

**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 : 2005

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 following:

(a) “Has the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD?” (1 Samuel 15:22)

This statement emphasizes that God values obedience more than ritual sacrifice. The prophet Samuel used it to rebuke King Saul after he spared King Agag and the best of the Amalekite spoil despite being commanded to destroy everything. The verse highlights that ritual acts mean little if they are not grounded in obedience to God’s will. It teaches that true worship flows from obedience and submission, not from external religious practices.

(b) “In those days there was no king in Israel; everyone did what was right in his own eyes.” (Judges 21:25)

This verse reflects the moral and social disorder in Israel during the period of the Judges. Without a centralized authority or strong leadership, people acted based on their personal desires rather than divine standards. The statement underlines the need for stable leadership and foreshadows the demand for monarchy in Israel. It also reveals the consequences of rejecting God as King, which led to moral chaos and constant cycles of sin.

(c) “The LORD was with Joseph, and he became a successful man.” (Genesis 39:2)

This verse describes God’s providence in Joseph’s life, even in foreign captivity. Despite being sold into slavery, Joseph prospered in Potiphar’s house because of the presence of God. It shows that true success does not depend on circumstances but on God’s favor. Joseph’s faithfulness also demonstrates how integrity and trust in God can lead to blessing, influence, and preparation for greater responsibilities.

(d) “How long will you waver between two opinions? If the LORD is God, follow him; but if Baal, then follow him.” (1 Kings 18:21)

Elijah posed this challenge on Mount Carmel to confront Israel’s wavering loyalty. The people tried to worship both Yahweh and Baal, but Elijah demanded a clear choice. This verse highlights the danger of compromise in matters of faith. It calls for undivided allegiance to God and underscores the covenant demand of exclusive worship. It also reflects the prophet’s boldness in calling Israel back to true faith.

(e) “Write the vision; make it plain upon tablets, so he may run who reads it.” (Habakkuk 2:2)

This verse shows God’s command to Habakkuk to record the divine revelation clearly so it could guide others. The instruction to make it plain emphasizes accessibility, ensuring that the message would be

understood by all. The phrase “so he may run” suggests urgency and the need to act upon God’s word without hesitation. It also reflects the lasting nature of divine revelation, preserved for future generations.

2. Assess the role of divine leadership in the time of the Judges and how it prepared Israel for the monarchy.

During the time of the Judges, divine leadership was exercised through charismatic leaders whom God raised in times of crisis. These leaders, such as Gideon, Deborah, and Samson, were empowered by God’s Spirit to deliver Israel from oppression. Their role demonstrated that true deliverance came not from human strength but from God’s intervention.

The period of the Judges exposed the instability of decentralized tribal leadership. Without a permanent ruler, Israel repeatedly fell into cycles of sin, oppression, repentance, and deliverance. This pattern highlighted the need for a more structured leadership system.

The Judges also reinforced the idea that Israel’s king should ultimately be God Himself. The failures of human judges pointed to the need for a covenantal monarchy where the king would rule under God’s authority. This laid the theological foundation for Israel’s later demand for a king.

Finally, the Judges prepared Israel for monarchy by showing the dangers of lawlessness and disunity. The people’s longing for stability led them to desire a king, which Samuel later warned would have both blessings and burdens. Thus, the Judges served as a bridge between tribal theocracy and national monarchy.

3. Examine the successes and failures of David as king, and explain how his reign shaped Israel’s spiritual identity.

David’s successes included unifying the twelve tribes under one central authority, which ended years of tribal division. He established Jerusalem as both the political and religious capital, bringing the Ark of the Covenant there, which strengthened Israel’s covenant faith. His military victories expanded Israel’s territory and brought security, making the nation strong and respected.

Spiritually, David deepened Israel’s worship life by organizing priestly duties, introducing music into temple worship, and composing psalms that expressed faith, repentance, and praise. These psalms became central to Israel’s spiritual identity and remain influential in worship today.

However, David also had significant failures. His sin with Bathsheba and the arranged killing of her husband Uriah stained his reign. His moral weakness led to family troubles, including Absalom's rebellion, which shook the kingdom. His failures showed that even God's chosen king was imperfect and needed God's mercy.

David's reign shaped Israel's spiritual identity by linking kingship with God's covenant promises. Through Nathan, God promised David an everlasting dynasty, which became the basis for the Messianic hope. Thus, David became both a symbol of God's chosen leadership and a reminder of human frailty.

4. Analyze the confrontation between Elijah and the prophets of Baal on Mount Carmel, and discuss its significance for Israel's covenant faith.

The confrontation on Mount Carmel was a dramatic contest between Elijah and the prophets of Baal to prove who was the true God. Elijah challenged the prophets to call on Baal to send fire, while he prayed to Yahweh. When God answered by consuming Elijah's sacrifice with fire, the people acknowledged, "The LORD, he is God."

The event reaffirmed the covenant demand of exclusive loyalty to Yahweh. It exposed Baal as powerless and highlighted God's supremacy over nature and history. The victory demonstrated that God alone provides rain and sustenance, in contrast to Baal who was falsely believed to control fertility.

The confrontation also served as a moment of national repentance. The people who had wavered between worshipping Yahweh and Baal were called back to covenant faith. Elijah's prayer and God's response reminded Israel of God's readiness to forgive and restore them.

Theologically, the event pointed to the power of prophetic witness. Elijah, though alone, stood against hundreds of prophets and showed that truth is not determined by numbers but by God's power. It remains a timeless lesson on faithfulness in the face of compromise.

5. Examine the theme of judgment and hope in Isaiah, showing how it addressed both immediate and future concerns of Israel.

Isaiah consistently proclaimed judgment against Judah and Israel for their sins of idolatry, social injustice, and reliance on foreign powers instead of God. The prophet warned of coming destruction, exile, and divine punishment as consequences of their disobedience. This judgment addressed the immediate situation of corruption and rebellion in Isaiah's time.

Alongside judgment, Isaiah offered hope through promises of restoration and redemption. He spoke of a remnant that would survive exile and return to rebuild the nation. The vision of a purified community reflected God's faithfulness to His covenant.

Isaiah also introduced the future hope of a Messianic king from the line of David. He prophesied about the child who would be called "Wonderful Counselor, Mighty God, Prince of Peace" and the suffering servant who would bring salvation through suffering. These messages looked beyond the immediate crisis to the ultimate fulfillment in God's plan.

The dual themes of judgment and hope reminded Israel that sin has consequences, but God's mercy provides restoration. They offered both warning and comfort, helping the people endure present trials while looking forward to God's future salvation.

6. Discuss Jeremiah's use of symbolic actions in communicating God's message to Judah. Provide at least three examples and their meaning.

One symbolic action was Jeremiah wearing a yoke around his neck (Jeremiah 27). This symbolized Judah's coming submission to Babylon and warned against rebellion. It showed that resisting Babylon was resisting God's appointed judgment.

Another action was the smashing of a clay jar in the Valley of Hinnom (Jeremiah 19). By breaking the jar, Jeremiah dramatized how God would break Judah and Jerusalem beyond repair because of their sins. The symbol highlighted the irreversible nature of judgment once sin reached its peak.

Jeremiah also bought a field while Jerusalem was under siege (Jeremiah 32). This seemed irrational at the time, but it symbolized hope and the assurance that life would one day return to normal. God would restore His people and they would again own land in Judah.

These symbolic actions conveyed messages in vivid and unforgettable ways. They combined judgment and hope, reinforcing that God's word was not only spoken but acted out before the people.

7. Ezekiel lived and prophesied among the exiles in Babylon. How did his visions and prophecies strengthen their faith and identity?

Ezekiel's vision of God's glory by the River Chebar (Ezekiel 1) assured the exiles that God was not confined to the temple in Jerusalem. Even in Babylon, His presence was with His people. This strengthened their faith by reminding them that exile did not mean abandonment.

The vision of the valley of dry bones (Ezekiel 37) gave hope of national restoration. It portrayed Israel as spiritually dead, but through God's Spirit they would be revived. This strengthened their identity as God's people who would rise again after captivity.

Ezekiel's detailed vision of a future temple (Ezekiel 40–48) reinforced the promise of renewal. It gave the exiles hope that proper worship and God's presence would be restored. This vision nurtured their identity as a covenant community set apart for God.

Through these prophecies, Ezekiel helped the exiles maintain faith in God's promises. His visions transformed despair into hope and preserved Israel's spiritual identity in a foreign land.

8. Hosea used his personal life as a message to Israel. Discuss the theological significance of his marriage and its implications for understanding God's relationship with His people.

Hosea's marriage to Gomer, a woman unfaithful to him, symbolized Israel's unfaithfulness to God. Just as Gomer betrayed Hosea, Israel broke the covenant through idolatry and spiritual adultery. This personal experience became a living parable of Israel's sin.

The birth of their children carried symbolic names that conveyed God's message. For example, "Lo-Ruhamah" meant "not loved," reflecting God's withdrawal of mercy, and "Lo-Ammi" meant "not my people," symbolizing broken covenant fellowship. These names illustrated the consequences of Israel's disobedience.

Despite Gomer's unfaithfulness, Hosea was commanded to love her again and buy her back. This act symbolized God's enduring love and willingness to restore Israel even after betrayal. It revealed God's mercy that goes beyond judgment.

Theologically, Hosea's marriage teaches that God's relationship with His people is rooted in steadfast love. Even when Israel turned away, God's covenant love remained faithful. This deepened Israel's understanding of divine grace and redemption.

9. Show how the post-exilic prophets (Haggai and Zechariah) encouraged the rebuilding of the Temple and the restoration of community life in Jerusalem.

Haggai encouraged the people by confronting their misplaced priorities. They had focused on rebuilding their own houses while neglecting the temple. He reminded them that the temple symbolized God's presence and urged them to resume construction. His message stirred the community to obedience.

Haggai also offered words of hope by declaring that the glory of the new temple would surpass the former. This promise assured the people that their efforts were not in vain and that God's presence would make the new temple greater than Solomon's.

Zechariah supported the rebuilding by giving visions that emphasized God's continued work among His people. His vision of the golden lampstand symbolized the Spirit's power, teaching that success would come "not by might nor by power, but by God's Spirit." This encouraged the leaders and the people to persevere.

Zechariah also provided visions of God's future blessings, including the coming of a humble king and the ultimate restoration of Jerusalem. These assurances gave the community hope and strengthened their identity as God's chosen people.

Together, Haggai and Zechariah motivated the people both practically and spiritually, ensuring that the temple was rebuilt and community life restored.

10. Compare and contrast the social concerns of Amos with those of Micah. How do their teachings remain relevant to modern society?

Amos focused on social justice, condemning the oppression of the poor and the corruption of the rich. He denounced dishonest trade, exploitation, and religious hypocrisy, insisting that true worship must be accompanied by justice and righteousness. His central message was that God rejects empty rituals if they are not paired with moral living.

Micah shared similar concerns but placed strong emphasis on the abuse of power by leaders and false prophets. He condemned land-grabbing, bribery, and the oppression of the weak. His famous declaration, "What does the LORD require of you but to do justice, love kindness, and walk humbly with your God?" summarized his vision of faithful living.

While Amos spoke more to the economic injustices and religious corruption of his time, Micah emphasized both social justice and personal humility before God. Both prophets saw justice as central to God's covenant relationship with His people.

Their teachings remain relevant today because issues of corruption, inequality, and exploitation persist in modern society. Amos challenges nations to uphold justice and fairness, while Micah calls individuals

and leaders to humility, mercy, and righteousness. Their timeless message still guides ethical living and social responsibility.