

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

**114/1**

**DIVINITY 1**

(For Both School and Private Candidates)

**Time : 3 Hours**

**ANSWERS**

**Year : 2000**

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**Instructions**

1. This paper consists of sections **ten (10)** questions.
2. Answer **five (5)** questions. Question number **one (1)** is compulsory.
3. Each question carries **twenty (20)** marks.
4. Bibles and other unauthorised materials are **not** allowed in the examination room.
5. Write your **Examination Number** on every page of your answer booklet(s).

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## **1. Comment on five (5) of the items (a)-(j):**

(a) “Every valley shall be exalted, and every mountain and hill shall be made low.” (Isaiah 40:4)

This passage emphasizes God’s power to bring justice and equality among people. Valleys being raised and mountains made low symbolize the removal of obstacles and the leveling of social inequalities. It teaches that God intervenes to create fairness.

(b) “Thus says the LORD to the eunuchs who keep my sabbaths ... I will give them a name better than sons and daughters; I will give them an everlasting name that shall not be cut off.” (Isaiah 56:4-5)

Here the prophet presents the inclusivity of God’s covenant. Even those considered socially unworthy, like eunuchs, would receive honor from God. The everlasting name symbolizes eternal recognition and divine acceptance.

(c) “I will pour water on him who is thirsty, and floods on the dry ground.” (Isaiah 44:3)

This statement shows God’s promise to satisfy spiritual hunger and thirst. Water symbolizes the Spirit of God, who refreshes and renews those who long for Him. The dry ground represents barren hearts that become fruitful through God’s blessing.

(d) “I have caused the famine of hearing the words of the LORD.” (Amos 8:11)

Amos describes a time when God’s word will not be available, symbolizing judgment. Just as physical famine brings suffering, spiritual famine leaves people without direction or hope. It shows the seriousness of rejecting God’s message.

(e) “For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD.” (Jeremiah 30:17)

This verse expresses God’s compassion and willingness to heal His people after punishment. The wounds symbolize the suffering of Israel caused by sin and exile. Restoration means renewal of relationship with God and national recovery.

## **2. List and explain five miracles of Elisha that reveal him as messenger of God and protector of His people.**

One miracle is the purification of the waters of Jericho (2 Kings 2:19-22). Elisha used salt to heal the poisoned spring, showing God's power to give life and health to the community.

Another miracle is the multiplication of the widow's oil (2 Kings 4:1-7). By filling many jars with oil from a small supply, Elisha rescued the widow and her sons from debt. This reveals God's care for the needy.

Elisha also raised the Shunammite's son from the dead (2 Kings 4:32-37). This miracle demonstrates God's power over death and His concern for faithful families.

Another act is the healing of Naaman the leper (2 Kings 5:1-14). Elisha instructed Naaman to wash in the Jordan River, and he was cured. This miracle revealed that God's power transcends Israel and extends to foreigners.

Lastly, Elisha made iron float (2 Kings 6:1-7). When an axe-head fell into the water, he caused it to float, showing God's concern even in small matters and His protection of His servants.

## **3. Jeremiah used symbolic acts to convey his message. Trace and illustrate five (5) of them.**

One symbolic act was the wearing of a linen loincloth (Jeremiah 13:1-11). Jeremiah buried it until it was spoiled, symbolizing how Judah had become useless through disobedience.

Another act was the breaking of a clay jar before the elders (Jeremiah 19:1-13). This symbolized the destruction of Jerusalem, showing that once broken, the city could not be restored easily.

Jeremiah also placed a yoke on his neck (Jeremiah 27). The yoke represented Babylon's domination over Judah and the futility of resisting God's judgment.

He bought a field in Anathoth during the siege of Jerusalem (Jeremiah 32:6-15). This action symbolized hope and restoration, showing that God would bring His people back to their land.

Another act was the restriction not to marry or have children (Jeremiah 16:1-9). This symbolized the coming suffering where families would perish and life would be cut short.

**4. Explain why Israel under the Judges lost unity. Provide four (4) examples of disunity from the book of Judges.**

Israel lost unity because each tribe often acted independently without a central authority. Leadership was temporary and tribal-based, so cooperation was weak.

One example is the conflict between the tribe of Ephraim and Gideon (Judges 8:1-3). They quarreled over his failure to consult them in battle.

Another example is the civil war against the tribe of Benjamin (Judges 20). The other tribes united to punish Benjamin for defending criminals in Gibeah.

A third case is the rivalry during Jephthah's leadership (Judges 12:1-6). The Ephraimites fought with him over exclusion from war, which led to the death of thousands.

Lastly, Samson's story (Judges 15) shows disunity, as the men of Judah betrayed him to the Philistines rather than supporting him against foreign enemies.

**5. Discuss the theme “Justice of Yahweh” as written in the book of Amos.**

The book of Amos emphasizes that Yahweh demands justice and righteousness above ritual sacrifices. God condemns the oppression of the poor and exploitation of the weak.

Amos highlights that Israel's leaders abused their power, selling the righteous for silver and the needy for a pair of sandals. God considered this injustice unacceptable.

The prophet also warns that judgment is certain if injustice continues. God's justice requires accountability from both individuals and the nation.

At the same time, Amos points out that God's justice is universal. Neighboring nations are also judged for violence, cruelty, and exploitation, showing that Yahweh rules over all.

Despite the harsh warnings, God's justice is balanced with mercy. Amos 9 speaks of restoration after judgment, showing that justice ultimately leads to renewal for the faithful.

## **6. With reference to Hosea:**

(a) Describe the covenantal language used by Hosea and its significance.

Hosea used the language of marriage to describe Israel's covenant with God. He portrayed God as the faithful husband and Israel as the unfaithful wife. This imagery highlighted the seriousness of breaking covenant obligations.

The language also emphasized love and loyalty. God's covenant was not only legal but relational, demanding faithfulness like that of marriage.

By using marriage terms, Hosea showed that idolatry was spiritual adultery. Israel's worship of Baal was unfaithfulness to the true God.

The covenantal language further revealed God's compassion. Despite betrayal, God promised to forgive and restore the relationship, reflecting divine mercy.

Finally, the language demonstrated hope for renewal. God would betroth Israel again in righteousness and justice, showing His commitment to lasting covenantal bonds.

(b) What hope does Hosea give for restoration despite Israel's unfaithfulness?

Hosea promised that God would heal Israel's backsliding and love them freely. This offered assurance that sin did not have the final word.

He spoke of God's mercy, saying that God would take Israel back to the wilderness to renew their love as in the days of their youth. This shows God's readiness to start afresh.

Hosea also pointed to material blessings as a sign of restoration. The land would once again produce grain, wine, and oil, symbolizing prosperity under God's care.

He declared that God would remove the names of idols from Israel's lips. This meant true worship would be restored.

Lastly, Hosea emphasized a new covenant, where God would betroth His people in faithfulness forever. This gave Israel hope for a permanent restored relationship.

## **7. According to 1 & 2 Samuel:**

(a) Outline the process by which David becomes King over all Israel.

David was first anointed by Samuel while Saul was still king, showing God's choice of him as future ruler (1 Samuel 16).

He later became known through his defeat of Goliath, which established his reputation as a brave warrior and God's chosen leader.

Although Saul grew jealous, David remained loyal and did not harm him, showing his respect for God's anointed.

After Saul's death in battle, David was first made king over Judah in Hebron (2 Samuel 2).

Eventually, the elders of Israel recognized him and anointed him king over the entire nation (2 Samuel 5), fulfilling God's plan.

(b) What lessons for leadership can be drawn from David's interaction with Saul? (10 marks)

One lesson is patience. David waited for God's timing to become king, even when he had chances to kill Saul.

Another lesson is respect for authority. David refused to harm Saul, teaching leaders to honor those in positions of power even when they are wrong.

David showed humility. Despite being anointed, he served Saul faithfully as a soldier and musician.

He demonstrated trust in God's promises. Instead of forcing events, David relied on God to establish his kingship.

Finally, David showed forgiveness. Even though Saul pursued him with hatred, David mourned Saul's death, teaching leaders to value reconciliation.

**8. Summarize the prophecy and vision in Zechariah 6:1-8 (the four chariots). What does it signify?**

Zechariah saw four chariots coming out from between two bronze mountains. Each chariot was drawn by horses of different colors: red, black, white, and dappled.

The chariots represented the four spirits or winds of heaven sent out by God to patrol the earth. Their mission was to carry out divine judgment and maintain God's order among the nations.

The black horses went north, the white went after them, and the dappled went south. This showed God's sovereignty over all directions and regions.

The vision signified that God is actively governing world events. Nations that opposed His people would not escape judgment.

It also brought assurance to Israel that God's justice was universal, and peace would eventually be established through His control.

**9. Describe the vision of Amos about the plumb line (Amos 7:7-9). What warning does it carry?**

Amos saw the Lord standing by a wall built with a plumb line, holding the plumb line in His hand. This symbolized God measuring the moral uprightness of Israel.

The plumb line represented God's perfect standard of justice and righteousness. Israel was being examined against this standard.

The Lord declared that He would no longer spare His people because they had failed to measure up. Their sins had reached the point of judgment.

The warning carried a message that high places of idolatry would be destroyed and the house of Jeroboam would fall by the sword.

This vision reminded Israel that God's patience had limits. Continued rebellion would bring unavoidable judgment.

**10. Explain how the "Servant Songs" in Second Isaiah develop the idea of suffering and restoration.**

The Servant Songs describe the servant of the Lord who suffers on behalf of the people. This suffering is presented as redemptive and purposeful.

The servant is portrayed as chosen by God to bring justice and light to the nations. His suffering becomes a means for others to find salvation.

The songs also show the servant bearing the sins of the people. He is described as wounded for their transgressions, symbolizing substitution and intercession.

Restoration is a major theme. Through the servant's suffering, many are healed, forgiven, and brought back to God.

Finally, the songs conclude with the servant's vindication. After suffering, he is exalted and honored, showing that restoration and glory follow pain and humiliation.