

THE NATIONAL EXAMINATIONS COUNCIL OF TANZANIA



**CANDIDATES' ITEM RESPONSE ANALYSIS REPORT
FOR THE ADVANCED CERTIFICATE OF SECONDARY
EDUCATION EXAMINATION (ACSEE) 2018**



114 DIVINITY

THE NATIONAL EXAMINATIONS COUNCIL OF TANZANIA



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114 DIVINITY

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FOREWORD

The Item Response Analysis in Divinity Subject in the Advanced Certificate of Secondary Education Examination (ACSEE) 2018 was prepared in order to provide feedback to students, teachers, parents/guardians, policy makers and the public in general on the performance of the candidates.

The Advanced Certificate of Secondary Education Examination is a summative evaluation which marks the end of the two years of secondary education. It shows the effectiveness of the education system in general and education delivery system in particular. Essentially, the candidates' responses to the examination questions is a strong indicator that the education system was able or unable to offer the knowledge to the students in their two years of Advanced level studies of secondary education.

The analysis presented in this report is intended to contribute towards the understanding of some reasons behind the performance of the candidates. The report highlights some of the factors that made candidates to perform the way they did in the examination. The factors for high performance include the ability of the candidates to identify and adhere to the requirements of the questions, express themselves well in English language as well as having adequate knowledge of Biblical facts, concepts, themes, events and important persons. Conversely, the candidates who scored low marks failed: to identify and adhere to the requirements of the questions, to express themselves in English language, and had inadequate knowledge of Biblical facts, concepts, themes, events and persons. The feedback provided will enable the educational stakeholders to take proper measures in order to improve the candidates' performance in the future examinations administered by the Council.

The National Examinations Council of Tanzania will highly appreciate comments, observations and suggestions from teachers, students and the public in general, that can be used in improving future item response analyses.

Finally, the Council would like to thank all those who participated in the preparation of this report.



Dr. Charles E. Msonde
EXECUTIVE SECRETARY

1.0 INTRODUCTION

The analysis in this report focuses on both Divinity Paper 1 (114/1) and Divinity Paper 2 (114/2) ACSEE 2018. The examination assessed the competences as stipulated in Divinity Syllabus for Secondary Schools - Form V-VI that was issued in 2011.

In the analysis, the minimum passing grade is 35 and the maximum is 100. Therefore, the performance is considered good if the candidate scored from 60 to 100 percent (i.e., 12-20 marks) represented by green colour; average from 35 to 59 percent (i.e., 7-11 marks) represented by yellow colour; and weak from 0 to 34 percent (0-6 marks) represented by red colour.

Divinity 1 (114/1) consisted of eight questions in two sections A and B. The candidates were required to answer two questions from Sections A and three questions from Section B, making a total of five questions. Each question carried twenty marks. Divinity 2 (114/2) consisted of seven questions, four questions in Part I and three in Part II. The candidates were required to answer three questions from Part I and two questions from Part II, making a total of five questions. Each question carried twenty marks).

A total of 1,297 candidates sat for Divinity examination. However, results for 3 candidates were withheld for various reasons, including candidates without Continuous Assessment (CAs). Therefore, this report deals with the rest 1,294 candidates, of which 949 (73.34%) candidates passed the examination and 345 (26.66%) candidates failed. This indicates an increase of 19.80 percent when compared to the 2017 performance in which 1,179 candidates sat for Divinity examination; of which 643 (54.54%) candidates passed the examination and 536 (45.46%) candidates failed.

The report also provides an analysis of each question by giving an overview of what the candidates were required to do, the expected responses, the general performance and the reasons for their performance. This will be followed by the analysis of performance per topic showing the best and the poorly performed topics. The analysis per topic is followed by concluding remarks and recommendations. The report ends with appendices which show a summary of the performance of the candidates per topic.

2.0 ITEM RESPONSE ANALYSIS FOR EACH QUESTION IN 114/1 DIVINITY PAPER 1

2.1 SECTION A: Historical Books

2.1.1 Question 1: Faith and Teachings: Prophecy and Prophets

The candidates were required to provide five differences between the true and false prophets.

The question was attempted by 95.6 percent of the candidates who sat for this paper. Among these, 75.0 percent scored from 12-20 marks; 22.8 percent scored from 7-11 marks; and 2.2 percent scored from 2-6 marks (that is, the lowest score was 2 marks). The general performance in this question was good. This analysis is illustrated in Figure 1.

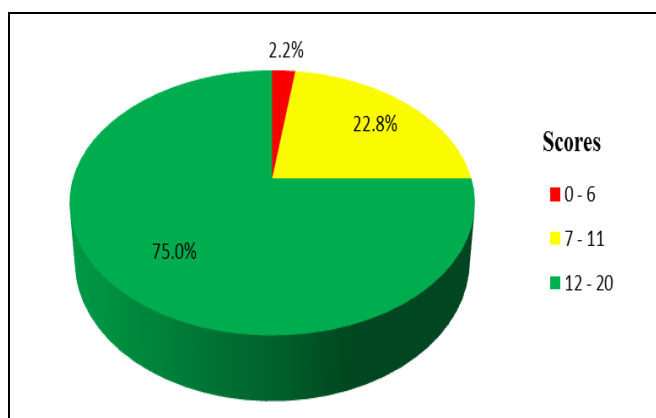


Figure 1: *The percentage of candidates and their scores in question 1.*

The analysis of the candidates' responses indicates that those who had good performance (75.0%) had adequate knowledge of the topic, *Faith and Teachings*, and understood the requirements of the question. The candidates were able to provide the differences between true and false prophets.

The correct answers for this question were such as: (a) True prophets were called by God but false prophets appointed themselves or were appointed by other false prophets for personal interests. (b) True prophets were few in number while false prophets were many. (c) The message of the true prophets came into fulfillment after some time later, while there was no any fulfillment of the prophecies of the false prophets. (d) The true prophets were unacceptable in their society because they did not conform to the expectations of the society, while the false prophets were socially

acceptable for they conformed to their expectations. (e) The true prophets sought the will of God in their lives while the false prophets sought self-popularity. (f) True prophets were ready to suffer for the sake of their ministry but false prophets did not accept sufferings. Extract 1.1 is a sample of a good response.

Extract 1.1

| | |
|-----|--|
| 01. | <p>Prophets are men who are used by God to pass His message to the people. It can either be through visions or dreams. Also, women are referred as prophetesses. The following are differences between true prophets and false prophets:</p> <p>First, true prophets are called and chosen by God, while false prophets are not. Prophetic ministry is a divine appointment by God and not a personal decision. For instance, Jeremiah was a prophet who was called by God, while the prophets of Baal were false prophets, not called by God.</p> <p>Next, the words of true prophets are fulfilled while those of false prophets are not. This is because a true prophet's word is a word of God, and it must surely come to pass, while the latter is not. For instance, Prophet Elijah was able to order fire to come from heaven and consume the sacrifice at mount Carmel, while the prophets of Baal could not.</p> <p>Also, true prophets are ready to suffer for their messages, while false prophets do not. This is because true prophets depend on divine intervention amidst persecutions, while false prophets seek alternatives to escape persecutions. For instance, Jeremiah was ready to be enslaved to captivity as a result of his prophetic message.</p> <p>Furthermore, the lifestyle of true prophets depicts their messages, while that of false prophets does not. This is because, true prophets seek to live holy lives, while false prophets seek leisure. For instance, the lifestyle of prophet Hosea depicted his message to the sinful Israel.</p> |
|-----|--|

| | |
|-----|---|
| 01. | <p>Lastly, true prophets are not greedy for wealth and fame; while false prophets do. True prophets engage in the prophetic ministry out of pure intentions to serve God, while false prophets are after money, wealth, luxuries and fame in the society. For instance, Balaam was a greedy false prophet who sought money and fame by trying to curse the Israelites as per Barak's request.</p> <p>In conclusion, I recommend that Christians should be alert and on guard, so as not to be deceived by the false prophets. Instead, they should listen to the words of true prophets, since they are from God.</p> |
|-----|---|

Extract 1.1 shows a sample of a response of a candidate who managed to give five differences between the true and false prophets.

Moreover, 22.8 percent of the candidates performed averagely because, though they understood the requirement of the question and had knowledge of the topic, they provided incomplete answers. For example, some of them did not provide introductions or conclusions while others listed the points in a tabular form without adding short explanations on the points they provided. Their responses showed that the candidates lacked skills in essay writing. This suggests that during the learning process they did not acquire skills on how to write essays.

On the other hand, 2.2 percent of the candidates performed poorly and scored 6 marks and below because they lacked adequate knowledge of the differences between the true and the false prophets and did not understand the requirements of the question. For example, some of them provided the differences between minor judges and major judges instead of providing differences between true prophets and false prophets. Moreover, other candidates provided the role of judges instead of the differences between the true and false prophets. This implies that these candidates did not read and understand the question before answering it. Either they mixed up the two concepts (prophets and judges) or they had insufficient knowledge concerning prophets. Extract 1.2 is a sample of a poor response.

Extract 1.2

| | |
|---|--|
| 1. The difference between the true and false prophets | |
| True prophets | False prophets |
| i) They are not called by God. | - They were called by God. |
| ii) They are not spirit filled men | - They are spiritual filled men. |
| iii) They are military judges | - They are civil servant |
| iv) They are history written in short. | - They are details narrated in their history short |
| v) They are corrupted | - They are not corrupted |

In Extract 1.2, the candidate wrote the differences in the opposite way (in the column of the true prophets he/she wrote about the false ones and vice versa). Moreover the candidate wrote the responses in a tabular form, an indication that he/she lacked skills in essay writing.

2.1.2 Question 2: Establishment of Monarchy in Israel

Candidates were asked to show five lessons which today's Christian women can learn from the life of Hannah, the mother of Samuel.

The question was attempted by 92.0 percent of the candidates who sat for this paper. Out of these, 86.1 percent scored from 12-20 marks; 11.6 percent scored from 7-11 marks, and 2.3 percent scored from 0-6 marks. This analysis is illustrated in Figure 2.

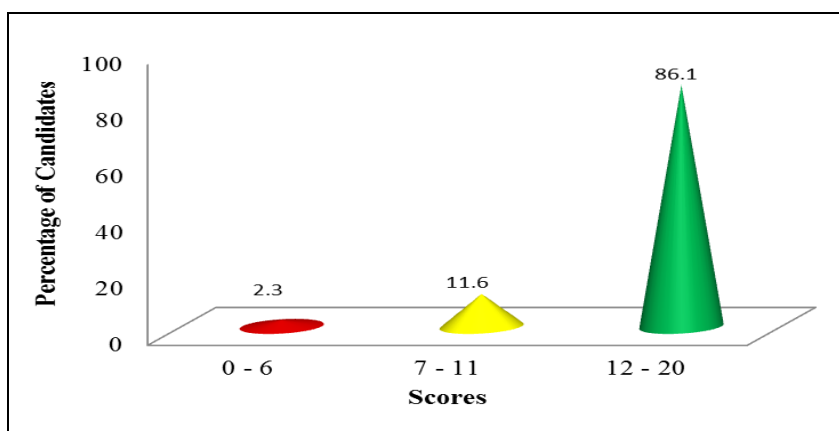


Figure 2: *The percentage of candidates and their scores in question 2.*

The analysis of candidates' responses in this question shows that 86.1 percent of the candidates who attempted the question had good performance. These were able to give the lessons which today's Christian women can learn from the life of Hannah, the mother of Samuel. The candidates' responses indicated that they were knowledgeable about the subject matter and understood the requirements of the question. The candidates had good essay writing skills as they introduced their work, wrote the main body and conclusion.

The correct responses for the question were such as: (a) Christian women to have strong faith and to worship the only true God when they are in troubles just as Hannah, who was barren and Peninnah looked down on her but she remained strong to her faith, waiting for the answers from God. (b) Today's Christian women can learn to pray hard and to focus on specific matter as Hannah prayed/asked earnestly for a son. (c) Christian women learn to trust in God, especially when they face challenging issues such as barrenness. (d) Christian women can learn about tolerance and forgiveness just as Hannah tolerated and forgave her co-wife who tormented and humiliated her because of her barrenness. (e) They can also learn about fulfilling the vows they make to God just as Hannah did when she dedicated her son to God. That is, after their prayers have been answered, Christian women must remember what they promised in their prayers to God. (f) They can learn to give sacrifices and offerings to God after He answers their prayers as Hannah brought to the temple a three-year old bull, ten kilograms of flour and a leather bag full of wine for sacrifice. (g) Christian women can learn to give thanks to God after He has responded to their prayers. Extract 2.1 is an example of a good response.

Extract 2.1

| | | |
|----|---|--|
| 2. | <p>Hannah, the mother of Samuel was the wife of Elkanah, and she was a barren woman. She and her husband were in search of a child, but they were not successful to have a child. They both decided to ask from the Lord by making several prayers in the temple. Later they were successful and Hannah bore a son, whose name was Samuel. She is a good example, thus today's Christian women can learn from her life the lessons below:</p> <p>Being faithful to the true and only one God; she did not try to ask the help from the other gods in spite of her problem, but she was faithful in fulfilling God's rules and continuing to worship the same true God. So even the today's Christian women have to be so faithful to only one God as Hannah.</p> <p>Having prayer life always; she was the woman full of prayer and always she and her husband did nothing without asking for the blessings and help from God and so she succeeded in her life as well. Thus even the today's Christian women should also be prayerful so as to ask God's will and blessings from him.</p> <p>Being patient while waiting for God's response; Hannah and her husband were very patient while waiting for the answers of their prayers to God. They daily carried on to pray and keeping God's ways.</p> | |
|----|---|--|

| | | |
|---|---|--|
| 2 | <p>They also did not give up. And so, as Hannah was very patient, the today's Christian women should also be patient while waiting for God's responses to their prayers.</p> <p>Showing respect to the Lord's priests; by that time, Eli and his sons were the priests at the temple, and Hannah was very obedient to what the priests asked her to do and especially as she was instructed about the will of God. Likewise the today's Christian women have to be as Hannah was doing.</p> <p>Having thanks giving to God; After she was granted the child by the Lord, Hannah and her husband went to give thanks to God in the temple where Eli was the priest, and she decided to give Samuel, her son as the gift to God. Likewise today's Christian women also have to learn on how to say thanks for what God grants them and us too.</p> <p>In conclusion, the life of the woman, Hannah, has got many lessons to teach the today's Christian women as seen above. To all men we as Christians too, it is our duty to take also the same lessons and shape our Christian life as well. Furthermore it is the obligation of every Christian in offering sacrifice, observing God's rules, being faithful to one true God and even giving respect to the Lord, priests and all the people who do the work of God.</p> | |
|---|---|--|

Extract 2.1 is a sample of a response of a candidate who managed to show five lessons which today's Christian women can learn from the life of Hannah, the mother of Samuel.

Further analysis depicts that 11.6 percent of the candidates whose performance was average seemed to have knowledge of the topic but they offered partial responses. For example, some of them gave two to three correct answers and scored 6 to 9 marks. Others gave relevant ideas but without details.

Conversely, 2.3 percent of the candidates performed poorly as they confused the story of Hannah with stories of other women in the Bible. For example, some of them wrote about the wife of Manoah (the mother of Samson), about Sarah (the wife of Abraham), both of whom experienced the problem of barrenness like Hannah. Some of them discussed the story of Delilah (the woman who betrayed Samson) which is in the context of the book of Judges instead of the First Book of Samuel. Others provided the story of Gomer, the wife of Prophet Hosea in the Book of Prophet Hosea. This implies that the candidates had inadequate knowledge on the subject matter. Extract 2.2 shows a sample of a poor response.

Extract 2.2

| | | |
|----|---|--|
| 2. | <p>Hannah, is the one among of the women who existing and explained much in the book of old test ment. were Hannah was married by Hosea. Hosea and Hosea get three children and Hosea's instead of been married by Hosea still a harote (prostitute women) The reasons which today's christian women can learn from the life of Hannah the mother of Samuel, as followed</p> <p>Respect is important within the married. here we see hannah is not respect her husband and engage with sexual erronaticities with other men that is not in christian women.</p> <p>Betrayal is not good. Hannah Betrayed much her husband Hosea which cause an reseemng miss understanding between them.</p> <p>To avoid temptation which can lead eraption of diseases were by hannah due to prostitution it will be easy to her to get for sexual transmission diseases, that is not good to our family and in our society in general.</p> | |
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| | | |
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| 2 | <p>Mothers should provide their children good behaviour and show their good relation and cooperation due to protect them and giving basic needs were Hoseah and his and her son lacked from to Hannah.</p> <p>last but not least self-determination are important thing to guide their life condition and awareness like Hosea were still loving his wife. True love is important in their life like Hosea were he love her wife instead having many husband still loving her.</p> | |
|---|--|--|

In Extract 2.2, the candidate identified Hannah as the wife of Prophet Hosea and so derived lessons from that context. It seems that the candidate mistook the name Hannah for Gomer the wife of Hosea.

2.1.3 Question 3: Establishment of Monarchy in Israel

The candidates were asked: “King Solomon was known as a great wise man. Justify this statement by using five Biblical evidences that confirm Solomon’s wisdom”.

The question was attempted by 11.7 percent of the candidates who sat for this paper. Among those who attempted the question, 55.3 percent scored from 12-20 marks; 32.2 percent scored from 7-11 marks and 12.5 percent scored from 0-6 marks. Figure 3 illustrates this performance.

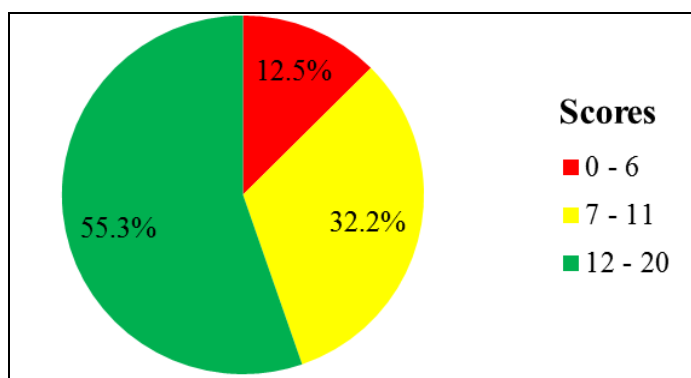


Figure 3: The percentage of candidates and their scores in question 3.

The analysis shows that the general performance of the candidates in this question was good as 87.5 percent managed to give Biblical evidences that confirm Solomon's wisdom and scored from 7-20 marks. A good number of candidates wrote responses which indicated that they understood the requirements of the question and that they had adequate knowledge of the story of Solomon.

Those who scored high marks were able to write points such as: (a) Solomon's choice of wisdom instead of wealth and other material things, in order to rule God's people with justice, and to know the difference between good and evil (1 Kings 3:9). (b) Solomon wisely solved a case of two prostitutes who were fighting for one child, whereby they were struggling over a living child as the other child was dead. Solomon suggested dividing the child into two halves. One of the harlots agreed, but the other refused and was willing to let the living child be given to her opponent. Thus, Solomon discovered that the living child belonged to the harlot who was willing to let the living child be taken by her opponent. (c) Solomon also attracted attention of great leaders of the world who were also considered to be very wise like the Queen of Sheba. He answered correctly and wisely the questions he was asked by the Queen of Sheba concerning plants and animals to the effects that she praised him. (d) King Solomon used his wisdom to maintain peace and harmony in his state with neighbouring states, such as Egypt, Tyre, Edom and Ethiopia. In his wisdom, he made political, economic and social alliances with the neighbouring nations, for example marriage alliance with the king of Egypt (1Kings 3:1-3). (e) He used his wisdom to compose songs, proverbs and psalms used for worshipping God. He composed three thousand proverbs and his songs were a thousand (1Kings 4:29-34). Extract 3.1 is a sample of a good response.

Extract 3.1

| | | |
|----|--|--|
| 3. | King Solomon was a successor of David, after David died. He reigned all over Israel and became one of the great kings through the wisdom that he applied. He got wisdom after he had asked God in a dream not to give him wealth but wisdom. So God gave him both wisdom and wealth beyond measures. The following are Biblical evidences that confirm Solomon's wisdom as explained below; | |
| | The settling of disputes and conflicts between two women about the dead child. One day two women were brought before Solomon, they had one child dead and another alive, each one claimed the living child was hers. What Solomon did was that, He asked for a sword so that the child may be split in 2 halves, the real mother pleaded and Solomon knew the real mother of the child. Everyone was amazed by the wisdom that king Solomon had. | |
| | The building of the temple, a house of God, Solomon was to be the one to build the house of God. Solomon used his wisdom in building God's house and used precise measurements and decorations, and He inaugurated the temple to God and prayed to God that He may dwell there. This proves one of evidences of king Solomon's wisdom. | |
| | The arrival of Queen of Sheba to test his wisdom, the Queen Sheba came from a distant country all the way to hear the wisdom of Solomon and carried with her some gifts, which when Solomon would | |

| | | |
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| 3. | answer her she would give them to him. She met Solomon and asked him many questions to test him but all were answered and she was puzzled by the wisdom he had and gave him the gifts she brought like Gold. | |
| | Solomon had a good hierarchical system, through the wisdom he had Solomon made a good hierarchical system of his officials and servants who formed a good government. For example he had officials in charge of cities, he had overseers of food in the country and commanders of the army. This proves the wisdom Solomon had, within him as a gift from God. | |
| | Solomon through his wisdom made alliances to ensure peace in all Israel, in all Solomon's reign there were no wars, this is because he formed good and beneficial alliances that left the Israelites untouched by wars. For example he made alliance with king Hiram, who supplied him with the materials he used to build the house of God. This shows the wisdom of Solomon that he had within him and how it was used appropriately. | |
| | Generally, Solomon chose wisdom so that he may lead people accordingly to God's will, therefore we must always ask for wisdom from God in our daily activities so that we may solve well the problems we encounter and promote true love to our neighbours. | |

Extract 3.1 is a sample of a response of a candidate who managed to justify that King Solomon was a great wise man by using five Biblical evidences.

On the other hand, 32.2 percent of the candidates gave incomplete responses to the effect that their performance was average. Among these, there were candidates who mentioned Bathsheba in the place of the Queen of Sheba and others identified Solomon as one of the prophets. This indicates that, though they had some knowledge, they were unable to provide the required responses.

Furthermore, 12.5 percent of the candidates had weak performance because most of them wrote points which were not related to the question. For example, some of them responded by writing the characteristics of the judges of Israel, that they were charismatic leaders, deliverers and military leaders. This shows that the candidates had in mind the stories about the judges of Israel, which was not the requirement of the question. Extract 3.2 shows a sample of a poor response.

Extract 3.2

| | | |
|---|---|--|
| 3 | <p>King Solomon. Solomon was the king of people & control his son's Rehoboam and Jeroboam. The following are the biblical evidence that confirm Solomon's wisdom.</p> <p>King Solomon was asked a question to Jesus that how can inherit the heaven or to enter in heaven, it better to sell all properties and then to give wealth poor people so that will enter in heaven.</p> <p>He was teaching his sons how to live with people, but his sons they didn't hear anything about to live with people after death of Solomon they adopt behaviour to listen advice to his youth which was difficult to control Israel people.</p> <p>He was many many wives, King Solomon is the one of King of who was many many wives for that time when he by Solomon was quite different idea from that women because was many from different place.</p> <p>Therefore King Solomon was not only having wisdom but also was the one who many many wives and to cause to introduce idols like baal because was many from different nation which was not allowed to do so.</p> | |
|---|---|--|

In Extract 3.2, the candidate wrote about the negative side of King Solomon, (his failure to admonish his sons and marrying many wives who led to the introduction of idolatry in his kingdom), instead of showing evidences that confirm Solomon's wisdom.

2.2 SECTION B: The Prophetic Literature

2.2.1 Question 4: The First Book of Isaiah

Candidates were required to interpret the parable of the vineyard found in Isaiah 5:1-7, and then explain the significance of the parable to believers of today by giving three points.

The question was attempted by 52.9 percent of the candidates who sat for this paper, of which 20.7 percent scored from 12-18 marks; 25.8 percent scored from 7-11 marks; and 53.5 percent scored from 0-6 marks. This analysis is illustrated more in Figure 4.

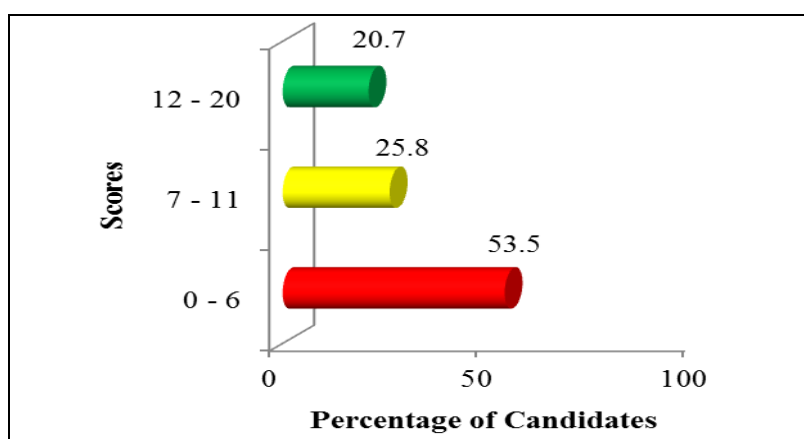


Figure 4: *The percentage of candidates and their scores in question 4.*

The general performance of this question was average as 46.5 percent of the candidates scored from 7-18 marks, that is, none scored full 20 marks. The reasons for average performance in this question include insufficient and incomplete responses. For example, some of the candidates interpreted the parable correctly but failed to provide relevant points to explain the significance of the parable to believers of today.

The candidates who scored high marks were able to interpret the parable of the vineyard by giving most of the following points: (a) The vineyard represented Judah and Israel; the owner of the vineyard represented God. (b) The vines of choice represented the covenant relationship between God and Israel as God appointed Israel among other nations. (c) The special love, care, and protection represented the love, care, and protection of God to Israel and Judah through His blessing. (d) Sour grapes meant Israel and Judah rejected God and worshiped gods, practiced murder, corruption,

drunkenness and theft. (e) Destruction of the vineyard indicated the punishment of Judah and Israel.

The candidates also explained the significances of the parable to the people of today by writing almost all of the following points: (a) The parable is a reminder to believers that they have made a covenant with God through baptism, that is, they are the vineyard which is owned by God. (b) The parable signifies that God cares, loves and protects his people against their enemies, especially Satan. (c) The parable reminds the believers that sometimes they are like sour grapes (fruits) yielded in their daily life. (d) The parable reminds believers that if they break the covenant and worship other gods, God who is the owner of the vineyard will punish them.

On the other hand, 53.5 percent of the candidates who attempted the question wrote points which were not related to the question due to lack of Biblical knowledge pertaining to the facts of the topic. For example, instead of interpreting the parable of the vineyard found in Isaiah, some of the candidates described the story of King Ahab and the vineyard of Naboth. Others narrated the parable of the sower which is in the New Testament. There were also candidates who wrote about the parable of the tenants, the prophecy about the birth of Jesus Christ by Prophet Isaiah, Jesus as a true vine and the parable of the new wine in new wineskin and old wine in old wine skin. This indicates that the candidates had insufficient knowledge of the parable of the vineyard and did not understand the requirements of the question. Extract 4.1 is a sample of a poor response.

Extract 4.1

| | | |
|---|---|--|
| 4 | Vineyard parable, Vineyard - this was a packet or a bag made by animal skin, which was prepared well for the keeping of new wine for the future use, this was the system of israelites of keeping the wine for future use and it was that a new wine is kept into a new vineyard, as it comes to this Vineyard to be a parable used to explain some of things in indite it was, it has some of the significance of this vineyard parable those significances are, Help the today's believers to attain or to have new life system of Christianity according to the new environment, this parable as it considered the vineyard that the new wine can not be kept in the old vineyard, that new Christianity life can not be established to someone with still having the previous or old system of life, and this new system of Christianity of life can be introduced by the Church that there are new things or personally that that you acquire new life different from the previous doing, in different ways especially when changing us from the previous ways of doing or life and body which the environment should be new. | |
|---|---|--|

| | |
|---|---|
| 4 | <p>Helps the today's believers to repent and acknowledgement of their sins, so that when acquiring new holy spirit and also the body of the spirit body's spirit should be clean and well prepared to receive new holy spirit as a new wine is kept into a new Vineyard, so the today's believers go for repentance and acknowledgement of their sins to God.</p> <p>Helps the today's believers to live a good life with holy spirit due to the body or the body's spirit is new from this the holy spirit can be with someone in all the time, than the one with unclean spirit a spirit with full of old things (sin) and from this a holy spirit can not stay to someone's heart or body and finally a believer can not have good life with holy spirit and hence his/her life can not be taken into solution.</p> <p>Generally, this parable is very very important to the believers of today due to as we consider a vineyard that a new wine is put in a new Vineyard, someone's life can be very good with holy spirit due to everything is new there is no sin to him or her.</p> |
|---|---|

Extract 4.1 shows a sample of a poor response of a candidate who identified the vineyard as a bag used to keep wine (probably, a wineskin) and so explained the parable of new wine in the new vineyard instead of interpreting the parable of vineyard found in Isaiah 5:1-7.

2.2.2 Question 5: The Book of Jeremiah

The candidates were asked: “One of the teachings of Prophet Jeremiah in his book is the teaching on the ‘New Covenant’. Give five differences between the New Covenant and Old Covenant.”

The question was attempted by 58.2 percent of the candidates who sat for this paper. Among these, 30.5 percent scored from 12-19 marks; 31.3 percent scored from 7-11 marks, and 38.2 percent scored from 0-6 marks. Figure 5 illustrates this performance.

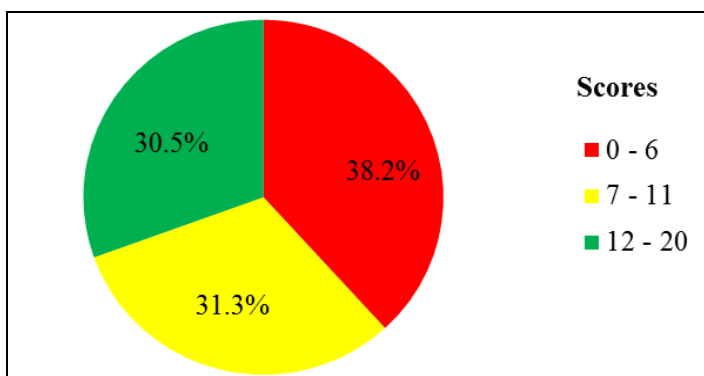


Figure 5: *The percentage of candidates and their scores in question 5.*

The analysis shows that 61.8 percent of the candidates were able to give five appropriate differences between the New and Old Covenant and scored from 7-19 marks. Among these, 30.5 percent wrote responses which indicated that they understood the requirements of the question. These had adequate knowledge of the concept of the New Covenant and Old Covenant.

The correct differences were: (a) in the New Covenant God would make the covenant with the individual persons while in the Old Covenant God made a covenant with the whole Jewish nation. (b) The New Covenant is universal since it concerns people of all nations while the Old Covenant was between God and Jews only. (c) The New Covenant holds individual responsibility for one's sins while the Old Covenant held communal responsibility, that is, the whole nation of Israel. (d) In the New Covenant the law of God is written in the hearts of the individuals while in the Old Covenant the laws were written on the tablets like those God gave to Moses on Mount Sinai. (e) The New Covenant is permanent and everlasting while the Old Covenant was temporary because it was broken. (f) The New

Covenant requires inner commitment of individuals while the Old Covenant required external practices like circumcision, sacrifices and others. (g) The knowledge of God in the New Covenant is communicated directly into the hearts of people while in the Old Covenant the knowledge of God was communicated by teachers. (h) The New Covenant is unconditional in the sense that it is the Lord who can promise and effect it while the Old Covenant was conditional in the sense that it depended on whether an individual kept it or not. Extract 5.1 is a sample of a good response.

Extract 5.1

| | | |
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| 5. | prophet Jeremiah was called by God but complained to be young but God corrected him by letting him know that he has plans with him since he knew him since he was not yet born, since Jeremiah was in the womb of his mother. Jeremiah was sent by God and was told that he should preach even if people were against him he should continue to send the message from God to the people and one of his teachings was on the new covenant. | |
| | The following are the differences between the new covenant and the old covenant: | |
| | Old covenant was written on the table while the new covenant was written on man's hearts example the Ten Commandments from God through Moses were on the table but in the new testament everything is in individuals' hearts of people. | |
| | Old covenant is based on law while the new covenant is on grace whereby every person or individual is served by grace and not by law as in the old covenant. | |
| | forgiveness in the old covenant was done through different ways for example making sacrifice, but in | |

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| 5 | the new covenant one has to be humble to God and ask for God's grace and forgiveness and he or she receives. | |
| | Old covenant was based on the community but the new covenant is based on individual whereby God deals with everyone individually or personally but the old covenant was community based. | |
| | Old covenant had special people who communicated with God example the prophets example Moses, or priest and they were the one to give the feedback or response from God but the new covenant everyone is able to communicate with God through prayers example Matthew 7:7. | |
| | Generally both covenants were used by God to remind his people about his will example living holy and justice lives also today we are still urged by God through his word from the bible on the holiness of God and living the life that God likes. | |

Extract 5.1 shows a sample of a response of a candidate who was able to give five differences between the New Covenant and Old Covenant as explained by Prophet Jeremiah in his teachings.

On the other hand, the candidates whose performance was average (31.3%) gave responses which indicated that they had some knowledge on the subject matter, but were unable to provide sufficient points. Some of them mentioned a few points without providing enough explanations while others had a few correct points and incorrect ones.

Conversely, 38.2 percent of the candidates wrote poor responses and scored 6 marks and below. Among these, 3.1 percent scored a zero mark. Most of the answers showed that the candidates lacked adequate knowledge of the teaching concerning the New and Old Covenant in the book of Prophet Jeremiah. Moreover, some of the candidates mistook the question as asking about the two parts of the Bible (Old Testament and New Testament). Thus, they gave the differences between the Old Testament and the New

Testament of the Bible instead of giving differences between the New and Old Covenant as taught by Jeremiah. Extract 5.2 is a sample of a poor response.

Extract 5.2

| | | |
|----|--|--|
| 5 | <p>The ark of Covenant, It was the Covenant which was made in order for a people to anointed them and made them easily to be well knowing. There were the differences between the New Covenant and the Old Covenant same ()</p> <p>Jeremiah wrote that the new Covenant was not enough when we are writing we must be better, the following are the causes of the prophet they were told that know in new cross near the cross.</p> <p>Old Covenant, this was not dealing with the new things of these days as it was dealing with unknown things. While the old Covenant was not new as it was about the things which was happened the Kuloa and their dog so that to hide themselves</p> | |
| 5. | <p>old time as the one is putted down you are already as using them for more check or so that they may fear gods some of them are studying until they to all papers. While sea and 2 danks of boats so that they are coming to be were not afraid to be free or not answerings in order to be called a man of people.</p> <p>Old Covenant, It when materials became use they had decided to bring the good things to God as they were allowed to not also it was not good that when the collections of the materials. While new Covenant while that one was not named if will be.</p> <p>The old Covenant, it was used to address to be represent number you have ready to be best every, even if he is not in dealing with the things happened to a society, while the old-Covenant was not good were not so much</p> | |

Extract 5.2 shows a sample of a response of a candidate who was unable to provide the differences between the Old Covenant and the New Covenant. The candidate wrote points which were hard to understand due to lack of English language proficiency.

2.2.3 Question 6: The Book of Ezekiel

The candidates were asked: “Showing five scenes, explain the meaning of the allegory of ‘unfaithful Jerusalem’ found in the book of Ezekiel 16:1-34.”

In response to this question, the candidates were expected to show any five of the following six scenes: (a) Israelites began life in Canaan as a hated people of mixed blood and mixed culture. It was like a pagan baby girl thrown out at birth and left to die (Ezekiel 16:1-5). (b) A passing traveler picked the baby girl up and gave it a chance to live and grow, though without training or upbringing. That is, Israel was picked by Yahweh and was helped to grow to maturity (Ezekiel 16:6-7). (c) At her adulthood, she was adopted by marriage by the same traveler. That is, after Israel was saved from slavery in Egypt, God saved her from shame and made her His own people by covenant at Mount Sinai (Ezekiel 16:8-14). (d) The woman was not faithful to the marriage covenant. That is, Israel became a spiritual prostitute by serving other gods (Ezekiel 16:15-19). (e) The woman took the sons and daughters she had borne and offered them as sacrifices to the idols. She never remembered her childhood when she was found thrown out naked in an open field, squirming in her own blood. This means that Israel had forgotten all what God had done for her (Ezekiel 16:20-22). (f) As a prostitute uses *brothel* (a house of prostitution) to attract her customers, so Israel built idol shrines throughout her towns and villages and made political alliances with other countries. Even those nations, the lovers of Israel, were shamed of her immoral behaviour, but Israel kept lusting for more. Israel paid the customer so that she could multiply her immoral acts (Ezekiel 16:23-29).

The question was attempted by 16.6 percent of the candidates who sat for this paper. Among these, 60 percent scored from 0-6 marks; 38.1 percent scored from 7-11 marks, and 1.9 percent scored from 12-13 marks. The general performance in this question was average and none scored full 20 marks. This performance is illustrated in Figure 6.

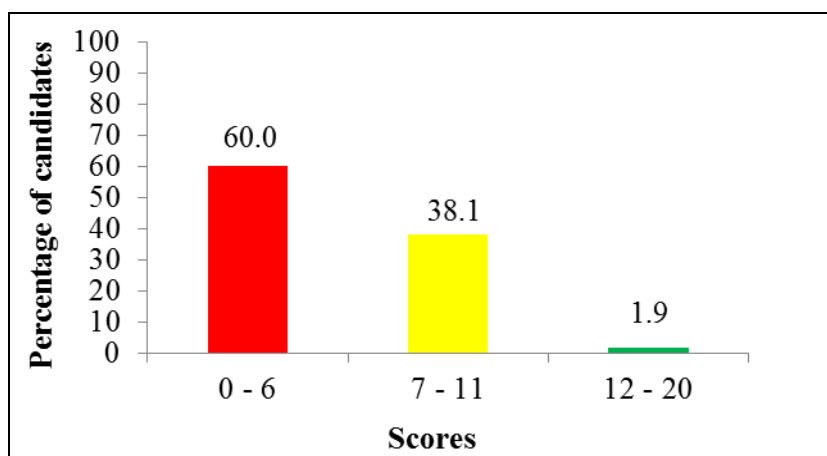


Figure 6: *The percentage of candidates and their scores in question 6.*

The analysis shows that this was among the questions which were attempted by fewer candidates. Moreover, although the performance was average, this was the question which had more candidates (60%) who scored 6 marks and below in Paper 1. Further analysis shows that 5.6 percent scored a zero mark because they failed to explain the meaning of the allegory of “unfaithful Jerusalem”, found in the book of Ezekiel 16:1-34. For example, instead of explaining the meaning of the allegory of “unfaithful Jerusalem”, some of the candidates provided the symbolic signs of Ezekiel. Others wrote about the five visions of Amos. Moreover, there were candidates who narrated about Prophet Elijah instead of explaining the meaning of the allegory of “unfaithful Jerusalem.” This failure can be attributed to the candidates’ inadequate knowledge about the allegory, inability to understand the requirements of the question and lack of English language writing proficiency. Extract 6.1 is a sample of a poor response.

Extract 6.1

| | | |
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| 6. | Ezekiel means God is strong, also | |
| | The allegory of unfaithful Jerusalem found in the book of Ezekiel 16:1-34 is all about | |
| | those unfaithful Jerusalem can get the punishment by using the scenes or symbols or we can say signs like eating | |
| | human dung, sitting bricks, using sword to shave his hair, great clouds from north and 2 two sticks joined together | |
| | The following are the scenes which explain the meaning of the allegory of "Unfaithful Jerusalem" found in the book of Ezekiel. | |
| | Eating the human dung, this means that punishment to the unfaithful Jerusalem to get punishment by eat the human dung. this means that it explain about the allegory of "Unfaithful Jerusalem". Also this is among of the scenes or symbols which show the way the unfaithful Jerusalem get punishment. | |
| | Sitting bricks, this is true that the sitting in bricks means weeping and mourning. It is true that there a time when the Unfaithful Jerusalem can get weeping and mourning at the same time. So this is among of the scenes which explain about allegory of Unfaithful Jerusalem. | |
| | Using sword sword to shave his hair, this means that the millibary defeat this is true that for all Unfaithful | |

| | | |
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| 6 | <p>Jerusalem can be defeated by other military. So this is among of the thing which can make the people of Jerusalem to be defeated by other military. So this is among of the scene found in the book of Ezekiel 16:1-34.</p> <p>Great cloud from North, this means that the Babylonians troops. This is true or that the Unfaithful Jerusalem faced this thing, that the great cloud from North symbolize the the Babylonian troops from North. Where by it explain about the meaning of allegory of unfaithful Jerusalem.</p> <p>Two sticks joined to gether, this means that the two kingdom joined together that is Judah and Israel will joined together. So this scenes try to explain the meaning of allegory of unfaithful Jerusalem that were divided by but because of that will joined to gether. So this is among of the scenes found in the book of Ezekiel 1.</p> <p>Furthermore, the explanation above is true true, that scene like this can give people. So people of today we are supposed to prepared for the second time.</p> | |
|---|--|--|

Extract 6.1 shows a sample of a poor response of a candidate who explained the symbolic signs of Prophet Ezekiel instead of explaining the meaning of the allegory of “unfaithful Jerusalem” found in the book of Ezekiel 16:1-34.

However, the general performance of the candidates in this question was average as 40 percent scored 7-13 marks. Among these, there were only 1.9 percent candidates who scored 12-13 marks. Their responses, though not exhaustive, indicated that they were knowledgeable about Prophet Ezekiel in general, and to some extent they knew the concept of “unfaithful Jerusalem.” Nevertheless, they were unable to fully explain the allegory of “unfaithful Jerusalem” found in the book of Ezekiel 16:1-34.

2.2.4 Question 7: The Book of Prophet Haggai

The candidates were asked: “According to the book of Prophet Haggai, explain five reasons which made the Jews delay to rebuild the temple after their arrival from exile.”

The question was attempted by 65 percent of the candidates who sat for this paper. Out of these, 56.9 percent scored from 12-19 marks; 30.7 percent scored from 7-11 marks, and 12.4 percent scored from 0-6 marks. This analysis is illustrated in Figure 7.

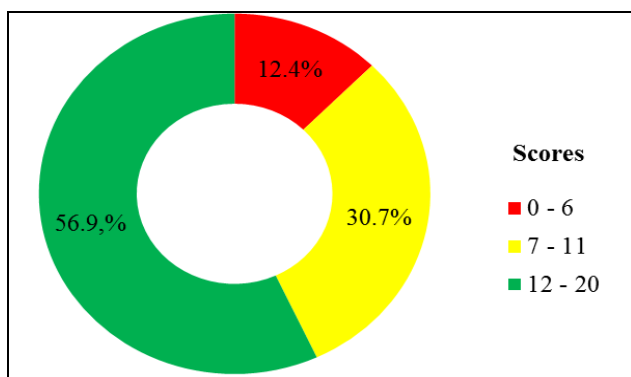


Figure 7: *The percentage of candidates and their scores in question 7.*

The general performance of the candidates in this question was good though none scored full 20 marks. The analysis shows that 87.6 percent of the candidates scored from 7-19 marks. Among these, 56.9 percent wrote responses which depicted a good understanding of the question. These were able to give suitable reasons that made the Jews delay to rebuild the temple after their arrival from exile. They had good essay writing skills as they introduced their work, wrote the main body and conclusion with less grammatical errors.

The candidates who had good performance managed to give correct reasons including: (a) the people were reluctant to reconstruct the temple as they were suffering opposition from enemies and personal hardships. (b) Their leaders (Zerubbabel the governor, and Joshua the priest,) were reluctant to encourage and unite people to build the house of God. (c) People claimed to have no time to reconstruct the temple because they had just arrived and they were busy with personal issues. (d) People complained that they could not build the temple because they were poor claiming that they had nothing to contribute for construction of the temple. However, Prophet Haggai

replied that they were poor because they neglected to build the temple. (e) People were selfish for they had taken much of the available building materials and used them extravagantly in building their own homes (Haggai 1:3-4). (f) The people were the remnant generation which had great pagan influence of gods and their impure practices, hence gave little priority to God. Being remnant, most of them had little knowledge about the former temple because it was completely destroyed by the Babylonians. (g) People were lazy because they did not want to go over to the forests to collect wood for construction. Extract 7.1 is a sample of a good response.

Extract 7.1

| | |
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| 7 | <p>Prophet Haggai was the prophet that was called by God to defend the temple of God. During the time of Haggai the temple of the Lord was in ruins and nobody seemed to care. Haggai emphasized some teachings like to provide service to the work of the Lord, to provide labour to ministry of the Lord whether in good or bad conditions, but also he talked about the source of redemption and repentance to be the Lord himself, but mostly was about the building of the Lord's temple that was in ruins. In this time, the building of Lord's temple took a lot of time due to various reasons.</p> <p>The following are the five reasons which made Jews delay to rebuild the temple after their arrival from exile:</p> <p>Selfishness, the people from those times were selfish to build the temple. They were self-centered and regarded only gaining wealth and more riches in this world. They build luxurious and well furnished houses and forget all about the building of the temple. Then Haggai told them that they will never get satisfied until they build the temple of God.</p> <p>Poverty, many of the Israelites during time of Haggai were poor and could not even managed to provide for themselves in basic needs -</p> |
|---|---|

7-like food, clothes and shelter, thus, could not provide necessary resources for building the temple. Haggai told them that they were poor because they neglected temple of the Lord that is why they need to build it again so as to move from poverty.

Disunity, the people of Israel did not cooperate together in the building of the new temple of the Lord. This is because of the classes that existed between the poor and the rich people.

The poor people were oppressed, exploited and humiliated by the rich and hence, the rich did not want to cooperate with the poor and the poor did not want to cooperate with the rich people in any social, political or economic affair. But, Haggai called them all to bring wood from mountains to build the temple of God.

The people were bringing up a lot of excuses. These people from exile did not want to build the temple of the Lord and so they were reluctant to do so, but they brought different excuses that they were poor and such kind of excuses to build the temple of the Lord so they delayed to build the temple. Haggai the prophet told them to stop bringing a lot of excuses, and to build the temple because Gold and silver are of the Lord.

| | | |
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| 7 | <p>and that the Lord demanded their labour in good and bad times, that they were supposed to bring thanks to the Lord for freedom they got.</p> <p>The Jew lost hope in the Lord. The Jews were once the people chosen and depended on the Lord, but after going into exile they lost hope and were in despair because the Lord forsake them. Therefore, they did not see any reason to build the temple of the Lord and just to follow other gods. That is why Haggai took time in encouraging the Jew and priests to build the temple of the Lord so as to worship their master and creator.</p> <p>Eventually, after the great role of Haggai the prophet in telling people to bring wood from mountains to build the temple, to point to their furnished house whereby the temple of God is in ruins, to emphasize the Jews to stop lamenting and bring a lot of excuses but also in the encouragement of Jews and priests to build the temple, the temple was finally built in Israel from ruins and Jews continued to worship their Lord.</p> | |
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Extract 7.1 is a sample of a good response of a candidate who managed to explain five reasons which delayed the Jews to rebuild the temple after their arrival from exile according to the book of Haggai.

Further analysis reveals that the performance of 30.7 percent of candidates who chose this question was average. They seemed to know the book of Prophet Haggai and understood the requirements of the question but they provided a few correct points. Some of them had correct responses but failed to explain them clearly due to lack of English language proficiency. Other candidates failed to link some main characters in the book with their specific roles, for example Zerubbabel was mentioned in the place of Joshua and vice versa.

On the other hand, 12.4 percent of the candidates who performed poorly failed to give the required reasons that made the Jews delay to rebuild the temple. For example, instead of giving reasons which made the Jews delay to rebuild the temple, some of them explained the evils that were done by the Jews. Others wrote about what the Jews experienced in exile instead of the reasons for the delay in rebuilding the temple. There were also candidates who explained that the Jews failed to rebuild the temple because they were few in number. Extract 7.2 is a sample of a poor response.

Extract 7.2

| | |
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| 7. | <p>Haggai was the prophet who was spreading word of God. Haggai was a true prophet during his mission. The following are the reasons which made the Jews delay to rebuild the temple after their arrival from exile.</p> <p>God helped them in the journey; this was the reason which made the Jews delay to rebuild the temple after their arrival from exile. Jews, due to the power of God, to travel from one place to another for the mercy of God, they decided to thank God by rebuilding temple after their arrival from exile.</p> <p>God helped them in the drought; during drought time, God was their savior in that time due to the different grace of God, God decided to help them in the hardship of that time. Because they were knew that God is our servier in the life, that is why Jews decided to rebuild temple.</p> <p>God helped them from war; due to the grace of God, Jews defeated with another tribe or nation, due to the power of God they were a victory from the war, due to that they decided to rebuild temple for the God as the thanks to God.</p> <p>God helped them in the hardship life due to the grace and Mercy of God.</p> |
|----|---|

| | |
|----|---|
| 7- | Jews decided to rebuild temple for God, because God helped them in the different hardship in the society due to that, Jews decided to rebuild temple for the prayared lord. God feed them in their journey; due to the love of God to his people, Jews decided to build temple for the prayer that was thanks to God, because God was helping them in the life of the Jews, so due to the mercy of God people decided to to build the temple for the praying a lord. Therefore, due to the God's paucer to his people, also his people decided to rebuild the temple for the activities of God, but the activities which can be they it was only for worshipping, that is why God and his Jews they assiste d in the life, due to that God help d his people, and that was that to God which shown by Jews. |
|----|---|

Extract 7.2 is a sample of a poor response of a candidate who provided reasons for the Jews to build the temple instead of explaining the reasons which delayed the Jews to rebuild the temple.

2.2.5 Question 8: The Book of Amos

The candidates were required to describe five symbolic visions of God's judgment found in the book of Prophet Amos, chapters 7:1-9:10.

The question was attempted by 83.1 percent of the candidates who sat for this paper. Out of these, 60.7 percent scored from 12-19 marks; 27.3 percent scored from 7-11 marks, and 12 percent scored from 0-6 marks. This performance is illustrated in Figure 8.

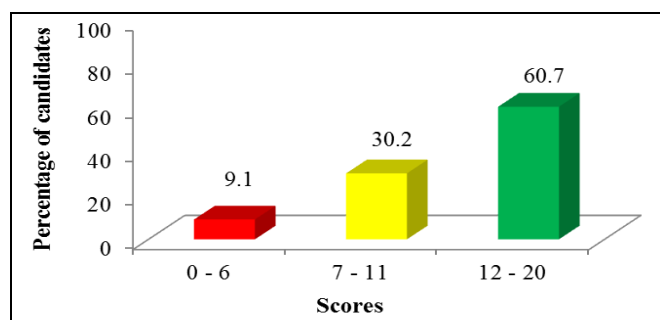


Figure 8: The percentage of candidates and their scores in question 8.

The analysis shows that the general performance of the candidates who chose this question was good, as 88 percent of the candidates scored from 7-19 marks out of 20 marks. Many candidates were able to describe the five symbolic visions of God's judgment found in the book of Amos, chapters 7:1-9:10. This suggests that the candidates understood the question and had enough knowledge on the prophetic mission of Amos.

The candidates who had good performance were able to describe the following visions of God's judgment: (a) Judgment by Locusts (Amos 7:1-3), (b) Judgment by Fire (Amos 7:4-6), (c) A vision of plumb line (Amos 7:7-9), (d) A Basket of Summer Fruits (Amos 8:1-3), and (e) A Vision of the Lord standing beside the altar (Amos 9:1-10). Extract 8.1 is a sample of a good response.

Extract 8.1

| | |
|---|---|
| 8 | Amos was a shepherd from Tekoa at the southern kingdom and his mission took place during the time of Jeroboam King of Israel (Northern kingdom) the ministry of prophet Amos done where Israel were good in economic, military and the country were at good state but with more different evils like severe exploitation which was lead to the emergency of classes rich classes and poor classes also Violation of human rights and excessive drunkenness the following are the visions that Amos was shown by God |
| | Plumbline (Vision of plumb line) at this vision God asked Amos what did you see Amos replied I see the plumb line God said I had been measured the people of Israel and they seems to be Clarked they must be putted into the good line by furnishing them. |
| | Vision of Locusts this was to destroy everything in the fields so that people will strive to death with hunger since Locust were most dangerous animals for the fields on the farms but Amos repented that how could Jacob stand and God doesn't lead the destruction of Locusts. |
| | Vision of fire this implies that God wanted to destroy all the Israel nation with fire and no one will |

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| 8 | escape from God's punishment since Israel was no good people who God used to know them so God decided to judge them with fire but Amos repented before Lord God and God doesn't let fire. | |
| | Basket of summer fruits this was to implies that this successfulness of Israel was reach at maximum point like the fruits in the fields so that they can be harvested and God wanted to punish them by taking them to the exile so that they can be taught. Amos repented to God. | |
| | God was sitting/standing beside the Altar this was another vision that prophet Amos saw God was standing beside the altar since successfulness of the Israel was many and God wanted to punish them the offered suffering but not with pure hearts | |
| | All in all the Book of prophet Amos reminds the christian of Today even if we acquire how much wealth we should live according to the Law laws that God had made and in righteousness with one another. | |

Extract 8.1 shows a sample of a good response of a candidate who managed to describe five symbolic visions of God's judgement found in the book of Prophet Amos 7:1-9:10.

The candidates who performed averagely (27.3%) answered the question partially. For example, there were some candidates who identified some of the points without providing enough explanations. One of the candidates explained the third vision of Amos (a basket of summer fruits) and wrote, "God was generous he gave them fruit full of basket to eat during famine (summer)". Other candidates were able to write two or three correct points. This suggests that, though they had some knowledge about the call and mission of Amos and understood the requirements of the question, they were unable to provide sufficient responses.

On the other hand, the candidates who had poor performance (12%) wrote irrelevant responses showing that they were not knowledgeable about the

symbolic visions of God's judgment found in the book of Prophet Amos, chapters 7:1-9:10. Some of them identified Amos as one of the judges chosen by God to lead the people of Israel during the time of war, comparing him with people like Samson, Deborah and Barack. Other candidates explained the last judgment by Jesus Christ instead of describing the five visions of God's judgment found in the book of Amos. This indicates that the candidates had poor knowledge of the symbolic visions of God's judgment found in the book of Amos 7:1-9:10. Extract 8.2 is a sample of a poor response.

Extract 8.2

| | | |
|----|--|--|
| 8. | The following are the five symbolic vision of God's judgment found in the book of prophet Amos which are :- | |
| | Vision of confession and believe the gospel, These vision tends to narrates the way how people can confens and believe the gospel all these things should be performed by the people so as to make people to be comfortable with the way of communicating with God through prayers | |
| | Vision of preparation of the way of the messali, People should be able to prepare the good way of the messali who is coming to save the world through teaching, preachings and the way of obeying the commandments of God within the world to all people. | |
| | Vision of Jesus christ as the son of God, Also this is this is the among the vision of Gods judgment which remained people to be away or delay but things which can make people to go contrall with God but is better all people to understand and to obey if so as to be self with bad things. | |
| | Vision of restoration, Most of the people have tried to practise such situation which is concerning with killing their neighbor and relatives but God is against with such kind of situation which are found in the book of prophet Amos | |
| | Vision of judging other people, Also these situation people tends to judge other people but themselves keep aside but they are not aware that the judgment which are providing to- | |

| | | |
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| 8. | to other people and even themselves such | |
| | amount of judgement which are also | |
| | to them they will be provided the same | |
| | amount of judgements. But do not judge | |
| | before yourself or herself to be judged with | |
| | other people. | |

Extract 8.2 is a sample of a poor response of a candidate who wrote about what people should do in order to be saved instead of describing the symbolic visions of God's judgment found in Amos 7:1-9:10.

3.0 ITEM RESPONSE ANALYSIS FOR EACH QUESTION IN 114/2 DIVINITY PAPER 2

3.1 PART I: The Four Gospels

3.1.1 Question 1: The Gospel according to Mark

The candidates were asked: “By giving five points, evaluate the authorship and the audience of the Gospel according to Mark.”

The question was attempted by 43.4 percent of the candidates who sat for this paper. Out of these, 75.2 percent scored from 0-6 marks; 10.9 percent scored from 7-11 marks and 13.9 percent scored from 12-19 marks. None of the candidates scored full 20 marks. This analysis can be demonstrated by Figure 9.

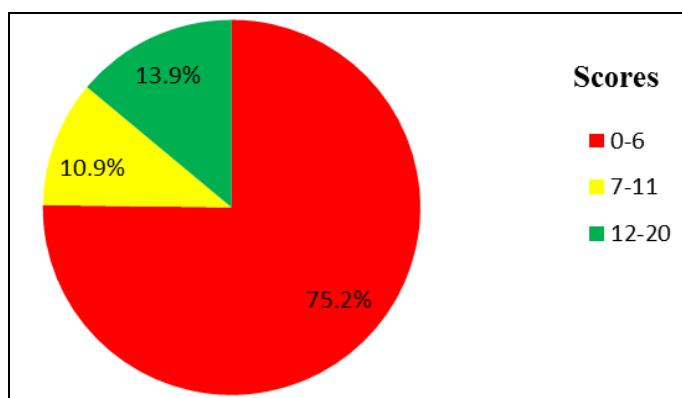


Figure 9: *The percentage of candidates and their scores in question 1.*

The analysis shows that the candidates’ performance in this question was poor because 75.2 percent scored 6 marks and below. Further analysis shows that 22.8 percent scored a zero mark because they failed to evaluate the authorship and the audience of the Gospel according to Mark. The responses given by the majority showed that the candidates lacked knowledge concerning the authorship and audience of the Gospel of Mark. For example, some of them evaluated the main teachings of Mark while others explained the miracles of Jesus according to Mark instead of the authorship and audience of Mark. Moreover, there were some of the candidates who evaluated the authorship and audience of the Gospel of Matthew instead of Mark. Extract 9.1 is a sample of a poor response.

Extract 9.1

| | | |
|------------------|---|--|
| 1. as | <p>Mark Gospel was the first Gospel but in bible it's not the first to be written. due to different reasons, according to Mark, it referred as the Gospel of poor and oppressors, due to the situation and also due to the content within it; there are different audience, in the Gospel of Mark the following are the points to evaluate the authorship and the audience of Gospel, according to Mark.</p> <p>Poor people, the audience of the Gospel were poor people who at that time they were in need of different properties, Mark wrote the Gospel for poor people that despite their poverty, once they asked about the help, God he will offer to them.</p> <p>Oppressors, also Gospel of Mark was for oppressors, these who like to oppress other by looking what things they have and start to selfish others, or exploit others, that by doing so it will reach a time they will have nothing to do, and Jesus will raise the poor and these rich will remain with nothing.</p> <p>Sinners, also Gospel of Mark was for sinners, these who do different things which it's different from what God want them to do. that, God is salvation and Jesus also he is a universal, that he will forgive all who needed his forgiveness and to encourage people than to commit sin is the one among the weakness that human being has to commit but what important is to ask</p> | |
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| 1 | <p>for the forgiveness to God Jesus through priest and by doing so Jesus will forgive.</p> <p>Repentance, also Gospel of Mark was listened by people who repent their sins, through prayer. It's easy to make people staying near God with Jesus and also through repentance it's the only way to make Jesus giving your his blessing, according to mark Jesus came to the earth for our salvation, so as all of us to become safe, through repentance. It's only way of staying safe and have salvation.</p> <p>Women, also Gospel of mark was for the women, who humiliated by their husbands and who exploited just according to or because of their weakness, also Mark Gospel, make the women to have right by preventing from being humiliated and hence to stay with nothing to do since they despise their own right.</p> <p>All in All Mark's Gospel had many audience, in which all of them, are intended to by Mark, also Mark talked about Jesus Christ, his incarnation, Death and Resurrection, resurrection, and also it was for those with faith.</p> | |
|---|---|--|

Extract 9.1 shows a poor response of a candidate who wrote about special features of Luke, such as the concern for the poor people, oppressed, sinners and women instead of evaluating the authorship and audience of Mark.

Although the question was poorly performed, 24.8 percent of the candidates scored from 7-19 marks. Among them, 13.8 percent provided correct responses, though with some grammatical errors. Those who provided good responses demonstrated that they understood the task of the question and had adequate knowledge of the Gospel of Mark. Hence, they wrote the following points: (a) the author's use of Aramaic words and their

interpretation. For example; Boanerges means “sons of thunder” (Mark 3:17); “Talitha cum” means “little girl, I say to you arise” (Mark 5:41); Corban, that is, “given to God” (Mark 7:11); “Ephphatha,” that is, “be opened” (Mark 7:34); “Abba” which means “father” (Mark 14:36); and “Eloi, Eloi, lama sabach-thani?” which means “My God, my God, why hast thou forsaken me?” (Mark 15:34). (b) Mark gave explanation on the Jewish traditions and customs, for example, washing of hands before eating, purification and many other traditions which they observed (Mark 7:3-4). A Jew writing to Jews could not do that. (c) The statement implying the possibility of a woman divorcing a man, “and if she divorces her husband and marries another, she commits adultery” (Mark 10:12). For the Jews, such statement could not be applicable, hence a proof that the audience is non-Jews. (d) The author’s comment on Jesus’ teaching that what is eaten does not defile a person, ‘Thus he declared all foods clean’ (Mark 7:19). This could not apply for Jewish audience because they are very careful on what to eat and what not to eat. This proves Marks’ audience as non-Jewish people. (e) The author recorded more deeds of Jesus than his teachings. Non Jewish people particularly the Romans were interested in actions than words. Therefore, the author pictured Jesus as the servant of God who was active in performing miracles to demonstrate the power of God’s kingdom. Hence, this is a proof that Mark’s audience was non-Jewish people. Extract 9.2 is a sample of a good response.

Extract 9.2

| | | |
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| 1 | <p>Gospel of Mark is said to be first gospel to be written. It is the gospel which is the second among the 4 gospels written. The Gospel of Mark explains of life and action of Jesus Christ similarly to other gospels of other apostles. Mark's gospel is also said to be shortest gospel among the four gospels.</p> <p>Authorship: Mark's Gospel is the gospel which is said to be written by Mark himself since he was the company of Saint Peter the apostle and he received many stories about Jesus which he wrote them. Mark stayed among the non Jews for a long time Roman and Gentiles in Rome and so he dedicated the g. but the gospel is normally said to be dedicated to non Jews and since Mark has stayed with them for a long time apart from other Gospel writers Mark is said to be the author of the Gospel.</p> <p>The audience of the Gospel is said to be Non Jews who lived out of Jerusalem like in Palestine and Rome the evidence on this point are the following:-</p> <p>Mark used Aramaic words: Mark in his gospel gave some words in Aramaic language which was not the language of the Jews, but also he gave their translation. This proves that the gospel was dedicated to the non Jews who were familiar on the language used by Mark. If it could be written to Jews Aramaic words couldn't be used and so this proves that Mark wrote his gospel to the non Jews. Example of words written are Elai eloi lama sabach than meaning a cry to the Lord for being far from a person in the case of help.</p> <p>Divorcing given by women: Mark in his gospel said the tradition which was not of the Jews of a man being divorced by a woman. This tradition could not</p> | |
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| 1 | <p>be accepted by the Jews since women were inferior and there were the one to be divorced, and so this proves that the gospel was written to the non Jews because Jews couldn't accept a woman divorcing a man. This was given by Jesus when talking a divorce and on the case of adultery that when a man or woman divorces his/her partner and she/he takes another partner he/she commits adultery with the one she/he has taken after divorce.</p> <p>The case of food: Mark in this case said that all foods are clean. This is a wrong statement among the Jews since they declare that there is unclean food and clean food and so this justifies that Mark's gospel was not written to the Jews but the non Jews because of the contrasting traditions which could not be accepted among the Jews.</p> <p>Action and work: Mark's gospel is a gospel which characterized by many action and work like healing of people, teaching and missionary works. This state of acting and working was mostly preferable among the Roman who were much interested in works and action rather than stories and speeches. Romans were non Jews thus it may be accepted Mark wrote to the non Jews since he reflects the actions of Jesus which were interests to the non Jews.</p> <p>The presentation of Jesus as a servant: In this case the fact can be a proof to the audience being the non Jews because non Jews mostly the Roman preferred service and serving. Thus the note of Mark showing Jesus as a servant since he healed people, he taught them, he saved in the synagogue and he saved by also feeding them. There are taken as signs to show that Jesus was a servant of the people, whereby</p> | |
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| 1 | this can be taken as a justification of the audience to be non Jews. | |
| | From the above explanations Mark can be proved to be the author of Marks gospel but also his audience being non Jews who most of them were not familiar to the christ Jesus and so he wanted the non Jews to know him and believe in him and this is what made him to also use some tradition of the non Jews so as to attract or to put their attention and concentration on the gospel. | |

Extract 9.2 shows a sample of a response of a candidate who managed to give five points to evaluate the authorship and the audience of the Gospel of Mark.

3.1.2 Question 2: The Gospel according to Luke

The candidates were asked: “The gospel of Luke shows special interest in prayers. Identify and explain five occasions of Jesus’ prayers indicating the outcome for each prayer.”

The question was attempted by 84.8 percent of the candidates who sat for this paper. Among these, 42.2 percent scored from 12-19 marks; 32.7 percent scored from 7-11 marks; and 25.1 percent scored from 0-6 marks as shown in Figure 10.

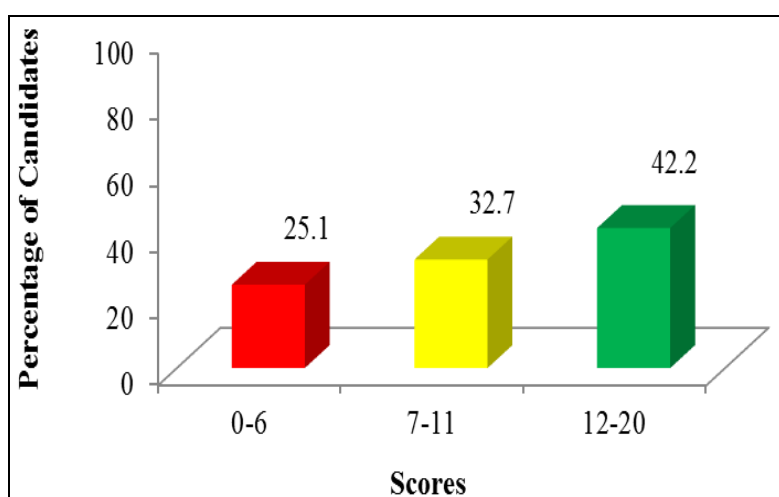


Figure 10: The percentage of candidates and their scores in question 2.

The general performance of candidates in this question was good because 74.9 percent scored from 7-19 marks (none scored full 20 marks). Those who scored from 12-19 marks demonstrated not only the understanding of the requirements of the question but also knowledge of the subject matter. The candidates identified and explained some of the occasions of Jesus' prayers, and the outcome of each prayer according to the Gospel of Luke. This shows that they had sufficient knowledge about prayers, which is one of the themes in the Gospel of Luke.

The candidates who managed to answer the question correctly were able to write five of the following points: (a) Jesus prayed during his baptism (Luke 3:21-22). The outcome was the occurrence of several events - the heavens opened, the Holy Spirit descended upon him in bodily form and the voice from heaven addressed him, "Thou art my beloved son..." (b) In the wilderness Jesus, full of the Holy Spirit, fasted and prayed for forty days (Luke 4:1-2). The outcome was that Jesus was strengthened and, though he was tempted by the devil, he overcame all the temptations (Luke 4:3-13). (c) Jesus prayed the whole night before choosing the Twelve Apostles (Luke 6:12-13). As an outcome of that prayer, the following day he chose the Twelve whom he named the Apostles from among the disciples. (d) Before feeding the 5,000 men Jesus prayed (Luke 9:10-17). The outcome was the multiplication of the five loaves of bread and two fish, and all ate and were satisfied. (e) Jesus was praying before the transfiguration when He was with three Apostles, Peter, James and John (Luke 9:28-38). As an outcome of that prayer, several events occurred which are: the change of his appearance into glory, the coming of Moses and Elijah who spoke of his suffering, the cloud covering them and the voice from heaven speaking about Jesus. (f) Jesus was praying at an unnamed place privately ("in a certain place..." Luke 11:1-2). As he had ceased praying, one of his followers saw Him and asked Him to teach them how to pray. The outcome was that Jesus taught them what is commonly known as "The Lord's Prayer". (g) Before He was arrested at Gethsemane, Jesus was praying to his Father (Luke 22:39-44). As an outcome, the angel from heaven appeared and strengthened Him. (h) On the cross, Jesus prayed so as to commit his spirit to the Father. As an outcome of the prayer, He breathed His last, i.e., He passed away (died) peacefully (Luke 23:44-46). Extract 10.1 is a sample of a good response.

Extract 10.1

| | | |
|-------|---|--|
| Qn 2. | <p>The gospel of Luke was a gospel of prayer, this means that it has occasioned several places where Jesus and other people are seen praying. In this gospel, Luke's theme of prayer is justified by the presence of many events in prayer.</p> <p>The following views point out the five occasions of Jesus' prayer and their outcomes.</p> <p>Before choosing of the twelve apostles. According to Luke 6, when Jesus was about to choose the twelve apostles among the disciples, he prayed first. This was to show that he puts Jesus first in everything.</p> <p>The outcome of this prayer was that he managed to choose the twelve apostles among the disciples who were Simon, Peter, James, John, Matthew, Bartholomew, James, Judas, Thomas, and among others who could help him in the work of spreading of the gospel to the end of the world.</p> <p>At the transfiguration. According to Luke chapter 9, Jesus took up with him three disciples (apostles), Peter, James and John, and went with them high up in the mountain to pray. On reaching, Jesus knelt down and prayed but as he was praying his face became dazzling white.</p> <p>The outcome of the prayer was that a voice was heard from heaven saying, this is my beloved son, listen to him, and because in Jesus' prayer Moses and Elijah were seen talking, to Jesus, the disciples then told Jesus that they should set up three booths, one for Moses, one for Elijah and the other one for himself as the glory of God was so good, that they did not want to departure.</p> | |
|-------|---|--|

| | | |
|------|---|--|
| Qno. | <p>Jesus, prayed at his cross. During the hour of agony at the cross, Jesus prayed to God his father on many things, such as Father, forgive them for they do not know what they are doing, but also near the last hour to his death Jesus prayed, father into thy hands I commit my spirit.</p> <p>The outcome of this was that at the ninth hour, Jesus died on the cross and the curtain of the temple tore into two. There was total darkness at this hour and some who were witnesses of these things believed that he was the Christ of God.</p> <p>Jesus prayed in the mount of Olives, at Gethsemane. Jesus was with his disciples at the garden of Olives in Gethsemane he took a smaller distance from them and urged them to pray so that they could not fall into temptations. At such a distance, Jesus knelt down and prayed, and behold he prayed for a very long time that his disciples had fallen asleep.</p> <p>The outcome of the prayer was that Jesus prayed until his sweat became sweat of blood, this shows that he was very deep in prayer for his last hours were approaching. On reaching the disciples, Jesus found them asleep and woke them up saying, do not sleep, wake up and pray lest you fall into temptations.</p> <p>Jesus taught his disciples how to pray. According to Luke 11, Jesus is shown to teach his disciples how to pray, he taught them the prayer of our father, who art in heaven, hallowed be thy name, thy kingdom come as it is in heaven, Give us this day our daily bread, and forgive us our debts, as we forgive those who are indebted to us, and lead us not into temptations.</p> | |
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| Qno. | The outcome of this prayer was that his disciples knew how to pray and Jesus told them the parable of a friend who went to his friend's house at midnight to ask for food for he was visited by a visitor at that late hour. The friend will give him what he asks for, not because he loved to do it but due to the persistence of the friend, he will wake up and give him what he wants. | |
| | Conclusively, Jesus showed a way to his disciples and all people on earth, that to remain with God throughout one's life, there had to be a very good relationship or communication between God and humans, and this can only be done if we pray always and let our deeds portray God's love and Image. | |

Extract 10.1 shows a response of a candidate who managed to identify and explain five occasions and outcomes of Jesus' prayers according to the Gospel of Luke.

The candidates who had average performance gave responses which were not exhaustive. Some of them identified and explained right occasions but gave wrong outcomes of the prayers. For example, some of the candidates mentioned the event of Jesus' transfiguration but explained about the outcome of Jesus' prayer on the last night before his crucifixion. Other candidates wrote a few correct events and outcomes of Jesus' prayers.

On the other hand, some of the candidates who performed poorly showed the importance of prayer instead of identifying and explaining occasions of Jesus' prayers. Furthermore, instead of identifying and explaining occasions and outcomes of Jesus' prayers found in Luke, some of the candidates explained miracles or signs found in the Gospel of John, like the Wedding at Cana, Raising of Lazarus and Healing of the Blind Man. Extract 10.2 is a sample of a poor response.

Extract 10.2

| | | |
|----|---|--|
| Q. | Prayer: the words which we communicate with God by believing that is present. | |
| | Through prayer we meet with God when we are asking for our need. | |
| | Through prayer we increase our need which we are waiting and asking for | |
| | Through prayer we get faith that what we are asking before it will happen because is the Master of every thing seen and unseen. | |
| | Through prayer we believe the presence of God who is our enlight and our helper. | |
| | Through prayer we stay far apart from Satan who is our first Master. | |

Extract 10.2 shows a sample of a response of a candidate who explained the importance of prayer instead of explaining the occasions and outcomes of Jesus' prayers according to the Gospel of Luke.

3.1.3 Question 3: The Gospel according to John

The candidates were asked: "The Fourth Gospel has a unique presentation of Jesus compared to the Synoptic Gospels. Support the claim by providing five points."

The question was attempted by 86 percent of the candidates who sat for this paper. Among these, 33.8 percent scored from 12-20 marks; 23.2 percent scored from 7-11 marks, and 43.0 percent scored from 0-6 marks. This analysis is illustrated in Figure 11.

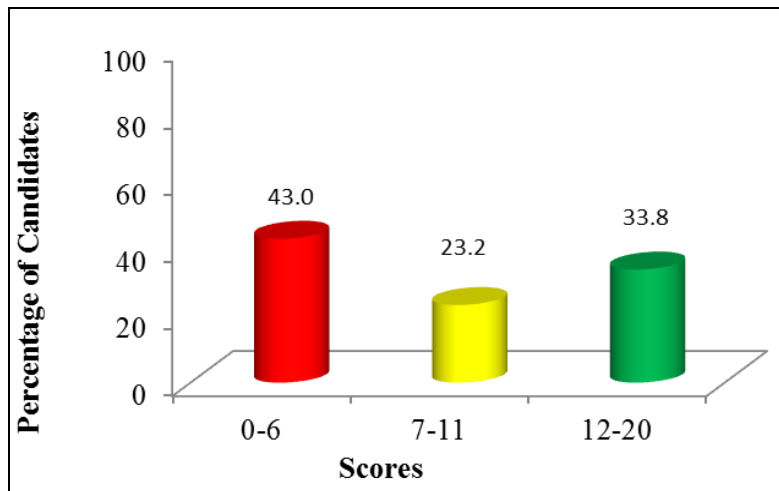


Figure 11: *The percentage of candidates and their scores in question 3.*

The analysis shows that the general performance of the candidates in this question was average because 57 percent scored from 7-20 marks. Among them, 23.2 percent provided partial responses and scored average (7-11) marks. Most of them wrote only two or three correct points among five points which were required. However, their responses indicated that the candidates had some knowledge of the uniqueness of the Gospel of John vis-à-vis the Synoptic Gospels, but did not write complete responses.

Further analysis shows that 33.8 percent had good performance and scored from 12-20 marks. Their responses showed that the candidates knew the uniqueness of John's Gospel as compared to the Synoptic Gospels because they were able to support the claim by providing any five of the following points:

(a) John begins with the pre-existence of Jesus (the existence of Jesus before the creation and as a sole agent of creation, John 1:1-3), but the Synoptic Gospels begin with the birth and genealogy of Jesus. (b) In the Gospel of John, the ministry of John the Baptist and that of Jesus seem to go parallel while in the Synoptic Gospels the ministry of John precedes that of Jesus (John 1:19-23, John 1:24-39) and (Luke 3:1-21, 23). (c) In the Gospel of John the ministry of Jesus took about three years. This is justified by the three records of Passover He attended (John 6:4, 11:55 and 13:1) while the Synoptic Gospels portray that it took place for only a year. (d) The chief enemies of Jesus in the Gospel of John are the Jews in general but in the Synoptic Gospels are only the religious leaders, such as the Pharisees, Scribes and the Sadducees. (e) The main teaching of Jesus in the

Gospel of John is about the eternal life while in the Synoptic Gospels is about the kingdom of heaven or kingdom of God. (f) John's Gospel presents Jesus' teachings through the symbolism of 'I am' sayings, but the Synoptic Gospels present Jesus' teaching through the parables.

(g) The mighty deeds of Jesus in John's Gospel are called signs while in the Synoptic Gospels are called miracles. (h) John's Gospel records Jesus' cleansing of the temple at the very beginning of his ministry, but the Synoptic Gospels record the cleansing at the end of his ministry. (i) The Gospel of John emphasizes the spiritual standards of life while the Synoptic Gospels emphasize the moral standards of life, for example, the beatitudes which teaches about the ethical life. (j) The Gospel of John presents high Christology as the identity of Jesus is publicly declared through several witnesses (the gospel of witnesses), but in the Synoptic Gospels the identity of Jesus remains a secret to be discovered by the believers for themselves (the gospels of Messianic secret). Extract 11.1 is a sample of a good response.

Extract 11.1

| | | |
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| 3 | <p>The fourth Gospel is the gospel according to John the beloved disciple of Jesus, who walked with Jesus all the time. The Synoptic gospels, these are three first 3 gospels which are the gospel according to Matthew gospel according to Mark and gospel according to Luke. The following are the main differences of gospel according to John and Synoptic gospels.</p> | |
| | <p>The fourth gospel shows that Jesus entered in Jerusalem for cleansing the temple at the beginning of the mission but the Synoptics show that Jesus entered the Jerusalem temple at the end of the mission and cleansed the temple.</p> | |
| | <p>There is no genealogy in the fourth gospel; the author of the fourth gospel starts with pre-existence (existence before becoming flesh) but in the Synoptic gospels there is genealogy which is traced back to either Abraham according to Matthew or to Adam according to Luke.</p> | |

| | | |
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| 8. | In the fourth gospel the author is concerned with talking mostly about eternal life but the Synoptic gospels (the first three gospels which are Matthew, Luke and Mark) mostly talk about the Kingdom of God and Kingdom of heaven. | |
| | In synoptic the authors show that Jesus mission and teaching chronologically is one year but in the fourth gospel the author describes about the teaching of Jesus was arranged chronologically for three years. | |
| | The Synoptic Gospels deal more with the Parables and are more historical books since all stories (like since the birth of John the Baptist and the birth of Jesus in gospel according to Luke which is a synoptic gospel) are arranged historically while in fourth gospel only signs are recorded with the "I am" sayings, example "I am the true vine" and is spiritual. | |
| | All in all the both synoptic gospels and the gospel according to John are the Gospels of Jesus for all humankind. | |

Extract 11.1 shows a response of a candidate who managed to support the claim that the Fourth Gospel has a unique presentation of Jesus Christ compared to Synoptic Gospels.

On the contrary, 43 percent performed poorly because they were unable to support the claim that the Fourth Gospel has a unique presentation of Jesus compared to the Synoptic Gospels. They provided responses which showed that they had insufficient knowledge concerning the differences between the Fourth Gospel and the Synoptic Gospels. Moreover, some candidates did not understand the requirements of the question as they mistook the phrase "the Fourth Gospel" (the Gospel of John) to mean "the four gospels". Thus they answered the question by writing about how Jesus is presented in all the four gospels (Matthew, Mark, Luke and John) instead

of showing the peculiarity of the Gospel of John among the four gospels. Other candidates showed the differences among the Synoptic Gospels, while others compared the gospels with the Pauline teachings, instead of comparing the Fourth Gospel with the Synoptic Gospels. Extract 11.2 is a sample of a poor response.

Extract 11.2

| | |
|----|---|
| 3: | <p>The fourth Gospel has a unique presentation of Jesus compared to the Synoptic Gospels. It is due to the following points.</p> <p>It talks more about the salvation that we receive from God, that Jesus will suffer and die for his people, thus providing salvation for people so that they come back to God from sin.</p> <p>It talks more about the repentance that people should avoid sin, as God does not prefer sinners, thus this Gospel emphasizes people do stop sinning.</p> <p>It talks more about knowing Jesus, the Gospel is emphasizing for of knowing God as he is everything to our lives that to knowing him and doing what is necessary to do by his will is much greater than ever as he is the one who has created us.</p> <p>It also talks more about forgiveness that will lead us free from everything, it emphasizes that when one do does wrong to any person there should be forgiveness to any matter this should not consider elders or youngers.</p> <p>It emphasizes more about depending on God than our gods, this is because he is the one who has created us therefore everything is under him.</p> <p>The gospel emphasizes about love that we should love one another as God wants to do. loving also our enemies as it is also written, as God's willings.</p> |
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Extract 11.2 shows a sample of a response of a candidate who provided general teachings from all the four gospels instead of showing the uniqueness of John's Gospel in the presentation of Jesus as compared to the Synoptic Gospels.

3.1.4 Question 4: The Gospel according to Matthew

The candidates were given the following question: “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.”

The question was attempted by 59.9 percent of the candidates who sat for this paper. Among these, 66.9 percent scored from 0-6 marks; 17.0 percent scored from 7-11 marks and 16.1 percent scored from 12-20 marks. This analysis is illustrated in Figure 12.

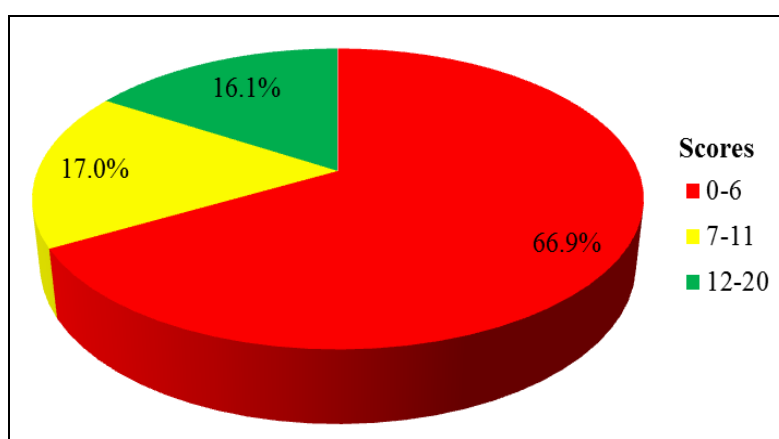


Figure 12: *The percentage of candidates and their scores in question 4.*

The analysis shows that the candidates’ performance in this question was poor because 66.9 percent scored 6 marks and below. Further analysis shows that 5.2 percent scored a zero mark because they failed to identify and explain the five women who were included by Matthew in the genealogy of Jesus and their place in God’s salvation plan.

The responses given by the majority showed that the candidates lacked knowledge concerning the five women who were specifically mentioned by Matthew in the genealogy of Jesus. Instead of identifying the ancestresses in the genealogy of Jesus in Matthew, that is, *Tamar*, *Rahab*, *Ruth*, *Bathsheba* and *Mary* the mother of Jesus, they mentioned women like Hannah, Mary Magdalene, Veronica, Anna, Delilah and Elizabeth who were not in the genealogy of Jesus in Matthew. Extract 12.1 is a sample of a poor response.

Extract 12.1

| | | |
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| 4 | <p>In Genealogy of Jesus, Matthew include five women from different background and character. The women were as follows and place salvation of God's plan</p> <p>The Samaritan woman in the well of taking water. This is the woman met by Jesus in the well of taking water and explain her about her individual life like God says to her you haven't one husband since she the women have more than one husband. God's plan was to show one one can do things while living before God's means our life is well know by God with our action</p> <p>The harlotry woman in the house of Zai Zacciah. The woman went to the house of Zacciah and cry over the leg of Jesus and wipe his tears by using her air. The God plan was to show no matter how sin we did before him in the moment one leave the fence sin and return back to his lord will be forgiven and become new and your sin will be forgotten by God as say in Math 23:25.</p> | |
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| 4 | <p>The woman with a last cent in giving offering: This is the largest woman and was poor who was giving offering to the church which was the offering of her last pocket while still paying the left offering to God. The God's plan is to show that we have to give God sacrifice that come from our internal heart and that stem being important to one self.</p> | |
| | <p>The menstrual or cycle woman who touched the cloth of Jesus. The bible show the woman menstrual cycle it suddenly stop after touching the cloth of Jesus. The God's plan is to show that U a healer of our problem in every where.</p> | |
| | <p>The woman who followed Jesus to provide her justice without tired. This woman followed Jesus as he should provide her with justice and God say: This woman seek I more find her justice without become tired. So I will provide justice to her so to not make her tired ever to come to me. The God plan is to show we have to pray and seek about God's justice without ceasing.</p> | |
| | <p>Generally in Jewish society the woman background and character would not allow her to be healed in the day of Pentecost.</p> | |

In Extract 12.1, the candidate explained women who are found in the gospels in general without mentioning their names. However, none of them was in the genealogy of Jesus according to the Gospel of Matthew.

Further analysis reveals that the candidates who performed averagely (17%) had responses which were correct but not fully explained. They were able to identify all the five names but gave correct explanations for two or three names. Others identified the names without explaining their place in God's salvation plan. A considerable number of candidates scored average marks because, though they had two or three correct points, their responses had neither introduction nor conclusion.

Conversely, the candidates who had good performance identified the five women in the genealogy of Jesus according to Matthew and explained their place in God's salvation plan. This shows that the candidates had adequate knowledge of the subject matter and understood the requirements of the question. The following were the five women and their place in God's salvation plan:

(a) Tamar the Aramean, formally married the eldest son of Judah who died leaving her childless (Gen.38:1-30). Again she was married to the second son who also left her childless. She was promised to marry the third son who was too young by then but the promise was not kept. Tamar trickery made Judah go into her without him knowing that she was his daughter in law. This way, she acquired her right to become the wife of Judah, hence one of the ancestresses of Jesus (Matthew 1:3). (b) Rahab of Jericho, the harlot who acknowledged Hebrews and their God as the only true God (Joshua 2:1-14, 6:22-23). She was spared from the destruction of Jericho, thus she joined the Hebrews and became one of the ancestresses of Jesus as she got married to Salmon who belonged to the line of David (Matthew 1:5). (c) Ruth the Moabite got married to a man of Bethlehem of Judah who migrated to Moab during the great famine in Israel. After the death of her husband she promised her mother-in-law that the Hebrews would be her people and their God her God, the promise which she fulfilled as she became the wife of Boaz who belonged to the line of David (Ruth 1:1-3). Hence, she became one of the ancestresses of Jesus (Matthew 1:5). (d) Bathsheba the wife of Uriah the Hittite; who became one of the wives of David and the mother of Solomon the wisest King who ever lived (2 Samuel 11-12). This way, she became one of the ancestresses of Jesus included by Matthew (Matthew 1:6). (e) Mary, the lowly peasant girl, who was a virgin from the very beginning to the end, was willing to accept the costly task of being the mother of Jesus the Messiah (Matthew 1:16).

Extract 12.2 is a sample of a good response.

Extract 12.2

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| | WOMEN IN THE GENEALOGY OF JESUS: | |
| 4. | Matthew wrote the gospel for the Jews. In the Jewish community the place of women was very low but Matthew while giving the genealogy of Jesus he includes five women from different background and character showing God's plan of salvation. Below are the five women included in the genealogy of Jesus in Matthew. First, Bathsheba, who was the mother of King Solomon with his father King David. Bathsheba was the wife of Uriah, but David the king due to his desires committed adultery with her and killed Uriah her husband in the military service. The sin of Bathsheba appears as God's plan of salvation for the Messiah, his only son was from the lineage of David who repented after sinning with Bathsheba. Rahab, this woman was a harlot. Rahab helped the spies who were sent by Joshua escape when they were spying the promised land. This woman appears in the genealogy of Jesus so as to portray that Jesus is coming for the sinners and outcasts as they can also help in one way or another the fulfillment of God's plan as how Rahab helped the spies, spying on the promised land. Ruth, the wife of Boaz. This woman was not a Jew but still Boaz who was obedient and faithful to God married her a thing which was not acceptable in the Jewish laws of their community leaving. Ruth chose to stay with her mother in law instead of being married to other men. The appearance of Ruth portrayed God's plan of | |

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| | salvation even to the Gentiles through his son, | |
| 4 | our Lord Jesus Christ. | |
| | Another woman was Tamar. Tamar's sin was | |
| | committing adultery with her father-in-law | |
| | Judah. After the death of his sons, Judah refused | |
| | to give his last son to Tamar and so she decided | |
| | to trick him and bore with him Zerah and Purah. | |
| | Tamar appears in the genealogy of Jesus to reveal | |
| | God's mercy to sinners and his plan of saving the | |
| | sinners through the passion, death and resurrection of | |
| | Jesus, his son. | |
| | Last woman is Mary, she is the mother of | |
| | Jesus who conceived by the power of the holy spirit. | |
| | Different from other women mentioned above, | |
| | Mary had no sin, but God's plan of salvation | |
| | was through her by acceptance of being the | |
| | mother of the Messiah, Jesus. She accomplish | |
| | God's plan of salvation by giving birth to Jesus | |
| | in Bethlehem in a manger. | |
| | To sum up the discussion above, the first four | |
| | women mentioned were sinners. The purpose of Matthew | |
| | mentioning them was to show that Jesus came | |
| | for the sinners for in his teachings Jesus one's | |
| | claimed that only the sick need a physician and | |
| | not those who are well and that is why he | |
| | associated with sinners, and outcasts like harlots | |
| | and tax collectors. | |

Extract 12.2 shows a response of a candidate who identified the five women in the genealogy of Jesus according to Matthew and explained their place in God's salvation plan as was required.

3.2 PART II: The Apostolic Age

3.2.1 Question 5: The Book of the Acts of the Apostles

The candidates were asked: "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 question was attempted by 55.7 percent of the candidates who sat for this paper. Among these, 33.6 percent scored from 12-20 marks, 32.6 percent scored from 7-11 marks and 33.8 percent scored from 0-6 marks. This analysis is illustrated in Figure 13.

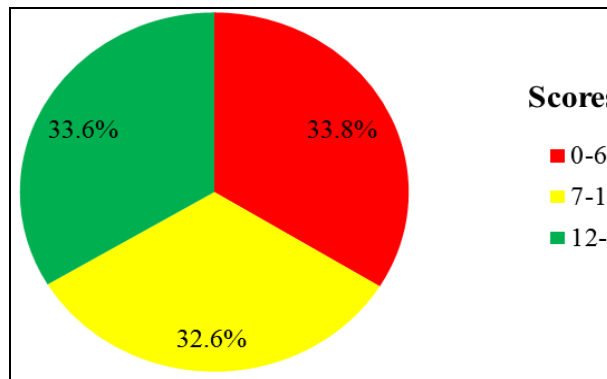


Figure 13: *The percentage of candidates and their scores in question 5.*

The general performance of candidates in this question was good because 66.2 percent scored from 7-20 marks. Those who scored from 12-20 marks demonstrated not only the understanding of the requirements of the question but also knowledge of the subject matter. The candidates were able to justify the assertion that in the book of “Acts of the Apostles,” the acts can rightly be ascribed to the Holy Spirit than the Apostles. Most of the candidates who scored good marks managed to show various events in which the Holy Spirit played a great role in the mission of the Apostles. They were able to write any five of the following six points:

(a) The Holy Spirit was the one who empowered the Apostles to witness for Christ (Acts 1:8). Before the coming of the Holy Spirit, the Apostles did not witness for Christ but shut themselves in the upper room being afraid of those who crucified Jesus. When the Holy Spirit came, they boldly witnessed even before those who crucified Jesus. For example, Peter being filled with the Holy Spirit addressed the rulers who sentenced Jesus to death (Acts 4:8-10). (b) The birth, growth and the spread of the church was under the full guidance of the Holy Spirit. The coming of the Holy Spirit on Pentecost marked the birth of the church as the preaching of Peter on that day resulted to the baptism of the 3000 men from different parts of the world. Those people went back home with the gospel message (Acts 2:1-47). (c) Extraordinary miracles were performed by the power of the Holy Spirit. The Apostles who were formally accused of failure to cast demons from a child were enabled to perform the mighty deeds. Through the power of the Holy Spirit, they demonstrated the operation of God’s kingdom to silence the opponents, such as magicians who attempted to oppose them (Luke 9:37-40, cf. Acts 13:8-12). (d) Through the power of the Holy Spirit, the Apostles withstood persecutions. The Holy Spirit did not only empower

them to witness in the face of oppositions but also prompted them to be faithful even to the point of death. For example, Agabus prophesied Paul's afflictions in Jerusalem, but Paul said, "I am ready not only to be imprisoned but even to die for the name of the Lord Jesus" (Acts 21:20-13). (e) The Holy Spirit allowed or stopped the Apostles and the disciples from preaching in some stations. For example, Philip was guided to preach to the Ethiopian eunuch (Acts 8:29, 39-40). Paul and his companions were forbidden by the Holy Spirit to preach in Phrygia and Galatia till they were guided to cross over Macedonia (Acts 16:6-10). (f) Barnabas and Saul were commissioned by the Holy Spirit for the work he had called them (Acts 13:1-4). Being sent out by the Holy Spirit, they started the missionary journeys to preach the gospel and establish churches (Acts 13:4-14:28). Extract 13.1 is a sample of a good response.

Extract 13.1

| | | |
|----|--|--|
| 5. | Acts of the Apostles, This is the book that was written by Luke, and it comprises mostly the works that were done by the apostles in spreading Christianity after the death of Jesus Christ, as he commanded "Go and make all the nations my disciples". | |
| | In real sense the acts can rightly be ascribed to the Holy Spirit than the apostles due to the following reasons: since all that were done by the apostles were through the power of the Holy Spirit, and the following are some of the occasions showing the work of Holy Spirit through the apostles; | |
| | The act of Philip to baptize an Ethiopian Eunuch, Philip led by the Holy Spirit, was directed to meet with this man who was from Jerusalem, and was reading the scriptures concerning Jesus but he did not understand, Philip translated the scriptures to him, and he asked Philip to baptize him for there | |

| | |
|----|---|
| 5. | was nothing to hinder him from being baptized. |
| | The death of Ananias and Sapphira, These were couples who sold their land and they had to share their possession with community, unfortunately they hid some, this act was to cheat the Holy spirit, hence Peter told Ananias, for this reason you will die, and real he died likewise to his wife. |
| | Pentecost's event, in this occasion the Holy spirit descended upon them and every one spoke in his own language, and they understood each other, and some said they were drunkard, but Peter explained to them that, it was the work of Holy spirit making them to speak in tongues and being able to prophesized. |
| | Appointment of an apostle to fill the position of Jude Iscariot, before they chose an apostle they all prayed to the Holy spirit who know the hearts of all people that he could enlighten their hearts and mind to know who would fit in the position of Jude Iscariot, and through the Holy spirit they found Mathew to take that position. |
| | The increasing number of christians from 120 to 3000 through Peter's speech; Peter being filled with the Holy spirit he spoke in boldness concerning Jesus Christ that he |
| 5. | was the real Christ from God, whom the Jewish priests and elders killed but he arose from the dead after three days, through this speech many believed and became christians. |
| | Generally, The Acts of the apostles were not through their own ability or understanding but it were through the Holy spirit whom Jesus Christ had promised them, and as it was written in the book of Hosea, "And all men and women will prophesy and receive the Holy spirit". |

In Extract 13.1, the candidate was able to justify that in the book of "Acts of the Apostles", the acts can rightly be ascribed to the Holy Spirit than to the Apostles.

Further analysis shows that 32.6 percent who performed averagely had some knowledge concerning the work of the Holy Spirit among the Apostles but they gave answers that were not sufficient. Some of the candidates repeated the same points in different paragraphs. Others wrote more about how the Holy Spirit descended upon the Apostles on the Pentecost day. This implies that, although the candidates had some knowledge, they failed to apply it effectively in answering the question. Thus, they were unable to justify the assertion that the acts (work of the Apostles) can be ascribed to the Holy Spirit than the Apostles.

On the other hand, the candidates who performed poorly failed to justify the assertion that the Acts of the Apostles can rightly be ascribed to the Holy Spirit than to the Apostles. Some of them misunderstood the question as asking about the actions which justify a person to be an apostle. For example, one of the candidates wrote:

...Through the act people can be determined whether is apostle or not, according to this book of acts of apostles it suggest that whether a person is express to others that he was apostle but if he not follow the acts of the apostle, he was not apostle. For example when Peter was asked whether is among of the disciple of Jesus she try to refuse but they said see what he walk is similar to Jesus. So the acts can able to determine the people whether is follow God or not...

There were also candidates who wrote about the miracles which were performed by Jesus in His life time. They explained miracles, such as healing the dumb, the blind man and the demoniac. This indicates that the candidates did not understand the requirements of the question. Extract 13.2 is a sample of a poor response.

Extract 13.2

| | | |
|---|--|--|
| 5 | <p>Holy spirit are the angels of God who are working to help him or her in different activities through the power of God.</p> <p>The following are the rightly be ascribed to the holy spirit such as follow:</p> <p>A person with more credibility, this was the greater situation or moments to the people for the person with the more credibility was seeing to be very important and reaching the moments to be called the holy spirit of God.</p> <p>A person who was filled with the power of holy spirit, another point is that which can be rightly be ascribed to the holy spirit than the apostles, also the person was needed to be filled first with the power of holy spirit.</p> <p>Good repute in the society, a man or woman was needed to have a good repute in the society so that could help him or her in a different way so as to be one the follower of God and God came you to be one of the holy spirit of him.</p> <p>A true servant of God in terms of good and hardship moments, for the person who is a good abasador of God in terms of good and hard moments of life and who is not having complained to the good all the time, he can be called to be the holy spirit of God in the society of different area.</p> | |
|---|--|--|

Extract 13.2 shows a response of a candidate who explained about the qualifications for one to be a follower, instead of justifying the assertion that in the book of "Acts of the Apostles" the acts can rightly be ascribed to the Holy Spirit than to the Apostles.

3.2.2 Question 6: The Letter of St. Paul to the Thessalonians

The candidates were asked: “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.”

The question was attempted by 66.3 percent of the candidates who sat for this paper. Out of these, 22.8 percent scored from 12-19 marks; 39.3 percent scored from 7-11 marks, and 37.9 percent scored from 0-6 marks. Figure 14 illustrates the analysis.

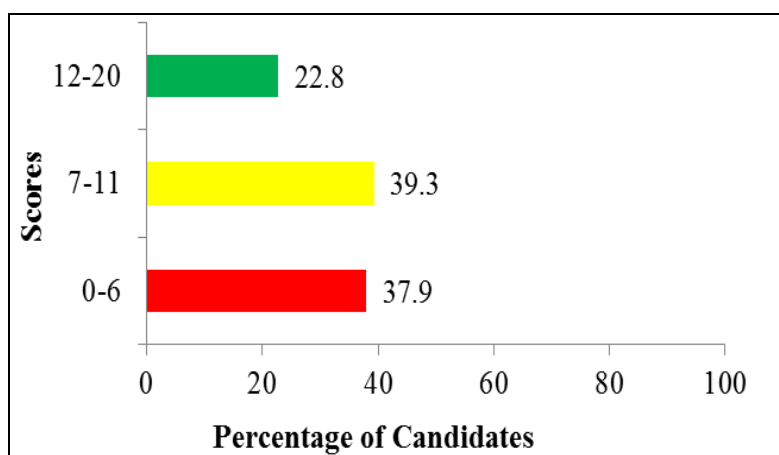


Figure 14: *The percentage of candidates and their scores in question 6.*

The general performance of candidates in this question was good because 62.2 percent scored from 7-19 marks (none scored 20 marks). Those who scored from 12-19 marks (22.8%) were able to justify the statement that the First Letter of Paul to the Thessalonians is the principle of life and responsibility to both leaders and believers by portraying Paul’s teachings and showing the importance of each teaching to believers of today. They justified the statement by writing appropriate points among the following seven points:

(a) The conduct of the ministers of the Word as the decisive factor of their power in the ministry. Paul insisted that he, together with his companions, were a model to the Thessalonians by being holy, righteous and blameless. The importance of this teaching is that even today’s church ministers and believers are called to be holy, righteous and blameless through their

conduct (1Thessalonians 2: 10-12). (b) About the value of hard work, Paul reminded Christians how he worked day and night to support himself so that he might not burden any of them. He called them to work with their own hands so that they may be dependent on no one. Today some Christians as well as ministers forget about the value of working hard to become self-reliant. Most of them claim that they are busy preaching the gospel, therefore have no time to mind their own affairs. Paul set a model to be imitated that despite being a missionary planting churches in different places, he valued working with his own hands so as to be independent to the extent of supporting the needy people. Both ministers and believers ought to learn from Paul (1Thessalonians 2:9; 4:11-12).

(c) Paul warned the Christians that they should not engage in sexual immorality. He calls attention to the problem because in that time the practice was taken lightly by some Christians as if such practices were allowed. Today Satan is using the sin of sexual immorality to keep people captives. Church ministry is weakened by the fall of outstanding spiritual Christians as well as ministers. Paul appeals to Church leaders and believers to control their own body in holiness and honor, not with lustful passion like unbelievers (1Thessalonians 4:1-8).

(d) Concerning love of the brothers and sisters: Paul urged Thessalonians to love one another as God had taught them. Today, Paul's teaching urges Church leaders and believers to love one another as a new commandment Jesus gave to his disciples. By doing so everyone will know they are Jesus' disciples (1Thessalonians 4:9-10; cf. John 13: 34-35). (e) Over emphasis on the Lord's second coming: Paul taught that since Jesus died and rose again, on the day Jesus will come again. Those who died in Christ will rise, and those who are alive will not taste death but will be carried alive to meet their Lord in the air. However, Paul insisted the Christians to keep awake and be sober because the day of the Lord will come like a thief in the night. This implies that even church leaders and Christians today should be awake and sober, knowing that Jesus will come again, although nobody knows the hour. His coming will be sudden and unexpected (1Thessalonians 4:13-5:11).

(f) Respect for the leaders: Paul reminded the Thessalonians to respect those who have the duty of guiding the church, i.e. the church leaders, that they should not be offended when they find it necessary to give corrective instructions (1Thessalonians 5:12-13). Lack of respect for leaders is a

problem experienced in the church today. Paul's first letter to the Thessalonians is an admonition and a call to abandon such behaviour and give leaders a due respect. On the other hand, leaders ought to fulfill their responsibility with love, patience and high integrity so as to command respect from others. (g) Church members to care for one another: Paul exhorted Christian brothers and sisters to encourage each other, warn the idle, help the weak and be patient with everyone. He urged the Thessalonians not to pay evil for evil but at all the times they should look forward to doing what is good to one another and to all people. He also urged the leaders on their part to always act with patience and understanding (1Thessalonians 5:14). Today there are some church members who are self-centered. They are not interested in brotherly love. They do not help the weak and are not patient with others. There are some who dare to discourage the weak in faith so that they cannot grow. Every member has a part to play in the building of the body of Christ regardless of the status.

As shown in Figure 14, there were 39.3 percent candidates who scored from 7-11 marks. Most of their responses revealed that, though they had some knowledge on the topic, the candidates could not manage to fully justify the statement that the First Letter of Paul to the Thessalonians is the principle of life and responsibility to both leaders in the church and believers. Instead of portraying Paul's teachings and their importance to church leaders and believers of today, some of them wrote the teachings without showing their importance to the believers today. Other candidates wrote general Christian admonitions related to Paul's teachings in 1Thessalonians but from other letters, which were regarded as relevant points.

On the contrary, the candidates who performed poorly provided irrelevant responses. For example, instead of justifying the teachings of Paul in his First Letter to the Thessalonians, some candidates explained the functions of the Holy Spirit. There were also candidates who wrote the purposes of Paul to write the letter. For example, part of a candidate's response was, "...To believes the Jesus for everything. Paul letter can be written in order to any peoples in the society to believed God..." Other candidates wrote Paul's teachings from the Letter to the Corinthians, such as food offered to the idols and veiling of women. This suggests that the candidates were not familiar with the First Letter of Paul to the Thessalonians. Extract 14.1 is a sample of a poor response.

Extract 14.1

| | | |
|----|---|--|
| 6. | <p>The letter of Paul to Thessalonians; This was the first epistle to Thessalonians which was written by Paul. The principle letter was most deals with the principle of life and responsibility to both leaders and in church and believers. The letter is is not portrayed by the teaching which Paul intended to write for them. Such as,</p> <p>The criticize on the meat offering in the society; Paul wrote this letter so as to - criticize the burnt offering which was offered to God. The offering was unlawful, so Paul intended to serve them from God destruction, from this teaching help to make people faith in God for the leaders and believers at today.</p> <p>To encourage the act of popular worship; from the letter of Paul to Thessalonian, Paul encourage them to have popular worship in God, so from this is made them became near to God since the ^{we} worshipping God and they ^{we} believe on him.</p> <p>The criticize on receiving high taxes; The leader received high taxes than that had been made to pay; so from this Paul criticized the act and hence created the peaceful - and rights among the people at today.</p> <p>To have faith and believe in God; from the letter as Paul encourage them to be faithful and believe in God, also to our leaders today - we should be faithful and believe in God.</p> | |
|----|---|--|

Extract 14.1 shows a poor response of a candidate who provided irrelevant points and scored a 0 mark.

3.2.3 Question 7: The Letter of St. Paul to the Romans

The candidates were given the following question: "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."

The question was attempted by 61.2 percent of the candidates who sat for this paper. Among these, 68.9 percent scored from 0-6 marks, 24.8 percent

scored from 7-11 marks and 6.3 percent scored from 12-19 marks (none scored full 20 marks). This analysis is illustrated in Figure 15.

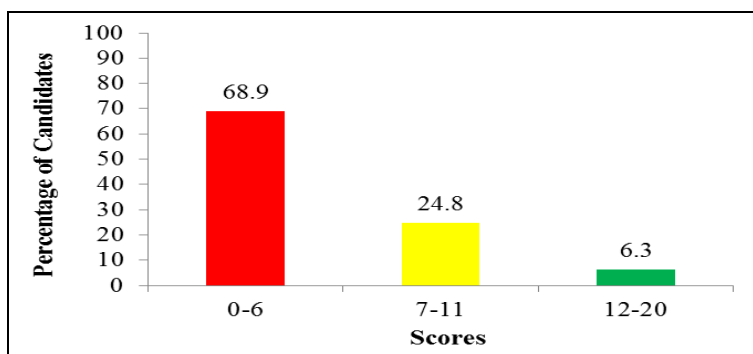


Figure 15: *The percentage of candidates and their scores in question 7.*

The analysis depicts that the general performance of candidates in this question was poor. Most of the candidates were not able to summarize Paul’s teachings on how one attains righteousness as is discussed in Paul’s Letter to the Romans Chapters 1-8. For example, some of the candidates managed to introduce the question but failed to outline the ways of obtaining righteousness. One of the candidates explained the story of the rich man and the poor Lazarus.

Moreover, there were candidates who wrote concerning the rights of an Apostle, that the Apostle has the right to benefit from his work as an Apostle. This is in the context of 1 Corinthians Chapter 9 (“...those who proclaim the gospel get their living by the gospel” {1Corinthians 9:14}). This was incorrect because the question required the candidates to write about human’s right relationship with God. Other candidates explained Paul’s defense of his apostleship, i.e., Paul got the right to become an Apostle of Jesus like other Apostles (in the context of Galatians 1:11-24).

Furthermore, some of the candidates mistook the word “righteousness” and answered the question in a purely legal sense, instead of writing about how one can attain righteousness before God. For example, one of the candidates wrote, “...Amendment of good Romans laws which provide equality and human rights to all Romans especially that favouring the lower class...” These responses were incorrect because the question required the candidates to write about how one can attain righteousness before God (human’s right relationship with God). This is an indicator that the candidates did not understand the requirements of the question in addition

to inadequate knowledge about Paul's teachings on how one attains righteousness. Extract 15.1 is a sample of a poor response.

Extract 15.1

| | | |
|----|--|--|
| 7. | The following are the main discussion of Paul in Romans about Righteousness. | |
| | Alcoholism, Paul in his letter to Romans he warned them about the use of alcohol were suppose to stop taking strong drinking like alcohol which could led them to enter into sin. | |
| | Idolatry, Paul's warned the romans about the issue of idolatry where by Christians of romans were seen to involve in worshipping other god, and follow bad way of worshipping different from the right one hence they were warned to stop the habit. | |
| | Sexual immorality, Romans were seen to engage in bad ways of Sexual immorality where by some of the relatives were tending to have intercourse among themselves hence Paul warned them also to stop such habit since it is sinful to God. | |
| | Corruption, Paul's also warned the romans to not accept and give corruption because it was also a sin before God so they were to stop it and follows the good ways of life as a Christians who have faith in God. | |

Extract 15.1 shows a response of a candidate who explained alcoholism, idolatry, sexual immorality and corruption instead of Paul's teachings on how one attains righteousness.

On the other hand, most of the 24.8 percent who performed averagely (7-11 marks) managed to write two or three correct answers among the five responses they were required to provide. Other candidates went beyond the scope of the question to include other chapters of Paul's letters to the Romans. There were other candidates who answered the question by basing on Christian teachings in general but did not fully depict what Paul insisted in Romans 1-8. For example, one of the candidates wrote that in order to attain righteousness one has to have brotherly love, kindness, and goodness

which are relevant, however the explanations to each point did not deserve full marks.

Although the question was poorly performed, a few candidates (6.3%) scored good marks (12-19). These candidates were able to write three to five correct responses. They equally gave a clear introduction and conclusion. The correct responses which the candidates were expected to write include the following:

(a) Liberation: as human beings both Jews and Gentiles had sinned before God and fell short of God's glory, they became slaves to sin. God through Jesus Christ paid the price to free men from the bondage of slavery of sin (Romans 5:20-22). (b) Expiation or removal of guilt: after sinning and falling short of glory of God, human being was guilty before God and deserved punishment. As a slave to sin, a human being had no way to change the situation. God, through the death and resurrection of Jesus Christ, removed the guilt so that through Jesus, one attains peace and right relationship with God (Romans 5:1).

(c) Not by observing the Law: Paul summarises that there is no human being on earth who can ever fulfill the law to attain righteousness. The works of the law cannot make one right with God. Rather, the one who is counted righteous through the free gift of forgiveness of sins through Jesus can perform good works (Roman 3:21-22, 31). (d) Justification by grace: Grace means undeserved favour. Since man was a slave to sin, he is guilty before God and unable to change the situation. God in His grace in the work of Jesus Christ, declared man free from slavery to sin, guilt and judgment (Roman 5:6-11, 8:1).

(e) It is received through faith alone: Paul used an example of Abraham who attained right relationship with God and became God's friend by believing in God even before the law was given. Faith comes by hearing what God has done for our liberation in Jesus Christ. That faith accepts the work of God through Jesus for our liberation and receives the free and undeserving gift of reconciliation and forgiveness of sins to attain right relationship with God. Extract 15.2 is a sample of a good response.

Extract 15.2

| | | |
|----|--|--|
| 7. | <p>Apostle Paul spoke of many things in his letters written to different groups of people such as the Romans whereby Paul spoke on righteousness and how one attains righteousness. According to Paul one attains righteousness as follows;</p> <p>By faith; as faith keeps people close to God and belief in God makes one fearful and respectful to God whereby Paul ensures that having a strong faith in God and his teachings enables one to become righteous or one becomes a believer of God.</p> <p>By following the word of God and not adhering to the law before God; as the Jews considered the Gentiles unworthy. According to the law one must be circumcised; which was unlike the Jews; and this consideration was evil as being righteous requires being a believer of God's word.</p> <p>Righteousness comes from God's grace; whereby one has to be submissive and a follower of all God's teachings into which when God becomes pleased, the man receives righteousness from God himself.</p> <p>Through prayers righteousness can be achieved; if one is a prayerful person God's mercy is upon him or her and as prayers keep people close to God the creator righteousness can be granted to a particular individual due to the strong will and trust in God and hence God considers one his child.</p> | |
|----|--|--|

Extract 15.2 shows part of a response of a candidate who managed to give correct points to summarise Paul's teachings on how one attains righteousness according to Romans 1-8.

4.0 ANALYSIS OF THE CANDIDATES' PERFORMANCE PER TOPIC

Divinity Paper One (114/1) comprised eight questions from different topics/sub-topics. The analysis shows that the general performance for the paper was good because the percentage of candidates who scored 35 percent

or above was 76.2. The topic with the highest performance was *Israel's Faith and Teachings: Prophecy and Prophets*, which had 97.8 percent of the candidates who did well, followed by *Establishment of Monarchy in Israel*, which comprised two questions (question 2 and 3), had 92.6 percent, *Prophetic Literature: The book of Amos* (90.9%), *The Book of Haggai* (87.6%) and *The Book of Jeremiah* (61.8%). The topics with average performance include *Prophetic Literature: The First Book of Isaiah* (46.5%) and *The Book of Ezekiel* (40.0%).

Divinity Paper two (114/2) consisted of seven (7) questions set from different books. The analysis indicates that the general performance for the paper was average because the percentage of the candidates who scored 35 percent or above was 49.9. The topic with the highest performance was *The Gospel of Luke*, which had 74.9 percent of the candidates scored 35 percent or above. This was followed by *The Book of the Acts of the Apostles* (66.2%) and *The First Letter to the Thessalonians* (62.1%). Average performance was noted in *The Gospel of John* (57.0%). The weak performance was observed in *The Gospel of Matthew*, *The Letter to the Romans* and *The Gospel of Mark*. In *The Gospel of Matthew* only 33.1 percent scored 35 percent or above. The reason for the poor performance in the Gospel of Matthew was that most of the candidates mentioned women who were not in the genealogy of Jesus in Matthew like *Hannah*, *Anna*, *Delilah* and *Elizabeth*.

In *The Letter to the Romans* only 31.1 percent scored 35 percent or above. This was because some of the candidates mistook the word “righteousness” and answered the question in a purely legal sense instead of writing about how one can attain righteousness before God. The worst performance was noted in *The Gospel of Mark* in which only 24.8 percent of the candidates scored 35 percent or above. The reasons for the poor performance in the Gospel of Mark were that some of the candidates evaluated the main teachings of Mark while others explained the miracles of Jesus according to Mark instead of the authorship and audience of Mark. Other candidates evaluated the authorship and audience of the Gospel of Matthew instead of Mark. This analysis is summarized in the Appendix I.

By comparison, the general performance of the candidates shows a notable improvement whereby in ACSEE 2017, the average of candidates who scored 35 or above was 56.9 percent (average performance), whereas in ACSEE 2018 it was 61.9 percent (good performance). However, a constant poor performance has been observed in *The Gospel of Mark* with a decline

from 26.0 percent in ACSEE 2017 to 24.8 percent in ACSEE 2018. This is summarized in the Appendix II.

5.0 CONCLUSION

The general performance of the candidates in Divinity subject, in the ACSEE 2018, was good as 61.9 percent of them scored 35 percent or above. Most of them performed well because they were able to identify the requirements of the questions and had adequate knowledge and skills. They were also able to explain and elaborate their points using appropriate Biblical language and words.

Despite the strengths shown by most of the candidates, there were also weaknesses that the other candidates had in answering the questions. The candidates encountered problems in answering questions 1, 4 and 7 from *the Gospel of Mark*, *the Gospel of Matthew* and *the Letter to the Romans*, respectively. It has been noted that the candidates performed poorly because they failed to understand the requirements of the questions, had inadequate knowledge and poor writing skills and, as a result, they failed to express themselves clearly.

Divinity is an important subject in shaping morals and ethical conducts, preparing the youth to become good and trustworthy citizens/leaders. The usefulness of the subject in day to day life is inevitable. Therefore, teachers and other educational stakeholders, such as parents and guardians, clergy, theologians and the laity in various Christian communities should take necessary measures in order to improve the candidates' performance in this subject.

6.0 RECOMMENDATIONS

In order to improve the performance of the future candidates, it is recommended that:

- 6.1 Teachers should adhere to the teaching/learning strategies emphasised in the syllabus for better students' acquisition of knowledge in the given topics. Attention is needed to remedy the performance in the following topics: *the Gospel of Mark*, *the Letter of Paul to the Romans* and *the*

Gospel of Matthew, the poorest performed topics, and all topics which were averagely performed.

- 6.2 During the teaching and learning process, teachers and students should identify areas with difficulty in the syllabus, and put more effort through exercises, tests and necessary revision.
- 6.3 Teachers should involve students in activities, such as group discussion, debate and role playing, and should insist them to practice English language during communication. Likewise, students should take time to practice the use of English language by writing and reading, listening and speaking. This will help them to improve their English language writing skills, which has been found to be a contributing factor to good or poor performance of the candidates.
- 6.4 Students should be encouraged to read the Bible and related literatures and make necessary revision in various topics, Biblical texts, concepts, themes, events and quotations covered in classrooms.
- 6.5 Candidates should read the examination questions carefully so as to be able to identify and stick to the requirements of the questions.

Appendix I

A Summary of Candidates' Performance per Topic/Sub-Topic

| S/N | Topic | Number of Questions | Question Number | Percentage of Candidates Who Scored 35% or Above | Remarks |
|---------------------|---|---------------------|-----------------|--|---------|
| 1. | Israel's Faith and Teachings: Prophecy and Prophets | 1 | 1 | 97.8 | Good |
| 2. | Establishment of Monarchy in Israel | 2 | 2&3 | 92.6 | Good |
| 3. | Prophetic Literature: The Book of Amos | 1 | 8 | 90.9 | Good |
| 4. | Prophetic Literature: The Book of Haggai | 1 | 7 | 87.6 | Good |
| 5. | The Gospel of Luke | 1 | 2 | 74.9 | Good |
| 6. | The Book of the Acts of the Apostles | 1 | 5 | 66.2 | Good |
| 7. | The First Letter to the Thessalonians | 1 | 6 | 62.1 | Good |
| 8. | Prophetic Literature: The Books of Jeremiah | 1 | 5 | 61.8 | |
| 9. | The Gospel of John | 1 | 3 | 57.0 | Average |
| 10. | Prophetic Literature: The First Book of Isaiah | 1 | 4 | 46.5 | Average |
| 11. | Prophetic Literature: The Book of Ezekiel | 1 | 6 | 40.0 | Average |
| 12. | The Gospels of Matthew | 1 | 4 | 33.1 | Weak |
| 13. | The Letter of St. Paul to the Romans | 1 | 7 | 31.1 | Weak |
| 14. | The Gospel of Mark | 1 | 1 | 24.8 | Weak |
| GENERAL PERFORMANCE | | TOTAL | | 866.4 | |
| | | AVERAGE (%) | | 61.9 | GOOD |

Appendix II

Comparison Summary of Candidates' Performance per Topic/Sub-Topic for ACSEE 2017 and 2018

| S/N | Topic | Number of Questions | ACSEE 2017 | | Number of Questions | ACSEE 2018 | |
|-----|---|---------------------|--|---------|---------------------|--|---------|
| | | | Percentage of Candidates Who Scored 35% or Above | Remarks | | Percentage of Candidates Who Scored 35% or Above | Remarks |
| 1. | Israel's Faith and Teachings: Prophecy and Prophets | 1 | 93.0 | Good | 1 | 97.8 | Good |
| 2. | Establishment of Monarchy in Israel | 1 | 50.1 | Average | 2 | 92.6 | Good |
| 3. | Prophetic Literature: The Book of Amos | - | - | - | 1 | 90.9 | Good |
| 4. | Prophetic Literature: The Book of Haggai | - | - | - | 1 | 87.6 | Good |
| 5. | The Gospel of Luke | 1 | 60.4 | Good | 1 | 74.9 | Good |
| 6. | The Book of the Acts of the Apostles | 1 | 79.1 | Good | 1 | 66.2 | Good |
| 7. | The First Letter to the Thessalonians | 1 | 60.6 | Good | 1 | 62.1 | Good |
| 8. | Prophetic Literature: The Books of Jeremiah | 1 | 59.7 | Good | 1 | 61.8 | Good |
| 9. | The Gospel of John | 1 | 47.0 | Average | 1 | 57.0 | Average |
| 10. | Prophetic Literature: The First Book of Isaiah | 1 | 60.6 | Good | 1 | 46.5 | Average |
| 11. | Prophetic Literature: The Book of Ezekiel | 1 | 58.1 | Average | 1 | 40.0 | Average |
| 12. | The Gospels of Matthew | 1 | 42.7 | Average | 1 | 33.1 | Weak |
| 13. | The Letter of St. Paul to the Romans | - | - | - | 1 | 31.1 | Weak |
| 14. | The Gospel of Mark | 1 | 26.0 | Weak | 1 | 24.8 | Weak |
| 15. | The First Letter to the Corinthians | 1 | 78.1 | Good | - | - | - |
| 16. | The Book of Judges | 1 | 55.8 | Average | - | - | - |
| 17. | The Earlier Prophets | 1 | 52.8 | Average | - | - | - |
| 18. | Prophetic Literature: The Book of Zechariah | 1 | 30.0 | Weak | - | - | - |

