

**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 : 2003

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. Short explanations (a–h):

(a) “Blessed are those who mourn, for they shall be comforted” (Matthew 5:4)

This beatitude refers to those who mourn over sin and the brokenness of the world. Jesus promises that such sorrow is not in vain because God provides comfort through forgiveness and hope. In Revelation 21:4, it is said that God will wipe away every tear, showing that ultimate comfort comes from Him.

(b) “Give to Caesar the things that are Caesar’s” (Matthew 22:21)

Here Jesus teaches the distinction between civil duties and spiritual obligations. Paying taxes to Caesar represents obedience to earthly authorities, but giving to God what belongs to Him points to worship, loyalty, and devotion. Romans 13:1–2 reinforces this teaching by urging believers to respect governing authorities.

(c) “For where two or three are gathered in my name, there am I among them” (Matthew 18:20)

This statement shows the presence of Christ among believers who gather in unity for prayer or worship. It emphasizes community and the assurance that God listens when His children come together. Acts 2:42 illustrates this when the early church gathered for fellowship and prayer, experiencing God’s presence.

(d) “Whoever would be great among you must be your servant” (Mark 10:43)

Jesus redefines greatness as humility and service, not power or status. True leadership is demonstrated in serving others selflessly. In John 13:14–15, Jesus washed the disciples’ feet, showing by example that service is the true mark of greatness in God’s kingdom.

(e) “No one can serve two masters” (Matthew 6:24)

This verse highlights the impossibility of divided loyalty. A person cannot serve both God and wealth, because each demands full devotion. 1 Timothy 6:10 warns that the love of money is the root of many evils, making it clear that God alone must be the ultimate Master.

(f) “I am the good shepherd” (John 10:11)

Jesus describes Himself as the good shepherd who cares for and protects His sheep. Unlike hired hands, He is willing to lay down His life for His flock. This was fulfilled in His death on the cross, as seen in John 10:15, where He states that He lays down His life for the sheep.

(g) “You shall love your neighbor as yourself” (Matthew 22:39)

This command, second only to loving God, requires believers to treat others with the same care and

respect they have for themselves. Leviticus 19:18 first gave this instruction, and Jesus elevates it as central to Christian living. In Luke 10:25–37, the parable of the Good Samaritan illustrates its practical application.

(h) “It is written: ‘Man shall not live by bread alone’” (Matthew 4:4)

Jesus, when tempted in the wilderness, reminds that physical needs are not the ultimate priority. Spiritual nourishment from God’s word is essential for life. Deuteronomy 8:3, which He quotes, teaches that dependence on God’s word sustains life more deeply than material food.

2. The role of discipleship: what did Jesus demand of his disciples — sacrifices, priorities, and challenges?

Jesus demanded that His disciples prioritize Him above all else. In Luke 14:26–27, He said that anyone who does not “hate” father, mother, wife, and even their own life cannot be His disciple. This does not mean literal hatred, but rather placing loyalty to Christ above family and personal ties.

Discipleship also required sacrifice. In Matthew 16:24, Jesus instructed His followers to deny themselves, take up their cross, and follow Him. This symbolized self-denial and a willingness to endure suffering for His sake.

Challenges were part of discipleship. In John 15:18–20, Jesus warned that His disciples would be hated just as He was. Persecution, rejection, and hardship were unavoidable, but these built perseverance and faithfulness.

3. Examine the “Sermon on the Mount” (Matthew 5–7) — choose two teachings and explain their meaning and how to apply them.

One teaching is the Lord’s Prayer in Matthew 6:9–13. Jesus gave a model prayer emphasizing reverence for God, daily dependence, forgiveness, and protection from temptation. Today, Christians apply it by structuring their prayers around God’s will rather than selfish desires.

Another teaching is “Do not worry” in Matthew 6:25–34. Jesus instructs believers to trust God for daily needs instead of being anxious. He points to the birds and lilies as examples of God’s care. Applying this means living by faith and seeking God’s kingdom first.

4. Narrate and explain the cleansing of the temple by Jesus. What does it teach about worship and zeal?

In John 2:13–17, Jesus entered the temple and found merchants selling animals and money changers exploiting worshippers. He drove them out with a whip, overturning tables, and declaring, “Stop making my Father’s house a marketplace!”

This act teaches that worship must be pure and focused on God, not corrupted by greed or exploitation. It also shows Jesus’ zeal for true worship, as Psalm 69:9 says, “Zeal for your house consumes me.” Today, it reminds Christians that places of worship must honor God rather than human gain.

5. Explore the passion predictions of Jesus, how many times, in which Gospels, what did he say?

Jesus predicted His suffering and death three times in the Synoptic Gospels (Matthew, Mark, Luke). In Matthew 16:21, He said He must go to Jerusalem, suffer, be killed, and rise on the third day.

The second prediction, in Matthew 17:22–23, added that He would be delivered into human hands. The third, in Matthew 20:18–19, gave details about betrayal, condemnation, mockery, and crucifixion.

These predictions show that Jesus willingly faced the cross and that His death was part of God’s plan. They also prepared the disciples, though they struggled to understand.

6. How does Jesus confront hypocrisy in religious leaders (e.g. Pharisees, scribes)? Use one episode as your basis.

In Matthew 23, Jesus openly rebuked the scribes and Pharisees, calling them “hypocrites.” He condemned their outward displays of piety, such as long prayers and tassels, while neglecting justice, mercy, and faithfulness.

One striking rebuke is in Matthew 23:27, where He compared them to “whitewashed tombs,” beautiful outside but full of death inside. This revealed the danger of focusing on appearances instead of inward holiness.

The lesson for Christians is to pursue sincerity in faith, ensuring that inner character aligns with outward actions.

7. Compare how the Gospels portray the resurrection of Jesus: how many accounts, what appearances, and themes.

Matthew 28 records women discovering the empty tomb and Jesus appearing to them, then to the disciples in Galilee.

Mark 16 has women finding the tomb empty, with an angel announcing the resurrection. The longer ending adds appearances to Mary Magdalene and the disciples.

Luke 24 includes the road to Emmaus story and Jesus appearing in Jerusalem, eating with the disciples.

John 20–21 records personal encounters, such as Jesus with Mary Magdalene, Thomas, and later at the Sea of Galilee.

The central theme across the Gospels is that the resurrection is real, witnessed by many, and it brings hope of eternal life.

8. Discuss Jesus' last teachings to his disciples before his arrest (e.g. in John 14–17): key themes and importance.

In John 14, Jesus comforted His disciples with the promise of preparing a place in His Father's house. This shows hope of eternal fellowship with Him.

In John 15, He spoke of Himself as the true vine, urging them to abide in Him to bear fruit. This highlights dependence on Christ for spiritual life.

In John 16, He promised the coming of the Holy Spirit, who would guide them into truth. This ensured that they would not be left alone.

In John 17, Jesus prayed for their unity, protection, and sanctification, showing His deep love for them and the future church.

9. Short explanations (a–h):

(a) “God is not a God of confusion but of peace” (1 Corinthians 14:33)

This teaches that God’s character is orderly, so worship should reflect harmony and clarity, not disorder.

(b) “We are ambassadors for Christ” (2 Corinthians 5:20)

Believers represent Christ in the world, spreading His message of reconciliation.

(c) “All have sinned and fall short of the glory of God” (Romans 3:23)

This highlights universal sinfulness, showing the need for God’s grace.

(d) “For by grace you have been saved through faith” (Ephesians 2:8)

Salvation is a gift from God, not something earned by works.

(e) “And this is my prayer: that your love may abound more and more” (Philippians 1:9)

Paul prays that believers grow in love, knowledge, and discernment.

(f) “Bear one another’s burdens” (Galatians 6:2)

Christians should support each other in struggles, fulfilling Christ’s law of love.

(g) “Let love be genuine. Abhor what is evil; hold fast to what is good” (Romans 12:9)

This calls for sincere love rooted in holiness and truth.

(h) “If Christ has not been raised, your faith is futile” (1 Corinthians 15:17)

The resurrection is central to faith, without it, Christianity is meaningless.

10. Describe the Jerusalem Council in Acts 15: what was debated, the decision, and its implications.

The council debated whether Gentile believers needed to be circumcised and keep the Mosaic law to be saved. Some Jewish believers insisted on it, but Paul and Barnabas argued against it.

After discussion, Peter testified that God gave the Holy Spirit to Gentiles without requiring the law. James concluded that Gentiles should not be burdened with the law but should avoid idolatry, sexual immorality, and certain forbidden foods.

The decision affirmed salvation by grace through faith, not by law. It also opened the way for Gentiles to join the church freely, strengthening Christian unity.

11. In Acts 10, the story of Peter and Cornelius opens the gospel to Gentiles. Explain that event and its significance.

Cornelius, a Roman centurion, received a vision to send for Peter. At the same time, Peter saw a vision of clean and unclean animals, symbolizing that God shows no partiality.

When Peter preached to Cornelius' household, the Holy Spirit fell on them, and they spoke in tongues. This confirmed that Gentiles could receive salvation just as Jews did.

The significance is that the gospel is for all people. Acts 10:34–35 declares that God accepts anyone who fears Him and does what is right.

12. Explain the concept of spiritual gifts in 1 Corinthians 12–14: their purpose, proper use, and danger of abuse.

Spiritual gifts are abilities given by the Holy Spirit for building up the church (1 Corinthians 12:7). Examples include prophecy, teaching, healing, and tongues.

Their proper use is for edification, service, and unity, not self-promotion. Paul stresses that all gifts are different but necessary parts of the body of Christ (1 Corinthians 12:12–27).

The danger of abuse lies in pride, disorder, or using gifts without love. That is why 1 Corinthians 13 highlights love as the greatest way.

13. Analyze Paul's teaching about the body being a temple of the Holy Spirit (1 Corinthians 6:19–20) and its implication for Christian conduct.

Paul teaches that believers' bodies are temples because the Holy Spirit dwells in them. This makes the body sacred and not to be misused.

The implication is moral purity. Paul warns against sexual immorality, saying believers are not their own but were bought with a price. Therefore, they must glorify God with their bodies.

This teaching encourages Christians to live holy lives, treating their bodies as vessels dedicated to God.

14. How did Paul address the issue of circumcision and the law among Gentile believers (Galatians)? Show arguments and outcome.

Paul argued that justification comes by faith in Christ, not by works of the law or circumcision (Galatians 2:16). He reminded the Galatians that Abraham was justified by faith before circumcision (Galatians 3:6).

He strongly opposed imposing the law on Gentiles, warning that if they sought justification by the law, they were severed from Christ (Galatians 5:4).

The outcome was freedom in Christ, where circumcision or uncircumcision means nothing, but faith expressing itself through love matters (Galatians 5:6).

15. Examine the conflict between Peter (Cephas) and Paul in Antioch (Galatians 2). What was at stake, and how was it resolved?

Peter initially ate with Gentiles, but withdrew when certain men from James arrived, fearing criticism. This led others, including Barnabas, into hypocrisy.

Paul confronted Peter publicly, accusing him of not living according to the truth of the gospel (Galatians 2:14). The issue at stake was whether Gentiles needed to live like Jews to be accepted.

The resolution affirmed that both Jews and Gentiles are justified by faith in Christ, not by works of the law. This confrontation protected the truth of the gospel and unity in the church.

16. In Romans chapters 5–8, Paul gives a theology of suffering, hope, and life in the Spirit. Outline these themes and how they encourage believers today.

In Romans 5:3–5, Paul explains that suffering produces endurance, character, and hope. Believers can rejoice in trials because God's love is poured into their hearts.

In Romans 6, he teaches that believers are united with Christ in His death and resurrection, meaning they are free from sin's power and can live new lives.

Romans 7 acknowledges the struggle with sin, but Romans 8 brings hope: there is no condemnation in Christ, and the Spirit helps believers overcome weakness.

These themes encourage Christians today to endure suffering with hope, live victoriously over sin, and trust the Spirit's guidance until glory.