

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

014/2

BIBLE KNOWLEDGE 2

(For Both School and Private Candidates)

Time: 2:30 Hours

ANSWERS

Year: 2013

Instructions

1. This paper consists of sections A , B and C with a total of twelve (12) questions. Section A consists of
2. questions from the Gospel according to Matthew, Section B from the Gospel according to Luke and
3. Section C from the Acts of the Apostles.
4. Answer three (3) questions from either section A or B ; and two (2) questions from section C .
5. Question 1 is compulsory for candidates who choose to answer questions from section A and question 5
6. is compulsory for candidates who choose to answer questions from section B .
7. 4. Each question carries twenty (20) marks.
8. 5. All communication devices, Bibles and any other unauthorized materials are not allowed in the
9. examination room.
10. 6. Write your Examination Number on every page of your answer booklet(s).

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1.(a) Explain Jesus' teaching concerning the Law by giving five particular matters he taught in Matthew 5:17-48.

In Matthew 5:17-48, Jesus provides a deeper understanding of the Law, emphasizing its fulfillment and the higher standards of righteousness required in His kingdom. Key teachings include:

- i. Fulfillment of the Law: Jesus asserts that He did not come to abolish the Law or the Prophets but to fulfill them. He emphasizes that every part of the Law remains valid until all is accomplished.
- ii. Righteousness Exceeding the Pharisees: He teaches that unless one's righteousness surpasses that of the scribes and Pharisees, they will not enter the kingdom of heaven. This underscores the need for a deeper, heart-based righteousness.
- iii. Anger and Reconciliation: Jesus equates unjust anger with murder and stresses the importance of reconciliation before offering gifts at the altar.
- iv. Adultery and Lust: He teaches that looking at someone lustfully is equivalent to committing adultery in the heart, highlighting the importance of inner purity.
- v. Love for Enemies: Jesus commands love for enemies and prayer for persecutors, promoting a radical love that reflects God's perfection.

(b) The collectors of the half-shekel tax went to Peter and said "Does not your teacher pay the tax?" (Matthew 17:24).

- i. Tell the context of the story in at least two paragraphs.

After Jesus and His disciples arrived in Capernaum, the collectors of the two-drachma temple tax approached Peter, asking, "Doesn't your teacher pay the temple tax?" Peter affirmed that Jesus did.

Upon entering the house, Jesus initiated a conversation with Peter, asking, "From whom do the kings of the earth collect duty and taxes—from their own children or from others?" Peter replied, "From others." Jesus then stated, "Then the children are exempt."

To avoid causing offense, Jesus instructed Peter to catch a fish, in whose mouth he would find a coin sufficient to pay the tax for both of them.

- ii. Provide one lesson which can be obtained from the story.

This incident teaches the importance of exercising freedom responsibly. Despite being exempt from the temple tax as the Son of God, Jesus chose to pay it to avoid causing offense, demonstrating humility and consideration for others.

2. In Matthew 13 we have the parables of the kingdom of God.

(a) Mention four parables of the kingdom of God apart from the parable of the sower.

Four other parables of the kingdom of God in Matthew 13 are:

i) Parable of the Weeds (Matthew 13:24-30): This parable describes a man who sowed good seed in his field, but his enemy sowed weeds among the wheat. The servants wanted to pull up the weeds, but the man advised letting both grow together until the harvest.

ii) Parable of the Mustard Seed (Matthew 13:31-32): Jesus compares the kingdom of heaven to a mustard seed, which, though the smallest of all seeds, grows into the largest of garden plants, illustrating the kingdom's humble beginnings and expansive growth.

iii) Parable of the Yeast (Matthew 13:33): He likens the kingdom of heaven to yeast that a woman took and mixed into a large amount of flour until it worked all through the dough, symbolizing the pervasive and transformative nature of the kingdom.

iv) Parable of the Hidden Treasure and the Pearl (Matthew 13:44-46): Jesus tells of a man who found a hidden treasure and, in his joy, sold all he had to buy that field, and a merchant who, upon finding a pearl of great value, sold everything to purchase it, illustrating the incomparable value of the kingdom of heaven.

(b) Describe the parable of the sower showing the four various areas on which the sower sowed the seeds.

In the Parable of the Sower, a sower scatters seed, which falls on four types of ground:

i) Path: The seed is eaten by birds, representing those who hear the message but do not understand it, and the evil one snatches away what was sown in their hearts.

ii) Rocky Places: The seed sprouts quickly but withers because it has no root, symbolizing those who receive the word with joy but fall away when trouble or persecution arises.

iii) Thorns: The seed grows but is choked by thorns, representing those who hear the word but are distracted by life's worries and wealth, making them unfruitful.

iv) Good Soil: The seed produces a crop, yielding a hundred, sixty, or thirty times what was sown, symbolizing those who hear the word, understand it, and produce a fruitful harvest.

(c) Give at least five interpretations of the parable of the sower.

i) Response to the Gospel: The parable illustrates different responses to the gospel message, ranging from rejection to fruitful acceptance.

ii) Spiritual Obstacles: It highlights obstacles such as lack of understanding, shallow faith, worldly distractions, and persecution that hinder spiritual growth.

iii) Importance of Soil: The condition of the soil represents the state of an individual's heart and receptiveness to God's word.

iv) Need for Perseverance: It emphasizes the necessity of deep roots and perseverance in faith to withstand trials and produce fruit.

v) Role of the Sower: The sower's role is to spread the word indiscriminately, trusting that it will take root in good soil.

3. "And so I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven..." (Matthew 16:18-19).

i. Recite the conversation which led to the quotation above.

In Matthew 16:13-20, Jesus asks His disciples, "Who do people say the Son of Man is?" They replied, "Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets."

Jesus then asked, "But what about you? Who do you say I am?"

Simon Peter answered, "You are the Messiah, the Son of the living God."

Jesus replied, "Blessed are you, Simon son of Jonah, for this was not revealed to you by flesh and blood, but by my Father in heaven. And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it. I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."

ii. Explain the significance of the following terms in relation to the conversation in (i) above.

a) Flesh and Blood

The phrase "flesh and blood" refers to human understanding or natural wisdom. Jesus emphasizes that Peter's confession did not come from human reasoning but from divine revelation by God the Father.

b) Rock

The term "rock" is interpreted to mean either Peter himself as the leader of the early church or Peter's confession of faith in Jesus as the Messiah. It signifies a strong foundation upon which the church will be built.

c) Church .

The "church" refers to the community of believers who follow Jesus. It signifies the spiritual body of Christ, which will withstand opposition and spread the gospel message to the world.

4. In Matthew 18:21-35, Jesus gave a parable of the unforgiving (merciless) servant/slave.

(a) Identify and describe at least five scenes of the parable.

i. A king decides to settle accounts with his servants. One servant owes an enormous debt and is unable to repay it. The king orders him and his family to be sold to repay the debt.

ii. The servant falls on his knees, pleading with the king for patience, promising to repay everything.

iii. Moved with compassion, the king forgives the servant's entire debt, releasing him from his obligation.

iv. The forgiven servant meets a fellow servant who owes him a small amount. Instead of showing mercy, he grabs him and demands immediate repayment.

v. When the fellow servant cannot pay and pleads for patience, the forgiven servant refuses and has him thrown into prison until the debt is paid.

(b) Interpret the parable by providing at least five important issues.

i. Forgiveness: The parable teaches the importance of forgiving others as God forgives us.

ii. Mercy: It highlights the need to show mercy, just as we have received mercy from God.

iii. Accountability: The king's judgment upon hearing of the servant's lack of mercy shows that we are accountable for our actions, especially in extending grace.

iv. Hypocrisy: The servant's actions reflect hypocrisy when one receives forgiveness but refuses to forgive others.

v. Consequences: The parable ends with the servant being punished, demonstrating that failure to forgive others results in divine judgment.

5. Answer the following questions according to Luke:

(a) Provide the four beatitudes and their opposite (the four woes) according to Luke 6:20-26, and explain what Jesus meant in his teaching through the beatitudes and woes.

Beatitudes:

i. Blessed are you who are poor, for yours is the kingdom of God.

- ii. Blessed are you who hunger now, for you will be satisfied.
- iii. Blessed are you who weep now, for you will laugh.
- iv. Blessed are you when people hate you, exclude you, and insult you because of the Son of Man.

Woes:

- i. Woe to you who are rich, for you have already received your comfort.
- ii. Woe to you who are well-fed now, for you will go hungry.
- iii. Woe to you who laugh now, for you will mourn and weep.
- iv. Woe to you when everyone speaks well of you, for that is how false prophets were treated.

Explanation:

Jesus contrasts blessings with woes to emphasize the reversal of fortunes in God's kingdom. The beatitudes highlight dependence on God and spiritual humility, while the woes warn against selfishness, materialism, and hypocrisy.

(b) The Gospel of Luke is sometimes characterized as the gospel of absolute renunciation. Justify this assertion by giving at least four examples.

- i. Jesus instructs the rich young ruler to sell all he has, give to the poor, and follow Him (Luke 18:22).
- ii. He teaches His disciples to forsake all possessions to be His followers (Luke 14:33).
- iii. The parable of the rich fool condemns hoarding wealth without being rich toward God (Luke 12:16-21).
- iv. Jesus commends Zacchaeus for renouncing wealth by giving half of his possessions to the poor (Luke 19:8).

6. Explain the condition for entry into the kingdom of God, using the story of little children who were being brought to Jesus and the story of the rich young ruler in Luke 18:15-34.

The condition for entry into the kingdom of God is characterized by humility, dependence, and prioritizing spiritual wealth over material possessions.

In the story of the little children, people were bringing children to Jesus for Him to bless them. The disciples rebuked them, but Jesus corrected them, saying, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these." Jesus emphasized that anyone who does not receive the kingdom of God like a child will never enter it. This highlights qualities like innocence, humility, and trust as essential for entering the kingdom.

In the story of the rich young ruler, a man asked Jesus what he must do to inherit eternal life. Jesus told him to obey the commandments, which he claimed he had kept since his youth. Jesus then told him to sell all

he had, give to the poor, and follow Him. The man went away sad because he was very wealthy. Jesus used this moment to teach that it is hard for the rich to enter the kingdom of God, emphasizing the need to detach from material wealth and prioritize God. He concluded by stating that what is impossible with man is possible with God.

The two stories together teach that entry into the kingdom of God requires a childlike heart and a willingness to let go of worldly attachments in favor of complete trust and commitment to God.

7. And Jesus said to Zacchaeus, “Today salvation has come to this house, since he also is a son of Abraham” (Luke 19:9).

(a) Explain the event which led Jesus to say these words by showing at least five stages (steps) of the event.

- i. Zacchaeus, a wealthy tax collector, wanted to see Jesus but was unable to due to the crowd and his short stature.
- ii. Determined, he climbed a sycamore tree to get a better view as Jesus passed by.
- iii. When Jesus saw Zacchaeus, He called him by name and told him to come down, stating that He must stay at his house that day.
- iv. Zacchaeus joyfully welcomed Jesus into his home, despite murmurs from the crowd who criticized Jesus for associating with a sinner.
- v. Zacchaeus, moved by Jesus’ presence, pledged to give half of his possessions to the poor and repay anyone he had cheated fourfold. Jesus then declared that salvation had come to Zacchaeus’ house.

(b) Give five relevant teachings you can get from the story today.

- i. Jesus welcomes sinners and seeks to bring salvation to all, regardless of their past.
- ii. True repentance involves both confession and restitution, as shown by Zacchaeus' willingness to make amends.
- iii. Salvation is not limited to social or economic status; even the marginalized can be transformed by Christ.
- iv. Joy and generosity are natural responses to encountering Jesus and receiving His grace.
- v. Faith requires action, as seen in Zacchaeus’ determination to see Jesus and his subsequent change of heart.

8. “And who is my neighbour?” (Luke 10:29).

(a) Who asked the question above and for what intention?

The question was asked by a lawyer who wanted to justify himself after Jesus told him to love his neighbor as himself. He intended to limit the definition of "neighbor" to those he preferred to help, avoiding broader responsibilities.

(b) Jesus' answer to the question was in a form of parable. Describe Jesus' answer to the question.

Jesus responded with the Parable of the Good Samaritan. In the story, a man traveling from Jerusalem to Jericho was attacked by robbers, beaten, and left half-dead. A priest and a Levite both passed by without helping him. However, a Samaritan, considered an enemy of the Jews, stopped, tended to the man's wounds, took him to an inn, and paid for his care. Jesus concluded by asking which of the three acted as a neighbor, and the lawyer acknowledged it was the one who showed mercy.

(c) Explain four lessons we can learn from Jesus' answer.

- i. Love and kindness should extend to all people, regardless of race, religion, or social status.
- ii. True neighborliness involves action and sacrifice to help those in need.
- iii. Prejudice and societal divisions should not hinder acts of compassion.
- iv. God's standard of love transcends human boundaries and challenges us to love even those we consider enemies.

9. In each of his missionary journeys, Paul encountered opposition from the devil to discourage him from propagating the Good News to the world. Justify this assertion using two events from the Book of Acts.

i. In Acts 13:6-12, Paul and Barnabas faced opposition from Elymas the sorcerer in Paphos, who tried to turn the proconsul away from the faith. Paul rebuked Elymas, who was struck blind, and the proconsul believed.

ii. In Acts 16:16-24, Paul and Silas were imprisoned in Philippi after casting out a spirit from a fortune-telling slave girl. Her owners, angry at losing their source of income, incited a mob against them, leading to their beating and imprisonment. Despite this, Paul and Silas praised God, and their imprisonment led to the conversion of the jailer and his household.

10. "What shall we do with these men? For that a notable sign has been performed through them is manifest to all the inhabitants of Jerusalem, and we cannot deny it" (Acts 4:16).

(a) Explain the story from which this quotation was taken by showing at least six events.

- i. Peter and John healed a lame man at the temple gate called Beautiful.
- ii. The miracle drew a crowd, and Peter preached about Jesus' resurrection and the need for repentance.
- iii. The Jewish leaders, disturbed by their teaching, arrested Peter and John.
- iv. The next day, Peter boldly testified before the Sanhedrin, proclaiming Jesus as the cornerstone and the only source of salvation.
- v. The leaders, unable to deny the miracle, conferred among themselves and questioned what to do with the apostles.
- vi. They decided to warn Peter and John not to speak or teach in Jesus' name, but the apostles declared they must obey God rather than men.

(b) Write down two relevant lessons which can be drawn from the event.

- i. Boldness in proclaiming the gospel is essential, even in the face of opposition.
- ii. Miracles can be a powerful testimony to validate the message of Christ.

11. According to Acts 20:17-38.

(a) Describe Paul's farewell speech at Miletus.

Paul reminded the Ephesian elders of his faithful service, humility, and the trials he endured while preaching the gospel. He emphasized his commitment to proclaiming the whole counsel of God. He warned them of future dangers, including false teachers, and urged them to shepherd the church diligently. Paul declared his innocence, having fulfilled his mission, and entrusted them to God's grace.

(b) Using Paul's farewell speech, write three key issues to be borne in mind by the missionaries in their mission work.

- i. Faithfulness in proclaiming the gospel, even in adversity.
- ii. Vigilance against false teachings that can harm the church.
- iii. Reliance on God's grace to strengthen and guide their mission.

12. It is said that Herod Agrippa I killed James the brother of John, and when he saw that the action pleased the Jews he imprisoned Peter, but God freed Peter and killed Herod. Justify this statement using Acts 12:1-24.

Herod Agrippa I began persecuting the church, killing James, the brother of John, with the sword. Seeing that this pleased the Jews, he arrested Peter during the Feast of Unleavened Bread, intending to bring him to trial after the Passover. The church earnestly prayed for Peter, and an angel of the Lord miraculously freed him from prison. Later, Herod, while addressing the people, accepted their praise as a god. An angel struck him down, and he died, eaten by worms, as judgment for his arrogance and opposition to God.