



Abrahamic Allusions

Name & surname:	
English Class:	
Form Group:	

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Introduction

The stories of three main Abrahamic religions, Judaism, Christianity and Islam, have had a huge impact on the culture and ideas of the world we live in.

The popularity of these stories means that they are regularly used or alluded* to regularly in English to show us something important about a person or situation.

Often we do not even realise that a writer is referring to the bible and so we can easily miss the meaning of what they are saying. By learning these stories, we can both understand what writers are getting at and also allude to them in our own writing.

* an *allusion* is an indirect reference to someone or something)

Y7 HT3: Abrahamic Allusions Knowledge Organiser

A.	Characters		B.	Story Summaries		Key Quotes
1.	God	Creator of the universe and everything in it.	1.	Creation	God creates earth and everything in it in six days ex-nihilo. He rests on the seventh.	"Let there be light"
2.	Adam	The first man. Made from dust in his "own image".	2.	The Garden of Eden	A paradise where god makes man and woman in his own image.	"bone of my bones and flesh of my flesh"
3.	Eve	The first woman Made from Adam's rib.	3.	The Fall	Adam and Eve eat from the Tree of Knowledge and are banished from Eden.	"they sewed fig leaves together and covered themselves."
4.	The serpent	Tempts Adam and Eve to eat from the Tree of Knowledge.	4.	Cain & Abel	Cain jealously murders his brother and is banished forever.	"Am I my brother's keeper?" "mark of Cain"
5.	Cain & Abel	The sons of Adam and Eve. Cain kills Abel.	5.	The Flood	God punishes mankind sins by creating a flood to cleanse the earth. Everyone dies except Noah, his family and the animals in his ark.	"And the dove came in to him... in her mouth was an olive leaf."
6.	Noah	Tasked by god with building an ark for his family to save two of every animal from the flood.	6.	The Trial of Abraham	God tests Abraham's faith by commanding he sacrifices his son Isaac. Abraham agrees but God stops him.	The "lamb"
7.	Abraham	One of the most important prophets who god promises will start a nation. Is willing to sacrifice his son Isaac for god.	7.	Jacob	Greedy Jacob ties to steal his brother's wealth but his bad behaviour is punished when he is forced to work for seven years to marry Rachel.	
8.	Isaac	Abraham's youngest son who he is willing to sacrifice	8.	Ten Plagues of Egypt	Egypt is punished: all water is turned to blood, frogs cover the land, lice infest the Egyptians, diseased boils, locusts and finally the death of the first born son.	"all the waters that were in the river were turned to blood."
9.	Jacob	A greedy man who is punished by god.	9.	Moses Crosses The Red Sea	God gives Moses the power to part the Red Sea. The Israelites walk through and escape the Egyptian army who are killed when the water returns.	"stretch out thine hand over the sea, and divide it"
10.	Moses	A prophet who leads the Israelites out of slavery in Egypt and to freedom by parting the Red Sea.	10.	The Golden Calf	The Israelites blasphemously worship a golden calf instead of God and they are punished.	"golden calf"
11.	Samson	A strong and powerful man who terrorises the Philistines. Loses his power when Delilah cuts of his hair.	11.	Samson & Delilah	Delilah treacherously cuts off Samson's hair and he loses his strength.	"she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him."
12.	Delilah	Paid by the Philistines to seduce and capture Samson. Treacherously cuts off his hair.	12.	David & Goliath	Farm boy David beats the giant Goliath in battle with a slingshot.	"So David prevailed over the Philistine with a sling and with a stone"
13.	David	A farm boy with no military experience. The under dog who kills Goliath and becomes king.	13.	The Suffering of Job	Satan bets God that if God takes away all of the good things in Job's life and make him suffer he will betray him. Job stays loyal.	"LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth"
14.	Job	Willing to suffer hugely but never betrays or curses god.	14.	Temptations of Christ	Jesus goes into the desert for 40 days and nights. The devil tries to tempt him to side with him. Jesus stays firm.	"he had fasted forty days and forty nights" "get behind me Satan"
15.	Jesus	Jewish man from Bethlehem, son of God who preaches in Israel.	15.	The Good Samaritan	A man is robbed and injured. Only someone from an enemy tribe helps him. Treat others as you wish to be treated.	"Do to others as you would have them do to you"
16.	Lazarus	Sick man brought back to life by Jesus.	16.	The Prodigal Son	The eldest son leaves home and spends all of his inheritance. Faced with poverty, he returns home. His father welcomes him.	"he was lost and is found"
17.	Judas	One of Jesus 12 disciples. Betrays him for money leading to his crucifixion.	17.	Lazarus	Lazarus gets sic and dies. Jesus comes too late to save him. Instead he brings him back from the dead.	
			18.	The Last Supper	Judas betrays Jesus by handing him over to the Romans in exchange for 30 pieces of silver. Jesus goes to his death.	"betraying... with a kiss?" "thirty pieces of silver"

Genesis

1. Creation

Judaism	Christianity	Islam
<i>Yahweh</i>	<i>God</i>	<i>Allah</i>

The first few words of the Bible—“In the beginning God created the heavens and the earth”—introduce us to its central character, God. These opening verses were most likely written down sometime in the 6th century BCE, while the Israelites were being held in exile by Babylon, the most powerful state in the region. The story provided a hopeful message about God’s purposes for his people and for the entire world. In contrast to the Babylonians’ own origin story, Genesis attributes the existence of the universe to the goodwill of one God. It served to reassure the Israelites that even on foreign soil, they were not out of the reach of God’s care, since God had created all land. God did not stand at a distance, but was intimately involved in the story of the world.

A world in seven days

Genesis tells a single story about the beginning of everything. The origin of the universe starts with darkness and emptiness. As God’s actions over the course of seven days unfold, life springs into existence. First, God calls out, “Let there be light,” and light appears. Then God makes the sky. On the third day, God calls the water to gather into seas, creating dry land, on which plants and trees flourish. On day four, the sun and the moon are put in place, along with a host of stars. Next, God fills the sky with birds, and the seas with all their creatures. On the sixth day, God populates the land with all kinds of animals, and finally creates humanity “in his own image”. At this point in the story, the peak of God’s creative work, God entrusts creation into humanity’s stewardship. On the seventh day, God rests.

Knowledge Check: MCQs	
<p>a) The universe started with...</p> <ol style="list-style-type: none"> Bright light The world and all of the planets Complete darkness God creating man 	<p>b) God's first words were?</p> <ol style="list-style-type: none"> "in his own image" "I am right" "Let there be light" "Let there be night"
<p>c) What was god's last creation?</p> <ol style="list-style-type: none"> The seas The birds and creatures Mankind The devil 	<p>d) Man is created in god's "own image". In other words...</p> <ol style="list-style-type: none"> Mankind looks just like god Mankind is god Mankind looks nothing like god God takes a photo of mankind

2. The Garden of Eden

Judaism	Christianity	Islam
<i>Pardes</i>	<i>Garden of Eden</i>	<i>Jannah</i>

In chapter 2 of Genesis, God creates the Garden of Eden, an earthly paradise. There are two trees in the middle of the garden—the Tree of Life and the Tree of the Knowledge of Good and Evil.

According to the Bible and the Qu'ran, the Garden of Eden is perfection itself—a place of beauty and abundance, free of disease, death, and evil, into which God sets Adam, the pinnacle of His creation. After around 500 bce, this wondrous place becomes synonymous with the Hebrew term *pardes* (orchard). The concept of paradise is important within Christianity, Judaism, and Islam. The Jewish Talmud (the written version of oral law) associates paradise with the Garden of Eden, and within Islam, the concept of *jannah* or "garden" describes the destination of the righteous after death.

The making of man and woman

Genesis depicts the creation of humankind in two separate passages. God forms the man out of dust and "breathes into his nostrils the breath of life." God goes on to create Eve when He sees that it is not good for Adam (Hebrew for man) to be alone. Putting Adam into a deep sleep, God removes a rib from his side and creates a woman from it. Seeing that this new being closely resembles him, Adam composes a poem: "This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man"

Divine spark

Inherent in God giving Adam life through His divine breath is the implication that humans themselves—unlike animals - Adam is made in God’s image are blessed with the essence of divinity. Mankind’s capacity for rationality and morality is the reason why no suitable companion could be found for Adam among the animals and why God gave Adam and Eve responsibility to look after the Earth and rule over the animals.

Original innocence

Although their flaws are revealed by subsequent events, Adam and Eve are created without sin and in complete innocence. Genesis tells us that they are naked and unashamed. In addition to managing the animals and tending the garden (“to work it and take care of it”), the pair are instructed to reproduce (“be fruitful and increase in number”). For now, at least, Adam and Eve are content with their bountiful lives and observe God’s one prohibition: while they are free to eat the fruit from the Tree of Life, which grants them immortality, to eat the fruit from the mysterious Tree of the Knowledge of Good and Evil will be on pain of certain death.

Knowledge Check: MCQs	
<p>a) The Garden of Eden is a...</p> <ol style="list-style-type: none">1. Place full of disease and death2. Paradise with no disease or evil3. Real place on earth4. Paradise full of Christians	<p>b) Man is made out of...</p> <ol style="list-style-type: none">1. Mud2. Clay3. Dust4. Earth
<p>c) Woman is made from...</p> <ol style="list-style-type: none">1. Adam’s rib2. Adam’s arm3. Adam’s leg4. Adam’s imagination	<p>d) Mankind are created...</p> <ol style="list-style-type: none">1. Corrupt2. Innocent3. Loyal4. treacherous

3. Genesis: The Fall

Judaism	Christianity	Islam
<i>Adam and Chavah</i>	<i>Adam and Eve</i>	<i>Aadam and Haawa</i>

Until the third chapter of Genesis, Adam and Eve live and work in paradise, enjoying a close relationship with each other and with God. They are forbidden only one thing—fruit from the Tree of the Knowledge of Good and Evil, which grows in the centre of the garden. Eating this, warns God, will result in death. He gives no reasons or details for His command, but Adam obeys and avoids the Tree.

It is the serpent, identified in Genesis 3:1 as an extremely crafty animal that questions God’s motives in forbidding the fruit. It slyly implies that God is deliberately withholding something desirable—the means by which Adam and Eve can obtain wisdom and be like God. Eve needs little persuasion. The fruit looks good and she is tempted, so she eats it and gives some to Adam.

Immediately, the couple see that they are naked. Ashamed, they sew fig leaves together to cover themselves and hide. Later, Adam admits to eating the fruit but blames Eve: “She gave me some fruit from the tree, and I ate it” (3:12). Eve passes on responsibility too: “The snake deceived me, and I ate” (3:13).

God’s punishments are swift and severe. He condemns the serpent to crawl and eat dust for the rest of its life. Eve is told she will suffer excruciating pain in childbirth and be ruled by her husband. Cursing the ground from which Adam was made, God tells Adam he must forever toil before he can eat. Finally, God expels Adam from the garden—Eve leaves with him—and places cherubim (angelic creatures) and a flaming sword on the east side of Eden to keep them out.

It soon becomes clear that there is a price for gaining wisdom—pain, toil, scarcity, fear, and suffering. Denied access to fruit from the Tree of Life, Humans are now mortal and will die. As God informs Adam, “For dust you are and to dust you will return” (3:19). Cast adrift, humankind is now in constant danger from the evil within themselves and from others.

Original sin

According to Christian doctrine, the consequence of Adam and Eve’s disobedience is that all humans are born sinful, with an inborn tendency to succumb to temptation and disobey God. While God is blameless, people are damned, deserve to suffer, and require salvation. This is known as Original Sin (or ancestral sin).

Both Judaism and Islam reject the idea of Original Sin. According to the Qur'an, Adam and Eve are equally responsible for the Fall. After their expulsion from the Garden of Eden, they are forgiven by God and become His representatives on Earth.

Blame falls on Eve

Christianity has traditionally blamed Eve—and all womankind—for the Fall from God's grace, and seen her as, morally weak and subordinate to man. However, Genesis itself does not attribute blame for the Fall. On the contrary, it indicates that Adam is present when the serpent speaks to Eve and receives equal punishment, suggesting that they are both culpable.

Knowledge Check: MCQs	
<p>a) Adam and Eve are forbidden...</p> <ol style="list-style-type: none"> 1. To leave Eden 2. To chop down the tree of knowledge 3. To eat the fruit of the tree of knowledge 4. To have children 	<p>b) The serpent convinces...</p> <ol style="list-style-type: none"> 1. Adam to eat the fruit 2. God to eat the fruit 3. Angels to eat the fruit 4. Eve to eat the fruit
<p>c) The Fall is...</p> <ol style="list-style-type: none"> 1. Adam and Eve disobeying god 2. The snake being crafty 3. God eating the fruit 4. The idea snakes are sinful 	<p>d) Adam and Eve's punishment includes...</p> <ol style="list-style-type: none"> 1. Banishment and suffering 2. Having to crawl on their bellies 3. Being attacked by angels 4. Wisdom and happiness

Lesson Four

Vocab Quiz:		
1. Something <i>corrupt</i> is...		is not controlled.
2. If something is <i>civilised</i>		you admire and respect them because they are unselfish and morally good.
3. Something that is <i>wild</i> ...		they cause you to have feelings of great delight or pleasure, almost like being under a spell.
4. If you say that someone <i>disgraces</i> someone else,		very greedy for money or possessions.
5. Someone who is <i>prudent</i>		you are emphasizing that their behaviour causes the other person to feel ashamed.
6. If you say that someone is a <i>noble</i> person,		they are calm and polite or a society that is fair and equal, it is not uncontrolled or wild.
7. If you are <i>enchanted</i> by someone or something,		
8. An <i>avaricious</i> person is...		is sensible and careful.

Extract 1:

This is an extract from a novel called *Lord of The Flies*. It is about a group of school children who crash land on a tropical island with no adults. It tells the story of how they create their own society with their own rules and what happens when it goes wrong. This is from the start of the novel when they have just started to explore the island for the first time.

<i>My knowledge...</i>	<i>My vocab...</i>
<i>My predictions...</i>	

The shore was fledged with palm trees. These stood or leaned or reclined against the light and their green feathers were a hundred feet up in the air. The ground beneath them was a bank covered with coarse grass, torn everywhere by the upheavals of fallen trees, scattered with decaying coconuts and palm saplings. Behind this was the darkness of the forest proper and the open space of the scar. Ralph stood, one hand against a grey trunk, and screwed up his eyes against the shimmering water. Out there, perhaps a mile away, the white surf flinked on a coral reef, and beyond that the open sea was dark blue. Within the irregular arc of coral the lagoon was still as a mountain lake—blue of all shades and shadowy green and purple. The beach between the palm terrace and the water was a thin stick, endless apparently, for to Ralph's left the perspectives of palm and beach and water drew to a point at infinity; and always, almost visible, was the heat.

He jumped down from the terrace. The sand was thick over his black shoes and the heat hit him. He became conscious of the weight of clothes, kicked his shoes off fiercely and ripped off each stocking with its elastic garter in a single movement. Then he leapt back on the terrace, pulled off his shirt, and stood there among the skull-like coconuts with green shadows from the palms and the forest sliding over his skin. He undid the snake-clasp of his belt, lugged off his shorts and pants, and stood there naked, looking at the dazzling beach and the water.

4. Genesis: Cain And Abel

Judaism	Christianity	Islam
<i>Cain and Abel</i>	<i>Cain and Abel</i>	<i>Qabil and Habil</i>

The story of Cain and Abel is the second instalment of the Fall narrative, describing the first types of evil in humankind. Genesis tells how Adam and Eve’s elder son, Cain, murders his brother, Abel. It follows a similar pattern to the previous chapter: ignoring divine warnings and committing a sin is punished, in this case with exile. While Adam and Eve disobey God’s specific command, Cain’s sin is violent: his anger at God and jealousy of Abel lead him to commit an act of fratricide.

Sibling rivalry

Genesis 4 begins with the birth of the two brothers to Adam and Eve. When the boys reach adulthood, they pursue different occupations. The elder brother, Cain, becomes a farmer, a tiller of the soil, like his father; Abel, the second son, becomes a shepherd, a keeper of sheep and goats. In the passage, both brothers bring sacrificial offerings to God.

Abel takes “fat portions from some of the firstborn of his flock,” while Cain brings “some of the fruits of the soil”. God responds favourably to Abel’s offering, but not to Cain’s, which is less valuable. Cain is jealous of Abel. Noticing Cain’s anger, God warns him that if he does not do what is right, sin will “crouch” at the door (the Hebrew word for “crouching” being the same as the Babylonian word for a demon that waits in doorways, a play on words by the authors of Genesis, who were writing during the Jews’ captivity in Babylon in the sixth century BCE). God tells Cain to master the demonic temptation of sin. Cain, however, does not control his impulses. Instead, he lures his brother out into the fields and murders him.

Cain’s punishment

When God asks Cain where Abel is, Cain says that he does not know. “Am I my brother’s keeper?” he asks. In another play on words, he is insolently asking, “Am I, the farmer, the shepherd of my shepherd brother?” God knows what Cain has done and banishes Cain from the land onto which he spilled his brother’s blood. “You will be a restless wanderer on the earth,” God says (4:12). Unrepentant, Cain says his punishment is more than he can bear. Before exiling him to the land of Nod (“east of Eden”), God puts a mark on Cain. Contrary to popular wisdom, this “mark of Cain” is a sign of God’s continued protection, not a brand of shame. God says that anyone who kills Cain “will suffer vengeance seven times over.” Cain then leaves for the land of Nod.

Knowledge Check: MCQs	
<p>a) Cain is...</p> <ol style="list-style-type: none"> 1. A farmer 2. A warrior 3. A priest 4. A shepherd 	<p>b) Cain is jealous because...</p> <ol style="list-style-type: none"> 1. His brother is handsome 2. God prefers Abel's gift of meat 3. God loves Abel more 4. God prefers Abel's gift of vegetables
<p>c) Cain says to god that...</p> <ol style="list-style-type: none"> 1. He loves Abel 2. He is not responsible for his brother 3. Abel is safe 4. He is responsible for his brother 	<p>d) Cain's punishment is...</p> <ol style="list-style-type: none"> 1. He is banished from his home 2. He goes on holiday 3. He is killed because of his "mark" 4. He is goes to hell

5. Genesis: The Flood

Judaism	Christianity	Islam
<i>Noah</i>	<i>Noah</i>	<i>Nuh</i>

At the end of the first chapter of Genesis, God surveys His creation. "God saw what he had made," Genesis tells us, "and it was very good" (1:31). By the sixth chapter, the mood has darkened. "God saw how corrupt the earth had become, for all the people of the earth had corrupted their ways" (6:12). His heart "filled with pain," He resolves to "wipe mankind ... from the face of the earth—men and animals, and creatures that move along the ground, and birds of the air—for I am grieved that I have made them." One thing makes Him modify His intention, however: the existence of one "righteous man," Noah.

Remaking the world

The writers of Genesis used the story of Noah to reflect upon what scholars have called creation, un-creation, and re-creation. God makes creation good; humanity spoils it. Patiently, God un-creates in order to re-create. Like other stories in Genesis, The Flood shows that God will judge and punish sin but also offer salvation to the faithful and penitent. To deal with human depravity, God sends a flood

to wipe out “all life under the heavens” apart from “righteous” Noah, his family, and a full sampling of animal life. God tells Noah to build an ark, or ship, to contain him, his family, and “two of all living creatures, male and female, to keep them alive” (6:19). Noah does as God bids. When they enter the ark, God shuts them in.

As the waters rise, God remembers Noah, and all the animals and livestock. In the Bible, remembering often involves the fulfilment of an obligation or promise. Here, God sends a wind, and the waters recede. In a famous passage, Noah sends out a raven to test how far the waters have withdrawn. It flies back and forth until the land is dry again. The second time, Noah sends out a dove—it returns with an olive leaf in its bill - “And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.” The next time, the dove does not return. Noah now knows that it is safe to leave the ark.

The first covenant

Cleansed by water, the world emerges anew. Noah, effectively a second Adam, makes a sacrifice to God, who repeats to Noah and his family the blessing made in Genesis 1: “Be fruitful and increase in number and fill the earth.” God also enters into a covenant with Noah, the first of a series of covenants between God and humankind. “Never again will all life be cut off by the waters of a flood; never again will there be a flood to destroy the earth.” The sign of this pact is the rainbow.

Knowledge Check: MCQs	
<p>a) God thinks the earth has become too...</p> <ol style="list-style-type: none"> 1. corrupt 2. intelligent 3. beautiful 4. full of buildings 	<p>b) God sends a flood to...</p> <ol style="list-style-type: none"> 1. reward mankind 2. punish himself 3. spread evil and suffering 4. cleanse the world from sin
<p>c) Noah has to...</p> <ol style="list-style-type: none"> 1. save mankind on an ark 2. escape god on an ark 3. destroy the earth for god 4. save his family and two of each animal in his ark 	<p>d) A rainbow symbolises...</p> <ol style="list-style-type: none"> 1. Noah’s success in saving the animals 2. God’s love of Adam and Eve 3. God’s promise not to send another flood 4. the start of a new flood

6. The Trial of Abraham

Judaism	Christianity	Islam
<i>Abraham, Sarah, Isaac, Hagar and Ishmael</i>	<i>Abraham, Sarah, Isaac, Hagar and Ishmael</i>	<i>Ibrahim, Zara, Ishaq, Hajar, Ismail</i>

After many years of marriage, Abraham and his wife Sarah remain childless. When Abraham complains to God about his plight, God’s reply is to tell him to look up at the night sky: his descendants would be as numerous as the stars. Abraham’s belief in God is firm, but when there is no child, in desperation, Sarah proposes her maidservant Hagar as a surrogate. Through this union, Abraham gains a son—Ishmael— but Sarah remains childless. Abraham’s wife Sarah becomes jealous because Abraham fathers a son called Ismael with Hagar.

This leads to Abraham banishing Hagar and her son Ishmael to the wilderness, where they run out of water. Hagar places Ishmael in the shade of a bush, then sits a short distance away because she cannot bear to watch her child die. Her prayer brings a response from the angel of God, who calls out to reassure her of God’s protection. She opens her eyes to see a well. This is incredibly important in Islam for two main reasons: the first is that the prophet Muhammad comes from the line of Ismael and secondly because Hagar’s time in the desert is remembered when the Hajj (pilgrimage) is performed to Mecca.

The child Isaac

At long last, with Sarah well past normal childbearing age, the miracle happens: Isaac is born. This is the child through whom the whole world would be blessed. When Isaac is old enough to carry heavy loads and ask questions, God makes an astonishing demand of Abraham. God calls Abraham, who replies, “Here I am,” the usual reply to a divine call in the Bible. God says, “Take your son, your only son, whom you love—Isaac—and go to the region of Moriah. Sacrifice him there as a burnt offering on a mountain I will show you”.

As before, Abraham is prompt to obey God. Rising early the next morning, he saddles his donkey, cuts some wood to make a fire for the burnt offering, chooses two young followers to accompany him and Isaac, and sets off from Beersheba. After three days’ traveling, they see in the distance the place chosen by God for the sacrifice. The silence as they walk is easy

to imagine. After a while, however, Isaac speaks. “Father?” he asks. “Here I am,” replies Abraham for the second time in the story. “The fire and wood are here,” says Isaac, “but where is the lamb for the burnt offering?” Abraham replies, “God himself will provide the lamb for the burnt offering, my son”. Abraham’s speech here shows that despite the enormity God asks, he still trusts God to provide for him. When father and son reach the designated place, Abraham builds an altar from stones, takes the wood his son has been carrying, and places it on top of the altar. He binds Isaac—hence the Jewish name for the story, the Akedah, from the Hebrew Akedat Yizhak, “binding of Isaac”—and places him on top of the wood ready for the sacrifice.

Abraham reaches out his hand and takes the knife to start the process. At this moment, a voice cries urgently to him from heaven: “Abraham! Abraham!” For the third time in the story, Abraham replies, “Here I am,” the repetition highlighting his unwavering faithfulness. “Do not lay a hand on the boy,” says the voice. “Do not do anything to him. Now I know that you fear God, because you have not withheld from me your son, your only son”. When Abraham looks up, he sees a ram in a nearby thicket. Abraham takes the ram and offers it in place of his son.

Knowledge Check: MCQs	
<p>a) Abraham’s first son is called...</p> <ol style="list-style-type: none"> 1. Abel 2. Isaac 3. Adam 4. Ishmael 	<p>b) God demands that Abraham...</p> <ol style="list-style-type: none"> 1. kills Isaac to show his loyalty 2. sacrifices a goat 3. Kills Ishmael to show his loyalty 4. has another child by Hagar
<p>c) Abraham...</p> <ol style="list-style-type: none"> 1. obediently ties up Isaac to be sacrificed 2. defiantly refuses god’s wishes 3. treacherously runs away 4. kills his son 	<p>d) God compassionately...</p> <ol style="list-style-type: none"> 1. kills a lamb 2. orders Abraham to stop 3. allows Isaac to be sacrificed 4. kills Ishmael instead

Lesson Eight

Vocab Quiz:		
People who are <i>oppressed</i> are...		destroy the authority or power of whoever is in charge.
A <i>victim</i> is...		embarrassed or guilty because of something they do or they have done, or because of their appearance.
Something that is <i>subversive</i> tries to...		admire and respect them because they are unselfish and morally good.
A <i>pragmatic</i> person		work that you have to do for your job.
Someone who is <i>pious</i> is very religious and moral.		treated cruelly or have their freedom limited.
If someone is <i>ashamed</i> , they feel		deals with things in a practical or realistic way.
If you say that someone is a <i>noble</i> person, you		someone who has suffered as a result of someone else's actions or beliefs, or as a result of unpleasant circumstances.
<i>Duty</i> is		are treated cruelly or have their freedom limited.

Extract 2:

This is an extract from a novel called *Of Mice and Men* by John Steinbeck. It tells the story of two farm workers in 1930s America called George and Lennie. George is small and intelligent and looks after Lennie, who strong but childlike, almost like a father. Their dream is to have their own farm and for Lennie to keep rabbits.

This is from the end of the novel where Lennie is being chased by a group of men because he has accidentally killed a woman

<i>My knowledge...</i>	<i>My vocab...</i>
<i>My predictions...</i>	

"You . . . an' me. Ever'body gonna be nice to you. Ain't gonna be no more trouble. Nobody gon-na hurt nobody nor steal from 'em."

Lennie said, "I thought you was mad at me, George."

"No," said George. "No, Lennie. I ain't mad. I never been mad, an' I ain't now. That's a thing I want ya to know."

The voices came close now. George raised the gun and listened to the voices.

Lennie begged, "Le's do it now. Le's get that place now."

"Sure, right now. I gotta. We gotta."

And George raised the gun and steadied it, and he brought the muzzle of it close to the back of Lennie's head. The hand shook violently, but his face set and his hand steadied. He pulled the trigger. The crash of the shot rolled up the hills and rolled down again. Lennie jarred, and then settled slowly forward to the sand, and he lay without quivering.

George shivered and looked at the gun, and then he threw it from him, back up on the bank, near the pile of old ashes. The brush seemed filled with cries and with the sound of running feet. Slim's voice shouted, "George. Where you at, George?"

Exodus

7. Genesis: The Story of Jacob

Judaism	Christianity	Islam
<i>Yaqov</i>	<i>Jacob</i>	<i>Yaqub</i>

The story of Esau and Jacob involves sibling rivalry, favouritism, and deceit. The twin sons of Isaac and Rebekah have been fighting since they were in the womb. “Two nations are in your womb,” God tells the pregnant Rebekah, “and two peoples from within you will be separated, one people will be stronger than the other, and the older will serve the younger.”

Esau is Isaac’s favourite son, Jacob his mother’s. When Isaac is old, almost blind, and near death, he tells Esau to go out and hunt some game. Esau must then cook the meat and take the dish to Isaac so that he may bless his favourite son, a deathbed ritual believed to confer God’s presence and protection on the recipient. Overhearing this exchange, Rebekah wants Jacob to receive the blessing. Her reasons are not stated, though some scholars suggest she is the instrument of God, whose plan for Jacob was revealed to her during her pregnancy.

She tells Jacob to slaughter two goats from their flock, which she will cook. Jacob should then take the dish to his near-blind father, pretending to be Esau. Before he does this, she covers his hands and neck with goatskin to make him feel hairy like Esau. The deceit works: Jacob receives his father’s blessing. Shortly after this, Esau returns and discovers he has been cheated, but the blessing has already been given, so cannot be revoked. In his fury, Esau vows to murder Jacob once their father is dead.

Warned by his mother, Jacob flees under the guise of finding a. He heads for Haran, where Rebekah’s brother Laban lives. One night on the journey, he has a dream in which he sees angels ascending and descending a stairway between Earth and heaven. God is present in this symbolic bond of the divine and the human. He assures Jacob of protection and promises that the covenant made with Jacob’s grandfather, Abraham, and father, Isaac, will extend to him and his offspring. They will be as numerous as the “dust of the earth,” a blessing to the whole world. Jacob, a younger son who has deceived his brother, receives God’s favour.

Laban tricks Jacob. However, Jacob's behaviour is punished, and also by a trick. When Jacob arrives at his uncle Laban's house, he falls in love with his cousin Rachel. Laban promises him her hand in marriage after seven years. However, at the end of this time, Laban substitutes his eldest daughter Leah at the ceremony. Jacob must work another seven years to marry Rachel.

Knowledge Check: MCQs	
<p>a) Jacob and Esau...</p> <ol style="list-style-type: none"> 1. have a strong bond 2. care and look after each other 3. are always fighting 4. were cousins 	<p>b) Jacob tricks Isaac by...</p> <ol style="list-style-type: none"> 1. pretending to be his brother 2. cooking a sheep 3. marrying his cousin 4. pretending to be his wife
<p>c) Jacob does this because...</p> <ol style="list-style-type: none"> 1. he is greedy and wants to inherit god's blessing 2. he is honest and he deserves god's blessing 3. he is really Isaac's favourite 4. he is greedy and wants a goat 	<p>d) Jacob learns his lesson when...</p> <ol style="list-style-type: none"> 1. Esau threatens to murder him 2. Rebekah refuses to marry him 3. God exiles him to Nod 4. he is tricked into working for seven years to marry Rachel

8. The Ten Plagues of Egypt

Judaism	Christianity	Islam
<i>Moshe</i>	<i>Moses</i>	<i>Musa</i>

The ten plagues of Egypt occur at a time when the Israelites have been enslaved in Egypt for around 400 years. With their trust in God wavering, the plagues act as a sign from God that reaffirms the Israelites as His chosen people and shows His superior power over the many gods worshipped by the Egyptians. On the instructions of God, Moses and Aaron confront Pharaoh and ask him to free the Israelites. Although Moses is respected by Pharaoh's advisers, God hardens Pharaoh's heart and he refuses Moses's request.

Plague follows plague

God's response to Pharaoh's refusal to free the Israelites is to have Moses summon a series of plagues to afflict the Egyptian people including water turning to blood, boils, livestock dying, locusts eating all of the food and culminating in the tenth and most calamitous: the slaying in a single night of all the firstborn male children and animals of the Egyptians.

The plagues not only convince Pharaoh to free the Israelites, but they also rekindle the Israelites' faith in the Lord. These powerful acts demonstrate that the God of their fathers is worthy of worship and superior to the host of pagan gods in Egypt, the most powerful country in the region at that time. Plagues reappear as a symbol of God's wrath and judgment later in the Bible.

God's purpose

The Jewish holiday of Passover commemorates the Israelites' deliverance from their Egyptian slavery. It also celebrates specifically how God makes a distinction between the Israelites and the Egyptians, sparing the Israelites from the last—and worst—of the plagues. God's tenth plague against the Egyptian people kills all of the firstborn sons. In order not to harm the Israelites during this plague, God instructs His Angel of Death, a destructive figure, to pass over (hence the name of the holiday) the Israelites as it carries out His work.

God tells Moses and Aaron to instruct the Israelites to sacrifice lambs and smear their blood over the door frames of their houses, in order to distinguish their homes from those of the Egyptians.

The angel kills the oldest son of every family in Egypt, including Pharaoh's own offspring, the crown prince. It is this event that forms the basis of the Passover holiday— Pesach— celebrated annually by Jewish families today, more than 3,000 years later. The blood of a lamb, sacrificed in a protective ritual, symbolised the life-giving power of God and protected the shepherds against any evil forces. The roasting and consumption of the lamb's meat— part of God's very detailed instructions to the Israelites at the time of the first Passover— would further seal the links between God and His people. The dramatic escape from Egypt

gave this. When I see the blood, I will pass over you. By marking their homes with animal blood, they show God which houses to avoid.

Knowledge Check: MCQs	
<p>a) The Israelites (Jews) were...</p> <ol style="list-style-type: none"> 1. on holiday in Egypt 2. treated as equals in Egypt 3. kept as slaves in Egypt 4. making a better life in Egypt 	<p>b) Although Moses is respected by the Pharaoh...</p> <ol style="list-style-type: none"> 1. he refuses to free the Israelites 2. he frees the Egyptians 3. he refuses to free the Egyptians 4. he frees the Israelites
<p>c) God punishes the Egyptians by...</p> <ol style="list-style-type: none"> 1. sending an army to defeat them 2. killing the Pharaoh 3. sending ten plagues including an angel to kill their first born son 4. sending a flood to cleanse them 	<p>d) To avoid the plague, the Israelites had to...</p> <ol style="list-style-type: none"> 1. close their doors at night 2. spread lambs blood on their door 3. put holy water on their houses 4. wear protective clothing

9. Moses and Crossing the Red Sea

Judaism	Christianity	Islam
<i>Moshe</i>	<i>Moses</i>	<i>Musa</i>

Following a barrage of plagues sent by God, Pharaoh summons Moses and tells him that his people can leave. The Israelites—more than 600,000 of them—hastily gather their belongings and make their way out of Egypt and into the wilderness. They are at last free of bondage (slavery), but their troubles are not over. God leads the Israelites toward the Promised Land, manifesting Himself as a pillar of cloud by day and a pillar of fire by night, in order to light their way and make the exit from Egypt as swift as possible. He leads the people southeast, in the direction of the land He has promised to them. The Israelites, however, are confused by the directions they are given and complain to Moses, who consults God at every sign of trouble.

Pharaoh's reaction

Pharaoh however changes his mind and dispatches an army of chariot-borne soldiers, which catches up with the Israelites on the shores of a sea. As the Israelites realize they are trapped between the water and Pharaoh's army, they panic and cry out to Moses. Transformed by God, Moses has lost his former reluctance to lead. He calms his followers by telling them simply to be still and that God will deliver them. God then instructs Moses to raise his staff and stretch out his hand across the water. He assures him that the waters will part and the Israelites will be able to move on across dry land. When Moses raises his staff, everything comes to pass just as God promised. The Israelites cross dry ground between two enormous walls of water, while God holds the Egyptians back with His pillar of fire. Once the Israelites are safely across the river, God allows the Egyptians to give chase. When the army reaches the seabed, Moses lowers his arms, and the waters sweep over the Egyptian soldiers and drown them. This divine act is one of several instances in Exodus in which God demonstrates His supreme power.

Knowledge Check: MCQs	
<p>a) During the night, god takes on the form of...</p> <ol style="list-style-type: none">1. cloud to lead the Egyptians2. fire to lead the Pharaoh3. fire to lead the Israelites4. cloud to lead the Egyptians	<p>b) The Israelites were now free from</p> <ol style="list-style-type: none">1. Moses2. slavery3. the Red Sea4. wilderness
<p>c) The Pharaoh sends his army and...</p> <ol style="list-style-type: none">1. traps the Israelites2. frees the Egyptians3. frees the Israelites4. traps the Egyptians	<p>d) The Israelites escape because...</p> <ol style="list-style-type: none">1. the Red Sea dries up2. they sail away to safety3. Moses parts the Red Sea creating a path4. the horses drown

Lesson Twelve

Vocab Quiz:		
A <i>protagonist</i> in a play, novel, or real event is...		are freed from unpleasant or unfair social, political, or legal restrictions.
If something is <i>stable</i> , it is...		particularly when you are discussing politics.
If people are <i>emancipated</i> , they...		one of the main people in it.
If you describe someone or their behaviour as <i>immoral</i> , you...		admire them because they show clearly and strongly what they think and feel.
You can refer to countries as <i>states</i> ,...		believe that their behaviour is wrong or bad.
If you describe someone as <i>forthright</i> , you...		not likely to change or come to an end suddenly.
If you <i>suppress</i> your feelings or reactions, you		deliberately annoy them and try to make them behave aggressively.
If you <i>provoke</i> someone, you		do not express them, even though you might want to.

Extract 3:

This is an extract from a novel called *Things Fall Apart* by Chinua Achebe. It tells the story of a warrior called Okonkwo in what is now Nigeria and how traditional society is gradually being changed by the arrival of colonialism and Christianity.

<i>My knowledge...</i>	<i>My vocab...</i>
<i>My predictions...</i>	

"Locusts are descending," was joyfully chanted everywhere, and men, women and children left their work or their play and ran into the open to see the unfamiliar sight. The locusts had not come for many, many years, and only the old people had seen them before.

At first, a fairly small swarm came. They were the harbingers sent to survey the land. And then appeared on the horizon a slowly-moving mass like a boundless sheet of black cloud drifting towards Umuofia. Soon it covered half the sky, and the solid mass was now broken by tiny eyes of light like shining star dust. It was a tremendous sight, full of power and beauty.

Everyone was now about, talking excitedly and praying that the locusts should camp in Umuofia for the night. For although locusts had not visited Umuofia for many years, everybody knew by instinct that they were very good to eat. And at last the locusts did descend. They settled on every tree and on every blade of grass they settled on the roofs and covered the bare ground. Mighty tree branches broke away under them, and the whole country became the brown-earth color of the vast, hungry swarm.

Many people went out with baskets trying to catch them, but the elders counseled patience till nightfall. And they were right. The locusts settled in the bushes for the night and their wings became wet with dew. Then all Umuofia turned out in spite of the cold harmattan, and everyone filled his bags and pots with locusts. The next morning they were roasted in clay pots and then spread in the sun until they became dry and brittle. And for many days this rare food was eaten with solid palm-oil.

10. The Golden Calf

Judaism	Christianity	Islam
<i>Moshe</i>	<i>Moses</i>	<i>Musa</i>

Moses had only just received God’s Ten Commandments, in which it was made clear that the Israelites were to worship only one God, and that idolatry was forbidden. Speaking through Moses, God had warned of dire consequences should the Israelites break these laws. Yet, just 40 days after Moses had left his people to continue his meeting with God on Mount Sinai, the Israelites fall into sin by deciding to worship a golden calf, an idol that Aaron, the high priest and Moses’s brother, had forged for them out of the jewellery and other gold trinkets they had brought with them from Egypt.

The Israelites’ idolatrous actions anger Moses. He persuades God not to punish them as severely as He had first intended, and climbs down Mount Sinai to confront them. To illustrate the betrayal their actions have constituted, Moses smashes the tablets bearing the commandments, then destroys the golden calf.

Moses is determined to punish the Israelites himself for their transgression. The tribe of the Levites responds to his rallying call for those faithful to the Lord, and he orders them to “go back and forth through the camp,” slaughtering the idolaters. Some 3,000 perish at their hands. This, however, is not their only punishment: God also strikes them with a plague “because of what they did with the calf Aaron had made” (Exodus 32:35). In a recurring theme in the Old Testament, disobedience brings disaster for the Israelites. It might be thought that the Israelites would learn from their mistake, but this is not the case. Baal, Ashtoreth, and Molech are among three of the false gods they later choose to worship.

Knowledge Check: MCQs

<p>a) Forty days after their escape, the Israelites...</p> <ol style="list-style-type: none"> 1. Remain grateful to God 2. Begin to question God's power 3. Start worshipping Aaron 4. Worship a golden calf 	<p>b) Moses punishes the idolaters (people who worshiped the calf) by...</p> <ol style="list-style-type: none"> 1. Destroying the calf 2. Smashing the tablet from god 3. Killing 3,000 worshippers 4. All three
<p>c) God also takes vengeance by...</p> <ol style="list-style-type: none"> 1. poisoning the water 2. sending the Levites 3. striking the with a plague 4. giving them gold 	<p>d) The message seems to be...</p> <ol style="list-style-type: none"> 1. subversion is accepted 2. God hates golden calves 3. disobedience brings disaster 4. God is always forgiving

The Historical Books

11. Samson and Delilah

Judaism	Christianity	Islam
<i>Shimshon</i>	<i>Samson</i>	NA

Samson's strength

In Judges Samson encounters a young lion as he is on the way to visit some vineyards. As the lion charges, Samson is endowed by the Holy Spirit and tears the lion apart with his bare hands. Samson later returns to the scene of the carnage. As he passes the lion's carcass, he sees that bees have made a nest in it and gathers some of the fermented honey in his hands. Samson then eats some of the honey as he goes along his way.

Endowed by God with superhuman strength, Samson becomes a leader and judge of the Israelites; he rules the people for 20 years. However, he provokes the Philistines in a series of conflicts. This culminates in Samson burning their crops and murdering large numbers of them on behalf of the oppressed Israelites. Visiting the cities of Philistia, he also spends time in the house of a harlot, indicating his weakness for women.

Imprisonment

Matters come to a head when the Philistines confront Samson about his rampages. When Samson replies that he is only doing to the Philistines what had been done to his own people, the Philistines take Samson prisoner. However, God once more comes to Samson's aid and he breaks free. Seizing the jawbone of a freshly killed donkey Samson lays waste to 1,000 Philistine men with it. He then mocks the Philistines as donkeys themselves.

Delilah's treachery

Samson's fortunes change when he encounters a woman named Delilah in the Valley of Sorek. She is working for the Philistines, who are determined to find a way of capturing Samson. Delilah seduces Samson in order to persuade him to reveal the secret of his great strength, and how to take it from him. After several abortive attempts—and some creative lying from Samson—Delilah finally learns that if Samson's hair is shaved off, he will lose his strength.

With the Philistines' help, Delilah cuts off Samson's hair while he is sleeping. The Philistines then rip out his eyes—a punishment to dissuade prisoners from rebelling—and tie him to a heavy grinding mill that he must heave in circles in order to make flour. Meanwhile, Samson's hair steadily begins to grow back, and Samson realizes that his strength is returning. This fact is lost on his Philistine captors, who parade him in triumph at a temple festival in honour of their god Dagon. Three thousand Philistines are gathered in the temple when Samson positions himself between two great pillars supporting the roof. He prays to God for revenge on the Philistines for the loss of his two eyes, asking to die with his captors. God grants Samson the strength he requests. With a mighty heave, Samson pushes over the pillars, the roof collapses, and everyone inside the temple, including Samson, is consigned to a gory end.

Knowledge Check: MCQs	
<p>a) God gives Samson superhuman strength...</p> <ol style="list-style-type: none"> 1. so that he can defeat a lion 2. in order to defeat the Philistines 3. so that he can eat honey 4. to become the Holy Spirit 	<p>b) After the Philistines capture Samson...</p> <ol style="list-style-type: none"> 1. God abandons him 2. He eats a donkey's jaw 3. He escapes killing 1,000 men 4. He kills 1,000 donkeys
<p>c) Working for the Philistines, Delilah learns...</p> <ol style="list-style-type: none"> 1. that only a donkey can defeat Samson 2. his great weakness is lying 3. shaving Samson's hair gives him strength 4. shaving off Samson's hair will mean he loses his strength 	<p>d) Samson is defeated because...</p> <ol style="list-style-type: none"> 1. Delilah cuts off his hair 2. Delilah rips out his eyes 3. The Philistines shave his hair 4. He destroys a temple

12. David & Goliath

Judaism	Christianity	Islam
<i>Dawid</i>	<i>David</i>	<i>Dawud</i>

The heroic victory of a simple farm boy over a giant warrior is one of the most inspiring tales in the Bible. As the king of the Israelites, Saul, wavers uncertainly on the edge of battle, David's firm actions and his enduring faith in God grant the Israelites a decisive victory. For 40 days, the Israelites have been locked in a stalemate with the Philistines, about 15 miles (24km) southwest of Jerusalem. Each morning on the battlefield, a warrior named Goliath emerges from the Philistine ranks and bellows out a challenge to the Israelites, daring one of them to come out and fight him.

Although sources differ on his exact height, Goliath is described as a giant, and any man foolish enough to fight him looks certain to be defeated. David is tending sheep when his father tells him to take some food to his older brothers, who are serving in Saul's army.

The arrival of David

When he arrives at the battlefield and sees Goliath’s challenge going unanswered, David is determined to fight him. Although Saul has offered rich rewards for anyone brave enough to take on Goliath, at first he tries to deter David, telling the shepherd that Goliath “has been a warrior from his youth”. David responds by telling Saul how, when tending his father’s sheep, he fought off and killed a lion and a bear. David has faith that, with God on his side, taking on Goliath will not be a problem.

Armed only with his staff, a slingshot, and five pebbles from the bed of a stream, he goes off to fight the Philistines’ champion. The duel starts with Goliath hurling curses at David, while the latter tells the giant he is fighting him in the name of God—whom Goliath and the Philistines have foolishly defied. “This day,” he says, “the Lord will deliver you into my hands and I’ll strike you down and cut off your head”. As the heavily armoured Goliath advances, David seizes his chance. Reaching into his bag, he takes out one of the pebbles, slips it into his slingshot, and shoots it, striking Goliath on the forehead. The giant falls to the ground, and David uses Goliath’s own sword to chop off the giant’s head.

Knowledge Check: MCQs	
<p>a) Goliath is a giant who...</p> <ol style="list-style-type: none"> 1. every morning dares an Israelite to fight him 2. looks certain to be defeated 3. is tending sheep on his father’s farm 4. is king of the Israelites 	<p>b) Before the battle, David is...</p> <ol style="list-style-type: none"> 1. an invincible giant 2. a farmer’s son 3. a great warrior 4. an idolater
<p>c) David’s only weapons are...</p> <ol style="list-style-type: none"> 1. armour 2. a huge sword 3. a staff, slingshot and pebbles 4. the strength of a lion 	<p>d) The winner is...</p> <ol style="list-style-type: none"> 1. Goliath, who chops off David’s head 2. David, who strikes him with a pebble 3. Samson who uses his strength 4. The safe bet who always wins

Lesson 16

Vocab Quiz:		
If you describe a person as <i>meek</i> , you ...		they state it firmly.
If you feel that someone or something is <i>contemptible</i> ...		they feel that they have no power to influence people or events.
If someone <i>asserts</i> a fact or belief, ...		deceitful, they lie and are two faced
If you have an <i>obligation</i> to do something, you..		you feel strong dislike and disrespect for them.
If someone feels <i>impotent</i> , they feel...		you mean that they have to die and cannot live for ever.
If you describe someone's behaviour as <i>uncivilised</i> , you ...		think that they are gentle and quiet, and likely to do what other people say
Someone who is <i>duplicitous</i> is...		unacceptable, for example because it is very cruel or very rude.
If you refer to the fact that people are <i>mortal</i> , ...		you have to do it even if you do not want to.

Extract 4

This is an extract from a novel called *The Kite Runner* by Khaled Hosseini. It tells the story of Amir's childhood and his experiences growing up in Afghanistan. In this section his friend Hassan defends him from a bully called Assef.

<i>My knowledge...</i>	<i>My vocab...</i>
<i>My predictions...</i>	

Assef slipped on the brass knuckles. Gave me an icy look. "You're part of the problem, Amir. If idiots like you and your father didn't take these people in, we'd be rid of them by now. They'd all just go rot in Hazarajat where they belong. You're a disgrace to Afghanistan."

I looked in his crazy eyes and saw that he meant it. He really meant to hurt me. Assef raised his fist and came for me.

There was a flurry of rapid movement behind me. Out of the corner of my eye, I saw Hassan bend down and stand up quickly. Assef's eyes flicked to something behind me and widened with surprise. I saw that same look of astonishment on Kamal and Wali's faces as they too saw what had happened behind me.

I turned and came face to face with Hassan's slingshot. Hassan had pulled the wide elastic band all the way back. In the cup was a rock the size of a walnut. Hassan held the slingshot pointed directly at Assef's face. His hand trembled with the strain of the pulled elastic band and beads of sweat had erupted on his brow.

"Please leave us alone, Agha," Hassan said in a flat tone. He'd referred to Assef as "Agha," and I wondered briefly what it must be like to live with such an ingrained sense of one's place in a hierarchy.

“Please leave us be, Agha,” Hassan said.

Assef smiled. “Maybe you didn’t notice, but there are three of us and two of you.”

Hassan shrugged. To an outsider, he didn’t look scared. But Hassan’s face was my earliest memory and I knew all of its subtle nuances, knew each and every twitch and flicker that ever rippled across it. And I saw that he was scared. He was scared plenty.

“You are right, Agha. But perhaps you didn’t notice that I’m the one holding the slingshot. If you make a move, they’ll have to change your nickname from Assef ‘the Ear Eater’ to ‘One-Eyed Assef,’ because I have this rock pointed at your left eye.” He said this so flatly that even I had to strain to hear the fear that I knew hid under that calm voice.

Assef’s mouth twitched. Wali and Kamal watched this exchange with something akin to fascination. Someone had challenged their god. Humiliated him. And, worst of all, that someone was a skinny Hazara. Assef looked from the rock to Hassan. He searched Hassan’s face intently. What he found in it must have convinced him of the seriousness of Hassan’s intentions, because he lowered his fist.

The Psalms

13. The Suffering of Job

Judaism	Christianity	Islam
<i>Job</i>	<i>Job</i>	<i>Ayyub</i>

The Book of Job is one of the most engaging books of the Bible, as it deals in an accessible and dramatic way, using poetry and prose, with one of the great philosophical challenges of the Bible—if God is ethical, why do bad things happen to good people? Job is a shining example of God’s perfect servant. He is “blameless and upright; he feared God and shunned evil”. He is also blessed with numerous children, livestock, and servants. However, his entire life soon falls apart. One day, when God is holding court in heaven, he is attended by Satan, “the adversary.” They discuss Job, whom God describes as uniquely faithful. Satan disagrees, contending that Job is only loyal because God protects him and gives him everything he wants. He makes a bet with God that if he is permitted to take away all of Job’s possessions,

Job will lose faith and curse God. This bet serves to illustrate the wider theme of the Book of Job: that goodness is hollow and worthless if it is only in search of reward.

Tests of faith

A series of disasters then befall Job. He first discovers that his oxen and donkeys have all been taken. Next, all his sheep perish in a fire. Third, his camels are stolen during an army raid. By this time, all his servants but one have perished. Finally, Job learns that a house has collapsed on all ten of his children and they have also died. Job is distraught, but refuses to curse God. In fact, such is the extent of his faith that he still acknowledges God in his misery. The adversary does not easily give up on his bet. This time, he challenges God to harm Job in person. God duly afflicts Job with sores from head to toe. The pain is great, and Job scrapes his skin with broken pottery and sits in a pile of ashes, possibly in grief or to signal his repentance. Appalled by his suffering, Job's wife urges him to curse God and die. However, still Job will not speak ill of the Lord. Three of Job's friends, Eliphaz, Zophar, and Bildad, arrive to comfort Job. The four companions discuss the situation, and conclude that Job must have sinned greatly to have incurred God's wrath to such a degree. The narrative then becomes more philosophical, challenging the long-standing wisdom of the time that prosperity was an indication of piety and suffering a punishment for sin. Job insists that he has not sinned and challenges God to a fair trial. God appears to him and asks a series of questions, but Job realizes that his human brain is no match for God's wisdom and repents. In light of Job's unbreakable faith, God restores everything that Job had possessed, and more, blessing "the latter part of Job's life more than the former part". The book serves to illustrate that suffering is a natural component of human life, and that it is how the righteous respond to that suffering that defines the strength of their faith. Ultimately, Job accepts that the mysteries of the divine, and by extension the reasoning behind suffering, are beyond human comprehension.

Knowledge Check: MCQs	
<p>a) Satan bets God that...</p> <ol style="list-style-type: none"> 1. If all of Job's possessions are taken away he will be loyal 2. He is the most cunning and duplicitous 3. That if he takes Job's things he will betray god 4. He can get into Heaven by being loyal 	<p>b) Which disaster does not happen to Job?</p> <ol style="list-style-type: none"> 1. Ten of his children die 2. His donkeys and oxen are stolen 3. His camels a killed by an army 4. All his sheep die in a fire
<p>c) Job...</p> <ol style="list-style-type: none"> 1. Curses god and betrays him 2. Curses Satan and his plan 3. Curses his wife 4. Never curses God 	<p>d) Because Job remains faithful, ...</p> <ol style="list-style-type: none"> 1. God physically harms him 2. Job challenges God 3. God gives back all of his possessions 4. Satan returns his children

14. The Gospels: The Temptations of Christ

Judaism	Christianity	Islam
NA	<i>Jesus</i>	<i>Eesa</i>

The temptations of Jesus in the wilderness are a theological battle between Jesus and Satan. Both figures quote the Old Testament—Satan to taunt Jesus into proving that He is the promised Messiah, beginning each of his challenges with the words “If you are the son of God” and Jesus to assert His divinity: “Do not put the Lord your God to the test”. Jesus is sent or led to the desert by the “Spirit.” There, after 40 days and 40 nights of fasting, Jesus is suddenly confronted by Satan, who poses three questions to Him. He first asks Jesus to sate His hunger by turning stone to bread. In reply, Jesus tells him that man shall not live on bread alone. Then Satan asks Jesus to demonstrate the extent of His power by throwing Himself from a mountain so that angels can save Him. Jesus refuses, telling him not to put the Lord your God to the test. Finally, Satan tells Jesus he will give Him the world if He worships him.

Again, Jesus refuses, saying that only God should be worshipped. In Matthew, Jesus then cries: “Away from me, Satan!”

Even though Jesus never tells Satan that He is the Son of God, it is implied that He is not only God’s Son, but also the embodiment of God on earth. The Gospels suggest that while humans would succumb to the temptation of Satan, Jesus passes each test. His divinity is confirmed in Mark and Matthew’s description of angels attending Jesus when Satan leaves. Fulfilling the prophecy in all three Gospels, the temptation of Christ occurs after He has been baptized by John, creating a sequence of birth, baptism, and then temptation that culminates in His ministry. As in many passages from the New Testament, it echoes the Old Testament including the Fall, when Adam and Eve are tempted to eat from the Tree of the Knowledge of Good and Evil by the serpent (whom Christians later identify as Satan), and the significance of the number 40. Like Noah’s flood, which destroys the world’s sins, Jesus’s fast lasts 40 days and 40 nights, and there are echoes of the Israelites’ 40-year wandering in the wilderness, when God sates their hunger with manna from heaven.

Knowledge Check: MCQs	
<p>a) How long does Jesus spend in the desert?</p> <ol style="list-style-type: none"> 1. One week 2. 20 days and 40 nights 3. 40 days and 40 nights 4. About a month 	<p>b) Which three things does Satan challenge Jesus to do?</p> <ol style="list-style-type: none"> 1. part the Red Sea 2. turn stone to bread 3. jump off a mountain 4. worship Satan
<p>c) Unlike Adam and Eve, ...</p> <ol style="list-style-type: none"> 1. Jesus is tempted by a snake 2. Jesus is not tempted by Satan 3. Satan is not tempted by a snake 4. He is saved by angels 	<p>d) This story mirrors, ...</p> <ol style="list-style-type: none"> 1. The Fall 2. The Flood 3. Job 4. Jacob

15. The Gospels: The Good Samaritan

Judaism	Christianity	Islam
NA	<i>Jesus</i>	<i>Eesa</i>

The Parable of the Good Samaritan is one of several stories told by Jesus, and, like many parables, only appears in the Gospel of Luke. At the heart of it is the Golden Rule—that we must treat others as we would expect to be treated ourselves.

The story concerns a man who is going from Jerusalem to Jericho, when he is robbed and left for dead by the side of the road. A priest passes and does nothing. Then a Levite passes and does nothing. Yet when a Samaritan comes past (Samaritans were seen to be the enemies of the Jews at the time), he stops, takes care of the man's wounds, and gives him food, before paying for the man to stay in an inn. Jesus ends the story by asking the expert who is the better neighbour

In telling this parable, Jesus helps His audience to see the kindness in a figure they would traditionally consider an adversary, emphasizing the message of the parable: to love your neighbour, and enemy, as you love yourself. Road from Jerusalem Roads and pathways are “liminal” spaces—they signify a transition from one place to another. In a literal sense, roads are ungoverned, dangerous spaces. With Jerusalem being a popular destination for trade and pilgrimage, it would come as no surprise to find bandits lying in wait. In the Bible, roads are often metaphorical, suggesting a pathway to wisdom, immortality, goodness, or God.

Knowledge Check: MCQs	
<p>a) Who helps the wounded and robbed man?</p> <ol style="list-style-type: none"> 1. a Levite 2. a Israelite 3. a Samaritan 4. a Priest 	<p>b) The Golden Rule is...</p> <ol style="list-style-type: none"> 1. treat others how they treat you 2. help people that you respect 3. ignore the vulnerable 4. treat others how you wish to be treated

Lesson 20

Vocab Quiz:		
A <i>martyr</i> is someone who....		strong feelings about something or a strong belief in something.
If someone is <i>rash</i> or does <i>rash</i> things,		judge them and give them a punishment.
If you say that someone <i>manipulates</i> people,		genuine, deep and important.
A <i>passionate</i> person has very...		is killed or made to suffer greatly because of their religious or political beliefs
An <i>authentic</i> person, object, or emotion is		the process of their becoming friends again.
If you describe someone as <i>superficial</i> ,		you disapprove of them because they do not think deeply, and have little understanding of anything serious or important.
If you <i>condemn</i> someone you		they act without thinking carefully first, and therefore make mistakes or behave foolishly.
<i>Reconciliation</i> between two people or countries who have quarrelled is		you disapprove of them because they skilfully force or persuade people to do what they want.

Extract 5

This is an extract from a book called *Lanterne Rouge* by Max Leonard. It describes his experience as an amateur cyclist of trying to cycle the same 200km mountain stage as a professional cyclist would in the Tour de France (TdF - the most famous cycling race in the world).

<i>My knowledge...</i>	<i>My vocab...</i>
<i>My predictions...</i>	

Up above 1,000 metres the wind rises, the temperature drops and the remaining groups split. No hiding in the bunch* from the gusts. Rain stings the eyes, then hail, yet for 20 kilometres or more it feels OK. Hands? Not too cold. Feet? Not too cold. Head down, watch the wheel in front, take a turn and drop back off. The mist closes in, the world shrinks. A small square of black tarmac ahead of the front wheel, the sound of the wind, raindrops pelting my rain jacket. I begin to see riders on this closed road heading the other way, turning back for the start and think to myself 'get behind me Satan'. Then a descent. Five kilometres? Three? Long enough to numb the feet and strip feeling from the hands, making it near, impossible to work the brakes. Glasses discarded, head bowed to stop hail hitting eyeballs, arms and shoulders chilled rigid, suppressing shivers with every breathe wobbling along, buffeted from side to side, gripping the bars and suffering like Job.

In Allanche, the first feed station, my faster companions are waiting for me, blue-lipped and unable to speak. We watch as riders young and old travel erratically down the slope. Looking shell-shocked, they dismount and dump their expensive bicycles on the ground before sitting down next to

them or running for warmth in the village hall, which has been opened because of the weather. Two degrees at the top of the next col**, someone says.

So we do something professional riders very rarely do, and especially rarely in the Tour. We give up. DNF — did not finish. Thousands of others that day did the same.

**bunch – a large group of bike riders all together which offers protection from the wind*

*** col – French for mountain top*

16. The Gospels: The Prodigal Son

The parable concerns a farmer with two sons, who will jointly inherit his land. Rather than wait until the death of his father, the younger son asks for his share of the family estate, and the father divides up his property accordingly. The son swaps the land he has been given for cash and sets off for an unnamed distant country. It does not take long for him to spend all of his money—leading to the moniker of “prodigal,” meaning “recklessly extravagant.”

At the same time, however, famine strikes the land. The prodigal son, reduced to poverty, is forced to hire himself out to a local farmer, who puts him to work looking after his pigs. In his miserable state, he longs to eat the same food that the pigs are eating. The choice of pigs is deliberate. According to Mosaic Law, swine are classed as unclean. Eating and even touching them is forbidden. The fact that the prodigal son is contemplating eating pig slops is therefore a highly significant demonstration of his hunger, desperation, and moral depths to which he has fallen.

Faced with poverty, the prodigal son is finally made to confront his sinful actions. He recognizes how greedy he has been and decides to return to his father and beg for forgiveness. He even rehearses the plea of contrition that he will use in order to win his father’s favour. “Father, I have sinned against heaven and you,” he says. “I am no longer worthy to be called your son; make me like one of your hired servants”. Having practiced his apology, he journeys home to beg forgiveness from his unwitting father and brother.

When his father spots the prodigal son in the distance, he does not feel the urge to rebuke him for his misdeeds. Instead, he is filled with compassion for his long-lost child. The father runs hastily to greet his returning son, embraces him, and seals the reconciliation with a kiss. The prodigal son only gets as far as the end of the second sentence of his prepared speech before his father interrupts him. He tells his servants to bring him the best robe they can find and clothe his son with it. Similarly, they are told to put a ring on one of his fingers and sandals on his feet. Following this, the celebrations begin with the slaughter of a fattened calf—a lavish expense—followed by feasting, singing, and dancing.

Meanwhile, the prodigal son's older brother, who has spent the day labouring in his father's fields, hears the music as he approaches home. A servant tells him why his father has ordered such rejoicing. When he learns the reason for the celebrations, the older brother becomes infuriated. He refuses to join the party, despite his father's pleadings. He tells his father that while he, the elder brother has worked tirelessly and obediently for his father for many years, he has never been rewarded. In contrast, he says, "when this son of yours who has squandered your property with prostitutes comes home, you kill the fattened calf for him!" (Luke 15:30) However, his father does not see it this way. "My son," he says, "you are always with me and everything I have is yours. But we have to celebrate ... [your brother] was dead and is alive again; he was lost and is found" (Luke 15:28–31). When engaging with the parable of the prodigal son for the first time, it is easy or even natural to identify with the helpless rage exhibited by the elder son. His belief that he has suffered an injustice is certainly not unfounded and, having worked hard for his father for years with little to no acknowledgment, his resentment is understandable. This sense of identification with the plight of the elder brother only heightens the power of the parable's conclusion.

While the older brother has been open and honest in his assertions, his self-righteous and self-centred attitude is condemned by Jesus. In the older brother's fury at the lack of recognition that his father has given to his good deeds, or works, he is unable to exhibit the grace of his father and welcome his brother home. What is more, the older brother cannot share in his father's gratitude that the prodigal son has owned up to his mistakes and sought out forgiveness. We never learn whether the older brother repents for his behaviour.

Knowledge Check: MCQs	
<p>a) What does the Prodigal Son do with his inheritance?</p> <ol style="list-style-type: none"> 1. Spends it all quickly 2. Invests it sensibly 3. Saves it all 4. Gives it to charity 	<p>b) When the famine strikes, the Prodigal Son...</p> <ol style="list-style-type: none"> 1. treats his family like pigs 2. is so desperate he might eat pig food 3. eats an unclean pig 4. shamefully eats cow food
<p>c) When the Prodigal Son returns, his father...</p> <ol style="list-style-type: none"> 1. rejects him 2. beats him 3. hugs him 4. tells him off 	<p>d) However the elder brother feels ...</p> <ol style="list-style-type: none"> 1. hopeless 2. resentful 3. happy 4. sad

17. The Gospels: Lazarus

The Book of John is full of signs and wonders that are seen as proof that Jesus was not simply a prophet but the Son of God. When compared to the Synoptic Gospels—the books of Matthew, Mark, and Luke—the Book of John contains few parables, with more emphasis placed on the miracles that Jesus performs.

One of the most well-known of these miracles is the story of Lazarus, a name which means “God helped,” and possibly foreshadows the events that occur in the story. Lazarus and his sisters Mary and Martha—close friends of Jesus—live in the town of Bethany. When Lazarus becomes deathly ill, his sisters send word to Jesus, asking for His return so that He may heal their brother.

Jesus and His disciples are about one day’s travel away, but when word reaches them, the disciples do not want Jesus to go to Bethany due to rising hostility toward Him in nearby Jerusalem. However, Jesus rebukes them, saying “A man who walks by day will not stumble, for he sees by this world’s light” (John 11:9). In this way, Jesus shows His disciples that through faith in God any obstacle can be surpassed, including death itself—a theme emphasized in the story of Lazarus.

By the time Jesus returns to Bethany, Lazarus has already been dead for four days. On His arrival, Jesus greets Martha, saying “your brother will rise again” (John 11:23). Jesus then calls Mary to meet Him, and when He sees her grief, Jesus weeps alongside her.

Jesus asks Mary to take Him to the tomb of Lazarus and she obliges. When He ask the crowd to roll away the stone from the front of the tomb, Martha initially objects, expressing fear that the corpse will smell, but then acquiesces. In a loud voice, Jesus shouts “Lazarus, come out!” (John 11:43). Immediately, Lazarus rises and exits the tomb.

Purpose of the miracle: In one of the many miracles that Jesus performs, He resurrects Lazarus for the purpose of proving that He is the Messiah. Jesus states this when Martha asks Him to return to Bethany: He says that it will be done “so that God’s son may be glorified through it” (John 11:4). When Jesus approaches the tomb, the doubtful crowd suggests that if He were truly the Son of God, He would have healed Lazarus before his death. Jesus then prays to God, telling Him that He is enacting the resurrection out loud for the benefit of the crowd, so that they may see the glory of God. These details suggest that the primary purpose of raising Lazarus is to inspire the watching audience to discuss the figure of Jesus and, ultimately, have faith in the power of Christ above and beyond death

Knowledge Check: MCQs	
<p>a) By the time Jesus arrives, Lazarus has been dead for...</p> <ol style="list-style-type: none"> 1. a week 2. two days 3. five days 4. four days 	<p>b) When Jesus shouts “Lazarus come out” ...</p> <ol style="list-style-type: none"> 1. he stays dead 2. he comes back to life 3. it is revealed to be a trick 4. he is a zombie
<p>c) Resurrection means...</p> <ol style="list-style-type: none"> 1. to die 2. to fly 3. to invade something 4. to come back to life 	

18. Judas & The Last Supper

As opposition mounts to Jesus's and his followers, Jesus decides to spend time privately with His closest disciples, sharing with them the most important occasion of the Jewish year, the Passover supper.

When they arrive, stone jars filled with water stand by the door, so that guests can wash their dusty feet before sitting down. Usually, this task is done for them by a servant, but to their surprise, the disciples watch as Jesus strips off His robe, ties a towel around His waist, and begins to wash their feet. Peter is horrified: "Lord, are you going to wash my feet?" he asks. In answer, Jesus tells the disciple that unless he allows his feet to be washed by Him, Peter will not be able to share the meal with Jesus. Jesus is setting His disciples an example here, turning the usual expectations of greatness on their head. Jesus, their honoured leader, is humbly serving them by washing their feet, an act that symbolizes a spiritual cleansing.

Taking the unleavened bread, Jesus lifts it up and thanks God for it, tears it apart, and then passes it to each of His disciples. "This is my body," He says, "given for you; do this in remembrance of me". Then, pouring out another cup of wine, He raises it in blessing, and gives it to them to share around: "This cup is the new covenant in my blood, which is poured out for you".

Foretelling His death

With the words, "This is my body" and "This is my blood," Jesus brings a deeper significance to the Passover meal. He foretells that He will soon give Himself up for others, and during this last meal with His disciples, He warns them about the events that are about to unfold: Jesus's arrest and trial, His crucifixion, and, after three days, His resurrection. The Gospels make it clear that these are not events that will befall Jesus unexpectedly; rather, they are part of God's plan. They are integral to His new covenant with humanity, which will be sealed by the sacrifice of His only son.

Betrayal in the Garden

During the Passover meal, Jesus also explains to His disciples that one of them will betray Him to the authorities and trigger the events that will lead to His crucifixion. As the evening goes on, one disciple fulfils this prophecy. Judas Iscariot makes his excuses and leaves, because he

has made arrangements to betray Jesus later that night. Judas betrays Jesus with a kiss, which identifies Him to the guards. A kiss was a significant gesture at the time, often given by a student to a teacher as a sign of honour and respect. It is notable that Judas calls Jesus “rabbi” and performs this gesture of respect in the very moment he hands Him to those who would kill Him. Matthew states that the betrayal is necessary so that the writings of the prophets are fulfilled. Judas, however, had his own motives. Despite numerous theories, no one knows why he decided to betray Jesus. According to Matthew, Judas betrays Jesus for money and he receives 30 pieces of silver for leading the guards to the garden.

The Garden

Whether it is the Hanging Gardens of Babylon or the Garden of Eden, the garden is seen as a special place in the ancient Near East. Gardens—especially those in the desert—were understood as places where the divine can interact with the earthly. While the Garden of Gethsemane is not the Garden of Eden, the story of Jesus’s betrayal is related to that in Genesis. Adam and Eve’s betrayal of God leads to death entering the world, while Judas’s betrayal of Jesus leads to Him conquering death.

Knowledge Check: MCQs	
<p>a) The bread and water symbolise...</p> <ol style="list-style-type: none"> 1. Tasty food 2. Judas’ body 3. Spiritual cleansing 4. Jesus body and blood 	<p>b) Before betraying Jesus. Judas...</p> <ol style="list-style-type: none"> 1. hides 2. shakes his hands 3. kisses him 4. hugs him
<p>c) Judas betrays Jesus for...</p> <ol style="list-style-type: none"> 1. a new religion 2. a new master 3. 30 pieces of silver 4. the Romans 	<p>d) However the elder brother feels ...</p> <ol style="list-style-type: none"> 1. hopeless 2. resentful 3. happy 4. sad

Lesson 24

Vocab Quiz:		
An authentic person, object, or emotion is...		strong dislike or hatred of women.
If you describe something as monstrous it is...		genuine, deep and important.
If you say that someone is exploiting you, you think...		firm in their friendship or support for a person or thing.
Misogyny is a...		they did not commit a crime which they have been accused of.
If someone is innocent ,...		not proud and does not believe that they are better than other people.
Individual means relating		that they are treating you unfairly by using your work or ideas and giving you very little in return.
Someone who is loyal remains...		huge, powerful or ugly and frightening.
A humble person is		to one person or thing, rather than to a large group.

Extract 6

This is an extract from a newspaper article called *Masterstroke or mistake? Who cares, Bale's return to Spurs is intoxicating* by Barney Ronay. It the possible transfer of footballer Gareth Bale from Spanish team Real Madrid back to his old team Tottenham Hotspur after seven years away.

<i>My knowledge...</i>	<i>My vocab...</i>
<i>My predictions...</i>	

As talk of Gareth Bale, Real Madrid's record ninety million pound signing, returning to Spurs hardened into a serious possibility this week, my instant reaction was that this would be a self-evidently terrible piece of business.

It isn't hard to see what Tottenham actually need right now. They need youth, energy and maniacal commitment. They need a blueprint for renewal. They need to save money. How much, all things considered, do they need the return of this particular prodigal son, a 31-year-old celebrity athlete whose career has been defined in the last few years by remoteness and distraction?

Except, this could also turn out to be a masterstroke. For a start, it is an incredibly exciting move. Bale is that rare thing, a genuine sporting superstar. And the Premier League needs this stuff right now, this noise, this glitz*.

Let's be honest, we all need it. The world is a pretty grim and gruelling place, and they're already talking about cancelling Christmas. I don't want hard reality. I want to be entertained, transported and made to think about brilliance.

This, meanwhile, is gold, a great fat sweeping storyline shot through with glitz, character arc, and above all total uncertainty about what might happen next. Fitness and rust permitting Bale, Harry Kane and Son Heung-min up front is a mouth-watering prospect. Not to mention an attack where, for the first time since his breakout season, Kane will not be the centre of gravity, the only outright star.

**glitz – something exciting, attractive or showy*

Example	Definition	Vocabulary		Definition	Example
The title is perhaps an allusion to the author's childhood.	An allusion is an indirect reference to someone or something.	<i>allusion</i>	<i>simile</i>	A simile is an expression which describes a person or thing as being similar to someone or something else.	'She runs like a deer' 'He's as white as a sheet' contain similes.
The project had its genesis two years earlier.	The genesis of something is its beginning, birth, or creation.	<i>genesis</i>	<i>apocalypse</i>	The apocalypse is the total destruction and end of the world.	Climate change could cause the apocalypse.
The Garden of Eden was a paradise on Earth. This place is what my father would call a paradise, with wide open spaces and countryside on all sides.	According to some religions, paradise is a wonderful place where people go after they die, if they have led good lives. You can refer to a place or situation that seems beautiful or perfect as paradise or a paradise.	<i>paradise</i>	<i>wasteland</i>	A wasteland is an area of land on which not much can grow or which has been spoiled in some way.	The pollution has already turned vast areas into a wasteland.
Doug lived in the shadow of his seemingly omnipotent father.	Someone or something that is omnipotent has complete power over things or people.	<i>omnipotent</i>	<i>omniscient</i>	If you describe someone as omniscient, you mean they know or seem to know everything.	...a benevolent and omniscient deity.
In remote regions, the air is pure and the	Something that is pure is clean and	<i>pure</i>	<i>corrupt</i>	Someone who is corrupt behaves in a	They think she's corrupt and

crops are free of poisonous insecticides.	does not contain any harmful substances.			way that is morally wrong, especially by doing dishonest or illegal things in return for money or power.	dishonest, and represents a political system that is stacked against them.
And there is no emotion more powerful or harder to resist than a genuinely righteous one.	If you think that someone behaves or lives in a way that is morally good, you can say that they are righteous.	<i>righteous</i>	<i>sinful</i>	If you describe someone or something as sinful, you mean that they are wicked or immoral.	I felt I didn't want to be sinful and wicked any more.
She claims she's being ostracized by some members of her local community.	If someone is ostracized, people deliberately behave in an unfriendly way towards them and do not allow them to take part in any of their social activities	<i>ostracise</i>	<i>embrace</i>	If you embrace someone, you put your arms around them and hold them tightly, usually in order to show your love or affection for them.	At first people were sort of crying for joy and embracing each other.
He had defiled the sacred temple.	To defile something that people think is important or holy means to do something to it or say something about it which is offensive.	<i>defile</i>	<i>purify</i>	If you purify a substance, you make it pure by removing any harmful, dirty, or inferior substances from it.	The child was purified with holy water. He purified the water so they could safely drink it.
He sacrificed himself and so saved his country.	If you sacrifice something that is valuable or important, you give it	<i>sacrifice</i>	<i>preserve</i>	If you preserve something, you take action to save it or	We need to preserve the forest.

	up, usually to obtain something else for yourself or for other people.			protect it from damage or decay.	
They'd never allow their children to have the kind of life or experiences they had to endure.	If you endure a painful or difficult situation, you experience it and do not avoid it or give up, usually because you cannot.	<i>endure</i>	<i>yield</i>	If you yield to someone or something, you stop resisting them.	Will she yield to growing pressure for her to retire?
He really did need some divine intervention. We have no divine right to win these races	You use divine to describe something that is provided by or relates to a god or goddess.	<i>divine</i>	<i>fallible</i>	If you say that someone or something is fallible, you mean that they are not perfect and are likely to make mistakes or to fail in what they are doing.	They are only human and all too fallible. The system has proved fallible time after time.
His work exalts all those virtues that we are taught to hold dear.	To exalt someone or something means to praise them very highly.	<i>exalt</i>	<i>idolatry</i>	Someone who practises idolatry worships idols.	
The medicine is extremely potent, but causes unpleasant side effects.	Something that is potent is very effective and powerful.	<i>potent</i>	<i>impotent</i>	If someone feels impotent, they feel that they have no power to influence people or events.	The aggression of a bully leaves people feeling hurt, angry and impotent.

Most of the crowd were cheering for the underdog to win just this one time.	The underdog in a competition or situation is the person who seems least likely to succeed or win.	<i>underdog</i>	<i>shoo-in</i>	A shoo-in is a person or thing that seems sure to succeed.	Manchester City were a shoo-in to win the league.
He had to rebuke his brother for swearing.	If you rebuke someone, you speak severely to them because they have said or done something that you do not approve of.	<i>rebuke</i>	<i>absolve</i>	If a report or investigation absolves someone from blame or responsibility, it formally states that he or she is not guilty or is not to blame.	A police investigation yesterday absolved the police of all blame in the incident.
They have fifty thousand troops along the border ready to repel any attack.	When an army repels an attack, they successfully fight and drive back soldiers from another army who have attacked them.	<i>repel</i>	<i>seduce</i>	If something seduces you, it is so attractive that it makes you do something that you would not otherwise do.	Clever advertising would seduce more people into eating junk food even though they know it is bad for them.
Louis was shown as an intelligent, courageous and virtuous family man.	A virtuous person behaves in a moral and correct way.	<i>virtuous</i>	<i>apathetic</i>	If you describe someone as apathetic, you are criticizing them because they do not seem to be interested in or enthusiastic about doing anything.	Even the most apathetic students are beginning to sit up and listen.

He had squandered his chances to win.	If you squander money, resources, or opportunities, you waste them.	<i>squander</i>	<i>salvation</i>	The salvation of someone or something is the act of saving them from harm, destruction, or an unpleasant situation.	It became clear that the situation was beyond salvation.
The message extinguished her hopes of a new life.	If something extinguishes a feeling or idea, it destroys it.	<i>extinguish</i>	<i>resurrect</i>	If you resurrect something, you cause it to exist again after it had died, disappeared or ended.	Sam Torrance is the man I have to thank for resurrecting my career.
The President spoke of the treacherous intentions of the enemy.	If you describe someone as treacherous, you mean that they are likely to betray you and cannot be trusted.	<i>treacherous</i>	<i>staunch</i>	A staunch supporter or believer is very loyal to a person, organization, or set of beliefs, and supports them strongly.	She is a staunch supporter of her best friend.