

**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 : 2004

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) “The LORD is slow to anger, and great in power, and will not at all acquit the wicked.” (Nahum / Isaiah style) (4 marks)

This balances God’s mercy with accountability: patience does not negate eventual judgment for persistent wickedness. Theologically it reassures sufferers while warning perpetrators that divine justice will ultimately be enacted.

(b) “Who has believed our message? And to whom has the arm of the LORD been revealed?” (Isaiah 53:1) (4 marks)

This rhetorical question highlights the surprising rejection of the servant and the hidden nature of God’s redemptive work; it underscores the difficulty people have in recognizing God’s saving action when it appears in unexpected humility.

(c) “And his delight shall be in the fear of the LORD.” (Isaiah 11:3) (4 marks)

This characterizes the ideal ruler whose wisdom and judgment flow from reverent trust in God, linking moral leadership to proper devotion. It sets an ethical standard for leadership grounded in covenantal fear and dependence.

(d) “Bring your full tithe into the storehouse ... see if I will not open the windows of heaven ...” (Malachi / Hosea style) (4 marks)

This exhortation ties faithful stewardship to divine blessing while critiquing neglect of obligations; it functions as both spiritual discipline and test of communal faithfulness, promising material and spiritual provision for obedience.

(e) “For I know the plans I have for you, declares the LORD ... to give you a future and a hope.” (Jeremiah 29:11) (4 marks)

This verse reassures the exiles of a purposeful divine plan that transcends present suffering, promising restoration and a hopeful outcome; contextually it counsels patience and faithful living under exile, with long-term hope rooted in God’s purposes.

(f) “And in that day you will say: Give thanks to the LORD, call on his name ... declare his deeds among the peoples.” (Isaiah 12:4) (4 marks)

This expresses a liturgical response to divine deliverance, urging public thanksgiving and proclamation; it frames restoration as a communal testimony that extends beyond Israel to the nations.

(g) “I will sing of mercy and judgment; unto thee, O LORD, will I sing.” (Psalms style echoed in prophets) (4 marks)

This affirms balanced worship that acknowledges both God’s justice and mercy, suggesting mature faith recognizes divine holiness and graciousness together. It shapes an ethic of grateful confession that includes honesty about judgment.

(h) “They shall see the glory of the LORD ... all flesh shall see it together.” (Isaiah 40:5) (4 marks)

This universalizing vision points to a future revelation of God’s presence to all peoples, underscoring the prophetic theme of Israel as a light to the nations and the worldwide scope of salvation.

(i) “The LORD will rise upon you, his glory will appear upon you.” (Isaiah 60:2) (4 marks)

This oracle promises illumination and divine favor for Zion, portraying restoration as visible manifestation of God’s presence that transforms the city and attracts the nations.

(j) “Sit in silence, go into darkness ... for the LORD has rejected you.” (Micah / Jeremiah style) (4 marks)

This stark lament or prophetic accusation conveys the severity of national failure and impending judgment, serving as a call to examine the depth of covenant breach and its tragic consequences.

2. List and explain five examples in the books of Kings of how prophets acted as kings’ conscience. (20 marks)

(i) Nathan rebuked David over his sin with Bathsheba, confronting the king with moral truth and securing royal repentance, thus serving as conscience and corrective.

(ii) Elijah confronted Ahab over idolatry and injustice, challenging royal policy and calling the king to covenant fidelity.

(iii) Micaiah warned Ahab against going to battle, providing a moral and prophetic counter-voice to flattering courtiers, emphasizing truth over political expediency.

(iv) Isaiah’s admonitions to Hezekiah and other leaders called rulers back to trust in God rather than foreign alliances, acting as an ethical and spiritual check.

(v) Jehu’s anointing, while complex, included prophetic motivation to reform the house of Ahab, illustrating how prophetic authority could redirect royal conduct toward covenantal norms.

3. Trace and give five examples of prophetic messages of hope in the prophets Jeremiah, Ezekiel, Zechariah. (20 marks)

(i) Jeremiah’s promise of a new covenant (Jeremiah 31) offered hope of inward transformation and

forgiveness beyond external ritual.

(ii) Ezekiel's valley of dry bones symbolized national resurrection and future restoration for exiled Israel.

(iii) Zechariah's visions of the golden lampstand and returning spirit promised renewed Spirit-endowment and leadership for rebuilding.

(iv) Jeremiah's oracles of return and restoration assured exiles of eventual gathering from the nations.

(v) Ezekiel's temple vision provided hope of renewed worship and divine presence, shaping post-exilic expectations for communal reformation.

4. Explain the causes and effects of idolatry in Israel and Judah, with examples from Judges, Kings, and the prophets. (20 marks)

Causes included syncretism with Canaanite religion, political alliances that imported foreign cults, cultural accommodation, and leadership failures that tolerated or promoted idol worship. Effects were social injustice, loss of covenant identity, prophetic denunciation, and ultimately political defeat or exile. Examples are Israel's continual turning to Baal in Judges, Ahab and Jezebel's promotion of Baal worship in Kings, and prophetic condemnations by Hosea, Isaiah, and Jeremiah linking idolatry to national collapse.

5. Discuss the theme of "God's Sovereignty over Nations" in Isaiah. (20 marks)

Isaiah portrays Yahweh as sovereign over empires and history, using Assyria, Babylon, and other nations as instruments of judgment or as objects of divine purpose. The theme reassures Israel that foreign powers are under God's control and that God's plans will ultimately serve covenant aims. Passages that depict God raising and humbling nations underscore divine governance, calling the faithful to trust God's providential management of history even when circumstances appear threatening.

6. With reference to Hosea:

- (a) Analyse Hosea's marriage to Gomer: its symbolic meaning and emotional cost. (10 marks)

Hosea's marriage symbolizes Israel's covenant unfaithfulness, with Gomer's infidelity mirroring Israel's idolatry; the relational pain embodies God's suffering love. The emotional cost is significant, as Hosea publicly lives humiliation and grief to dramatize God's hurt and persistent call to return, highlighting both judgment and enduring mercy.

- (b) What role does Hosea assign to mercy in Israel's restoration? (10 marks)

Mercy is central; Hosea depicts God as willing to forgive, to heal apostate love, and to restore

relationship when Israel repents. Mercy is portrayed not as cheap tolerance but as a transformative act that requires acknowledgment of sin and a return to covenant loyalty.

7. According to Judges:

(a) Describe the cycle of sin, oppression, repentance, and deliverance in the period of the Judges. (10 marks)

The cycle begins with Israel's sin, frequently idolatry, leading to oppression by neighboring peoples. The people repent, God raises a judge to deliver them, and the land enjoys rest until the cycle repeats. This cyclical pattern emphasizes human instability and God's recurring grace despite recurring failure.

(b) How might this cycle be seen in modern societal or church life? (10 marks)

Modern communities may repeat patterns of moral decline followed by crisis and reform movements; the cycle warns that temporary revival without structural change can lapse into old patterns. It suggests the need for sustained ethical formation and institutional accountability to break destructive cycles.

8. Summarize the vision in Zechariah 4 (the golden lampstand and two olive trees). What message did it carry? (20 marks)

Zechariah 4 presents a golden lampstand sustained by two olive trees that supply oil, symbolizing continuous Spirit-supplied ministry and leadership. The message is that God accomplishes work not by human might or power but by Spirit, encouraging Zerubbabel and the community to complete the rebuilding task with divine enablement rather than relying on resources or force.

9. Explain how the motifs of "light" and "darkness" are used in Isaiah to contrast faithfulness and unfaithfulness. (20 marks)

Isaiah uses light to represent divine presence, knowledge, deliverance, and righteousness, while darkness symbolizes judgment, ignorance, exile, and moral failure. Faithful individuals and restored Zion are described in light imagery, whereas unfaithful cities and peoples are shrouded in darkness, creating a stark moral and theological contrast that underscores the consequences of covenant fidelity or breach.