



**Victorian Certificate of Education
2006**

TEXTS AND TRADITIONS

Written examination

Tuesday 14 November 2006

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

How does the Prologue (John 1:1–18) set the mood and tone for the Gospel of John? Illustrate your answer with **three** themes or symbols from the Prologue that are found elsewhere in the gospel.

30 marks

OR**Question 2**

The passages for special study give an insight into the community from which the gospel came. Discuss what they tell us about the issues and problems faced by the Johannine community.

30 marks

OR**Question 3**

The writer of John's Gospel presents the Jewish authorities as being in conflict with Jesus. Discuss the conflict between 'the Jews' in the gospel and the Johannine Jesus.

30 marks

PART B – Extended responses

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

Question 4

With **close reference to the text** below, write a commentary exploring how the passage relates to the passion and death of Jesus in John's Gospel.

John 17:1–5

RSV

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

NRSV

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

10 marks

OR

Question 5

What is the process by which people come to believe in Jesus in the Gospel of John? Explain your answer with reference to one Johannine narrative.

10 marks

OR**Question 6**

Outline the titles used for Jesus in the story of John 1:19–51. What picture of Jesus emerges from these titles?

10 marks

OR**Question 7**

Discuss the importance of the Jewish feasts mentioned in the Gospel of John chapters 5 to 10 for our understanding of the Johannine Jesus.

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**.

CONTINUED OVER PAGE

Question 8
John 9:1–7

RSV

¹ As he passed by, he saw a man blind from his birth. ² And his disciples asked him, “Rabbi, **who sinned, this man or his parents**, that he was born blind?” ³ Jesus answered, “It was not that this man sinned, or his parents, but that **the works of God** might be made manifest in him. ⁴ We must work the works of him who sent me, while it is day; night comes, when no one can work. ⁵ As long as I am in the world, **I am the light of the world.**” ⁶ As he said this, he spat on the ground and **made clay** of the spittle and anointed the man’s eyes with the clay, ⁷ saying to him, “Go, wash in **the pool of Silo’am**” (which means Sent). So he went and washed and came back seeing.

NRSV

¹ As he walked along, he saw a man blind from birth. ² His disciples asked him, “Rabbi, **who sinned, this man or his parents**, that he was born blind?” ³ Jesus answered, “Neither this man nor his parents sinned; he was born blind so that **God’s works** might be revealed in him. ⁴ We must work the works of him who sent me while it is day; night is coming when no one can work. ⁵ As long as I am in the world, **I am the light of the world.**” ⁶ When he had said this, he spat on the ground and **made mud** with the saliva and spread the mud on the man’s eyes, ⁷ saying to him, “Go, wash in the **pool of Siloam**” (which means Sent). Then he went and washed and came back able to see.

20 marks

OR

Question 9
John 15:1–8

RSV

¹ “I am the true vine, and my Father is the vinedresser. ² Every branch of mine that bears no fruit, he takes away, and every branch that does bear fruit he **prunes**, that it may bear more fruit. ³ You are already made clean by **the word which I have spoken** to you. ⁴ **Abide in me, and I in you.** As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. ⁵ I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing. ⁶ If a man does not abide in me, he is cast forth as a branch and withers; and the branches are gathered, thrown into the fire and burned. ⁷ If you abide in me, and my words abide in you, ask whatever you will, and it shall be done for you. ⁸ By this my Father is **glorified**, that you **bear much fruit, and so prove to be my disciples.**

NRSV

¹ “I am the true vine, and my Father is the vinegrower. ² He removes every branch in me that bears no fruit. Every branch that bears fruit he **prunes** to make it bear more fruit. ³ You have already been cleansed by **the word that I have spoken** to you. ⁴ **Abide in me as I abide in you.** Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. ⁵ I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. ⁶ Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. ⁷ If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. ⁸ My Father is **glorified** by this, that you **bear much fruit and become my disciples.**

20 marks

OR

Question 10
John 17:20–26

RSV

²⁰ “I do not pray for these only, but also for those who believe in me through their word, ²¹ that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that **the world** may believe that thou hast sent me. ²² The **glory** which thou hast given me I have given to them, that they may be one even as we are one, ²³ I in them and thou in me, that **they may become perfectly one**, so that the world may know that thou hast sent me and hast loved them even as thou hast loved me. ²⁴ Father, I desire that they also, whom thou hast given me, may be with me where I am, to behold my glory which thou hast given me in thy love for me **before the foundation of the world**. ²⁵ O righteous Father, the world has not known thee, but I have known thee; and these know that thou hast sent me. ²⁶ I made known to them **thy name**, and I will make it known, that the love with which thou hast loved me may be in them, and I in them.”

NRSV

²⁰ “I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, ²¹ that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that **the world** may believe that you have sent me. ²² The **glory** that you have given me I have given them, so that they may be one, as we are one, ²³ I in them and you in me, that **they may become completely one**, so that the world may know that you have sent me and have loved them even as you have loved me. ²⁴ Father, I desire that those also, whom you have given me, may be with me where I am, to see my glory, which you have given me because you loved me **before the foundation of the world**. ²⁵ “Righteous Father, the world does not know you, but I know you; and these know that you have sent me. ²⁶ I made **your name** known to them, and I will make it known, so that the love with which you have loved me may be in them, and I in them.”

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

30 marks

OR

Question 2

Discuss Jeremiah’s position as an observer of and commentator on the religious, social and political situation of the times in which he lived. Support your discussion with examples from the chapters you have studied from the book of Jeremiah.

30 marks

OR

Question 3

Why did the exiles of 586 BCE feel so traumatised by their circumstances and disillusioned? How did Ezekiel respond on both an individual and national level to this situation?

30 marks

PART B – Extended responses

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

Question 4

With **close reference to the text** below, explain what can be learnt about the commissioning of Jeremiah as a prophet of God.

Jeremiah 1:4–10

⁴ Now the word of the LORD came to me saying, ⁵ “Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations.” ⁶ Then I said, “Ah, Lord GOD! Behold, I do not know how to speak, for I am only a youth.” ⁷ But the LORD said to me, “Do not say, ‘I am only a youth’; for to all to whom I send you you shall go, and whatever I command you you shall speak. ⁸ Be not afraid of them, for I am with you to deliver you, says the LORD.” ⁹ Then the LORD put forth his hand and touched my mouth; and the LORD said to me, “Behold, I have put my words in your mouth. ¹⁰ See, I have set you this day over nations and over kingdoms, to pluck up and to break down, to destroy and to overthrow, to build and to plant.”

10 marks

OR**Question 5**

Discuss Jeremiah’s attitude to the role of the Temple and to sacrifices in religious life.

10 marks

OR**Question 6**

What can be learnt from Ezekiel’s symbolic actions about the fate of Jerusalem and the experience of the exile?

10 marks

OR**Question 7**

Discuss Ezekiel’s comparison of the prophet’s role to that of a watchman, and explain the religious meaning of this comparison.

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

Jeremiah 29:1–14

¹ These are the words of the letter which Jeremiah the prophet sent from Jerusalem to the elders of the exiles, and to the priests, the prophets, and all the people, whom Nebuchadnezzar had taken into exile from Jerusalem to Babylon. ² This was after King Jeconiah, and the queen mother, the eunuchs, the princes of Judah and Jerusalem, the craftsmen, and the smiths had departed from Jerusalem. ³ **The letter was sent** by the hand of Ela’sah the son of Shaphan and Gemari’ah the son of Hilki’ah, whom Zedekiah king of Judah sent to Babylon to Nebuchadnezzar king of Babylon. It said: ⁴ “Thus says the LORD of hosts, the God of Israel, to all the exiles whom I have sent into exile from Jerusalem to Babylon: ⁵ **Build houses and live in them;** plant gardens and eat their produce. ⁶ Take wives and have sons and daughters; take wives for your sons, and give your daughters in marriage, that they may bear sons and daughters; multiply there, and do not decrease. ⁷ But seek the welfare of the city where I have sent you into exile, and **pray to the LORD on its behalf**, for in its welfare you will find your welfare. ⁸ For thus says the LORD of hosts, the God of Israel: Do not let your prophets and your diviners who are among you deceive you, and do not listen to the dreams which they dream, ⁹ for **it is a lie which they are prophesying** to you in my name; I did not send them, says the LORD. ¹⁰ “For thus says the LORD: When seventy years are completed for Babylon, I will visit you, and I will fulfil to you my promise and bring you back to this place. ¹¹ For I know the plans I have for you, says the LORD, plans for welfare and not for evil, to give you a future and a hope. ¹² Then you will call upon me and come and pray to me, and **I will hear you**. ¹³ You will seek me and find me; when you seek me with all your heart, ¹⁴ I will be found by you, says the LORD, and I will restore your fortunes and gather you from all the nations and all the places where I have driven you, says the LORD, and I will bring you back to the place from which I sent you into exile.

20 marks

OR

Question 9**Ezekiel 34:1–5, 17–24**

¹ The word of the LORD came to me: 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? ³ You eat the fat, you clothe yourselves with the wool, you slaughter the fatlings; but you do not feed the sheep. ⁴ The 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. ⁵ So they were scattered, because there was no shepherd; and **they became food for all the wild beasts.**

¹⁷ “As for you, my flock, thus says the Lord GOD: **Behold, I judge between sheep and sheep, rams and he-goats.** ¹⁸ Is 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? ¹⁹ And **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. ²¹ Because you push with side and shoulder, and thrust at all the weak with your horns, till you have scattered them abroad, ²² I will save my flock, they shall no longer be a prey; and I will judge between sheep and sheep. ²³ And I will set up over them one shepherd, my servant David, and he shall feed them: he shall feed them and be their shepherd. ²⁴ And I, the LORD, will be their God, and **my servant David** shall be prince among them; I, the LORD, have spoken.

20 marks

OR

Question 10**Ezekiel 37:11–23**

¹¹ Then he said to me, “Son of man, **these bones** are the whole house of Israel. Behold, they say, ‘Our bones are dried up, and our hope is lost; we are clean cut off.’
¹² Therefore prophesy, and say to them, Thus says the Lord GOD: **Behold, I will open your graves**, and raise you from your graves, O my people; and I will bring you home into the land of Israel. ¹³ And you shall know that I am the LORD, when I open your graves, and raise you from your graves, O my people. ¹⁴ And I will put my spirit within you, and you shall live, and I will place you in your own land; then you shall know that I, the LORD, have spoken, and I have done it, says the LORD.” ¹⁵ The word of the LORD came to me: ¹⁶ “Son of man, take a stick and write on it, ‘For Judah, and the children of Israel associated with him’; then take another stick and write upon it, ‘For Joseph (the stick of E’phraim) and all the house of Israel associated with him’; ¹⁷ and **join them together into one stick**, that they may become one in your hand. ¹⁸ And when your people say to you, ‘**Will you not show us what you mean by these?**’ ¹⁹ say to them, Thus says the Lord GOD: Behold, I am about to take the stick of Joseph (which is in the hand of E’phraim) and the tribes of Israel associated with him; and I will join with it the stick of Judah, and make them one stick, that they may be one in my hand. ²⁰ When the sticks on which you write are in your hand before their eyes, ²¹ then say to them, Thus says the Lord GOD: Behold, I will take the people of Israel from the nations among which they have gone, and will gather them from all sides, and bring them to their own land; ²² and I will make them one nation in the land, upon the mountains of Israel; and one king shall be king over them all; and they shall be no longer two nations, and no longer divided into two kingdoms. ²³ **They shall not defile themselves any more** with their idols and their detestable things, or with any of their transgressions; but I will save them from all the backslidings in which they have sinned, and will cleanse them; and they shall be my people, and I will be their God.

20 marks

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

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

Question 1

Referring to any **three** parables in the Gospel of Luke, explain how Jesus uses this form of teaching to explain the Kingdom of God.

30 marks

OR**Question 2**

The Gospel of Luke sets out to show that Jesus is the Messiah/Christ. Jesus is eventually shown to be a very different type of Messiah/Christ than was expected. Discuss using examples from the passages for special study to illustrate your view.

30 marks

OR**Question 3**

Understanding of the Gospel of Luke relies on a strong knowledge of the traditions and culture of Jewish people in first century Israel. Explain this statement using **three** examples from the passages for special study.

30 marks

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

With **close reference to the text** below, write a commentary which explores the requirements of a disciple of Jesus.

Luke 14:25–33**RSV**

²⁵ Now great multitudes accompanied him; and he turned and said to them, ²⁶ “If any one comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple. ²⁷ Whoever does not bear his own cross and come after me, cannot be my disciple. ²⁸ For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it? ²⁹ Otherwise, when he has laid a foundation, and is not able to finish, all who see it begin to mock him, ³⁰ saying, ‘This man began to build, and was not able to finish.’ ³¹ Or what king, going to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him who comes against him with twenty thousand? ³² And if not, while the other is yet a great way off, he sends an embassy and asks terms of peace. ³³ So therefore, whoever of you does not renounce all that he has cannot be my disciple.

NRSV

²⁵ Now large crowds were traveling with him; and he turned and said to them, ²⁶ “Whoever comes to me and does not hate father and mother, wife and children, brothers and sisters, yes, and even life itself, cannot be my disciple. ²⁷ Whoever does not carry the cross and follow me cannot be my disciple. ²⁸ For which of you, intending to build a tower, does not first sit down and estimate the cost, to see whether he has enough to complete it? ²⁹ Otherwise, when he has laid a foundation and is not able to finish, all who see it will begin to ridicule him, ³⁰ saying, ‘This fellow began to build and was not able to finish.’ ³¹ Or what king, going out to wage war against another king, will not sit down first and consider whether he is able with ten thousand to oppose the one who comes against him with twenty thousand? ³² If he cannot, then, while the other is still far away, he sends a delegation and asks for the terms of peace. ³³ So therefore, none of you can become my disciple if you do not give up all your possessions.

10 marks

OR

Question 5

In chapter 23 of the Gospel of Luke, Jesus is given from Pilate to Herod and then back to Pilate who eventually asks the crowd for judgment on Jesus. Explain briefly who Pilate, Herod and the crowd are, and explain why Jesus is given from one to the other.

10 marks

OR**Question 6**

Explain how John the Baptist is used in contrast to Jesus in Chapter 7 of the Gospel of Luke.

10 marks

OR**Question 7**

List **three** things Jesus does to upset the Jewish authorities in the Gospel of Luke. Explain why each of these things would have concerned them.

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**.

CONTINUED OVER PAGE

Question 8
Luke 7:1–10

RSV

¹ After he had ended all his sayings in the hearing of the people he entered Caper'na-um. ² Now a **centurion** had a slave who was dear to him, who was sick and at the point of death. ³ When he heard of Jesus, he sent to him elders of the Jews, asking him to come and heal his slave. ⁴ And when they came to Jesus, they besought him earnestly, saying, "He is worthy to have you do this for him, ⁵ for he loves our nation, and **he built us our synagogue.**" ⁶ And Jesus went with them. When he was not far from the house, the centurion sent friends to him, saying to him, "Lord, do not trouble yourself, for I am not worthy to have you come under my roof; ⁷ therefore I did not presume to come to you. **But say the word, and let my servant be healed.**" ⁸ For I am a man set under authority, with soldiers under me: and I say to one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my slave, 'Do this,' and he does it." ⁹ When Jesus heard this he marveled at him, and turned and said to the multitude that followed him, "**I tell you, not even in Israel have I found such faith.**" ¹⁰ And when those who had been sent returned to the house, they found the slave well.

NRSV

¹ After Jesus had finished all his sayings in the hearing of the people, he entered Capernaum. ² A **centurion** there had a slave whom he valued highly, and who was ill and close to death. ³ When he heard about Jesus, he sent some Jewish elders to him, asking him to come and heal his slave. ⁴ When they came to Jesus, they appealed to him earnestly, saying, "He is worthy of having you do this for him, ⁵ for he loves our people, and **it is he who built our synagogue for us.**" ⁶ And Jesus went with them, but when he was not far from the house, the centurion sent friends to say to him, "Lord, do not trouble yourself, for I am not worthy to have you come under my roof; ⁷ therefore I did not presume to come to you. **But only speak the word, and let my servant be healed.**" ⁸ For I also am a man set under authority, with soldiers under me; and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and the slave does it." ⁹ When Jesus heard this he was amazed at him, and turning to the crowd that followed him, he said, "**I tell you, not even in Israel have I found such faith.**" ¹⁰ When those who had been sent returned to the house, they found the slave in good health.

20 marks

OR

Question 9**Luke 15:11–24****RSV**

¹¹ And he said, “There was a man who had two sons; ¹² and the younger of them said to his father, ‘Father, **give me the share of property that falls to me.**’ And he divided his living between them. ¹³ Not many days later, the younger son gathered all he had and took his journey into a far country, and there he squandered his property in loose living. ¹⁴ And when he had spent everything, a great famine arose in that country, and he began to be in want. ¹⁵ So he went and joined himself to one of the citizens of that country, who sent him into his fields **to feed swine.** ¹⁶ And he would gladly have fed on the pods that the swine ate; and no one gave him anything. ¹⁷ But when he came to himself he said, ‘How many of my father’s hired servants have bread enough and to spare, but I perish here with hunger! ¹⁸ I will arise and go to my father, and I will say to him, **“Father, I have sinned against heaven and before you;** ¹⁹ I am no longer worthy to be called your son; treat me as one of your hired servants.’ ” ²⁰ And he arose and came to his father. But while he was yet at a distance, **his father saw him and had compassion,** and ran and embraced him and kissed him. ²¹ And the son said to him, ‘Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.’ ²² But the father said to his servants, ‘Bring quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; ²³ and bring the fatted calf and kill it, and let us eat and make merry; ²⁴ for this my son **was dead, and is alive again; he was lost, and is found.**’ And they began to make merry.

NRSV

¹¹ Then Jesus said, “There was a man who had two sons. ¹² The younger of them said to his father, ‘Father, **give me the share of the property that will belong to me.**’ So he divided his property between them. ¹³ A few days later the younger son gathered all he had and traveled to a distant country, and there he squandered his property in dissolute living. ¹⁴ When he had spent everything, a severe famine took place throughout that country, and he began to be in need. ¹⁵ So he went and hired himself out to one of the citizens of that country, who sent him to his fields **to feed the pigs.** ¹⁶ He would gladly have filled himself with the pods that the pigs were eating; and no one gave him anything. ¹⁷ But when he came to himself he said, ‘How many of my father’s hired hands have bread enough and to spare, but here I am dying of hunger! ¹⁸ I will get up and go to my father, and I will say to him, **“Father, I have sinned against heaven and before you;** ¹⁹ I am no longer worthy to be called your son; treat me like one of your hired hands.’ ” ²⁰ So he set off and went to his father. But while he was still far off, **his father saw him and was filled with compassion;** he ran and put his arms around him and kissed him. ²¹ Then the son said to him, ‘Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.’ ²² But the father said to his slaves, ‘Quickly, bring out a robe—the best one—and put it on him; put a ring on his finger and sandals on his feet. ²³ And get the fatted calf and kill it, and let us eat and celebrate; ²⁴ for this son of mine **was dead and is alive again; he was lost and is found!**’ And they began to celebrate.

20 marks

OR

SECTION III – Part C – continued

www.theallpapers.com **TURN OVER**

Question 10**Luke 23:44–56****RSV**

⁴⁴ It was now about the sixth hour, and there was darkness over the whole land until the ninth hour, ⁴⁵ while the sun's light failed; and **the curtain of the temple was torn in two.** ⁴⁶ Then Jesus, crying with a loud voice, said, "**Father, into thy hands I commit my spirit!**" And having said this he breathed his last. ⁴⁷ Now when the centurion saw what had taken place, he praised God, and said, "Certainly this man was innocent!" ⁴⁸ And all the multitudes who assembled to see the sight, when they saw what had taken place, returned home beating their breasts. ⁴⁹ And all his acquaintances and **the women who had followed him from Galilee** stood at a distance and saw these things. ⁵⁰ Now there was a man named Joseph from the Jewish town of Arimathea. He was **a member of the council**, a good and righteous man, ⁵¹ who had not consented to their purpose and deed, and he was looking for the kingdom of God. ⁵² This man went to Pilate and asked for the body of Jesus. ⁵³ Then he took it down and wrapped it in a linen shroud, and laid him in a rock-hewn tomb, where no one had ever yet been laid. ⁵⁴ It was **the day of Preparation**, and the sabbath was beginning. ⁵⁵ The women who had come with him from Galilee followed, and saw the tomb, and how his body was laid; ⁵⁶ then they returned, and prepared spices and ointments. On the sabbath they rested according to the commandment.

NRSV

⁴⁴ It was now about noon, and darkness came over the whole land until three in the afternoon, ⁴⁵ while the sun's light failed; and **the curtain of the temple was torn in two.** ⁴⁶ Then Jesus, crying with a loud voice, said, "**Father, into your hands I commend my spirit.**" Having said this, he breathed his last. ⁴⁷ When the centurion saw what had taken place, he praised God and said, "Certainly this man was innocent." ⁴⁸ And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. ⁴⁹ But all his acquaintances, including **the women who had followed him from Galilee**, stood at a distance, watching these things. ⁵⁰ Now there was a good and righteous man named Joseph, who, though **a member of the council**, ⁵¹ had not agreed to their plan and action. He came from the Jewish town of Arimathea, and he was waiting expectantly for the kingdom of God. ⁵² This man went to Pilate and asked for the body of Jesus. ⁵³ Then he took it down, wrapped it in a linen cloth, and laid it in a rock-hewn tomb where no one had ever been laid. ⁵⁴ It was **the day of Preparation**, and the sabbath was beginning. ⁵⁵ The women who had come with him from Galilee followed, and they saw the tomb and how his body was laid. ⁵⁶ Then they returned, and prepared spices and ointments. On the sabbath they rested according to the commandment.

20 marks

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

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

Question 1

What is the position of the Qur'an on freedom of belief? Using examples from the set texts in the Qur'an, explain whether the Qur'an supports freedom of belief and what are the limitations of this freedom.

30 marks

OR**Question 2**

Discuss the legitimate ways in which, according to the Qur'an, a Muslim's faith can be defended from opposition. Illustrate your answer with examples from the set texts which show how the Prophet Muhammad and his immediate companions defended their faith against their opponents from Mecca.

30 marks

OR**Question 3**

Using examples from the Qur'anic passages for special study, discuss how the Qur'an presents Jesus [Isa] as one of the greatest prophets.

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 ‘People of the Book’.

Surah 3:62–66**Muhammad Farooqi-i-Azam Malik**

⁶² Verily, this is the absolute true explanation. *The fact of the matter is that* there is no god but Allah; and for sure Allah is the Mighty, the Wise. ⁶³ But, if they turn away *from accepting this challenge, it will be clear proof of their mischief* and Allah has full knowledge of mischief-mongers. ⁶⁴ Say: “O people of the Book! Let us get together on what is common between us and you: that we shall worship none but Allah; that we shall not associate any partners with Him; that we shall not take from among ourselves any lords beside Allah.” If they reject your invitation then tell them: “Bear witness that we are Muslims (*who have surrendered to Allah*).” ⁶⁵ O people of the Book! Why do you argue with us about Ibrâheem, *as to whether he was a Jew or a Christian? You know that the Taurât (Torah) and the Injeel (Gospel) were revealed long after him? Have you no sense at all?* ⁶⁶ So far, you have been arguing about things of which you had some knowledge! Must you now argue about that of which you know nothing at all? Allah knows while you do not.

Taqiuddin

⁶² Verily! This is the true narrative [about the story of ‘Iesa (Jesus)], and, *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh, the One and the Only True God, Who has neither a wife nor a son). And indeed, Allâh is the All-Mighty, the All-Wise. ⁶³ And if they turn away (and do not accept these true proofs and evidences), then surely, Allâh is All-Aware of those who do mischief. ⁶⁴ Say (O Muhammad): “O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allâh, and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh. Then, if they turn away, say: “Bear witness that we are Muslims.” ⁶⁵ O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrâhim (Abraham), while the Taurât (Torah) and the Injil (Gospel) were not revealed till after him? Have you then no sense? ⁶⁶ Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that which you have no knowledge? It is Allâh Who knows, and you know not.

10 marks

OR

Question 5

The Qur'an presents miracles. To what extent does the Qur'an use miracles to demonstrate the truth of a prophet's teaching? Discuss this issue with particular reference to **two** prophets mentioned in the Qur'an.

10 marks

OR**Question 6**

The Qur'an says that the prophet Abraham [Ibrâhim] was neither a Jew nor a Christian [Qur'an 3:67]. Explain the relationship between Abraham and Islam from a Muslim perspective.

10 marks

OR**Question 7**

Describe how the Qur'an portrays the Prophet Muhammad as a 'prophet' and a 'statesman'.

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 passages**.

Question 8

Surah 3:35–39

Muhammad Farooqi-i-Azam Malik

³⁵ Allah heard when the wife of ‘Imrân said, “O my Rabb! I **dedicate to Your service** what is in my womb. Please accept it from me. You Alone hear all and know all.” ³⁶ When she gave birth to a girl instead of a boy, she said: “My Rabb! I have given birth to a girl,” – Allah knew very well what she had delivered – and that the male is not like the female. I have named her Maryam (*Mary*) and **I seek Your protection for her and her children from the mischief of Shaitân**, the accursed.” ³⁷ Her Rabb graciously accepted her. He made her grow up as a good person and entrusted her to the care of Zakariyya. Whenever Zakariyya entered the sanctuary to see her, **he found with her food**. He asked, “O Maryam! From where did you get it?” She replied, “It came from Allah. In fact, Allah gives to whom He wants without measure.” ³⁸ Thereupon, Zakariyya prayed to his Rabb saying: “O my Rabb! Grant me a righteous child as Your special favor; surely, You hear all prayers.” ³⁹ As he stood praying in the Mahrâb (*a prayer place in the sanctuary*), the angels called out to him saying: “Allah gives you good news of a son to be named Yahya (*John*), he will confirm **the word** of Allah, he will be a great leader, chaste and a Prophet from among the righteous.”

Taqiuddin

³⁵ (Remember) when the wife of ‘Imrân said: “O my Lord! I have vowed to You what (the child that) is in my womb to be **dedicated for Your services** (free from all worldly work; to serve Your Place of worship), so accept this, from me. Verily, You are the All-Hearer, the All-Knowing.” ³⁶ Then when she delivered her [child Maryam (*Mary*)], she said: “O my Lord! I have delivered a female child,” — and Allâh knew better what she delivered, — “And the male is not like the female, and I have named her Maryam (*Mary*), and **I seek refuge with You (Allâh) for her and for her offspring from Shaiton (Satan)**, the outcast.” ³⁷ So her Lord (Allâh) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyâ (*Zachariya*). Every time he entered *Al-Mihrâb* to (visit) her, **he found her supplied with sustenance**. He said: “O Maryam (*Mary*)! From where have you got this?” She said, “This is from Allâh.” Verily, Allâh provides sustenance to whom He wills, without limit.” ³⁸ At that time Zakariyâ (*Zachariya*) invoked his Lord, saying: “O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation.” ³⁹ Then the angels called him, while he was standing in prayer in *Al-Mihrâb* (a praying place or a private room), (saying): “Allâh gives you glad tidings of Yahya (*John*), confirming (believing in) **the Word** from Allâh [i.e. the creation of ‘Iesa (*Jesus*), the Word from Allâh (“Be!” — and he was!)], noble, keeping away from sexual relations with women, a Prophet, from among the righteous.”

OR

20 marks

SECTION IV – Part C – continued

www.theallpapers.com **TURN OVER**

Question 9**Surah 49:1–8****Muhammad Farooqi-i-Azam Malik**

¹ O believers! **Do not put yourselves ahead** of Allah and His Rasool. Fear Allah; surely, Allah hears all and knows all. ² O believers! Do not raise your voices above the voice of the Prophet, nor speak aloud when talking to him as you speak aloud to one another, **lest your deeds should come to nothing** while you do not even perceive it. ³ Those who lower their voices and speak softly in the presence of Allah's Rasool are the ones whose hearts Allah has tested for piety; they shall have forgiveness and a great reward. ⁴ Those who call out to you, *O Muhammad*, from **outside the private apartments**, most of them lack common sense. ⁵ If only they had patience until you could come out to them, it would certainly be better for them. Allah is Forgiving, Merciful. ⁶ O believers, if an **evildoer** comes to you with some news, verify it (*investigate to ascertain the truth*), lest you should harm others unwittingly and then regret what you have done. ⁷ And know that Allah's Rasool is among you. If he were to follow you in **most affairs**, you would certainly be in trouble. Allah has endeared this faith to you and beautified it in your hearts, making unbelief, wrongdoing, and disobedience abhorrent to you. It is they who are rightly guided ⁸ through Allah's grace and blessing. Allah is All-Knowledgeable, All-Wise.

Taqiuddin

¹ O you who believe! **Do not put (yourselves) forward** before Allâh and His Messenger, and fear Allâh. Verily! Allâh is All-Hearing, All-Knowing. ² O you who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk as you speak aloud to one another, **lest your deeds may be rendered fruitless** while you perceive not. ³ Verily! Those who lower their voices in the presence of Allâh's Messenger, they are the ones whose hearts Allâh has tested for piety. For them is forgiveness and a great reward. ⁴ Verily! Those who call you from **behind the dwellings**, most of them have no sense. ⁵ And if they had patience till you could come out to them, it would have been better for them. And Allâh is Oft-Forgiving, Most Merciful. ⁶ O you who believe! If a **rebellious evil person** comes to you with a news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done. ⁷ And know that, among you there is the Messenger of Allâh. If he were to obey you (i.e. follow your opinions and desires) in **much of the matter**, you would surely be in trouble, but Allâh has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allâh and His Messenger) hateful to you. These! They are the rightly guided ones, — ⁸ (This is) a Grace from Allâh and His Favour. And Allâh is All-Knowing, All-Wise.

20 marks

OR

Question 10**Surah 60:10–12****Muhammad Farooqi-i-Azam Malik**

¹⁰ O believers! When the believing women **seek refuge with you**, test them. Allah best knows their faith. If you find them true believers, do not send them back to the unbelievers. They are not lawful to the unbelievers, nor are the unbelievers lawful to them. Return *to their unbelieving husbands* what they have spent on them. There is no blame on you if you marry such women, **provided you give them their dowers**. Do not hold on to your marriages with unbelieving women. Demand what you have spent on them and let the *unbelievers* ask back what they have spend. This is the order of Allah which He has decreed between you. Allah is All-Knowing, All-Wise. ¹¹ If you do not get back the demanded amount *that you have spent on your disbelieving wives* from the unbelievers, and your turn comes, **to pay the demanded amount of Muslim wives to the unbelievers, you can offset the amount and** pay those whose wives have fled the equivalent of the amount they have spent on their disbelieving wives. Fear Allah, in Whom you believe. ¹² O Prophet! When the believing women come to you to take the oath of allegiance, **take their pledge**: that they will not commit shirk with Allah, that they will not steal, that they will not commit fornication, that they will not kill their children, that **they will not give any cause for scandal** which they may invent between either their hands or legs (*a woman accusing another woman of having an illicit relationship with a man and spreads such stories – or – a woman carrying an illegitimate child and makes her husband believe that it is his*), and that they will not disobey you in any just matter, then accept their allegiance and pray to Allah for forgiveness. Surely, Allah is Oft-Forgiving, most Merciful.

Taqiuddin

¹⁰ O you who believe! When believing women **come to you as emigrants**, examine them, Allâh knows best as to their Faith, then if you ascertain that they are true believers, send them not back to the disbelievers, they are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give the disbelievers that (amount of money) which they have spent [as their *Mahr*, dowry] to them. And there will be no sin on you to marry them **if you have paid their Mahr to them**. Likewise hold not the disbelieving women as wives, and ask for (the return of) that which you have spent (as *Mahr*) and let them (the disbelievers, etc.) ask back for that which they have spent. That is the Judgement of Allâh. He judges between you. And Allâh is All-Knowing, All-Wise. ¹¹ And if any of your wives have gone from you to the disbelievers, and **you have an accession** (by the coming over of a woman from the other side), then pay to those whose wives have gone, the equivalent of what they had spent (on their *Mahr*). And fear Allâh in Whom you believe. ¹² O Prophet! When believing women come to you **to give you the Bai'â (pledge)**, that they will not associate anything in worship with Allâh, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that **they will not utter slander**, intentionally forging falsehood (i. e. by making illegal children belonging to their husbands), and that they will not disobey you in any *Ma'rûf* (Islâmic Monotheism and all that which Islâm ordains) then accept their *Bai'â* (pledge), and ask Allâh to forgive them, Verily, Allâh is Oft-Forgiving, Most Merciful.

20 marks

END OF SECTION IV**TURN OVER**
www.theallpapers.com

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

