



Victorian Certificate of Education 2009

TEXTS AND TRADITIONS

Written examination

Tuesday 17 November 2009

Reading time: 3.00 pm to 3.15 pm (15 minutes)

Writing time: 3.15 pm to 5.15 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
IV The Qur'an (Muhammad Farooq-i-Azam Malik Translation and Taqiuddin 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 28 pages including **Assessment criteria** on page 28.
- 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 unauthorised electronic devices into the examination room.

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

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

Question 1

Discuss how the Father-Son relationship is explored throughout the Gospel of John using at least two examples from the passages for special study.

30 marks

OR**Question 2**

Explain how the titles by which Jesus is called in 1:19–51 reveal Jewish expectations of the Messiah. Focus on two of these titles and discuss how each is used by the evangelist throughout the rest of the gospel.

30 marks

OR**Question 3**

The motif of light and darkness is highlighted in the Prologue. Discuss the ways the writer of the Gospel of John continues to use this symbolism throughout the rest of the gospel.

Illustrate your discussion with three examples drawn from the whole gospel.

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 which explains Jesus' understanding of the law.

John 7:19–24**RSV**

¹⁹“Did not Moses give you the law? Yet none of you keeps the law. Why do you seek to kill me?” ²⁰The people answered, “You have a demon! Who is seeking to kill you?” ²¹Jesus answered them, “I did one deed, and you all marvel at it. ²²Moses gave you circumcision (not that it is from Moses, but from the fathers), and you circumcise a man upon the sabbath. ²³If on the sabbath a man receives circumcision, so that the law of Moses may not be broken, are you angry with me because on the sabbath I made a man's whole body well? ²⁴Do not judge by appearances, but judge with right judgment.”

NRSV

¹⁹“Did not Moses give you the law? Yet none of you keeps the law. Why are you looking for an opportunity to kill me?” ²⁰The crowd answered, “You have a demon! Who is trying to kill you?” ²¹Jesus answered them, “I performed one work, and all of you are astonished. ²²Moses gave you circumcision (it is, of course, not from Moses, but from the patriarchs), and you circumcise a man on the sabbath. ²³If a man receives circumcision on the sabbath in order that the law of Moses may not be broken, are you angry with me because I healed a man's whole body on the sabbath? ²⁴Do not judge by appearances, but judge with right judgment.”

10 marks

OR

Question 5

The writer of the Gospel of John often uses allusions to the Hebrew Scriptures. What is an allusion? Give two examples of the evangelist using allusion, and briefly explain their significance to the Johannine Community.

10 marks

OR**Question 6**

Outline the biblical origins of the Feast of Tabernacles. How was the feast celebrated by the Jewish people of Jesus' time? How was the Feast of Tabernacles used by the writer of the Gospel of John?

10 marks

OR**Question 7**

Outline what is known about John the Baptist. How does the evangelist portray the Baptist in the Gospel of John? Why does the evangelist present John this way?

10 marks

PART C – Exegetical responses

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

The three texts below come from the passages 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 forms 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

John 7:25–33

RSV

²⁵Some of the people of Jerusalem therefore said, “Is not this the man whom they **seek to kill**? ²⁶And here he is, speaking openly, and they say nothing to him! Can it be that the authorities really know that this is the **Christ**? ²⁷Yet we know where this man comes from; and when the Christ appears, no one will know where he comes from.” ²⁸So Jesus proclaimed, as he **taught** in the temple, “You know me, and you know where I come from? But I have not come of my own accord; he who sent me is true, and him you do not know. ²⁹I know him, for I come from him, and he sent me.” ³⁰So they sought to arrest him; but no one laid hands on him, because his hour had not yet come. ³¹Yet many of the people believed in him; they said, “When the Christ appears, will he do more signs than this man has done?”

³²The Pharisees heard the crowd thus muttering about him, and the chief priests and Pharisees sent **officers** to arrest him. ³³Jesus then said, “I shall be with you **a little longer**, and then I go to him who sent me.”

NRSV

²⁵Now some of the people of Jerusalem were saying, “Is not this the man whom they are **trying to kill**? ²⁶And here he is, speaking openly, but they say nothing to him! Can it be that the authorities really know that this is the **Messiah**? ²⁷Yet we know where this man is from; but when the Messiah comes, no one will know where he is from.” ²⁸Then Jesus cried out as he **was teaching** in the temple, “You know me, and you know where I am from. I have not come on my own. But the one who sent me is true, and you do not know him. ²⁹I know him, because I am from him, and he sent me.” ³⁰Then they tried to arrest him, but no one laid hands on him, because his hour had not yet come. ³¹Yet many in the crowd believed in him and were saying, “When the Messiah comes, will he do more signs than this man has done?”

³²The Pharisees heard the crowd muttering such things about him, and the chief priests and Pharisees sent **temple police** to arrest him. ³³Jesus then said, “I will be with you **a little while longer**, and then I am going to him who sent me.”

20 marks

OR

SECTION I – Part C – continued
TURN OVER

Question 9

John 15:12–20

RSV

¹²“This is my **commandment**, that you love one another as I have loved you. ¹³Greater love has no man than this, that a man lay down his life for his friends. ¹⁴You are my friends if you do what I command you. ¹⁵No longer do I call you servants, for the servant does not know **what his master is doing**; but I have called you friends, for all that I heard from my Father I have made known to you. ¹⁶You did not choose me, but I chose you and appointed you that you should go and **bear fruit** and that your fruit should abide; so that whatever you ask the Father in my name, he may give it to you. ¹⁷This I command you, to love one another.

¹⁸“If the world hates you, know that it has hated me before it hated you. ¹⁹If you **were of the world**, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you. ²⁰Remember the word that I said to you, ‘A servant is not greater than his master.’ If they persecuted me, **they will persecute you**; if they kept my word, they will keep yours also.”

NRSV

¹²“This is my **commandment**, that you love one another as I have loved you. ¹³No one has greater love than this, to lay down one’s life for one’s friends. ¹⁴You are my friends if you do what I command you. ¹⁵I do not call you servants any longer, because the servant does not know **what the master is doing**; but I have called you friends, because I have made known to you everything that I have heard from my Father. ¹⁶You did not choose me but I chose you. And I appointed you to go and **bear fruit**, fruit that will last, so that the Father will give you whatever you ask him in my name. ¹⁷I am giving you these commands so that you may love one another.

¹⁸“If the world hates you, be aware that it hated me before it hated you. ¹⁹If you **belonged to the world**, the world would love you as its own. Because you do not belong to the world, but I have chosen you out of the world – therefore the world hates you. ²⁰Remember the word that I said to you, ‘Servants are not greater than their master.’ If they persecuted me, **they will persecute you**; if they kept my word, they will keep yours also.”

20 marks

OR

Question 10

John 17:1–8

RSV

¹When Jesus had spoken these words, he lifted up his eyes to heaven and said, “Father, the **hour** has come; glorify thy Son that the Son may glorify thee, ²since thou hast given him power over all flesh, to give eternal life to all whom thou hast given him. ³And this is eternal life, **that they know thee** the only true God, and Jesus Christ whom thou hast sent. ⁴**I glorified thee** on earth, having accomplished the work which thou gavest me to do; ⁵and now, Father, glorify thou me in thy own presence with the glory which I had with thee **before the world was made.**

⁶“I have manifested thy name to the men whom thou gavest me out of the world; thine they were, and thou gavest them to me, and they have kept thy word. ⁷Now they know that everything that thou hast given me is from thee; ⁸for I have given them the words which thou gavest me, and they have received them and know in truth that I came from thee; and **they have believed** that thou didst send me.”

NRSV

¹After Jesus had spoken these words, he looked up to heaven and said, “Father, the **hour** has come; glorify your Son so that the Son may glorify you, ²since you have given him authority over all people, to give eternal life to all whom you have given him. ³And this is eternal life, **that they may know you**, the only true God, and Jesus Christ whom you have sent. ⁴**I glorified you** on earth by finishing the work that you gave me to do. ⁵So now, Father, glorify me in your own presence with the glory that I had in your presence **before the world existed.**

⁶“I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word. ⁷Now they know that everything you have given me is from you; ⁸for the words that you gave to me I have given to them, and they have received them and know in truth that I came from you; and **they have believed** that you sent me.”

20 marks

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

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

Question 1

In the years leading up to the fall of Jerusalem, the messages of Jeremiah and Ezekiel were predominantly characterised by words of denunciation and prophecies of doom.

Discuss this statement in relation to the set texts you have studied. Illustrate your discussion with relevant examples from the writings of these two prophets.

30 marks

OR

Question 2

Biblical prophets viewed the historical developments of their day primarily from a religious perspective.

With reference to the above statement, outline and discuss the historical background of the periods covering the prophetic careers of both Jeremiah and Ezekiel. Support your discussion of this statement with relevant textual examples.

30 marks

OR

Question 3

Drawing upon your study of the set texts from the Books of Jeremiah and Ezekiel, discuss the messages of hope which they delivered regarding 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 which explains Jeremiah's role as an 'assayer and tester' among his people.

Jeremiah 6:27–30

²⁷“I have made you an assayer and tester among my people, that you may know and assay their ways. ²⁸They are all stubbornly rebellious, going about with slanders; they are bronze and iron, all of them act corruptly. ²⁹The bellows blow fiercely, the lead is consumed by the fire; in vain the refining goes on, for the wicked are not removed. ³⁰Refuse silver they are called, for the LORD has rejected them.”

10 marks

OR**Question 5**

How does Jeremiah show that the Temple and its sacrificial ritual cannot take the place of moral living?

10 marks

OR**Question 6**

With reference to selected examples from the set texts you have studied, briefly explain how Ezekiel's use of symbolism communicates his message.

10 marks

OR**Question 7**

Write a brief explanatory account of God's complaints against Edom according to Ezekiel.

10 marks

PART C – Exegetical responses

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

The three texts below come from the passages 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 forms 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 26:1–7, 16–24

¹In the beginning of the reign of Jehoi'akim the son of Josi'ah, king of Judah, this word came from the LORD, ²“Thus says the LORD: Stand in the court of the LORD's house, and **speak to all the cities of Judah which come to worship in the house of the LORD** all the words that I command you to speak to them; do not hold back a word. ³It may be they will listen, and every one turn from his evil way, that I may repent of the evil which I intend to do to them because of their evil doings. ⁴You shall say to them, ‘Thus says the LORD: If you will not listen to me, to walk in my law which I have set before you, ⁵and to heed the words of my servants the prophets whom I send to you urgently, though you have not heeded, ⁶then I will make this house like **Shiloh**, and I will make this city a curse for all the nations of the earth’.” ⁷The priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD . . .

¹⁶Then the princes and all the people said to the priests and the prophets, “**This man does not deserve the sentence of death**, for he has spoken to us in the name of the LORD our God.” ¹⁷And certain of the elders of the land arose and spoke to all the assembled people, saying, ¹⁸“**Micah of Mo'resheth** prophesied in the days of Hezeki'ah king of Judah, and said to all the people of Judah: ‘Thus says the LORD of hosts, Zion shall be plowed as a field; Jerusalem shall become a heap of ruins, and the mountain of the house a wooded height.’ ¹⁹Did Hezeki'ah king of Judah and all Judah put him to death? Did he not fear the LORD and entreat the favor of the LORD, and did not the LORD repent of the evil which he had pronounced against them? But we are about to bring great evil upon ourselves.” ²⁰**There was another man who prophesied in the name of the LORD**, Uri'ah the son of Shemai'ah from Kir'iath-je'arim. He prophesied against this city and against this land in words like those of Jeremiah. ²¹And when King Jehoi'akim, with all his warriors and all the princes, heard his words, the king sought to put him to death; but when Uri'ah heard of it, he was afraid and fled and escaped to Egypt. ²²Then King Jehoi'akim sent to Egypt certain men, Elna'than the son of Achbor and others with him, ²³and they fetched Uri'ah from Egypt and brought him to King Jehoi'akim, who slew him with the sword and cast his dead body into the burial place of the common people. ²⁴But the hand of Ahi'kam the son of Shaphan was with Jeremiah so that he was not given over to the people to be put to death.

20 marks

OR

Question 9**Jeremiah 31:15–34**

¹⁵Thus says the LORD:

“**A voice is heard in Ramah,**
lamentation and bitter weeping.
Rachel is weeping for her children;
she refuses to be comforted for her children,
because they are not.”

¹⁶Thus says the LORD:

“Keep your voice from weeping,
and your eyes from tears;
for your work shall be rewarded, says the LORD,
and they shall come back from the land of the enemy.

¹⁷There is hope for your future, says the LORD,
and your children shall come back to their own country.

¹⁸**I have heard E’phraim bemoaning,**
‘Thou hast chastened me, and I was chastened,
like an untrained calf;
bring me back that I may be restored,
for thou art the LORD my God.

¹⁹For after I had turned away I repented;
and after I was instructed, I smote upon my thigh;
I was ashamed, and I was confounded,
because I bore the disgrace of my youth.’

²⁰Is E’phraim my dear son?

Is he my darling child?

For as often as I speak against him,
I do remember him still.

Therefore my heart yearns for him;
I will surely have mercy on him, says the LORD.

²¹“Set up waymarks for yourself,
make yourself guideposts;
consider well the highway,
the road by which you went.

Return, O virgin Israel,
return to these your cities.

²²How long will you waver,
O faithless daughter?

For the LORD has created a new thing on the earth:
a woman protects a man.”

²³Thus says the LORD of hosts, the God of Israel: “**Once more they shall use these words** in the land of Judah and in its cities, when I restore their fortunes: ‘The LORD bless you, O habitation of righteousness, O holy hill!’

²⁴And Judah and all its cities shall dwell there together, and the farmers and those who wander with their flocks. ²⁵For I will satisfy the weary soul, and every languishing soul I will replenish.”

²⁶Thereupon I awoke and looked, and my sleep was pleasant to me.

²⁷“Behold, the days are coming, says the LORD, when I will sow the house of Israel and the house of Judah with the seed of man and the seed of beast. ²⁸And it shall come to pass that as I have watched over them to pluck up and break down, to overthrow, destroy, and bring evil, so I will watch over them to build and to plant, says the LORD. ²⁹In those days they shall no longer say:

**‘The fathers have eaten sour grapes,
and the children’s teeth are set on edge.’**

³⁰But everyone shall die for his own sin; each man who eats sour grapes, his teeth shall be set on edge.

³¹“Behold, the days are coming, says the LORD, when **I will make a new covenant** with the house of Israel and the house of Judah, ³²not like the covenant which I made with their fathers when I took them by the hand to bring them out of the land of Egypt, my covenant which they broke, though I was their husband, says the LORD. ³³But this is the covenant which I will make with the house of Israel after those days, says the LORD: I will put my law within them, and I will write it upon their hearts; and I will be their God, and they shall be my people. ³⁴And no longer shall each man teach his neighbor and each his brother, saying, ‘Know the LORD’, for they shall all know me, from the least of them to the greatest, says the LORD; for I will forgive their iniquity, and I will number their sins no more.”

20 marks

OR

Question 10**Ezekiel 18:4–18, 25**

⁴Behold, **all souls are mine**; the soul of the father as well as the soul of the son is mine: the soul that sins shall die. ⁵“If a man is righteous and does what is lawful and right – ⁶if he does not **eat upon the mountains** or lift up his eyes to the idols of the house of Israel, does not defile his neighbor’s wife or approach a woman in her time of impurity, ⁷does not oppress any one, but restores to the debtor his pledge, commits no robbery, gives his bread to the hungry and covers the naked with a garment, ⁸does not lend at interest or take any increase, withholds his hand from iniquity, executes true justice between man and man, ⁹walks in my statutes, and is careful to observe my ordinances – he is righteous, he shall surely live, says the Lord GOD. ¹⁰“If he begets a son who is a robber, a shedder of blood, ¹¹who does none of these duties, but eats upon the mountains, defiles his neighbor’s wife, ¹²oppresses the poor and needy, commits robbery, **does not restore the pledge**, lifts up his eyes to the idols, commits abomination, ¹³lends at interest, and takes increase; shall he then live? He shall not live. He has done all these abominable things; he shall surely die; his blood shall be upon himself. ¹⁴“But if this man begets a son who sees all the sins which his father has done, and fears, and does not do likewise, ¹⁵who does not eat upon the mountains or lift up his eyes to the idols of the house of Israel, does not defile his neighbor’s wife, ¹⁶does not wrong any one, exacts no pledge, commits no robbery, but gives his bread to the hungry and covers the naked with a garment, ¹⁷withholds his hand from iniquity, **takes no interest or increase**, observes my ordinances, and walks in my statutes; he shall not die for his father’s iniquity; he shall surely live. ¹⁸As for his father, because he practised extortion, robbed his brother, and did what is not good among his people, behold, he shall die for his iniquity . . .

²⁵“Yet you say, ‘**The way of the Lord is not just.**’ Hear now, O house of Israel: Is my way not just? Is it not your ways that are not just?”

20 marks

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

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

Question 1

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

30 marks

OR**Question 2**

Using three examples from the gospel, explain how the evangelist of the Gospel of Luke portrays women. Discuss why the evangelist portrays women this way, and what the significance of this was for Luke’s original audience.

30 marks

OR**Question 3**

The writer of the Gospel of Luke uses banquet stories both as part of the narrative structure of the gospel, and as a teaching strategy. By focusing on two banquet stories, discuss how the evangelist uses these stories to present the person of Jesus as well as Jesus’ teaching.

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 which explains Jewish religious and social practices after the birth of a child at the time of Jesus.

Luke 2:21–24**RSV**

²¹And 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. ²²And 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”) ²⁴and to offer a sacrifice according to what is said in the law of the Lord, “a pair of turtledoves, or two young pigeons.”

NRSV

²¹After 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. ²²When 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”), ²⁴and they offered a sacrifice according to what is stated in the law of the Lord, “a pair of turtledoves or two young pigeons.”

10 marks

OR**Question 5**

Literary aspects of Greco-Roman biography can be found in the Gospel of Luke. Briefly outline how these aspects are evident in either the birth or passion narratives of Luke’s Gospel. How does the evangelist use this literary style to portray the character of Jesus?

10 marks

OR**Question 6**

Outline the biblical origins of the Feast of Passover. How was the feast celebrated by the Jewish people of Jesus’ time? How was the Feast of Passover used by the writer of the Gospel of Luke?

10 marks

OR**Question 7**

Briefly outline what is known about Herod. How does the evangelist portray Herod in the Gospel of Luke? Why does the evangelist present Herod this way?

10 marks

SECTION III – continued

PART C – Exegetical responses

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

The three texts below come from the passages 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 forms 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 7:20–28****RSV**

²⁰And when the men had come to him, they said, “John the Baptist has sent us to you, saying, ‘Are you he who is to come, or shall we look for another?’ ” ²¹In that hour he **cured many** of diseases and plagues and evil spirits, and on many that were blind he bestowed sight. ²²And he answered them, “Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, lepers are cleansed, and the deaf hear, the dead are raised up, **the poor have good news preached to them.** ²³And blessed is he who takes no offense at me.”

²⁴When the messengers of John had gone, he began to speak to the crowds concerning John: “What did you go out into the wilderness to behold? A reed shaken by the wind? ²⁵What then did you go out to see? A man clothed in soft clothing? Behold, those who are gorgeously appareled and live in luxury are in kings’ courts. ²⁶What then did you go out to see? **A prophet?** Yes, I tell you, and more than a prophet. ²⁷This is he of whom it is written, ‘Behold, I send my **messenger** before thy face, who shall prepare thy way before thee.’ ²⁸I tell you, among those born of women none is greater than John; yet he who is least in the **kingdom of God** is greater than he.”

NRSV

²⁰When the men had come to him, they said, “John the Baptist has sent us to you to ask, ‘Are you the one who is to come, or are we to wait for another?’ ”

²¹Jesus had just then **cured many people** of diseases, plagues, and evil spirits, and had given sight to many who were blind. ²²And he answered them, “Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, **the poor have good news brought to them.** ²³And blessed is anyone who takes no offence at me.”

²⁴When John’s messengers had gone, Jesus began to speak to the crowds about John: “What did you go out into the wilderness to look at? A reed shaken by the wind? ²⁵What then did you go out to see? Someone dressed in soft robes? Look, those who put on fine clothing and live in luxury are in royal palaces. ²⁶What then did you go out to see? **A prophet?** Yes, I tell you, and more than a prophet. ²⁷This is the one about whom it is written, ‘See, I am sending my **messenger** ahead of you, who will prepare your way before you.’ ²⁸I tell you, among those born of women no one is greater than John; yet the least in the **kingdom of God** is greater than he.”

20 marks

OR

Question 9

Luke 9:28–36

RSV

²⁸Now about eight days after these sayings he took with him Peter and John and James, and went up on the mountain to pray. ²⁹And as he was praying, the appearance of his countenance was altered, and his raiment became dazzling white. ³⁰And behold, two men talked with him, Moses and **Eli'jah**, ³¹who appeared in glory and spoke of **his departure**, which he was to accomplish at Jerusalem. ³²Now 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. ³³And 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**. ³⁴As he said this, a cloud came and overshadowed them; and they were afraid as they entered the **cloud**. ³⁵And a voice came out of the cloud, saying, "This is my Son, my Chosen; listen to him!" ³⁶And 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

²⁸Now about eight days after these sayings Jesus took with him Peter and John and James, and went up on the mountain to pray. ²⁹And while he was praying, the appearance of his face changed, and his clothes became dazzling white. ³⁰Suddenly they saw two men, Moses and **Elijah**, talking to him. ³¹They appeared in glory and were speaking of **his departure**, which he was about to accomplish at Jerusalem. ³²Now 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. ³³Just 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**. ³⁴While he was saying this, a cloud came and overshadowed them; and they were terrified as they entered the **cloud**. ³⁵Then from the cloud came a voice that said, "This is my Son, my Chosen; listen to him!" ³⁶When 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.

20 marks

OR

Question 10

Luke 23:26–38

RSV

²⁶And as they led him away, they seized one **Simon of Cyre'ne**, who was coming in from the country, and laid on him the cross, to carry it behind Jesus. ²⁷And there followed him a great multitude of the people, and of women who bewailed and lamented him. ²⁸But Jesus turning to them said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. ²⁹For behold, **the days are coming** when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never gave suck!' ³⁰Then they will begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us.' ³¹For if they do this when the wood is green, what will happen when it is dry?"

³²Two 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."

NRSV

²⁶As they led him away, they seized a man, **Simon of Cyrene**, who was coming from the country, and they laid the cross on him, and made him carry it behind Jesus. ²⁷A great number of the people followed him, and among them were women who were beating their breasts and wailing for him. ²⁸But Jesus turned to them and said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. ²⁹For **the days are surely coming** when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.' ³⁰Then they will begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us.' ³¹For if they do this when the wood is green, what will happen when it is dry?"

³²Two 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."

20 marks

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

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

Question 1

The Qur'an argues that belief in God on its own is not sufficient for salvation. Discuss the balance that a Muslim is expected to maintain between belief and practice, giving examples from the set texts for study.

30 marks

OR

Question 2

Using relevant examples from the set texts for study, discuss how the Qur'an presents Abraham as a great prophet 'who is neither a Jew nor a Christian'. In your discussion, explain how the Qur'an expects Muslims to relate to Abraham and his teachings.

30 marks

OR

Question 3

For Muslims, the Qur'an was revealed in seventh century Makkah and Madinah. Using at least three examples from the set texts for study, discuss how sections of the Qur'an reflect the social and political concerns and issues of seventh century Makkah and Madinah.

30 marks

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

With **close reference to the text below**, write a commentary which explains some of the essential beliefs about God and God’s relationship to human beings that existed in Makkah at the time of the Prophet Muhammad.

Surah 29:63–68**Muhammad Farooq-i-Azam Malik**

“And if you ask them who sends down rainwater from the sky and thereby raises the dead land back to life?” They will certainly say: “Allah!” Say, “Praise be to Allah!” Yet, most of them do not use their common sense.⁶³

The life of this world is nothing but a pastime and play! It is the life of the hereafter that is the real life, if they but knew it.⁶⁴ If they embark on a ship, *and the ship gets into trouble*, they call upon Allah, being sincerely obedient to Him; but when He brings them safely to land, they start committing shirk (*giving credit for their safe arrival to others*);⁶⁵ so that they may become ungrateful for the blessing that We have bestowed on them and enjoy *the life of this world!* They will soon come to know *the result of this behaviour.*⁶⁶ Do they not see that We have made for them a secure sanctuary *in the Ka’bah*, while the people are being snatched away from all around them? Do they still believe in falsehood and deny the blessings of Allah?⁶⁷ And who is more wicked than the one who forges a lie against Allah or rejects the Truth when it reaches him? Is not the hell a fitting abode for such disbelievers?⁶⁸

Taqiuddin

⁶³And if you were to ask them: “Who sends down water (rain) from the sky, and gives life therewith to the earth after its death?” they will surely reply: “Allah”. Say: “All praise and thanks are Allah’s!” Nay, most of them have no sense. ⁶⁴And this life of the world is only amusement and play! Verily, the home of the Hereafter – that is the life indeed, if they but knew.

⁶⁵And when they embark on a ship, they invoke Allah, making their Faith pure for Him only: but when He brings them safely to land, behold, they give a share of their worship to others.

⁶⁶So that they become ingrate for that which We have given them, and that they take their enjoyment (as a warning and a threat), but they will come to know.

⁶⁷Have they not seen that We have made (Makkah) a secure sanctuary, while men are being snatched away from all around them? Then do they believe in falsehood, and deny the Graces of Allah?

⁶⁸And who does more wrong than he who invents a lie against Allah or denies the Truth when it comes to him? Is there not a dwelling in Hell for disbelievers?

10 marks

OR

Question 5

Briefly outline the relationship between Joseph and Abraham as presented in the Qur'an.

10 marks

OR

Question 6

In a number of verses, the Qur'an seems to advise Muslims not to take particular 'unbelievers' as 'friends'. Briefly explain the meaning of 'unbelievers' and 'friends' in such advice, and the social or political significance of this advice to the first Muslim community (at the time of the Prophet Muhammad).

10 marks

OR

Question 7

Briefly explain the notion of 'testing the believers' as discussed in the Qur'an. Highlight three ways by which God tests believers.

10 marks

PART C – Exegetical responses

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

The three texts below come from the passages 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 forms 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

Surah 12:97–103

Muhammad Farooq-i-Azam Malik

They said: “Father! Pray for the forgiveness of our sins. We have indeed done wrong.”⁹⁷ He replied: “Soon I will ask forgiveness for you from my Rabb; surely, He is the One Who is the Forgiving, the Merciful.”⁹⁸

When they came to Yûsuf, he asked his parents to lodge with himself, and said: “Now enter the city. Allah willing, you will live here in peace.”⁹⁹ *After entering the city* he raised his parents to the throne, and **they all fell down in prostration before him**. Yûsuf said, “O my father! This is the interpretation of my dream which I dreamt long before. My Rabb has really made it come true. It was His grace that He took me out of prison and brought you all here **from the desert** even though Shaitân had stirred up strife between me and my brothers. Surely, my Rabb is gracious to whom He wills. Surely, He is the One Who is the Knowledgeable, the Wise.¹⁰⁰ O my Rabb! You have indeed **given me sovereignty** and taught me the interpretation of dreams. O, the Creator of the heavens and the earth, You are my Protector in this world and in the hereafter, make me die as a Muslim and admit me among the righteous.”¹⁰¹ O *Muhammad*, this story, which **We have revealed** to you is a tale of the unseen; for you were not there with (*the brothers of Yûsuf*) when they collectively **conspired and schemed** against him.¹⁰² Yet, strive as you may, most men are not going to become believers.¹⁰³

Taqiuddin

⁹⁷They said: “O our father! Ask Forgiveness (from Allah) for our sins, indeed, we have been sinners.”

⁹⁸He said: “I will ask my Lord for forgiveness for you, verily He! Only He is the Oft-Forgiving, the Most Merciful.”

⁹⁹Then, when they came in before Yusuf (Joseph), he took his parents to himself and said: “Enter Egypt, if Allah wills, in security.”

¹⁰⁰And he raised his parents to the throne and **they fell down before him prostrate**. And he said: “O my father! This is the interpretation of my dream aforesaid! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) **out of the bedouin-life**, after the *Shaitan* (Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind to whom He wills. Truly, He! Only He is the All-Knowing, the All-Wise.

¹⁰¹“My Lord! You have indeed **bestowed on me of the sovereignty**, and taught me something of the interpretation of dreams – the (Only) Creator of the heavens and the earth! You are my *Wali* (Protector, Helper, Supporter, Guardian, God, Lord) in this world and in the Hereafter. Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous.”

¹⁰²That is of the news of the *Ghaib* (Unseen) which **We reveal** to you (O Muhammad). You were not (present) with them when they arranged **their plan** together, and (while) they were plotting.

¹⁰³And most of mankind will not believe even if you desire it eagerly.

20 marks

OR

SECTION IV – Part C – continued
TURN OVER

Question 9

Surah 31:13–18

Muhammad Farooq-i-Azam Malik

When Luqmân, while advising his son, said to him: “O my son! Do not ever commit shirk (*associating anyone else with Allah*); surely, committing shirk is the worst iniquity.”¹³

We have enjoined man concerning his parents – his mother **carries him in her womb while suffering weakness** upon weakness and then weans him in two years – *That’s why We commanded him*: “Give thanks to Me and to your parents, *and keep in mind that*, to Me is your final goal.¹⁴ If they argue with you **to commit shirk**, of which you have no knowledge, then do not obey them; however you should still treat them kindly in this world, but follow the way of that individual who has turned to Me. *After all*, to Me is your return; then I will inform you about *the reality of all that you have done*.”¹⁵

Luqmân further said: “O my son! Allah will bring all things *to light*, **be they as small as a grain of a mustard seed**, be they hidden inside a rock or *high above* in the heavens or *deep down* in the earth. Allah is well aware of all things to their finest details.¹⁶ O my son! Establish Salah (*prayers*), enjoin good and forbid the evil. Endure with patience whatever befalls you, surely, **this shows your determination in conducting the affairs**.¹⁷ Do not speak to the people with your face turned away *with pride*, **nor walk proudly on earth**; for Allah does not love any self-conceited boaster.¹⁸

Taqiuddin

¹³ And (remember) when Luqmân said to his son when he was advising him: “O my son! Join not in worship others with Allah. Verily, joining others in worship with Allah is a great *Zûlm* (wrong) indeed.

¹⁴ And We have enjoined on man (to be dutiful and good) to his parents. His mother **bore him in weakness and hardship** upon weakness and hardship, and his weaning is in two years – give thanks to Me and to your parents. To Me is the final destination.

¹⁵ But if they (both) strive with you **to make you join in worship with Me** others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.

¹⁶ “O my son! If it be (anything) **equal to the weight of a grain of mustard seed**, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth. Verily, Allah is Subtle (in bringing out that grain), Well-Aquainted (with its place).

¹⁷ “O my son! perform *As-Salât*, enjoin (on people) *Al-Ma'rûf* (Islamic Monotheism and all that is good), and forbid (people) from *Al-Munkar* (i.e. disbelief in the Oneness of Allah, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befall you. Verily, **these are some of the important commandments** (ordered by Allah with no exemption.)

¹⁸ “And turn not your face away from men with pride, **nor walk in insolence through the earth**. Verily, Allah likes not any arrogant boaster.

20 marks

OR

SECTION IV – Part C – continued

Question 10

Surah 60:2–7

Muhammad Farooq-i-Azam Malik

If they overcome you, they would behave to you as enemies and **stretch out their hands and their tongues** towards you with evil, and they wish to see you become unbelievers.² On the Day of Resurrection, neither your relatives nor your children shall avail you. Allah will judge between you, and He is observing all your actions.³ You have an excellent example in Ibrâheem (*Abraham*) and **his companions**. They said to their people plainly: “We are clear of you and *your gods*, whom you worship besides Allah. **We renounce you**. Enmity and hate shall reign between us forever until you believe in Allah, the One and Only God.” Except the saying of Ibrâheem to his father: “I will pray for your forgiveness, although I have no power to get anything for you from Allah.” *Their collective prayer was*: “Our Rabb! **In You we have put our trust**, to You we turn *in repentance* and to You is our final goal.⁴ Our Rabb! Do not expose us to the plots of the unbelievers. Forgive us, our Rabb! You are the All-Mighty, the All-Wise.”⁵ Truly, in those there is an excellent example for everyone who puts their hopes in Allah and the Last Day. He that gives no heed *should know* that Allah is free of all wants, worthy of all praise.⁶

It may well be that Allah will put love between you and those **with whom you are now at odds** *because of the order which is given to you*, for Allah is All-Powerful, and Allah is Oft-Forgiving, Most Merciful.⁷

Taqiuddin

²Should they gain the upper hand over you, they would behave to you as enemies, and **stretch forth their hands and their tongues** against you with evil, and they desire that you should disbelieve.

³Neither your relatives nor your children will benefit you on the Day of Resurrection. He will judge between you. And Allah is All-Seer of what you do.

⁴Indeed, there has been an excellent example for you in *Ibrâhîm* (Abraham) and **those with him**, when they said to their people: “Verily, we are free from you and whatever you worship besides Allah: **we have rejected you**, and there has appeared between us and you hostility and hatred forever until you believe in Allah Alone” – except the saying of *Ibrâhîm* to his father: “Verily, I will ask for forgiveness (from Allah) for you, but I have no power to do anything for you before Allah.” “Our Lord! **In You (Alone) we put our trust**, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return.

⁵“Our Lord! Make us not a trial for the disbelievers, and forgive us, Our Lord! Verily, You, only You are the All-Mighty, the All-Wise.”

⁶Certainly, there has been in them an excellent example for you to follow – for those who look forward to (the Meeting with) Allah and the Last Day. And whosoever turns away, then verily, Allah is the Rich, Worthy of all Praise.

⁷Perhaps Allah will make friendship between you and those **whom you hold as enemies**. And Allah has power (over all things), and Allah is Oft-Forgiving, Most Merciful.

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

END OF QUESTION BOOK