



Victorian Certificate of Education 2010

TEXTS AND TRADITIONS

Written examination

Tuesday 16 November 2010

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

Writing time: 3.15 pm to 5.15 pm (2 hours)

QUESTION BOOK

Structure of book

<i>Section</i>	<i>Number of questions</i>	<i>Number of questions to be answered</i>	<i>Number of marks</i>
I The Gospel according to John (New Revised Standard Version)	10	5	90
II The Books of Jeremiah and Ezekiel (Revised Standard Version)	10	5	90
III The Gospel according to Luke (New Revised Standard Version)	10	5	90
IV The Qur'an (Muhammad Farooq-i-Azam Malik Translation)	10	5	90

- 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 21 pages.
- 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 – Extended responses, Part B – Essay and Part C – Exegetical response. 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 ACCORDING TO JOHN**PART A – Extended responses**

Answer **three** of the following four questions.
Students **may** choose to complete **either 4a. or 4b.**, but must **not** answer both.

Question 1

Outline what is known about Nicodemus. How is Nicodemus portrayed in the Gospel according to John? Why does the evangelist present Nicodemus this way?

10 marks

OR**Question 2**

Some commentators see the Prologue to the Gospel according to John as a chiasm. What is a chiasm? Briefly explain how the Prologue might be seen as a chiasm. In what ways does the writer of the gospel depart from this structure within the Prologue? Why?

10 marks

OR**Question 3**

What does the writer of the Gospel according to John present as necessary to be a disciple of Jesus? Use two examples of those called to discipleship to illustrate these characteristics. What do Johannine examples of Jesus' disciples suggest about the early Christian community?

10 marks

OR**Question 4**

a. With **close reference to the passage below**, write a commentary outlining Jewish social practices at the time of Jesus, as suggested by this passage.

10 marks

John 2:6–10a

⁶Now standing there were six stone water jars for the Jewish rites of purification, each holding twenty or thirty gallons. ⁷Jesus said to them, “Fill the jars with water.” And they filled them up to the brim. ⁸He said to them, “Now draw some out, and take it to the chief steward.” So they took it. ⁹When the steward tasted the water that had become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward called the bridegroom ¹⁰and said to him, “Everyone serves the good wine first, and then the inferior wine after the guests have become drunk.”

OR

b. **Using the passage above**, discuss the relevance and the significance for the later tradition of an idea, belief or social theme that arises from this text. As part of your answer indicate how this idea, belief or theme arises from the passage.

10 marks

PART B – Essay

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

Question 5

The Gospel according to John records responses to Jesus' teachings as often being characterised by misunderstanding. Using three examples from the **passages for special study**, discuss and explain why individuals and/or groups so often misunderstand Jesus' teachings.

30 marks

OR**Question 6**

The evangelist of the Gospel according to John presents the disciples meeting the risen Jesus in a sequence of events. Using at least two examples from John Chapter 20, explain the significance of the resurrection for the Johannine Community.

30 marks

OR**Question 7**

Discuss how 'bread', 'feeding' and 'feasting' are used both symbolically and literally within the Gospel according to John. In your answer refer to three episodes involving these concepts.

30 marks

PART C – Exegetical response

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

The three extracts below are drawn from the passages for special study.

Write an exegesis on **one** of the following passages.

In your exegesis you should comment on

- context
- literary forms and/or techniques
- historical or sociocultural setting, including, where appropriate, references to people, places and historical material of significance and
- meaning and significance for the original community.

As part 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 2:13–25**

¹³The Passover of the Jews was near, and Jesus went up to Jerusalem. ¹⁴In the temple he found people selling cattle, sheep, and doves, and the **money changers** seated at their tables. ¹⁵Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money changers and overturned their tables. ¹⁶He told those who were selling the doves, “Take these things out of here! Stop making **my Father’s house** a marketplace!” ¹⁷His disciples remembered that it was written, ‘Zeal for your house will consume me.’ ¹⁸The Jews then said to him, “What sign can you show us for doing this?” ¹⁹Jesus answered them, “Destroy **this temple**, and in three days I will raise it up.” ²⁰The Jews then said, “This temple has been under construction for forty-six years, and will you raise it up in three days?” ²¹But he was speaking of the temple of his body. ²²After he was raised from the dead, his disciples **remembered that he had said this**; and they believed the scripture and the word that Jesus had spoken. ²³When he was in Jerusalem during the Passover festival, many believed in his name because **they saw the signs that he was doing**. ²⁴But Jesus on his part would not entrust himself to them, because he knew all people ²⁵and needed no one to testify about anyone; for he himself knew what was in everyone.

30 marks

OR

Question 9**John 6:25–40**

²⁵When they found him on the other side of the lake, they said to him, “Rabbi, when did you come here?” ²⁶Jesus answered them, “Very truly, I tell you, you are looking for me, not because **you saw signs**, but because you ate your fill of the loaves. ²⁷Do not work for the food that perishes, but for the food that endures for eternal life, which the **Son of Man** will give you. For it is on him that God the Father has set his seal.” ²⁸Then they said to him, “What must we do to perform the works of God?” ²⁹Jesus answered them, “This is the work of God, **that you believe in him** whom he has sent.” ³⁰So they said to him, “What sign are you going to give us then, so that we may see it and believe you? What work are you performing?” ³¹Our ancestors ate the manna in the wilderness; as it is written, ‘He gave them bread from heaven to eat.’ ” ³²Then Jesus said to them, “Very truly, I tell you, it was not Moses who gave you bread from heaven, but it is my Father who gives you the true bread from heaven. ³³For **the bread of God is that which comes down from heaven** and gives life to the world.” ³⁴They said to him, “Sir, give us this bread always.”

³⁵Jesus said to them, “I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty. ³⁶But I said to you that you have seen me and yet you do not believe. ³⁷Everything that the Father gives me will come to me, and anyone who comes to me I will never drive away; ³⁸for I have come down from heaven, not to do my own will, but the will of him who sent me. ³⁹And this is the will of him who sent me, that I should lose nothing of all that he has given me, but **raise it up on the last day**. ⁴⁰This is indeed the will of my Father, that all who see the Son and believe in him may have eternal life; and I will raise them up on the last day.”

30 marks

OR

Question 10**John 13:21–33**

²¹After saying this Jesus was troubled in spirit, and declared, “Very truly, I tell you, one of you will betray me.” ²²The disciples looked at one another, uncertain of whom he was speaking. ²³One of his disciples—the one whom Jesus loved—**was reclining next to him**; ²⁴Simon Peter therefore motioned to him to ask Jesus of whom he was speaking. ²⁵So while reclining next to Jesus, he asked him, “Lord, who is it?” ²⁶Jesus answered, “It is the one to whom I give this piece of bread when I have dipped it in the dish.” So when he had dipped the piece of bread, he gave it to Judas son of Simon Iscariot. ²⁷After he had received the piece of bread, Satan entered into him. Jesus said to him, “Do quickly what you are going to do.” ²⁸Now no one at the table knew why he said this to him. ²⁹Some thought that, because Judas had the common purse, Jesus was telling him, “Buy what we need for the **festival**”; or, that he should give something to the poor. ³⁰So, after receiving the piece of bread, he immediately went out. And it was night.

³¹When he had gone out, Jesus said, “Now the **Son of Man** has been glorified, as 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.**’ ”

30 marks

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

Answer **three** of the following four questions.
Students **may** choose to complete **either 4a. or 4b.**, but must **not** answer both.

Question 1

Describe God's initiation of Ezekiel as his spokesman to the house of Israel.

10 marks

OR**Question 2**

Write a brief commentary on Ezekiel's parable of the two eagles. Outline, and comment on, the religious teachings which Ezekiel sought to communicate through this parable to the people of his day.

10 marks

OR**Question 3**

What messages did Jeremiah seek to communicate at 'the gate of the Lord's house' (7:2) regarding the place of the temple and sacrificial worship in the religious life of his people?

10 marks

OR

Question 4

- a. With **close reference to the passage below**, write a commentary explaining Jeremiah's view concerning the nature of true repentance.

10 marks

Jeremiah 3:21–25

²¹A 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.

²²“Return, O faithless sons,
I will heal your faithlessness.

“Behold, we come to thee,
for thou art the LORD our God.

²³Truly the hills are a delusion,
the orgies on the mountains.
Truly in the LORD our God
is the salvation of Israel.

²⁴“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.

²⁵Let 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.”

OR

- b. **Using the passage above**, discuss the relevance and the significance for the later tradition of an idea, belief or social theme that arises from this text. As part of your answer indicate how this idea, belief or theme arises from the passage.

10 marks

PART B – Essay

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

Question 5

Discuss how both Jeremiah and Ezekiel depict Israel's failure to abide by her covenant obligations and the consequences of her failing to do so.

Illustrate your discussion with relevant examples from the writings of both prophets.

30 marks

OR

Question 6

Discuss how the messages of the prophets Jeremiah and Ezekiel were influenced by the setting of the times in which each message was originally delivered.

Illustrate your discussion with relevant examples from the set texts from the books of Jeremiah and Ezekiel.

30 marks

OR

Question 7

With close reference to the set texts from the books of Jeremiah and Ezekiel, explain the methods used by both prophets, in word and in action, to communicate their messages.

Illustrate your discussion with relevant examples from the writings of both prophets.

30 marks

PART C – Exegetical response

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

The three extracts below are drawn from the passages for special study.

Write an exegesis on **one** of the following passages.

In your exegesis you should comment on

- context
- literary forms and/or techniques
- historical or sociocultural setting, including, where appropriate, references to people, places and historical material of significance
and
- meaning and significance for the original community.

As part 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**Ezekiel 12:7–20**

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

⁸In the morning the word of the LORD came to me:

⁹“Son of man, has not the house of Israel, the rebellious house, said to you, ‘What are you doing?’ ¹⁰Say to them, ‘Thus says the Lord GOD: This oracle concerns the prince in Jerusalem and all the house of Israel who are in it.’

¹¹**Say, ‘I am a sign for you:** as I have done, so shall it be done to them; they shall go into exile, into captivity.’ ¹²And the prince who is among them shall lift his baggage upon his shoulder in the dark, and shall go forth; he shall dig through the wall and go out through it; he shall cover his face, that he may not see the land with his eyes. ¹³And I will spread my net over him, and he shall be taken in my snare; and I will bring him to Babylon in the land of the Chaldeans, **yet he shall not see it; and he shall die there.** ¹⁴And I will scatter toward every wind all who are round about him, his helpers and all his troops; and I will unsheathe the sword after them. ¹⁵And they shall know that I am the LORD, when I disperse them among the nations and scatter them through the countries. ¹⁶**But I will let a few of them escape** from the sword, from famine and pestilence, that they may confess all their abominations among the nations where they go, and may know that I am the LORD.”

¹⁷Moreover the word of the LORD came to me: ¹⁸“Son of man, **eat your bread with quaking, and drink water with trembling and with fearfulness;** ¹⁹and say of the people of the land, Thus says the Lord GOD concerning the inhabitants of Jerusalem in the land of Israel: They shall eat their bread with fearfulness, and drink water in dismay, because their land will be stripped of all it contains, on account of the violence of all those who dwell in it. ²⁰And the inhabited cities shall be laid waste, and the land shall become a desolation; and you shall know that I am the LORD.”

30 marks

OR

SECTION II – Part C – continued

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Question 9

Jeremiah 3:6–18

⁶The LORD said to me **in the days of King Josiah**: “Have you seen what she did, that faithless one, Israel, how she went up on every high hill and under every green tree, and there played the harlot? ⁷And I thought, ‘After she has done all this she will return to me’; but she did not return, and her false sister Judah saw it. ⁸She saw that for all the adulteries of that faithless one, Israel, I had sent her away with a decree of divorce; yet her false sister Judah did not fear, but she too went and played the harlot. ⁹Because harlotry was so light to her, she polluted the land, committing adultery with stone and tree. ¹⁰Yet for all this her false sister Judah did not return to me with her whole heart, but in pretense, says the LORD.”

¹¹And the LORD said to me, **“Faithless Israel has shown herself less guilty than false Judah.**

¹²Go, and proclaim these words toward the north, and say,
‘Return, faithless Israel, says the LORD.

I will not look on you in anger,
for I am merciful, says the LORD;
I will not be angry for ever.

¹³Only acknowledge your guilt,
that you rebelled against the LORD your God
and scattered your favors among strangers under every green tree,
and that you have not obeyed my voice, says the LORD.

¹⁴Return, O faithless children, says the LORD;
for I am your master;

I will take you, one from a city and two from a family,
and I will bring you to Zion.

¹⁵“And I will give you shepherds after my own heart, who will feed you with knowledge and understanding. ¹⁶And when you have multiplied and increased in the land, in those days, says the LORD, **they shall no more say, “The ark of the covenant of the LORD.”** It shall not come to mind, or be remembered, or missed; it shall not be made again. ¹⁷At that time **Jerusalem shall be called the throne of the LORD**, and all nations shall gather to it, to the presence of the LORD in Jerusalem, and they shall no more stubbornly follow their own evil heart. ¹⁸In those days the house of Judah shall join the house of Israel, and together they shall come from the land of the north to the land that I gave your fathers for a heritage’.”

30 marks

OR

Question 10**Jeremiah 28:1–17**

¹In that same year, at the beginning of the reign of Zedekiah king of Judah, in the fifth month of the fourth year, **Hananiah the son of Azzur, the prophet from Gibeon, spoke to me in the house of the LORD**, in the presence of the priests and all the people, saying, ²“Thus says the LORD of hosts, the God of Israel: I have broken the yoke of the king of Babylon. ³Within two years I will bring back to this place all the vessels of the LORD’s house, which Nebuchadnezzar king of Babylon took away from this place and carried to Babylon. ⁴I will also bring back to this place Jeconiah the son of Jehoiakim, king of Judah, and all the exiles from Judah who went to Babylon, says the LORD, for I will break the yoke of the king of Babylon.”

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

¹⁰Then the prophet **Hananiah took the yoke-bars from the neck of Jeremiah the prophet, and broke them.** ¹¹And Hananiah spoke in the presence of all the people, saying, “Thus says the LORD: Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all the nations within two years.” But Jeremiah the prophet went his way.

¹²Sometime after the prophet Hananiah had broken the yoke-bars from off the neck of Jeremiah the prophet, the word of the LORD came to Jeremiah:

¹³“Go, tell Hananiah, ‘Thus says the LORD: You have broken wooden bars, but **I will make in their place bars of iron.**’”

¹⁴For thus says the LORD of hosts, the God of Israel: I have put upon the neck of all these nations an iron yoke of servitude to Nebuchadnezzar king of Babylon, and they shall serve him, for I have given him even the beasts of the field.’”

¹⁵And Jeremiah the prophet said to the prophet Hananiah, “Listen, Hananiah, the LORD has not sent you, and you have made this people trust in a lie.

¹⁶Therefore thus says the LORD: ‘Behold, I will remove you from the face of the earth. This very year you shall die, **because you have uttered rebellion against the LORD.**’”

¹⁷In that same year, in the seventh month, the prophet Hananiah died.

30 marks

SECTION III: THE GOSPEL ACCORDING TO LUKE

PART A – Extended responses

Answer **three** of the following four questions.
Students **may** choose to complete **either 4a. or 4b.**, but must **not** answer both.

Question 1

Outline what is known about Simon Peter. How is Simon Peter portrayed in the Gospel according to Luke? Why does the evangelist present Simon Peter this way?

10 marks

OR

Question 2

How does Luke begin his gospel? What does Luke claim to be doing in 1:1–4? Why might Luke begin this gospel this way?

10 marks

OR

Question 3

What does the writer of the Gospel according to Luke present as necessary to be a disciple of Jesus? Use two examples of those called to discipleship to illustrate these characteristics. What do these examples of Jesus' disciples suggest about the early Christian community?

10 marks

OR

Question 4

a. With **close reference to the passage below**, write a commentary explaining Jewish attitudes to widows, lepers and gentiles.

10 marks

Luke 4:23–27

²³He said to them, “Doubtless you will quote to me this proverb, ‘Doctor, cure yourself!’ And you will say, ‘Do here also in your hometown the things that we have heard you did in Capernaum.’” ²⁴And he said, “Truly I tell you, no prophet is accepted in the prophet’s hometown. ²⁵But the truth is, there were many widows in Israel in the time of Elijah, when the heaven was shut up three years and six months, and there was a severe famine over all the land; ²⁶yet Elijah was sent to none of them except to a widow at Zarephath in Sidon. ²⁷There were also many lepers in Israel in the time of the prophet Elisha, and none of them was cleansed except Naaman the Syrian.”

OR

b. **Using the passage above**, discuss the relevance and the significance for the later tradition of an idea, belief or social theme that arises from this text. As part of your answer indicate how this idea, belief or theme arises from the passage.

10 marks

PART B – Essay

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

Question 5

Explain how the writer of the Gospel according to Luke uses healing miracles to teach about the Kingdom of God, and to present the ministry of Jesus. Illustrate your response by referring to three healing miracles.

30 marks

OR**Question 6**

The writer of the Gospel according to Luke presents Jesus as the Son of Man. Using at least two examples from the **passages for special study**, discuss why the evangelist uses this title.

30 marks

OR**Question 7**

Luke presents Jesus teaching his disciples about prayer. Using the Lord's Prayer and at least two relevant parables, discuss how the original Lukan readers would have understood prayer.

30 marks

PART C – Exegetical response

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

The three extracts below are drawn from the passages for special study.

Write an exegesis on **one** of the following passages.

In your exegesis you should comment on

- context
- literary forms and/or techniques
- historical or sociocultural setting, including, where appropriate, references to people, places and historical material of significance and
- meaning and significance for the original community.

As part 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 1:67–80

⁶⁷Then his father Zechariah was filled with the Holy Spirit and **spoke this prophecy**:

⁶⁸“Blessed be the Lord God of Israel,
for he has looked favorably on his people and redeemed them.

⁶⁹He has raised up a mighty savior for us
in the house of his servant **David**,

⁷⁰as he spoke through the mouth of his holy prophets from of old,

⁷¹that we would be saved from our enemies and from the hand of all who hate us.

⁷²Thus he has shown the mercy promised to our ancestors,
and has remembered his holy covenant,

⁷³the **oath that he swore to our ancestor Abraham**, to grant us ⁷⁴that we, being rescued from the hands of our enemies,

might serve him without fear, ⁷⁵in holiness and righteousness before him all our days.

⁷⁶And you, child, will be called the prophet of the Most High;
for you will go before the Lord to prepare his ways,

⁷⁷to give **knowledge of salvation** to his people
by the forgiveness of their sins.

⁷⁸By the tender mercy of our God, the dawn from on high will break upon us,

⁷⁹to give light to those who sit in darkness and in the shadow of death,
to guide our feet into the way of peace.”

⁸⁰The child grew and became strong in spirit, and he was in the wilderness until the day he appeared publicly to Israel.

30 marks

OR

SECTION III – Part C – continued

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Question 9**Luke 11:14–26**

¹⁴Now he was casting out a demon that was mute; when the demon had gone out, the one who had been mute spoke, and the crowds were amazed. ¹⁵But some of them said, “He casts out demons by Beelzebul, the ruler of demons.” ¹⁶Others, to test him, kept demanding from him a sign from heaven. ¹⁷But **he knew what they were thinking** and said to them, “Every kingdom divided against itself becomes a desert, and house falls on house. ¹⁸If Satan also is divided against himself, how will his kingdom stand? – for you say that I cast out the demons by Beelzebul. ¹⁹Now if I cast out the demons by Beelzebul, by whom do **your exorcists** cast them out? Therefore they will be your judges. ²⁰But if it is **by the finger of God** that I cast out the demons, then the kingdom of God has come to you. ²¹When a strong man, fully armed, guards his castle, **his property** is safe. ²²But when one stronger than he attacks him and overpowers him, he takes away his armor in which he trusted and divides his plunder. ²³Whoever is not with me is against me, and whoever does not gather with me scatters.

²⁴“When the unclean spirit has gone out of a person, **it wanders through waterless regions** looking for a resting place, but not finding any, it says, ‘I will return to my house from which I came.’ ²⁵When it comes, it finds it swept and put in order. ²⁶Then it goes and brings seven other spirits more evil than itself, and they enter and live there; and the last state of that person is worse than the first.”

30 marks

OR

Question 10**Luke 22:7–20**

⁷Then came the **day of Unleavened Bread**, on which the Passover lamb had to be sacrificed. ⁸So Jesus sent Peter and John, saying, “Go and prepare the Passover meal for us that we may eat it.” ⁹They asked him, “Where do you want us to make preparations for it?” ¹⁰“Listen,” he said to them, “when you have entered the city, **a man carrying a jar of water** will meet you; follow him into the house he enters ¹¹and say to the owner of the house, ‘The teacher asks you, ‘Where may I eat the Passover with my disciples?’ ¹²He will show you a large room upstairs, already furnished. Make preparations for us there.” ¹³So they went and found everything as he had told them; and they prepared the Passover meal.

¹⁴When the hour came, he took his place at the table, and the apostles with him. ¹⁵He said to them, “I have eagerly desired to eat this Passover with you **before I suffer**; ¹⁶for I tell you, I will not eat it until it is fulfilled in the kingdom of God.” ¹⁷Then he took a cup, and after giving thanks he said, “Take this and divide it among yourselves; ¹⁸for I tell you that from now on I will not drink of the fruit of the vine until the **kingdom of God** comes.” ¹⁹Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, “This is my body, which is given for you. Do this in remembrance of me.” ²⁰And he did the same with the cup after supper, saying, “This cup that is poured out for you is the **new covenant** in my blood.”

30 marks

END OF SECTION III

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SECTION IV: THE QUR'AN**PART A – Extended responses**

Answer **three** of the following four questions.
Students **may** choose to complete **either 4a. or 4b.**, but must **not** answer both.

Question 1

With particular reference to Surah 37 (*Al-Saaffaat*), identify and briefly explain the four reasons given by the Qur'an for considering Abraham as an important prophet.

10 marks

OR**Question 2**

Using the **passages for special study**, illustrate how the Qur'an defines the concept of *al-birr* (translated as 'righteousness and piety').

10 marks

OR**Question 3**

Outline why the Meccan opponents of Prophet Muhammad had difficulty with the idea of life after death and provide three arguments the Qur'an uses to counter these opponents' views about life after death.

10 marks

OR

Question 4

- a. With close reference to the passage below, write a commentary explaining why Mecca is the most important sacred place for Muslims.

10 marks

Surah 2:126–129

Ibrâheem said: “My Rabb, make this (*Makkah*) a secure town and provide its people with plenty of food from fruits, those of them who believe in Allah and the Last Day.” He answered, “As for those who do not, I shall also provide for them in this life, though in the Hereafter I shall drag them to the torture of Hellfire and it is an evil destination indeed!”¹²⁶

Remember, when Ibrâheem and Ismail raised the foundations of the House *and prayed*: “Accept this from us, O our Rabb, You are the one who hears all and knows all.¹²⁷ O our Rabb, make us both Muslims (*submissive to You*); and make our descendants, a nation that will be Muslims. Show us our rites of worship and accept our repentance; surely, You are the Acceptor of repentance, the Merciful.¹²⁸ O our Rabb, appoint from among them a Rasool who shall recite to them Your Revelations and teach them the Book and the Wisdom, and purify them; surely, You are the All-Mighty, the Wise.”¹²⁹

OR

- b. Using the passage above, discuss the relevance and the significance for the later tradition of an idea, belief or social theme that arises from this text. As part of your answer indicate how this idea, belief or theme arises from the passage.

10 marks

PART B – Essay

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

Question 5

Explain the significance of the ‘waiting period’ for divorced women as prescribed in the **passages for special study**. Identify the different waiting periods set for different categories of divorcées and explain why the Qur’an needed to address this issue at that time.

30 marks

OR**Question 6**

Discuss how effectively the Qur’an utilised stories of earlier prophets to support the mission of the Prophet Muhammad. Identify and explain the similarities and differences between the situation of the Prophet Muhammad and that of at least two other prophets named in the **passages for special study**.

30 marks

OR**Question 7**

Explain why the Qur’an commanded the Prophet Muhammad and his immediate followers to turn towards the Sacred Mosque. Discuss how this ‘turning’ reflected the tensions that existed between the Muslim community and the Jewish community at the time of this command.

30 marks

PART C – Exegetical response

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

The three extracts below are drawn from the passages for special study.

Write an exegesis on **one** of the following passages.

In your exegesis you should comment on

- context
- literary forms and/or techniques
- historical or sociocultural setting, including, where appropriate, references to people, places and historical material of significance and
- meaning and significance for the original community.

As part 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 2:144–148**

. . . Surely, those were given the Book know that it is the truth from their Rabb. Allah is not unaware of what they do.¹⁴⁴

Even if you give **every proof** to the people of the Book, they will not accept your Qiblah, nor will you accept theirs. Neither of them (*the Jews and Christians*) are the followers of each other's Qiblah. If, after all the knowledge you have been given, **you yield to their desires** then surely, you will be among the wrongdoers.¹⁴⁵

Those, to whom We have given the Book (*Jews and Christians*) recognize this fact **as they recognize their own children**.¹⁴⁶

Nevertheless, a group of them deliberately **conceal the truth**. The truth is from your Rabb; therefore, you should never be among those who doubt.¹⁴⁷

Everyone has a direction towards which one turns, therefore, emulate *one another* in good deeds. Wherever you are, Allah will **bring all of you together**; Allah has power over all things.¹⁴⁸

30 marks

OR

Question 9**Surah 2:183–185**

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

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

30 marks

OR

Question 10**Surah 65:4–7**

. . . As for those who are pregnant, their waiting period **will end with delivery**. Allah will ease the hardship of those who fear Him.⁴

This is the command of Allah which He has sent down to you. He that fears Allah, will have his sins removed and his reward enlarged.⁵

Let those women, *during their waiting period ('Iddat)*, live where you yourselves live **according to your means**. You shall not harass them so as to make life intolerable for them. If they are pregnant, maintain them until their delivery: and if, after that, **they suckle your offspring**, compensate them and settle the matter *of compensation* with mutual consultation and in all fairness. **But, if you cannot bear with each other** then let another woman suckle the baby for you.⁶

Let the rich man give according to his means, and the poor man give according to *what Allah has given* him. **Allah does not charge a man** with more than He has given him; soon Allah may bring ease after hardship.⁷

30 marks

END OF QUESTION BOOK