme to its original community. **4 marks**

b. Explain the way in which this religious idea, belief or theme was developed or understood by the later religious tradition. How did the original text continue to influence this development? **6 marks**

## PART 2 – Exegetical Response

### Instructions for Part 2

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

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

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

Your response will be assessed according to the assessment criteria below.

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
- 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 5** (30 marks)

**Luke 1:67-80**

67 Then his father Zechariah was filled with the **Holy Spirit** and prophesied:

68 “Blessed be the Lord God of Israel,

for he has looked **favorably on his people and redeemed them.**

69 He has raised up a mighty savior for us

in the **house of his child David,**

70 as he spoke through the mouth of his holy prophets from of old,

71 that we would be saved from our enemies and from the hand of all who hate us.

72 Thus he has shown the mercy promised to our ancestors

and has remembered his holy covenant,

73 the oath that he swore to our ancestor Abraham,

to grant us 74 that we, being rescued from the hands of our enemies,

might serve him without fear, 75 in holiness and righteousness

in his presence all our days.

76 And you, child, will be called the prophet of the Most High,

for you will **go before the Lord to prepare his ways,**

77 to give his people knowledge of salvation

by the forgiveness of their sins.

78 Because of the tender mercy of our God,

the dawn from on high will break upon us,

79 to shine upon those who sit in darkness and in the shadow of death,

to guide our feet into the way of peace.”

80 The child grew and became strong in spirit, and he was **in the wilderness** until the day he appeared publicly to Israel.

## Question 6 (30 marks)

### Luke 4:16-30

16 When he came to **Nazareth**, where he had been brought up, he went to the **synagogue on the Sabbath day**, as was his custom. He stood up to read, 17 and **the scroll of the prophet Isaiah** was given to him. He unrolled the scroll and found the place where it was written:

18 “The Spirit of the Lord is upon me,

because he has anointed me

to bring good news to the poor.

He has sent me to proclaim release to the captives

and recovery of sight to the blind,

to set free those who are oppressed,

**19 to proclaim the year of the Lord’s favor.”**

20 And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. 21 Then he began to say to them, “Today this scripture has been fulfilled in your hearing.” 22 All spoke well of him and were amazed at the gracious words that came from his mouth. They said, “Is this not Joseph’s son?” 23 He said to them, “Doubtless you will quote to me this proverb, ‘Doctor, cure yourself!’ And you will say, ‘Do here also in your hometown the things that we have heard you did at Capernaum.’ ” 24 And he said, “Truly I tell you, no prophet is accepted in his hometown. 25 But the truth is, there were **many widows in Israel in the time of Elijah**, when the heaven was shut up three years and six months and there was a severe famine over all the land, 26 yet Elijah was sent to none of them except to a widow at Zarephath in Sidon. 27 There were also many with a skin disease in Israel in the time of the prophet Elisha, and none of them was cleansed except Naaman the Syrian.” 28 When they heard this, all in the synagogue were filled with rage. 29 They got up, drove him out of the town, and led him to the brow of the hill on which their town was built, so that they might hurl him off the cliff. 30 But he passed through the midst of them and went on his way.

**Question 7** (30 marks)

**Luke 23:44-56**

44 It was now about noon, and darkness came over the whole land until three in the afternoon, 45 while the sun's light failed, and the **curtain of the temple** was torn in two. 46 Then Jesus, crying out with a loud voice, said, "Father, into your hands I commend my spirit." Having said this, he breathed his last. 47 When the **centurion** saw what had taken place, he praised God and said, "**Certainly this man was innocent.**" 48 And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. 49 But all his acquaintances, including the women who had followed him from Galilee, stood at a distance watching these things.

50 Now there was a good and righteous man named Joseph who, though a **member of the council**, 51 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. 52 This man went to Pilate and asked for the body of Jesus. 53 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. 54 It was the **day of Preparation, and the Sabbath was beginning**. 55 The women who had come with him from Galilee followed, and they saw the tomb and how his body was laid. 56 Then they returned and prepared spices and ointments.

On the Sabbath they rested according to the commandment.

## **PART 3 – Essay**

### **Instructions for Part 3**

Write one essay on **one** of the following topics.

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

Your response will be assessed according to the assessment criteria below.

#### **Assessment criteria**

Your essay will be assessed against the following criteria:

- discussion, understanding and/or interpretation of the idea, themes, literary structures and/or individuals of topic
- management of topic, 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

#### **Question 8 (30 marks)**

Jesus asks the disciples, ‘Who do you say that I am?’ Using three of the passages for special study, discuss how the evangelist uses titles for Jesus that explain to Luke’s original audience who Jesus is.

**OR**

#### **Question 9 (30 marks)**

Within the Gospel of Luke, the evangelist explores what it means to be a disciple of Jesus. Refer to two incidents from the passages for special study and comment on what they teach Luke’s original audience about the nature of discipleship.

**OR**

#### **Question 10 (30 marks)**

The Gospel according to Luke narrates the appearance of the risen Jesus to the gathered disciples. In this narrative, Jesus states, ‘everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled’ (Luke 24:44). Explain how the evangelist uses prophecy across the whole Gospel.