



# Victorian Certificate of Education 2008

## TEXTS AND TRADITIONS

### Written examination

Tuesday 18 November 2008

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 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**

The Gospel of John is set firmly within a Jewish scriptural background. With reference to three episodes found within the gospel, discuss how the evangelist uses symbols or images from the Hebrew Scriptures.

30 marks

**OR****Question 2**

Discuss how the themes, titles, and attitudes towards Jesus, found throughout the Gospel of John, are developed in the trial of Jesus by Pilate in chapters 18 and 19.

30 marks

**OR****Question 3**

The writer of the Gospel of John aims to reveal the identity and nature of Jesus. With reference to at least three examples **from the chapters for special study**, discuss how the evangelist helps his audience understand who Jesus was, according to John.

30 marks

**PART B – Extended responses**

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

**Question 4**

With **close reference to the text** below, write a commentary explaining the tension that existed between the Jewish leaders and Roman authority.

**John 19:3–9****RSV**

<sup>3</sup>They came up to him, saying, “Hail, King of the Jews!” and struck him with their hands. <sup>4</sup>Pilate went out again, and said to them, “See, I am bringing him out to you, that you may know that I find no crime in him.” <sup>5</sup>So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Behold the man!” <sup>6</sup>When the chief priests and the officers saw him, they cried out, “Crucify him, crucify him!” Pilate said to them, “Take him yourselves and crucify him, for I find no crime in him.” <sup>7</sup>The Jews answered him, “We have a law, and by that law he ought to die, because he has made himself the Son of God.”

<sup>8</sup>When Pilate heard these words, he was the more afraid; <sup>9</sup>he entered the praetorium again and said to Jesus, “Where are you from?” But Jesus gave no answer.

**NRSV**

<sup>3</sup>They kept coming up to him, saying, “Hail, King of the Jews!” and striking him on the face. <sup>4</sup>Pilate went out again and said to them, “Look I am bringing him out to you to let you know that I find no case against him.” <sup>5</sup>So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Here is the man!” <sup>6</sup>When the chief priests and the police saw him, they shouted, “Crucify him! Crucify him!” Pilate said to them, “Take him yourselves and crucify him; I find no case against him.” <sup>7</sup>The Jews answered him, “We have a law, and according to that law he ought to die because he has claimed to be the Son of God.”

<sup>8</sup>Now when Pilate heard this, he was more afraid than ever. <sup>9</sup>He entered his headquarters again and asked Jesus, “Where are you from?” But Jesus gave him no answer.

10 marks

**OR**

**Question 5**

Briefly outline the origins of the feasts of Dedication and Passover. Explain their significance to the Jews of Jesus' time, and to the writer of the Gospel of John.

10 marks

**OR****Question 6**

Identify three roles of the Holy Spirit described by the Johannine Jesus, and explain their significance for the early church.

10 marks

**OR****Question 7**

During the Farewell Discourse of the Last Supper, Jesus speaks of three time periods. Name the three times about which Jesus speaks; explain what they mean; and suggest their significance for the early church.

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 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 10:11–21

## RSV

<sup>11</sup>“**I am the good shepherd.** The good shepherd lays down his life for the sheep. <sup>12</sup>He who is a hireling and not a shepherd, whose own the sheep are not, sees **the wolf** coming and leaves the sheep and flees; and the wolf snatches them and scatters them.

<sup>13</sup>He flees because he is a hireling and cares nothing for the sheep. <sup>14</sup>I am the good shepherd; I know my own and my own know me, <sup>15</sup>as the Father knows me and I know the Father; and I lay down my life for the sheep. <sup>16</sup>And **I have other sheep** that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd. <sup>17</sup>For this reason the Father loves me, because I lay down my life, that I may take it again. <sup>18</sup>No one takes it from me, but **I lay it down of my own accord.** I have power to lay it down, and I have power to take it again; this charge I have received from my Father.”

<sup>19</sup>There was again a division among the Jews because of these words. <sup>20</sup>Many of them said, “He has a demon, and he is mad; why listen to him?” <sup>21</sup>Others said, “These are not the sayings of one who has a demon. Can a demon open **the eyes of the blind?**”

## NRSV

<sup>11</sup>“**I am the good shepherd.** The good shepherd lays down his life for the sheep. <sup>12</sup>The hired hand, who is not the shepherd and does not own the sheep, sees **the wolf** coming and leaves the sheep and runs away – and the wolf snatches them and scatters them.

<sup>13</sup>The hired hand runs away because a hired hand does not care for the sheep. <sup>14</sup>I am the good shepherd. I know my own and my own know me, <sup>15</sup>just as the Father knows me and I know the Father. And I lay down my life for the sheep. <sup>16</sup>**I have other sheep** that do not belong to this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd. <sup>17</sup>For this reason the Father loves me, because I lay down my life in order to take it up again. <sup>18</sup>No one takes it from me, but **I lay it down of my own accord.** I have power to lay it down, and I have power to take it up again. I have received this command from my Father.”

<sup>19</sup>Again the Jews were divided because of these words. <sup>20</sup>Many of them were saying, “He has a demon and is out of his mind. Why listen to him?” <sup>21</sup>Others were saying, “These are not the words of one who has a demon. Can a demon open **the eyes of the blind?**”

20 marks

OR

## Question 9

## John 19:31–42

## RSV

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

<sup>38</sup>After this Joseph of Arimathea, who was a disciple of Jesus, **but secretly**, for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him leave. So he came and took away his body. <sup>39</sup>Nicodemus also, who had at first come to him by night, came bringing **a mixture of myrrh and aloes**, about a hundred pounds’ weight.

<sup>40</sup>They took the body of Jesus, and bound it in linen cloths with the spices, as is the burial custom of the Jews.

<sup>41</sup>Now in the place where he was crucified there was a garden, and in the garden a new tomb where no one had ever been laid.

<sup>42</sup>So because of the Jewish day of Preparation, as the tomb was close at hand, they laid Jesus there.

## NRSV

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

<sup>38</sup>After these things, Joseph of Arimathea, who was a disciple of Jesus, **though a secret one** because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. <sup>39</sup>Nicodemus, who had at first come to Jesus by night, also came, bringing **a mixture of myrrh and aloes**, weighing about a hundred pounds. <sup>40</sup>They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. <sup>41</sup>Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. <sup>42</sup>And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

20 marks

OR

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

## Question 10

## John 21:16–23

## RSV

<sup>16</sup>A second time he said to him, “Simon, son of John, do you love me?” He said to him, “Yes, Lord; you know that I love you.” He said to him, “Tend my sheep.” <sup>17</sup>He said to him the **third time**, “Simon, son of John, do you love me?” Peter was grieved because he said to him the third time, “**Do you love me?**” And he said to him, “Lord, you know everything; you know that I love you.” Jesus said to him, “**Feed my sheep.**” <sup>18</sup>Truly, truly, I say to you, when you were young, you girded yourself and walked where you would; but when you are old, you will stretch out your hands, and another will gird you and **carry you where you do not wish to go.**” <sup>19</sup>(This he said to show by what death he was to glorify God.) And after this he said to him, “Follow me.”

<sup>20</sup>Peter turned and saw following them the disciple whom Jesus loved, who had lain close to his breast at the supper and had said, “Lord, who is it that is going to betray you?” <sup>21</sup>When Peter saw him, he said to Jesus, “Lord, what about this man?” <sup>22</sup>Jesus said to him, “If it is my will that he remain until I come, what is that to you? Follow me!” <sup>23</sup>**The saying spread abroad among the brethren** that this disciple was not to die; yet Jesus did not say to him that he was not to die, but, “If it is my will that he remain until I come, what is that to you?”

## NRSV

<sup>16</sup>A second time he said to him, “Simon son of John, do you love me?” He said to him, “Yes, Lord; you know that I love you.” Jesus said to him, “Tend my sheep.” <sup>17</sup>He said to him the **third time**, “Simon son of John, do you love me?” Peter felt hurt because he said to him the third time, “**Do you love me?**” And he said to him, “Lord, you know everything; you know that I love you.” Jesus said to him, “**Feed my sheep.**” <sup>18</sup>Very truly, I tell you, when you were younger, you used to fasten your own belt and to go wherever you wished. But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and **take you where you do not wish to go.**” <sup>19</sup>(He said this to indicate the kind of death by which he would glorify God.) After this he said to him, “Follow me.”

<sup>20</sup>Peter turned and saw the disciple whom Jesus loved following them; he was the one who had reclined next to Jesus at the supper and had said, “Lord, who is it that is going to betray you?” <sup>21</sup>When Peter saw him, he said to Jesus, “Lord, what about him?” <sup>22</sup>Jesus said to him, “If it is my will that he remain until I come, what is that to you? Follow me!” <sup>23</sup>**So the rumour spread in the community** that this disciple would not die. Yet Jesus did not say to him that he would not die, but, “If it is my will that he remain until I come, what is that to you?”

20 marks



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

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

**Question 1**

The prophets of the Bible provide interpretations – from God’s perspective – about past events and present circumstances, as well as future possibilities.

Discuss this statement with reference to the prophecies of both Ezekiel and Jeremiah. Support your discussion with textual examples.

30 marks

**OR**

**Question 2**

Discuss how the religious, social and political conditions of the final tragic years of the kingdom of Judah and of the early exilic period in Babylon are reflected in the prophecies of both Jeremiah and Ezekiel.

Illustrate your discussion with examples from the set chapters you have studied from both of these books.

30 marks

**OR**

**Question 3**

Discuss the various uses and functions of literary devices such as metaphor, parable and symbolism in the prophetic writings of both Jeremiah and Ezekiel.

Illustrate your discussion with examples from the set chapters you have studied from both of these books.

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 role as a prophet to the foreign nations.

**Jeremiah 27:2–8**

<sup>2</sup>Thus the LORD said to me: "Make yourself thongs and yoke-bars, and put them on your neck. <sup>3</sup>Send word to the king of Edom, the king of Moab, the king of the sons of Ammon, the king of Tyre, and the king of Sidon by the hand of the envoys who have come to Jerusalem to Zedekiah king of Judah. <sup>4</sup>Give them this charge for their masters: 'Thus says the LORD of hosts, the God of Israel: This is what you shall say to your masters: <sup>5</sup>"It is I who by my great power and my outstretched arm have made the earth, with the men and animals that are on the earth, and I give it to whomever it seems right to me. <sup>6</sup>Now I have given all these lands into the hand of Nebuchadnezzar, the king of Babylon, my servant, and I have given him also the beasts of the field to serve him. <sup>7</sup>All the nations shall serve him and his son and his grandson, until the time of his own land comes; then many nations and great kings shall make him their slave. <sup>8</sup>But if any nation or kingdom will not serve this Nebuchadnezzar king of Babylon, and put its neck under the yoke of the king of Babylon, I will punish that nation with the sword, with famine, and with pestilence, says the LORD, until I have consumed it by his hand.' "

10 marks

**OR****Question 5**

Briefly outline Ezekiel's parable of the foundling (chapter 16) and explain its meaning and significance.

10 marks

**OR****Question 6**

Briefly outline Ezekiel's vision of the dry bones (chapter 37) and explain its meaning and significance.

10 marks

**OR****Question 7**

Outline the Bible's description of the divine call and commission of Jeremiah and Ezekiel as prophets. What elements of their call and commission were similar and in what ways were they different?

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 form and/or techniques
- meaning and significance for the author’s community

and, where appropriate

- people, places and historical material of significance.

In the course of your exegesis you must comment on the meaning and significance of the **highlighted** words and phrases in the **context of the passage**.

### Question 8

**Jeremiah 3:21–25, 4:1–4**

#### Chapter 3

<sup>21</sup> **A voice on the bare heights is heard**, the weeping and pleading of Israel’s sons, because they have perverted their way, they have forgotten the LORD their God. <sup>22</sup>“Return, O faithless sons, I will heal your faithlessness.” “Behold, we come to thee; for thou art the LORD our God. <sup>23</sup>Truly the hills are a delusion, **the orgies on the mountains**. Truly in the LORD our God is the salvation of Israel. <sup>24</sup>But from our youth **the shameful thing has devoured all for which our fathers labored**, their flocks and their herds, their sons and their daughters. <sup>25</sup>Let us lie down in our shame, and let our dishonor cover us; for we have sinned against the LORD our God, we and our fathers, from our youth even to this day; and we have not obeyed the voice of the LORD our God.”

#### Chapter 4

<sup>1</sup>“If you return, O Israel, says the LORD, to me you should return. If you remove your abominations from my presence, and do not waver, <sup>2</sup>and if you swear, ‘As the LORD lives,’ in truth, in justice, and in uprightness, then nations shall bless themselves in him, and **in him shall they glory**.” <sup>3</sup>For thus says the LORD to the men of Judah and to the inhabitants of Jerusalem: “Break up your fallow ground, and sow not among thorns. <sup>4</sup>Circumcise yourselves to the LORD, **remove the foreskin of your hearts**, O men of Judah and inhabitants of Jerusalem; lest my wrath go forth like fire, and burn with none to quench it, because of the evil of your doings.”

20 marks

OR

**Question 9****Jeremiah 7:16–30**

<sup>16</sup>“As for you, do not pray for this people, or lift up cry or prayer for them, and do not intercede with me, for I do not hear you. <sup>17</sup>Do you not see what they are doing in the cities of Judah and in the streets of Jerusalem? <sup>18</sup>The **children gather wood**, the fathers kindle fire, and the women knead dough, to make cakes for the queen of heaven; and they pour out drink offerings to other gods, to provoke me to anger.

<sup>19</sup>Is it I whom they provoke? says the LORD. Is it not themselves, to their own confusion? <sup>20</sup>Therefore thus says the Lord GOD: Behold, my anger and my wrath will be poured out on this place, upon man and beast, upon the trees of the field and the fruit of the ground; it will burn and not be quenched.” <sup>21</sup>Thus says the LORD of hosts, the God of Israel: “**Add your burnt offerings to your sacrifices**, and eat the flesh. <sup>22</sup>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.** <sup>23</sup>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.’ <sup>24</sup>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. <sup>25</sup>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; <sup>26</sup>yet they did not listen to me, or incline their ear, but stiffened their neck. They did worse than their fathers. <sup>27</sup>So you shall speak all these words to them, but they will not listen to you. You shall call to them, but they will not answer you. <sup>28</sup>And you shall say to them, ‘This is the nation that did not obey the voice of the LORD their God, and did not accept discipline; truth has perished; it is cut off from their lips. <sup>29</sup>**Cut off your hair and cast it away**; raise a lamentation on the bare heights, for the LORD has rejected and forsaken the generation of his wrath.’ <sup>30</sup>For the sons of Judah have done evil in my sight, says the LORD; they have set their abominations in the house which is called by my name, to defile it.”

20 marks

**OR**

## Question 10

### Ezekiel 36:4–8, 16–27

<sup>4</sup>“ . . . Thus says the Lord GOD to the mountains and the hills, the ravines and the valleys, the desolate wastes and the deserted cities, which have become a prey and derision to the rest of the nations round about; <sup>5</sup>therefore thus says the Lord GOD: I speak in my hot jealousy against the rest of the nations, and **against all Edom**, who gave my land to themselves as a possession with wholehearted joy and utter contempt, that they might possess it and plunder it. <sup>6</sup>Therefore prophesy concerning the land of Israel, and say to the mountains and hills, to the ravines and valleys, Thus says the Lord GOD: Behold, I speak in my jealous wrath, because you have suffered the reproach of the nations; <sup>7</sup>therefore thus says the Lord GOD: I swear that the nations that are round about you shall themselves suffer reproach. <sup>8</sup>But you, O mountains of Israel, shall shoot forth your branches, and yield your fruit to my people Israel; for they will soon come home . . .”

<sup>16</sup>The word of the LORD came to me: <sup>17</sup>“Son of man, when the house of Israel dwelt in their own land, they defiled it by their ways and their doings; **their conduct before me was like the uncleanness of a woman in her impurity**. <sup>18</sup>So I poured out my wrath upon them for the blood which they had shed in the land, for the idols with which they had defiled it. <sup>19</sup>I scattered them among the nations, and they were dispersed through the countries; in accordance with their conduct and their deeds I judged them. <sup>20</sup>But when they came to the nations, wherever they came, **they profaned my holy name**, in that men said of them, ‘These are the people of the LORD, and yet they had to go out of his land.’ <sup>21</sup>But I had concern for my holy name, which the house of Israel caused to be profaned among the nations to which they came. <sup>22</sup>“Therefore say to the house of Israel, Thus says the Lord GOD: **It is not for your sake, O house of Israel, that I am about to act**, but for the sake of my holy name, which you have profaned among the nations to which you came. <sup>23</sup>And I will vindicate the holiness of my great name, which has been profaned among the nations, and which you have profaned among them; and the nations will know that I am the LORD, says the Lord GOD, when through you I vindicate my holiness before their eyes. <sup>24</sup>For I will take you from the nations, and gather you from all the countries, and bring you into your own land. <sup>25</sup>I will sprinkle clean water upon you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. <sup>26</sup>**A new heart I will give you and a new spirit I will put within you**; and I will take out of your flesh the heart of stone and give you a heart of flesh. <sup>27</sup>And I will put my spirit within you, and cause you to walk in my statutes and be careful to observe my ordinances . . .”

20 marks

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

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

**Question 1**

Discuss the significance of the banqueting stories to both rich and poor people in the evangelist's original audience. Illustrate your answer with at least two examples found in the Gospel of Luke.

30 marks

**OR****Question 2**

The evangelist uses a number of quotations from Isaiah in chapters 2 to 4 of the Gospel of Luke. Discuss the purpose of these quotations and what they add to our understanding of Jesus as the Messiah.

30 marks

**OR****Question 3**

Discuss how, in the Gospel of Luke, the stories of healing are linked to the concept of exorcism. In your answer refer to three healing miracles found in the 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 explaining some of the common practices that occurred in synagogues in Jesus' time.

**Luke 4:16–21****RSV**

<sup>16</sup>And 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; <sup>17</sup>and there was given to him the book of the prophet Isaiah. He opened the book and found the place where it was written, <sup>18</sup>“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, <sup>19</sup>to proclaim the acceptable year of the Lord.” <sup>20</sup>And he closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed on him. <sup>21</sup>And he began to say to them, “Today this scripture has been fulfilled in your hearing.”

**NRSV**

<sup>16</sup>When he came to Nazareth, where he had been brought up, he went to the synagogue on the Sabbath day, as was his custom. He stood up to read, <sup>17</sup>and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written: <sup>18</sup>“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, <sup>19</sup>to proclaim the year of the Lord’s favour.” <sup>20</sup>And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. <sup>21</sup>Then he began to say to them, “Today this scripture has been fulfilled in your hearing.”

10 marks

**OR**

**Question 5**

Identify two parables from the chapters for special study. Explain why they are called parables, and what each one tells us about the Kingdom of God.

10 marks

**OR****Question 6**

In chapter 2 of the Gospel of Luke, who are Simeon and Anna? What does each prophesy? What is the significance of their prophecies for Luke's understanding of Jesus?

10 marks

**OR****Question 7**

List three titles by which the evangelist identifies Jesus. Explain the meaning and significance of each title for the original readers of the Gospel of Luke.

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 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 3:7–17****RSV**

<sup>7</sup>He said therefore to the multitudes that came out to be baptized by him, “You brood of vipers! Who warned you to flee from the wrath to come? <sup>8</sup>Bear fruits that befit repentance, and do not begin to say to yourselves, ‘We have Abraham as our father’; for I tell you, **God is able from these stones to raise up children to Abraham.** <sup>9</sup>Even now the axe is laid to the root of the trees; every tree therefore that does not bear **good fruit** is cut down and thrown into the fire.” <sup>10</sup>And the multitudes asked him, “What then shall we do?” <sup>11</sup>And he answered them, “He who has two coats, let him share with him who has none; and he who has food, let him do likewise.” <sup>12</sup>**Tax collectors** also came to be baptized, and said to him, “**Teacher**, what shall we do?” <sup>13</sup>And he said to them, “Collect no more than is appointed you.” <sup>14</sup>Soldiers also asked him, “And we, what shall we do?” And he said to them, “Rob no one by violence or by false accusation, and be content with your wages.” <sup>15</sup>As the people were in expectation, and all men questioned in their hearts concerning John, whether perhaps he were the Christ, <sup>16</sup>John answered them all, “I baptize you with water; but he who is mightier than I is coming, the thong of whose sandals I am not worthy to untie; he will baptize you with the Holy Spirit and with fire. <sup>17</sup>His winnowing fork is in his hand, to clear his threshing floor, and to gather the wheat into his granary, but the chaff **he will burn with unquenchable fire.**”

**NRSV**

<sup>7</sup>John said to the crowds that came out to be baptized by him, “You brood of vipers! Who warned you to flee from the wrath to come? <sup>8</sup>Bear fruits worthy of repentance. Do not begin to say to yourselves, ‘We have Abraham as our ancestor’; for I tell you, **God is able from these stones to raise up children to Abraham.** <sup>9</sup>Even now the axe is lying at the root of the trees; every tree therefore that does not bear **good fruit** is cut down and thrown into the fire.” <sup>10</sup>And the crowds asked him, “What then should we do?” <sup>11</sup>In reply he said to them, “Whoever has two coats must share with anyone who has none; and whoever has food must do likewise.” <sup>12</sup>Even **tax collectors** came to be baptized, and they asked him, “**Teacher**, what should we do?” <sup>13</sup>He said to them, “Collect no more than the amount prescribed for you.” <sup>14</sup>Soldiers also asked him, “And we, what should we do?” He said to them, “Do not extort money from anyone by threats or false accusation, and be satisfied with your wages.” <sup>15</sup>As the people were filled with expectation, and all were questioning in their hearts concerning John, whether he might be the Messiah, <sup>16</sup>John answered all of them by saying, “I baptize you with water; but one who is more powerful than I is coming; I am not worthy to untie the thong of his sandals. He will baptize you with the Holy Spirit and fire. <sup>17</sup>His winnowing fork is in his hand, to clear his threshing floor and to gather the wheat into his granary; but the chaff **he will burn with unquenchable fire.**”

20 marks

OR

SECTION III – Part C – continued

[www.theallpapers.com](http://www.theallpapers.com)

## Question 9

Luke 9:18–27

RSV

<sup>18</sup>Now it happened that as he **was praying alone** the disciples were with him; and he asked them, “Who do the people say that I am?” <sup>19</sup>And they answered, “John the Baptist; but others say, **Elijah**; and others, that one of the old prophets has risen.” <sup>20</sup>And he said to them, “But who do you say that I am?” And Peter answered, “The Christ of God.” <sup>21</sup>But he charged and commanded them to tell this to no one, <sup>22</sup>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.” <sup>23</sup>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. <sup>24</sup>For whoever would save his life will lose it; and whoever loses his life for my sake, he will save it. <sup>25</sup>For what does it profit a man if he gains the whole world and loses or forfeits himself? <sup>26</sup>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. <sup>27</sup>But I tell you truly, there are some standing here **who will not taste death** before they see the kingdom of God.”

NRSV

<sup>18</sup>Once when Jesus **was praying alone**, with only the disciples near him, he asked them, “Who do the crowds say that I am?” <sup>19</sup>They answered, “John the Baptist; but others, **Elijah**; and still others, that one of the ancient prophets has arisen.” <sup>20</sup>He said to them, “But who do you say that I am?” Peter answered, “The Messiah of God.” <sup>21</sup>He sternly ordered and commanded them not to tell anyone, <sup>22</sup>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.” <sup>23</sup>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. <sup>24</sup>For those who want to save their life will lose it, and those who lose their life for my sake will save it. <sup>25</sup>What does it profit them if they gain the whole world, but lose or forfeit themselves? <sup>26</sup>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. <sup>27</sup>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 19:1–10****RSV**

<sup>1</sup>He entered **Jericho** and was passing through. <sup>2</sup>And there was a man named Zacchaeus; he was a chief tax agent, and rich. <sup>3</sup>And he sought to see who Jesus was, but could not, on account of the crowd, because he was small of stature. <sup>4</sup>So he ran on ahead and climbed up into a sycamore tree to see him, for he was to pass that way. <sup>5</sup>And when Jesus came to the place, he looked up and said to him, “Zacchaeus, make haste and come down; for **I must stay at your house today.**” <sup>6</sup>So he made haste and came down, and received him joyfully. <sup>7</sup>**And when they saw it they all murmured**, “He has gone in to be the guest of a man who is a sinner.” <sup>8</sup>And Zacchaeus stood and said to the Lord, “Behold, Lord, the half of my goods I give to the poor; and if I have defrauded any one of anything, **I restore it fourfold.**” <sup>9</sup>And Jesus said to him, “**Today salvation has come** to this house, since he also is a son of Abraham. <sup>10</sup>For the Son of man came to seek and to save the lost.”

**NRSV**

<sup>1</sup>He entered **Jericho** and was passing through it. <sup>2</sup>A man was there named Zacchaeus; he was a chief tax collector and was rich. <sup>3</sup>He was trying to see who Jesus was, but on account of the crowd he could not, because he was short in stature. <sup>4</sup>So he ran ahead and climbed a sycamore tree to see him, because he was going to pass that way. <sup>5</sup>When Jesus came to the place, he looked up and said to him, “Zacchaeus, hurry and come down; for **I must stay at your house today.**” <sup>6</sup>So he hurried down and was happy to welcome him. <sup>7</sup>**All who saw it began to grumble** and said, “He has gone to be the guest of one who is a sinner.” <sup>8</sup>Zacchaeus stood there and said to the Lord, “Look, half of my possessions, Lord, I will give to the poor; and if I have defrauded anyone of anything, **I will pay back four times as much.**” <sup>9</sup>Then Jesus said to him, “**Today salvation has come** to this house, because he too is a son of Abraham. <sup>10</sup>For the Son of Man came to seek out and to save the lost.”

20 marks

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

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

**Question 1**

Discuss the Qur'anic view that all prophets from Adam to Muhammad taught essentially the same message but that in practice many of the teachings of these prophets are different from one another. Illustrate your answer with at least three references to teachings found in the Qur'an.

30 marks

**OR****Question 2**

The Qur'an challenges human beings to develop a book like the Qur'an if they do not believe that the Qur'an is from God.

Discuss why such a challenge was needed and how the Meccan opponents of the Prophet Muhammad responded to this challenge during the Prophet's time. Refer to Qur'anic texts dealing with this issue.

30 marks

**OR****Question 3**

Discuss why the Qur'an regards divorce as relevant to its understanding of the social order. As part of your discussion, identify key measures the Qur'an introduced to make divorce fair, particularly for the woman.

30 marks

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

With **close reference to the text** below, write a commentary explaining the Qur’anic notion of ‘expiation’ and its function.

**Surah 5:95–98****Muhammad Farooq-i-Azam Malik**

O believers! Do not kill game while you are in *Ihrâm* (*pilgrim garb*). If anyone kills game intentionally, he will have to pay a penalty through an offering brought to the Ka‘bah of a domestic animal equivalent to the one which was killed as determined by two just men among you; or as an expiation, either feed a few indigent or fast their equivalent days, so that he may taste the evil consequences of what he did. Allah has forgiven what happened in the past; but if anyone repeats it now, Allah will inflict retribution on him. Allah is Mighty, Capable of Retribution.<sup>95</sup> Game of the sea and its use as food is lawful for you and the seafarers, but the game of the land is forbidden as long as you are in *Ihrâm* (*pilgrim garb*). Have fear of Allah to whom you shall all be assembled.<sup>96</sup>

Allah has made the Ka‘bah of the Sacred House an eternal value for mankind, so are the Sacred Months, the animal offerings, and *the animals* which are collared as a mark of dedication; so you must know that Allah has knowledge of what is in the heavens and in the earth and that Allah is well aware of everything.<sup>97</sup> You should also know that Allah is stern in Retribution, and that Allah is Forgiving, Merciful.<sup>98</sup>

**Taqiuddin**

<sup>95</sup>O you who believe! Kill not the game while you are in a state of *Ihrâm* [for *Hajj* or ‘*Umrah* (pilgrimage)], and whosoever of you kills it intentionally, the penalty is an offering, brought to the *Ka‘bah*, of an eatable animal equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed *Masâkin* (needy persons), or its equivalent in *Saum* (fasting), that he may taste the heaviness (punishment) of his deed. Allâh has forgiven what is past, but whosoever commits it again, Allâh will take retribution from him. And Allâh is All-Mighty, All-Able of Retribution.

<sup>96</sup>Lawful to you is (the pursuit of) water-game and its use for food — for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land-game as long as you are in a state of *Ihrâm*. And fear Allâh to Whom you shall be gathered back.

<sup>97</sup>Allâh has made the *Ka‘bah*, the Sacred House, an asylum of security and benefits (e.g. *Hajj* and ‘*Umrah*) for mankind, and also (made sacred) the Sacred Month and the animals of offerings and the garlanded, that you may know that Allâh has knowledge of all that is in the heavens and all that is in the earth, and that Allâh is the All-Knower of each and everything.

<sup>98</sup>Know that Allâh is Severe in punishment and that Allâh is Oft-Forgiving, Most Merciful.

10 marks

**OR****SECTION IV – Part B – continued**[www.theallpapers.com](http://www.theallpapers.com)

**Question 5**

The Qur'an attempts to convince the Meccans of the possibility of raising the dead for God's judgment. What are the key Qur'anic arguments in support of this possibility? In your answer, refer to the beliefs the Meccans had about the 'raising of the dead'.

10 marks

**OR****Question 6**

The Qur'an says: 'And kill not your children for fear of poverty' (17:31). What is the key issue to which this verse refers? Explain also how the verse was understood at the time of the Prophet Muhammad.

10 marks

**OR****Question 7**

In the passages for special study, the Qur'an makes a distinction between 'iman' (faith) and 'islam'. Identify and comment on the similarities and differences between these two key concepts as found in the Qur'an. Illustrate your answer with three 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 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 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 5:110–115

**Muhammad Farooq-i-Azam Malik**

Then Allah will ask: “O Isa (*Jesus*) son of Maryam (*Mary*)! Recall my favour upon you and to your mother, how I strengthened you with the Holy Spirit, so you could speak to the people **in cradle and in old age**, how I taught you the Book, Wisdom, the Taurât (*Torah*) and the Injeel (*Gospel*). How you were able to make the figure of a bird out of a clay, by My permission, how you breathed into it and changed it into a *real* bird, by My permission. How you could heal the born-blind and the lepers by My permission. How you could bring the dead body back to life by My permission. How I protected you from the violence of the Children of Israel when you came to them with clear signs and the unbelievers among them said: “This is nothing but a clear sorcery.”<sup>110</sup> Remember, when I inspired the disciples to have faith in Me and My Rasool and they said: “We believe **and bear witness that we have become Muslims.**”<sup>111</sup> How when **the disciples** asked: “O Isa, son of Maryam! Can your Rabb send down to us from heaven a table spread with food?” And you said: “Have fear of Allah if you are true believers.”<sup>112</sup> They said: “We only wish to eat thereof to satisfy our hearts and to know that you have indeed told us the truth, and that we bear witness to it.”<sup>113</sup> Isa, son of Maryam said: “O Allah, our Rabb! Send us from heaven, a table spread with food that it may mark a feast, **one of a kind for those before us and for those after us**, as a sign from You; and provide us our sustenance, You are the best Sustainer.”<sup>114</sup> Allah responded: “I shall send it down to you, but if any of you disbelieve after that, I shall punish him with a **torment which I have never inflicted on anyone** in the worlds.”<sup>115</sup>

**Taqiuddin**

<sup>110</sup>(Remember) when Allâh will say (on the Day of Resurrection). “O ‘Îsâ (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with *Rûh-ul-Qudus* [Jibrîl, (Gabriel)] so that you spoke to the people **in the cradle and in maturity**; and when I taught you writing, *Al-Hikmah* (the power of understanding), the Taurât (Torah) and the Injeel (Gospel); and when you made out of the clay a figure like that of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you as you came to them with clear proofs, and the disbelievers among them said: ‘This is nothing but evident magic.’”

<sup>111</sup>And when I (Allâh) revealed to *Al-Hawâriyyûn* (the disciples) to believe in Me and My Messenger, they said: “We believe. **And bear witness that we are Muslims.**”

<sup>112</sup>(Remember) when *Al-Hawâriyyûn* (**the disciples**) said: “O ‘Îsâ (Jesus), son of Maryam (Mary)! Can your Lord send down to us a table spread (with food) from heaven?” ‘Îsâ (Jesus) said: “Fear Allâh, if you are indeed believers.”

<sup>113</sup>They said: “We wish to eat thereof and to satisfy our hearts (to be stronger in Faith), and to know that you have indeed told us the truth and that we ourselves be its witnesses.”

<sup>114</sup>‘Îsâ (Jesus), son of Maryam (Mary), said: “O Allâh, our Lord! Send us from heaven a table spread (with food) that there may be for us – **for the first and the last of us** – a festival and a sign from You; and provide us sustenance, for You are the Best of sustainers.”

<sup>115</sup>Allâh said: “I am going to send it down to you, but if any of you after that disbelieves, then I will punish him with a **torment such as I have not inflicted on anyone** among (all) the ‘*Âlamîn* (mankind and jinn).”

20 marks

OR

SECTION IV – Part C – continued  
www.theallpapers.com

TURN OVER

**Question 9****Surah 65:8–12****Muhammad Farooq-i-Azam Malik**

How **many townships** have rebelled against the commandments of their Rabb and His Rasools! Stern was Our reckoning with them and exemplary was Our punishment.<sup>8</sup> So they tasted the fruit of their misdeeds, and the fruit of their misdeeds was perdition.<sup>9</sup> Allah has prepared for them a severe punishment *in the Hereafter*. Therefore, fear Allah! O men of understanding who have believed. Allah has indeed sent down to you an admonition;<sup>10</sup> a Rasool reciting to you the revelations of Allah **containing clear guidance**, so that he may lead the believers who do good deeds from the darkness to the light. He that believes in Allah and **does good deeds**, shall be admitted to gardens beneath which rivers flow, to live therein forever; and Allah has prepared an excellent provision for them.<sup>11</sup> It is Allah Who has created **seven heavens**, and earths as many. **His commandment descends** between them, *this is being explained to you*, so that you may know that Allah has power over every thing, and that Allah encompasses every thing in His knowledge.<sup>12</sup>

**Taqiuddin**

<sup>8</sup>And **many a town (population)** revolted against the Command of its Lord and His Messengers, and We called it to a severe account, and We shall punish it with a horrible torment.

<sup>9</sup>So it tasted the evil result of its affair (disbelief), and the consequence of its affair (disbelief) was loss.

<sup>10</sup>Allâh has prepared for them a severe torment. So fear Allâh and keep your duty to Him, O men of understanding who have believed! Allâh has indeed sent down to you a Reminder (this Qur'ân).

<sup>11</sup>(And has also sent to you) a Messenger, who recites to you the Verses of Allâh (the Qur'ân) **containing clear explanations**, that He may take out those who believe and do righteous good deeds, from the darkness to the light. And whosoever believes in Allâh and **performs righteous good deeds**, He will admit him into Gardens under which rivers flow (Paradise) to dwell therein forever. Allâh has indeed granted for him an excellent provision.

<sup>12</sup>It is Allâh Who has created **seven heavens** and of the earth the like thereof (i.e. seven). **His Command descends** between them (heavens and earth), that you may know that Allâh has power over all things, and that Allâh surrounds all things in (His) Knowledge.

20 marks

OR

## Question 10

## Surah 66:8–12

**Muhammad Farooq-i-Azam Malik**

O believers! Turn to Allah in sincere repentance. It may well be that your Rabb will remove from you your sins and admit you to gardens beneath which rivers flow. On that Day, Allah will not humiliate the Prophet and those who believe with him. **Their light will shine in front of them** and on their right, and they will say: “Our Rabb! Perfect our light for us and grant us forgiveness, for You have power over all things.”<sup>8</sup> O Prophet! **Make Jihād** (*struggle including war*) against the unbelievers and the **hypocrites** and deal sternly with them. Hell shall be their home, and that is an evil abode!<sup>9</sup> Allah has sent an example to the unbelievers in the wife of Nûh (*Noah*) and the wife of Lût (*Lot*). They were married to two of Our **righteous servants**, but they betrayed them. In no way could *their husbands* protect them from Allah. *Both of them* were told: “Enter the fire, along with those who enter.”<sup>10</sup> And for the believers Allah has set an example in the wife of Fir‘aun (*Pharaoh*), who said: “My Rabb! **Build for me a house** as a special favor from You in paradise, deliver me from Fir‘aun and his misdeeds, and save me from the wicked nation.”<sup>11</sup> *Another example is in the life of Maryam*, the daughter of ‘Imrân, who guarded her chastity, and into whose womb, We breathed of Our spirit, who testified to the words of her Rabb, and His scriptures, and was one of the obedient.<sup>12</sup>

**Taqiuddin**

<sup>8</sup>O you who believe! Turn to Allâh with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow — the Day that Allâh will not disgrace the Prophet and those who believe with him. **Their Light will run forward before them** and (with their Records — Books of deeds) in their right hands. They will say: “Our Lord! Keep perfect our Light for us and grant us forgiveness. Verily, You are Able to do all things.”

<sup>9</sup>O Prophet! **Strive hard** against the disbelievers and the **hypocrites**, and be severe against them; their abode will be Hell, and worst indeed is that destination.

<sup>10</sup>Allâh sets forth an example for those who disbelieve, the wife of Nûh (Noah) and the wife of Lût (Lot). They were under two of our **righteous slaves**, but they both betrayed them (their husbands by rejecting their doctrine). So they availed them (their respective wives) not against Allâh, and it was said: “Enter the Fire along with those who enter!”

<sup>11</sup>And Allâh has set forth an example for those who believe: the wife of Fir‘aun (Pharaoh), when she said: “My Lord! **Build for me a home with You** in Paradise, and save me from Fir‘aun (Pharaoh) and his work, and save me from the people who are *Zâlimûn* (polytheists, wrong-doers and disbelievers in Allâh).

<sup>12</sup>And Maryam (Mary), the daughter of ‘Imrân who guarded her chastity. And We breathed into (the sleeve of her shirt or her garment) through our *Rûh*, and she testified to the truth of the Words of her Lord, and (also believed in) His scriptures, and she was of the *Qânitûn* (i.e. obedient to Allâh).

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

**END OF QUESTION BOOK**

