



# **EXAMINATIONS COUNCIL OF ESWATINI**

Eswatini General Certificate of Secondary Education

## **Religious Education (6893)**

**Examination Report for 2024**

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**EGCSE RELIGIOUS EDUCATION****Paper 6893/01****General Comments**

There was an increase in the number of candidates from 16,458 to 17,832. There was also a slight improvement in terms of the overall performance compared to 2023. However, a significant number of candidates failed to respond to certain parts of questions, specifically questions 3(a) (i) and (ii). The range of marks varied greatly, from a high of 80 out of 80 to a low of 0 out of 80. The candidates who scored 0 marks did not attempt to answer the questions at all, they simply wrote their names and candidates numbers only. This suggests an inconsistent performance, with a large number of candidates scoring between 30 and 40 marks. Candidates occasionally provided information from other Gospels or Acts of the Apostles instead of focusing on the Lukan accounts of the life and ministry of Jesus. This highlights a need for a more focused study on the specific texts required by the syllabus.

While the use of bullet points was not pervasive, it was still a problem for some candidates. It is important that candidates write responses in continuous prose to demonstrate a clear line of thought. Some candidates drew extra lines for their answers, which indicates a misunderstanding of the space allocation. They need to be trained to write their responses in the provided spaces. The importance of understanding the command words (e.g., "Outline," "Narrate", "Relate," "Explain") and following instructions cannot be overstated. There's still a need for teachers to ensure that candidates comprehend the full meaning of these terms to respond appropriately. Additionally, candidates should be mindful of the mark allocation and any other guiding information provided within the question, as this often dictates the depth of the response required.

**Assessment Objectives:****Assessment Objective A01: Knowledge and Understanding**

Candidates performed adequately in demonstrating knowledge and understanding, but there were instances of superficial or incomplete responses that lacked depth. Some candidates provided irrelevant or inaccurate responses, leading to very low marks. It's crucial for candidates to focus on the accuracy and depth of their knowledge and to structure their answers logically to achieve higher marks.

On understanding, analysis and interpretation some candidates demonstrated a solid understanding of the subject matter and provided well-developed responses. Although most candidates showed a good grasp of the content, there is still a need for better structuring and a more comprehensive interpretation of the questions to secure upper-level marks.

**Assessment Objective AO2: Evaluation**

Some candidates were able to offer nuanced evaluations, recognizing the complexity of the religious issues at hand and articulating different perspectives. However, there is a persistent issue where some candidates failed to use Biblical evidence to back up their evaluations, which is essential for scoring at higher levels. They must be encouraged to refer back to the Biblical passages in a) i) when responding to evaluation questions. Many candidates failed to clearly take a stand or acknowledge counter arguments effectively. Instead of vague phrases like "I also think....," candidates should use more

structured expressions such as "On the other hand, some argue that..." or "Some may say..." to demonstrate critical thinking.

## Comments on specific questions

### Question 1

Few candidates made effective use of the picture source in their answer to Question 1 and scored at Level 4. However, some candidates failed to incorporate the source meaningfully into their responses, which limited them to a maximum of Level 3, yet they had to use the source in all three (3) parts of question 1.

#### **(a) (i) Give an account of the miracle shown in the source. [6]**

This question was generally well answered by many candidates. Those who provided high-level responses gave an orderly and detailed account of the healing of the ten lepers, using the source material appropriately to support their points. However, some candidates used the phrase "as seen in the source" in a somewhat random or superficial manner. For example, they might write, "Jesus was met by ten lepers who stood at a distance, as seen in the source," without further elaboration. The expectation was that candidates would qualify this phrase by explaining what they see, for instance, they could say: "Jesus was met by ten lepers who stood at a distance, as seen in the source Jesus standing at a distance from the lepers, which highlights the physical and social separation between Jesus and the lepers due to their condition."

Some candidates failed to engage with the source material effectively and, as a result, only reached Level 3. Others simply restated what they saw in the source without adding new insights, which limited their responses to Level 1. Other low-level responses went off-topic entirely, discussing unrelated events such as the healing of the lame man at the Beautiful Gate, healing of the leper, healing of the paralytic which were irrelevant to the question.

#### **Expected response:**

Between Samaria and Galilee as Jesus entered the village, he was met by ten lepers who stood at a distance; They lifted up their voices and said, "Jesus, Master have mercy on us."; He saw them and said they should go and show themselves to the priest; As they went they were cleansed; A Samaritan, when he saw that he was healed, turned back praising God with a loud voice; He fell on his face at Jesus' feet giving thanks; Were not ten cleansed? Where are the nine? Was no one found worthy to give praise to God except this foreigner; Rise go your way; your faith has made you well. (Luke 17-11-19)

#### **(ii) Explain two lessons that can be learnt about Jesus from the miracle in the source. [6]**

This part of the question was answered well by some candidates, although others struggled to properly manipulate the source and ended up with a Level 3 score. While most candidates were able to explain the lessons learned about Jesus from the miracle, some completely missed the question by focusing on general lessons learnt *from* the miracle rather than lessons *about* Jesus, or his character traits. Candidates should be trained to recognize that when analysing a person's character, they need to use precise adjectives supported by biblical evidence. It is also crucial for them to understand the synonyms of these adjectives to avoid repetition. For example, many candidates used "compassionate," "loving," and "caring" as separate points, even though these terms describe the same character traits.

**Expected responses:**

**Had power over sickness (Omnipotent)** - Jesus was able to heal an incurable sickness; **He was compassionate/Caring/Loving** - He showed mercy on the ten lepers; **Obedied Jewish customs/Authoritative** - He commanded them to go and show themselves to the priest; **Embraced every race/Non-judgemental/ Non discriminative** - He healed a Samaritan; **He appreciated people who were thankful/ He was grieved by lack of faith** - Was no one found worthy to give praise to God except this foreigner.

**(b) Do you think Christians should appreciate their pastors if they perform miracles in the church? Give reasons for your answer and show you have thought about different points of view. [8]**

This part of the question was generally well-handled. Candidates demonstrated good evaluation skills by discussing why pastors should be appreciated for performing miracles. They provided personal responses that were clearly supported by relevant reasoning. However, some candidates failed to reference the source material in their answers, which limited their responses to Level 3. For example, a more substantiated answer could be: "Yes, I think Christians should appreciate pastors who perform miracles, because the Bible teaches that in all things, we should give thanks. This is evident in the story of the Samaritan leper who returned to Jesus to give thanks after being healed who was earlier seen with the other nine (9) kneeling before Jesus asking for help as seen in the source".

**Expected Responses:****Yes**

**In everything we should give thanks** - the Samaritan leper returned to give thanks to Jesus; **Enhance the morale of pastors** - it is positive feedback; **God still works through pastors** - thus should be appreciated.

**No**

**All glory belongs to God** - Only God should be appreciated; **It will make them arrogant** - as if miracles are done through their own powers; Leads to congregants idolising pastors- God is against idolatry; **Their reward is awaiting them in heaven** - if they receive their reward on earth, they will forfeit it in heaven; **Pastors cannot perform miracles** - only God can.

**Question 2**

This question was well done by a majority of candidates.

**(i) Narrate the story of the birth of Jesus.**

**[6]**

This part of the question was well answered by the majority of candidates. However, some failed to mention the historical details surrounding the birth of Jesus, specifically the decree issued by Caesar Augustus that required a census of the entire Roman world. This decree, which was the first enrolment while Quirin'-ius was governor of Syria, was a key element in dating Jesus' birth. Candidates who omitted this information were not able to go beyond Level 3. On the other hand, those who misunderstood the question entirely and gave irrelevant responses such as discussing the Annunciation to Mary or the angelic visit to the shepherds scored a level 0.

**Expected response:**

A decree went out from Caesar Augustus that the whole world should be enrolled; This was the first enrolment, when Quirin'-us was governor of Syria; And all went to be enrolled, each to his own city; Joseph went up to Galilee to Judea, to a city of David named Bethlehem because he was from the lineage of David to be enrolled with Mary, his betrothed who was with child; While they were there, the

time came for Mary to be delivered; She gave birth to her first born son and wrapped him with swaddling clothes and laid him on a manger, because there was no place for them in the inn. (Luke 2: 1-7)

**(ii) Explain two reasons why the birth of Jesus is significant.**

**[6]**

Most candidates answered this question well, commonly identifying that the birth of Jesus fulfilled Old Testament prophecies and revealed his human nature. However, some candidates missed the central point and instead focused on aspects specific to Luke's Gospel, such as the angel's visit to the shepherds, which highlights the theme of God's care for the marginalized. These responses emphasized the idea that Jesus' birth was revealed to ordinary, humble people, reflecting Luke's focus on social justice and inclusivity. While this is an important theme in Luke's Gospel, it did not directly address the significance of Jesus' birth in fulfilling prophecy or revealing his human nature, which was the main focus of the question.

**Expected responses:**

**It is a fulfilment of Old Testament Prophecies** - It was prophesied in the Old Testament that the Messiah will be born in Bethlehem/ Descendant of David/ Virgin birth; **He was God in human form** – the very God became man to save the world; **Fulfilment of God's perfect plan for the salvation of mankind** – Jesus was born to be Saviour for all that humanity so that they may be saved from sin through faith in Him; **His birth made God's spirit available to all mankind/ Universal Saviour** – Jesus came for all restoring the broken relationship between God and human kind; **Humble nature** - Jesus was wrapped in swaddling clothes and laid in a manger.

**(b) Do you think the birth of Jesus is proof that Luke's gospel is for the marginalized? Give reasons for your answer and show you have thought about different points of view. [8]**

This part of the question was well answered by a significant number of candidates. Most candidates effectively evaluated Jesus' birth as proof that Luke's Gospel is intended for the marginalized, and they recognized the complexity of the religious issues involved by articulating various perspectives. However, some candidates made strong arguments but failed to specifically reference the story in part (a) i), which weakened their response. For example, candidates were expected to say, Yes, I think the birth of Jesus is proof that Luke's gospel is for the marginalized because Luke's narrative emphasizes Jesus' humble beginnings, where he was born in poor conditions, wrapped in swaddling clothes and laid in a manger, a feeding trough for animals. These details highlight Jesus' identification with the poor and outcasts from the very start of his life.

**Expected responses:**

**Yes**

**Baby Jesus was wrapped in swaddling clothes** - these kind of clothes were of poor quality; **Jesus was laid in a manger when he was born** - Unlike other kings who were born in castles and this is proof that he came for the downtrodden; **Jesus was visited by shepherds** - who were also marginalized because of the nature of their job; **Jesus' parents were from a poor economic background** (e.g. Joseph was a carpenter).

**No**

**Jesus was born from the lineage of king David** - he was from the royal family (upper class); **There was no other place for Mary to give birth** - The nearest inn was full and the time for her to deliver had already come.

**Question 3**

Candidates did not perform well in this question. A majority of the candidature did not remember the Beatitudes of Jesus at all.

**(i) Outline the Beatitudes of Jesus.****[6]**

Candidates generally did not perform well on this part of the question. A few managed to recall the four Beatitudes, including both the blessings and the rewards, and were able to achieve Level 4. Those who remembered only the blessings but not the rewards, or who misunderstood the concept, could not score beyond Level 2. Many candidates were unfamiliar with the Beatitudes altogether. Some confused the Beatitudes from Luke's *Sermon on the Plain* with those from Matthew's *Sermon on the Mount*, which include blessings for the meek and the peacemakers. A few candidates wrote about the "woes" and scored Level 0, while others gave entirely irrelevant responses, such as accounts of the temptations, the prayer on the Mount Olives, or other stories from Luke that were not related to the Beatitudes.

**Expected responses:**

Blessed are you poor, for yours is the kingdom of God; Blessed are you that hunger now, for you shall be satisfied; Blessed are you that weep now, for you shall laugh; Blessed are you when men hate you, and when they exclude you and revile you, and cast out your name as evil, on account of the Son of Man; Rejoice and be glad in that day, and leap for joy, for behold, your reward is great in heaven. (Luke 6:20-23)

**(ii) Explain two characteristics of Luke's gospel that can be drawn from the Beatitudes of Jesus.****[6]**

Most candidates did not address the question effectively, as they focused on broader themes of Luke's Gospel rather than directly linking its characteristics to the Beatitudes. Only a few candidates managed to correctly outline the features of Luke's Gospel by analysing the Beatitudes in Luke 6:20-23. Many others discussed elements like the "Gospel of Women," the "Universal Gospel," the "Gospel of Prayer," and the "Gospel of the Holy Spirit," which, while true to Luke's overall themes, are not directly drawn from the Beatitudes themselves. To answer the question more accurately, candidates should have focused on the specific message conveyed in the Beatitudes, such as the reversal of fortunes, the focus on the poor, the hungry, those who weep and the hope for those who suffer, rather than general characteristics of the Gospel that are not explicitly addressed in that passage.

**Expected responses:**

**Gospel of the poor** - Jesus blessed the poor and promised them the kingdom of God; **Gospel of the marginalised** - Jesus blessed those who are excluded and reviled and cast out on his account; **Gospel of sinners** - Jesus blessed those who weep expressing sorrow of repentance; **Concern for food** - Jesus blessed the hungry.'

**(b) Do you think hardships are a gate way to heaven? Give reasons for your answer and show you have thought about different points of view.****[8]**

This part of the question was not well-handled by many candidates. Those who scored higher were those who provided a clear outline of the Beatitudes of Jesus in part a) i). They successfully incorporated the Beatitudes into their arguments, demonstrating a deeper understanding of the link between hardships and the path to heaven. These candidates were able to explain how suffering and humility, as expressed in the Beatitudes, can be a gateway to spiritual reward. In contrast, candidates who discussed



hardships in a more general sense, without directly referencing the Beatitudes, were unable to move beyond level 3 in their responses.

#### Expected response:

**Yes**

**Hardships draw people closer to God** - they pray and fast during hardships; **Jesus blessed the spiritually poor**; **Those who suffer for God's sake will get a reward in heaven.**

**No**

Only way to heaven is through Jesus; Hardships may make people lose hope and do ungodly things; Bible says some will enter heaven through God's grace.

#### Question 4

The question was fairly done by most candidates.

#### **(a) (i) Outline the predictions that Jesus made during the Last Supper. [6]**

This question was generally well handled by some candidates, as they were able to outline the three predictions Jesus made during the Last Supper: his own suffering, the betrayal by one of his disciples, and Peter's denial. However, some candidates struggled to fully unpack Jesus' prediction regarding his own suffering. A few candidates simply narrated the entire story of Peter's denial and only scored level 2. On the other hand, some candidates completely missed the point of the question, discussing topics such as Jesus' post-resurrection appearances or trials and the preparation of the last supper which were irrelevant to the question, and scored level 0.

#### Expected responses:

Jesus predicted His own suffering – Jesus said he had earnestly desired to eat this Passover with his disciples before he suffers; and he further said, he shall not eat it until it is fulfilled in the kingdom of God; Jesus predicted His own betrayal - Behold the hand of him who would betray me is with me on the table; For the son of man goes as it has been determined; But woe to the man by whom he is betrayed; Jesus predicted Peter's denial - Jesus said Peter was going to deny him three times before the cock crows. (Luke 22:16, 21-23, 31-34)

#### **(ii) Explain two character traits of Jesus that can be learnt from the Last Supper. [6]**

This question was well done by a number of candidates. They were able to analyse the character of Jesus as drawn from the Last Supper as one who was all knowing/ Omniscient, prayerful and humble. Lower levels wrote general lessons, some failed to substantiate points with relevant information, some would not draw Jesus' character trait from the Last Supper but from other Biblical narratives which did not score marks as they were not applicable to the Last Supper.

#### Expected responses:

**Jesus was loving/Caring** - He earnestly desired to share the meal with his disciples before he suffered/ He prayed for Peter to be able to strengthen his fellow brothers; **Jesus was humble** - Jesus broke the bread and served the Apostles; **Jesus was prayerful** - He prayed before breaking the bread and before giving his disciples the wine; **Omnipotent/ Omniscient** – He predicted his own suffering; **Authoritative** - do this in remembrance of me.



- (b) **Do you think the Last Supper is still significant for Christians today? Give reasons for your answer and show you have thought about different points of view.** [8]

This part of the question was well-handled by many candidates who provided strong arguments, supported by references to the Last Supper, and thus scored maximum marks. These responses effectively evaluated the significance of the event for Christians today. A common mistake observed was that some candidates used one point on both sides of the argument and that gave the candidates level 3. For example: Yes, I think the last Supper is significant for Christians today because it brings unity among believers as they share bread and wine. Jesus and his disciples were a unit when eating the last Supper. Some may disagree with me because Christians are not united when celebrating the Last Supper, they no longer share.

#### **Expected responses:**

##### **Yes**

**Fulfilment of Jesus' command** - "Do this in remembrance of me"; **Brings unity amongst believers** - as they come together to share bread and wine; **Promotes servant leadership** - it gives opportunity for leaders to serve; **It draws Christians closer to God** - as Christians believe the bread truly represents the body of Christ and the wine the blood of Christ.

##### **No**

**The celebration of the Passover was meant for Jews not Christians** - Jesus and his disciples were celebrating the Passover as it was their annual feast; **Today's celebration does not imitate the way Jesus did it** - Some Christians no longer use wine and unleavened bread but biscuits and juice; **On this day, Jesus was bidding farewell to his disciples** - Jesus was closer to his death, thus he said, "I have earnestly desired to eat this Passover with you before I suffer."

#### **Conclusion**

Overall, the 2024 Religious Education exam showed that while candidates had a reasonable understanding of key topics, there were notable gaps in understanding, particularly around the specific texts of Luke's Gospel and the structure of their responses. There was a clear need for more focused study on the Lukan accounts and a better understanding of the command words and how to apply them. Candidates also need to improve their ability to provide structured, well-supported evaluations using specific Biblical references. Teachers should continue to focus on developing candidates' skills in interpreting the texts accurately and responding appropriately to the exam questions.

## Recommendations

- **Contextual Understanding:** Teachers should ensure that candidates are trained that setting of a Biblical narrative is crucial for understanding the historical, cultural, and geographical context in which the events took place. Biblical stories were often written in specific time periods and locations, which shaped the values, challenges, and experiences of the people involved. The setting helps to clarify the meaning behind events and teachings and enables candidates to interpret the text more accurately.
- **Reference to the source:** Referring to a source in source-based questions ensures that arguments are grounded in authoritative evidence, which is vital for candidates to score maximum points. It shows that the candidates are engaging directly with primary or secondary texts, allowing them to support their claims with facts and interpretations that are well-established.
- **Focus on Lukan Texts:** Teachers should ensure that candidates focus more on the specific texts from Luke's Gospel, as these are critical for the exam. Practice on how to accurately cite and explain these texts will improve responses.
- **Understanding Command Words:** There should be more emphasis on teaching the meanings of command words (e.g., "Outline," "Explain," "Relate") to ensure candidates respond appropriately and according to the mark allocation.
- **Structured Responses:** Encourage candidates to write in continuous prose rather than using bullet points, ensuring they develop a clear line of thought and support their answers with detailed explanations.
- **Biblical Evidence for Evaluation:** Candidates must be encouraged to use relevant Biblical references in (a)(i) and any Lukan accounts, especially in evaluation questions, to support their arguments and demonstrate critical thinking. It is also important for candidates to refer to the other point of view as demanded by evaluation questions.

By addressing these areas, candidates will be better prepared for the 2025 examination, leading to improved performance and more consistent results.

**EGCSE RELIGIOUS EDUCATION****Paper 6893/02****General Comments**

There has been an increase in the number of candidates who sat for the 2024 examination, from 16891 in 2023 to 17884 in 2024. However, there was a decline on the overall performance of the candidates hence most candidates were scoring lower marks. The highest candidate obtained 76 marks out of 80 and the lowest obtained 00 marks. It is worth mentioning that most candidates left blank spaces in some part questions. This year's exam had quite a number of candidates who left some questions unanswered and those who made an attempt to write were giving incorrect responses, especially in the knowledge questions.

The Religious Education teachers are commended for their dedication and tireless effort in equipping candidates with the necessary skills to respond to questions. Teachers are still encouraged to teach learners all the necessary skills. Candidates should also be encouraged to answer all questions as per the instructions and to read questions with understanding in order to avoid giving irrelevant responses.

It is worth noting that most candidates managed to use the allocated time profitably. There were minimal rubric errors. However, some candidates provided themselves with additional exam scripts or pages for part questions and stapled them together, an act which is solemnly discouraged. Some candidates were using pencils while some were making overwrites with pens, a habit which is also discouraged. Teachers are advised to encourage learners to read instructions carefully before responding to questions.

**Comments on Assessment Objectives****AO 1: Knowledge and Understanding**

There were some candidates who demonstrated a sound grasp of the material required. However, it was noted with great concern that some candidates are still unable to use the source when responding to Question 1. This made it impossible for them to attain top level marks. In addition, some candidates lacked the necessary skills needed in knowledge and understanding based questions. Such candidates could not achieve top level marks (6 marks).

Some candidates had good knowledge of key terms. However, in some cases misunderstanding of key terms became problematic which hindered achievement of full marks in these questions. Some candidates still confuse certain Bible accounts which also leads to attainment of lower marks. Candidates should be urged to read the Bible accounts and use them as examples to substantiate their points in (a) (ii). Most candidates failed to obtain top level marks due to their failure to use evidence from the account.

**AO 2: Evaluation**

A majority of candidates demonstrated fairly acceptable evaluation skills. They managed to offer more than one point of view and included Christian ideas as support. However, some candidates provided general arguments without making reference to the question asked.

It has been noted with much concern that a majority of candidates obtained level 1 in the evaluation questions due to their lack of knowledge of the accounts from which the evaluation questions were based. Again, candidates should be encouraged to read and know the accounts and further utilise them as examples in evaluation questions. Others even left the questions unanswered, for this, they got level zero. It is of paramount importance to analyse the questions thoroughly before offering an argument.

Candidates must ensure that they clearly articulate their stand. They should also ensure that they acknowledge other points of view without confusing them as their 'own' point of view as well. For example; "on the other hand, some people may argue that..." instead of "I also think that..."

Learners must also note that Religious Education paper 2 is set on The Acts of the Apostles, as such their supportive details should come from within the context of the text. Candidates should refrain from bringing content from the Gospel of Luke and stick to Acts of the Apostles.

### **Source Based Questions**

Some candidates managed to make use of the source in Question 1. However, there are those candidates who still have a challenge in attaining full marks because of their failure to manipulate the source in their responses. It is of great importance that candidates clearly analyse the source and use it appropriately in their responses. Candidates should not just randomly use the expression '... as shown in the source' without clearly stating what exactly is shown in the source. The source should also be used where it is applicable, not anywhere or anyhow. This improvement in exam technique could assist candidates secure the highest level. It is necessary to use the source in all three part questions.

### **Comments on specific questions**

#### **Question 1**

Generally, the question was fairly done. Some candidates were able to give an account of the incidents which took place at Philip's house in Caesarea. However, some candidates gave a wholly irrelevant response while some confused the incident with the apostles' arrest. Others gave a narrative of what they see in the source without giving an account as per the requirement of the question. Most candidates failed to manipulate the source, yet this was a source based question. It was also noted that most candidates used the source in the knowledge question and failed to use it in the understanding, analysis, interpretation and evaluation questions. Emphasis should be made on the usage of the source in all three part questions.

Those who performed well were able to use the source in all three part questions.

#### **(a) (i) Narrate the incident shown in the source.**

**[6]**

This part question was not well done. Some candidates confused the narration with the prophecy that Agabus made about the famine in Judea. Candidates with high level responses managed to give an orderly account of Agabus' prophecy about Paul's arrest in Jerusalem and the reaction of Paul's companions. It was noted that some candidates failed to manipulate the source thus hindering them from attaining top level marks. Some candidates were just writing what they see in the source only without any additional information.

#### **Expected responses:**

Candidates were expected to give a chronological account of Agabus' prophecy about Paul's arrest at Jerusalem. These include: While Paul and his companions were at Philip the evangelist's house in Caesarea, Prophet Agabus came down from Judea; He took Paul's girdle and bound his own feet and hands. He said "Thus says the Holy Spirit 'so shall the Jews at Jerusalem bind the man who owns this girdle and deliver him into the hands of the Gentiles'; When Paul's companions heard this, they begged Paul not to go to Jerusalem; Paul asked them why they were weeping and breaking his heart; He said he

was ready not only to be imprisoned but even to die at Jerusalem for the name of the Lord Jesus; The people would not convince Paul, they stopped begging him, so they said "The will of the Lord be done". (Acts 21:10-14)

**(ii) Explain two character traits of Paul as revealed in this incident.****[6]**

This part question was fairly done. Most candidates were able to identify the character traits of Paul but failed to substantiate with relevant evidence from the account. Some candidates used similar character traits as separate points e.g. Bold and Courageous. It was noted that most candidates failed to use the source in this part question. For top level, candidates were expected to manipulate the source in their responses.

**Expected responses:**

**Committed/Determined/Devoted/Resolute** - he insisted on going to Jerusalem in spite of the hardship he was to face there; **Emotionally sensitive/Reactive/ Empathetic** - when he saw his companions weeping and begging him not to go to Jerusalem, his heart was broken;

**Steadfast/Resilient/Persistent/Firm** - the prophecy by Agabus that Paul was going to be bound and delivered to Gentiles in Jerusalem, did not stop him; **Bold/Brave/Fearless/Courageous** - he was not only ready to be imprisoned but even to die for the name of Jesus.

**(b) Do you think Paul was right to insist on going to Jerusalem? Give reasons for your answer and show you have thought about different points of view.**

This part question was fairly done. Most candidates gave both sides of the argument. Low level responses came from candidates who lacked knowledge of the account in (a) (i). Most candidates did not know the reasons for Paul to go to Jerusalem yet the affirmative side of the question required understanding of these reasons. Also, some learners failed to make reference to the source. Responses that had no reference to source and did not have a stand could not attain maximum marks. Low level responses did not manipulate the source.

Level 4 responses are those with both sides of the argument and reference to the source.

**Expected responses included, but were not limited to:****Yes**

**Paul was determined to reach Jerusalem** – if possible by the day of Pentecost; **He was compelled by the spirit to go to Jerusalem** - Paul said he was going to Jerusalem bound in the spirit; **Paul knew that he was to suffer for the name of Jesus** - as it was mentioned during his conversion; **Prophet Agabus had not said that the Holy Spirit prohibited Paul from going to Jerusalem** - he demonstrated that Paul would be arrested in Jerusalem; **He wanted to deliver funds which he collected from the Gentile churches** - which were meant to help the needy brethren in Jerusalem; **He wanted to deliver a report to the Jerusalem church about his missionary work** - when he arrived at Jerusalem he met with James and the elders and related what happened throughout his missionary journeys.

**No**

**Paul should have taken heed of the warning from Agabus** - as he told them that Paul would be arrested in Jerusalem; **His insistence was tantamount to putting the Lord to test** - by ignoring Agabus' warning and the advice of his companions; **He should have obeyed the warning to minimise the risk of arrest and possibility of death** - which could have negatively affected God's purpose of using Paul as an instrument to take the Gospel to Gentiles and kings.

## Question 2

This question was fairly done as most candidates made an attempt to outline Peter's sermon after the Pentecost and its significance. However, there were some candidates who lacked knowledge of the sermon but focused on the incident of the outpouring of the Holy Spirit. Some few candidates mistook the sermon for the choosing of Matthias.

### (a) (i) Outline Peter's sermon after the Pentecost.

[6]

This part question was fairly done as most candidates were able to clearly outline Peter's sermon after the Pentecost. Some candidates gave little details from the sermon which resulted in them obtaining low level marks. On another note, some candidates were relating the actual Pentecost instead of the sermon. Some candidates were listing the contents of the sermon instead of bringing detailed knowledge of what each point entails. For example, candidates would identify that Peter spoke about: Time of the day; Fulfilment of prophecy; Jesus' death and resurrection without being specific on what Peter said about each of these ideas. Candidates are expected to develop each point when outlining a sermon.

Level 4 responses were those who gave at least three well outlined points from Peter's sermon.

#### Expected responses:

**Time of the day** - Peter told them that it was only the third hour of the day, so the believers were not drunk because it was early in the morning and it was an hour of prayer; **Fulfilment of prophecy** - Prophet Joel made a prophecy about the outpouring of the Holy Spirit in Joel 2:28-32. The prophecy states that in the last days God would pour out His spirit among all flesh; **Jesus' death and resurrection** - Jewish leaders with the help of Roman authorities were responsible for the death of Jesus but God raised him from the dead; **David's prophecy about the Messiah** - David prophesied about the resurrection of Christ that Jesus was not abandoned to Hades, nor did his flesh see corruption; **Jesus is Lord and Messiah** - Jesus was at the right hand of God because he had accomplished God's purpose; **Call to repentance** - Peter encouraged the people to repent and be baptised in the name of Jesus Christ for the forgiveness of their sins. (Acts 2:14-39)

### (ii) Explain two reasons why Peter's sermon was significant.

[6]

This part question was fairly done. Some candidates were confusing significance with character traits or lessons deduced from Peter's sermon. Some candidates gave knowledge based responses whilst the question required their understanding. Common responses included: Many people repented and were baptised. This response does not reveal the significance of the sermon because it doesn't reveal the general effect of the repentance and baptism. It is only when candidates refer to the numerical growth of the church or the birth of the church that the response will demonstrate understanding. Moreover, some candidates were unable to substantiate their explanations with evidence from Peter's sermon which led to them obtaining low level marks.

#### Expected responses:

**Peter's sermon led to the growth of the church/ It marked the birth of the church** - about 3000 people repented and were baptised; **It justified the actions of the disciples** - the onlookers thought the disciples were drunk until Peter clarified through the sermon; **It proved that the Holy Spirit had come** - Peter was bold enough to address the crowd after receiving the Holy Spirit; **It provided proof of the Messiahship of Jesus** - Peter proved that Jesus rose from the dead; **It brought clarity to some Old Testament texts** - Peter quoted and clarified Joel's prophecy and the book of Psalms; **It was the fulfilment of the Great Commission** - Jesus had mandated the disciples to be his witnesses in Jerusalem.



- (b) **Do you think it was reasonable for the Jews to accuse the disciples of drunkenness? Give reasons for your answer and show you have thought about different points of view.** [8]

This part question was fairly done. Most candidates were able to display the skill of evaluation. They gave both sides of the argument. However, some candidates failed to bring evidence from Peter's sermon but were referring to the outpouring of the Holy Spirit. Some candidates were giving general arguments on drunkenness such as the issue of time, without necessarily using time as a point from Peter's sermon. They kept on emphasising that it was still early in the morning for one to be drunk without being specific that it was the third hour and a time of prayer for Jews. Candidates are still encouraged to know the account and use it to substantiate their argument.

Level 4 responses had both sides of the argument supported with reference to Peter's sermon.

**Expected responses included, but not limited to:**

**Yes**

**This was a strange occurrence** - which could have been attributed to drunkenness; **The disciples were Galileans** - the onlookers knew that the disciples did not know the languages they were speaking after receiving the Holy Spirit.

**No**

**It was the third hour (9 am)** - this was the time of prayer and as Jews they should have known that no one would be drunk at this time of the day; **Fulfilment of prophecy** - Prophet Joel pointed to this time when the Holy Spirit would fall upon all flesh.

**Question 3**

This question was not done well by most candidates. The performance in all three part questions was not good. Candidates lacked knowledge of Peter's submissions in the Jerusalem Council as well as the lessons drawn and resolutions of the Jerusalem Council. This resulted to most candidates obtaining low level marks in all three part questions. Candidates are therefore encouraged to pay attention to every account in the entire syllabus. No account or incident should be treated as minor or insignificant. This will help improve their knowledge skill.

- (a) (i) **Relate Peter's speech to the Jerusalem Council**

[6]

This part question was challenging to most candidates because they gave mostly irrelevant information. Most candidates did not have any knowledge of Peter's speech or submission to the Jerusalem Council thus they gave irrelevant details. Some of the common irrelevant accounts provided by candidates included: Peter's defence speech on his first trial before the Sanhedrin, Stephen's defence speech, Peter's discussion with the circumcision party at Jerusalem after the Gentile Pentecost.

**Expected responses:**

Peter rose and said to them, "Brethren, you know that in the early days God made choice among you, that by my mouth the Gentiles should hear the word of the Gospel and believe; God who knows the heart bore witness to Gentiles by giving them the Holy Spirit just as He did to the Jews; He made no distinction between Jews and Gentiles; He cleansed their hearts by faith; Peter asked them why they made trial of God by putting a yoke upon the neck of the disciples which neither their fathers nor themselves have been able to bear; They believe that they shall be saved through the grace of the Lord Jesus just as the Gentiles will. (Acts 15:7-11)



**(ii) Explain two lessons that can be drawn from the Jerusalem Council.****[6]**

This part question was not well done by most candidates. A majority of candidates gave character traits of the Jerusalem Council instead of lessons. They also mistook the Jerusalem Council for the Sanhedrin thus the phrase 'Jewish Council' was common among candidates. Some candidates focused on each of the members of the Council and analysed their character traits, for instance Peter, Paul, Barnabas and James' character traits. Another misconception was that the Mosaic Law was part of the lessons, thus it was a common point that one must observe the Mosaic Law in order to be saved.

**Expected responses:**

**Consultation before taking decisions is vital** - the Council consulted with relevant stakeholders such as Peter, Barnabas, Paul and James before taking a decision on the circumcision of Gentile Christians; **Unity in diversity is possible** - the Jerusalem Council recommended unity of both Jews and Gentiles although they had different backgrounds by identifying key issues to observe as a Christian/ The Jerusalem Council itself was composed of diverse people; **Differences of opinions must be debated and discussed openly** - the Council met to discuss the differences over the circumcision of Gentile Christians as to find a solution to it; **Salvation is not based on obedience to the Mosaic Law** - Peter submitted that salvation is through the grace of the Lord Jesus.

**(b) Do you think the resolutions of the Jerusalem Council are relevant to Christians today? Give reasons for your answer and show you have thought about different points of view.**

**[8]**

This part question was not well done. Most candidates failed to apply the resolutions from the Jerusalem Council in their argument. Mostly, candidates would give responses based on church conflict resolution strategies, church committees, church bodies, etc. The lack of knowledge of the resolutions resulted to most candidates' failure to give substantial and convincing arguments hence a majority of candidates obtained level 1. The resolutions that candidates were expected to evaluate are: Abstaining from the pollution of idols, abstaining from sexual immorality or unchastity, abstaining from meat from strangled animals, abstaining from blood and circumcision no longer a requirement for acceptance in the Christian church.

Level 4 responses referred to the resolutions and their relevance to Christians today.

**Expected responses included, but were not limited to:****Yes**

**Sexual morality is very important today** - there are many social ills caused by sexual immorality; **God is against idolatry** - do not eat anything dedicated to idols; **The issue of cultural influence on Christian doctrine is still a subject of discussion among Christians today** - in most Christian churches issues of culture still cause some misunderstanding; **Circumcision today is no longer a condition for salvation** - it is done for cultural and health reasons.

**No**

**The Mosaic Law was meant for the Jews not Christians** - Peter asked the Council why they make trial of God by putting a yoke upon the neck of the disciples which neither their fathers nor themselves have been able to bear; **Jewish dietary laws are not relevant to Christians today** - some Christians today eat meat from strangled animals, they eat blood from animals and food dedicated to idols; **Some Christians are sexually immoral** - contrary to the resolution that they should refrain from sexual immorality.

**Question 4**

This question was not well done by a majority of candidates. Most candidates failed to remember Paul's defence before the Sanhedrin. Most candidates were giving irrelevant responses by referring to the other trials of Paul including the trial before the crowd and the trial before Agrippa. The candidates' failure to relate the expected trial made it difficult for them to give relevant responses for the other part questions (a) (ii) and (b).

**(a) (i) Relate Paul's defence before the Sanhedrin.****[6]**

This part question was not well done by most candidates. Most candidates were giving irrelevant accounts including Saul's conversion, Paul's trial before the crowd, and Paul's trial before Agrippa. In some cases, candidates were narrating Peter's defence before the Sanhedrin yet the question required Paul's defence. Quite a number of candidates gave little details from the account by focusing only on the part where Paul reveals his pharisaic status and ignored all other key aspects of the account.

Top level responses were from candidates who related an accurate and chronological account.

**Expected responses:** Paul declared his life of good conscience before God; The high priest commanded those close to him to strike him on the mouth; Paul told him that God was going to strike him for behaving contrary to the law; Those close to Paul asked him why he reviled God's high priest; Paul apologised saying he did not know he was a high priest; Perceiving that there were Pharisees and Sadducees, Paul declared that he was a Pharisee and believed in the resurrection of the dead. (Acts 23:1-6)

**(ii) Explain two character traits of Paul that are revealed in this incident.****[6]**

This part question was fairly done since most candidates were able to deduce Paul's character traits from his defence to the Sanhedrin. Notably, some candidates were able to give relevant character traits even if they did not know the account in (a) (i). This led to them not obtaining top level marks but were only awarded for the character traits they stated. Candidates are strongly encouraged to draw evidence from the account to make their explanations substantial. It was also noted that some candidates were using similar character traits as different points. Also, some candidates use different character traits but support them with similar evidence. Candidates should always strive to give different points and examples from the account.

Level 4 responses were those who deduced Paul's character from his defence before the Sanhedrin, supporting with relevant examples.

**Expected responses:**

**Knowledgeable of scriptures-** Paul quoted scripture when he apologised and said. "It is written, you shall not speak evil of the ruler of your people"; **Assertive/ Bold/ Brave/ Fearless/ Courageous** - He boldly told the high priest that God would strike him; **Calculating/Adaptable/ Strategic/ Wise/Opportunistic-** Paul declared that he was a Pharisee so that there could be a dispute among the council; **Humble/Remorseful/Apologetic** - Paul acknowledged his wrongdoing and apologised for reviling a high priest; **Short-tempered** - He rebuked Ananias who wanted Paul to be struck on the mouth by calling him a 'whitewashed wall'.

**(b) Do you think Paul was effective in defending himself before the Sanhedrin? Give reasons for your answer and show you have thought about different points of view.****[8]**

This part question was not well done by most candidates. Most candidates obtained low level marks due to their lack of knowledge of the account in (a) (i). They were able to display the evaluation skill by acknowledging different points of view but gave irrelevant arguments. Some candidates who had knowledge of Paul's defence failed to substantiate how it was effective and only focused on what transpired when Paul defended himself. Some candidates gave incorrect details on the opposing side such as that Paul ended up being arrested and killed by the Sanhedrin.

A Level 4 response included valid opinion about different points of view, well supported by evidence and argument.

**Expected responses included, but were not limited to:**

**Yes**

**Paul managed to divide the Sanhedrin** - through his belief in the resurrection as a Pharisee; **He managed to win the Pharisees to his side** - by declaring that he is a Pharisee and a son of Pharisees; **He proved his innocence** - he said his conscience was clean before God; **He defended himself against Ananias who had ordered that Paul be struck on the mouth** - he rebuked Ananias.

**No**

**Paul's defence led to a great clamour** - The Sanhedrin was divided; **Paul's life was in danger** - he was almost torn in pieces; **The trial could not be concluded finally** - there was a conflict within the Sanhedrin and the tribune commanded soldiers to bring Paul back to the barracks.

## RECOMMENDATIONS

**It is recommended that:**

- Candidates should be made familiar with the meaning of the command words so that they will be able to understand the demands of the questions i.e. The expectations for 'Outline' and 'Give an account/Relate/Narrate'.
- Candidates should master the biblical accounts so as to avoid confusing them with other similar accounts.
- Candidates should read and understand questions and be able to differentiate between a question on significance, lessons and character.
- Candidates should be urged to make a list of synonyms for each character trait to avoid using similar character traits as separate points.
- The mark allocation and other guiding information per question should guide candidates on how many reasons to discuss. If a question demands **two** reasons / **two** lessons / **two** character traits, candidates are expected to explain two, **NOT** three or more.
- Emphasis should be made on the reference to the account in both (a) (ii) and (b). When demonstrating understanding, analysis and interpretation, candidates should be encouraged to draw evidence from the account. Similarly, when evaluating, candidates should make reference to the account for a top level mark.
- Candidates should be properly and thoroughly trained on using the source in Question 1. They should be encouraged to refer to the source in all three part questions. They should interpret the source, instead of just mentioning it i.e. Avoid using statements such as 'As seen in the source' without being specific as to what is seen in the source.