



Victorian Certificate of Education 2007

TEXTS AND TRADITIONS

Written examination

Tuesday 20 November 2007

Reading time: 11.45 am to 12.00 noon (15 minutes)

Writing time: 12.00 noon to 2.00 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 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 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

Describe the way the images of light and darkness are presented in the Prologue (John 1:1–18) and in two of the other passages set for special study.

30 marks

OR**Question 2**

Explore the key aspects of Jesus' relationship with the Father as they are developed throughout the Gospel of John. Provide examples predominantly from the passages set for special study.

30 marks

OR**Question 3**

What does the Gospel of John suggest about the world view of the Johannine community of disciples from which the gospel emerged? Base your answer principally but not exclusively on the passages set 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 on the conflict between Jesus and ‘the Jews’.

John 5:9–18**RSV**

⁹And at once the man was healed, and he took up his pallet and walked.

Now that day was the sabbath. ¹⁰So the Jews said to the man who was cured, “It is the sabbath, it is not lawful for you to carry your pallet.”

¹¹But he answered them, “The man who healed me said to me, ‘Take up your pallet, and walk.’” ¹²They asked him, “Who is the man who said to you, ‘Take up your pallet, and walk?’”

¹³Now the man who had been healed did not know who it was, for Jesus had withdrawn, as there was a crowd in the place. ¹⁴Afterward, Jesus found him in the temple, and said to him, “See, you are well! Sin no more, that nothing worse befall you.” ¹⁵The man went away and told the Jews that it was Jesus who had healed him. ¹⁶And this was why the Jews persecuted Jesus, because he did this on the sabbath.

¹⁷But Jesus answered them, “My Father is working still, and I am working.”

¹⁸This was why the Jews sought all the more to kill him, because he not only broke the sabbath but also called God his Father, making himself equal with God.

NRSV

⁹At once the man was made well, and he took up his mat and began to walk.

Now that day was a sabbath. ¹⁰So the Jews said to the man who had been cured, “It is the sabbath; it is not lawful for you to carry your mat.” ¹¹But he answered them, “The man who made

me well said to me, ‘Take up your mat and walk.’” ¹²They asked him, “Who is the man who said to you, ‘Take it up and walk?’”

¹³Now the man who had been healed did not know who it was, for Jesus had disappeared in the crowd that was there. ¹⁴Later Jesus found him in the temple and said to him, “See, you have been made well! Do not sin any

more, so that nothing worse happens to you.” ¹⁵The man went away and told the Jews that it was Jesus who had made him well. ¹⁶Therefore the Jews started persecuting Jesus, because he was doing such things on the sabbath.

¹⁷But Jesus answered them, “My Father is still working, and I also am working.” ¹⁸For this reason the Jews were seeking all the more to kill him,

because he was not only breaking the sabbath, but was also calling God his own Father, thereby making himself equal to God.

10 marks

OR

Question 5

What does the reader learn from the Gospel of John about the character and faith of Thomas?

10 marks

OR**Question 6**

How does the author of the Gospel of John make use of irony and misunderstanding to lead people to faith? Illustrate your response with an example of each literary technique.

10 marks

OR**Question 7**

Explain the meaning of references to Jesus' 'hour' in the Gospel of John. Comment on the significance of the author's placing of the term right at the beginning of the Passion narrative.

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 passages**.

Question 8**John 5:1–9****RSV**

¹After this there was **a feast of the Jews**, and Jesus went up to **Jerusalem**.
²Now there is in Jerusalem by the **Sheep Gate** a pool, in Hebrew called Beth-za'tha, which has five porticoes.
³In these lay a multitude of invalids, blind, lame, paralyzed. ⁵One man was there, who had been ill for thirty-eight years. ⁶When Jesus saw him and **knew that he had been lying there a long time**, he said to him, "Do you want to be healed?" ⁷The sick man answered him, "Sir, I have no man to put me into the pool **when the water is troubled**, and while I am going another steps down before me." ⁸Jesus said to him, "Rise, take up your pallet, and walk." ⁹And at once the man was healed, and he took up his pallet and walked.

NRSV

¹After this there was **a festival of the Jews**, and Jesus went up to **Jerusalem**.
²Now in Jerusalem by the **Sheep Gate** there is a pool, called in Hebrew Beth-zatha, which has five porticoes. ³In these lay many invalids – blind, lame, and paralysed. ⁵One man was there who had been ill for thirty-eight years. ⁶When Jesus saw him lying there and **knew that he had been there a long time**, he said to him, "Do you want to be made well?" ⁷The sick man answered him, "Sir, I have no one to put me into the pool **when the water is stirred up**; and while I am making my way, someone else steps down ahead of me." ⁸Jesus said to him, "Stand up, take your mat and walk." ⁹At once the man was made well, and he took up his mat and began to walk.

20 marks

OR

Question 9**John 11:17–27****RSV**

¹⁷Now when Jesus came, he found that Lazarus had already been in the tomb four days. ¹⁸**Bethany** was near Jerusalem, about two miles off, ¹⁹and many of the Jews had come to **Martha and Mary** to console them concerning their brother. ²⁰When Martha heard that Jesus was coming, she went and met him, while Mary sat in the house. ²¹Martha said to Jesus, “Lord, if you had been here, my brother would not have died. ²²And even now I know that whatever you ask from God, God will give you.” ²³Jesus said to her, “Your brother will rise again.” ²⁴Martha said to him, “I know that he will rise again in **the resurrection at the last day.**” ²⁵Jesus said to her, “**I am the resurrection and the life;** he who believes in me, though he die, yet shall he live, ²⁶and whoever lives and believes in me shall never die. Do you believe this?” ²⁷She said to him, “Yes, Lord; **I believe that you are the Christ, the Son of God, he who is coming into the world.**”

NRSV

¹⁷When Jesus arrived, he found that Lazarus had already been in the tomb for four days. ¹⁸Now **Bethany** was near Jerusalem, some two miles away, ¹⁹and many of the Jews had come to **Martha and Mary** to console them about their brother. ²⁰When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. ²¹Martha said to Jesus, “Lord, if you had been here, my brother would not have died. ²²But even now I know that God will give you whatever you ask of him.” ²³Jesus said to her, “Your brother will rise again.” ²⁴Martha said to him, “I know that he will rise again in **the resurrection on the last day.**” ²⁵Jesus said to her, “**I am the resurrection and the life.** Those who believe in me, even though they die, will live, ²⁶and everyone who lives and believes in me will never die. Do you believe this?” ²⁷She said to him, “Yes Lord, **I believe that you are the Messiah, the Son of God, the one coming into the world.**”

20 marks

OR

Question 10**John 13:31–38****RSV**

³¹When he had gone out, Jesus said, “Now is **the Son of Man** glorified, and in him God is glorified; ³²if God is glorified in him, God will also **glorify** him in himself, and glorify him at once. ³³Little children, yet a little while I am with you. You will seek me; and as I said to **the Jews** so now I say to you, ‘Where I am going you cannot come.’ ³⁴**A new commandment I give to you, that you love one another**; even as I have loved you, that you also love one another. ³⁵By this all men will know that you are my disciples, if you have love for one another.” ³⁶**Simon Peter** said to him, “Lord, where are you going?” Jesus answered, “Where I am going you cannot follow me now; but you shall follow afterward.” ³⁷Peter said to him, “Lord, why cannot I follow you now? I will lay down my life for you.” ³⁸Jesus answered, “Will you lay down your life for me? Truly, truly, I say to you, the cock will not crow, till you have denied me three times.

NRSV

³¹When he had gone out, Jesus said, “Now **the Son of Man** has been glorified, and God has been glorified in him. ³²If God has been glorified in him, God will also **glorify** him in himself and will glorify him at once. ³³Little children, I am with you only a little longer. You will look for me; and as I said to **the Jews** so now I say to you, ‘Where I am going you cannot come’. ³⁴I give you a **new commandment, that you love one another**. Just as I have loved you, you also should love one another. ³⁵By this everyone will know that you are my disciples, if you have love for one another.” ³⁶**Simon Peter** said to him, “Lord, where are you going?” Jesus answered, “Where I am going, you cannot follow me now; but you will follow me afterward.” ³⁷Peter said to him, “Lord, why can I not follow you now? I will lay down my life for you.” ³⁸Jesus answered, “Will you lay down your life for me? Very truly, I tell you, before the cock crows, you will have denied me three times.

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 the covenant idea in the prophecies of both Jeremiah and Ezekiel. Support your discussion with textual examples.

30 marks

OR**Question 2**

With reference to your study of the books of both Jeremiah and Ezekiel, discuss the various roles of the prophet in ancient Israel. Support your discussion with textual examples.

30 marks

OR**Question 3**

Discuss the place of the messianic idea in the prophecies of both Jeremiah and Ezekiel. Support your discussion with textual examples.

30 marks

PART B – Extended responses

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

Question 4

With close reference to the text below, discuss Ezekiel's use of metaphorical language to condemn the leaders of his day.

Ezekiel 34: 2–6

²“Son of man, prophesy against the shepherds of Israel, prophesy, and say to them, even to the shepherds, Thus says the Lord GOD: Ho, shepherds of Israel who have been feeding yourselves! Should not shepherds feed the sheep? ³You eat the fat, you clothe yourselves with the wool, you slaughter the fatlings; but you do not feed the sheep. ⁴The weak you have not strengthened, the sick you have not healed, the crippled you have not bound up, the strayed you have not brought back, the lost you have not sought, and with force and harshness you have ruled them. ⁵So they were scattered, because there was no shepherd; and they became food for all the wild beasts. ⁶My sheep were scattered, they wandered over all the mountains and on every high hill; my sheep were scattered over all the face of the earth, with none to search or seek for them.

10 marks

OR**Question 5**

Discuss the historical context, content and purpose of Jeremiah's letter to the exiles in chapter 29.

10 marks

OR**Question 6**

What is the meaning of Ezekiel's allegory of the pot in chapter 24? Why is the allegory significant in the context of Ezekiel's prophecy?

10 marks

OR**Question 7**

Discuss how Jeremiah views the requirements of true repentance.

10 marks

PART C – Extended 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 passages**.

Question 8

Jeremiah 2:1–13

¹The word of the LORD came to me, saying, ²“Go and proclaim in the hearing of Jerusalem, Thus says the LORD, I remember the devotion of your youth, **your love as a bride**, how you followed me in the wilderness, in a land not sown. ³Israel was holy to the LORD, the first fruits of his harvest. **All who ate of it became guilty**; evil came upon them, says the LORD.” ⁴Hear the word of the LORD, O house of Jacob, and all the families of the house of Israel. ⁵Thus says the LORD: “What wrong did your fathers find in me that they went far from me, and went after worthlessness, and became worthless? ⁶They did not say, ‘Where is the LORD who brought us up from the land of Egypt, who led us in the wilderness, in a land of deserts and pits, in a land of drought and deep darkness, in a land that none passes through, where no man dwells?’ ⁷And I brought you into a plentiful land to enjoy its fruits and its good things. But when you came in you defiled my land, and made my heritage an abomination. ⁸The priests did not say, ‘Where is the LORD?’ Those who handle the law did not know me; the rulers transgressed against me; the prophets prophesied by Ba’al, and **went after things that do not profit**. ⁹“Therefore I still contend with you, says the LORD, and with your children’s children I will contend. ¹⁰For cross to the coasts of Cyprus and see, or **send to Kedar and examine with care; see if there has been such a thing**. ¹¹Has a nation changed its gods, even though they are no gods? But my people have changed their glory for that which does not profit. ¹²Be appalled, O heavens, at this, be shocked, be utterly desolate, says the LORD, ¹³for 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**.

20 marks

OR

Question 9**Ezekiel 17:11–24**

¹¹Then the word of the LORD came to me: ¹²“Say now to the rebellious house, **Do you not know what these things mean?** Tell them, Behold, the king of Babylon came to Jerusalem, and took her king and her princes and brought them to him to Babylon. ¹³And **he took one of the seed royal and made a covenant with him**, putting him under oath. (The chief men of the land he had taken away, ¹⁴that the kingdom might be humble and not lift itself up, and that by keeping his covenant it might stand.) ¹⁵But he rebelled against him by sending ambassadors to Egypt, that they might give him horses and a large army. Will he succeed? **Can a man escape who does such things? Can he break the covenant and yet escape?** ¹⁶As I live, says the Lord GOD, surely in the place where the king dwells who made him king, whose oath he despised, and whose covenant with him he broke, in Babylon he shall die. ¹⁷Pharaoh with his mighty army and great company will not help him in war, when mounds are cast up and siege walls built to cut off many lives. ¹⁸Because he despised the oath and broke the covenant, because he gave his hand and yet did all these things, he shall not escape. ¹⁹Therefore 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.** ²⁰I will spread my net over him, and he shall be taken in my snare, and I will bring him to Babylon and enter into judgment with him there for the treason he has committed against me. ²¹And all the pick of his troops shall fall by the sword, and the survivors shall be scattered to every wind; and you shall know that I, the LORD, have spoken.” ²²Thus says the Lord GOD: “**I myself will take a sprig from the lofty top of the cedar**, and will set it out; I will break off from the topmost of its young twigs a tender one, and I myself will plant it upon a high and lofty mountain; ²³on the mountain height of Israel will I plant it, that it may bring forth boughs and bear fruit, and become a noble cedar; and under it will dwell all kinds of beasts; in the shade of its branches birds of every sort will nest. ²⁴And all the trees of the field shall know that I the LORD bring low the high tree, and make high the low tree, dry up the green tree, and make the dry tree flourish. I the LORD have spoken, and I will do it.”

20 marks

OR

Question 10

Ezekiel 34:10–25

¹⁰Thus says the Lord GOD, **Behold, I am against the shepherds; and I will require my sheep at their hand**, and put a stop to their feeding the sheep; no longer shall the shepherds feed themselves. I will rescue my sheep from their mouths, that they may not be food for them. ¹¹“For thus says the Lord GOD: Behold, I, I myself will search for my sheep, and will seek them out. ¹²As a shepherd seeks out his flock when some of his sheep have been scattered abroad, so will I seek out my sheep; and **I will rescue them from all places where they have been scattered on a day of clouds and thick darkness.** ¹³And I will bring them out from the peoples, and gather them from the countries, and will bring them into their own land; and I will feed them on the mountains of Israel, by the fountains, and in all the inhabited places of the country. ¹⁴I will feed them with good pasture, and upon the mountain heights of Israel shall be their pasture; there they shall lie down in good grazing land, and on fat pasture they shall feed on the mountains of Israel. ¹⁵I myself will be the shepherd of my sheep, and I will make them lie down, says the Lord GOD. ¹⁶I will seek the lost, and I will bring back the strayed, and I will bind up the crippled, and I will strengthen the weak, and the fat and the strong I will watch over; I will feed them in justice. ¹⁷“**As for you, my flock, thus says the Lord GOD: Behold, I judge between sheep and sheep, rams and he-goats.** ¹⁸Is it not enough for you to feed on the good pasture, that you must tread down with your feet the rest of your pasture; and to drink of clear water, that you must foul the rest with your feet? ¹⁹And must my sheep eat what you have trodden with your feet, and drink what you have fouled with your feet? ²⁰“Therefore, thus says the Lord GOD to them: Behold, I, I myself will judge between the fat sheep and the lean sheep. ²¹Because you push with side and shoulder, and thrust at all the weak with your horns, till you have scattered them abroad, ²²I will save my flock, they shall no longer be a prey; and I will judge between sheep and sheep. ²³And I will set up over them one shepherd, **my servant David**, and he shall feed them: he shall feed them and be their shepherd. ²⁴And I, the LORD, will be their God, and my servant David shall be prince among them; I, the LORD, have spoken. ²⁵“I will make with them **a covenant of peace** and banish wild beasts from the land, so that they may dwell securely in the wilderness and sleep in the woods.

20 marks

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

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

Question 1

Discuss the experiences of rich people and of poor people in seeking to become followers of Jesus in Luke's Gospel.

30 marks

OR**Question 2**

Identify the key characteristics of the nature of discipleship in Luke's Gospel. Compare the discipleship demonstrated by Mary Magdalene and Peter in the chapters for special study.

30 marks

OR**Question 3**

Faith is a central theme in the Gospel of Luke. Use at least three examples from the gospel to discuss the nature of this faith. Why was faith an important issue for Luke's community?

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 explores the public ministry of Jesus.

Luke 4:16–19**RSV**

¹⁶And he came to Nazareth, where he had been brought up; and he went to the synagogue, as his custom was, on the sabbath day. And he stood up to read; ¹⁷and there was given to him the book of the prophet Isaiah. He opened the book and found the place where it was written, ¹⁸“The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, ¹⁹to proclaim the acceptable year of the Lord.”

NRSV

¹⁶When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, ¹⁷and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written: ¹⁸“The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, ¹⁹to proclaim the year of the Lord’s favour.”

10 marks

OR**Question 5**

Use an example of a parable from Luke’s Gospel to discuss the nature of parables and why they are used by Jesus.

10 marks

OR**Question 6**

In his prologue, Luke tells his readers that he sets out to write an orderly account (Luke 1:3). In what sense is his account orderly? Why might Luke have felt that an orderly account was important?

10 marks

OR**Question 7**

Referring to two healing stories from the chapters for special study, discuss the significance of the social situation of the person being healed. What does Luke’s choice to include these people reveal about the kingdom of God?

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 passages**.

Question 8**Luke 1:57–66****RSV**

⁵⁷Now the time came for **Elizabeth** to be delivered, and she gave birth to a son. ⁵⁸And her neighbors and kinsfolk heard that the Lord had shown great mercy to her, and they rejoiced with her. ⁵⁹And on the eighth day they came to **circumcise** the child; and they would have named him Zechari'ah after his father, ⁶⁰but his mother said, "Not so; he shall be called John." ⁶¹And they said to her, "None of your kindred is called by this name." ⁶²And they made signs to his father, inquiring what he would have him called. ⁶³And he asked for a writing tablet, and wrote, "His name is John." And they all marveled. ⁶⁴And **immediately** his mouth was opened and his tongue loosed, and he spoke, blessing God. ⁶⁵And fear came on all their neighbors. And all these things were talked about through all the hill country of **Judea**; ⁶⁶and all who heard them laid them up in their hearts, saying, "**What then will this child be?**" For the hand of the Lord was with him.

NRSV

⁵⁷Now the time came for **Elizabeth** to give birth, and she bore a son. ⁵⁸Her neighbours and relatives heard that the Lord had shown his great mercy to her, and they rejoiced with her. ⁵⁹On the eighth day they came to **circumcise** the child, and they were going to name him Zechariah after his father. ⁶⁰But his mother said, "No; he is to be called John." ⁶¹They said to her, "None of your relatives has this name." ⁶²Then they began motioning to his father to find out what name he wanted to give him. ⁶³He asked for a writing-tablet and wrote, "His name is John." And all of them were amazed. ⁶⁴**Immediately** his mouth was opened and his tongue freed, and he began to speak, praising God. ⁶⁵Fear came over all their neighbours, and all these things were talked about throughout the entire hill country of **Judea**. ⁶⁶All who heard them pondered them and said, "**What then will this child become?**" For, indeed, the hand of the Lord was with him.

20 marks

OR

Question 9**Luke 18:35–43****RSV**

³⁵As he drew near to Jericho, a blind man was sitting by the roadside **begging**; ³⁶and hearing a multitude going by, he inquired what this meant. ³⁷They told him, “Jesus of Nazareth is passing by.” ³⁸And he cried, “Jesus, Son of David, have mercy on me!” ³⁹And those who were in front rebuked him, telling him to be silent; but he cried out all the more, “**Son of David**, have mercy on me!” ⁴⁰And Jesus stopped, and commanded him to be brought to him; and when he came near, he asked him, ⁴¹“What do you want me to do for you?” He said, “Lord, let me receive my sight.” ⁴²And Jesus said to him, “Receive your sight; **your faith has made you well.**” ⁴³And immediately he received his sight and followed him, **glorifying God**; and all the people, when they saw it, gave praise to God.

NRSV

³⁵As he approached Jericho, a blind man was sitting by the roadside **begging**. ³⁶When he heard a crowd going by, he asked what was happening. ³⁷They told him, “Jesus of Nazareth is passing by.” ³⁸Then he shouted, “Jesus, Son of David, have mercy on me!” ³⁹Those who were in front sternly ordered him to be quiet; but he shouted even more loudly, “**Son of David**, have mercy on me!” ⁴⁰Jesus stood still and ordered the man to be brought to him; and when he came near, he asked him, ⁴¹“What do you want me to do for you?” He said, “Lord, let me see again.” ⁴²Jesus said to him, “Receive your sight; **your faith has saved you.**” ⁴³Immediately he regained his sight and followed him, **glorifying God**; and all the people, when they saw it, praised God.

20 marks

OR

Question 10**Luke 24:36–49****RSV**

³⁶As they were saying this, Jesus himself stood among them. ³⁷But they were **startled and frightened**, and supposed that they saw a spirit. ³⁸And he said to them, “Why are you troubled, and why do questionings rise in your hearts? ³⁹See my hands and my feet, that it is I myself; handle me, and see; for a spirit has not flesh and bones as you see that I have.” ⁴¹And while they still disbelieved for joy, and wondered, he said to them, “Have you anything here to eat?” ⁴²They gave him a piece of **broiled fish**, ⁴³and he took it and ate before them. ⁴⁴Then he said to them, “These are my words which I spoke to you, while I was still with you, that everything written about me in the law of Moses and the prophets and the psalms must be fulfilled.” ⁴⁵Then he opened their minds to understand the scriptures, ⁴⁶and said to them, “Thus it is written, that the **Christ** should suffer and on the third day rise from the dead, ⁴⁷and that repentance and forgiveness of sins should be preached in his name to all nations, **beginning from Jerusalem**. ⁴⁸You are witnesses of these things. ⁴⁹And behold, I send the promise of my Father upon you; but stay in the city, until you are **clothed with power from on high**.”

NRSV

³⁶While they were talking about this, Jesus himself stood among them and said to them, “Peace be with you.” ³⁷They were **startled and terrified**, and thought that they were seeing a ghost. ³⁸He said to them, “Why are you frightened, and why do doubts arise in your hearts? ³⁹Look at my hands and my feet; see that it is I myself. Touch me and see; for a ghost does not have flesh and bones as you see that I have.” ⁴⁰And when he had said this, he showed them his hands and his feet. ⁴¹While in their joy they were disbelieving and still wondering, he said to them, “Have you anything here to eat?” ⁴²They gave him a piece of **broiled fish**, ⁴³and he took it and ate in their presence. ⁴⁴Then he said to them, “These are my words that I spoke to you while I was still with you—that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled.” ⁴⁵Then he opened their minds to understand the scriptures, ⁴⁶and he said to them, “Thus it is written, that the **Messiah** is to suffer and to rise from the dead on the third day, ⁴⁷and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, **beginning from Jerusalem**. ⁴⁸You are witnesses of these things. ⁴⁹And see, I am sending upon you what my Father promised; so stay here in the city until you have been **clothed with power from on high**.”

20 marks

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

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

Question 1

Discuss how the Qur'an uses parables to convey specific messages. You should provide at least two parables from the set texts as examples.

30 marks

OR**Question 2**

Discuss how the Qur'an improved the status of women in Arabia using examples from the prescribed texts.

30 marks

OR**Question 3**

The Qur'an provides many rules regarding marriage. Explain why the Qur'an saw the need for these rules in seventh century Arabia. Illustrate your answer with four such rules from the prescribed texts.

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 Qur’anic notion of punishment for slander.

Surah 24:11–19**Muhammad Farooq-i-Azam Malik**

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.¹¹ 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?”¹² Why did they not produce four witnesses? If they cannot produce the required witnesses, they are the liars in the sight of Allāh.¹³ Were it not for the grace and mercy of Allāh towards you in this world and the Hereafter, you would have been severely punished for your involvement in this scandal;¹⁴ 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 Allāh.¹⁵ Why did you not, when you heard about it, say: “It is not befitting for us to talk about it, Glory be to You, *O Allah!* This is a monstrous slander?”¹⁶ Allāh admonishes you never to repeat a mistake like this, if you are true believers.¹⁷ Allāh has made His revelations clear to you, Allāh is All-Knowing, All-Wise.¹⁸ Those who love to spread such slanders among the believers will have a painful punishment in this life and in the Hereafter. Allāh knows and you do not know.¹⁹

Taqiuddin

¹¹Verily! those who brought forth the slander (against ‘Āishah the wife of the Prophet) are a group among you. Consider it not a bad thing for you. Nay, it is good for you. To 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. ¹²Why 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?” ¹³Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses! Then with Allāh they are the liars. ¹⁴Had it not been for the Grace of Allāh and His Mercy to you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken. ¹⁵When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allāh it was very great. ¹⁶And why did you not, when you heard it, say: “It is not right for us to speak of this. Glorified are You (O Allāh)! This is a great lie.” ¹⁷Allāh forbids you from it and warns you not to repeat the like of it forever, if you are believers. ¹⁸And Allāh makes the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) plain to you, and Allāh is All-Knowing, All-Wise. ¹⁹Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allāh knows and you know not.

10 marks

OR**SECTION IV – Part B – continued****www.theallpapers.com** **TURN OVER**

Question 5

The Qur'an provides guidelines for a fair distribution of the property held by a deceased person (estate). With reference to the prescribed texts, explain how the estate is distributed. Comment on why the son and daughter do not appear to receive equal shares.

10 marks

OR**Question 6**

The Qur'an reminds its readers that it is part of God's revelations and thus instructs Muslims to believe in earlier Scriptures. Use examples from the set texts to demonstrate how the Qur'an is related to the earlier Scriptures.

10 marks

OR**Question 7**

The Qur'an refers to the Prophet Muhammad's wives as 'Mothers of Believers'. How does the Qur'an present the Mothers of Believers in the set texts? What is the significance of the concept of Mothers of Believers?

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**Surah 68:1–16****Muhammad Farooq-i-Azam Malik**

Nûn. By the pen and what they write.¹ By the grace of your Rabb you are not a madman,² and you shall have a never ending reward.³ You are of the highest noble character.⁴ Soon you will see - as they will see⁵ - **which of you is afflicted** with madness.⁶ Surely, it is your Rabb Who knows those who have strayed from His Way, as He knows best those who are rightly guided.⁷ So do not yield to the unbelievers.⁸ They desire **you to compromise** a little, so they too would compromise.⁹ Neither yield to any mean oathmonger,¹⁰ mischief making slanderer,¹¹ opponent of good, transgressor, sinful,¹² wicked oppressor, and above all, ignoble by birth,¹³ though he be possessing wealth and children.¹⁴ When Our revelations are recited to him, he says: “**They are nothing but the tales of the ancients.**”¹⁵

Soon We **shall brand him on the snout.**¹⁶

Taqiuddin

¹**Nûn.** [These letters (Nûn, etc.) are one of the miracles of the Qur’ân, and none but Allâh (Alone) knows their meanings]. **By the pen** and by what they (the angels) write (in the Records of men). ²You (O Muhammad), by the Grace of your Lord, are not mad. ³And Verily, for you (O Muhammad) will be an endless reward. ⁴And Verily, you (O Muhammad) are on an exalted (standard of) character. ⁵You will see, and they will see, ⁶**Which of you is afflicted** with madness. ⁷Verily, your Lord is the Best Knower of him who has gone astray from His Path, and He is the Best Knower of those who are guided. ⁸So (O Muhammad) obey you not the deniers [(of Islâmic Monotheism — those who deny the Verses of Allâh), the Oneness of Allâh, and the Messengership of Muhammad] ⁹They wish that **you should compromise** (in religion out of courtesy) with them: so they (too) would compromise with you. ¹⁰And (O Muhammad) obey you not everyone *Hallâf Mahîn* (the one who swears much and is a liar or is worthless). ¹¹A slanderer, going about with calumnies, ¹²Hinderer of the good, transgressor, sinful, ¹³Cruel, and moreover base-born (of illegitimate birth). ¹⁴(He was so) because he had wealth and children. ¹⁵When Our Verses (of the Qur’ân) are recited to him, he says: “**Tales of the men of old!**”

¹⁶**We shall brand him on the snout (nose)!**

20 marks

OR

Question 9**Surah 24:45–52****Muhammad Farooq-i-Azam Malik**

Allah has created from water every living creature: of them there are some **that creep upon their bellies**, some that walk on two legs, and yet, some that walk on four; Allah creates what He pleases; surely, Allah has power over everything.⁴⁵ We have indeed sent down very **clear revelations**, and Allah guides to the Right Way whom He pleases.⁴⁶ They say: “We believe in Allah and the Rasool and we obey,” but *no sooner do they utter these words than* some of them **turn their backs**; these are no believers.⁴⁷ When **such people are called to Allah** and His Rasool that He may judge between them, behold! A party of them declines to come.⁴⁸ However, if they have the **truth on their side**, they come to him voluntarily.⁴⁹ Is there a disease in their hearts? Either they are skeptical, or else they fear that Allah and His Rasool will deny them justice. Nay! In fact, they are the ones who are the wrongdoers.⁵⁰ The response of the true believers, when they are called to Allah and His Rasool to judge between them, is only to say: “We hear and we obey.” Such are the ones who will attain felicity.⁵¹ Only those who obey Allah and His Rasool, have fear of Allah and do good deeds, are the ones who will be the successful.⁵²

Taqiuddin

⁴⁵Allâh has created every moving (living) creature from water. Of them there are some **that creep on their bellies**, some that walk on two legs, and some that walk on four. Allâh creates what He wills. Verily, Allâh is Able to do all things. ⁴⁶We have indeed sent down (in this Qur’ân) **manifest Ayât** [proofs, evidences, verses, lessons, signs, revelations, lawful and unlawful things, and the set boundaries of Islâmic religion, etc. that make things clear (showing the Right Path of Allâh)]. And Allâh guides whom He wills to a Straight Path (i.e. to Allâh’s religion of Islâmic Monotheism). ⁴⁷They (hypocrites) say: “We have believed in Allâh and in the Messenger (Muhammad), and we obey,” then a party of them **turn away** thereafter, such are not believers. ⁴⁸And when **they are called to Allâh** (i.e. His Words, the Qur’ân) and His Messenger, to judge between them, lo! a party of them refuses (to come) and turns away. ⁴⁹But if **the truth is on their side**, they come to him willingly with submission. ⁵⁰Is there a disease in their hearts? Or do they doubt or fear lest Allâh and His Messenger should wrong them in judgement. Nay, it is they themselves who are the *Zâlimûn* (polytheists, hypocrites and wrong-doers). ⁵¹The only saying of the faithful believers, when they are called to Allâh (His Words, the Qur’ân) and His Messenger, to judge between them, is that they say: “We hear and we obey.” And such are the successful (who will live forever in Paradise). ⁵²And whosoever obeys Allâh and His Messenger, fears Allâh, and keeps his duty (to Him), such are the successful.

20 marks

OR**SECTION IV – Part C – continued****www.theallpapers.com** **TURN OVER**

Question 10**Surah 4:5–10****Muhammad Farooq-i-Azam Malik**

Do not entrust your property which Allah has made a means of support for your *family*, to feeble-minded people *for investment in business*, however, provide such people with food and clothing, speak to them nicely and give them good advice.⁵ Observe the orphans *through testing their abilities* until they reach the **age of marriage**, then if you find them capable of sound judgment, hand over to them their property; and do not consume it wastefully in haste **lest they grow up to demand it**. If *the guardian* is well-off, he should not take compensation *from the orphan's property*, but if he is poor let him take a just and reasonable remuneration. When you hand over their property to them, call in some witnesses; *even though* Allah is sufficient in taking the accountability.⁶ **Men will have a share** in what their parents and their near relatives leave; and women will have a share in what their parents and their near relatives leave: whether it be a small or large, they shall be *legally* entitled to their shares.⁷ If the relatives, orphans or needy are present at the time of the division of an inheritance, give them something out of it, and speak to them kind words.⁸ Let those (*disposing of an estate*) have the same fear in their minds as they would have for their own if they were to **leave a helpless children behind**: they should, therefore, fear Allah and speak for justice.⁹ In fact, those who misappropriate the property of orphans unjustly, **swallow but fire into their bellies**; they will soon be cast into the blazing fire!¹⁰

Taqiuddin

⁵And give not to the foolish your property which Allâh has made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice. ⁶And try the orphans (as regards their intelligence) until they reach the **age of marriage**; if then you find sound judgement in them, release their property to them, but consume it not wastefully and hastily, **fearing that they should grow up**, and whoever (amongst guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his labour). And when you release their property to them, take witness in their presence; and Allâh is All-Sufficient in taking account. ⁷There is **a share for men** and a share for women from what is left by parents and those nearest related, whether the property be small or large - a legal share. ⁸And when the relatives and the orphans and *Al-Masâkîn* (the needy) are present at the time of division, give them out of the property, and speak to them words of kindness and justice. ⁹And let those (executors and guardians) have the same fear in their minds as they would have for their own, **if they had left weak offspring behind**. So let them fear Allâh and speak right words. ¹⁰Verily, those who unjustly eat up the property of orphans, **they eat up only fire into their bellies**, and they will be burnt in the blazing Fire!

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