



Victorian Certificate of Education 2003

TEXTS AND TRADITIONS

Written examination

Tuesday 18 November 2003

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

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

QUESTION BOOK

Structure of book

<i>Section</i>	<i>Number of questions</i>	<i>Number of questions to be answered</i>	<i>Number of marks</i>
I The Gospel of John (Revised Standard Version and New Revised Standard Version)	10	6	100
II The Books of Jeremiah and Ezekiel (Revised Standard Version)	10	6	100
III The Gospel of Luke (Revised Standard Version and New Revised Standard Version)	10	6	100
IV The Qur'an (Taquidin Translation and Abdullah Yusef Ali 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 how the author of John's Gospel presents the identity of Jesus in the prologue (1:1–18). Outline with **three** different examples how Jesus' identity is progressively revealed throughout the rest of the gospel.

30 marks

OR

Question 2

Discuss what the miracle stories tell about the relationship between Jesus and his Father. Use **two** miracle stories found in the passages for special study to illustrate your response.

30 marks

OR

Question 3

What are the main characteristics of discipleship in John's Gospel? Illustrate the meaning of discipleship in John's Gospel with **three** detailed examples from the passages for special study.

30 marks

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

With close reference to the text below, write a commentary exploring the author’s portrayal of the role of the Holy Spirit.

John 14:15–21, 25–27

RSV

15 “If you love me, you will keep my commandments. ¹⁶ And I will pray the Father, and he will give you another Counselor, to be with you for ever, ¹⁷ even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you. ¹⁸ I will not leave you desolate; I will come to you. ¹⁹ Yet a little while, and the world will see me no more, but you will see me; because I live, you will live also. ²⁰ In that day you will know that I am in my Father, and you in me, and I in you. ²¹ He who has my commandments and keeps them, he it is who loves me; and he who loves me will be loved by my Father, and I will love him and manifest myself to him.”

25 “These things I have spoken to you, while I am still with you. ²⁶ But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you. ²⁷ Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid.

NRSV

15 “If you love me, you will keep my commandments. ¹⁶ And I will ask the Father, and he will give you another Advocate, to be with you forever. ¹⁷ This is the spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you. ¹⁸ I will not leave you orphaned; I am coming to you. ¹⁹ In a little while the world will no longer see me, but you will see me; because I live, you also will live. ²⁰ On that day you will know I am in the Father, and you in me, and I in you. ²¹ They who have my commandments and keep them are those who love me; and those who love me will be loved by my Father, and I will love them and reveal myself to them.”

25 “ I have said these things to you while I am still with you. ²⁶ But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you all that I have said to you. ²⁷ Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid.

10 marks

OR

Question 5

Discuss how the faith of Mary and Martha is presented in Chapter 11 of John's Gospel.

10 marks

OR**Question 6**

Why does the author of John use the literary techniques of misunderstanding and irony throughout the gospel? Illustrate your answer with one example of each technique.

10 marks

OR**Question 7**

What influence did the destruction of the Jewish Temple in 70 CE have on the life of the Johannine community?

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

John 12:12–19

RSV

12 The next day **a great crowd** who had come to the feast heard that Jesus was coming to Jerusalem. ¹³ So they took branches of palm trees and went out to meet him, crying, “Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!” ¹⁴ And Jesus found a young ass and sat upon it; as it is written, ¹⁵ “Fear not, daughter of Zion; **behold, your king is coming, sitting on an ass’s colt!**” ¹⁶ His disciples did not understand this at first; but when **Jesus was glorified**, then they remembered that this had been written of him and had been done to him. ¹⁷ The crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead bore witness. ¹⁸ The reason why the crowd went to meet him was that they heard he had done this sign. ¹⁹ **The Pharisees** then said to one another, “You see that you can do nothing; **look, the world has gone after him.**”

NRSV

12 The next day **the great crowd** that had come to the festival heard that Jesus was coming to Jerusalem. ¹³ So they took branches of palm trees and went out to meet him, shouting, “Hosanna! Blessed is the one who comes in the name of the Lord-The King of Israel!” ¹⁴ Jesus found a young donkey and sat on it; as it is written: ¹⁵ “Do not be afraid, daughter of Zion. **Look your King is coming sitting on a donkey’s colt!**” ¹⁶ His disciples did not understand these things at first, but when **Jesus was glorified**, then they remembered that these things had been written of him and been done to him. ¹⁷ So the crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead continued to testify. ¹⁸ It was also because they heard that he had performed this sign that the crowd went to meet him. ¹⁹ **The Pharisees** then said to one another, “You see, you can do nothing. **Look, the world has gone after him!**”

20 marks

OR

SECTION I – Part C – continued
TURN OVER

Question 9**John 13:1–8****RSV**

1 Now before the feast of the **Passover**, when Jesus knew that **his hour had come** to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end. ² And during supper, when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him, ³ Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, ⁴ rose from supper, laid aside his garments, and girded himself with a towel. ⁵ Then he poured water into a basin, **and began to wash the disciples' feet**, and to wipe them with the towel with which he was girded. ⁶ He came to **Simon Peter**; and Peter said to him, "Lord, do you wash my feet?" ⁷ Jesus answered him, "What I am doing you do not know now, but afterward you will understand." ⁸ Peter said to him, "You shall never wash my feet." Jesus answered him, "**If I do not wash you, you have no part in me.**"

NRSV

1 Now before the festival of the **Passover** Jesus knew that **his hour had come** to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. ² The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. ³ And during supper Jesus, knowing that the Father had given all things into his hands, and that he was coming from God and was going to God, got up from the table, took off his outer robe and tied a towel around himself. ⁵ Then he poured water into a basin **and began to wash his disciples' feet** and to wipe them with the towel that was tied around him. ⁶ He came to **Simon Peter**, who said to him, "Lord are you going to wash my feet?" ⁷ Jesus answered, "You do not know what I am doing, but later you will understand." ⁸ Peter said to him, "You will never wash my feet." Jesus answered, "**Unless I wash you, you have no share with me.**"

20 marks

OR

Question 10**John 14:1-9****RSV**

1 "Let not your hearts be troubled; believe in God, believe also in me. ² **In my Father's house** are many rooms; if it were not so, would I have told you that I go to prepare a place for you? ³ And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. ⁴ And you know the way where I am going." ⁵ Thomas said to him, "**Lord, we do not know where you are going**; how can we know the way?" ⁶ Jesus said to him, "**I am the way, and the truth, and the life**; no one comes to the Father, but by me. ⁷ If you had known me, you would have known my Father also; henceforth you know him and have seen him." ⁸ Philip said to him, "Lord, show us the Father, and we shall be satisfied." ⁹ Jesus said to him, "Have I been with you so long, and yet you do not know me, Philip? **He who has seen me has seen the Father**; how can you say, 'Show us the Father'?"

NRSV

1 "Do not let your hearts be troubled. Believe in God, believe also in me. ² **In my Father's house** there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you? ³ And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also. ⁴ And you know the way to the place where I am going." ⁵ Thomas said to him, "**Lord we do not know where you are going**. How can we know the way?" ⁶ Jesus said to him, "**I am the way and the truth and the life**. No one comes to the Father except through me. ⁷ If you know me, you will know my Father also. From now on you do know him and have seen him." ⁸ Philip said to him, Lord show us the Father and we will be satisfied. ⁹ Jesus said to him, "Have I been with you Philip all this time and you still do not know me? **Whoever has seen me has seen the Father**. How can you say show us the Father?"

20 marks

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

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

Question 1

Discuss the role of ‘foreigners’ and ‘foreign nations’ in the prophecies of both Jeremiah and Ezekiel.

30 marks

OR

Question 2

Drawing upon your study of the book of Jeremiah, discuss how the prophet gives expression to and interprets the historical events of his day.

30 marks

OR

Question 3

How did the prophecies of Ezekiel, which you have studied, combine messages of condemnation, doom and destruction as well as messages of hope and restoration for the people of his day?

30 marks

PART B – Extended responses

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

Question 4

With **close reference to the text** below, comment on Jeremiah’s teaching about the relationship between worship and obedience.

Jeremiah 7:21–26

21 Thus says the LORD of hosts, the God of Israel: “Add your burnt offerings to your sacrifices, and eat the flesh. ²² For in the day that I brought them out of the land of Egypt, I did not speak to your fathers or command them concerning burnt offerings and sacrifices. ²³ But this command I gave them, ‘Obey my voice, and I will be your God, and you shall be my people; and walk in all the way that I command you, that it may be well with you.’ ²⁴ But they did not obey or incline their ear, but walked in their own counsels and the stubbornness of their evil hearts, and went backward and not forward. ²⁵ From the day that your fathers came out of the land of Egypt to this day, I have persistently sent all my servants the prophets to them, day after day; ²⁶ yet they did not listen to me, or incline their ear, but stiffened their neck. They did worse than their fathers.

10 marks

OR**Question 5**

Drawing upon your study of Jeremiah Chapter 31, outline the features of the promised national restoration as envisioned by the prophet.

10 marks

OR**Question 6**

What role does ‘shepherd’ imagery play in Ezekiel’s prophecies?

10 marks

OR**Question 7**

Explain how Ezekiel’s parable or allegory of the founding in Chapter 16 relates to the various stages in the history of the relationship between God and Israel.

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 2:13–18, 20–22

13 for my people have committed two evils:
 they have forsaken me,
 the fountain of living waters,
 and hewed out cisterns for themselves,
broken cisterns,
 that can hold no water.

14 “Is Israel a slave? Is he a homeborn servant?

Why then has he become a prey?

15 The lions have roared against him,
 they have roared loudly.

They have made his land a waste;
 his cities are in ruins, without inhabitant.

16 Moreover, the **men of Memphis and Tah'panhes**

have broken the crown of your head.

17 Have you not brought this upon yourself
 by forsaking the LORD your God,
 when he led you in the way?

18 And now what do you gain by going to Egypt,
 to drink the **waters of the Nile?**
 Or what do you gain by going to Assyria,
 to drink the waters of the Euphra'tes?

20 “For long ago you broke your yoke and burst your bonds;
 and you said, ‘I will not serve.’

Yea, **upon every high hill and under every green tree**
 you bowed down as a harlot.

21 Yet I planted you a choice vine,
wholly of pure seed.

How then have you turned degenerate and become a wild vine?

22 Though you wash yourself with lye and use much soap,
 the stain of your guilt is still before me,
 says the Lord GOD.

20 marks

OR

Question 9**Jeremiah 7:1–12, 15**

1 The word that came to Jeremiah from the LORD: ² “Stand in the gate of the LORD’s house, and proclaim there this word, and say, Hear the word of the LORD, **all you men of Judah who enter these gates** to worship the LORD. ³ Thus says the LORD of hosts, the God of Israel, Amend your ways and your doings, and I will let you dwell in this place. ⁴ Do not trust in these deceptive words: ‘**This is the temple of the LORD**, the temple of the LORD, the temple of the LORD.’

5 “For if you truly **amend your ways** and your doings, if you truly execute justice one with another, ⁶ if you do not oppress the alien, the fatherless or the widow, or shed innocent blood in this place, and if you do not go after other gods to your own hurt, ⁷ then I will let you dwell in this place, in the land that I gave of old to your fathers for ever.

8 “Behold, you trust in deceptive words to no avail. ⁹ Will you steal, murder, commit adultery, swear falsely, burn incense to Ba’al, and go after other gods that you have not known, ¹⁰ and then come and stand before me in this house, which is called by my name, and say, ‘We are delivered!’—only to go on doing all these abominations? ¹¹ Has this house, which is called by my name, become **a den of robbers** in your eyes? Behold, I myself have seen it, says the LORD. ¹² Go now to my place that was in **Shiloh**, where I made my name dwell at first, and see what I did to it for the wickedness of my people Israel.

15 And I will cast you out of my sight, as I cast out all your kinsmen, all the offspring of E'phraim.

20 marks

OR

Question 10**Ezekiel 17:1–10, 19**

1 The word of the LORD came to me: ² “Son of man, propound a riddle, and speak an allegory to the house of Israel; ³ say, Thus says the Lord GOD: A great eagle with great wings and long pinions, rich in plumage of many colours, came to Lebanon and took the top of the cedar; ⁴ he broke off the topmost of its young twigs and **carried it to a land of trade**, and set it in a city of merchants. ⁵ Then he took of the seed of the land and planted it in fertile soil; he placed it beside abundant waters. He set it like a willow twig, ⁶ and it sprouted and became a low spreading vine, and **its branches turned toward him**, and its roots remained where it stood. So it became a vine, and brought forth branches and put forth foliage.

7 “But there was another great eagle with great wings and much plumage; and behold, **this vine bent its roots toward him**, and shot forth its branches toward him that he might water it. From the bed where it was planted ⁸ he transplanted it to good soil by abundant waters, that it might bring forth branches, and bear fruit, and become a noble vine. ⁹ Say, Thus says the Lord GOD: Will it thrive? Will he not pull up its roots and cut off its branches, so that all its fresh sprouting leaves wither? It will not take a strong arm or many people to pull it from its roots. ¹⁰ Behold, when it is transplanted, will it thrive? **Will it not utterly wither** when the east wind strikes it—wither away on the bed where it grew?”

19 Therefore thus says the Lord GOD: As I live, surely **my oath which he despised**, and my covenant which he broke, I will requite upon his head.

20 marks

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

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

Question 1

Discuss how the author of Luke's Gospel contrasts John the Baptist with Jesus in the infancy narrative.

30 marks

OR

Question 2

In what ways do the women in Luke's Gospel fulfill the requirements of discipleship? Use **two** examples from the passages for special study to explain your answer.

30 marks

OR

Question 3

Discuss how the Gospel of Luke uses healing and/or miracle stories to teach about Jesus. Refer to **two** specific passages from the passages for special study.

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, and attitude towards, the Pharisees.

Luke 18:9–14**RSV**

9 He also told this parable to some who trusted in themselves that they were righteous and despised others: ¹⁰ “Two men went up into the temple to pray, one a Pharisee and the other a tax collector. ¹¹ The Pharisee stood and prayed thus with himself, ‘God, I thank thee that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. ¹² I fast twice a week, I give tithes of all that I get.’ ¹³ But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me a sinner!’ ¹⁴ I tell you, this man went down to his house justified rather than the other; for every one who exalts himself will be humbled, but he who humbles himself will be exalted.”

NRSV

9 He also told this parable to some who trusted in themselves that they were righteous and regarded others with contempt: ¹⁰ ‘Two men went up to the temple to pray, one a Pharisee and the other a tax collector. ¹¹ The Pharisee, standing by himself, was praying thus, “God, I thank you that I am not like other people: thieves, rogues, adulterers, or even like this tax collector. ¹² I fast twice a week; I give a tenth of all my income.” ¹³ But the tax collector, standing far off, would not even look up to heaven, but was beating his breast and saying, “God, be merciful to me, a sinner!” ¹⁴ I tell you, this man went down to his home justified rather than the other; for all who exalt themselves will be humbled, but all who humble themselves will be exalted.’

10 marks

OR

Question 5

“For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.”
(Luke 18:25 RSV)

“Indeed, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.” (Luke 18:25 NRSV)

Discuss briefly **two** different interpretations of this verse.

10 marks

OR

Question 6

Discuss the way the risen Jesus is portrayed in the Gospel of Luke.

10 marks

OR

Question 7

Outline the character of Peter as described in the passages for special study.

10 marks

CONTINUED OVER PAGE

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 5:27–35****RSV**

27 After this he went out, and saw a **tax collector**, named Levi, sitting at the tax office; and he said to him, "Follow me." ²⁸ And he left everything, and rose and followed him. ²⁹ And Levi made him a great feast in his house; and there was a large company of tax collectors and others sitting at table with them. ³⁰ And the Pharisees and their scribes murmured against his disciples, saying, "**Why do you eat and drink with tax collectors and sinners?**" ³¹ And Jesus answered them, "Those who are well have no need of a physician, but those who are sick; ³² I have not come to call the righteous, but sinners to **repentance.**" ³³ And they said to him, "The disciples of John **fast often and offer prayers**, and so do the disciples of the Pharisees, but yours eat and drink." ³⁴ And Jesus said to them, "Can you make wedding guests fast while the bridegroom is with them? ³⁵ **The days will come, when the bridegroom is taken away from them**, and then they will fast in those days."

NRSV

27 After this he went out and saw a **tax collector** named Levi, sitting at the tax booth; and he said to him, "Follow me." ²⁸ And he got up, left everything, and followed him. ²⁹ Then Levi gave a great banquet for him in his house; and there was a large crowd of tax collectors and others sitting at the table with them. ³⁰ The Pharisees and their scribes were complaining to his disciples, saying, "**Why do you eat and drink with tax collectors and sinners?**" ³¹ Jesus answered, "Those who are well have no need of a physician, but those who are sick; ³² I have come to call not the righteous but sinners to **repentance.**" ³³ Then they said to him, "John's disciples, like the disciples of the Pharisees, frequently **fast and pray**, but your disciples eat and drink." ³⁴ Jesus said to them, "You cannot make wedding guests fast while the bridegroom is with them, can you? ³⁵ **The days will come when the bridegroom will be taken away from them**, and then they will fast in those days."

20 marks

OR

Question 9**Luke 9:20–27****RSV**

20 And he said to them, “But who do you say that I am?” And Peter answered, “The **Christ of God.**”
 21 But he charged and commanded them to tell this to no one, 22 saying, “The **Son of man** must suffer many things, and be rejected by **the elders and chief priests and scribes**, and be killed, and on the third day be raised.”
 23 And he said to all, “If any man would come after me, let him deny himself and **take up his cross** daily and follow me. 24 For whoever would save his life will lose it; and whoever loses his life for my sake, he will save it. 25 For what does it profit a man if he gains the whole world and loses or forfeits himself? 26 For whoever is ashamed of me and of my words, of him will the Son of man be ashamed when he comes in his glory and the glory of the Father and of the holy angels. 27 But I tell you truly, there are some standing here who will not taste death before they see the **kingdom of God.**”

NRSV

20 He said to them, ‘But who do you say that I am?’ Peter answered, ‘The **Messiah of God.**’ 21 He sternly ordered and commanded them not to tell anyone, 22 saying, ‘The **Son of Man** must undergo great suffering, and be rejected by **the elders, chief priests, and scribes**, and be killed, and on the third day be raised.’ 23 Then he said to them all, ‘If any want to become my followers, let them deny themselves and **take up their cross** daily and follow me. 24 For those who want to save their life will lose it, and those who lose their life for my sake will save it. 25 What does it profit them if they gain the whole world, but lose or forfeit themselves? 26 Those who are ashamed of me and of my words, of them the Son of Man will be ashamed when he comes in his glory and the glory of the Father and of the holy angels. 27 But truly I tell you, there are some standing here who will not taste death before they see the **kingdom of God.**’

20 marks

OR

Question 10**Luke 18:1-8****RSV**

1 And he told them a **parable**, to the effect that they ought always to pray and not lose heart. ² He said, "In a certain city there was a **judge** who neither **feared God** nor regarded man; ³ and there was a **widow** in that city who kept coming to him and saying, 'Vindicate me against my adversary.' ⁴ For a while he refused; but afterward he said to himself, 'Though I neither fear God nor regard man, ⁵ yet because this widow bothers me, I will vindicate her, or she will wear me out by her continual coming.'" ⁶ And the Lord said, "Hear what the unrighteous judge says. ⁷ And will not God vindicate **his elect**, who cry to him day and night? Will he delay long over them? ⁸ I tell you, he will vindicate them speedily. Nevertheless, when the Son of man comes, will he find faith on earth?"

NRSV

1 Then Jesus told them a **parable** about their need to pray always and not to lose heart. ² He said, 'In a certain city there was a **judge** who neither **feared God** nor had respect for people. ³ In that city there was a **widow** who kept coming to him and saying, "Grant me justice against my opponent." ⁴ For a while he refused; but later he said to himself, "Though I have no fear of God and no respect for anyone, ⁵ yet because this widow keeps bothering me, I will grant her justice, so that she may not wear me out by continually coming.'" ⁶ And the Lord said, 'Listen to what the unjust judge says. ⁷ And will not God grant justice to **his chosen ones** who cry to him day and night? Will he delay long in helping them? ⁸ I tell you, he will quickly grant justice to them. And yet, when the Son of Man comes, will he find faith on earth?'

20 marks

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

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

Question 1

Describe how the Qur'an makes a connection between faith (*iman*) and charity (*zakat, sadaqah*) using specific examples from the Qur'an. Explain the significance of this connection for the companions of the Prophet (*sahabah*).

30 marks

OR**Question 2**

Using specific examples from the set texts from the Qur'an, discuss the attitude of the Qur'an towards women. Refer in your discussion to the treatment of women in Arabia before Islam.

30 marks

OR**Question 3**

Discuss the portrayal of Satan (*Shaytan*, the figure representing evil) using specific examples from the Qur'an. In your discussion you should make reference to the role and significance of *Shaytan*.

30 marks

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

With close reference to the text below, write a commentary explaining the attitude of the people of Makkah towards Prophet Muhammad **and** the Qur'an.

Qur'an 17:45–48**Taqudin**

45 And when you (Muhammad) recite the Qur'an, We put between you and those who believe not in the Hereafter, an invisible veil (or screen their hearts, so they hear or understand it not).

46 And We have put coverings over their hearts lest, they should understand it (the Qur'an), and in their ears deafness. And when you make mention of your Lord Alone [*La ilaha ill-Allah* (none has the right to be worshipped but Allah)] in the Qur'an, they turn on their backs, fleeing in extreme dislike.

47 We know best of what they listen to, when they listen to you. And when they take secret counsel, behold, the *Zalimun* (polytheists and wrong-doers) say: "You follow none but a bewitched man."

48 See what examples they have put forward for you. So they have gone astray, and never can they find a way.

Yusef Ali

45 When thou dost recite the Qur'an, We put, between thee and those who believe not in the Hereafter, a veil invisible:

46 And We put coverings over their hearts (and minds) lest they should understand the Qur'an, and deafness into their ears: when thou dost commemorate thy Lord - and Him alone - in the Qur'an, they turn on their backs, fleeing (from the Truth).

47 We know best why it is they listen, when they listen to thee; and when they meet in private conference, behold, the wicked say, "Ye follow none other than a man bewitched!"

48 See what similes they strike for thee: but they have gone astray, and never can they find a way.

10 marks

OR

Question 5

In *Surah Hujurat*, Believers (Muslims) were instructed as follows: “Raise not your voices above the voice of the Prophet”. What are the reasons for this instruction? To which historical group was this instruction first addressed?

10 marks

OR**Question 6**

In the set texts and surahs for special study, there are several references to Prophet Moses (*Musa*). Why does the Qur’an make reference to Moses? What is the relationship between the Qur’an and the ‘book’ revealed to Moses?

10 marks

OR**Question 7**

How does the Qur’an describe the characteristics of the people who professed the religion of Prophet Muhammad? Illustrate your answer with **two** examples from the Qur’an.

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

Qur'an 17:90–96

Taqiidin

90 And they say: “We shall not believe in you (O Muhammad), until you cause a spring to gush forth from the earth for us;

91 “Or you have a garden of date-palms and grapes, and **cause rivers to gush forth** in their midst abundantly;

92 “Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allah and the angels before (us) face to face;

93 “Or you have a house of *zukhruf* (like silver and pure gold), or **you ascend up into the sky**, and even then we will put no faith in your ascension until you bring down for us a Book that we would read.” Say (O Muhammad): “Glorified (and Exalted) be my Lord [(Allah) above all that evil they (polytheists) associate with Him]! **Am I anything but a man**, sent as a Messenger?”

94 And nothing prevented men from believing **when the guidance came to them**, except that they said: “Has Allah sent a man as (His) Messenger?”

95 Say: “If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger.”

96 Say: “**Sufficient is Allah for a witness** between me and you. Verily! He is the All-Knower, the All-Seer of His slaves.”

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90 They say: “We shall not believe in thee, until thou cause a spring to gush forth for us from the earth,

91 “Or (until) thou have a garden of date trees and vines, and **cause rivers to gush forth** in their midst, carrying abundant water;

92 “Or thou cause the sky to fall in pieces, as thou sayest (will happen), against us; or thou bring God and the angels before (us) face to face:

93 “Or thou have a house adorned with gold, or **thou mount a ladder right into the skies**. No, we shall not even believe in thy mounting until thou send down to us a book that we could read.” Say: “Glory to my Lord! **Am I aught but a man**, - an apostle?”

94 What kept men back from belief **when Guidance came to them**, was nothing but this: they said, “Has God sent a man (like us) to be (His) Apostle.”

95 Say, “If there were settled, on earth, angels walking about in peace and quiet, We should certainly have sent them down from the heavens an angel for an apostle.”

96 Say: “**Enough is God for a witness** between me and you: for He is well acquainted with His servants, and He sees (all things).

20 marks

OR

Question 9

Qur'an 17:23-29

Taquidin

23 And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them **in terms of honour**.

24 And lower unto them **the wing of submission and humility** through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young."

25 Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn unto Him again and again in obedience, and in repentance.

26 And give to the kinsman his due and to the *Miskîn* (poor) **and to the wayfarer**. But spend not wastefully (your wealth) in the manner of a spendthrift.

27 Verily, spendthrifts are brothers of the *Shayâtîn* (devils), and the *Shaitan* (Devil Satan) is ever ungrateful to his Lord.

28 And if you (O Muhammad) turn away from them (kindred, poor, wayfarer whom We have ordered you to give their rights, but if you have no money at the time they ask you for it) and you are awaiting a mercy from your Lord for which you hope, then, speak unto them a soft kind word (i.e. Allah will give me and I shall give you).

29 And **let not your hand be tied (like a miser) to your neck**, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty.

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23 Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them **in terms of honour**.

24 And, out of kindness, lower to them **the wing of humility**, and say: "My Lord! bestow on them thy Mercy even as they cherished me in childhood."

25 Your Lord knoweth best what is in your hearts: If ye do deeds of righteousness, verily He is Most Forgiving to those who turn to Him again and again (in true penitence).

26 And render to the kindred their due rights, as (also) to those in want, **and to the wayfarer**: But squander not (your wealth) in the manner of a spendthrift.

27 Verily spendthrifts are brothers of the **Evil Ones**; and the Evil One is to his Lord (Himself) ungrateful.

28 And even if thou hast to turn away from them in pursuit of the Mercy from thy Lord which thou dost expect, yet speak to them a word of easy kindness.

29 **Make not thy hand tied (like a niggard's) to thy neck**, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute.

20 marks

OR

Question 10**Qur'an 49:6–10****Taquadin**

6 O you who believe! If a **Fasiq (liar - evil person)** comes to you with any news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done.

⁷ And know that, among you there is the Messenger of Allah. If he were to obey you (i.e. follow your opinions and desires) in much of the matter, **you would surely be in trouble**, but Allah has endeared the **Faith** to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allah and His Messenger) hateful to you. Such are they who are the rightly guided.

⁸ (This is) a Grace from Allah and His Favour. And Allah is All-Knowing, All-Wise.

⁹ And if two parties (or groups) among the believers fall to fighting, then make peace between them both. But if one of them **outrages against** the other, then fight you (all) against the one that which outrages till it complies with the Command of Allah; then if it complies, then make reconciliation between them justly, and be equitable. Verily, Allah loves those who are equitable.

¹⁰ The believers are **nothing else than brothers** (in Islamic religion). So make reconciliation between your brothers, and fear Allah, that you may receive mercy.

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6 O ye who believe! If a **wicked person** comes to you with any news, ascertain the truth, lest ye harm people unwittingly, and afterwards become full of repentance for what ye have done.

⁷ And know that among you is God's Apostle: were he, in many matters, to follow your (wishes), **ye would certainly fall into misfortune**: but Allah has endeared the **Faith** to you, and has made it beautiful in your hearts, and He has made hateful to you Unbelief, wickedness, and rebellion: such indeed are those who walk in righteousness;-

⁸ A grace and favour from God; and God is full of Knowledge and Wisdom.

⁹ If two parties among the Believers fall into a quarrel, make ye peace between them: but if one of them **transgresses beyond bounds** against the other then fight ye (all) against the one that transgresses until it complies with the command of God; but if it complies then make peace between them with justice and be fair: for God loves those who are fair (and just).

¹⁰ The Believers are **but a single Brotherhood**: so make peace and reconciliation between your two (contending) brothers; and fear God, that ye may receive Mercy.

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