

**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 : 2003

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) “Prepare the way of the LORD; make straight in the desert a highway for our God.” (Isaiah 40:3)
(4 marks)

This call to preparation highlights God’s initiative in salvation and the need for moral and spiritual readiness; the highway metaphor signals a removal of obstacles so that Yahweh’s saving presence can enter. It also anticipates prophetic roles in calling the people to repentance and foreshadows a universal offer of restoration.

(b) “O LORD, are not thine eyes upon the truth? You hast stricken them, but they have not grieved...”
(Jeremiah / adaptation) (4 marks)

This lament critiques a people whose suffering has not produced true repentance, suggesting that external punishment without inner change is ineffective. It raises theological questions about divine discipline versus human responsiveness, emphasizing the need for heartfelt contrition rather than mere ritual or surface sorrow.

(c) “No one has become poor who truly seeks me; but those who abandon me shall perish.” (Hosea style) (4 marks)

This contrasts the spiritual richness of seeking God with the ruin that follows apostasy; in Hosea’s terms it affirms that genuine devotion yields life and security even amid material hardship. The statement functions as both reassurance and warning, urging exclusive fidelity.

(d) “Even if they say, ‘The LORD lives,’ yet they swear by idols.” (Amos / Isaiah style) (4 marks)

This points to hypocrisy where verbal professions of faith coexist with idolatrous practice, exposing a deep inconsistency that prophets condemn. The critique implies that true religion is shown in actions and loyalties, not mere lip service.

(e) “For the LORD will not cast off forever; but though He causes grief, He will have compassion...”
(Isaiah 54:7-8) (4 marks)

This balances judgment and mercy, assuring that divine discipline is temporary and restorative love awaits; it offers comfort that suffering is not final. The passage provides theological hope that God’s ultimate disposition toward his people is compassion and restoration.

(f) “I will put my Spirit within you, and you shall live.” (Ezekiel 37:14) (4 marks)

This promise, central to Ezekiel’s vision of the valley of dry bones, symbolizes spiritual renewal and

corporate revival; the indwelling Spirit reconstitutes life and identity for exiled Israel. Theologically it anticipates a transformation that goes beyond merely physical restoration to an inward re-creation.

(g) “Thus says the LORD: Though I make a full end of all nations where I have scattered you, yet I will not make a full end of you.” (Jeremiah 30 style) (4 marks)

This assurance emphasizes God’s enduring commitment despite severe judgments; even when nations face destruction, Israel retains a remnant and a future. It reinforces covenantal fidelity and hope for eventual restoration.

(h) “Behold, in those days, and at that time, when I restore the fortunes of Judah and Jerusalem ... those who are left, I will gather.” (Jeremiah / Zechariah) (4 marks)

This emphasizes restoration as communal and eschatological, combining physical return with covenant renewal; gathering the remnant signals God’s purpose to reconstitute the people around renewed faithfulness. It frames return as divine act, not merely human initiative.

(i) “Trust in the LORD forever, for in the LORD JEHOVAH is everlasting strength.” (Isaiah 26:4) (4 marks)

This is a concise faith exhortation rooted in confidence in God’s constancy and power; it functions as a liturgical and ethical anchor amid political uncertainty. The verse invites lasting trust as the foundation for communal resilience.

(j) “Come now, let us reason together, says the LORD ... though your sins are like scarlet, they shall be as white as snow.” (Isaiah 1:18) (4 marks)

This invitation frames repentance as a negotiated, restorative process where God calls people to moral accounting with the promise of forgiveness; it portrays divine willingness to transform the guilty into the purified. The verse balances divine holiness with gracious opportunity for restoration.

2. List and explain five symbolic visions in the book of Ezekiel and their meaning for Israel. (20 marks)

(i) The vision of the throne-chariot (the merkabah) with living creatures symbolized God’s mobility and presence even in exile, assuring Israel that Yahweh accompanies them beyond the temple.

(ii) The valley of dry bones represented national resurrection, promising corporate restoration from spiritual death to life when God breathes his Spirit into the people.

(iii) The siege and the boiling pot vision symbolized Jerusalem’s judgment, portraying political disaster as a consequence of covenant unfaithfulness.

(iv) The symbolic acted prophecy of shaving and dividing hair signified the scattering, death, and

partial restoration of the people, making prophetic word concrete.

(v) The later visionary temple and land allotment pointed to restored worship and communal order, offering hope for a renewed center of life and holiness once God restores his people.

3. Discuss five times when prophets pronounced ‘woes’ or ‘judgments’, and the reasons behind them. (20 marks)

(i) Amos pronounces woes on complacent elites for injustice and exploitation, condemning social oppression that ignores the poor.

(ii) Isaiah delivers woes against Judah’s corrupt leaders for their reliance on political alliances and failure in righteousness, warning of impending exile.

(iii) Jeremiah proclaims judgments on Judah for idolatry and covenant breach, denouncing false prophets and religious complacency.

(iv) Micah announces woes against Jerusalem’s leaders and prophets for perverting justice and engaging in bribery, calling for covenantal faithfulness.

(v) Zephaniah warns of the coming day of the Lord against nations and Israel for moral corruption and idolatry, urging repentance to avert disaster.

4. How did the concept of remnant appear in Isaiah? Explain with examples. (20 marks)

Isaiah uses the remnant motif to describe a preserved group that survives judgment and becomes the seed for renewal; for example, after pronouncements of exile Isaiah speaks of a faithful remnant that will return and restore Zion. The remnant functions theologically to hold hope that God’s purposes continue through a preserved community, as seen in promises that a holy seed will emerge from judgment to fulfill covenant promises.

5. Explain the themes of ‘prophecy and repentance’ in Haggai / Zechariah. (20 marks)

Haggai and Zechariah urge immediate repentance manifested through action, notably rebuilding the temple; their prophecies link religious renewal with concrete obedience. Haggai chastises spiritual complacency and calls for prioritizing the house of God, while Zechariah encourages moral reform, visions of future blessing, and communal repentance that leads to restoration and renewed divine favor.

6. With reference to Hosea:

(a) What consequences did Israel suffer due to idolatry and covenant break-down? (10 marks)

Israel faced political defeat, moral decay, loss of national security, and social injustice as consequences

of idolatry; prophetic warnings linked national catastrophe and exile to covenant unfaithfulness. The collapse of social cohesion and spiritual identity accompanied the loss of divine protection.

(b) How does Hosea's message encourage restoration and faithfulness? (10 marks)

Hosea's message pairs harsh charges with tender calls to return, using the prophet's marriage as a symbol of both judgment and enduring love; God's readiness to forgive if Israel repents is emphasized, encouraging renewed covenant fidelity and restoration based on sincere repentance.

7. According to 1 & 2 Kings:

(a) Describe the confrontation between Elijah and the prophets of Baal. (10 marks)

On Mount Carmel Elijah challenged Baal's prophets to demonstrate which deity answered by fire; after Baal's prophets failed, Elijah prayed and God sent fire to consume the drenched sacrifice, vindicating Yahweh and executing judgment on false prophets. The event dramatized divine supremacy and sought to turn Israel back from idolatry.

(b) What does this battle teach about God's power vs human pride? (10 marks)

The narrative shows that human religious showmanship cannot substitute for genuine divine action; prideful claims collapse before authentic divine authority. It teaches that true power belongs to God, and human arrogance in constructing substitute gods or rituals leads to humiliation and judgment.

8. Summarize the vision of the four living creatures and the throne in Isaiah / Ezekiel. (20 marks)

Both prophetic visions use majestic imagery to depict God's sovereignty: living creatures around the throne convey mobility, holiness, and cosmic order, while the throne itself symbolizes authoritative rule. These visions affirm that Yahweh rules over the nations and history, offering comfort that divine governance is ultimate and that even in exile God's presence and rule remain.

9. Explain how Isaiah uses the metaphor of vineyard (Isaiah 5) to critique Judah. (20 marks)

Isaiah's vineyard song portrays Israel as a carefully tended vineyard that fails to produce justice and righteousness, turning expected fruit into wild grapes; the metaphor criticizes leaders and people for unfulfilled vocation and moral failure. The result is imminent judgment, showing that divine patience has limits when covenant responsibilities are neglected.