

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

**114/1**

**DIVINITY 1**

(For Both School and Private Candidates)

**Time: 3 Hours**

**ANSWERS**

**Year: 2013**

**Instructions:**

1. this paper consists of Ten questions.
2. Answer five questions. Question number one is compulsory
3. Each question carries twenty marks.

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1. According to the book of Judges, explain how Gideon (Jerubbaal) was called to be a judge.

And:

Gideon, also known as Jerubbaal, was called to be a judge during a time of oppression by the Midianites. The Israelites had turned away from God, leading to their suffering under the Midianites, who destroyed crops and left the Israelites impoverished. God raised Gideon to deliver Israel and restore their faith.

Key elements of Gideon's calling include:

i. Divine encounter: Gideon was visited by the Angel of the Lord while he was threshing wheat in a winepress, hiding from the Midianites (Judges 6:11). The angel greeted him as a "mighty warrior" and assured him that God was with him.

ii. Assurance of God's presence: Gideon expressed doubts about his ability to save Israel due to his humble background and the weakness of his tribe. God reassured him, saying, "I will be with you, and you will strike down all the Midianites, leaving none alive" (Judges 6:16).

iii. Signs from God: Gideon requested signs to confirm his calling. The first sign involved fire consuming a meat and bread offering placed on a rock when touched by the angel's staff (Judges 6:21). Later, Gideon sought confirmation through the fleece tests, where he asked for dew to appear on the fleece but not the ground, and vice versa (Judges 6:36–40).

iv. Obedience to God's commands: Gideon's first act of obedience was tearing down his father's altar to Baal and building an altar to God instead (Judges 6:25–27). This act demonstrated his faith and commitment to leading Israel back to God.

v. Victory over the Midianites: Empowered by God, Gideon gathered an army but was instructed to reduce its size to 300 men to demonstrate that victory came from God, not human strength. Through a strategic attack using trumpets, torches, and jars, Gideon led Israel to defeat the Midianites (Judges 7).

Gideon's story highlights God's power to use ordinary people for extraordinary purposes, emphasizing faith and obedience in fulfilling His will.

2. When Samuel warned his people for requesting a King, he had foreseen how the Kings would mistreat them.

(a) Justify this statement with reference to the books of Samuel and Kings by giving at least five examples of how this became true.

Ans:

Samuel's warning to the Israelites about requesting a king is recorded in 1 Samuel 8. He warned them that kings would exploit their resources, enslave their children, and impose heavy burdens. This prophecy came true in several ways during the reigns of various kings in Israel.

- i. King Saul's tyranny: Saul disobeyed God and acted out of personal pride, which led to destructive consequences. For example, his jealousy of David caused chaos and division among the Israelites (1 Samuel 18-19).
- ii. King David's abuse of power: Although a man after God's own heart, David abused his authority by committing adultery with Bathsheba and arranging the death of her husband, Uriah (2 Samuel 11).
- iii. King Solomon's forced labor: Solomon imposed heavy labor and taxes on the Israelites to build the temple and his palace. This burden led to resentment and the eventual division of the kingdom (1 Kings 5:13-18).
- iv. King Rehoboam's harshness: Rehoboam, Solomon's son, increased the heavy burdens on the Israelites instead of lightening them, which caused the northern tribes to rebel and form their own kingdom (1 Kings 12).
- v. King Ahab's injustice: Ahab, under the influence of Queen Jezebel, committed atrocities such as the unjust seizure of Naboth's vineyard and the promotion of idol worship (1 Kings 21).

These examples demonstrate how the kings' actions aligned with Samuel's warning, resulting in oppression and suffering for the people.

(b). Give at least three examples of evil events (abuses) in Tanzania which resemble the outcome of the prophecy of Samuel to the Jews of his days.

Ans:

In modern-day Tanzania, there are examples of governance issues that reflect Samuel's prophecy about abuses by rulers:

- i. Corruption: Cases of mismanagement of public funds by leaders deprive citizens of essential services such as healthcare and education, causing widespread suffering.
- ii. Land grabbing: Similar to Ahab's seizure of Naboth's vineyard, powerful individuals and entities sometimes acquire land unjustly, displacing local communities.
- iii. Excessive taxation: The imposition of heavy taxes on small-scale farmers and businesses can create economic hardships, similar to the burdens imposed by King Solomon.

3. The first two Kings of Israel sinned against the Lord. The first was rejected by the Lord from being a King while the second was not. Justify this assertion by giving at least eight points.

Ans:

The first two kings of Israel, Saul and David, both sinned against the Lord, but their responses to their sins and God's judgment differed significantly.

- i. Saul's disobedience: Saul disobeyed God's command by offering a sacrifice himself instead of waiting for Samuel (1 Samuel 13:8-14).
- ii. Saul's rejection: Saul was further rejected by God for sparing King Agag and the best livestock against God's explicit instruction to destroy everything (1 Samuel 15).
- iii. Saul's lack of repentance: Saul failed to genuinely repent for his actions, often justifying his disobedience instead of seeking forgiveness.
- iv. David's sin of adultery: David committed adultery with Bathsheba and orchestrated the death of her husband, Uriah (2 Samuel 11).
- v. David's repentance: Unlike Saul, David showed genuine remorse for his sin, confessing and asking for forgiveness in Psalm 51.
- vi. God's grace to David: Although David faced consequences for his sin, such as family strife and rebellion, God maintained His covenant with David, promising that his lineage would endure (2 Samuel 7).
- vii. Saul's downfall: Saul's continuous disobedience and lack of repentance led to his rejection by God and a tragic death in battle (1 Samuel 31).
- viii. David's restoration: David was forgiven and restored to a right relationship with God because of his humble repentance.

These points illustrate why Saul was rejected as king while David was not, emphasizing the importance of repentance and humility before God.

4. Explain the prophetic signs given in relation to the Syro-Ephraimite war according to Isaiah chapters 7 and 8.

Ans:

The Syro-Ephraimite war involved an alliance between Syria and Israel (Ephraim) against Judah during the reign of King Ahaz. Isaiah prophesied several signs during this conflict.

- i. The sign of Immanuel: Isaiah told Ahaz that a virgin would conceive and bear a son named Immanuel, symbolizing God's presence with His people (Isaiah 7:14).
- ii. The destruction of Syria and Israel: Isaiah predicted that the alliance of Syria and Ephraim would fail and that both nations would be defeated before the child, referred to as Immanuel, grew up (Isaiah 7:16).
- iii. The Assyrian invasion: Isaiah warned that Assyria, the nation Ahaz sought for help, would eventually invade Judah as well, causing devastation (Isaiah 8:7-8).

iv. The rejection of God's protection: The prophecy highlighted Judah's rejection of God's guidance and their misplaced trust in foreign powers.

5. Relate the central theme of the book of Amos to the socio-economic and political situations in contemporary Tanzania society by giving at least eight points.

Ans:

The central theme of the book of Amos is social justice, emphasizing God's concern for righteousness and fairness in society. Amos condemned the exploitation of the poor, corruption, and the lack of true worship. These issues are also relevant to contemporary Tanzania.

i. Exploitation of the poor: Like the wealthy in Amos' time who oppressed the poor (Amos 2:6-7), some leaders and businesspeople in Tanzania exploit workers by offering low wages and poor working conditions.

ii. Corruption: Amos condemned those who accepted bribes and denied justice to the needy (Amos 5:12). Similarly, corruption in Tanzania's judiciary and public offices hinders fair justice.

iii. Economic inequality: Amos criticized the accumulation of wealth by a few while the majority lived in poverty (Amos 6:4-6). Tanzania also faces economic inequality, with a large gap between the rich and the poor.

iv. False worship: Amos rebuked empty religious practices that ignored justice (Amos 5:21-24). In Tanzania, some religious leaders focus on wealth rather than addressing moral and social issues.

v. Land grabbing: Wealthy individuals seizing land from the poor mirrors Amos' criticism of those who sold the needy for silver (Amos 2:6).

vi. Lack of accountability: Amos condemned leaders who neglected their responsibilities (Amos 6:1). In Tanzania, some leaders misuse public funds instead of addressing citizens' needs.

vii. Gender-based violence: Amos spoke against societal injustices. Similarly, Tanzania struggles with gender-based violence and inequality, which undermine social justice.

viii. Climate of impunity: Amos warned of divine judgment for those who perpetuate injustice. In Tanzania, impunity for crimes like corruption and exploitation can lead to societal discontent.

The book of Amos calls for justice, fairness, and true worship, values that are essential for addressing socio-economic and political challenges in Tanzania.

6. (a) Briefly explain the major themes connected with the call of Jeremiah.

The call of Jeremiah, as recorded in Jeremiah 1, introduces several major themes that define his prophetic ministry.

- i. God's sovereignty: Jeremiah's call emphasizes that God appoints prophets according to His will, as seen when God says, "Before I formed you in the womb, I knew you" (Jeremiah 1:5).
- ii. Reluctance and empowerment: Jeremiah's initial reluctance highlights human inadequacy for God's mission, but God reassures him with His presence and guidance (Jeremiah 1:6-9).
- iii. Judgment and restoration: Jeremiah was tasked with pronouncing judgment on Judah for their sins while offering hope of restoration for those who repented (Jeremiah 1:10).
- iv. The role of a prophet: Jeremiah's mission was to uproot and tear down, symbolizing judgment, and to build and plant, symbolizing hope and restoration (Jeremiah 1:10).
- v. Divine protection: God promised to protect Jeremiah from opposition, ensuring the fulfillment of his prophetic mission (Jeremiah 1:18-19).

These themes highlight Jeremiah's role as a messenger of God's judgment and hope.

(b) Why was Prophet Jeremiah seen as a traitor by his fellow countrymen? (Give five points).

Ans:

Prophet Jeremiah was considered a traitor by his fellow countrymen because of his unpopular messages and actions.

- i. Message of surrender: Jeremiah advised Judah to surrender to Babylon, which was seen as betrayal by those who wanted to resist (Jeremiah 27:12).
- ii. Criticism of leadership: Jeremiah condemned the corrupt practices of Judah's leaders, making him unpopular among the ruling class (Jeremiah 23:1-2).
- iii. Prediction of destruction: Jeremiah's prophecies of Jerusalem's destruction were seen as unpatriotic and demoralizing during a time of national crisis (Jeremiah 7:14).
- iv. Accusation of collaboration: His messages were interpreted as supporting Babylon, Judah's enemy, rather than defending his own nation (Jeremiah 38:4).
- v. Personal persecution: Jeremiah was imprisoned, beaten, and thrown into a cistern by those who viewed him as a traitor and a threat to national unity (Jeremiah 37-38).

These actions reflect the misunderstanding and rejection of Jeremiah's divine mission.

7. With at least seven Biblical examples, explain why Ezekiel is called a prophet of the "Spirit of God."

Ans:

Ezekiel is referred to as a prophet of the "Spirit of God" because his ministry was heavily influenced by visions and the guidance of the Holy Spirit.

- i. Vision of the throne: Ezekiel's inaugural vision of God's glory and the living creatures symbolized the Spirit's guidance (Ezekiel 1:20).
- ii. Call to prophecy: The Spirit entered Ezekiel, enabling him to stand and receive God's instructions (Ezekiel 2:2).
- iii. Symbolic actions: Ezekiel was often led by the Spirit to perform symbolic acts to convey God's message (Ezekiel 4:1-17).
- iv. Vision of the valley of dry bones: The Spirit brought Ezekiel to a valley of dry bones and instructed him to prophesy their revival, symbolizing Israel's restoration (Ezekiel 37:1-14).
- v. Transport by the Spirit: The Spirit lifted Ezekiel and carried him to various locations to witness God's revelations (Ezekiel 3:14, 11:1).
- vi. Prophecy of a new heart and Spirit: Ezekiel prophesied that God would give His people a new heart and Spirit to follow His ways (Ezekiel 36:26-27).
- vii. Vision of God's glory departing and returning: Ezekiel saw the Spirit of God leaving the temple due to sin and later returning, signifying restoration (Ezekiel 10, 43:1-5).

These examples illustrate Ezekiel's unique relationship with the Spirit of God and his role in communicating divine messages.

8. Describe the vision of the Divine Horsemen and explain what it signifies.

Ans:

The vision of the Divine Horsemen, found in Zechariah 1:7-17, involves a group of horsemen patrolling the earth. They report to the Angel of the Lord that the earth is at rest.

- i. Symbolism of the horsemen: The horsemen represent God's messengers who observe and report on the state of the earth.
- ii. God's concern for Jerusalem: The vision signifies God's concern for His people and His intention to restore Jerusalem after their exile.

iii. Judgment on nations: The horsemen report peace on earth, but God expresses His displeasure with nations that oppressed Israel, promising judgment on them.

iv. Promise of restoration: The vision concludes with God's assurance of prosperity and rebuilding for Jerusalem and the temple.

This vision signifies God's active involvement in the world, His justice, and His mercy toward His people.