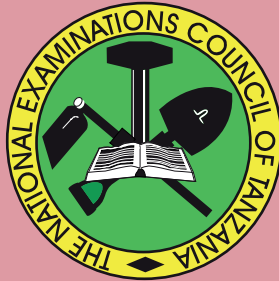


THE NATIONAL EXAMINATIONS COUNCIL OF TANZANIA



**CANDIDATES' ITEM RESPONSE ANALYSIS REPORT
FOR THE ADVANCED CERTIFICATE OF SECONDARY
EDUCATION EXAMINATION (ACSEE) 2019**

114 DIVINITY

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114 DIVINITY

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FOREWORD

The Candidates' Item Response Analysis in Divinity Subject in the Advanced Certificate of Secondary Education Examination (ACSEE) 2019 was prepared in order to provide feedback to different educational stakeholders including 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 Advanced Level of secondary education. It shows the effectiveness of the educational system in general and educational delivery system in particular. Basically, the candidates' responses to the examination questions is an indicator that the education system was able or unable to offer the knowledge and skills required to the students in their two years of Advanced Level of secondary education.

This report is intended to make an understanding of some reasons which contributed to the performance of the candidates and highlights some of the factors that made candidates to have such a performance in the examination. The factors for high performance include the ability of the candidates to identify, understand and stick 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. On the contrary, the factors for low performance include the failure of candidates to identify, understand and adhere to the requirements of the questions as well as being unable to express themselves in English language. They also had inadequate knowledge of the 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.

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 2019 Advanced Certificate of Secondary Education Examination (ACSEE) was conducted on Tuesday, 14th May 2019 for 114/1 Divinity 1 and Thursday, 16th May 2019 for 114/2 Divinity 2. There was a total of 1,220 registered candidates, of which 1,175 (96.31%) sat for the examination. However, the results of 01 (0.08%) candidate were withheld because of illness. Therefore, this report deals with the rest, (1,774)¹ candidates, of which 977 (83.23%) passed and 197 (16.78%) failed. This performance is higher by 9.89 percent compared to the 2018 performance which had 1,294 candidates whereby, 949 (73.34%) passed and 345 (26.66%) failed.

The examination tested the candidates' competences as outlined in the Divinity Syllabus for Secondary Schools - Form V - VI issued in 2011. The examination was set in accordance with the examination format issued by the National Examinations Council of Tanzania (NECTA) in 2015. Divinity 1 (114/1) consisted of eight questions distributed in sections A and B. There were three questions in Section A and five in Section B. The candidates were required to answer two questions from Section A and three questions from Section B, making a total number of five questions. Each question carried twenty marks. Divinity 2 (114/2) consisted of seven questions distributed in parts I and II. There were 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 number of five questions. Each question carried twenty marks.

In this report, the performance of the candidates is regarded as good, average and weak when the candidates' score ranges from 60-100% (12-20 marks), 35-59% (7-11 marks) and 0-34% (0-6 marks) respectively. This is represented in the figures by green colour for good performance ranging from 12-20 marks, yellow colour for average performance ranging from 7-

¹ The number of candidates who sat for the Divinity examination differs from one paper to another. Those who sat for Divinity 1 (114/1) were 1,173 and for Divinity 2 (114/2) were 1,170. This means that three candidates sat for Paper 1 but did not turn up for Paper 2.

11 marks and red colour for poor (weak) performance ranging from 0-6 marks.

This report provides the analysis of each question by giving an overview of what the candidates were required to do, the general performance and the reasons for their performance. Sample extracts of candidates' correct and incorrect responses are presented in order to illustrate the candidates' responses to each item. This is followed by the analysis of candidates' performance per topic, conclusion and recommendations. A summary of the candidates' performance per topic and a comparison for ACSEE 2018 and 2019 performance have been appended.

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

2.1 SECTION A: Historical Books

This section deals with questions from the book of Judges, Kings and Samuel. It consists of three questions; of which, candidates were required to answer two. The following is the analysis of responses of the candidates.

2.1.1 Question 1: The Earlier Prophets: The Prophetic Mission of Elijah and Elisha

The candidates were required to describe any four of King Ahab's encounter with prophets and suggest what today's religious authorities should do in their societies.

This question was attempted by 337 (28.73%) candidates out of the 1,173 candidates who sat for this paper. Concerning their performance, 123 (36.50%) candidates scored from 12-18 marks indicating good performance, 106 (31.45%) candidates scored from 7-11 marks indicating average performance and 108 (32.05%) candidates scored from 0-6 marks indicating poor performance. The percentage of candidates and their scores in question is illustrated in Figure 1.

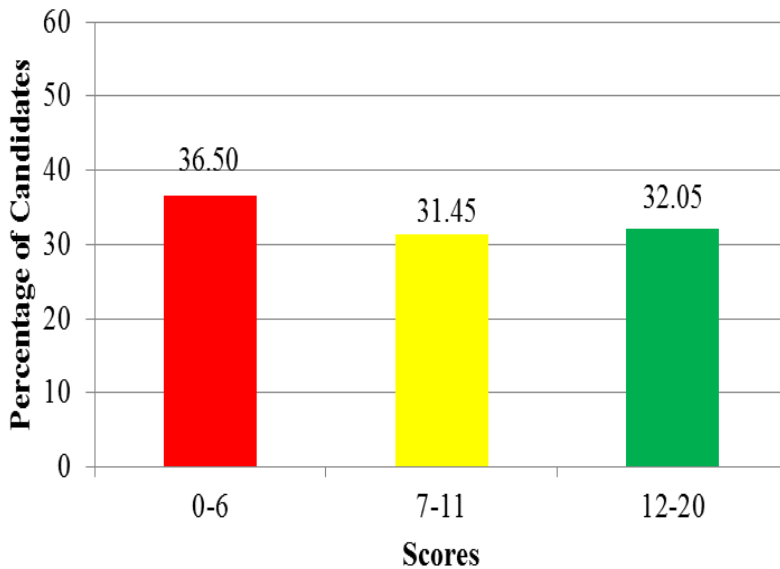


Figure 1: *The percentage of candidates and their scores in question 1*

The performance of the candidates in this question was good because 229 (63.50%) candidates scored from 7 to 20 marks. The analysis of the responses showed that 108 (32.05%) candidates scored high marks ranging from 12-20. They provided relevant points describing Ahab's encounter with prophets and suggested what the religious authorities of today should do in their societies. Their responses indicated that the candidates had adequate knowledge of the topic and clear understanding of the requirements of the question. Moreover, they were able to organize their work and expressing themselves well due to English language proficiency.

The points provided by the candidates include: (i) *Prophet Elijah announced a three year drought throughout the land against Ahab's introduction of Baal the god of fertility (1Kings 17:1).* (ii) *Prophet Elijah denounced Ahab of misleading the people to the worship of idols introduced by his wife Jezebel (1Kings 18).* (iii) *Prophet Elijah also accused Ahab of coveting Naboth's vineyard by killing the innocent Naboth (1 Kings 21).* (iv) *The unnamed prophet delivered the message of courage to Ahab concerning the war against Ben-hadad of Syria (1 Kings 20:13-25).* (v) *The unnamed prophet placed a parable to show Ahab that because he had rejected God's order to destroy the enemy once and for all, the enemy would return and*

bring increasing suffering upon Israel (1 Kings 22:13 -23). (vi) Micaiah the prophet, warned King Ahab concerning going against Ramoth Gilead to restore it to Israel (1 Kings 22).

According to analysis, 31.45 percent of the candidates scored average marks ranging from 7-11 whereby most of them had partial responses. Although they had some knowledge and understanding on the requirements of the question, the candidates in this category were unable to deliver the required responses fully. Some of them provided only one or two relevant points with introduction and conclusion. Others wrote three correct responses but without introduction and conclusion. They did not observe rules for essay writing.

On the contrary, 36.50 percent of the candidates performed poorly and scored 0-6 marks. In their responses it shows that the candidates lacked adequate knowledge of King Ahab and the prophets whom he encountered. Moreover, they did not understand the context and requirements of the question. For example, some of the candidates mentioned Prophet Hosea and Amos who, in reality, did not prophesy during the reign of King Ahab. There were few candidates who described *Shear Jashub* and the sign of *Immanuel* found in the Book of Isaiah (Isaiah 7:1-14), which implies that the candidates confused the name of King Ahab in 1 Kings with the name of King Ahaz who was confronted by Isaiah. Extract 1.1 illustrates a sample of a poor response in question 1 of paper 1.

1	<p>Religion is the act of believing the existence of God as the creator and redeemer of the world and saviour of the world. There are some many type of religion and their race of finding God. Religious authority is the ability of Christian religion to advice and correct the other institution if they did wrong for instance government.</p> <p>The following are the reasons to why religious authorities is need in the societies.</p> <p>Religion encourage people to work hard to earn their living, which means that religion is needed in the society since teach if followed that they are suppose to work hard in order to acquire their basic need for example food, shelter and cloth. since God has created you as a able man donot be lazy man.</p> <p>Religion encourage peace, and harmony and unity within the society which that means that God son are all equal so that through that religion it help most many to eliminate social classes and become equal to all people in the society. so that no element of exploitation in the society.</p>
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Extract 1.1: A sample of an incorrect response from one of the candidate.

The candidate wrote about what religion does instead of describing Ahab's encounter with prophets.

2.1.2 Question 2: Establishment of Monarchy in Israel

The candidates were required to show five consequences of David's sins in his unlawful marital relationships with Bathsheba and give a lesson learnt from each consequence.

The question was attempted by 948 (80.82%) candidates out of 1,173 who sat for this paper. The analysis indicated that 196 (20.68%) candidates scored from 12-19 marks; 372 (39.24%) candidates scored from 7-11 marks while 380 (40.08%) candidates scored from 0-6 marks. The percentage of candidates and their scores is illustrated in Figure 2.

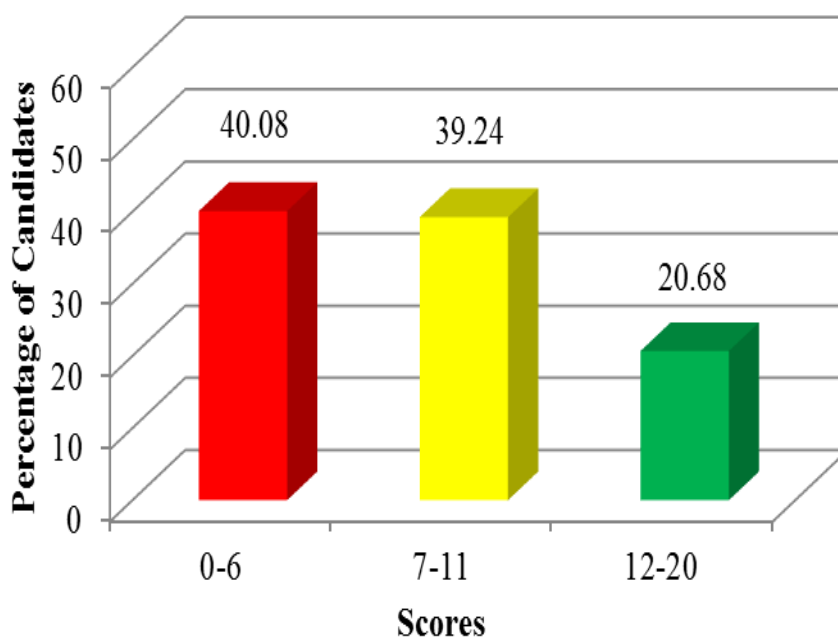


Figure 2: *The percentage of candidates and their scores in question 2*

The general performance of the candidates in this question was average because among 568 (59.92%) candidates whose performance was between average and good, 372 (39.24%) candidates performed averagely. This is because most of them offered partial responses. For example, some of the candidates showed the consequences without the lessons learnt from each consequence of David's sins in his unlawful marital relationship with Bathsheba. Others gave only two or three relevant points.

However, 196 (20.68%) candidates scored high marks as they answered the question accordingly. They were able to show the consequences of David's sin in his unlawful marital relationships with Bathsheba. They were also able to give the lessons learnt as per requirement of the question. The points provided include: (i) Bathsheba's child who was born from adultery died as a punishment from God. (ii) Amnon the son of David raped his half-sister Tamar and destroyed her virginity (2 Samuel 13:1-22). (iii) Absalom played sex with his father's concubines as it was prophesied to David by Prophet Nathan (2 Samuel 12:11; 16:1-22). (iv) Amnon was killed by his brother Absalom in revenge for raping his sister Tamar (2 Samuel 13: 23-33). (v) Absalom staged a rebellion that was aiming at overthrowing his father from power (2 Samuel 15:1-31). (vi) Sheba the son of Bichri also tried to overthrow David from the power (2 Samuel 20:1-10). (vii) David ordered the death of Uriah so as to hide his sin of adultery (2 Samuel 11:6-17). Extract 2.1 is a sample of a good response in question 2 of paper 1.

Q2.	David was the second king of Israel before division of Israel and was the father of Solomon who was the wise king during his reign. David as a king because of his lust he took Uriah's wife while Uriah was in war battle and he' Uriah and also David told Joab to put Uriah in a front line during the battle in order to be killed and took his wife Bath Sheba as his wife who gave birth of Solomon and due to that sin he made with Bathsheba led to the following consequences. The death of his first son, one of the consequences of David sleep with Bathsheba their first son was died and this is when Elshah was
-----	--

02	<p>rend by God to tell David for what he did is not fair and because of that the child who is born will die as a punishment and this is the consequence of David's sin in his unlawful marital relationship with Bathsheba.</p> <p>Abraham made sex publically with his father's concubine, also another consequence of David's sin with Bathsheba is when his son Abraham made sex public with his father's concubine and his father did with Bathsheba.</p> <p>Amnon raped Tamar his sister, also another consequence of the sins committed by David is when Amnon sleep with Tamar his sister and when his brother Abraham heard he ordered people to kill Amnon and this is the outcome of David's sin made with Bathsheba.</p> <p>Abraham killed his brother Amnon, also when David made relationship with Uriah he ordered Uriah to be put in front line during the war in order to be killed and he was killed during the war even when Amnon raped his sister Tamar Abraham also ordered people to killed him and Amnon was killed.</p> <p>Abraham wanted to overthrow his father, also another consequence of David's sin was when his son Abraham wanted to overthrow his father and was got support from some elders and this made David to run to hide himself to escape from being killed by the troops of his son until when he overthrew him and also was the outcome of David's sin with unlawful marital relationship with Bathsheba.</p> <p>Also due to the consequences we get from</p>
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Q2	David sins even as we learn
	only God can choose a leader to lead and not by your power and willing, and this is when Absalom choose himself and wanted to over throw his father who have appointed by God to rule Israel
	We should repent when we commit sins, also another lesson which we get is that we should be the people of repent when we commit sins before God and God will forgive us as David sins being forgiven
	Only God is the judge, also another lesson we get here is that the only one can judge a sinner is God and not human being and this is when Absalom killed his brother Amnon because he raped his sister
	We should respect our parents, also another lesson which we learn from the consequence of David sin is that the children should respect their parents in all things they directed them and do as they directed you and not going against or make sex public with your father concubine
	Conclusion, David was the king who like to repent when he did mistake and our God likely those people who commit themselves as a sinner and repent he will forgive them so we should repent our sins and God will forgive us also David's son with Bathsheba was Solomon who was the wise and was the king who built the temple of Jerusalem and finally led to the division of Israel because of his favouritism of favour only southerner than northern

Extract 2.1: A sample of the candidate's good response in question 2.

In this response, the candidate showed the consequences of David's sins in his unlawful marital relationships with Bathsheba and the lessons learnt from each consequence as required.

Conversely, 40.08 percent of the candidates who attempted the question failed to show the consequences and lessons learnt from David's sin in his unlawful marital relationship with Bathsheba, hence they scored below 7 marks. For example, some of the candidates explained about corruption, forced labour, heavy taxation and brutality to the citizens as among the consequences of David's sin; things which were not existing during David's reign. Others pointed out that David lost his kingship, making his family to be no longer the dynasty, which is not true. This implies that the candidates had inadequate knowledge of the topic and did not understand the requirements of the question. Extract 2.2 is a sample of incorrect response in question 2 of paper 1.

2	David's sins in his unlawful ma
	rital relationships with Bathsheba are the
	following are consequences of David's sins in his
	unlawful marital relationship with Bathsheba
	Idolatry, Corruption, Ho Polygamy, and others
	are explained below.
	Idolatry the presence of Bathshe
	ba who was a wife of David cause David to
	strant in worship and believe in other gods
	and forget his true God. Hence we advised
	to believe in my one God who is true God esp
	ecially the time we faced problem so that to avoi
	d in believe other God's like through Superstitio
	ns, witchcraft and killing albinos and elders.
	Corruption, We advised that we
	Supposed to thank God for what he achieved and
	we possessed rather than corrupt others. For instance Da
	vid use his wife to corrupt those people who
	were possessed the vineyard land. which caused
	him to die due to his Corruption. Hence in toda
	y's Society we are advised to avoid corruptio so
	that to bring development in the area we live.
	Polygamy, hence we see Da

	David started having many wives, because he started to worship other foreign gods and forgot his true God. For instance in our today's society we supposed to marry only one wife in order to avoid being advised to worship and believe other Gods.
	Violation of Human right
	For instance we see human right being violated for instance when David advised his wife to take the land of a person which was full of vineyard and caused a person who person the land to die.
	Irresponsibility, In the book of Amos
	We see David failed to command the people who live in the place where they is full of vineyard by advised them and tell to find other place for them to live after they have disagreed we see David use his wife who decide to take the soldier who went and killed those people who decided and finally the land retained the David.

Extract 2.2: The candidate's incorrect response in question 2.

The candidate provided incorrect responses which were about the evil deeds of King Ahab against Naboth with his vineyard and about Solomon's many wives who led him to idolatry instead of the consequences of David's sin.

2.1.3 Question 3: The Book of Judges

In this question the candidates were required account on the service delivered by the minor judges, who were not famous in their society, yet they delivered the Israelites from the hands of the enemies as the major judges. They should also show the relevance of the service to the Tanzanians' context.

This question was attempted by 892 (76.04%) candidates out of 1,173 who sat for this paper. Analysis depicts that 413 (46.30%) candidates scored from 12-19 marks, 378 (42.38%) candidates scored from 7-11 marks and 101 (11.32%) candidates scored from 0-6 marks. The performance of the candidates in this question is illustrated in Figure 3.

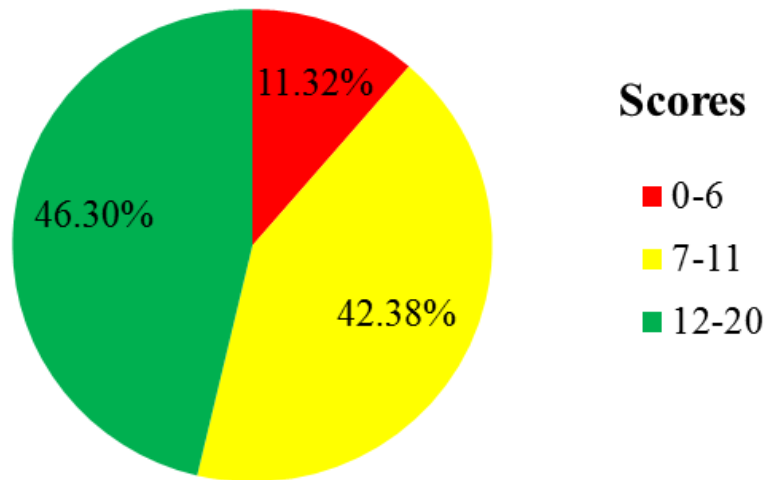


Figure 3: *The performance of the candidates in question 3*

The general performance of the candidates for this question was good as 791 (88.68%) candidates scored from 7 to 19 marks indicating high performance. Most of the candidates scored high marks because they gave correct responses as they were able to account for the service of the minor judges in five points, showing how they managed to accomplish their duty and the relevance of the service to the Tanzanian context.

The correct responses were such as: (i) *Shamgar who rescued the Israelites by killing 600 Philistines with an ox goad (Judges 3:31). Shamgar used his simple agricultural implement in the battle against the Philistines and through the ox goad victory was attained. Tanzania would be among the best nations if all citizens were to use the resources they have.* (ii) *Tola who freed the Israelites from an enemy; he led them and maintained peace in the land for a period of 23 years. It appears that Tola did not wait to be sought out by his fellow Israelites. Rather, he saw the need; he arose; he saved Israel (Judges 10:1-2). He was a champion. This can mean that God wants to use those who are always ready to serve Him.*

Thus, service to God must be courageous and voluntary. (iii) Jair the Gileadite led the Israelites after the death of Tola. He made the people of Israel settle peacefully for a period of 22 years. He is depicted as a wealthy judge having 33 sons who rode around 30 donkeys and owning 30 towns in the land of Gilead. Jair and his family enjoyed a considerable power and prestige among the Israelites (Judges 10:3-5). Tanzanian people need to do for God and people what is worthy noticing so that when one dies he/she leaves a legacy (can be remembered by those he served). (iv) Ibzan was from Bethlehem. He led the Israelites as a civil leader. He led and maintained peace in Israel for a period of 7 years. He had 30 sons and 30 daughters for whom he arranged for their marriages. This depicts the effective and wide-ranging control he had as a tribal chief (Judges 12:8-10). Tanzanian leaders should maintain peace in the country to ensure political and economic stability and prosperity. (v) Elon from the tribe of Zebulun led and maintained peace in Israel for 10 years. Elon could have been a common person, but God used him to judge Israel. One can be called to serve God and his people even if he/she is “nobody” (Judges 12:11-12). There are Tanzanians who think that they are nobodies to do certain things, yet they have the potential to make great achievement. (vi) Abdon the son of Hillel led Israel for a period of 8 years. The fact that he had 40 sons and 30 grandsons who rode 70 donkeys is an indication that he was a wealthy and influential civil leader who promoted peace (Judges 12:13-15). Tanzania and other African nations need peace, something which can be possible through leaders who promote peace, not chaos.

This implies that the candidates understood the requirements of the question and they had adequate knowledge of the subject matter about the Minor judges, who were not famous in their society, yet they delivered the Israelites from the hands of the enemies as the major judges. Extract 3.1 is a sample of a good response to question 3 in paper 1.

3	<p>' Minor judges were the people who were used by God to deliver the Israelites from the hands of their oppressors but their details are shortly documented in the bible. Being called Minor judges does not imply that their role in deliverance of Israelites from their enemies was small but it only indicates that their activities are shortly detailed in the bible. Examples of the minor prophets include Elon, Ibzan and Abdon. However the following is the account for the service provided by the minor Judges</p>
	<p>The minor judges helped in fighting against the enemies of the Israelites such as the philistines, Amorites and the Jebusites. These judges involved themselves and led other soldiers go and fight against the enemies to bring freedom in Israel. They managed to accomplish this duty by the power of the Holy spirit who was working together with them. In reference to the Tanzanian context, the leaders in different times since the time of colonialism led people to fight against their oppressors. Good examples include Isike the Chief of Nyamwera against German colonialism and Mkwawa chief of Hehe against German colonialism</p>
	<p>The minor judges helped in settling disputes among the Israelites, people who were in conflicts went to these judges</p>

3 es and these minor judges provided solutions and judgment so as to make sure that there is peace in all the Israel nation. In reference to Tanzanian context there are judges by judges who stay in courts and different matters and cases are being judged according to the laws as per Tanzanian constitution. This is to ensure that every one enjoy his or her rights.

The minor judges helped in leading the religious matters. These judges worked to lead the worship services including the giving of sacrifices. They also led different religious ceremonies, festivals and feasts. In reference to Tanzanian context the leaders in the government such as president, ministers or judiciary judges are not involved in religious matters because Tanzania is a secular state which means that it separates the state matters from religious matters. However the leaders personally may have their own religions in which they attend worship services.

The minor judges acted as the mediator between the people and God, they were the ones whom God might talk to so that they may convert

3	<p>y that information as a warning to the people. They were also responsible in asking God to forgive the people when they performed against the wills of God. In reference to Tanzanian context, according to the bible, God is the one who establishes the governments. Therefore in Tanzania God leads his people through the leaders that He allowed them to take the position at a given time.</p> <p>The minor judges helped in reminding people about doing according to the will of God and to abide by the commands that God had given his people through his servant Moses. They were doing this through the help of the spirit of the Lord. They were reminding people not to sin so that God's anger may not burn against them as a result of this the Israelites lived in peace throughout the time in which the judge was alive. In reference to the society of Tanzania, the government leaders are responsible to remind people of living well in the society with peace, love and co-operation. They discourage bad doings like laziness, theft and drug abuse. Also the judiciary judges they play a role of reminding people of what is not right by giving them punishment.</p>	
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Extract 3.1: A sample of a response of a candidate who was able to give correct responses in question 3.

The 378 (42.38%) candidates who scored average marks, ranging from 7-11, provided responses which indicated that they knew the subject matter, but did not deliver the required responses exhaustively. Some of the candidates were able to account for the service of the minor judges but failed to show the relevance of their service to the Tanzanian context;

while others mixed up the stories of the minor judges with the stories of the major judges.

On the contrary, 101 (11.32%) candidates scored low marks ranging from 0-6 because they failed to account for the service of the minor judges. Some of them wrote about the importance of prophets and the major judges instead of the service of the minor judged. Others identified the minor judges as bad people who did not follow the word of God; that they were not charismatic and did many evil deeds. Some provided points out of context, writing about Jesus and the Holy Spirit. Moreover, a few candidates paraphrased the question without answering it. This implies that the candidates did not understand the question as shown in Extract 3.2.

Qn:3	<p>Reasons for their service by showing they managed to accomplish their duty and to relevance of service to the Tanzanian Context:</p> <p>They were not Charismatic leaders. This minor judge they were not did what God needs where by cause people to fail to receive the word of God. Also their not showing the right ways about God need. Even in Tanzanians there are minor judge who did not worked on the word of God because their not Charismatic.</p> <p>They were not servant of God. They showing that most of leadership in Tanzanians there teaching the word of God in to the young way where by caused to be difficult to receive the message about God need.</p> <p>Minor judge their not judgement. In order people to understand the word of God it make sure that to judge people who going against in the way of God. Normally they were not ready to worship to the God.</p> <p>They were corrupte to their majorie in leadership they were engaged in the corruption in order to be easy to undermine others. For example the children of Eli's who corrupted in the sight of God.</p> <p>They were not a man of God. This because the minor judge they were not -</p>
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Qn 3	<p>doing at the right of the word of God therefore, they should do ^{doing} as the God need and to make sure that all people they were receive the word of God at the right way. There fore, Minor Judges they can cause the many problems like feel to be faithful, to live without God need and so on.</p>
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Extract 3.2: A sample of a candidate’s incorrect response in question 3.

The candidate accused the minor judges as bad people instead of accounting on the service delivered by the minor judges, who were not famous in their society, yet they delivered the Israelites from the hands of the enemies as the major judges. It shows that the candidate did not understand the requirements of the question.

2.2 SECTION B: The Prophetic Literature

This section deals with questions from the books of prophets, namely, Haggai, Isaiah, Jeremiah and Amos. It consists of five questions of which candidates were required to answer three. The following is the analysis of responses of the candidates.

2.2.1 Question 4: The Book of Prophet Haggai

This question required the candidates to analyse the circumstances which made Haggai to deliver his prophecy by giving four points.

The question was attempted by 469 (39.98%) candidates out of 1,173 who sat for this paper. Analysis shows that 106 (22.60%) candidates scored from 12-20 marks indicating good performance; 168 (35.82%) candidates scored from 7-11 marks (average performance) while 195 (41.58%) candidates scored from 0-6 marks which is a poor performance. This analysis is illustrated in Figure 4.

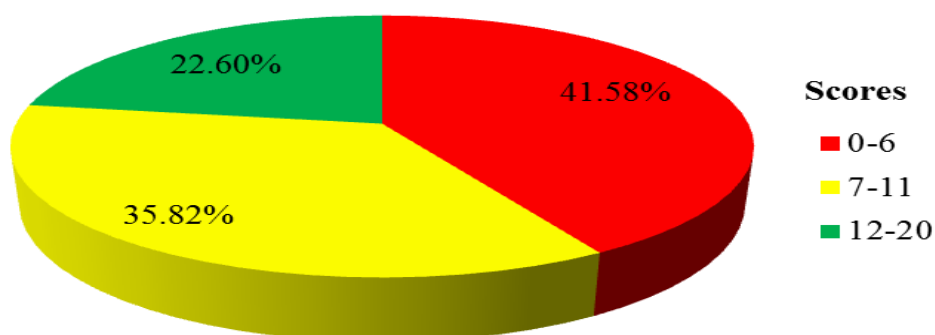


Figure 4: *The percentage of candidates and their scores in question 4*

On the one hand, the general performance of candidates in this question was average as 274 (58.42%) candidates scored 7 marks and above. Among these candidates, 168 (35.82%) candidates gave partial responses scoring from 7-11 marks while 106 (22.60%) candidates scored high marks ranging from 12-20. These were able to analyse the circumstances which made Haggai deliver his prophecy by giving points such as: (i) *Haggai prophesied during the difficult time. Economically, there was shortage of fund and at the same time there was a need for much sacrifice to complete the temple. The land was suffering from drought and hunger, poverty and failure.* (ii) *The land was defiled and needed to be purified and consecrated by the presence of God in the temple.* (iii) *The people lacked the spirit of nationalism. Haggai's enthusiastic nationalism and hope for their independence led him to extol Zerubbabel as the person whom God would use to bring blessing to the land.* (iv) *Haggai delivered his prophecy due to the people's negligence to the temple, unclean offerings offered by the Israelites, the foundation of the temple which ceased its construction.*

This shows that the candidates understood the subject matter. Most of their responses showed that the candidates had mastered English language reading and writing skills, as they were able to express their points clearly. Extract 4.1 is a sample of a good response to question 4 in paper 1.

04 Haggai was a post-exilic prophet raised by Almighty God to prophesize to Israel's about the rebuilding of temple of the Lord after being delivered from exile.

It was a command for Israelites to build the temple of the Lord as soon as they arrived back to Israel, though they denied and continued with their social and economic activities.

The following are the circumstances that made prophet Haggai deliver his prophecy to Israelites.

Israelites stopped building of the Lord denying they would not build a large and nice temple of Lord like the former one. The word of Lord came to them requesting them to build God's temple and God himself would glorify himself and make the temple of Israelites more beautiful than the former one.

Poverty among Israelites was claimed as the reason not to build the temple. After exile times, most Israelites had lost their economy and they thought it was a time to strengthen their economy rather than rebuilding the temple but the word of the Lord came to Israelites saying that they were poor because they failed to build the temple hence there was need to build the temple of the Lord.

Israelites families were busy with other activities than God's work. Immediately after exile, most people forgot God and engaged in social activities in order to standardize their life situations, but the word of the Lord came to them through prophet Haggai that God was to grant them more richness if they first served him through —

<p>building the temple of the Lord. He says that even the situation of being poor is a result of being far from God's face. Hence it was an opportunity for Israelites to continue building the temple of the Lord.</p> <p>Most Israel believed that it was not yet time for serving the Lord, they forgot that God chose them as his people and he gave them a command to believe in him but because they were neglecting it, God sent his words through prophet Haggai to remind them that God was to punish them in case they did not return back to his ways and they would cry of poverty and problems just because of failure to build the temple of the Lord.</p> <p>In conclusion, during the time of Haggai, the Israelites were influenced to continue building the temple of God because it was their base of faith and the Lord promised to continue blessing their life and activities for their respect they showed.</p>
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Extract 4.1: A sample of a good response of a candidate in question 4.

The candidate analysed the circumstances which made Haggai deliver his prophecy as per requirements of the question.

On the other hand, those who scored from 0-6 marks were 195 (41.58%) candidates, among whom 35 (7.50%) candidates scored 0. This failure could be attributed to candidates' lack of knowledge of the subject matter and failure to understand the requirements of the question. Most of the candidates wrote irrelevant points. For example, some of them wrote about the functions of the temple while others confused Haggai with Hosea and, as a result, they wrote that Haggai was commanded by God to marry Gomer the harlot. His message was against idolatry, syncretism and corruption. Some of them wrote about the visions of Amos which are found in the book of Amos as the circumstance which made Haggai to deliver his prophecy. Moreover, there were candidates who described Haggai as a man of faith but had no child and therefore God promised to give him a son. In this case, the candidates confused Haggai with Abraham in Genesis as an indication that

they did not understand the requirements of the question and had insufficient knowledge of the Book of Haggai. Extract 4.2 is a sample of an unsatisfactory response to question 4 in paper 1.

4	<p>Haggai refers to the prophet who sent message from to to his people and also act as mediator between God and his people. Haggai deliver his prose prophecy due to the following circumstances.</p> <p><u>Sincretism.</u> The society of Israel at the time when Haggai become prophet the society practised the sincretism. They worshipping best's gods instead of true God. In this situation Lord God sent Haggai to talk with his people about that situation and people do not understand and Haggai tells the Israel if they do not change their behaviour they went to exile.</p> <p><u>Adultery.</u> The society of Israel was immoral because they practised adultery in the holy place like temple. Therefore God raise up Haggai to in order to tells his people about that sin and in order to stop it but they do not want to stop it and God punished Israel to the exile.</p>	
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A	<p>Favouritism. The society of Israel was divide into classes. Some other class was Favoured and other do not are favoured. therefore in this situation the prophet Haggai deliver his prophet 1 prophecy that if the Israel do not change the foreign nation they are took them to the exile and the society do not believe the prophet and God punished the Israel to the exile.</p>	
	<p>Generally due to the presence of social evils, enable the prophet Haggai to deliver or his prophecy in order to make his people to stop the evils and to live according to the word commandment</p>	

Extract 4.2: A sample of a response of a candidate who wrote irrelevant answers in question 4.

The candidate wrote themes which do not belong to Haggai and were not related to the requirements of the question.

2.2.2 Question 5: Faith and Teachings: Prophecy and Prophets

In this question the candidates were required to explain five differences between the true prophets and the false prophets.

The question was attempted by 1,150 (98.04%) candidates out of 1,173 candidates who sat for this paper. Analysis shows 918 (79.83%) candidates scored from 12-20 marks indicating good performance; 203 (17.65%) candidates scored from 7-11 marks indicating average performance while 29 (2.52%) candidates scored from 0-6 marks indicating poor performance. Figure 5 illustrates this performance.

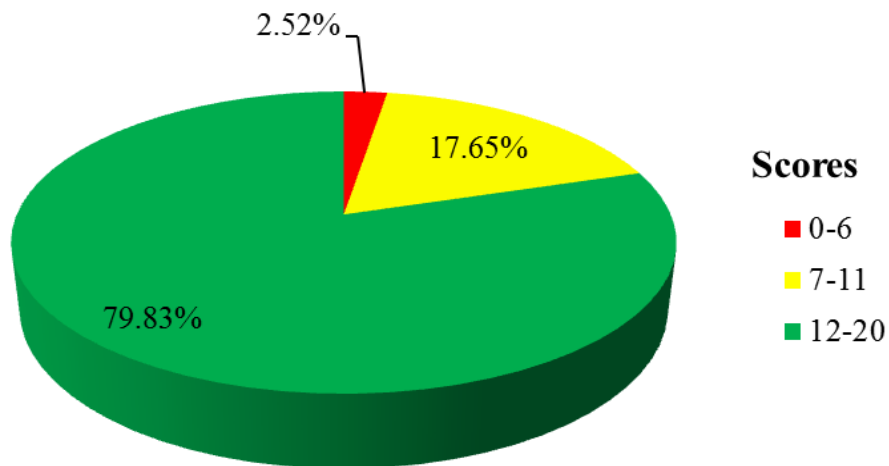


Figure 5: *The percentage of candidates and their scores in question 5*

The analysis shows that 1,121 (97.48%) candidates performed well by scoring above average ranging from 7-20 marks as most of them answered the question well by writing correct differences. Among them, 918 (79.83%) candidates scored between 12 and 20 marks. They wrote correct responses including: (i) *True prophets are few in number and they trust only in God while false prophets are many and trust the majority opinion.* (ii) *True prophets give warning of judgment to all people while false prophets speak of peace and prosperity only.* (iii) *True prophets demonstrate the power of God and show the glory of God but false prophets use power of suggestion or illusion, they call it signs and wonders.* (iv) *True prophets are socially unacceptable to the crowd, disliked and not trusted by people because they do not conform to people's expectations. False prophets demonstrate human wisdom and enjoy men's praise and so, socially acceptable as they conform to people's expectations.* (v) *True prophets speak a compelling message but false prophets promote self-interest.* (vi) *True prophets speak God's will while false prophets speak popularity and presumptuously of God.* (vii) *True prophets seek God for His counsel for they depend on God's directions while false prophets give counsel to God;* (viii) *True prophets call for testing of prophets while false prophets demand belief in their position.* (ix) *True prophets hold that they too are subject to God's judgment but false prophets hold that God will never judge anybody, so people should not fear.* (x) *True prophets share the scripture to the people to show the truth but false prophets share their opinion to explain the scripture.* (xi) *True prophet's*

prophecy comes to lasting fulfillment i.e., the prophecy becomes a reality and its results continue to exist for a long time but the prophecies of the false prophets have no fulfillment.

The good performance of the candidates in this question could be attributed to the ability of understanding the requirements, adequate knowledge of the true and false prophets as well as the topic in general.

As hinted in the data analysis for this question, 203 (17.65%) candidates scored from 7-11 marks which is an average score. Some of candidates in this category provided about two or three correct responses without introduction and conclusion. This implies that they failed to observe the rules for essay writing. Other candidates had good introductory remarks and conclusion, but had only one or two correct points out of five.

On the contrary, 29 (2.52%) candidates scored from 0-6 marks indicating poor performance, due to the fact that they failed to provide correct responses. This shows that the candidates had inadequate knowledge concerning the prophets. For example, some of them wrote points such as: *true prophets were poor while false prophets were rich; true prophets prayed while false prophets did not pray*. Other candidates compared biblical prophets with the modern prophets, saying that *biblical prophets used to help the society but modern prophets do not help the society*. Moreover, there was a candidate who explained the differences between the major and minor judges instead of the differences between the true and false prophets.

This implies that the candidate lacked enough knowledge of who the true and false prophets. Extract 5.1 is a sample of a poor response to question 5 in paper 1.

5	<p>Prophets are the ones who called are the true and false for the purpose of Judging to the people to the society example of prophets are like Musa, Ibrahim, and other. Though in today's life there is the arrival of the false prophets who come in our society mainly aim is to oppress people.</p> <p>The following below are the some of the differences which shows the true prophets and the false prophets.</p> <p>The way of giving sacrifices; In today's life is too quality on the way of giving sacrifice before; true prophets used to give sacrifices to the true living God by killing of animals at the top of mountains or besides the rivers, oceans or lakes. But in today's life many false prophets tends to motivate people to give out money as the way of sacrifices this due for their own benefits.</p> <p>The way of worship, False prophets in our today's life they worship to the different Gods and ^{not} on the only one might God also they use to worship at the big temples and while the true prophets, they used to worship to the only one might living God who created the whole interior universe also they used to worship under the big trees, also at the top of the mountains as well as besides the water bodies such as rivers lakes and ocean.</p>
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Extract 5.1: A part of a response of a candidate who gave incorrect responses in question 5.

In this response, the candidate wrote the differences between today's prophets and what can be regarded as African traditional religious priests instead of the differences between the true and false prophets.

2.2.3 Question 6: The Book of Prophet Isaiah

In this question the candidates were required to explain the theme “the Mighty One is coming” in connection with the prophecy of Isaiah about the coming of the Messiah in Isaiah Chapter 1 to 12 by giving five points.

The question was attempted by 316 (26.94%) candidates out of 1,173 who sat for this paper. Among them, 202 (63.92%) candidates scored from 0-6 marks indicating poor performance; 106 (33.55%) candidates scored from 7-11 marks indicating average performance while 8 (2.53%) candidates scored from 12-15 marks indicating good performance. Figure 6 illustrates the performance of candidates in question 6.

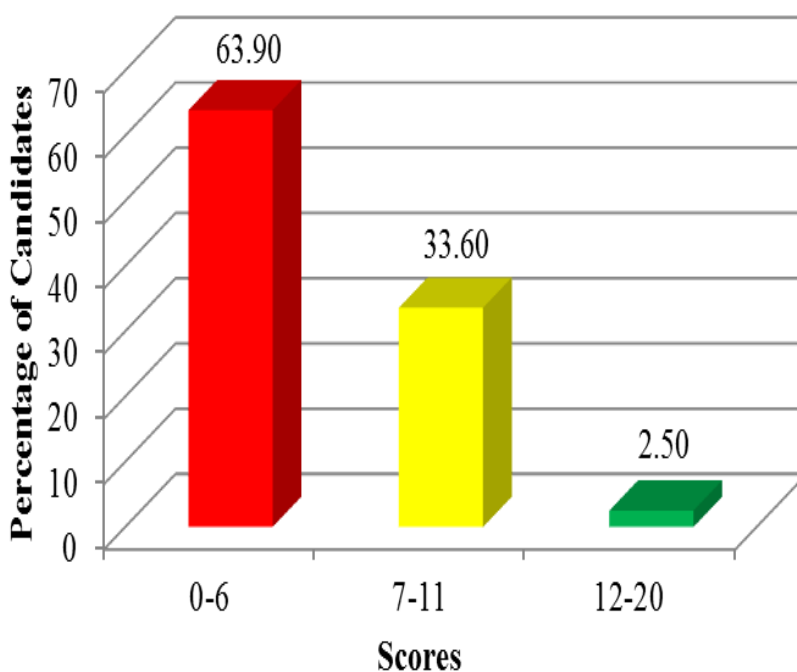


Figure 6: *The percentage of candidates and their scores in question 6*

This question was among the questions that were attempted by few candidates. The data analysis indicated that the performance of the candidates was average as 114 (36.10%) candidates out of 316 who attempted the question scored from 7-15 marks out of 20 marks. The analysis of responses indicated that these candidates provided incomplete responses. Most of them provided three or four points, but only two

deserved full 3 marks while other points had less marks. Moreover, some of the candidates repeated the same points in different words.

On the one hand, 8 (2.50%) candidates who scored between 12 and 15 marks explained the theme of "the Mighty One is coming" in relation to the prophecy of Isaiah about the coming of the Messiah (Isaiah 1-12). Some of the correct responses given by candidates include the following: (i) *The glorious age where the Messiah would reign and teach the people and there will be no war*, as told in Isaiah 2:2-4. (ii) *The Branch of the Lord. Here the Messiah is represented as a branch growing out of the Family Tree of David* (Isaiah 4:2-6). (iii) *The Deity of the Child, implied in the name of Immanuel which means "God is with us"* (Isaiah 7:13-14). This is what we find in John's idea of Jesus' Incarnation (God becoming flesh – John 1:1ff.). (iv) *Isaiah 9:1-2 refers to the Eternal King promised to David (2 Samuel 7:16). The same person spoken of centuries earlier at Shiloh, the Star and the Prophet like Moses.* (v) *Isaiah 11:1-10 is about the reign of the Branch. The reign has become even clear; that which was told in Isaiah 4:2-6 has been magnified. The Messiah will declare the universal peace in His reign.* This implies that the candidates had good knowledge and understanding of the subject matter about the Mighty One is coming.

On the other hand, 202 (63.90%) candidates scored less than 7 marks indicating poor performance. Among these, 4 (1.30%) candidates scored 0 due to the failure of the candidates to understand the requirements of the question and lack of knowledge of the theme of "the Mighty One is coming." Some of them, for example, wrote about the themes of Isaiah in general instead of writing about the theme of "the Mighty One is coming." There were also some candidates who wrote about the visions of Amos instead of the given theme. Other candidates provided New Testament ideas such as the resurrection and ascension of Jesus Christ and the second coming of the Messiah (the Christ). Extract 6.1 is a sample of a poor response from one of the candidates in question 6 of paper 1.

6:	The following are the points to the theme that
	"the mighty one is coming" in connection with the prophecy
	of Isaiah about the Messiah in Isaiah chapter 1 to 2.
	Every eye should ^{will} see him; The coming of
	Messiah shows the events that every eye should see.
	him appeared from the cloud and no one who will
	not see him coming
	The dead will rise from the dust; Also the
	coming of Messiah shows that the dead people will rise
	from the dust and all of them will join with God for
	those who died into God's hand.
	The mountains, rivers, seas among other will
	move from one place to another; Messiah coming
	will involve the movement where by the mountain
	will move from one place to another place.
	The sinners will run away from the pre-
	sence of God; Due to the glory of God the sinners
	will run away asking for the mountain to hide them
	but will not be able to do that.
	Those who are in the hand of the Lord
	will welcome him; For those people who are believi-
	ng about Jesus and his message will join with the
	Lord with joy taken to heaven.

Extract 6.1: A sample of a candidate's poor response in question 6.

In this sample extract, the candidate wrote the response in the context of the second coming (*Parousia*) of the Lord Jesus Christ instead of writing about the theme of "the Mighty One is coming" according to the Book of Isaiah.

2.2.4 Question 7: The Book of Prophet Jeremiah

In this question the candidates were required to analyse three groups of people who hated Prophet Jeremiah and then give two reasons for their hatred.

The question was attempted by 364 (31.03%) candidates out of 1,173 who sat for this paper. Among them, 218 (59.89%) candidates scored from 12-20 marks indicating good performance; 89 (24.45%) candidates scored from 7-

11 marks indicating average performance while 57 (15.66%) candidates scored from 0-6 marks indicating poor performance. Figure 7 illustrates this performance by showing the percentage of candidates and their scores.

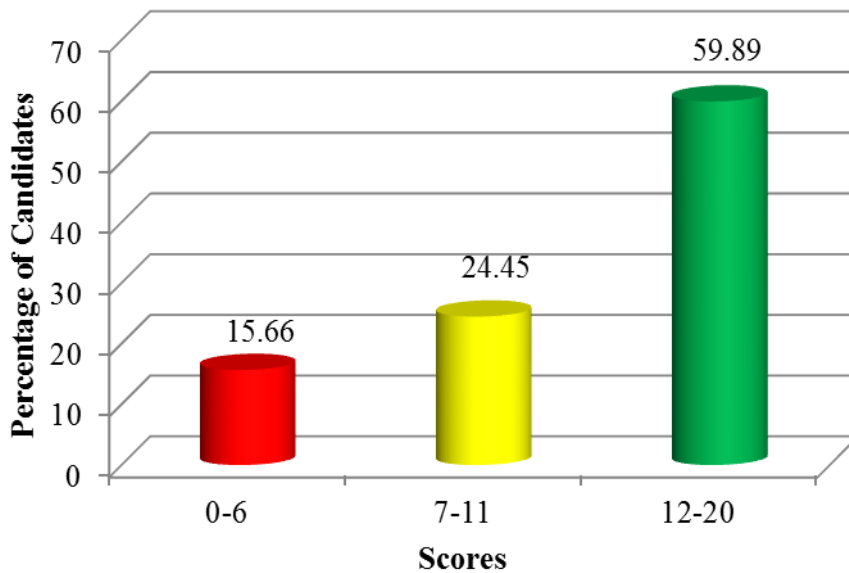


Figure 7: *The percentage of candidates and their scores in question 7*

On the one hand, the general performance of the candidates for this question was good. Data analysis shows that 307 (84.34%) candidates scored from 7-19 marks indicating good performance. Most of the candidates were able to analyse the groups of people who hated Prophet Jeremiah and the reasons for the hatred. The responses of 218 (59.89%) candidates contained the required information hence deserving 12 to 19 marks. The responses given by candidates were such as: (i) *the kings/princes/leaders who saw Jeremiah as a political traitor*, (ii) *the priests who failed to seek the Lord and hated Jeremiah as he used to speak against the temple*. (iii) *The false prophets who were challenged of their falsity*, (iv) *people of Judah (ordinary people) as Jeremiah used to confront them of their evil deeds telling them that they would be taken to exile* and (v) *his own people (the people of Anathoth), because Jeremiah did not participate in any social activity in his own family*.

This indicates that the candidates were familiar with the biblical concepts, events and important persons in the Book of Prophet Jeremiah. A sample of a good response from one of the candidates is represented by Extract 7.1.

7	<p>Jeremiah is a prophet who was called by God during his young age but he feared due to his younger age and lack of confidence concerning what he would talk about with the people. During his prophetic ministry, Jeremiah was told by God not to marry or perform in any community functions. The following are the groups of people who hated Prophet Jeremiah;</p> <p>Religious leaders; such as Priest Pashhur. Jeremiah was hated by the religious leaders because he used to criticize and condemn about their evil deeds. Jeremiah did not fear them. All that he prophesied in the temple became true. That is why the religious leaders hated him.</p> <p>Political leaders; most of the political leaders hated prophet Jeremiah because of his condemnations towards them about their social evil deeds like exploitation, humiliation and overtaxation which they were doing to their citizens. They did not like him because he was against them.</p> <p>The people of Israel; the Israelites hated prophet Jeremiah because each of the prophecies he made were about doom and thunder and all these became true. Also they hated him because of his utterances towards those who were committing sins.</p> <p>The following are the two reasons for their hatred;</p> <p>Prophet Jeremiah's prophecies became true thus made them think that he was collaborating with the enemies. He provided the message of destruction and it became true.</p>	
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7	Prophet Jeremiah did not perform in any community functions like funeral and wedding. He did not marry since he saw that there was no need of celebrating while there is a message of destruction.
	Conclusively, people should listen to the voice of God. They should not disobey for God has different purposes with each one of us. All of us should not hate the messengers of God because by hating them we hate God who sent them with the message. Instead of hating them we should repent our sins.

Extract 7.1: A sample of a candidate's correct response in question 7.

As indicated in data analysis, there were 89 (24.45%) candidates who had average performance. These candidates provided correct responses, but did not give detailed information for their points. Some of the candidates identified the three groups of people who hated the prophet but did not give the reasons for their hatred. Therefore, they ended scoring between 7 and 11 marks out of 20.

On the other hand, 57 (15.66%) candidates scored low (0-6) marks. These candidates failed to analyse the groups of those who hated Jeremiah as per question's requirements. Their responses showed that they had inadequate knowledge of the book of Jeremiah. Among these lower scorers, 3 (0.8%) candidates scored 0 because they provided explanations which were neither analysis of the groups of people who hated Prophet Jeremiah nor reasons for hatred. There were some candidates who wrote about the people who hated Jesus in the New Testament which was out of the context of the question. For example, one of the candidates wrote that the Sadducees, the Pharisees and the prostitutes were among the groups of people who hated Jeremiah. This candidate did not acquire the required competence in the subject in general and the paper in particular. That is to say, the candidates did not know what 114/1 Divinity 1 is all about. If the candidate attended classes, then it might be there were problems associated with teaching and learning processes. Extract 7.2 is a sample of an incorrect response in question 7.

7.	<p>Jeremiah book - Refers to the book that explain about our life and things which are practiced in our society, Jeremiah book are very important in our society because it make most of the majority to conduct good things in the community. The following are the three groups of people who hated prophet Jeremiah.</p>	
	<p>Prostitution/ harlot. This is one among of the the group that hated prophet Jeremiah during that time in the book of Jeremiah. In our society prostitution people are still present and practising this behaviour that hated other people in our society.</p>	
	<p>Theft/stealing. This is a group of people who are stealing things from other people in the society through different techniques for example by force, by using military technique in the society and other thing which can make majority hated so this hated much Jeremiah prophet in the book of Jeremiah, so people should avoid.</p>	
	<p>The following are the reasons of the hatred in the book of Jeremiah and this make most of the majority to do this.</p>	
	<p>Poverty to the people, The poverty to the majority made most of them to engage in this group for example prostitution group</p>	

7-	by believing that the best solution of escaping from poverty is engaging in this bad things which are not accepted in the society during that time in the book of Jeremiah.
	Ignorance to the people, some of the people they don't know the disadvantage of engaging in bad things that can lead to the spread of diseases to the people in the society by doing this bad things in the community, so this is another reasons that make people to do bad things that hated Jeremiah prophet by them.
	According to the book of Jeremiah those above are the three groups and two reasons that made people to do bad things in the society through Jeremiah book.

Extract 7.2: A sample of a candidate's incorrect response in question 7.

In this extract, the candidate wrote about evil deeds instead of writing about the groups of people who hated Jeremiah.

2.2.5 Question 8: The Book of Prophet Amos

In this question, the candidates were required to show five evil deeds denounced by Prophet Amos and relate them to the current situation in Tanzania according to the book of Amos.

The question was attempted by 1,109 (94.54%) candidates out of 1,173 who sat for this paper. Among these, 899 (81.06%) candidates scored from 12-20 marks; 173 (15.60%) candidates scored from 7-11 marks and 37 (3.34%) candidates scored from 0-6 marks. This performance is illustrated in Figure 8.

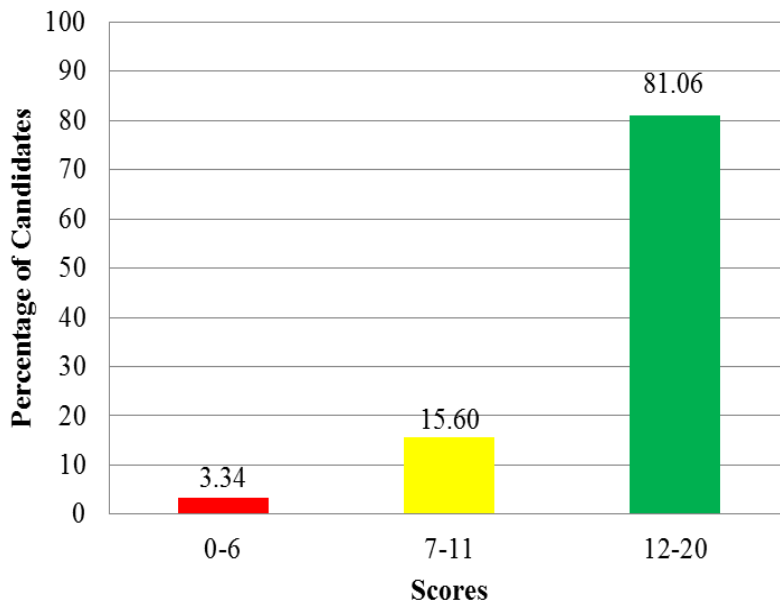


Figure 8: *The percentage of candidates and their scores in question 8*

As indicated in data analysis, the general performance of the candidates for this question was good as 1,072 (96.66%) candidates scored from 7-20 marks, with 899 (81.06%) candidates scoring high marks ranging from 12-20. These candidates were able to provide relevant points, showing evil deeds that were denounced by Prophet Amos and related them to the current situation in Tanzania. Some of the responses provided include the following: (i) *Amos condemned the rich for selling the poor into slavery after failing to pay back the debt (Amos 2:6).* (ii) *Amos condemned people who profaned the name of the Lord by committing sexual immorality (Amos 2:7).* (iii) *Women of Samaria were condemned for drunkenness, spending more money than is necessary and encouraging their husband to exploit the poor (Amos 4:1-3).* (iv) *The rich and other people in power grabbed the property of the poor and other less privileged people because they had no one to defend them (Amos 6:1-8).* (v) *Peasants were forced to till the land of the rich with no pay (Amos 5:11).* (vi) *The merchants were rebuked for cheating the poor by using inaccurate weighing scales, overcharging them and selling worthless goods (Amos 8:4-6).* (vii) *The poor were denied justice in the courts of law (Amos 5:12).*

The responses of the candidates indicated that they had a clear understanding on the requirements of the question and were familiar with the Book of Amos in terms of its message, concepts, facts and themes.

About 173 (15.60%) candidates out of 1,109 candidates who attempted the question scored average marks. Most of these candidates had some knowledge about Prophet Amos and clear understanding on the requirements of the question, but they provided few points. Others provided five points without sufficient explanations. As a result, they scored between 7 and 11 marks out of 20.

On the contrary, 37 (3.34%) candidates scored low marks because they failed to show the evil deeds denounced by Prophet Amos. The failure to show the evil deeds led to the failure to relate them to the current situation in Tanzania. For example, instead of writing about the evil deeds denounced by Prophet Amos, some of them wrote about his visions. Moreover, instead of showing the evil deeds denounced by Amos the prophet, some of the candidates portrayed him as a bad leader who misled the people of Israel by committing several evil deeds. For example, one of the candidates had this conclusion;

Therefore, the prophet Amos in Israel stimulate fail to lead people to God. Therefore, the prophet Amos in his process of lead people to God in apart to his evils stimulate to fail. And also in his societies in Tanzania, there are prophet like Amos that teach people false word of God. There in Tanzania today are prophet like Amos.

This shows that the candidates did not understand the requirements of the question and had insufficient knowledge of the Book of Prophet Amos. Extract 8.1 is a sample of a poor response from one of the candidates in question 8 of paper 1.

8.	Amos was among of the prophets who delivered by the God himself so that to preach the word of God.	
	Amos was not a perfect prophet all and due to this Amos were preaching the number of evils which is accepted to God. The following are the number of evil which were performed by Amos the prophet before he was chosen to be a prophet.	
	Amos were started by believing and worshipping on other gods; before Amos was chosen to be a prophet Amos was started by worshipping other gods and not follow the only one which is true God who created us.	
8.	Amos also lacks the sign of righteousness; to the people this was also the act of Amos towards his people. Amos were previously oppressed his people and they not considered to take care with that people, due to this Amos were decided to lack the act of righteousness to his people and God decided to numerical his sin which he did before.	
	Amos also was immoral; the act of being immoral lead Amos to have another sin against God this because Amos does not take care on considering the needs of others which will result into grace a special gift. He will consider the needs of other people which are poor and hence will receive a special gift from the God.	
	Amos was a jealousy; this was also the mistake which Amos have at that time, Amos was not afraid of other people property and due to this make Amos to be jealousy and starting by liking other people properties and not to work and found harder his property, this was also the evil which done by the Amos.	
	As a prophet Amos were not taking care on denouncing other gods; the act of people bring the prophet	

	You are required to read people in a good way so	
	that they can save their own soul but Amos failed	
	to do so.	
	To sum up by living good way of life we will	
	be accepted by God himself and will receive the	
	gift from the heaven and hence being escaping	
	from the fire of hell.	

Extract 8.1: A sample of a candidate's incorrect response in question 8.

In this response, the candidate wrote about Amos as a sinner instead of writing about the evil deeds which he fought against.

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

3.1 PART I: The Four Gospels

This part deals with questions from the Gospel of Matthew, Mark, Luke and John. It consists of four questions, of which candidates were required to answer three. The following is the analysis of responses of the candidates.

3.1.1 Question 1: The Gospel of Matthew

The candidates were required explain as to why Matthew, a Jewish writer, dared to sample out some women in the family tree of Jesus. They were supposed to give three reasons and two lessons from Matthews' inclusion of such women.

The question was attempted by 748 (63.93%) candidates out of 1,170 who sat for this paper. Their performance was that 313 (41.85%) candidates scored from 12-20 marks indicating good performance; 204 (27.27%) candidates scored from 7-11 marks indicating average performance while 231 (30.88%) candidates scored from 0-6 marks indicating poor performance. This performance is illustrated in Figure 9.

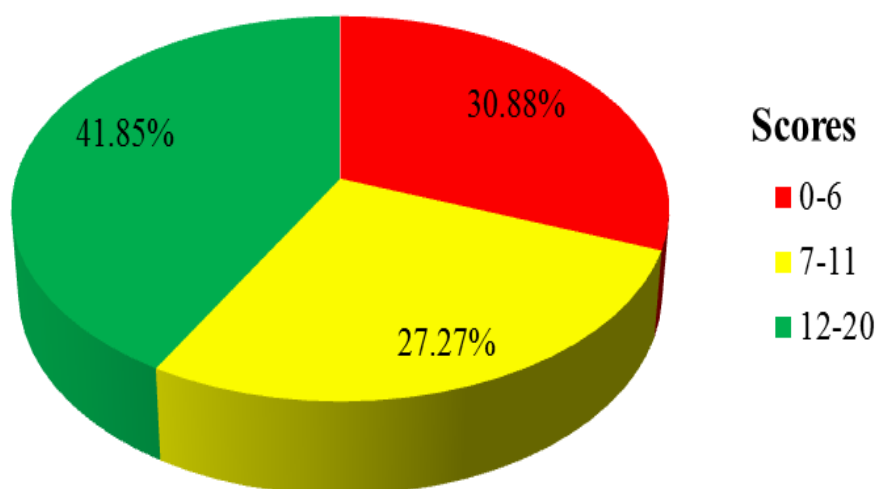


Figure 9: *The percentage of candidates and their scores in question 1*

The general performance in this question was good because 517 (69.12%) candidates out of 748 who attempted the question scored 7-20 marks. Among them, 313 (41.85%) candidates scored high (12-20) marks because they answered the question well. Most of them provided relevant reasons and lessons from Matthew's inclusion of women in the genealogy (family tree) of Jesus. The responses from candidates include: (i) *Matthew wanted to show the Jews that any genealogy has both men and women* (ii) *Matthew sampled out women from Jews and Gentiles to demonstrate that Jesus had connection to the whole human race not only Jews.* (iii) *Matthew wanted to show that Jesus came for people of all different characteristics or behaviour, saints like Ruth and Mary; and sinners like Rahab.* (iv) *Matthew's intention was to show that women played an important role in God's plan of salvation.* (v) *Matthew intended to show gender equality between men and women.* (vi) *Matthew also intended to correct racial discrimination by showing that all races have equal value before God. The inclusion of Jewish and non-Jewish women in the genealogy of Jesus indicates that Jews and Gentiles are equal.* The lessons that can be derived from Matthew's inclusion of women include: (i) *God is universal. He is not limited to a particular race, gender or any particular group. He uses anyone to accomplish his purpose regardless of gender race or status.* (ii) *Women are as important as men in God's plan and both are God's instruments to build up his Kingdom. None of them can claim a special privilege before*

God apart from the other but both (men and women) have equal responsibility and status before God. (iii) God is able to make sinners to become His instruments in His plan of Salvation. It was God who transformed Rahab who was a prostitute to become righteous.

The responses given by the candidates indicated that they had adequate knowledge of the subject matter and a clear understanding on the requirements of the question. Extract 9.1 is sample of a good response to question 1 in paper 2.

Q1.	<p>Matthew was a Jewish writer and he wrote to the Jews. According to Jewish customs, women were the marginalised group in the society, they were not included in the genealogy of an family. But in we see Matthew including the few women in the genealogy of Jesus. There are Ruth who was a Moabite, Tamar who was a prostitute, Bathsheba who was a Hittite, Rahab who was a Canaanite and Mary who was the mother of Jesus.</p>
	<p>Matthew included women in the family trees of Jesus because of the following reasons:</p> <p>To show breaking of barrier between Jews and Gentile. In the old tradition Gentiles and Jews weren't allowed to mixup since they were of different race and Jews saw themselves superior than the Gentile. When Matthew included women who in the family tree of Jesus shows breaking of barrier between Jews and Gentiles since some women like Tamar, Bathsheba who was a Hittite and Rahab who was a Canaanite and Ruth who was a Moabite from the Gentiles shows breaking of barrier between Jews and Gentiles.</p>
	<p>To show breaking of barrier between men and women. According to Jewish customs, women weren't included in the family tree and they were taken as the marginalised group in the society. But in the genealogy of Jesus, women are also mentioned together with men. This shows breaking of barrier between men and women and show equality between men and women.</p>

To show breaking of barrier between men and women. According to Jewish custom, women were not included in the family tree and they were taken as the marginalised group in the society. But in the genealogy of Jesus, women are also mentioned together with men. This shows breaking of barrier between men and women and shows equality between men and women.

To show breaking of barrier between saints and sinners. In the family tree of Jesus, we see women being included and these women are Mary who was the mother of Jesus, Rahab, Ruth, Tamar and Bathsheba. Among these women we see Mary the mother of Jesus who was a saint and we see women like Rahab who was a harlot of Jericho, Tamar who was a seducer and harlot

and Ruth a Moabite who belonged to the hated and alien people who were not allowed to go at God's assembly. This shows breaking of barrier since the barrier between saints and sinners is broken.

From Matthew's inclusion of women in the family tree of Jesus, I learn the following lessons:

I learn that Jesus came for all people to bring universal salvation; Through the inclusion of women in the family tree of Jesus barriers between men and women, saints and sinners and between Jews and Gentiles are broken, we learn that Jesus came for all people and he came to bring universal salvation to all people.

I learn that despite of our race, status and position in the society we are one in Christ; Christ being our salvation, he came to break all the barriers between people, and we are all one in Christ. That is no one is above the other, and no one is superior than the other. This is seen vividly in the family tree of Jesus where all people of different races & families and Jews & Gentiles are included. Men and women and people of different status (saints and sinners) are included thus showing that we are one in Christ.

	<p>In conclusion: Matthew was a Jewish writer and he wrote mainly to the Jews and through him including women in the family tree of Jesus, he was able to break barriers which was between among people. Therefore I argue people in the community to leave behind their differences and become one in Christ.</p>	
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Extract 9.1: A sample of a candidate's good response in question 1 of paper 2.

There were 204 (27.27%) candidates who scored average (7-11) marks. The analysis of their responses showed that, the candidates had knowledge of the family tree of Jesus, but were unable to provide the responses fully. That is, they provided part of the responses. For example, some of them wrote three correct reasons but without lessons learnt, while others had two reasons and one lesson from Matthew's inclusion of women in Jesus' genealogy; as a result they scored only 9 marks. This indicates that though they had knowledge of the genealogy of Jesus, they were not very conversant with the women.

Moreover, 231 (30.88%) candidates performed poorly by scoring low marks ranging from 0-6 because they gave weak responses. Among these, 59 (7.89%) candidates scored 0. Their responses indicated that the candidates had inadequate knowledge of the family tree of Jesus and failed to understand the requirements of the question. Most of them wrote concepts not relating to the question. For example, one of them wrote Jesus' words on the cross, saying, *Eloi, Eloi lama sabach-thani?* Other candidates wrote about the role of women in the society in general, without any relationship with the biblical women, especially in the Gospel according to Matthew. Other candidates provided names like Mary Magdalene, Joanna and Susanna who are not in Matthew's genealogy, but they were the women who accompanied Jesus in his ministry (Luke 8:2-3). This shows that the candidates did not understand the requirements of the question and were not well informed about the women who were included by Matthew in the family tree of Jesus. Extract 9.2 is a sample of a poor response to question 1 in paper 2.

1(i)	Through ^{reasons} the use of examples people could understand easily. The examples provided are real since the people involved are well known by the people.
1(ii)	The women used were known ^{by people} . Matthew used these women because their names are known. These could make people understand the concept quickly.
1(iii)	They were from blessed family
	<u>Lessons.</u>
i)	The use of example is since when people tend to understand easily. The use of example makes further elaboration of what is presented.
ii)	The use of examples draws people attention. Through examples people tend to be attracted to listen what is presented, and being able to understand the issue presented.

Extract 9.2: The candidate's irrelevant responses to question 1 in paper 2.

In the sample extract, the candidate answered a question not asked. Instead of writing about women in the family tree of Jesus, he/she wrote about Jesus' use of examples in teaching.

3.1.2 Question 2: The Gospel of Mark

The candidates were required to explain how the church and government leaders can imitate Jesus' attitude to leadership by giving five points with reference to the Gospel according to Mark.

The question was attempted by 959 (81.97%) out of 1,170 candidates who sat for this paper, of which 513 (53.49%) candidates scored from 12-20 marks; 308 (32.12%) candidates scored from 7-11 marks and 138 (14.39%) candidates scored from 0-6 marks. The general performance of candidates was good as shown in Figure 10.

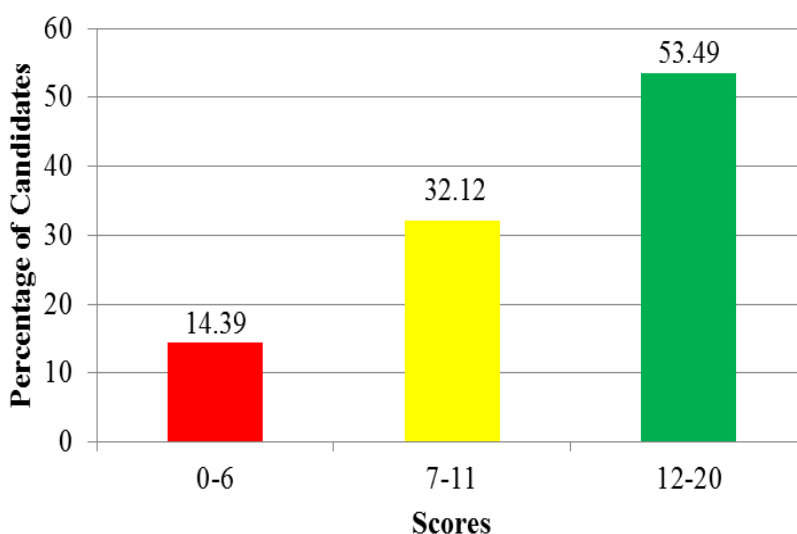


Figure 10: *The percentage of candidates and their scores in question 2*

The analysis of data depicts that 821 (85.61%) candidates performed well as they scored from 7-20 marks. Among them, 513 (53.49%) candidates scored high marks ranging from 12-20, as they explained how the church and government leaders can imitate Jesus' attitude to leadership as required. The correct responses were such as: (i) *Jesus' Humility, that is, Jesus set a model of leadership as humility, which is the freedom from pride.* (ii) *His Service, in which Jesus considers true greatness as service. Today's leaders should think of what they will do for others and not what others will do for them.* (iii) *To sacrifice oneself. Jesus sacrificed his rights as a divine person and took on a form of a human servant for the sake of liberating the whole*

world. Leaders should sacrifice themselves for their nation; that is patriotism. (iv) Perseverance in suffering and unjust treatment. Leadership entails persevering unjust sufferings. Jesus set a model by praying for those who were persecuting him, to be forgiven, for they knew not what they were doing. This is a scarce quality among today's leaders who cannot tolerate challenges in service to others. (v) Renunciation of human struggle for privilege and status and (vi) His Love to serve and save. Jesus set a model as he was moved by love to serve and save humanity from the bondage of sin. Today's leaders should ask themselves about what motivates them to aspire for leadership. Love is the only context in which service and sacrifice have value and meaning.

The candidates' responses proved that they had adequate knowledge of the topic and understood the requirements of the question. Moreover, they were able to express the points clearly as well as having a good command in English language. Extract 10.1 is a sample of a good response for question 2 in paper 2.

Q.	<p>The gospel of Mark was written by John Mark the son of Mary who invited Jesus and his disciples to her home. He was also a close friend of Peter and used to accompany Paul in his missionary activities. In his gospel he explained the attitude of Jesus towards leadership. Thus the church should imitate Jesus as well as the government leaders through the following points. According to Jesus leadership is all about;</p>	
	<p>Personal sacrifice: Both government and Church leaders should be aware that being a leader means sacrificing oneself for the benefit of others. This is by doing all one can do for the sake of others well being. A good leader is willing to suffer for the needs of his/her people.</p>	

Serving others. To be a leader means to be the servant of the people you are leading. This means that a leader should work on behalf of the rest, a leader is the least in all the community that is under his/her care. Giving oneself to be the servant of all is true leadership.

Giving and not receiving. A leader should not receive or in a better statement a leader should give more than receiving. A leader is supposed to give all his/her own to the people under his control and help them in all their needs, solve the problem they face, as well as listening to what ordinary people say to him/her.

Being an example to others. A leader should always be aware that the people he/she leads are learning from him/her that is to say a leader is a role model of his/her people. Thus should be well disciplined, strict observance of God's commandments and is hard working and volunteering in participating in different activities that arises.

Being humble. A leader has to be humble that is to be humble to the people he/she leads as well as to God. Leaders should not be proud of ~~themselves~~ themselves or use their power to undermine the poor people or those under their power. But instead ~~used~~ use their power to help and serve others.

	conclusively Jesus attitudes towards leadership	
	was against the worldly meaning of leadership	
	which was, leadership means having great power,	
	leaders expect to be served, to receive, leaders want	
	earthly rewards which made Jesus to express his	
	attitude towards leadership.	

Extract 10.1: A sample of a good response from one of the candidate for question 2 in paper 2.

This question was performed averagely by 308 (32.12%) candidates who scored from 7-11 marks. This performance can be attributed to insufficient information given for their responses. Some of them, for example, gave points without enough explanations. Others wrote the leadership qualities of Jesus without relating them to the current church and government leaders. This means that, although they had adequate knowledge of the subject matter and understood the requirements of question, the candidates did not link what they learnt in the classroom to real life experiences. So, they failed to deliver the required responses in detail.

On the contrary, 138 (14.39%) candidates scored from 0-6 marks because they gave weak responses, among whom, 21 (2.19%) candidates scored 0. In general, they failed to explain how the church and government leaders can imitate Jesus' attitude to leadership. For example, some of them wrote the negative attitude of religious and political leaders towards Jesus. Some of the candidates described the behaviour of leaders at the time of Jesus such as rudeness, hypocrisy, killing God's messengers, and unfaithfulness. There were also some who wrote different miracles performed by Jesus instead of explaining how the church and government leaders can imitate Jesus' attitude to leadership. One of the candidates wrote, *...Jesus imitated to be king of Jews, son of God, teacher, carpenter and Elijah.*

These responses confirm that the candidates lacked the knowledge of the Gospel of Mark, especially, concerning Jesus' attitude toward leadership

and failed to identify the requirements of the question. This can be seen in Extract 10.2.

<p>2. The following are the factor that can imitate the church and the government leaders, Jesus attitude to leadership</p> <p>Through being an faithful, the pre- sence of unfaithfull leaders in the church and the government can leads to the imitate the Jesus attitude to leadership. So people should be faithful.</p> <p>Through of disunity their people, the church and the government can imitates the Jesus attitudes through of being unfaithful disunity their people. Through unity people Jesus can be interact with the church leaders and the government leaders.</p> <p>Through being corrupt. The church leaders when used the church offering for their own interest and the government leaders can leads to imitates the attitudes of Jesus to leadership.</p> <p>Through doing sins, this also the factor which can leads to the church leaders and the government leaders to be imitate the Jesus attitude when the committing various sins within their society.</p> <p>Through the misuse of their power. This also the factor which can leads to the imitates of Jesus attitudes. The church and the government leaders when use misuse their power lead to various impact which accelerates to the Jesus attitude imitates.</p>	
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Extract 10.2: The candidate's incorrect responses given in question 2, paper 2.

In the sample extract, the candidate wrote about government leaders imitating evil deeds done by church leaders instead of the good things leaders can learn from Jesus.

3.1.3 Question 3: The Gospel of Luke

The candidates were required to show the similarities and differences between the birth stories of Jesus the Christ and John the Baptist basing on the gospel of Luke.

The question was attempted by 1,070 (91.50%) candidates out of 1,170 who sat for this paper. About their performance, 684 (63.92%) candidates scored from 12-20 marks indicating good performance; 234 (21.87%) candidates scored from 7-11 marks signifying average performance while 152 (14.21%) candidates scored from 0-6 marks indicating poor performance. This performance is illustrated in Figure 11.

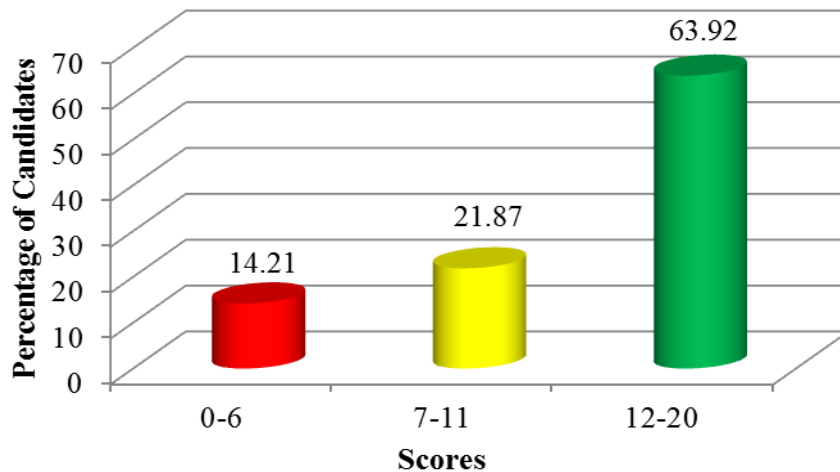


Figure 11: *The percentage of candidates and their scores in question 3*

As indicated in Figure 11, the analysis shows that there were 918 (85.79%) candidates who performed well in this question by scoring 7 marks and above. Among these, the higher scorers, who were 684(63.92%), candidates gave relevant responses that showed the similarities and differences between the birth stories of Jesus Christ and John the Baptist. The candidates showed the similarities in the way their births were foretold, foretelling of their names and their mission; the feeling of fear by their parents (Zechariah and

Mary) and their expression of doubt of the parents. Moreover, the candidates made the contrast on the manner of their conception whereby Jesus was conceived by the power of the Holy Spirit without his parents' biological contact (Luke 1:35). In contrast, John the Baptist was born by biological contact between the parents and was filled by the Holy Spirit from his mother's womb (Luke 1:15). Regarding their age, the parents of John the Baptist were advanced in years but the parents of Jesus were still youths who had just got engaged to each other as fiancée and fiancé. Concerning the status of their parents, Elizabeth the mother of John the Baptist was barren, apart from being advanced in years (Luke 1:6-7) while Mary the mother of Jesus was a young virgin who was just affianced to Joseph, but not yet married to him (Luke 1:27, 34).

The responses of the candidates implied that they were knowledgeable about the birth stories of Jesus the Christ and John the Baptist as well as having a clear understanding on the requirements of the question. Extract 11.1 is a sample of a good response given in question 3 of paper 2.

3.	<p>Luke was a Gentile who was a medical doctor by profession and a companion of Paul. He is the author of the gospel of Luke, the third synoptic gospel.</p>	
	<p>Birth is the act of being brought to existence through a mother's womb. According to the gospel of Luke, the birth stories of Jesus Christ and John the Baptist are similar in these ways:</p>	
	<p>Both were foretold by the angel of God; Gabriel, the messenger of God informed Mary that she will bear a son who is Jesus and he is the one who informed Zechariah that his wife will give birth to a boy whose name will be John.</p>	
	<p>Both involve the Holy Spirit; the conception of Mary Jesus by Mary was through the empowerment of the Holy Spirit. For Elizabeth (John's mother), her son was filled by the Holy Spirit since when he was in the womb as evidenced on the day when Mary paid her a visit.</p>	

The following points describe the differences between the birth stories of Jesus the Christ and John the Baptist;

The legal father of John the baptist was Zechariah, a priest who was reluctant of the conception of his wife, Elizabeth while the legal Davidic father of Jesus was Joseph the carpenter who was unreluctant of the conception of Mary. However, the legal father of Jesus is God.

The purpose of the birth of Jesus was that he was to be a salvific lamb for the redemption of the world from sin while the purpose of the birth of John the Baptist was to prepare a way for the ministry of Jesus Christ. According to Luke's gospel, the ministry of Jesus began after the ministry of John.

3. Also, the mother of Jesus the Christ was a virgin as a holy body was required to bear the king of the world while the mother of John the Baptist was not a virgin because it is recorded that she failed to bear kids until she had reached a good old age.

To sum up, both Jesus and John were killed by the Jews in the latter because they stood for the truth to the very last end. Christians should portray such acts for the glorification of God's name.

Extract 11.1: A sample of a candidate's good response for question 3 in paper 2.

On the one hand, there were 234 (21.87%) candidates who scored average marks ranging from 7-11. This was due to the fact that they provided responses which were not exhaustive. For example, some of them explained only similarities and skipped the differences and vice versa. Most of the candidates in this category provided only two relevant points with other irrelevant points. Others wrote responses which depicted that they knew the

stories but lacked English language proficiency, which deprived them of the ability to explain the points clearly.

On the other hand, there were 152 (14.21%) candidates who scored below 7 marks. Among them, 23 (2.15%) candidates scored 0. Their responses were an indication that they did not understand the requirements of the question. This deprived them of the ability to show the similarities and differences between the birth stories of Jesus Christ and John the Baptist. Instead, some of them provided the differences and similarities between the Gospel of John and the Gospel of Luke. Other candidates wrote about similarity and difference between the ministry of Jesus Christ and the ministry of John the Baptist instead of showing the similarities and differences between the birth stories of Jesus Christ and John the Baptist. Extract 11.2 is a sample of a poor response given in question 3 of paper 2.

3	Gospel of Luke This was among of gospel.	
	which happened in this period. This was New	
	gospel. which has different and similarities John	
	in the. gospel of Luke and birth stories of	
	Jesus the Christ. starting with similarities.	
	Both gospel of Luke and. birth stories	
	were. of Jesus the Christ was constructed by	
	God. This was among of the similarities between	
	n. gospel of Luke and. birth stories of Jesus	
	both were. Constructive by God. between God	
	and. Jesus in the world.	
	Both have. talks about God. Also this	
	was among of similarities, between gospel	
	of Luke and. stories about of birth Jesus	
	in the world. both gospel. of Luke and birth	
	stories of Jesus both of them were talks	
	about God in the every thing	
	Both gospel of Luke and stories	
	of birth of Jesus were. Educated people	

in the world. Also this was among of the similarities between the gospel of Luke which talks about the God and people were educated. Most of them know God because of Gospel. The following below are the differences between the Gospel of Luke and stories of birth of Jesus.

Gospel of Luke talks about many events while the stories of birth of Jesus explain about few events.

The following below are the characteristics which show the difference between the Gospel of Luke and stories of birth of Jesus.

Gospel of Luke was a talks about past events while stories of birth of Jesus talk about nowadays the things which happen today in many events. Also this was among of characteristics which show the difference between the Gospel of Luke and stories of birth of Jesus in the world especially there are many stories between which happened in this days.

The generally said in all points above are the similarities and differences between the Gospel of Luke and stories of the birth of Jesus in the world. The Gospel of Luke explains about past and which many things which happened in this day and were the correct but the story of birth of Jesus was the characteristics of Gospel of Luke and stories of birth of Jesus in the world.

Extract 11.2: A sample of a candidate's poor response given in question 3 of paper 2.

The candidate compared the Gospel of Luke with the birth stories of Jesus instead of comparing and differentiating between the birth stories of John the Baptist and Jesus Christ.

3.1.4 Question 4: The Gospel of John

The candidates were required to summarize the dialogue between Jesus and Nicodemus the Pharisee according to John 3:1-21.

The question was attempted by 421 (35.98%) candidates out of 1,170 who sat for this paper. Among these, 84 (20.00%) candidates scored from 12-20 marks indicating good performance; 112 (26.60%) candidates scored from 7-11 marks indicating average performance while 225 (53.40%) candidates scored from 0-6 marks (poor performance) as illustrated by Figure 12.

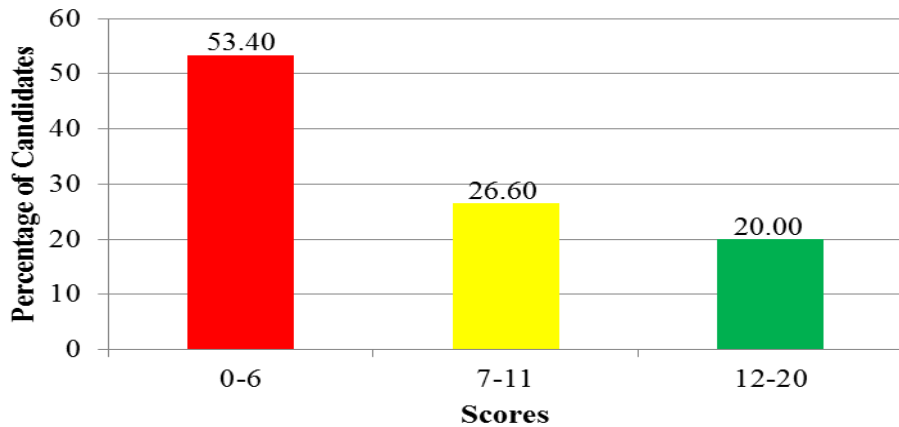


Figure 12: *The percentage of candidates and their scores in question 4*

The general performance of the candidates in this question was good as 196 (46.60%) candidates scored 7 marks and above. Among these, 84 (20.00%) candidates scored high marks (that is, 7 marks and above) as they managed to summarise the dialogue between Jesus and Nicodemus the Pharisee according to John 3:1-21. This implies that they had adequate knowledge of the story of Nicodemus and understood the requirements of the question. Moreover, their proficiency in English language and skills in summarizing stories facilitated them to give a good summary of the dialogue between Jesus and Nicodemus the Pharisee.

The candidates who performed averagely were 112 in number, which equals to 26.60 percent of the candidates who attempted the question. The analysis of their responses indicated that the candidates knew the dialogue but were unable to make a complete summary of the dialogue between Jesus and Nicodemus. The candidates summarised the story by leaning on one side; that is to say, they made one of the two (either Jesus or Nicodemus) active and passive. For example, some of the candidates summarised only the words of Jesus talking to Nicodemus without showing what Nicodemus the Pharisee said to Jesus and vice versa. This implies that the candidates had adequate knowledge of the story, yet did not know that a dialogue is two-way traffic (conversation).

Conversely, 225 (53.40%) candidates performed poorly. Among these, 53 (12.60%) candidates scored 0 as they failed to summarise the dialogue between Jesus and Nicodemus the Pharisee. For example, instead of the story of Jesus and Nicodemus some of the candidates summarised the story of Jesus and the rich young man who asked Jesus what to do in order to inherit the kingdom of God (Luke 18:18-25). Others wrote the story of Jesus and the Roman centurion whose faith was recommended by Jesus as the greatest faith in Israel (Luke 7:1-10). Moreover, one of the candidates was mixed up between the name and the story of Nicodemus with that of Cornelius (Acts 10) and wrote:

...Nicodemus used to work on ways of God and therefore it was a day when Nicodemus was giving sacrifice to Lord and suddenly the Holy Spirit inspired him to go a place where Paul is presence so that he can be served and commit completely to the God and the angel of God send the message to Paul about the coming of Nicodemus and hence Paul welcomed them and he preaches about words of God and hence Nicodemus he become aware of God and hence from that point Nicodemus served the Lord.

These responses reveal that the candidates had inadequate knowledge of important persons and events according to the Gospel of John. Extract 12.2 is a sample of a poor response given in question 4 of paper 2.

4	Then nicodemus the pharisee according to John 3: 1-21 wanted to test Jesus to fall into trap so that to offend the government and so he asked Him that, Is it right giving our tax to caeser? And the Jesus since He knew before He asked for the coin and then turn it to people. after He asked them, The picture seen on the coin is belongs to who? Then the audience replied for caeser And there after He sayed, If so give caeser what is belongs to Him and what belongs to God for God.
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Extract 12.2: A poor responses given by a candidate in question 4 of paper 2.

In the extract, the candidate identified Nicodemus with the Pharisees who went to ask Jesus whether it was lawful to pay tax to Caesar or not. The response was out of context.

3.2 PART II: The Apostolic Age

The Apostolic Age refers to the period from the death of Jesus Christ until the death of the last of the Twelve Apostles. It is the period when the Apostles were active, the period of the beginning and the growth/spread of the church as reported in the Book of the Acts of the Apostles and the Epistles (Letters). This part had three questions of which candidates were required to answer two. The questions were set from the Acts of the Apostles, the Letter of St. Paul to the Galatians and the First Letter of St. Paul to the Corinthians. The following is the analysis of responses of the candidates.

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

The candidates were required to analyse five of the procedures which the Apostles and disciples of Jesus followed in carrying out a fair and free

election in choosing someone to replace Judas Iscariot according to Acts 1:15-26.

The question was attempted by 471 (40.26%) candidates out of 1,170 who sat for this paper. The analysis indicated that 192 (40.80%) candidates scored from 12-20 marks indicating good performance, whereas 101 (21.40%) candidates scored from 7-11 marks (average performance) and 178 (37.80%) candidates scored from 0-6 marks indicating weak performance. This analysis is exemplified in Figure 13.

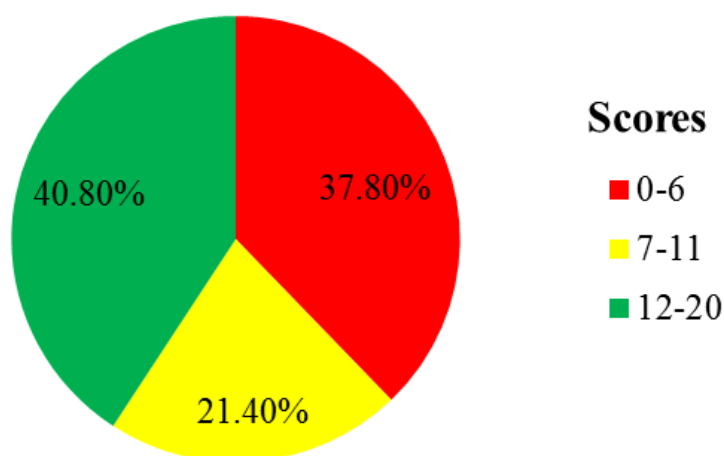


Figure 13: *The candidates' performance in question 5*

Through data analysis and the illustrations indicated in Figure 13, the general performance of the candidates in this question was good. A total of 263 (62.20%) candidates scored 7 marks and above. The candidates who scored high marks were 192, equal to 40.80 percent of all the candidates who attempted the question. Most of them analysed correctly the procedures which the apostles followed in carrying out that election. The correct responses given by the candidates include: *reading the Scriptures, consideration of the qualifications, nomination of candidates, prayer, casting lots or voting and counting votes and announcing the results.*

Their responses revealed the fact that the candidates were knowledgeable about the event of the election of the one to replace Judas Iscariot, and that they had clear understanding of the question requirements. Extract 13.1 is a sample of a good response given in question 5 of paper 2.

5. Disciples and Apostles are the people who are learn and follow what Jesus say and imitate his word. Some of the disciple of Jesus are Peter, Thomas, Simeon and Apostle are like Paul, Philip, Apolo and many others. But election refer to the act of making a choice to ward a leader or a certain thing. Thus Apostle and disciples make election of choosing the leader who replace Judas Iscariot through the following procedures.

Reading the word of God. Hence before the starting their election Apostles make God first to their issue through teaching the word of God. Thus this help them during election to choose the best leader since they can't choose without the power of God to show them who is the best among the candidates. Therefore the first procedure was to read the word of God.

Also Nominate the candidates. Hence in order to be know to each other the disciple who decided to nominate the candidates who were involved in the election. Through that it facilitating other to have a good decision to ward the leader who they want, thus to do so disciple and Apostles decided to showing them someone to be aware on who one they going to choose.

Qualification, after nominate the candidates the disciples and Apostles looking for a qualification. Since the candidate must be obedient and faithful to God, therefore through this Apostles decided to look the best one so that the one who chosen must be follow the word of God and to be obedient to him.

5.	<p>Also through Prayer, In order to make good decision on voting the disciple and Apostel after see the qualification they turn to God at the second time and ask God for making good choice since God look the heart of people but not appearance as human see, through prayer God help them to make a good decision.</p> <p>Voting, thus through voting disciple and Apostel chose the best leader who God chose to be a leader, thus this make a disciple to make free and fair election since the candidates were choiced through voting after prayer. Therefore through voting make them to choose the best leader.</p> <p>last one is result, This was the last stage of election through which the discipels and Apostel announced the winner among the candidate who were pointed, thus through result make people to know the chosen one who God plan to be instead of Juda Iscarit.</p> <p>According to that, the election was free and fair hence this resulted due to involve God in their election thus without him nothing can be done. Therefore God can choose the leader who is good and best to rule other but not human since God look the internal heart of the people thus God should given first priority in everything in our life not only in election as discipels and Apostel done.</p>	
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Extract 13.1: A sample of a candidate's good responses given in question 5 (paper 2).

Moreover, the analysis showed that 101 (21.40%) candidates scored average marks as some of them provided the procedures without enough details. Other candidates provided only three correct points while most of them did not write about reading the Scriptures, voting, counting and announcing results.

Furthermore, 178 (37.80%) candidates scored low marks. These candidates scored below 7 marks because they failed to analyse the procedures of the election as per question requirements. Among them, 17 (3.61%) candidates scored 0. These demonstrated lack of knowledge of the event.

At the same time, there were some who provided explanations which were not procedures for election, for example, those who wrote about the procedures to be followed in disciplining members of the church. They wrote about how to deal with the one who sins against another person, which was irrelevant to the question. For example, one of the candidates wrote,

...if someone sins against you; go and tell him his mistake when the two of you are alone. If he does not hear you, then take with you one or two as witnesses. If again he will refuse to listen to them, tell the church and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector.

This implies that either the candidates did not read the question carefully to understand its context and requirements or they did not know the event of election of someone to replace Judas Iscariot. On top of that, the candidates misunderstood the question, probably, due to lack of English language proficiency. Moreover, there were other responses which showed that the candidates were not familiar with the topic and did not know what election is. This failure could be as a result of problems associated with problems during teaching and learning processes; such that the candidates were not able to deliver the expected outcomes of their learning. Extract 13.2 is a sample of a poor response given in question 5 (paper 2).

Qn5	<p>Jesus - Is the time where started to teach their disciples through different way in order to make them to understand what Jesus said. The following are the procedures to show in order to replace Judas Iscariot:</p> <p>Through teaching by using parables. Morally Jesus did not talk with their disciples in direct way but he was using</p>
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Qn's	<p>the parable. During Jesus using parable it being difficult to the disciples to understand what He said. But come the time the disciples ask several questions what He mean. For example, the saw. Jesus tell the disciples that there the time someone betrayed me. But one of the disciple asked Jesus who rejected you, is he. So this kind of way it helped to avoid disturbance of among the disciples.</p> <p>Jesus using parable as Jesus, teach in different ways but there are some who did not see the benefit of Jesus during that time and most of disciples refused to listen Jesus what He said. Through telling the disciple by using miracles. During the Jesus teaching the disciple He use miracles in order every one to believe that Jesus is like their father (God). This way of using miracles during the ministry of Jesus help to get someone who can replace the</p>
Qn's	<p>Judas Iscariot.</p> <p>Therefore, Even someone knows something does not allowed to tell direct but to do as a secret issues like Jesus during that period where he took the disciples in the Mountain.</p>

Extract 13.2: A sample of a candidate's incorrect response given in question 5.

In this response the candidate wrote about Jesus' use of parables in teaching instead of analysing the procedures which the Apostles and disciples of Jesus followed in carrying out a fair and free election in choosing someone to replace Judas Iscariot according to Acts 1:15-26.

3.2.2 Question 6: The Letter to the Galatians

The candidates were required to explain five of the fruit of the Holy Spirit in the letter to the Galatians.

The question was attempted by 974 (83.25%) candidates out of 1,170 who sat for this paper. Their performance was that 371 (38.09%) candidates scored from 12-20 marks (good); 211 candidates (21.66%) scored from 7-11 marks (average) and 392 (40.25%) candidates scored from 0-6 marks (weak). The general performance of candidates in this question was average. Figure 14 illustrates the analysis.

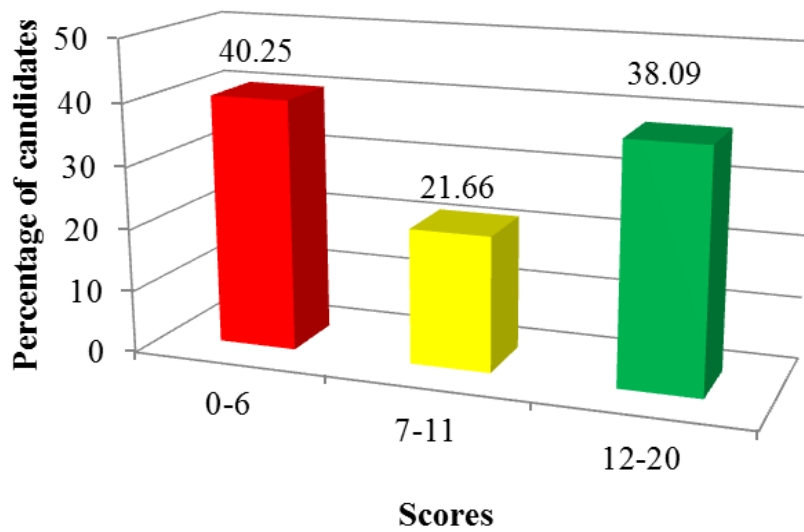


Figure 14: *The percentage of candidates and their scores in question 6*

The candidates' performance in this question was average because 582 (59.75%) candidates out of 974 scored 7 marks and above. The candidates who scored high marks ranging from 12-20 were 371 which equals to 38.09 percent of all the candidates who attempted the question. Such candidates were able to explain the fruit of the Holy Spirit which include: *love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control*.

The candidates provided responses which showed that they were familiar with Pauls' teachings on the fruit of the Holy Spirit as recorded in his epistle to the Galatians. Extract 14.1 is a sample of a good response given in question 6.

6 In the letter to the Galatians, Paul makes a sharpest contrast between the works of flesh and the fruit of the Holy Spirit whereby about the fruits or work of flesh it's about hungry, bad desires, hating others, Jealous, unself-control, lack of wisdom, disunity, unkind, conflicts and the other fruits but even the bible says that we should not follow the way of our flesh but we should follow the way of spirit whereby the word says that for the pressure of the flesh is death but for the pressure of the spirit is life and truth and also the word of God says that for each born by the flesh it's the flesh and for each born by the spirit it's the spirit.

The Following are The Fruits of The Holy spirit

Love : In the letter to Galatians Paul makes a sharpest contrast between the work of flesh and the fruit of Holy Spirit whereby about the work of Holy Spirit he proclaim that first it's the love that the one main work of the spirit it's love where he insisted that everyone must love one another in which even the bible says that love is everything that

6	<p>Peace; Peace It's the another work of Holy spirit whereby anyone with the Holy spirit in Him/Her must be as having peace with one another because even God and Jesus loves us with endless love and peace that's why when we ask anything by His name It's given to us just because of His love and It doesn't matter that how many times we have sin against Him but He still loving us with sufficient love without hypocrisy, we have to live a christian life we have to live as Jesus lived in the earth at the beginning since He was at the earth because we were already being restored by His blood at the cross that's why He said It's finish at the cross.</p>	
	<p>Self Control; Self control is another work of the spirit and the work of the Holy Spirit whereby Paul stated well about the work of flesh and the work of Holy Spirit whereby the person or anyone with the Holy spirit inside Him or Her, He or she should have the self control in which when we do something we have to do everything by self control not doing something over self control because other things you may cause and leads into commit of sins.</p>	

6 Patient: Paul makes a sharpest contrast between the works of the flesh and the fruit of Holy Spirit whereby the other work of Holy Spirit is about patient which is the fruit of the spirit which many Christians lack because when someone who is a Christian passing through any difficult or temptation he/she give up and fail to be patient and it's the beginning of the someone to see that God has leave him or her but the only thing they fail to know is about patient whereby the patient brings about glory because when we look many people who passed through many difficulties and temptation and they did not give up but they maintained patient they are now great people in the world with a great glory just because they of being patient and let's see that if Jesus Christ had no patient where will we be now because if He gave up at the cross and loose hope and patient we were not here we are now just because of his patient He won the world and He sitted at the right hand of the father in heaven and He will come to judge the living and the dead.

6	<p>Therefore We learn that through the works of Holy Spirit which are love, peace, kindness, and patient we shall not perish but have the eternal life because God loves those who loves Him and all things work together for good for those who have purpose because God says that the prayer of a righteousness are well if He or she prayed with all His/her heart with the strong desire because Jesus says if my words abide in your and He abides in you ask anything and He shall be gives to you according to what you prayed and according to His richness of glory and according to His will.</p>
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Extract 14.1: A response of a candidate who explained the fruit of the Holy Spirit correctly in question 6 paper 2.

As shown in the analysis of data, 211(21.66%) candidates scored average marks because they provided correct responses while some of the points had incomplete explanations. There were also candidates who mixed up the fruit of the Holy Spirit with the function or role of the Holy Spirit. For example, some of them wrote three correct points on the fruit of the Holy Spirit and two functions of the Holy Spirit, which were not asked. In general, the responses indicated that the candidates had some knowledge about Paul's teaching on fruit of the Holy Spirit and understanding on the requirements of the question, but were unable to express the required information fully.

In contrast, 392 (40.25%) candidates performed poorly by scoring less than 7 marks. Among them, 53 (5.44%) candidates scored 0. Most of them wrote responses that were totally out of the context of the question. For example, there were candidates who wrote about the role of the Holy Spirit to the birth of Jesus and John the Baptist. Others wrote about the work of the Holy Spirit in the mission of Paul and in the Ministry of Jesus. Their responses

showed that the candidates failed to distinguish between the fruit of the Holy Spirit and the functions of the Holy Spirit. The weak performance of candidates in this question was due to failure to understand the requirements of the question and inadequate knowledge of the topic. Other reasons include candidates' failure to differentiate between the fruit of the Holy Spirit and the functions of the Holy Spirit, and inability to write well in English language. Extract 14.2 is a sample of an incorrect response given in question 6 (paper 2).

06.	<p>The fruit of the Holy Spirit is what we get from the Holy Spirit. The following are the fruits of the Holy Spirit :-</p>	
	<p>i) Wisdom In the letter of St. Paul to the Galatians he says that from the Holy Spirit we get wisdom which cannot be granted by the works of the flesh.</p>	
	<p>ii) Knowledge. This is also the work of the Holy Spirit which can not be given by the works of the flesh.</p>	
	<p>iii) Courage From the Holy Spirit we get the fruit of courage. Courage is the work and fruit of the Holy Spirit and not the works of the flesh. So in the letter to the Galatians Paul makes a sharpest contrast between the works of the flesh and the fruit of the Holy Spirit.</p>	

Extract 14.2: A sample of incorrect response of a candidate in question 6.

In the extract, the candidate wrote about the gifts of the Holy Spirit (wisdom, knowledge and courage) instead of the fruit of the Holy Spirit.

3.2.3 Question 7: The First Letter to the Corinthians

The candidates were required to justify the statement which said, “Freedom without limitation becomes chaos and a cause of disunity”, with reference to 1 Corinthians and give examples from the church which can cause disunity today.

The question was attempted by 689 (58.89%) candidates out of 1,170 who sat for this paper. Their performance was that 108 (15.67%) candidates scored from 12-20 marks (good); 258 (37.45%) candidates scored from 7-11 marks (average) while 323 (46.88%) candidates scored from 0-6 marks (weak). This analysis is illustrated in Figure 15.

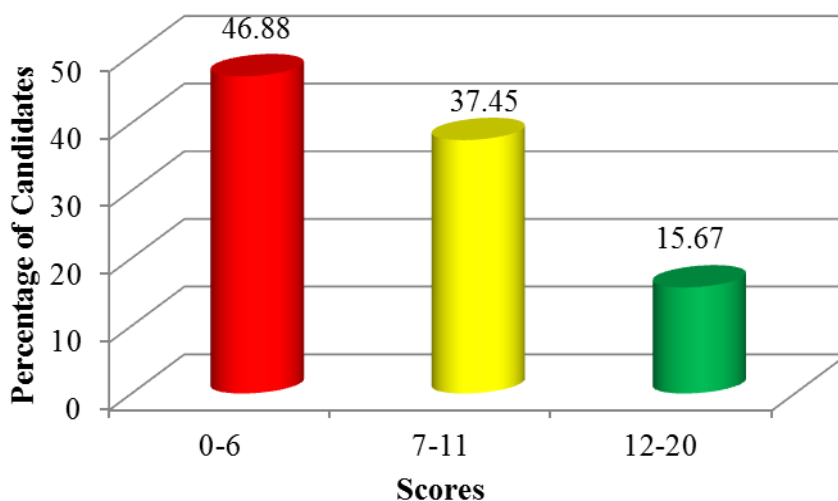


Figure 15: The percentage of candidates and their scores in question 7

The analysis revealed that the general performance of the candidates in this question was average as 366 (53.12%) candidates out of 689 scored above 7 marks. Among these, 108 (15.67%) candidates scored above average, ranging from 12-20 marks. The candidates were able to give relevant points to justify the statement that *freedom without limitation becomes chaos and a cause of disunity* by providing examples issues (from the church) which can cause disunity today. Their responses demonstrated their ability to understand and adhere to the requirements of the question. This is due to candidates' achievement of the required skills of applying classroom instructions in their daily lives. They used their general knowledge to make

assessment of the causes of disunity in the church of Corinth in explaining about the causes of disunity in the church today.

The correct responses given by the candidates include:

(i) *Problems in Holy Communion participation in the Corinthian church. Christians gathered for Holy Communion, but some of them, particularly the rich came earlier and partook the meal and drinks to the extent of becoming drunk while those who came late to the gathering (the servants of the rich people) were humiliated, because they were left with nothing to partake.*

(ii) *The issue of spiritual gifts: The Corinthians magnified the gift of speaking in tongues above all other gifts. Those who had this gift considered themselves superior Christians and despised others.*

(iii) *Women not covering their heads: In both Jewish and Greek society, a woman was expected to dress accordingly as a sign of her modesty and respectability. A woman who did not cover her hair was considered to be a prostitute. In the Corinthian church, some women claimed that covering their heads or not will not affect their spirituality, hence, division.*

(iv) *Men not cutting their hair: A man with long hair like a woman was counted as disgraceful. Some men demanded freedom without limitation arguing that spirituality has nothing to do with the way they put their hair. Therefore, they kept their hair long like those of women the thing which offended some members of the community and became a scandal.*

(v) *The case of meat offered to the idols: In Corinthian city much of the meat which was sold in the market places was from animals sacrificed in pagan temples. Many Christians had negative attitude to such meat while other Christians did not mind and felt superior to those who did not eat. This was a stumbling block to the faith of those weak Christians and wounded their conscience.* (vi) *Division based on four personalities namely Paul, Peter, Apollos and Jesus (1 Corinthians 1:10-17; 3:4-5): Corinthian Christians had divided themselves into factions. Some called themselves Paul's party because he was the founder of the Corinthian church. Others formed Apollos' party because he was more eloquent in preaching than Paul while others called themselves Peter's party because he was appointed*

by Jesus to lead the church. The fourth group claimed even higher leadership than that of Peter, Apollos and Paul by calling themselves Christ's special party.

Moreover, the candidates were able to give examples of matters from the Church which can cause disunity at present. The correct points include:

- (i) *Lack of exemplary behaviour among some church leaders: Some church leaders are not good examples to the members of the church. Therefore, church members decide to abandon and join other churches or initiate their own ministries.*
- (ii) *Introduction of new or foreign styles of worship: In different churches there are different styles (mode/manner) of worship. For example, most historical churches have special liturgies and hymns. When a new style is introduced in the church, it can cause disunity among the members. Some members may be willing to adopt the new style while others are not. Sometimes members disagree about the length of the worship services caused by music and long sermons. Those who feel that the sermon is too long they decide to quit and join other churches or remain home.*
- (iii) *Doctrinal differences: Doctrine has often been divisive throughout the history of the church. Many denominations today are the result of one or more doctrinal differences causing a group to split. The thousands of denominations worldwide is an attestation of divisions in the church that were caused by doctrinal differences.*
- (iv) *The dressing styles: This is another aspect that threatens to divide the church. Some dressing styles are not permitted in certain churches while allowed in others. Some members who feel that the rules of their churches are in conflict with their freedom of dressing decide to join other churches.*
- (v) *Misuse of church funds: Some members of the church may decide to abandon their churches due to dissatisfaction with the expenditure of the church collections. The misuse of funds in some churches has*

caused expulsion of church leaders who, consequently, decide to start their own new gatherings called ministries.

This implies that the candidates understood the requirement of the question and had adequate knowledge of the topic.

Those who scored average marks were 258 (37.45%) candidates. They scored less than 12 marks because, though they had correct points, they did not supply enough information to justify the statement that *freedom without limitation becomes chaos and a cause of disunity*. For example, some of them provided the application part, as they gave examples from the church which can cause disunity today, without any relation with the First Letter of Paul to the Corinthians. Others gave correct points from the 1 Corinthians, but did not give examples from the church today.

On the contrary, 323 (46.88%) candidates scored less than 7 marks. Most of these candidates gave unsatisfactory responses. Among them, 19 (2.80%) candidates scored 0 as they failed to justify the statement that *freedom without limitation becomes chaos and a cause of disunity*. For example, some of the candidates described about freedom of movement. There were also some candidates who wrote about polygamy as a source of poverty instead of writing about the causes of disunity. Some of them responded that divorce is one of the reasons for division of the church. Moreover, one of the candidates wrote about terrorism as among the points to justify the statement. This implies that the candidates lacked knowledge of the subject matter and did not understand the requirements of the question. Extract 15.1 is a sample of a weak response given by the candidate in question 7 (paper 2).

7.	<p>The following are the reasons which show that freedom without limitation becomes chaos and a cause of disunity.</p>	
	<p>Salvation by faith. In the book of first Corinthians show that Jesus saved people through the using the faith because Jesus is faithful. Therefore as we are Christians we have to show the salvation by faith through the holy spirit.</p>	
	<p>Salvation by grace. Also in the book of first Corinthians there is the grace of God which shows the salvation. Therefore we have to show the grace of God through saving people who are in the temptations because if there is no grace of God it can cause disunity today.</p>	
	<p>Justification by faith. Also in the book of first Corinthians there were people who were having the justification among of them because Paul himself as a disciple of God he wrote this letter to the Corinthians because they did all of sins. Therefore such situation can cause disunity.</p>	
	<p>Obedience of God. This also was one among the reasons which has shown in the book of first Corinthians because Jesus himself showed the obedience of God. Therefore the Christians of today have to obey God so that they can not cause the disunity.</p>	
	<p>Righteousness by faith. Also in the first Corinthians the righteousness of God has shown in this letter because Paul wrote this letter in order to warn the people who did the sins without his willing. Therefore if there is no righteousness of God it can cause disunity.</p>	

Extract 15.1: A sample of a candidate's irrelevant response given in question 7 paper 2.

In this sample extract, the candidate wrote about themes and concepts in Pauline literature such as salvation by grace, justification by faith and righteousness instead of showing how *freedom without limitation becomes a chaos and cause disunity* and the examples of issues (from the church) which can cause disunity at present.

4.0 ANALYSIS OF THE CANDIDATES' PERFORMANCE PER TOPIC

Divinity Paper One (114/1) comprised eight questions from different topics/sub-topics. The analysis revealed that the general performance for the paper was good because the percentage of candidates who scored 35 percent or above was 73.13. The topic with the highest performance was *Faith and Teachings: Prophecy and Prophets* which had 97.48 percent of the candidates who did well, followed by *Prophetic Literature: The Book of Amos*, which had 96.66 percent, *The book of Judges* (88.68%), *Prophetic Literature: The book of Jeremiah* (83.34%) and *The Earlier Prophets: The Prophetic Mission of Elijah and Elisha* (63.50%). The topics with average performance were *Establishment of Monarchy in Israel* having 59.92 percent of the candidates who did well, *Prophetic Literature: The Book of Haggai* (58.42%) and *The Book of Isaiah* (36.08%).

Divinity Paper two (114/2) consisted of seven (7) questions set from different books or topics. The analysis indicates that the general performance for the paper was good because the percentage of the candidates who scored 35 percent or above was 69.74. The topic with the highest performance was *The Gospel of Luke*, which had 85.79 percent of the candidates scored 35 percent or above. This was followed by *The Gospel of Mark* (85.61%), *The Gospel of Matthew* (69.12%) and *The Book of the Acts of the Apostles* (62.21%). Average performance was observed in *The Letter of Paul to the Galatians* (59.75%), *The Gospel of John* (46.56%) and *The First Letter of Paul to the Corinthians* (53.12%). This analysis is summarized in Appendix I.

There was great improvement in the performance of candidates especially in *The Gospel of Mark*, whose performance was weak in two consecutive years (2017 and 2018) but good in 2019. The average percentage of the candidates

scored average and above was 26.00 in 2017 and 24.80 in 2018; but 85.61 in 2019. This is a noteworthy improvement.

By comparison, there is a notable improvement of the general performance of the candidates in ACSEE 2019, that is to say, in ACSEE 2018, there were three topics/books whose performance was weak, but in ACSEE 2019 there was no weak performance. Moreover, the average percentage of candidates who scored 35% and above was 61.90 percent in 2018, indicating good performance, whereas in ACSEE 2019 it was 69.82 percent indicating good performance. Thus, the 2019 performance was 7.92 percent higher than that of 2018.

The Book of Isaiah had 46.50 percent of the candidates who scored 35% and above in 2018 while it had 36.38 percent in 2019. Therefore, the candidates' performance in the topic in 2019 was 9.42 percent lower than that of 2018. Furthermore, *The Gospel of John* had 57.00 percent of the candidates who scored 35% and above in 2018 and 46.56 percent in 2019. Thus, the performance in this topic was 10.44 percent lower in 2019 compared to 2018. This is summarized in Appendix II.

5.0 CONCLUSION

The general performance of the candidates in Divinity subject, in the ACSEE 2019, was good as 69.74 percent of them scored 35 percent or above. Most of them performed well because they were able to identify and adhere to the requirements of the questions, and had adequate knowledge and skills in various topics. They were also able to explain and elaborate their points using appropriate biblical language.

Despite the strengths shown by most candidates, there were also weaknesses that other candidates had in answering the questions. In 114/1, the candidates encountered problems in answering question 6 from the topic of *The Book of Isaiah* in which only 2.53 percent scored high marks while 63.92 percent failed. In 114/2, question 7 from *The First Letter of Paul to the Corinthians* had 15.65 percent who scored high marks and 46.88 failed; and question 4 from *The Gospel of John* which had 19.95 percent who scored high marks and 53.44 percent failed. It has been noted that most of the candidates who performed poorly failed to understand the requirements

of the questions and had inadequate knowledge of the topics. They also lacked English language proficiency/fluency which resulted into failure to providing good explanations.

Divinity is an important subject in shaping moral and ethical conduct, preparing youths to become good and trustworthy citizens/leaders. The usefulness of the subject in day to day life is inevitable. Therefore, teachers and other education stakeholders, such as parents and guardians, clergy, theologians and the laypeople from 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:

- (a) Teachers should adhere to the teaching/learning strategies emphasised in the syllabus for better students' achievement in the given topics. Attention is needed to remedy the performance in all topics which were averagely performed. The topics with constant average performance observed in two consecutive years 2018 and 2019 (the *Prophetic Book of Isaiah* and *The Gospel of John*) should be given first priority.
- (b) During the teaching and learning process, teachers and students should identify difficulty areas in the syllabus, and put more effort through exercises, tests and necessary revision.
- (c) Teachers should involve students in activities, such as group discussion, debate and role playing; and emphasizing on the practice of English language during communication. Likewise, students should set time to practice English language skills by writing and reading, listening and speaking. This will help them improve their English language writing skills, as a contributing factor to either good or weak performance of the candidates.

- (d) Students should be encouraged to read the Bible related literatures and make necessary revision in various topics, biblical texts, concepts, themes and events covered in classrooms
 - (e) Students should be encouraged to read the Bible related literatures and make necessary revision in various topics, biblical texts, concepts, themes and events covered in classrooms.
 - (f) Candidates should read the examination questions carefully so as to be able to understand and adhere to the requirements of the questions
- Appendix I

A Summary of Candidates' Performance per Topic

S/N	Topic	Number of Questions	Question Number	Percentage of Candidates Who Scored 35% or Above	Remarks
1.	Faith and Teachings: Prophecy and Prophets	1	5	97.48	Good
2.	Prophetic Literature: The Book of Amos	1	8	96.66	Good
3.	The Book of Judges	1	3	88.68	Good
4.	The Gospel of Luke	1	3	85.79	Good
5.	The Gospel of Mark	1	2	85.61	Good
6.	Prophetic Literature: The Book of Jeremiah	1	7	84.34	Good
7.	The Gospels of Matthew	1	1	69.12	Good
8.	The Earlier Prophets: The Prophetic Mission of Elijah and Elisha	1	1	63.50	Good
9.	The Book of the Acts of the Apostles	1	5	62.21	Good
10.	Establishment of Monarchy in Israel	1	2	59.92	Average
11.	The Letter of St. Paul to the Galatians	1	6	59.75	Average
12.	Prophetic Literature: The Book of Haggai	1	4	58.42	Average
13.	The First Letter to the Corinthians	1	7	53.12	Average
14.	The Gospel of John	1	4	46.56	Average
15.	Prophetic Literature: The Book of Isaiah	1	6	36.08	Average
GENERAL PERFORMANCE		TOTAL		1047.24	
		AVERAGE (%)		69.82	GOOD

Appendix II

Comparison Summary of Candidates' Performance per Topic/Sub-Topic for ACSEE 2018 and 2019

S/N	Topic	Number of Questions	ACSEE 2018		Number of Questions	ACSEE 2019	
			Percentage of Candidates Who Scored 35% or Above	Remarks		Percentage of Candidates Who Scored 35% or Above	Remarks
1.	Prophecy and Prophets	1	97.80	Good	1	97.48	Good
2.	Prophetic Literature: The Book of Amos	1	90.90	Good	2	96.66	Good
3.	The Book of Judges	-	-	-	1	88.68	Good
4.	The Gospel of Luke	1	74.90	Good	1	85.79	Good
5.	The Gospel of Mark	1	24.80	Weak	1	85.61	Good
6.	Prophetic Literature: The Book of Jeremiah	1	61.80	Good	1	84.34	Good
7.	The Gospels of Matthew	1	33.10	Weak	1	69.12	Good
8.	The Earlier Prophets: The Prophetic Mission of Elijah and Elisha	-	-	-	1	63.50	Good
9.	The Book of the Acts of the Apostles	1	66.20	Good	1	62.21	Good
10.	Establishment of Monarchy in Israel	2	92.60	Good	1	59.92	Average
11.	Prophetic Literature: The Book of Haggai	1	87.60	Good	1	58.42	Average
12.	The Letter of St. Paul to the Galatians	-	-	-	1	59.75	Average
13.	The First Letter to the Corinthians	-	-	-	-	53.12	Average
14.	The Gospel of John	1	57.00	Average	1	46.56	Average
15.	Prophetic Literature: The Book of Isaiah	1	46.50	Average	1	36.08	Average
16.	The First Letter to the Thessalonians	1	62.10	Good	-	-	-
17.	Prophetic Literature: The Book of Ezekiel	1	40.00	Average	-	-	-
18.	The Letter of Paul to the Romans	1	31.10	Weak	-	-	-
GENERAL PERFORMANCE		Total	866.4	-	-	1047.24	-
		Average	61.90	Good	-	69.82	Good

