



Victorian Certificate of Education 2004

TEXTS AND TRADITIONS Written examination

Tuesday 16 November 2004

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

Section	Number of questions	Number of questions to be answered	Number of marks
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
IV The Qur'an (Taqiuddin Translation and Muhammad Farooq-i-Azam Malik Translation)	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 27 pages including **Assessment criteria** on page 27.
- 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.
- 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

Discuss the relationship between the Father and the Son in the Gospel of John. Give **two** examples from the passages for special study to illustrate your discussion.

30 marks

OR

Question 2

Discuss the relationship of John Chapter 21 to the rest of the gospel. Within this discussion you should make reference to different views regarding this relationship.

30 marks

OR

Question 3

How are the Jews portrayed in the Gospel of John? Give at least **three** examples from the passages for special study to illustrate your discussion.

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 the imagery of the passage. How does this imagery relate to the theme of ‘life’?

John 10:1–10

RSV

¹ “Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber; ² but he who enters by the door is the shepherd of the sheep. ³ To him the gatekeeper opens; the sheep hear his voice, and he calls his own sheep by name and leads them out. ⁴ When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice. ⁵ A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers.” ⁶ This figure Jesus used with them, but they did not understand what he was saying to them. ⁷ So Jesus again said to them, “Truly, truly, I say to you, I am the door of the sheep. ⁸ All who came before me are thieves and robbers; but the sheep did not heed them. ⁹ I am the door; if any one enters by me, he will be saved, and will go in and out and find pasture. ¹⁰ The thief comes only to steal and kill and destroy; I came that they may have life, and have it abundantly.

NRSV

¹ Very truly, I tell you, anyone who does not enter the sheepfold by the gate but climbs in by another way is a thief and a bandit. ² The one who enters by the gate is the shepherd of the sheep. ³ The gatekeeper opens the gate for him, and the sheep hear his voice. He calls his own sheep by name and leads them out. ⁴ When he has brought out all his own, he goes ahead of them, and the sheep follow him because they know his voice. ⁵ They will not follow a stranger, but they will run from him because they do not know the voice of strangers.’ ⁶ Jesus used this figure of speech with them, but they did not understand what he was saying to them. ⁷ So again Jesus said to them, ‘Very truly, I tell you, I am the gate for the sheep. ⁸ All who came before me are thieves and bandits; but the sheep did not listen to them. ⁹ I am the gate. Whoever enters by me will be saved, and will come in and go out and find pasture. ¹⁰ The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly.

10 marks

OR

Question 5

Discuss the way the Gospel of John uses imagery in the ‘I am’ sayings. Illustrate your answer with **two** examples.

10 marks

OR

Question 6

Outline the faith journey of Simon Peter in the narrative of the Gospel of John. Include some discussion of his portrayal in John 21.

10 marks

OR

Question 7

In the light of historical knowledge from other sources, discuss the portrayal of Pilate in the Passion Narrative (John 18:28–19:16a).

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**.

CONTINUED OVER PAGE

Question 8
John 1:1–14

RSV

¹ In the beginning was **the Word**, and the Word was with God, and the Word was God. ² He was in the beginning with God; ³ all things were made through him, and without him was not anything made that was made. ⁴ In him was life, and the life was the light of men. ⁵ The light shines in the darkness, and **the darkness has not overcome it.** ⁶ There was a man sent from God, whose name was John. ⁷ He came for testimony, to bear witness to the light, that all might believe through him. ⁸ He was not the light, but came to bear witness to the light. ⁹ The true light that enlightens every man was coming into the world. ¹⁰ He was in the world, and the world was made through him, yet the world knew him not. ¹¹ He came to his own home, and **his own people** received him not. ¹² But to all who received him, who believed in his name, he gave power to become **children of God;** ¹³ who were born, not of blood nor of the will of the flesh nor of the will of man, but of God. ¹⁴ And the Word became flesh and dwelt among us, full of grace and truth; **we have beheld his glory,** glory as of the only Son from the Father.

NRSV

¹ In the beginning was **the Word**, and the Word was with God, and the Word was God. ² He was in the beginning with God. ³ All things came into being through him, and without him not one thing came into being. What has come into being ⁴ in him was life, and the life was the light of all people. ⁵ The light shines in the darkness, and **the darkness did not overcome it.** ⁶ There was a man sent from God, whose name was John. ⁷ He came as a witness to testify to the light, so that all might believe through him. ⁸ He himself was not the light, but he came to testify to the light. ⁹ The true light, which enlightens everyone, was coming into the world. ¹⁰ He was in the world, and the world came into being through him; yet the world did not know him. ¹¹ He came to what was his own, and **his own people** did not accept him. ¹² But to all who received him, who believed in his name, he gave power to become **children of God,** ¹³ who were born, not of blood or of the will of the flesh or of the will of man, but of God. ¹⁴ 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.

20 marks

OR

Question 9**John 18:1–11****RSV**

¹ When Jesus had spoken these words, he went forth with his disciples across the Kidron valley, where there was a garden, which he and his disciples entered. ² Now Judas, who betrayed him, also knew the place; for Jesus often met there with his disciples. ³ So Judas, procuring a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. ⁴ Then Jesus, knowing all that was to befall him, came forward and said to them, “Whom do you seek?” ⁵ They answered him, “Jesus of Nazareth.” Jesus said to them, “I am he.” Judas, who betrayed him, was standing with them. ⁶ When he said to them, “I am he,” they drew back and fell to the ground. ⁷ Again he asked them, “Whom do you seek?” And they said, “Jesus of Nazareth.” ⁸ Jesus answered, “I told you that I am he; so, if you seek me, let these men go.” ⁹ This was to fulfil the word which he had spoken, “Of those whom thou gavest me I lost not one.” ¹⁰ Then Simon Peter, having a sword, drew it and struck the high priest’s slave and cut off his right ear. The slave’s name was Malchus. ¹¹ Jesus said to Peter, “Put your sword into its sheath; shall I not drink the cup which the Father has given me?”

NRSV

¹ After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. ² Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. ³ So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. ⁴ Then Jesus, knowing all that was to happen to him, came forward and asked them, ‘Whom are you looking for?’ ⁵ They answered, ‘Jesus of Nazareth.’ Jesus replied, ‘I am he.’ Judas, who betrayed him, was standing with them. ⁶ When Jesus said to them, ‘I am he,’ they stepped back and fell to the ground. ⁷ Again he asked them, ‘Whom are you looking for?’ And they said, ‘Jesus of Nazareth.’ ⁸ Jesus answered, ‘I told you that I am he. So if you are looking for me, let these men go.’ ⁹ This was to fulfill the word that he had spoken, ‘I did not lose a single one of those whom you gave me.’ ¹⁰ Then Simon Peter, who had a sword, drew it, struck the high priest’s slave, and cut off his right ear. The slave’s name was Malchus. ¹¹ Jesus said to Peter, ‘Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?’

20 marks

OR

Question 10
John 19:28–37

RSV

²⁸ After this Jesus, knowing that all was now finished, said (to fulfil the scripture), “**I thirst.**”

²⁹ A bowl full of vinegar stood there; so they put a sponge full of the vinegar on hyssop and held it to his mouth.

³⁰ When Jesus had received the vinegar, he said, “**It is finished**”; and he bowed his head and gave up his spirit.

³¹ Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the sabbath (for **that sabbath** was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. ³² So the soldiers came and broke the legs of the first, and of the other who had been crucified with him; ³³ but when they came to Jesus and saw that he was already dead, they did not break his legs. ³⁴ But one of the soldiers pierced his side with a spear, and at once there came out **blood and water**. ³⁵ He who saw it has **borne witness** – his testimony is true, and he knows that he tells the truth – that you also may believe. ³⁶ For these things took place that the scripture might be fulfilled, “Not a bone of him shall be broken.” ³⁷ And again another scripture says, “They shall look on him whom they have pierced.”

NRSV

²⁸ After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), ‘**I am thirsty.**’

²⁹ A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. ³⁰ When Jesus had received the wine, he said, ‘**It is finished.**’ Then he bowed his head and gave up his spirit.

³¹ Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because **that sabbath** was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. ³² Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. ³³ But when they came to Jesus and saw that he was already dead, they did not break his legs. ³⁴ Instead, one of the soldiers pierced his side with a spear, and at once **blood and water** came out. ³⁵ (He who saw this has **testified** so that you also may believe. His testimony is true, and he knows that he tells the truth.) ³⁶ These things occurred so that the scripture might be fulfilled, ‘None of his bones shall be broken.’ ³⁷ And again another passage of scripture says, ‘They will look on the one whom they have pierced.’

20 marks

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

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

Question 1

With reference to the chapters you have studied from the book of Jeremiah, explain the role of covenant in prophetic teaching.

30 marks

OR

Question 2

Discuss the prophecies of Jeremiah, showing **how** they relate to the historical events and developments of the time.

30 marks

OR

Question 3

With reference to the chapters you have studied from the book of Ezekiel, discuss what one can learn about Ezekiel's messianic ideas.

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 explaining Jeremiah's view concerning the nature of true and false prophecy.

Jeremiah 28:5–9

⁵ Then the prophet Jeremiah spoke to Hanani'ah the prophet in the presence of the priests and all the people who were standing in the house of the LORD; ⁶ and the prophet Jeremiah said, “Amen! May the LORD do so; may the LORD make the words which you have prophesied come true, and bring back to this place from Babylon the vessels of the house of the LORD, and all the exiles. ⁷ Yet hear now this word which I speak in your hearing and in the hearing of all the people. ⁸ The prophets who preceded you and me from ancient times prophesied war, famine, and pestilence against many countries and great kingdoms. ⁹ As for the prophet who prophesies peace, when the word of that prophet comes to pass, then it will be known that the LORD has truly sent the prophet.”

10 marks

OR

Question 5

In what ways did the people of Ezekiel's day question the justice of God's dealings with them? What factors would explain why they did so? How did Ezekiel respond to their claims?

10 marks

OR

Question 6

Drawing upon your study of Jeremiah Chapters 3 and 4, explain Jeremiah's understanding of true repentance.

10 marks

OR

Question 7

With reference to selected examples from the book of Ezekiel, comment on the role of symbolism in the communication of prophetic teaching.

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 3:14–20

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.’ ¹⁶ And 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. ¹⁷ At 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. ¹⁸ In 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. ¹⁹ “ ‘I thought how I would set **you among my sons**, and give you a pleasant land, a heritage most beauteous of all nations. And I thought you would call me, My Father, and would not turn from following me. ²⁰ Surely, as a faithless wife leaves her husband, so have you been faithless to me, O house of Israel, says the LORD.’ ”

20 marks

OR

Question 9**Ezekiel 12:7–18**

7 And I did as I was commanded. I brought out my baggage by day, as baggage for exile, and in the evening I dug through the wall with my own hands; I went forth in the dark, carrying my outfit upon my shoulder in their sight.

8 In the morning the word of the LORD came to me: **9** “Son of man, has not the house of Israel, the rebellious house, said to you, ‘What are you doing?’ **10** Say to them, ‘Thus says the Lord GOD: This oracle concerns the prince in Jerusalem and all the house of Israel who are in it.’ **11** Say, ‘I am a sign for you: as I have done, so shall it be done to them; they shall go into exile, into captivity.’ **12** And the prince who is among them shall lift his baggage upon his shoulder in the dark, and shall go forth; he shall dig through the wall and go out through it; he shall cover his face, that he may not see the land with his eyes. **13** And I will spread my net over him, and he shall be taken in my snare; and I will bring him to Babylon in the land of the Chalde’ans, yet he shall not see it; and he shall die there. **14** And I will scatter toward every wind all who are round about him, his helpers and all his troops; and I will unsheathe the sword after them. **15** And they shall know that I am the LORD, when I disperse them among the nations and scatter them through the countries. **16** But I will let a few of them escape from the sword, from famine and pestilence, that they may confess all their abominations among the nations where they go, and may know that I am the LORD.” **17** Moreover the word of the LORD came to me: **18** “Son of man, eat your bread with quaking, and drink water with trembling and with fearfulness;

20 marks

OR

Question 10
Ezekiel 37:15–26

¹⁵ The word of the LORD came to me: ¹⁶ “Son of man, **take a stick** and write on it, ‘For Judah, and the children of Israel associated with him’; then take another stick and write upon it, ‘For Joseph (the stick of E'phraim) and all the house of Israel associated with him’; ¹⁷ and join them together into one stick, that they may become one in your hand. ¹⁸ And when your people say to you, ‘Will you not show us what you mean by these?’ ¹⁹ say to them, Thus says the Lord GOD: Behold, I am about to take the stick of Joseph (which is in the hand of E'phraim) and the tribes of Israel associated with him; and I will join with it the stick of Judah, and make them one stick, **that they may be one in my hand.** ²⁰ When the sticks on which you write are in your hand before their eyes, ²¹ then say to them, Thus says the Lord GOD: Behold, I will take the people of Israel from the nations among which they have gone, and will gather them from all sides, and bring them to their own land; ²² and I will make them one nation in the land, upon the mountains of Israel; and one king shall be king over them all; and they shall be no longer two nations, and no longer divided into two kingdoms. ²³ **They shall not defile themselves any more** with their idols and their detestable things, or with any of their transgressions; but I will save them from all the backslidings in which they have sinned, and will cleanse them; and they shall be my people, and I will be their God. ²⁴ **“My servant David** shall be king over them; and they shall all have one shepherd. They shall follow my ordinances and be careful to observe my statutes. ²⁵ They shall dwell in the land where your fathers dwelt that I gave to my servant Jacob; they and their children and their children's children shall dwell there for ever; and David my servant shall be their prince for ever. ²⁶ I will make a covenant of peace with them; it shall be **an everlasting covenant** with them; and I will bless them and multiply them, and will set my sanctuary in the midst of them for evermore.

20 marks

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

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

Question 1

Discuss the use of the Holy Spirit in the Gospel of Luke. Use at least **three** references to the Holy Spirit from the passages for special study in your discussion.

30 marks

OR

Question 2

In the Gospel of Luke there are many stories of Jesus in synagogues and in the Temple. Explain the differences between these two places of worship in the time of Jesus. Discuss the significance of Jesus being in these buildings in the Gospel of Luke. Use at least **one** reference from a synagogue story and **one** from a Temple story.

30 marks

OR

Question 3

Explain the concept of ‘Kingdom of God’ as it is portrayed in the Gospel of Luke. Use at least **three** specific examples from the passages for special study to illustrate your explanation.

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 Luke's portrayal of Moses and Elijah in this passage.

Luke 9:30–36

RSV

³⁰ And behold, two men talked with him, Moses and Eli'jah, ³¹ who appeared in glory and spoke of his departure, which he was to accomplish at Jerusalem. ³² Now Peter and those who were with him were heavy with sleep, and when they wakened they saw his glory and the two men who stood with him. ³³ And as the men were parting from him, Peter said to Jesus, “Master, it is well that we are here; let us make three booths, one for you and one for Moses and one for Eli'jah” — not knowing what he said. ³⁴ As he said this, a cloud came and overshadowed them; and they were afraid as they entered the cloud. ³⁵ And a voice came out of the cloud, saying, “This is my Son, my Chosen; listen to him!” ³⁶ And when the voice had spoken, Jesus was found alone. And they kept silence and told no one in those days anything of what they had seen.

NRSV

³⁰ Suddenly they saw two men, Moses and Elijah, talking to him. ³¹ They appeared in glory and were speaking of his departure, which he was about to accomplish at Jerusalem. ³² Now Peter and his companions were weighed down with sleep; but since they had stayed awake, they saw his glory and the two men who stood with him. ³³ Just as they were leaving him, Peter said to Jesus, ‘Master, it is good for us to be here; let us make three dwellings, one for you, one for Moses, and one for Elijah’ —not knowing what he said. ³⁴ While he was saying this, a cloud came and overshadowed them; and they were terrified as they entered the cloud. ³⁵ Then from the cloud came a voice that said, ‘This is my Son, my Chosen; listen to him!’ ³⁶ When the voice had spoken, Jesus was found alone. And they kept silent and in those days told no one any of the things they had seen.

10 marks

OR

Question 5

Identify **two** passages which are used by Luke to show that Jesus fulfils the Messianic expectations of the Hebrew Scriptures. Explain briefly how the author demonstrates this fulfilment in each passage.

10 marks

OR

Question 6

Describe the use of the devil and demons in the passages for special study making reference to a specific example of each.

10 marks

OR

Question 7

Chapters two and three in the Gospel of Luke begin with a historical overview. Explain briefly why Luke has included this overview. Write brief historical notes on **two** of the following: Emperor Augustus, Quirinius, Emperor Tiberius, Pontius Pilate or Herod.

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

Luke 2:21–24

RSV

²¹ And at the end of **eight days**, when he was circumcised, **he was called Jesus**, the name given by the **angel** before he was conceived in the womb. ²² And when the time came for their purification according to the **law of Moses**, they brought him up to Jerusalem to present him to the Lord ²³ (as it is written in the law of the Lord, “Every male that opens the womb shall be called holy to the Lord”) ²⁴ and to offer a sacrifice according to what is said in the law of the Lord, “**a pair of turtledoves, or two young pigeons.**”

NRSV

²¹ After **eight days** had passed, it was time to circumcise the child; and **he was called Jesus**, the name given by the **angel** before he was conceived in the womb. ²² When the time came for their purification according to the **law of Moses**, they brought him up to Jerusalem to present him to the Lord ²³ (as it is written in the law of the Lord, ‘Every firstborn male shall be designated as holy to the Lord’), ²⁴ and they offered a sacrifice according to what is stated in the law of the Lord, ‘**a pair of turtledoves or two young pigeons.**’

20 marks

OR

Question 9
Luke 13:10–17

RSV

¹⁰ Now he was teaching in one of the synagogues on the **sabbath**.
¹¹ And there was a woman who had had a spirit of infirmity for eighteen years; **she was bent over and could not fully straighten herself.** ¹² And when Jesus saw her, he called her and said to her, “Woman, you are freed from your infirmity.” ¹³ And he laid his hands upon her, and immediately she was made straight, and she praised God. ¹⁴ But the ruler of the synagogue, indignant because Jesus had healed on the sabbath, said to the people, “There are six days on which work ought to be done; come on those days and be healed, and not on the sabbath day.”
¹⁵ Then the Lord answered him, “You **hypocrites!** Does not each of you on the sabbath untie his ox or his ass from the manger, and lead it away to water it? ¹⁶ And ought not this woman, **a daughter of Abraham** whom Satan bound for eighteen years, be loosed from this bond on the sabbath day?”
¹⁷ As he said this, all his adversaries were put to shame; and **all the people rejoiced** at all the glorious things that were done by him.

NRSV

¹⁰ Now he was teaching in one of the synagogues on the **sabbath**. ¹¹ And just then there appeared a woman with a spirit that had crippled her for eighteen years. **She was bent over and was quite unable to stand up straight.** ¹² When Jesus saw her, he called her over and said, ‘Woman, you are set free from your ailment.’ ¹³ When he laid his hands on her, immediately she stood up straight and began praising God. ¹⁴ But the leader of the synagogue, indignant because Jesus had cured on the sabbath, kept saying to the crowd, ‘There are six days on which work ought to be done; come on those days and be cured, and not on the sabbath day.’ ¹⁵ But the Lord answered him and said, ‘You **hypocrites!** Does not each of you on the sabbath untie his ox or his donkey from the manger, and lead it away to give it water? ¹⁶ And ought not this woman, **a daughter of Abraham** whom Satan bound for eighteen long years, be set free from this bondage on the sabbath day?’ ¹⁷ When he said this, all his opponents were put to shame; and **the entire crowd was rejoicing** at all the wonderful things that he was doing.

20 marks

OR

Question 10
Luke 21:29–38

RSV

²⁹ And he told them a **parable**: “Look at the fig tree, and all the trees; ³⁰ as soon as they come out in leaf, you see for yourselves and know that the summer is already near. ³¹ So also, when you see these things taking place, you know that the kingdom of God is near. ³² Truly, I say to you, this generation will not pass away till all has taken place. ³³ **Heaven and earth will pass away**, but my words will not pass away. ³⁴ “But take heed to yourselves lest your hearts be weighed down with dissipation and drunkenness and cares of this life, and that day come upon you suddenly like a snare; ³⁵ for it will come upon all who dwell upon the face of the whole earth. ³⁶ But **watch** at all times, praying that you may have strength to escape all these things that will take place, and to stand before the **Son of man.**” ³⁷ And every day he was teaching in the temple, but at night he went out and lodged on the **mount called Olivet.** ³⁸ And early in the morning all the people came to him in the temple to hear him.

NRSV

²⁹ Then he told them a **parable**: ‘Look at the fig tree and all the trees; ³⁰ as soon as they sprout leaves you can see for yourselves and know that summer is already near. ³¹ So also, when you see these things taking place, you know that the kingdom of God is near. ³² Truly I tell you, this generation will not pass away until all things have taken place. ³³ **Heaven and earth will pass away**, but my words will not pass away. ³⁴ ‘Be on guard so that your hearts are not weighed down with dissipation and drunkenness and the worries of this life, and that day catch you unexpectedly, ³⁵ like a trap. For it will come upon all who live on the face of the whole earth. ³⁶ **Be alert** at all times, praying that you may have the strength to escape all these things that will take place, and to stand before the **Son of Man.**’ ³⁷ Every day he was teaching in the temple, and at night he would go out and spend the night on the **Mount of Olives**, as it was called. ³⁸ And all the people would get up early in the morning to listen to him in the temple.

20 marks

SECTION IV: THE QUR'AN**PART A – Essay**

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

Question 1

Discuss the presentation of the struggle between Banu Isra'il (Children of Israel) and Pharaoh with particular reference to the set texts and passages for selected study from the Qur'an.

30 marks

OR

Question 2

What is meant by ‘revelation’ in the Qur'an? Discuss the notion of the Qur'an as revelation using specific examples from the set texts and passages for special study from the Qur'an. In your answer, you should discuss the response of the opponents of the Prophet.

30 marks

OR

Question 3

Discuss the key reforms the Qur'an introduced in Surah 24 in relation to women. Discuss the importance of those reforms in the context of the challenges faced by women in seventh century Arabia.

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 explaining Muslim understanding of the oneness of God (*tawhid*).

Surah 2:163–165

Muhammad Farooq-i-Azam Malik

¹⁶³ Your God is one God; there is no one worthy of worship except Him, the Compassionate, the Merciful.

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

¹⁶⁵ There are some who take *for worship* other deities besides Allah (*mushrikeen*), they love them as they should love Allah, whereas the believers are strong in love for Allah. If those who are unjust could visualize (*the Day of Judgement*) when they will see the chastisement, *they would come to know* for sure, that all powers belong to Allah and that Allah is stern in retribution.

Taqiuddin

¹⁶³ And your *Ilâh* (God) is One *Ilâh* (God — Allâh), *Lâ ilâha illa Huwa* (there is none who has the right to be worshipped but He), the Most Beneficent, the Most Merciful.

¹⁶⁴ Verily! In the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allâh sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed *Ayât* (proofs, evidences, signs, etc.) for people of understanding.

¹⁶⁵ And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh). They love them as they love Allâh. But those who believe, love Allâh more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allâh and that Allâh is Severe in punishment.

10 marks

OR

Question 5

How does the Qur'an deal with the issue of murder? Illustrate your answer with examples from the passages for special study from the Qur'an.

10 marks

OR

Question 6

In the set texts and surahs for special study, there are several references to prophets before Muhammad. Discuss why the Qur'an makes such references. Refer to **two** specific examples.

10 marks

OR

Question 7

The Qur'an says in Surah 10: 'Is it a wonder for humankind that We have sent Our Revelation to a man from among themselves?'. What is the purpose of this question? Comment on the terms: 'a man' and 'themselves'.

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**.

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Question 8
Surah 2:183–185

Muhammad Farooq-i-Azam Malik

¹⁸³ O believers! Fasting is prescribed for you as it was prescribed for **those before you**, so that you may learn self-restraint. ¹⁸⁴ Fast the **prescribed number of days**; except if any of you is ill or on a journey, then fast a similar number of days later. For those who can not endure it for medical reasons, there is a ransom: the feeding of **one poor person** for each missed day. Whoever does more good than this voluntarily, it is better for him. However, if you truly understand the rationale of fasting, it is better for you to fast.

¹⁸⁵ It is the month of **Ramadhan** in which the Qur'an was revealed, a guidance for mankind with clear teachings showing the Right Way and a criterion of truth and falsehood. Therefore, anyone of you who witnesses that month should fast therein, and whoever is ill or on a journey shall fast a **similar number of days** later on. Allah intends your well-being and does not want to put you to hardship. He wants you to complete the prescribed period so that you should glorify His Greatness and render thanks to Him for giving you guidance.

Taqiuddin

¹⁸³ O you who believe! Observing *As-Suam* (the fasting) is prescribed for you as it was prescribed for **those before you**, that you may become *Al-Muttaqun* (the pious). ¹⁸⁴ Observing fasts for **a fixed number of days**, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (eg an old man), they have (a choice either to fast or) to feed a *Miskin (poor person)* (for every day). But whoever does good of his own accord, it is better for him. And that you fast, it is better for you if only you know. ¹⁸⁵ The month of **Ramadan** in which was revealed the Qur'an, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan ie is present at his home), he must observe fasts that month, and whoever is ill or on a journey, the **same number [of days]** which one did not observe fasts must be made up] from other days. Allâh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allâh for having guided you so that you may be grateful to Him.

20 marks

OR

Question 9**Surah 24:11–15****Muhammad Farooq-i-Azam Malik**

¹¹ Surely, those who concocted **the slander** (against Aisha – a wife of the prophet) are from a clique among you. Do not regard this incident as only an evil, for it also contains a good lesson for you. Whoever took any part in this sin, has earned his share accordingly, and **the one who took on himself the leading part**, shall have a **terrible punishment**. ¹² Why did not the believing men and believing women, when they heard of this slander, think well of their own people and say: “This is clearly a false accusation?” ¹³ Why did they not produce **four witnesses**? If they cannot produce the required witnesses, they are the liars in the sight of Allah. ¹⁴ Were it not for the grace and mercy of Allah towards you in this world and the Hereafter, you would have been severely punished for your involvement in this scandal; ¹⁵ when you **passed on with your tongues** and uttered with your mouths that about which you had no knowledge. You took it lightly while it was a very serious offence in the sight of Allah.

Taqiuddin

¹¹ Verily! Those who brought for **the slander** (against Aishah – the wife of the prophet) are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as **for him among them who had the greater share therein**, his will be a **great torment**. ¹² Why then, did not the believers, men and women, when you heard it (the slander) think good of their own people and say: “This (charge) is an obvious lie?” ¹³ Why did they not produce **four witnesses**? Since they (the slanderers) have not produced witnesses! Then with Allâh they are the liars. ¹⁴ Had it not been for the Grace of Allâh and His Mercy unto you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken. ¹⁵ When you were **propagating it with your tongues**, and uttering with your mouths that whereof you had no knowledge, you had counted it a little thing, and with Allâh it was very great.

20 marks

OR

Question 10
Surah 24:62–64

Muhammad Farooq-i-Azam Malik

⁶² The true believers are only those who believe in Allah and His Rasool, and who, when gathered with him on a **matter requiring collective action**, do not depart until they have obtained his permission – only those who ask **your permission** are the ones who truly believe in Allah and His Rasool – so when they ask your permission to leave for **their private business**, you may give permission to those of them whom you deem appropriate and implore Allah to forgive them; surely, Allah is Forgiving, Merciful. ⁶³ Do not consider the **summoning of the Rasool** in the same manner, as you consider the summoning of one another among yourselves. Allah knows those of you who slip away, **concealing themselves behind others**. Let those who disobey his orders beware, lest some trial befall them or a painful punishment be inflicted on them. ⁶⁴ Beware! Whatever is in the heavens and in the earth belongs to Allah. He knows all your thoughts and actions. On the Day of Judgement when they will be brought back to Him, He will tell them all that they have done. Allah has the knowledge of everything.

Taqiuddin

⁶² The true believers are only those, who believe in (the Oneness of) Allâh and His Messenger (Muhammad), and when they are with him on **some common matter**, they go not away until they have asked his permission. Verily! Those who ask **your permission**, those are they who (really) believe in Allâh and His Messenger. So if they ask your permission for some **affairs of theirs**, give permission to whom you will of them, and ask Allâh for their forgiveness. Truly, Allâh is Oft-Forgiving, Most Merciful. ⁶³ Make not the **calling of the Messenger** (Muhammad) among you as your calling of one another. Allâh knows those of you who slip away **under shelter** (of some excuse without taking the permission to leave from the Messenger). And let those who oppose the Messenger's (Muhammad) commandment beware, lest some *Fitnah* (disbelief) befall them or a painful torment be inflicted on them. ⁶⁴ Certainly, to Allâh belongs all that is in the heavens and the earth. Surely, He knows your condition and (He knows) the Day when they will be brought back to Him, then He will inform them of what they did. And Allâh is All-Knower of everything.

20 marks

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