



Victorian Certificate of Education 2011

TEXTS AND TRADITIONS

Written examination

Thursday 17 November 2011

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

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

QUESTION BOOK

Structure of book

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

- Students are permitted to bring into the examination room: pens, pencils, highlighters, erasers, sharpeners and rulers.
- Students are NOT permitted to bring into the examination room: blank sheets of paper and/or white out liquid/tape.
- No calculator is allowed in this examination.

Materials supplied

- Question book of 19 pages.
- One or more script books.

Instructions

- Write your **student number** in the space provided on the front cover(s) of the script book(s).
- Answer only **one** section of the paper, I or II or III or IV.
- Write the name of the study and the section to which you are responding on the front cover of the script book(s).
- Each section has three parts: Part A – Extended responses, Part B – Essay and Part C – Exegetical response. Answer **all three** parts.
- All written responses must be in English.

At the end of the examination

- Place all other used script books inside the front cover of the first script book.
- You may keep this question book.

Students are NOT permitted to bring mobile phones and/or any other unauthorised electronic devices into the examination room.

SECTION I: THE GOSPEL ACCORDING TO JOHN**PART A – Extended responses**

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

Question 1

Who were the Pharisees? Give three examples of how, individually and as a group, Pharisees are presented in the Gospel according to John.

10 marks

OR**Question 2**

Briefly discuss the Jewish celebrations of ‘Passover’ and ‘Sabbath’. Indicate how each is important in the public ministry of Jesus as presented in the Gospel according to John.

10 marks

OR**Question 3**

How is infirmity presented in the Gospel according to John? Using two examples from the gospel explain how the people in Jesus’ time understood infirmity.

10 marks

OR**Question 4**

a. With **close reference to the passage below**, write a commentary explaining the social and religious differences between the Samaritans and the Jews at the time of Jesus.

10 marks

John 4:20–25

²⁰“Our ancestors worshipped on this mountain, but you say that the place where people must worship is in Jerusalem.” ²¹Jesus said to her, “Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. ²²You worship what you do not know; we worship what we know, for salvation is from the Jews. ²³But the hour is coming, and is now here, when the true worshippers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. ²⁴God is spirit, and those who worship him must worship in spirit and truth.” ²⁵The woman said to him, “I know that Messiah is coming” (who is called Christ). “When he comes, he will proclaim all things to us.”

OR

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

10 marks

PART B – Essay

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

Question 5

The writer of the Gospel according to John uses women to explore the theme of discipleship. Using at least two examples from the whole gospel, discuss how the evangelist presents women as models of faith.

30 marks

OR

Question 6

‘In so many ways, Jesus’ mission appears to be a failure. He is constantly rejected and misunderstood, and often let down by those closest to him. However, the writer of the Gospel according to John transforms apparent failure into success.’

Using at least three examples from the **passages for special study**, discuss this evaluation of the gospel.

30 marks

OR

Question 7

The Gospel according to John 17:5 reads: “So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed.”

Discuss how the writer of the Gospel according to John presents Jesus as pre-existent. Using at least three examples, show how that understanding of Jesus is reflected throughout the whole gospel.

30 marks

PART C – Exegetical response

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

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

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

In your exegesis you should comment on

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

As part of your exegesis you must comment on the meaning and significance of the **highlighted** words and phrases in the **context of the passages**.

Question 8**John 5:31–47**

³¹“If I testify about myself, my **testimony** is not true. ³²There is another who testifies on my behalf, and I know that his testimony to me is true. ³³You sent **messengers to John**, and he testified to the truth. ³⁴Not that I accept such human testimony, but I say these things so that you may be saved. ³⁵He was a burning and shining lamp, and you were willing to rejoice for a while in his light. ³⁶But I have a testimony greater than John’s. The works that the Father has given me to complete, the very works that I am doing, testify on my behalf that the Father has sent me. ³⁷And the Father who sent me has himself testified on my behalf. You have never heard his voice or seen his form, ³⁸and you do not have his **word abiding in you**, because you do not believe him whom he has sent.

³⁹“You search the scriptures because you think that in them you have eternal life; and it is they that testify on my behalf. ⁴⁰Yet you refuse to come to me to have life. ⁴¹I do not accept glory from human beings. ⁴²But I know that you do not have the love of God in you. ⁴³**I have come in my Father’s name**, and you do not accept me; if another comes in his own name, you will accept him. ⁴⁴How can you believe when you accept glory from one another and do not seek the glory that comes from the one who alone is God? ⁴⁵Do not think that I will accuse you before the Father; **your accuser is Moses**, on whom you have set your hope. ⁴⁶If you believed Moses, you would believe me, for he wrote about me. ⁴⁷But if you do not believe what he wrote, how will you believe what I say?”

30 marks

OR

Question 9**John 11:47–57**

⁴⁷So the chief priests and the Pharisees called a meeting of the council, and said, “What are we to do? This man is performing **many signs**. ⁴⁸If we let him go on like this, everyone will believe in him, and the Romans will come and **destroy both our holy place** and our nation.” ⁴⁹But one of them, **Caiaphas**, who was high priest that year, said to them, “You know nothing at all! ⁵⁰You do not understand that it is better for you to have one man die for the people than to have the whole nation destroyed.” ⁵¹He did not say this on his own, but being high priest that year he prophesied that Jesus was about to die for the nation, ⁵²and not for the nation only, but to gather into one the **dispersed children of God**. ⁵³So from that day on they planned to put him to death.

⁵⁴Jesus therefore no longer walked about openly among the Jews, but went from there to a town called Ephraim in the region near the wilderness; and he remained there with the disciples.

⁵⁵Now the Passover of the Jews was near, and many **went up from the country** to Jerusalem before the Passover to purify themselves. ⁵⁶They were looking for Jesus and were asking one another as they stood in the temple, “What do you think? Surely he will not come to the festival, will he?” ⁵⁷Now the chief priests and the Pharisees had given orders that anyone who knew where Jesus was should let them know, so that they might arrest him.

30 marks

OR

Question 10**John 12:27–41**

²⁷“Now my soul is troubled. And what should I say — ‘Father, **save me from this hour**’? No, it is for this reason that I have come to this hour. ²⁸Father, glorify your name.” Then a voice came from heaven, “I have glorified it, and I will glorify it again.” ²⁹The crowd standing there heard it and said that it was thunder. Others said, “An angel has spoken to him.” ³⁰Jesus answered, “This voice has come for your sake, not for mine. ³¹Now is **the judgement of this world**; now the ruler of this world will be driven out. ³²And I, when I am lifted up from the earth, will draw all people to myself.” ³³He said this to indicate the kind of death he was to die. ³⁴The crowd answered him, “We have heard from the law that the Messiah remains forever. How can you say that **the Son of Man must be lifted up**? Who is this Son of Man?” ³⁵Jesus said to them, “The light is with you for a little longer. **Walk while you have the light, so that the darkness may not overtake you.** If you walk in the darkness, you do not know where you are going. ³⁶While you have the light, believe in the light, so that you may become children of light.”

After Jesus had said this, he departed and hid from them. ³⁷Although he had performed so many signs in their presence, they did not believe in him. ³⁸**This was to fulfil the word spoken by the prophet Isaiah:**

“Lord, who has believed our message,
and to whom has the arm of the Lord been revealed?”

³⁹And so they could not believe, because Isaiah also said,

⁴⁰“He has blinded their eyes
and hardened their heart,
so that they might not look with their eyes,
and understand with their heart and turn—
and I would heal them.”

⁴¹Isaiah said this because he saw his glory and spoke about him.

30 marks

SECTION II: THE BOOKS OF JEREMIAH AND EZEKIEL

PART A – Extended responses

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

Question 1

Compare and contrast Jeremiah's and Ezekiel's calls to prophecy.

10 marks

OR

Question 2

“The word of the Lord came to me: Son of man, set your face against Mount Seir, and prophesy against it.”
(Ezekiel 35:1–2)

Who were the people of ‘Mount Seir’? Why were the people of Mount Seir singled out for special attention in the prophecies of Ezekiel?

10 marks

OR

Question 3

What is allegory? With reference to Ezekiel's parable of the foundling, how and why does he use allegory to portray Israel's history from her earliest origins until his own day?

10 marks

OR

Question 4

a. With **close reference to the passage below**, write a commentary explaining how Jeremiah envisions the future condition of his people.

10 marks

Jeremiah 3:14–18

¹⁴“Return, O faithless children, says the LORD; for I am your master; I will take you, one from a city and two from a family, and I will bring you to Zion.

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

OR

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

10 marks

SECTION II – continued
TURN OVER

PART B – Essay

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

Question 5

“In the Hebrew Bible history and faith are inextricably combined [i.e. inseparably connected] . . . Thus both event and religious interpretation of event were incorporated in the telling of Hebrew history.”

(H J Flanders, *People of the Covenant*)

Discuss this statement with reference to the prophecies of Jeremiah and Ezekiel. Illustrate your discussion with examples from the set texts you have studied.

30 marks

OR

Question 6

‘Alongside their words of denunciation and doom, the prophets of ancient Israel were also messengers of comfort and future hope.’

Discuss this statement with relevant examples from the writings of Jeremiah and Ezekiel.

30 marks

OR

Question 7

Discuss the portrayal of the ‘foreign nations’ in the writings of both Jeremiah and Ezekiel. Illustrate your discussion with examples from the set texts you have studied.

30 marks

PART C – Exegetical response

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

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

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

In your exegesis you should comment on

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

As part of your exegesis you must comment on the meaning and significance of the **highlighted** words and phrases in the **context of the passages**.

Question 8

Jeremiah 7:16–30

¹⁶“As for you, do not pray for this people, or lift up cry or prayer for them, and do not intercede with me, for I do not hear you. ¹⁷Do you not see what they are doing in the cities of Judah and in the streets of Jerusalem? ¹⁸The **children gather wood**, the fathers kindle fire, and the women knead dough, to make cakes for the queen of heaven; and they pour out drink offerings to other gods, to provoke me to anger. ¹⁹Is it I whom they provoke? says the LORD. Is it not themselves, to their own confusion? ²⁰Therefore, thus says the Lord GOD: Behold, my anger and my wrath will be poured out on this place, upon man and beast, upon the trees of the field and the fruit of the ground; it will burn and not be quenched.”

²¹Thus says the LORD of hosts, the God of Israel: “**Add your burnt offerings to your sacrifices**, and eat the flesh. ²²For in the day that I brought them out of the land of Egypt, **I did not speak to your fathers or command them concerning burnt offerings and sacrifices**. ²³But this command I gave them, ‘Obey my voice, and I will be your God, and you shall be my people; and walk in all the way that I command you, that it may be well with you.’ ²⁴But they did not obey or incline their ear, but walked in their own counsels and the stubbornness of their evil hearts, and went backward and not forward. ²⁵From the day that your fathers came out of the land of Egypt to this day, **I have persistently sent all my servants the prophets to them**, day after day; ²⁶yet they did not listen to me, or incline their ear, but stiffened their neck. They did worse than their fathers.

²⁷“So you shall speak all these words to them, but they will not listen to you. You shall call to them, but they will not answer you. ²⁸And you shall say to them, ‘This is the nation that did not obey the voice of the LORD their God, and did not accept discipline; truth has perished; it is cut off from their lips.

²⁹**Cut off your hair and cast it away;**
raise a lamentation on the bare heights,
for the LORD has rejected and forsaken
the generation of his wrath.’

³⁰“For the sons of Judah have done evil in my sight, says the LORD; they have set their abominations in the house which is called by my name, to defile it.”

30 marks

OR

SECTION II – Part C – continued
TURN OVER

Question 9**Ezekiel 18:1–18, 25**

¹The word of the LORD came to me again: ²“What do you mean by repeating **this proverb** concerning the land of Israel, ‘The fathers have eaten sour grapes, and the children’s teeth are set on edge?’ ³As I live, says the Lord GOD, this proverb shall no more be used by you in Israel.

⁴“Behold, all souls are mine; **the soul of the father as well as the soul of the son is mine**: the soul that sins shall die.

⁵“If a man is righteous and does what is lawful and right – ⁶if he does not eat upon the mountains or lift up his eyes to the idols of the house of Israel, does not defile his neighbor’s wife or **approach a woman in her time of impurity**, ⁷does not oppress any one, but restores to the debtor his pledge, commits no robbery, gives his bread to the hungry and covers the naked with a garment, ⁸does not lend at interest or take any increase, withholds his hand from iniquity, executes true justice between man and man, ⁹walks in my statutes, and is careful to observe my ordinances – he is righteous, he shall surely live, says the Lord GOD.

¹⁰“If he begets a son who is a robber, a shedder of blood, ¹¹who does none of these duties, but eats upon the mountains, defiles his neighbor’s wife, ¹²oppresses the poor and needy, commits robbery, does not restore the pledge, lifts up his eyes to the idols, commits abomination, ¹³lends at interest, and takes increase; shall he then live? He shall not live. He has done all these abominable things; he shall surely die; his blood shall be upon himself.

¹⁴“But if this man begets a son who sees all the sins which his father has done, and fears, and does not do likewise, ¹⁵who **does not eat upon the mountains** or lift up his eyes to the idols of the house of Israel, does not defile his neighbor’s wife, ¹⁶does not wrong any one, exacts no pledge, commits no robbery, but gives his bread to the hungry and covers the naked with a garment, ¹⁷withholds his hand from iniquity, takes no interest or increase, observes my ordinances, and walks in my statutes; he shall not die for his father’s iniquity; he shall surely live. ¹⁸As for his father, because he practiced extortion, robbed his brother, and did what is not good among his people, behold, he shall die for his iniquity . . .

²⁵“Yet you say, ‘The way of the Lord is not just.’ Hear now, O house of Israel: **Is my way not just?** Is it not your ways that are not just?”

30 marks

OR

Question 10

Ezekiel 34: 10–25

¹⁰“Thus says the Lord GOD, **Behold, I am against the shepherds; and I will require my sheep at their hand**, and put a stop to their feeding the sheep; no longer shall the shepherds feed themselves. I will rescue my sheep from their mouths, that they may not be food for them.

¹¹“For thus says the Lord GOD: Behold, I, I myself will search for my sheep, and will seek them out. ¹²As a shepherd seeks out his flock when some of his sheep have been scattered abroad, so will I seek out my sheep; and **I will rescue them from all places where they have been scattered on a day of clouds and thick darkness**. ¹³And I will bring them out from the peoples, and gather them from the countries, and will bring them into their own land; and I will feed them on the mountains of Israel, by the fountains, and in all the inhabited places of the country. ¹⁴I will feed them with good pasture, and upon the mountain heights of Israel shall be their pasture; there they shall lie down in good grazing land, and on fat pasture they shall feed on the mountains of Israel. ¹⁵I myself will be the shepherd of my sheep, and I will make them lie down, says the Lord GOD. ¹⁶I will seek the lost, and I will bring back the strayed, and I will bind up the crippled, and I will strengthen the weak, and the fat and the strong I will watch over; I will feed them in justice.

¹⁷“**As for you, my flock, thus says the Lord GOD: Behold, I judge between sheep and sheep, rams and he-goats**. ¹⁸Is it not enough for you to feed on the good pasture, that you must tread down with your feet the rest of your pasture; and to drink of clear water, that you must foul the rest with your feet? ¹⁹And must my sheep eat what you have trodden with your feet, and drink what you have fouled with your feet?

²⁰“Therefore, thus says the Lord GOD to them: Behold, I, I myself will judge between the fat sheep and the lean sheep. ²¹Because you push with side and shoulder, and thrust at all the weak with your horns, till you have scattered them abroad, ²²I will save my flock, they shall no longer be a prey; and I will judge between sheep and sheep. ²³And I will set up over them one shepherd, **my servant David**, and he shall feed them: he shall feed them and be their shepherd. ²⁴And I, the LORD, will be their God, and my servant David shall be prince among them; I, the LORD, have spoken.

²⁵“I will make with them **a covenant of peace** and banish wild beasts from the land, so that they may dwell securely in the wilderness and sleep in the woods.”

30 marks

SECTION III: THE GOSPEL ACCORDING TO LUKE

PART A – Extended responses

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

Question 1

What is known about Zacchaeus? What might have been his role in first century Palestine? What does the evangelist's narration of Jesus' encounter with Zacchaeus tell us about Jesus?

10 marks

OR

Question 2

Why does the writer of the Gospel according to Luke often present two or three parables together? Choose one example from the Gospel according to Luke where two or three parables are linked, and briefly explain how, by using this technique, the evangelist presents Jesus in this gospel.

10 marks

OR

Question 3

'Often in the Gospel according to Luke, stories of healing miracles occur on the Sabbath.'

Using two examples from the gospel, briefly explain what these passages reveal about first century social and religious Sabbath practice. What do they reveal about Jesus' attitude to the Sabbath?

10 marks

OR

Question 4

a. With **close reference to the passage below**, write a commentary describing the social practices involved in hosting banquets in first century Palestine.

10 marks

Luke 14:8–14

⁸“When you are invited by someone to a wedding banquet, do not sit down at the place of honour, in case someone more distinguished than you has been invited by your host; ⁹and the host who invited both of you may come and say to you, ‘Give this person your place’, and then in disgrace you would start to take the lowest place. ¹⁰But when you are invited, go and sit down at the lowest place, so that when your host comes, he may say to you, ‘Friend, move up higher’; then you will be honoured in the presence of all who sit at the table with you. ¹¹For all who exalt themselves will be humbled, and those who humble themselves will be exalted.”

¹²He said also to the one who had invited him, ‘When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbours, in case they may invite you in return, and you would be repaid. ¹³But when you give a banquet, invite the poor, the crippled, the lame, and the blind.

¹⁴And you will be blessed, because they cannot repay you, for you will be repaid at the resurrection of the righteous.”

OR

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

10 marks

SECTION III – continued

PART B – Essay

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

Question 5

‘Taken together, Jesus’ proclamation of his mission in Luke 4:16–21 and the “Blessings and Woes” teachings of Chapter 6 provide the early Lucan communities with a clear understanding of what it means to be a disciple of Jesus. This understanding helps present the demands of discipleship for the early followers of Jesus.’

Using examples from the **passages for special study**, discuss this understanding of the gospel.

30 marks

OR

Question 6

‘The poor, the crippled, the lame and the blind feature extensively throughout the Gospel according to Luke.’

Using at least three examples from the **passages for special study**, discuss how the evangelist’s treatment of the poor, the crippled, the lame and the blind reveals Jesus’ mission and his message about the Kingdom of God.

30 marks

OR

Question 7

‘While many commentators have interpreted The Great Banquet (or Dinner) story in Chapter 14 of the Gospel according to Luke in many ways, this story provides perhaps the best example of the hospitality of God within the gospel.’

Given that The Great Banquet (or Dinner) story can be interpreted on a number of levels, discuss this interpretation of Chapter 14.

30 marks

PART C – Exegetical response

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

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

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

In your exegesis you should comment on

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

As part of your exegesis you must comment on the meaning and significance of the **highlighted** words and phrases in the **context of the passages**.

Question 8**Luke 1:5–20**

⁵In the days of **King Herod** of Judea, there was a priest named Zechariah who belonged to the priestly order of Abijah. His wife was a descendant of Aaron, and her name was Elizabeth. ⁶Both of them were righteous before God, living blamelessly according to all the commandments and regulations of the Lord. ⁷But they had no children, because Elizabeth was barren, and both were getting on in years.

⁸Once when **he was serving as priest before God and his section was on duty**, ⁹he was chosen by lot, according to the custom of the priesthood, to enter the sanctuary of the Lord and offer incense. ¹⁰Now at the time of the incense offering, the whole assembly of the people was praying outside. ¹¹Then there appeared to him an angel of the Lord, standing at the right side of the altar of incense. ¹²When Zechariah saw him, he was terrified; and fear overwhelmed him. ¹³But the angel said to him, “**Do not be afraid**, Zechariah, for your prayer has been heard. Your wife Elizabeth will bear you a son, and you will name him John. ¹⁴You will have joy and gladness, and many will rejoice at his birth, ¹⁵for he will be great in the sight of the Lord. He must never drink wine or strong drink; even before his birth **he will be filled with the Holy Spirit**. ¹⁶He will turn many of the people of Israel to the Lord their God. ¹⁷With the spirit and power of Elijah he will go before him, to turn the hearts of parents to their children, and the disobedient to the wisdom of the righteous, **to make ready a people prepared for the Lord.**” ¹⁸Zechariah said to the angel, “How will I know that this is so? For I am an old man, and my wife is getting on in years.” ¹⁹The angel replied, “I am Gabriel. I stand in the presence of God, and I have been sent to speak to you and to bring you this good news. ²⁰But now, because you did not believe my words, which will be fulfilled in their time, you will become mute, unable to speak, until the day these things occur.”

30 marks

OR

SECTION III – Part C – continued

Question 9

Luke 19:11–27

¹¹As they were listening to this, he went on to tell a parable, because he was near Jerusalem, and because they supposed that the **kingdom of God** was to appear immediately. ¹²So he said, “**A nobleman went to a distant country to get royal power for himself** and then return. ¹³He summoned ten of his slaves, and gave them ten pounds, and said to them, ‘Do business with these until I come back.’ ¹⁴But the citizens of this country hated him and sent a delegation after him, saying, ‘We do not want this man to rule over us.’ ¹⁵When he returned, having received royal power, he ordered these slaves, to whom he had given the money, to be summoned so that he might find out what they had gained by trading. ¹⁶The first came forward and said, ‘Lord, your pound has made ten more pounds.’ ¹⁷He said to him, “Well done, good slave! Because you have been trustworthy in a very small thing, take charge of ten cities.’ ¹⁸Then the second came, saying, ‘Lord, your pound has made five pounds.’ ¹⁹He said to him, ‘And you, rule over five cities.’ ²⁰Then the other came saying, ‘Lord, here is your pound. I wrapped it up in a piece of cloth, ²¹for I was afraid of you, because you are a harsh man; you take what you did not deposit, and reap what you did not sow.’ ²²He said to him, ‘**I will judge you by your own words**, you wicked slave! You knew, did you, that I was a harsh man, taking what I did not deposit and reaping what I did not sow? ²³Why then did you not put my money into the bank? Then when I returned, I could have **collected it with interest.**’ ²⁴He said to the bystanders, ‘Take the pound from him and give it to the one who has ten pounds.’ ²⁵(And they said to him, ‘Lord, he has ten pounds!’) ²⁶‘I tell you to all those who have, more will be given; but **from those who have nothing, even what they have will be taken away.**’ ²⁷But as for these enemies of mine who did not want me to be king over them – bring them here and slaughter them in my presence’.”

30 marks

OR

Question 10

Luke 23:32–43

³²Two others also, who were criminals, were led away to be put to death with him. ³³When they came to the place that is called **The Skull**, they crucified Jesus there with the criminals, one on his right and one on his left. [[³⁴Then Jesus said, “Father, forgive them; for they do not know what they are doing.”]] And they cast lots to divide his clothing. ³⁵And the people stood by, watching; but the leaders scoffed at him, saying, “He saved others; let him save himself if he is the **Messiah of God**, his chosen one!” ³⁶The soldiers also mocked him, coming up and offering him sour wine, ³⁷and saying, “If you are the King of the Jews, save yourself!” ³⁸There was also an inscription over him, “**This is the King of the Jews.**” ³⁹One of the **criminals who were hanged there** kept deriding him and saying, “Are you not the Messiah? Save yourself and us!” ⁴⁰But the other rebuked him saying, “Do you not fear God, since you are under the same sentence of condemnation? ⁴¹And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong.” ⁴²Then he said, “Jesus, remember me when you come into your kingdom.” ⁴³He replied, “Truly I tell you, **today you will be with me in Paradise.**”

30 marks

END OF SECTION III
TURN OVER

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

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

Question 1

Briefly explain the concept of repentance (*Tawbah*) in the Qur'an. What are the conditions of repentance specified in the Qur'an?

10 marks

OR**Question 2**

The Qur'an says that the wives of Noah, Lut and Pharoah are examples from whom Muslims can learn. Briefly explain what a Muslim might have learnt from each of these women.

10 marks

OR**Question 3**

What is the function of parable (*mathal*) as used in the Qur'an? Give two examples of parable found in the Qur'an and briefly explain how they are used.

10 marks

OR**Question 4**

a. With **close reference to the passage below**, write a commentary explaining key characteristics of Islamic dietary laws as provided in this passage.

10 marks

Surah 5:3–5

You are forbidden to eat *the meat of any animal* that dies by itself, blood, the flesh of swine and that on which any name other than Allah's has been invoked; also that which is strangled to death, killed by a violent blow, killed by a headlong fall and of those beaten or gored to death; and that which has been partly eaten by a wild animal unless you are able to slaughter it *before its death*; also that which is sacrificed on altars or is divided by raffling of arrows. All these are sinful acts. Today, the unbelievers have given up all their hope of vanquishing your religion. Have no fear of them, fear Me. Today I have perfected your religion for you, completed my favor upon you and approved Al-Islam as a Deen. Anyone who is compelled by hunger to eat *what is forbidden*, not intending to commit sin, will find Allah Forgiving, Merciful.^[3]

They ask you what food is lawful for them, say: All good and clean things are lawful for you, as well as what you have taught your hunting birds and beasts to catch, trained by you with the knowledge given to you by Allah. Eat what they catch and hold for you, however, pronounce the name of Allah over it. Have fear of Allah. Allah is swift in settling the accounts.^[4] Today all good clean things have been made lawful for you; and the food of the People of the Book is also made lawful for you and your food is made lawful for them . . .^[5]

OR

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

10 marks

SECTION IV – continued

PART B – Essay

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

Question 5

Discuss how the Qur'an makes a connection between faith in the One God and 'judging by what God has revealed'. In your discussion, use examples of the punishments as specified in the **passages for special study**.

30 marks

OR

Question 6

Discuss how one can reconcile the idea of perfection of the religion of Islam as expressed in the Qur'an with its recognition of Jewish and Christian scriptures as revelations from God.

30 marks

OR

Question 7

Using the **passages for special study**, discuss what the Qur'an presents as some of the similarities and differences between the fundamental beliefs of Islam and those of Judaism and Christianity.

30 marks

PART C – Exegetical response

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

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

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

In your exegesis you should comment on

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

As part of your exegesis you must comment on the meaning and significance of the **highlighted** words and phrases in the **context of the passages**.

Question 8**Surah 5:39–42**

But whoever repents after committing the crime and reforms his conduct, Allah will surely turn to him with forgiveness. Allah is Forgiving, Merciful.^[39] Do you not know that Allah has **sovereignty over the heavens** and the earth? He may punish whom He pleases and forgive whom He pleases. Allah has power over everything.^[40]

O Rasool! Do not grieve for those who plunge headlong into unbelief; those **who say with their tongues: We believe**, but have no faith in their hearts; and *do not grieve for* those Jews, who listen to lies and spy for other people who had never come to you. They tamper with the words of *Allah* and **take them out of their context** and say: “If you are given such and such *commandment*, **accept it; but if it is other than this, reject it.**” If Allah intends to put anyone to trial, you have no authority in the least to save him from Allah. Such people are those whose hearts Allah does not desire to purify; they will have humiliation in this world and a grievous punishment in the Hereafter.^[41] *That is because* they listen to falsehood and eat what is forbidden. Therefore, if they come to you *with their cases*, you may judge between them or refuse to do so. Even if you refuse, they will not be able to harm you the least, but if you do act as a judge, judge between them **with fairness**, for Allah loves those who judge with fairness.^[42]

30 marks

OR

Question 9**Surah 5:52–56**

You see that those who have the **disease of hypocrisy in their hearts** move around in their camp saying: “We fear lest a turn of fortune strike us.” But soon when Allah gives you **victory** or a **decision according to His will**, they will regret for what they are hiding in their hearts.^[52] At that time the believers will say: “Are these the same people who solemnly swore by Allah that they would stand beside you?” *As a result* all their deeds will be voided and they will become losers.^[53]

O believers! Whoever among you renounce his Deed, *let them do so*; soon Allah will replace them with others whom He will love and they will love Him, who will be **humble towards the believers**, mighty against the unbelievers, striving hard in the way of Allah, and will have no fear of reproach from any critic. *Now*, this is **the grace** of Allah which He bestows on whom He pleases. Allah has boundless knowledge.^[54] Your real protecting friends are Allah, His Rasool, and the fellow believers – the ones who establish Salah, pay Zakah and bow down humbly *before Allah*.^[55] Whoever makes Allah, His Rasool and the fellow believers his protecting friends, must know that Allah’s party will surely be victorious.^[56]

30 marks

OR**Question 10****Surah 66:1–5**

O Prophet! Why do you make something unlawful, **which Allah has made lawful** to you in seeking to please your wives? Allah is Forgiving, Merciful.^[1] Allah has already given you **absolution from such oaths**. Allah is your Master and He is the Knowledgeable, the Wise.^[2] When the Prophet **confided a secret** to one of his wives, she disclosed this secret to another and Allah informed him about it, *the Prophet made known to the said wife* a part of it and avoided mentioning the rest. So when he told her about this *disclosure*, she asked: “Who told you this?” He replied: “I was informed by Him Who is All-Knowing, All-aware.”^[3] If **you both** turn in repentance to Allah – for your hearts have sinned – *you shall be pardoned*; and if you back up each other against him, then *you should know that his protectors* are Allah, Gabriel and all righteous believers, furthermore, the angels too are his supporters.^[4] It may well be that, if he divorces you all, his Rabb will give him in your place better wives than yourselves, submissive, faithful, obedient, penitent, worshippers and keepers of fasting; be they previously married or virgins.^[5]

30 marks

