

**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 : 2002**

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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) “Thus says the LORD of hosts: Yet once more, in a little while, I will shake heaven and earth...”

(Haggai 2:6) (4 marks)

This oracle emphasizes divine sovereignty and eschatological transformation; the imagery of shaking signals God’s intervention that overturns human certainties and inaugurates a new order. In Haggai the promise encourages rebuilding by assuring the people that present weakness will be superseded by God’s decisive action, giving theological weight to restoration as both present task and future hope.

(b) “Even the youths shall faint and be weary, and the young men shall utterly fall.” (Isaiah 40:30) (4 marks)

This verse underscores human limitation and the insufficiency of human strength in the face of God’s purposes; it prepares the reader for the contrast in verse 31 where divine renewal is offered. The statement humbles human pride and primes the community to rely on God’s sustaining power rather than their own vigor.

(c) “I will make with you a covenant of peace.” (Hosea / Ezekiel style) (4 marks)

The covenant of peace signals restoration of relationship between God and Israel, shifting from punitive covenant motifs to one of reconciliation and stability. In prophetic theology this promise means restored security, flourishing social order, and divine presence renewed, and it highlights God’s initiative in healing covenant breach.

(d) “Woe to those who are at ease in Zion...” (Amos 6:1) (4 marks)

Amos condemns complacency, luxury, and social indifference among Judah’s elite; the woe contrasts the privileged security of Zion with the moral corruption that produces neglect of justice. The prophetic critique links religious self-assurance to ethical failure, warning that false security invites divine judgment.

(e) “I have not spoken in secret, in a land of darkness; I did not say to the offspring of Jacob, ‘Seek me in vain’.” (Isaiah 45:19) (4 marks)

This assertion defends the clarity and reliability of God’s revelation against claims of futility or hiddenness, affirming that God’s word is purposeful and accessible. It reassures the people that divine promises are trustworthy and that seeking God is not pointless, reinforcing prophetic authority and hope.

2. List and explain five miracles by prophets (other than Elisha) that served as signs of God’s power and protection. (20 marks)

(i) Elijah’s contest on Mount Carmel, calling fire from heaven to consume the sacrifice, showed Yahweh’s supremacy over Baal and vindicated covenant fidelity, restoring fear of the Lord among the people.

(ii) Elijah’s multiplication of the widow’s oil and raising her son (1 Kings 17) demonstrated God’s provident care for the vulnerable, showing that prophetic ministry channels God’s life-giving provision.

(iii) Elisha’s predecessor, Samuel’s prophetic acts around the anointing of kings and the shaping of Israel’s destiny, though less miracle-focused, functioned as decisive signs that Yahweh directs political events through his prophet.

(iv) Isaiah’s prophetic sign acts such as the birth oracle of Immanuel (Isaiah 7) functioned as symbolic revelations that authenticated God’s plan and provided assurance to a frightened monarchy.

(v) Jonah’s deliverance from the fish and the subsequent repentance of Nineveh served as a dramatic sign of God’s control over nature and nations, demonstrating divine mercy and the prophet’s role in eliciting national repentance.

3. Jeremiah’s life was difficult. Describe five trials he faced and how he overcame (or responded to) them. (20 marks)

- (i) Opposition and persecution from political and religious leaders who saw his message as defeatist; Jeremiah persisted by affirming that obedience to God's call outweighed human rejection.
- (ii) Imprisonment and confinement, including being put in stocks; he continued to preach and write, using prophetic texts to bring God's word to the people despite physical constraints.
- (iii) Personal grief and sorrow over unresponsive people, expressed in laments; Jeremiah processed this pain through poetry and prayer, modeling honest lament before God.
- (iv) Threats to his life and exile to Egypt by hostile factions; he remained committed to prophetic truth, even when the immediate outcome included suffering, trusting God's ultimate vindication.
- (v) Isolation and betrayal, including conflicts with false prophets; Jeremiah relied on divine commissioning and the written oracles as sure foundation, refusing to conform to popular optimism when God had sent a message of repentance.

4. Explain the rise of monarchy in Israel: its benefits and dangers, with examples from Samuel and Kings. (20 marks)

The rise of monarchy addressed practical needs: centralized leadership, unified military defense, and political stability; Saul's anointing responded to Israel's desire to be like surrounding nations. Benefits included national cohesion and ability to confront external threats, seen in David's consolidation and expansion. Dangers included concentration of power, potential idolatry, and dependence on human leaders who could disobey God; examples are Saul's disobedience leading to divine rejection and Solomon's later syncretism and heavy taxation that weakened the kingdom. Samuel's ambivalence captures prophetic caution: monarchy can serve God's purposes when leaders follow covenant principles, but it risks corruption and loss of prophetic accountability when leadership turns self-serving.

5. Discuss the theme of "Comfort and Consolation" in Deutero-Isaiah. (20 marks)
- Deutero-Isaiah addresses exiles with messages of comfort by emphasizing God's redeeming acts, the

return from Babylon, and the servant motif that brings restoration. It reframes suffering as temporary and promises a new exodus, forgiveness, and the restoration of Zion, using consolatory language like “comfort, comfort my people.” The book offers practical consolation through promises of God’s sovereignty, the universality of salvation, and the servant’s role in vindication, thus transforming despair into hope and a renewed covenant identity.

6. With reference to Hosea:

(a) How did political alliances and threats influence Hosea’s prophecy? (10 marks)

Hosea’s ministry occurred amid Assyrian expansion and Israel’s reliance on foreign alliances, especially with Egypt and Aram; prophetic critique links such political alliances to spiritual adultery because Israel sought security in foreign powers rather than Yahweh. These geopolitical realities sharpen Hosea’s warnings that trusting political pacts leads to betrayal and defeat; the prophet forecasts divine judgment tied to the failure of alliances, using marital imagery to show how political infidelity mirrors covenant unfaithfulness.

(b) What message does Hosea give to those who forsake covenant loyalty? (10 marks)

Hosea warns that abandoning covenant loyalty brings judgment, loss of land, and moral collapse; yet he balances judgment with a call to repentance and offers restoration if Israel returns. The prophetic message combines denunciation of idolatry, a call to heartfelt repentance, and an assurance that God’s steadfast love ultimately seeks renewal, portraying both the consequences of infidelity and the possibility of reconciliation.

7. According to Judges:

(a) Describe the calling and tests of Samson. (10 marks)

Samson’s calling involved a Nazirite-like vow from birth, marked by divine empowerment to deliver Israel from Philistine oppression; tests included temptations of impulsive passion, interactions with Philistine women, and repeated failures to exercise moral restraint. His physical feats—tearing a lion,

killing Philistines with unusual means—served as demonstrations of divine strength, while his personal weaknesses tested whether divine power would be governed by covenant faithfulness.

(b) What moral lessons can modern societies learn from Samson’s life? (10 marks)

Samson’s story warns against complacency, lack of self-discipline, and confusing charisma with righteousness; societies should value integrity over mere signs of power, and cultivate institutions and virtues that check impulsive leadership. It also teaches that divine gifts require responsible stewardship and that personal moral failure can have broad social consequences.

8. Summarize the prophecy of Zechariah 12 about Jerusalem’s deliverance. (20 marks)

Zechariah 12 portrays a future siege where God defends Jerusalem, turning pagan powers into instruments that reveal divine purposes; the chapter predicts a time of national repentance when inhabitants mourn “as one mourns for an only son.” It emphasizes Yahweh’s protection, the reversal of fortunes for those who once oppressed Jerusalem, and the spiritual turning of the people toward God, combining deliverance with a profound repentance that prepares the nation for renewed relationship.

9. Explain Ezekiel’s vision of the temple in chapters 40-48. What hope and challenges does it present? (20 marks)

Ezekiel’s temple vision offers hope of restored worship, divine presence returning to a purified and ordered sanctuary, and a reinstituted cultic life that symbolizes communal restoration. The detailed measurements suggest divine order and a future reconstitution of social and religious life. Challenges include interpretive difficulties about literal versus symbolic meaning, the practical feasibility of implementing such a temple, and tensions between idealized cultic centrality and the prophetic critique of ritual without justice. Nevertheless the vision functions as theological hope: God remains with his people and promises a reoriented, holy community.