

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

114/2

**DIVINITY 2**

(For Both School and Private Candidates)

**Time: 3 Hours**

**ANSWERS**

**Tuesday, 18<sup>th</sup> May 2018 p.m**

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**Instructions.**

1. This paper consists of **eight (8)** sections three questions.
2. Answer **two (2)** questions from section A and **three (3)** questions from section B.
3. Each questions carries **twenty (20)** marks.
4. Cellular phones are **note** allowed in the examination room.
5. Write your **examination Number** on every page of your answer booklet(s).

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1. By giving five points, evaluate the authorship and the audience of the Gospel according to Mark.

The Gospel of Mark is traditionally attributed to John Mark, a companion of both Peter and Paul. Early church fathers like Papias and Eusebius affirmed that Mark wrote down Peter's teachings about Jesus.

Mark's Gospel was likely written for a Gentile audience, particularly Roman Christians. This is evidenced by his explanation of Jewish customs and translation of Aramaic terms, which would not have been necessary for Jewish readers.

The Gospel presents Jesus as a suffering servant and Son of God, a message suitable for a community facing persecution under Roman authority, encouraging them to endure suffering by following Jesus' example.

Mark's writing style is straightforward, fast-paced, and action-oriented, focusing more on what Jesus did rather than long discourses, which appealed to the practical and action-driven Roman audience.

The Gospel addresses the themes of persecution, discipleship, and the cost of following Christ, relevant to the early Christians in Rome, encouraging them to remain faithful despite hardships.

2. The Gospel of Luke shows special interest in prayers. Identify and explain five occasions of Jesus' prayers indicating the outcome for each prayer.

Jesus prayed at His baptism in Luke 3:21, and as a result, the heavens opened, the Holy Spirit descended upon Him, and God affirmed Him as His beloved Son, marking the start of His public ministry.

In Luke 5:16, Jesus often withdrew to lonely places to pray. This regular habit of prayer strengthened His relationship with the Father and prepared Him for the demands of His ministry.

Before choosing His twelve apostles, Jesus spent the whole night in prayer as recorded in Luke 6:12. The outcome was the selection of committed disciples who would continue His mission.

In Luke 9:28-29, Jesus prayed during His transfiguration. As a result, His appearance changed, His clothes became dazzling white, and Moses and Elijah appeared, confirming His divine identity to His disciples.

Before His arrest, Jesus prayed at the Mount of Olives in Luke 22:39-46. The outcome was His strengthened resolve to face suffering and fulfill God's will, as well as an angel being sent to strengthen Him.

3. The Fourth Gospel has a unique presentation of Jesus compared to the Synoptic Gospels. Support the claim by providing five points.

The Fourth Gospel, John, presents Jesus as the eternal Word (Logos) who existed from the beginning with God and was God Himself, which is a unique theological introduction absent in the Synoptic Gospels.

John emphasizes Jesus' divine identity through seven "I am" statements, such as "I am the bread of life" and "I am the resurrection and the life," directly claiming divine status in a way not seen in the Synoptics.

The miracles in John are referred to as "signs" and are fewer but deeply symbolic, pointing to Jesus' divine authority and mission, unlike the numerous miracles found in the Synoptics.

John's Gospel includes extended theological discourses, such as Jesus' farewell speech in John 14-17, focusing on spiritual truths, the role of the Holy Spirit, and intimate relationship between Jesus and the Father.

Unlike the Synoptics, John places significant emphasis on personal encounters with individuals like Nicodemus, the Samaritan woman, and Lazarus, using these dialogues to reveal profound spiritual insights about salvation.

4. In the Genealogy of Jesus, Matthew included five women from different background and character, the thing which was not common in Jewish community. Identify the women and explain their place in God's salvation plan.

Tamar is the first woman mentioned. She disguised herself as a prostitute to conceive from Judah, securing her place in the lineage that led to the Messiah, showing that God can use imperfect circumstances for His purposes.

Rahab, a Canaanite prostitute, helped Israelite spies escape Jericho. Her faith led to her preservation and inclusion in Jesus' genealogy, demonstrating God's acceptance of repentant sinners.

Ruth, a Moabite widow, chose to follow the God of Israel and became the great-grandmother of David. Her inclusion highlights God's plan to extend salvation beyond Israel to other nations.

Bathsheba, referred to as the wife of Uriah, was involved in adultery with David. Despite this, she became the mother of Solomon, illustrating God's ability to bring redemption from moral failure.

Mary, the mother of Jesus, conceived by the Holy Spirit, representing purity and obedience. She played a central role in the fulfillment of God's promise by giving birth to the Savior.

5. In the book of 'Acts of the Apostles,' the acts can rightly be ascribed to the Holy Spirit than the Apostles. Justify this assertion by giving five points.

The Holy Spirit empowered the apostles at Pentecost in Acts 2, enabling them to speak in various languages and boldly proclaim the Gospel, marking the birth of the Church.

Throughout Acts, the Holy Spirit guided the apostles' missions and decisions, such as instructing Philip to meet the Ethiopian eunuch in Acts 8:29 and directing Paul's missionary journeys in Acts 16:6-10.

The Holy Spirit inspired the apostles to perform miracles like healing the lame man at the temple gate in Acts 3, demonstrating divine power accompanying the spread of the Gospel.

Church leadership decisions were made under the guidance of the Holy Spirit, notably during the Jerusalem Council in Acts 15, where the Spirit confirmed the inclusion of Gentiles without requiring full adherence to Jewish law.

The Holy Spirit sustained the apostles and early believers in times of persecution, granting them courage, as seen when Peter and John spoke boldly despite threats in Acts 4:31.

6. The First Letter of Paul to the Thessalonians is the principle of life and responsibility to both leaders in the church and believers as well. In five points, justify the statement by portraying Paul's teaching and show the importance of each teaching to the Church leaders and believers today.

Paul teaches about faith, love, and hope in 1 Thessalonians 1:3, reminding both leaders and believers to demonstrate these virtues in their daily lives, as a foundation for Christian living.

He emphasizes moral purity and sanctification in 1 Thessalonians 4:3-8, calling believers to avoid sexual immorality. This upholds the integrity of the church and provides a moral example for society.

Paul instructs the church to live peacefully and respect leaders in 1 Thessalonians 5:12-13. Church leaders are to shepherd with care while members support and honor their guidance, fostering unity.

The teaching on perseverance in faith during trials, as in 1 Thessalonians 3:3-4, encourages both leaders and members to remain steadfast amidst persecution, strengthening the church's resilience.

Finally, Paul teaches about readiness for Christ's return in 1 Thessalonians 5:1-11. Both leaders and believers are called to live responsibly and soberly, promoting constant spiritual preparedness.

7. In Romans 1-8, the main discussion of Paul is about Righteousness. Summarize Paul's teaching on how one attains righteousness by giving five points.

Paul teaches that righteousness comes through faith in Jesus Christ and not by observing the Law, as stated in Romans 3:22, making salvation accessible to all who believe.

He explains that all have sinned and fall short of God's glory, but are justified freely by God's grace through Christ's sacrifice in Romans 3:23-24, highlighting grace over works.

Paul states that Abraham was counted righteous because of his faith before the Law was given, as seen in Romans 4:3, using him as a model for how righteousness is obtained through faith.

In Romans 5:1, he affirms that those justified by faith have peace with God through Jesus, establishing reconciliation as a result of righteousness by faith.

Finally, Paul teaches in Romans 8:1-4 that believers receive righteousness through the Holy Spirit, who empowers them to overcome sin and live according to God's will, fulfilling what the Law could not achieve.