



# Victorian Certificate of Education 2005

## TEXTS AND TRADITIONS

### Written examination

Tuesday 15 November 2005

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 (Taqiuddin Translation and Muhammad Farooq-i-Azam Malik 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 30 pages including **Assessment criteria** on page 30.
- 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 writer of the Gospel of John has used the expression ‘sign’ to refer to some of Jesus’ actions. Identify three uses of the word in the gospel and explore the significance of the sign in each case. Indicate why the writer may have used the word sign.

30 marks

**OR**

**Question 2**

The passages for special study present three women in contact with Jesus. Identify these three encounters and discuss what they might tell us about the Johannine community and its attitude towards women.

30 marks

**OR**

**Question 3**

In John’s Gospel the writer presents many pictures of faith. What is his ideal of authentic faith? Discuss this, referring to three individuals within 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 exploring how the passage relates to the fulfillment of Old Testament themes.

**John 1:14–18****RSV**

<sup>14</sup> And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father. <sup>15</sup> (John bore witness to him, and cried, “This is he of whom I said, ‘He who comes after me ranks before me, for he was before me.’”) <sup>16</sup> And from his fullness have we all received, grace upon grace. <sup>17</sup> For the law was given through Moses; grace and truth came through Jesus Christ. <sup>18</sup> No one has ever seen God; the only Son, who is in the bosom of the Father, he has made him known.

**NRSV**

<sup>14</sup> And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father’s only son, full of grace and truth. <sup>15</sup> (John testified to him and cried out, “This was he of whom I said, ‘He who comes after me ranks ahead of me because he was before me.’”) <sup>16</sup> From his fullness we have all received, grace upon grace. <sup>17</sup> The law indeed was given through Moses; grace and truth came through Jesus Christ. <sup>18</sup> No one has ever seen God. It is God the only Son, who is close to the Father’s heart, who has made him known.

10 marks

**OR**

**Question 5**

In the Gospel of John the writer discusses the depiction of the resurrection of Jesus in Chapter 20. What techniques does he use and how might these encourage the reader towards faith?

10 marks

**OR****Question 6**

Discuss the significance of the writer's treatment of John the Baptist in the Gospel of John.

10 marks

**OR****Question 7**

Explain John's use of the words '**the Jews**' throughout the gospel – refer to the historical situation in which the gospel may have been written.

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 passage**.

**CONTINUED OVER PAGE**

**Question 8**  
**John 3:1–7**

**RSV**

<sup>1</sup> Now there was a man of the **Pharisees**, named Nicodemus, a ruler of the Jews. <sup>2</sup> This man came to Jesus by night and said to him, “Rabbi, we know that you are a teacher come from God; for no man can do the signs you do, unless God is with him.” <sup>3</sup> Jesus answered him, “**Truly, truly**, I say to you, unless one is **born anew**, he cannot see the **kingdom of God**.” <sup>4</sup> Nicodemus said to him, “How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?” <sup>5</sup> Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the Kingdom of God. <sup>6</sup> That which is born of the flesh is flesh, and **that which is born of the Spirit is spirit**. <sup>7</sup> Do not marvel that I said to you, ‘you must be born anew.’”

**NRSV**

<sup>1</sup> Now there was a **Pharisee** named Nicodemus, a leader of the Jews. <sup>2</sup> He came to Jesus by night and said to him, “Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God.” <sup>3</sup> Jesus answered him, “**Very truly**, I tell you no one can see the **kingdom of God** without being **born from above**.” <sup>4</sup> Nicodemus said to him, “How can anyone be born after having grown old? Can one enter a second time his mother’s womb and be born?” <sup>5</sup> Jesus answered, “Very truly, I tell you, no one can enter the Kingdom of God without being born of water and the Spirit. <sup>6</sup> What is born of the flesh is flesh, and **what is born of the Spirit is spirit**. <sup>7</sup> Do not be astonished that I said to you, ‘You must be born from above.’”

20 marks

**OR**

**Question 9****John 4:46–53****RSV**

<sup>46</sup> So he came again to **Cana** in Galilee, where he had made the water wine. And at Capernaum there was **an official** whose son was ill. <sup>47</sup> When he heard that Jesus had come from Judea to Galilee, he went and begged him to come down and heal his son, for he was at the point of death. <sup>48</sup> Jesus therefore said to him, “Unless you see signs and wonders you will not believe.” <sup>49</sup> The official said to him, “Sir, come down before my child dies.” <sup>50</sup> So Jesus said to him, “Go; your son will live.” The man **believed** the word that Jesus spoke to him and went his way. <sup>51</sup> As he was going down, **his servants met him** and told him that his son was living. <sup>52</sup> So he asked them the hour when he began to mend, and they said to him, “Yesterday at the seventh hour the fever left him.” <sup>53</sup> The father knew that was the hour when Jesus had said to him, “Your son will live”; and he himself believed, **and all his household.**

**NRSV**

<sup>46</sup> Then he came again to **Cana** in Galilee where he had changed the water into wine. Now there was a **royal official** whose son lay ill in Capernaum. <sup>47</sup> When he heard that Jesus had come from Judea to Galilee, he went and begged him to come down and heal his son, for he was at the point of death. <sup>48</sup> Then Jesus said to him, “Unless you see signs and wonders you will not believe.” <sup>49</sup> The official said to him, “Sir, come down before my little boy dies.” <sup>50</sup> Jesus said to him, “Go; your son will live.” The man **believed** the word that Jesus spoke to him and started on his way. <sup>51</sup> As he was going down, **his slaves met him** and told him that his child was alive. <sup>52</sup> So he asked them the hour when he began to recover, and they said to him, “Yesterday at one in the afternoon the fever left him.” <sup>53</sup> The father realized that this was the hour when Jesus had said to him, “Your son will live.” So he himself believed, **along with his whole household.**

20 marks

**OR**

**Question 10**  
**John 6:1–14**

**RSV**

<sup>1</sup> After this Jesus went to the other side of the Sea of Galilee, which is the Sea of Tiberias. <sup>2</sup> And a **multitude** followed him, because they saw the signs which he did on those who were diseased. <sup>3</sup> Jesus went up on the mountain, and there he sat down with his disciples. <sup>4</sup> Now the **Passover**, the feast of the Jews, was at hand. <sup>5</sup> Lifting up his eyes, then, and seeing that a multitude was coming to him, Jesus said to Philip, "How are we to buy bread, so that these people may eat?" <sup>6</sup> This he said to test him, for **he himself knew what he would do.** <sup>7</sup> Philip answered him, "Two hundred denarii would not buy enough bread for each of them to get a little." <sup>8</sup> One of his disciples, Andrew, Simon Peter's brother, said to him, <sup>9</sup> "There is a lad here who has five barley loaves and two fish; but what are they among so many?" <sup>10</sup> Jesus said, "Make the people sit down." Now there was much grass in the place; so the men sat down, in number about five thousand. <sup>11</sup> Jesus then took the loaves, and when he had given thanks, he distributed them to those who were seated; so also the fish, as much as they wanted. <sup>12</sup> And when they had eaten their fill, he told his disciples, "Gather up the fragments left over, that nothing may be lost."<sup>13</sup> So they gathered them up and filled **twelve baskets** with fragments from the five barley loaves, left by those who had eaten. <sup>14</sup> When the people saw the sign which he had done, they said, "**This is indeed the prophet who is to come into the world!**"

**NRSV**

<sup>1</sup> After this Jesus went to the other side of the Sea of Galilee, also called the Sea of Tiberias. <sup>2</sup> A **large crowd** kept following him, because they saw the signs that he was doing for the sick. <sup>3</sup> Jesus went up the mountain and sat down there with his disciples. <sup>4</sup> Now the **Passover**, the festival of the Jews, was near. <sup>5</sup> When he looked up and saw a large crowd coming towards him, Jesus said to Philip, "Where are we to buy bread for all these people to eat?" <sup>6</sup> He said this to test him, for **he himself knew what he was going to do.** <sup>7</sup> Philip answered him, "Six months' wages would not buy enough bread for each of them to get a little." <sup>8</sup> One of his disciples, Andrew, Simon Peter's brother, said to him, <sup>9</sup> "There is a boy here who has five barley loaves and two fish. But what are they among so many people?" <sup>10</sup> Jesus said, "Make the people sit down." Now there was a great deal of grass in the place; so they sat down, about five thousand in all. <sup>11</sup> Then Jesus took the loaves, and when he had given thanks, he distributed them to those who were seated; so also the fish, as much as they wanted. <sup>12</sup> When they were satisfied, he told his disciples, "Gather up the fragments left over, so that nothing may be lost." <sup>13</sup> So they gathered them up, and from the fragments of the five barley loaves, left by those who had eaten, they filled **twelve baskets.** <sup>14</sup> When the people saw the sign that had been done, they began to say, "**This is indeed the prophet who is to come into the world.**"

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 which Ezekiel played as observer and commentator of the religious, social and political situation of the times in which he lived. Use examples from the passages for special study.

30 marks

**OR**

**Question 2**

Alongside words of condemnation and imminent doom, the prophet also brings messages of future hope. Discuss this statement in relation to Jeremiah's prophetic career.

30 marks

**OR**

**Question 3**

How do both Jeremiah and Ezekiel portray the people of Israel's failure to meet their covenantal obligations towards God and to each other?

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 substance of God's complaints against 'Mount Se'ir' according to Ezekiel.

**Ezekiel 35:5–7, 10–11**

<sup>5</sup> Because you cherished perpetual enmity, and gave over the people of Israel to the power of the sword at the time of their calamity, at the time of their final punishment; <sup>6</sup> therefore, as I live, says the Lord GOD, I will prepare you for blood, and blood shall pursue you; because you are guilty of blood, therefore blood shall pursue you. <sup>7</sup> I will make Mount Se'ir a waste and a desolation; and I will cut off from it all who come and go . . .

<sup>10</sup> "Because you said, 'These two nations and these two countries shall be mine, and we will take possession of them,' although the LORD was there, <sup>11</sup> therefore, as I live, says the Lord GOD, I will deal with you according to the anger and envy which you showed because of your hatred against them; and I will make myself known among you, when I judge you.

10 marks

**OR****Question 5**

Discuss the meaning of Ezekiel's parable of the two eagles and its significance for Israel.

10 marks

**OR****Question 6**

In setting forth God's requirements of Israel, what importance does Jeremiah attach to the Temple and sacrificial worship?

10 marks

**OR****Question 7**

Discuss how Jeremiah draws on images from nature to communicate his message to the people of his day.

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 2:1–3, 7–13

<sup>1</sup> The word of the LORD came to me, saying,

<sup>2</sup> “Go and proclaim in the hearing of Jerusalem, Thus says the LORD, I remember **the devotion of your youth**, your love as a bride, how you followed me in the wilderness, in a land not sown.

<sup>3</sup> Israel was holy to the LORD, **the first fruits of his harvest**. All who ate of it became guilty; evil came upon them, says the LORD.”

<sup>7</sup> And I brought you into a plentiful land to enjoy its fruits and its good things. But when you came in **you defiled my land, and made my heritage an abomination**.

<sup>8</sup> The priests did not say, ‘Where is the LORD?’ Those who handle the law did not know me; the rulers transgressed against me; the prophets prophesied by Ba’al, and went after things that do not profit.

<sup>9</sup> “Therefore I still contend with you, says the LORD, and with your children’s children I will contend.

<sup>10</sup> **For cross to the coasts of Cyprus and see, or send to Kedar and examine with care**; see if there has been such a thing.

<sup>11</sup> Has a nation changed its gods, even though they are no gods? But my people have changed their glory for that which does not profit.

<sup>12</sup> Be appalled, O heavens, at this, be shocked, be utterly desolate, says the LORD,

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

20 marks

OR

SECTION II – Part C – continued  
TURN OVER

**Question 9****Jeremiah 26:7–19, 24**

<sup>7</sup> **The priests and the prophets and all the people heard Jeremiah speaking these words** in the house of the LORD.

<sup>8</sup> And when Jeremiah had finished speaking all that the LORD had commanded him to speak to all the people, then the priests and the prophets and all the people laid hold of him, saying, “You shall die! <sup>9</sup> Why have you prophesied in the name of the LORD, saying, ‘**This house shall be like Shiloh**, and this city shall be desolate, without inhabitant’?” And all the people gathered about Jeremiah in the house of the LORD. <sup>10</sup> When the princes of Judah heard these things, they came up from the king’s house to the house of the LORD and took their seat in the entry of the New Gate of the house of the LORD.

<sup>11</sup> Then the priests and the prophets said to the princes and to all the people, “**This man deserves the sentence of death**, because he has prophesied against this city, as you have heard with your own ears.” <sup>12</sup> Then Jeremiah spoke to all the princes and all the people, saying, “The LORD sent me to prophesy against this house and this city all the words you have heard. <sup>13</sup> Now therefore amend your ways and your doings, and obey the voice of the LORD your God, and the LORD will repent of the evil which he has pronounced against you. <sup>14</sup> But as for me, behold, I am in your hands. Do with me as seems good and right to you. <sup>15</sup> Only know for certain that if you put me to death, you will bring innocent blood upon yourselves and upon this city and its inhabitants, for in truth the LORD sent me to you to speak all these words in your ears.” <sup>16</sup> Then the princes and all the people said to the priests and the prophets, “This man does not deserve the sentence of death, for he has spoken to us in the name of the LORD our God.” <sup>17</sup> And certain of the elders of the land arose and spoke to all the assembled people, saying, <sup>18</sup> “Micah of Mo’resheth prophesied in the days of Hezeki’ah king of Judah, and said to all the people of Judah: ‘Thus says the LORD of hosts, Zion shall be plowed as a field; Jerusalem shall become a heap of ruins, and the mountain of the house a wooded height.’ <sup>19</sup> **Did Hezeki’ah king of Judah and all Judah put him to death?** Did he not fear the LORD and entreat the favour of the LORD, and did not the LORD repent of the evil which he had pronounced against them? But we are about to bring great evil upon ourselves” . . .

<sup>24</sup> But the hand of **Ahi’kam the son of Shaphan** was with Jeremiah so that he was not given over to the people to be put to death.

20 marks

**OR**

**Question 10****Ezekiel 36:16–27**

<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**

The Gospel of Luke is often called the gospel of social justice. Using three extracts from the passages for special study explain how the gospel could be used to encourage a more just society in first century Mediterranean culture.

30 marks

**OR****Question 2**

Many characters in the Gospel of Luke are accused of hypocrisy. Making reference to three passages from the passages for special study describe the problem of hypocrisy as presented by Luke and discuss the solutions offered by Jesus.

30 marks

**OR****Question 3**

Discuss ways Luke portrays Jesus as the fulfillment of Hebrew Scriptures. Make reference to at least three passages from the passages for special study including Peter's declaration of Jesus as the Messiah (NRSV)/ Christ (RSV) (Luke 9:20).

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 use of such a prologue as an introduction to some of the main themes of Luke's Gospel.

**Luke 1:1–4****RSV**

<sup>1</sup> Inasmuch as many have undertaken to compile a narrative of the things which have been accomplished among us, <sup>2</sup> just as they were delivered to us by those who from the beginning were eyewitnesses and ministers of the word, <sup>3</sup> it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theoph'ilus, <sup>4</sup> that you may know the truth concerning the things of which you have been informed.

**NRSV**

<sup>1</sup> Since many have undertaken to set down an orderly account of the events that have been fulfilled among us, <sup>2</sup> just as they were handed on to us by those who from the beginning were eyewitnesses and servants of the word, <sup>3</sup> I too decided, after investigating everything carefully from the very first, to write an orderly account for you, most excellent Theophilus, <sup>4</sup> so that you may know the truth concerning the things about which you have been instructed.

10 marks

**OR**

**Question 5**

Referring specifically to two passages from the Gospel of Luke, describe what causes the conflict between Jesus and the Jewish people. For each passage, indicate what the author of the gospel is teaching his audience about the Christian life through such conflict.

10 marks

**OR****Question 6**

Discuss the significance of the writer's treatment of Mary in the infancy narrative of the Gospel of Luke.

10 marks

**OR****Question 7**

In the Gospel of Luke, which aspects of the last supper could be seen to be a reinterpretation of Jewish custom and ritual?

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 passage**.

### Question 8

Luke 1:26–36

#### RSV

<sup>26</sup> **In the sixth month** the angel Gabriel was sent from God to a city of Galilee named Nazareth, <sup>27</sup> to a virgin betrothed to a man whose name was Joseph, of the **house of David**; and the virgin’s name was Mary. <sup>28</sup> And he came to her and said, “Hail, O favoured one, the Lord is with you!” <sup>29</sup> But she was greatly troubled at the saying, and considered in her mind what sort of greeting this might be. <sup>30</sup> And the angel said to her, “**Do not be afraid**, Mary, for you have found favour with God. <sup>31</sup> And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. <sup>32</sup> He will be great, and will be called the Son of the Most High; and the Lord God will give to him the throne of his father David, <sup>33</sup> and he will reign over the house of Jacob for ever; and of his kingdom there will be no end.” <sup>34</sup> And Mary said to the angel, “How shall this be, since I have no husband?” <sup>35</sup> And the angel said to her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, **the Son of God**. <sup>36</sup> And behold, your kinswoman **Elizabeth** in her old age has also conceived a son; and this is the sixth month with her who was called barren.

#### NRSV

<sup>26</sup> **In the sixth month** the angel Gabriel was sent by God to a town in Galilee called Nazareth, <sup>27</sup> to a virgin engaged to a man whose name was Joseph, of the **house of David**. The virgin’s name was Mary. <sup>28</sup> And he came to her and said, “Greetings, favoured one! The Lord is with you.” <sup>29</sup> But she was much perplexed by his words and pondered what sort of greeting this might be. <sup>30</sup> The angel said to her, “**Do not be afraid**, Mary, for you have found favour with God. <sup>31</sup> And now, you will conceive in your womb and bear a son, and you will name him Jesus. <sup>32</sup> He will be great, and will be called the Son of the Most High, and the Lord God will give to him the throne of his ancestor David. <sup>33</sup> He will reign over the house of Jacob forever, and of his kingdom there will be no end.” <sup>34</sup> Mary said to the angel, “How can this be, since I am a virgin?” <sup>35</sup> The angel said to her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be holy; he will be called **Son of God**. <sup>36</sup> And now, your relative **Elizabeth** in her old age has also conceived a son; and this is the sixth month for her who was said to be barren.

OR

20 marks

SECTION III – Part C – continued  
TURN OVER

**Question 9**

**Luke 6:39–49**

**RSV**

<sup>39</sup> He also told them a **parable**: “Can a blind man lead a blind man? Will they not both fall into a pit? <sup>40</sup> A **disciple** is not above his teacher, but every one when he is fully taught will be like his teacher. <sup>41</sup> Why do you see the speck that is in your brother’s eye, but do not notice the log that is in your own eye? <sup>42</sup> Or how can you say to your brother, ‘Brother, let me take out the speck that is in your eye,’ when you yourself do not see the log that is in your own eye? You hypocrite, first **take the log out of your own eye**, and then you will see clearly to take out the speck that is in your brother’s eye. <sup>43</sup> For no good tree bears bad fruit, nor again does a bad tree bear good fruit; <sup>44</sup> for each tree is known by its own fruit. For figs are not gathered from thorns, nor are grapes picked from a bramble bush. <sup>45</sup> The good man out of the good treasure of his heart produces good, and the evil man out of his evil treasure produces evil; for out of the abundance of the heart his mouth speaks. <sup>46</sup> Why do you call me ‘Lord, Lord,’ and not do what I tell you? <sup>47</sup> Every one who comes to me and **hears my words and does them**, I will show you what he is like: <sup>48</sup> he is like a man building a house, who dug deep, and laid the foundation upon rock; and when a flood arose, the stream broke against that house, and could not shake it, because it had been well built. <sup>49</sup> But he who hears and does not do them is like a man who built a house on the ground without a foundation; against which the stream broke, and immediately it fell, and **the ruin of that house was great.**”

**NRSV**

<sup>39</sup> He also told them a **parable**: “Can a blind person guide a blind person? Will not both fall into a pit? <sup>40</sup> A **disciple** is not above the teacher, but everyone who is fully qualified will be like the teacher. <sup>41</sup> Why do you see the speck in your neighbour’s eye, but do not notice the log in your own eye? <sup>42</sup> Or how can you say to your neighbour, ‘Friend, let me take out the speck in your eye,’ when you yourself do not see the log in your own eye? You hypocrite, first **take the log out of your own eye**, and then you will see clearly to take the speck out of your neighbour’s eye. <sup>43</sup> No good tree bears bad fruit, nor again does a bad tree bear good fruit; <sup>44</sup> for each tree is known by its own fruit. Figs are not gathered from thorns, nor are grapes picked from a bramble bush. <sup>45</sup> The good person out of the good treasure of the heart produces good, and the evil person out of evil treasure produces evil; for it is out of the abundance of the heart that the mouth speaks. <sup>46</sup> Why do you call me ‘Lord, Lord,’ and do not do what I tell you? <sup>47</sup> I will show you what someone is like who comes to me, **hears my words, and acts on them.** <sup>48</sup> That one is like a man building a house, who dug deeply and laid the foundation on rock; when a flood arose, the river burst against that house but could not shake it, because it had been well built. <sup>49</sup> But the one who hears and does not act is like a man who built a house on the ground without a foundation. When the river burst against it, immediately it fell, and **great was the ruin of that house.**”

20 marks

**OR**

**SECTION III – Part C – continued**

**Question 10**  
**Luke 22:54–62**

**RSV**

<sup>54</sup> Then they seized him and led him away, bringing him into the **high priest's** house. Peter followed at a distance; <sup>55</sup> and when they had kindled a fire in the middle of the courtyard and sat down together, **Peter** sat among them. <sup>56</sup> Then a maid, seeing him as he sat in the light and gazing at him, said, "This man also was with him." <sup>57</sup> But he denied it, saying, "Woman, I do not know him." <sup>58</sup> And a little later some one else saw him and said, "You also are one of them." But Peter said, "Man, I am not." <sup>59</sup> And after an interval of about an hour still another insisted, saying, "Certainly this man also was with him; **for he is a Galilean.**" <sup>60</sup> But Peter said, "Man, I do not know what you are saying." And immediately, while he was still speaking, **the cock crowed.** <sup>61</sup> And the Lord turned and looked at Peter. And Peter remembered the word of **the Lord**, how he had said to him, "Before the cock crows today, you will deny me three times." <sup>62</sup> And he went out and wept bitterly.

**NRSV**

<sup>54</sup> Then they seized him and led him away, bringing him into the **high priest's** house. But Peter was following at a distance. <sup>55</sup> When they had kindled a fire in the middle of the courtyard and sat down together, **Peter** sat among them. <sup>56</sup> Then a servant-girl, seeing him in the firelight, stared at him and said, "This man also was with him." <sup>57</sup> But he denied it, saying, "Woman, I do not know him." <sup>58</sup> A little later someone else, on seeing him, said, "You also are one of them." But Peter said, "Man, I am not!" <sup>59</sup> Then about an hour later still another kept insisting, "Surely this man also was with him; **for he is a Galilean.**" <sup>60</sup> But Peter said, "Man, I do not know what you are talking about!" At that moment, while he was still speaking, **the cock crowed.** <sup>61</sup> The Lord turned and looked at Peter. Then Peter remembered the word of **the Lord**, how he had said to him, "Before the cock crows today, you will deny me three times." <sup>62</sup> And he went out and wept bitterly.

20 marks

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

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

**Question 1**

With reference to the set texts from the Qur'an, discuss how the hostility between the Prophet Muhammad and his community developed as a result of his teachings.

30 marks

**OR**

**Question 2**

The Qur'an argues that God is the Creator of all things in the universe and demonstrates this by using specific examples. Discuss how the Qur'an presents God as Creator and why a belief in God requires an understanding of God as Creator.

30 marks

**OR**

**Question 3**

Discuss how and why the Qur'an makes a clear connection between belief in One God and one's social responsibility. Illustrate your answer with four examples.

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 punishment for rejecting God’s guidance.

**Surah 41:12–18****Muhammad Farooq-i-Azam Malik**

So, from this creation, He formed the seven heavens in two *Yôme (days or stages)* and to each heaven He ordained its laws. He adorned the lowest heaven with brilliant lamps and made it secure. Such is the design of the All-Mighty, the All-Knowing.”<sup>12</sup>

Now if they turn away, say to them: “I have given you warning of a thunderbolt, like the thunderbolt which struck ‘Ad and Thamûd.”<sup>13</sup> When their Rasools came to them from before and from behind, saying: “Worship none but Allah.” They replied: “If our Rabb wanted to *send us a message*, He would certainly have sent down angels, so we *categorically* deny the message with which you are sent.”<sup>14</sup> As for ‘Ad, they conducted themselves with arrogance in the land without any justification and said: “Who is stronger than us in might?” Could they not see that Allah Who created them, was mightier than them? Yet, they continued to reject Our revelations.<sup>15</sup> So, over a few ill-omened days, We let loose on them a furious hurricane to make them taste a shameful scourge in this life, but more shameful still will be the punishment of the hereafter, and they shall have none to help them.<sup>16</sup>

As for Thamûd, We offered them Our guidance, but they preferred to remain blind rather than to receive guidance *towards the Right Way*; so the thunderbolt of humiliating scourge seized them for their misdeeds,<sup>17</sup> but We saved those who believed and had the fear *of Allah*.<sup>18</sup>

**Taqiuddin**

<sup>12</sup> Then He completed and finished from their creation (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the Decree of Him the All-Mighty, the All-Knower.

<sup>13</sup> But if they turn away, then say (O Muhammad): “I have warned you of a *Sâ‘iqah* (a destructive awful cry, torment, hit, a thunderbolt) like the *Sâ‘iqah* which overtook ‘Ad and Thamud (people).”

<sup>14</sup> When the Messengers came to them, from before them and behind them (saying): “Worship none but Allâh” They said: “If our Lord has so willed, He would surely have sent down the angels. So indeed! We disbelieve in that with which you have been sent.”

<sup>15</sup> As for ‘Ad, they were arrogant in the land without right, and they said: “Who is mightier than us in strength?” See they not that Allâh, Who created them was mightier in strength than them. And they used to deny Our *Ayât* (proofs, evidences, verses, lessons, revelations, etc.)!

<sup>16</sup> So We sent upon them furious wind in days of evil omen (for them) that We might give them a taste of disgracing torment in this present worldly life, but surely the torment of the Hereafter will be more disgracing, and they will never be helped.

<sup>17</sup> And as for Thamud, We showed and made clear to them the Path of Truth (Islâmic Monotheism) through Our Messenger, (i.e. showed them the way of success), but they preferred blindness to guidance, so the *Sâ‘iqah* (a destructive awful cry, torment, hit, a thunderbolt) of disgracing torment seized them, because of what they used to earn.

<sup>18</sup> And We saved those who believed and used to fear Allâh, keep their duty to Him and avoid evil.

10 marks

**OR**

**SECTION IV – Part B – continued**  
**TURN OVER**

**Question 5**

Explain the Qur'anic notion of 'permissible food' for Muslims, illustrating your answer with examples from the passages for special study.

10 marks

**OR****Question 6**

Explain how, using examples from the set texts, God reveals Himself or His Will to his prophets. You should explain the different modes of such revelation and the relationship of revelation to 'word of God'.

10 marks

**OR****Question 7**

Discuss how the idea of a life after death was received by the Meccans. Illustrate your answer using the arguments they advanced against such an idea and how the Qur'an responded to their arguments.

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**.

**CONTINUED OVER PAGE**

**Question 8****Surah 41:47–54****Muhammad Farooq-i-Azam Malik**

To Him *Alone* is referred the **knowledge of the Hour of Doom**. No fruit comes out of its sheath, nor does a female conceive, nor she gives birth but with His knowledge. On the *Day of Judgement* when *Allah* will ask *the unbelievers*: “Where are those partners that you associated with Me?” They will answer: “We confess to you that none of us can vouch for them.”<sup>47</sup> Those deities whom they used to invoke will vanish from them and they shall realize that there is no escape.<sup>48</sup> Man is never tired of praying for good, but when any evil befalls him, he loses hope and is in despair.<sup>49</sup> And if, after affliction, We vouchsafe him a **favor** from Ourselves, he is sure to say: “I deserve this, I do not think that the Hour will ever come; and even if I am brought back to my Rabb, I would still get good treatment from Him.” *The fact, however, is that* We shall tell the disbelievers the truth of all that they had done and We shall make them taste a severe punishment.<sup>50</sup> When We bestow favors on man, he turns away and drifts off to another side; and when an evil befalls him, he comes with lengthy supplications.<sup>51</sup>

*O Prophet*, ask them: “Have you ever considered: if this *Qur’an* is really from Allah and you deny it, who can be more astray than **you who have gone too far in defying Him?**”<sup>52</sup>

Soon shall We show them Our **signs** in the universe and in their own souls, until it becomes clear to them that this *Qur’an* is indeed the truth.

Is it not enough that your Rabb is a witness over everything?<sup>53</sup> Still they are in doubt about **meeting their Rabb!** Yet it is He Who encompasses everything.<sup>54</sup>

### Taqiuddin

<sup>47</sup> (The learned men) refer to Him (Alone) the **knowledge of the Hour**. No fruit comes out of its sheath, nor does a female conceive (within her womb), nor brings forth (young), except by His Knowledge. And on the Day when He will call unto them (polytheists) (saying): “Where are My (so-called) partners (whom you did invent)?” They will say: “We inform You that none of us bears witness to it (that they are Your partners)!”

<sup>48</sup> And those whom they used to invoke before will fail them, and they will perceive that they have no place of refuge (from Allâh’s punishment).

<sup>49</sup> Man (the disbeliever) does not get tired of asking good (things from Allâh), but if an evil touches him, then he gives up all hope and is lost in despair.

<sup>50</sup> And truly, if We give him a taste of **mercy** from us, after some adversity (severe poverty or disease, etc.) has touched him, he is sure to say: “This is for me (due to my merit), I think not that the Hour will be established. But if I am brought back to my Lord, Surely, there will be for me the best (wealth, etc) with Him. Then, We verily, will show to the disbelievers what they have done and We shall make them taste a severe torment.

<sup>51</sup> And when We show favour to man, he withdraws and turns away, but when evil touches him, then he has recourse to long supplications.

<sup>52</sup> Say: “Tell me, if it (the Qur’ân) is from Allâh, and you disbelieve in it, — who is more astray than **one who is in opposition** far away (from Allâh’s Right Path and His obedience).

<sup>53</sup> We will show them Our **Signs** in the universe, and in their own selves, until it becomes manifest to them that this (the Qur’ân) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?

<sup>54</sup> Verily! They are in doubt concerning **the Meeting with their Lord?** (i.e. Resurrection after their deaths, and their return to their Lord). Verily! He is Who is surrounding all things!

20 marks

OR

SECTION IV – Part C – continued  
TURN OVER

**Question 9****Surah 12:39–50****Muhammad Farooq-i-Azam Malik**

O my **fellow inmates!** Tell me what is better; many different lords or one Allah, the Irresistible? <sup>39</sup> Those you serve besides Him are nothing but mere names which you and your forefathers have invented, for which Allah has revealed no sanction. The Command belongs to none but Allah, Who has ordained that you worship none but Him. That is **true faith**, yet, most of the people do not know. <sup>40</sup> O my fellow inmates! (*Here is the interpretation of your dreams*), one of you will *be released* and serve wine to your lord (*the King of Egypt*); and the other will be crucified and the birds will eat from his head. That's how your cases will be decided concerning which you inquired." <sup>41</sup> Then, to the one who he thought would be released, he said: "Mention me to your lord." But **Shaitân** made him forget to mention (*Yûsuf*) to his lord, so he remained in the prison a few more years. <sup>42</sup>

*One day* the king of Egypt said: "I saw seven fat cows in my dream which were eaten up by seven lean cows, likewise, *I saw* seven green ears of corn and *seven* others that were dried up. O chiefs! Tell me the meaning of my dream if you can interpret the dreams." <sup>43</sup> They replied: "Confused nightmares! We are not skilled in the interpretation of dreams." <sup>44</sup> *Thereupon* one of the two *inmates* who was released remembered *Yûsuf* after all that time, and he said: "I will tell you its interpretation; just send me to *Yûsuf in the prison*." <sup>45</sup> *He came to*

*Yûsuf in the prison and said:* "O **Yûsuf** the truthful one! Tell us the meaning of the dream of seven fat cows which are eaten up by seven lean ones and of seven green ears of corn and *seven* others dried up: so that I may return to **the people** and let them know the meaning of this dream." <sup>46</sup> He replied: "You will cultivate for seven consecutive years. During this time you should leave the corn you reap in the ear, except what may be sufficient for your food. <sup>47</sup> Then, after that period, there will come upon you seven hard years which will eat away all that you had stored except a little which you may have specifically set aside. <sup>48</sup> After that *period* will come a year of abundant rain, in which the people will squeeze the juice." <sup>49</sup>

The king said: "Bring him to me." When the messenger came to *Yûsuf*, he said: "Go back to your lord and ask him about the case of those women who cut their hands. Indeed my Rabb has full knowledge of their snare." <sup>50</sup>

### Taqiuddin

39 “O **two companions** of the prison! Are many different lords (gods) better or Allâh, the One, the Irresistible?”

40 “You do not worship besides Him but only names which you have named (forged), you and your fathers, for which Allâh has sent down no authority. The command (or the judgement) is for none but Allâh. He has commanded that you worship none but Him (i.e. His Monotheism), that is the (true) **straight religion**, but most men know not.

41 “O two companions of the prison! As for one of you, he (as a servant) will pour out wine for his lord (king or master) to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire.”

42 And he said to the one whom he knew to be saved: “Mention me to your lord (i.e. your king, so as to get me out of the prison).” But **Satan** made him forget to mention it to his Lord. So Joseph stayed in prison a few (more) years.

43 And the king (of Egypt) said: “Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring — and of seven green ears of corn, and (seven) others dry. O notables! Explain to me my dream, if it be that you can interpret dreams.”

44 They said: “Mixed up false dreams and we are not skilled in the interpretation of dreams.”

45 Then the man who was released (one of the two who were in prison), now at length remembered and said: “I will tell you its interpretation, so send me forth.”

46 (He said): “O **Joseph**, the man of truth! Explain to us (the dream) of seven fat cows whom seven lean ones were devouring, and of seven green ears of corn, and (seven) others dry, that I may return to **the people**, and that they may know.”

47 Joseph said: “For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave in ears, (all) – except a little of it which you may eat.

48 “Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored).

49 “Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil).”

50 And the king said: “Bring him to me.” But when the messenger came to him, Joseph said: “Return to your lord and ask him, ‘What happened to the women who cut their hands? Surely, my Lord (Allâh) is Well-Aware of their plot.’”

20 marks

OR

**Question 10**  
**Surah 5:94–102**

**Muhammad Farooq-i-Azam Malik**

O believers! Allah will put you to trial by making game (*that which is to be hunted*) well within the reach of your hands and your spears in order to see who fears Him, though unseen. There shall, therefore, be a painful punishment for those who transgress after this warning.<sup>94</sup> 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> The only duty of **the Rasool** is to convey *My Message*. Allah knows all what you reveal and what you conceal.<sup>99</sup> Tell them, “Bad and good are not equal, even though the abundance of the bad may dazzle you; so fear Allah, O people of understanding, that you may prosper!”<sup>100</sup>

O believers! Do not ask *questions* about things that if revealed to you, may cause you trouble. But if you ask a question about something when the Qur’an is being revealed, it will be made known to you. Allah has forgiven you what you did *to date*, Allah is Forgiving, Forbearing.<sup>101</sup> **Some people** before you did ask such questions and later lost their faith because of those very things.<sup>102</sup>

### Taqiuddin

<sup>94</sup> O you who believe! Allâh will certainly make a trial of you with something in (the matter of) the game that is well within reach of your hands and your lances, that Allâh may test who fears Him unseen. Then whoever transgresses thereafter, for him there is a painful torment.

<sup>95</sup> O you who believe! Kill not 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 (i.e. sheep, goat, cow, etc.) equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed *Masâkin* (poor 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* (for *Hajj* or '*Umrah*). 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 *Hajj* and '*Umrah* (pilgrimage) for mankind, and also the **Sacred Month** and the animals of offerings and the garlanded (people or animals, etc. marked with the garlands on their necks made from the outer part of the stem of the Makkah trees for their security), 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.

<sup>99</sup> **The Messenger's** duty [i.e. Our Messenger Muhammad whom We have sent to you, (O mankind)] is but to convey (the Message). And Allâh knows all that you reveal and all that you conceal.

<sup>100</sup> Say (O Muhammad): "Not equal are *Al-Khabîth* (all that is evil and bad as regards things, deeds, beliefs, persons, foods, etc.) and *At-Taiyib* (all that is good as regards things, deeds, beliefs, persons, foods, etc.), even though the abundance of *Al-Khabith* (evil) may please you." So fear Allâh much [(abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained)], O men of understanding in order that you may be successful.

<sup>101</sup> O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'ân is being revealed, they will be made plain to you. Allâh has forgiven that, and Allâh is Oft-Forgiving, Most Forbearing.

<sup>102</sup> Before you, **a community** asked such questions, then on that account they became disbelievers.

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