

**THE UNITED REPUBLIC OF TANZANIA
NATIONAL EXAMINATIONS COUNCIL
ADVANCED CERTIFICATE OF SECONDARY EDUCATION
EXAMINATION**

114/2

DIVINITY 2

(For Both School and Private Candidates)

Time : 3 Hours

ANSWERS

Year : 2001

Instructions

1. This paper consists of Alternative **A** and **B**. Candidates must confine themselves to either Alternative A or B.
2. Answer **five (5)** questions. Question number **one (1)** for Alternative A and question number **nine (9)** for Alternative B are compulsory.
3. Each question carries **twenty (20)** marks.
4. Bibles and other unauthorised materials are **not** allowed in the examination room.
5. Write your **Examination Number** on every page of your answer booklet(s).

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1. Provide short explanations for each of the following (a)–(h):

(a) “Blessed are the meek, for they shall inherit the earth” (Matthew 5:5)

This verse is from the Beatitudes in the Sermon on the Mount. Jesus teaches that meekness, which means humility and gentleness before God, leads to a true inheritance. While worldly power often goes to the proud and strong, God promises that the humble will inherit the new earth, as prophesied in Psalm 37:11. It shows that God values humility over aggression.

(b) “You are the light of the world” (Matthew 5:14)

Jesus describes his disciples as the light because they reflect God’s truth and goodness. Just as light dispels darkness, Christians are called to live righteous lives that guide others toward God. This verse emphasizes responsibility: believers should not hide their faith but let it shine publicly through good deeds (Matthew 5:16).

(c) “Seek first the kingdom of God and his righteousness” (Matthew 6:33)

In the context of worrying about daily needs, Jesus instructs his followers to prioritize God’s reign and righteous living. When believers put God first, their needs are met according to His will. This verse reminds Christians to reorder their lives around spiritual priorities rather than material concerns.

(d) “Whatever you do to the least of these my brothers, you do unto me” (Matthew 25:40)

Jesus speaks of final judgment, identifying himself with the hungry, thirsty, sick, and imprisoned. Acts of kindness done to the vulnerable are seen as acts done directly to Christ. This highlights the deep connection between faith and practical love for others.

(e) “Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head” (Luke 9:58)

Here Jesus shows the cost of discipleship. Unlike animals that have homes, he lived without permanent shelter, relying on hospitality. Following him requires readiness to sacrifice comfort and security. It emphasizes the self-denial expected of those who choose to walk with Christ.

(f) “I am the vine, you are the branches” (John 15:5)

Jesus uses the image of a vine to teach the necessity of remaining connected to him. Just as branches cannot bear fruit apart from the vine, believers cannot live fruitful spiritual lives without abiding in Christ. This metaphor emphasizes dependence, growth, and the role of Christ as the source of life.

(g) “He must increase, but I must decrease” (John 3:30)

John the Baptist acknowledges that his role is to prepare the way for Jesus. As Christ’s ministry grows, John’s influence must diminish. This teaches humility in ministry, reminding believers that all glory belongs to Christ, not human servants.

(h) “And behold, I am with you always, to the end of the age” (Matthew 28:20)

This promise comes at the end of the Great Commission. Jesus assures his disciples that even as they go into the world to make disciples, he remains present through the Holy Spirit. This is a source of encouragement and strength for Christians facing challenges in mission and daily life.

2. Examine the involvement of women in Jesus’ ministry, giving examples from across the Gospels.

Women played an active and important role in the ministry of Jesus. In Luke 8:1–3, we are told that women such as Mary Magdalene, Joanna, and Susanna supported Jesus and his disciples with their resources. This shows that they were not only followers but also contributors to the mission.

Another example is Mary of Bethany, who sat at the feet of Jesus to listen to his teaching (Luke 10:39). This demonstrates that women were welcomed as disciples, breaking cultural norms of the time.

Women also played a role during the crucifixion. Unlike most of the male disciples who fled, women such as Mary the mother of Jesus, Mary Magdalene, and others remained near the cross (John 19:25). This highlights their faithfulness and courage.

Finally, women were the first witnesses of the resurrection. According to Matthew 28:1–10, Mary Magdalene and the other Mary were the first to meet the risen Christ and were commissioned to announce the good news. This shows that women were entrusted with vital roles in proclaiming the gospel.

3. Analyse how Jesus uses parables to teach, selecting two parables and showing their meaning and relevance today.

Jesus often used parables to communicate deep truths in simple stories. For example, the Parable of the Good Samaritan (Luke 10:25–37) teaches the importance of showing love and compassion to all people, even those considered outsiders. Today, it challenges Christians to overcome prejudice and care for others without discrimination.

Another example is the Parable of the Prodigal Son (Luke 15:11–32), which portrays God’s mercy and readiness to forgive repentant sinners. The father’s welcome to the returning son represents God’s

unconditional love. Its relevance today is that it calls people to forgiveness, both in their relationship with God and with others.

4. Discuss Jesus' miracles of healing: choose two (one from Matthew/Mark and one from Luke/John), narrate them, and explain their theological significance.

In Mark 2:1–12, Jesus healed a paralytic who was lowered through the roof. Before healing him physically, Jesus forgave his sins. This shows that Jesus has authority not only over sickness but also over sin, revealing his divine nature. The healing illustrates the connection between forgiveness and wholeness.

In John 9:1–12, Jesus healed a man born blind. This miracle demonstrates Jesus as the light of the world who brings both physical and spiritual sight. Theologically, it points to the transformation that comes through faith in Christ, moving from darkness into the light of God's truth.

5. In the Gospel of Mark, how does Jesus demonstrate authority over nature? Use one event as your basis and draw lessons.

In Mark 4:35–41, Jesus calmed a storm while in a boat with his disciples. When the wind and waves threatened to sink them, Jesus rebuked the storm and it became completely calm. This miracle shows his authority over creation, something only God can exercise.

The lesson is that believers can trust Jesus even in life's storms, for he has power over forces beyond human control. It also challenges Christians to strengthen their faith instead of living in fear.

6. Explain the role of John the Baptist in preparing the way for Jesus, and how Jesus affirms John's ministry.

John the Baptist preached repentance and baptized people in the Jordan, preparing them for the coming Messiah (Mark 1:4). His role was to call people to turn back to God, fulfilling Isaiah's prophecy of one crying in the wilderness (Isaiah 40:3).

Jesus affirmed John's ministry when he said that John was more than a prophet and that among those born of women there was none greater (Matthew 11:9–11). By being baptized by John (Matthew 3:13–15), Jesus also validated his mission and showed humility.

7. Compare the accounts of Jesus' entry into Jerusalem (Triumphal Entry) in two Gospels. Highlight similarities and differences, and the meaning.

In Matthew 21:1–11, Jesus enters Jerusalem riding on a donkey, fulfilling the prophecy of Zechariah 9:9. Crowds spread cloaks and branches, shouting “Hosanna to the Son of David.” This emphasizes Jesus as the promised king.

In Luke 19:28–40, the details are similar, but Luke highlights the Pharisees telling Jesus to rebuke the disciples, and Jesus responds that if they keep quiet, the stones will cry out. This shows the universal recognition of his kingship.

The meaning of the Triumphal Entry is that Jesus presented himself as the humble Messiah and king. However, his kingship was not political but spiritual, bringing salvation through sacrifice.

8. Reflect on the meaning of Jesus’ statements about “the kingdom of God / kingdom of heaven” — how did he portray it, and how can Christians understand it today?

Jesus portrayed the kingdom of God as both a present reality and a future hope. In Luke 17:21, he says “the kingdom of God is within you,” showing that it begins in the hearts of believers who submit to God’s rule.

He also spoke of it as a future reality, as in Matthew 25:34, where the righteous inherit the kingdom prepared for them. This shows the ultimate fulfillment in eternal life.

For Christians today, the kingdom of God means living under God’s authority now through obedience, justice, and love, while also hoping for its final completion when Christ returns.

9. Provide short explanations for each of the following (a–h):

- (a) “Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins” (Acts 2:38). This emphasizes repentance and baptism as steps of faith, leading to forgiveness through Jesus.
- (b) “We ought to obey God rather than men” (Acts 5:29). This shows that loyalty to God’s commands is higher than obedience to human authorities when the two conflict.
- (c) “The present form of this world is passing away” (1 Corinthians 7:31). Paul reminds believers not to cling to worldly things, since they are temporary compared to eternal life.
- (d) “By one Spirit we were all baptized into one body” (1 Corinthians 12:13). This explains unity in diversity within the church, brought about by the Holy Spirit.
- (e) “For though your faith is small, do not be afraid” (Matthew 8:26 in epistolary usage). This shows Jesus’ encouragement that even small faith can overcome fear when placed in him.

- (f) “I can do all things through him who strengthens me” (Philippians 4:13). Paul teaches that dependence on Christ gives believers strength to endure every situation.
- (g) “To live is Christ, and to die is gain” (Philippians 1:21). Paul shows that life is meaningful only in service to Christ, and death is gain because it brings union with him.
- (h) “The wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord” (Romans 6:23). This explains the consequence of sin and the contrasting gift of salvation through Christ.

10. Explain the coming of the Holy Spirit at Pentecost as narrated in Acts 2, and why it is crucial for the Christian church.

In Acts 2, the Holy Spirit came upon the disciples with tongues of fire, enabling them to speak in different languages. This was a fulfillment of Jesus’ promise in Acts 1:8 that they would receive power to be witnesses.

The event is crucial because it marked the birth of the church, empowering believers for mission. It also symbolized the universality of the gospel, as people from different nations heard the message in their own languages.

11. In Acts 9, Saul’s conversion is a turning point. Recount that event and show what lessons Christians today can derive from it.

Saul, who persecuted Christians, was struck by a light from heaven on the road to Damascus. Jesus appeared to him, asking, “Why are you persecuting me?” (Acts 9:4). Saul was blinded until Ananias prayed for him and he regained sight. He was then baptized and began preaching Christ.

The lesson is that no one is beyond God’s grace. God can transform even the hardest hearts for his purpose. It also teaches that encountering Christ leads to radical change in life and mission.

12. Discuss the relationship between faith and works, using Paul’s letter to the Romans or James as your basis.

Paul in Romans 3:28 says that a person is justified by faith apart from works of the law, meaning salvation is by grace through faith, not by human effort. However, faith must produce fruit.

James 2:26 says, “faith without works is dead.” This shows that true faith expresses itself in actions of love and obedience. Therefore, faith and works are not contradictory but complementary, with works being evidence of genuine faith.

13. Show how persecution in the early church contributed to the spread of Christianity. Use examples from Acts.

After Stephen's martyrdom in Acts 7, persecution scattered believers from Jerusalem into Judea and Samaria (Acts 8:1). This resulted in the spread of the gospel to new regions.

In Acts 11:19–21, those scattered preached as far as Phoenicia, Cyprus, and Antioch, leading to the founding of new churches. Persecution, though painful, pushed believers outwards to fulfill Christ's command to be witnesses to the ends of the earth.

14. Analyse Paul's missionary journeys: choose one journey (e.g. to Galatia, to Ephesus, to Rome) and describe its impact.

On his journey to Ephesus (Acts 19), Paul preached for over two years, and many people turned from idolatry. The famous riot in Ephesus showed the challenge of opposing pagan worship, but it also highlighted the power of the gospel.

The impact was that Ephesus became a major Christian center, and Paul's letters later encouraged the church to remain strong. This journey shows how persistence and boldness in mission can transform communities.

15. Address the issue of divisions in the Corinthian church: what problems did Paul correct, and what solutions did he propose (1 Corinthians)?

In 1 Corinthians 1:10–13, Paul rebuked the church for divisions, as members claimed to belong to different leaders like Paul, Apollos, or Cephas. He emphasized that Christ is not divided, and all believers are one in him.

Paul also corrected issues of immorality, misuse of spiritual gifts, and disorder in worship. His solution was love as the greatest virtue (1 Corinthians 13), unity in Christ, and orderly worship guided by the Spirit.

16. Explain the doctrine of justification by faith as presented in Paul's letter to the Romans; contrast it with attempts to earn righteousness by works.

In Romans 5:1, Paul says, "Since we have been justified by faith, we have peace with God through our Lord Jesus Christ." Justification means being declared righteous before God, not by works but by faith in Christ's sacrifice.

Paul contrasts this with the futility of trying to earn righteousness through the law (Romans 3:20). Human effort cannot remove sin, but Christ's death and resurrection provide forgiveness. Therefore, justification by faith emphasizes grace, while works-based righteousness leads only to failure.