

**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: 2023

Instructions.

1. This paper consists of **nine (9)** sections three questions.
2. Answer **all** questions from section A and **two (2)** questions from section B.
3. Each questions carries **twenty (20)** marks.
4. Cellular phones are **note** allowed in the examination room.
5. Write your **examination Number** on every page of your answer booklet(s).

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1. (a) (i) The concept of monotheism is the belief in the existence of only one true and supreme God who alone is to be worshipped and obeyed. It means rejecting all other gods, idols, and forms of worship apart from the one God.

(ii) God warned against idolatry in the second of the Ten Commandments where He commanded that no one should make for themselves a carved image, bow down to it, or serve it. He declared Himself a jealous God who punishes those who hate Him and blesses those who love and keep His commandments.

(iii) The first Commandment limits the Israelites' faith to monotheism. It states, "You shall have no other gods before me." This commandment makes it clear that only the one true God should be worshipped.

(b) The Israelites violated monotheism after arriving in the Promised Land by adopting the worship of Canaanite gods like Baal and Asherah. They built altars, made idols, and even sacrificed to these gods, abandoning the exclusive worship of Yahweh which they had pledged during their covenant with God at Mount Sinai.
2. (a) In biblical terms, "prosperity" refers to a state of wealth, peace, security, and abundance of resources. It is a time when a nation or individuals enjoy economic growth, military stability, and social wellbeing.

(b) King Jeroboam created a prosperous economy in Israel by expanding Israel's territory, controlling important trade routes, collecting heavy taxes from the people, and reducing military threats from neighboring nations. This long period of peace allowed for trade and agriculture to thrive.

(c) The classes created by prosperity in Israel brought about social evil, especially oppression of the poor by the rich. The wealthy took advantage of the poor, imposed heavy taxes, denied them justice, and lived in luxury while the poor suffered in misery.

(d) Today, rich persons should use their wealth to support the needy, build hospitals, schools, and churches, and contribute to the wellbeing of the society. They should not oppress or exploit others but should practice generosity and fairness.
3. (a) The relationship between Jeremiah and the kings of his time was uneven because some kings were faithful to God and accepted Jeremiah's message while others were rebellious, idol worshippers, and rejected his prophecies. The kings' personal characters determined how they received Jeremiah.

(b) Josiah was a good king because he loved God, reformed the nation by removing idols, restored the worship of Yahweh, and led the people in renewing the covenant with God. He also respected Jeremiah and encouraged religious reforms.

(c) Eliakim, also called Jehoiakim, was a bad king because he rejected God's message, oppressed the people, promoted idolatry, and attempted to kill Prophet Jeremiah. He burned the scroll containing God's message, showing his complete rebellion.

(d) The relationship between Jeremiah and King Zedekiah was weak and fearful. Although Zedekiah secretly sought Jeremiah's advice, he lacked the courage to follow God's instructions and allowed evil officials to persecute Jeremiah, showing his indecisiveness and cowardice.
4. (a) In this story, King Ahaziah sent messengers to consult Baal-zebub, the god of Ekron, about his illness. God sent Elijah to intercept them and deliver a message of death to the king for seeking foreign gods. When Ahaziah sent soldiers to capture Elijah, Elijah called down fire from heaven to consume them.

(b) Elijah was a true prophet because God answered his prayers with fire from heaven, confirming his authority. He delivered God's message fearlessly and opposed idolatry without compromise.

(c) The story demonstrates the inability of idols to respond or save. While King Ahaziah's god remained silent and powerless, Yahweh responded with fire, showing that only the true God has power over life and death.

(d) The story portrays God as powerful, holy, and jealous for His name. It also reveals His justice in punishing idolatry and disobedience, and His mercy in sparing those who humbly acknowledge Him.

5. Having learnt about Isaiah and his prophetic ministry:

(a) Briefly explain about his call to the ministry.

Isaiah's call to the prophetic ministry is described in Isaiah chapter 6. It happened in a vision he received during the year that King Uzziah died. In this vision, Isaiah saw the Lord seated on a high and exalted throne, with the train of His robe filling the temple. This revealed the holiness and majesty of God, setting the stage for Isaiah's mission.

During the vision, seraphim surrounded God's throne, praising Him by declaring "Holy, holy, holy is the Lord Almighty; the whole earth is full of His glory." The scene emphasized God's holiness and purity. Isaiah, realizing his own unworthiness, confessed that he was a man of unclean lips living among a people of unclean lips. This humility was essential for his prophetic task.

Then one of the seraphim flew to Isaiah with a live coal taken from the altar and touched his lips, declaring his sins forgiven. This act symbolized the purification Isaiah needed before delivering God's messages. It shows that before serving God, one must be cleansed of sin.

Finally, God asked, "Whom shall I send, and who will go for us?" Isaiah responded willingly, saying, "Here am I; send me." This response demonstrated Isaiah's readiness and obedience to God's calling, even though his message would be difficult for the people to accept.

(b) Explain three symbols of childbearing through which Isaiah portrayed the message of threat which Judah was to face.

The first symbol is found in Isaiah's mention of a child named Immanuel, meaning "God with us." The prophecy stated that before this child would know right from wrong, the land of Judah would be desolate because of the kings of Assyria and Israel. This symbolized the impending threat and desolation Judah would experience.

The second symbol involves Isaiah's own son named Maher-shalal-hash-baz. His name meant "quick to the plunder, swift to the spoil." God instructed Isaiah to give his child this name as a sign that before the child could speak, Damascus and Samaria would be destroyed by the Assyrian king. This served as a direct warning of the swift judgment coming to Judah's enemies and an indirect warning to Judah itself.

The third symbol is the birth of a child as a sign of deliverance and judgment. In Isaiah 9:6, a child was to be born, symbolizing both hope and judgment. Though often interpreted as a Messianic prophecy, in its immediate context it represented both the continuation of David's line and the assurance that God would intervene in Judah's affairs, bringing judgment upon the wicked while protecting the faithful remnant.

6. (a) God sent Haggai because the people of Judah had neglected the rebuilding of the temple while focusing on personal interests. This disobedience brought drought, poor harvests, and poverty.

(b) The governor Zerubbabel, high priest Joshua, and the people responded positively by obeying Haggai's message. They feared God, repented, and resumed the temple's reconstruction.

(c) In Haggai, the issue of cooperation is seen in the way the civil leader (Zerubbabel) and religious leader (Joshua) worked together to rebuild the temple, showing the importance of collaboration between government and religious institutions for community development.

(d) The book of Haggai can be used as a guide by reminding people to put God first in their priorities. It teaches that neglecting spiritual matters for personal gain leads to failure, while obedience brings blessings.

7. Jael, the wife of Heber, the Kenite killed Sisera the army commander of King Jabin of Canaan (Judges 4:21-22). Analyse the story by pointing out the five key areas of her successful mission.

The first key area is Jael's courage and bravery. Despite the danger of harboring an enemy commander, she boldly welcomed Sisera into her tent. This act took courage, considering Sisera's status and the risk it posed to her safety and her family.

The second area is her wisdom and strategy. Jael cleverly hid her intentions by offering Sisera hospitality, giving him milk and a place to rest. She used kindness and patience to lower his guard, making him vulnerable.

The third area involves her decisiveness. When Sisera fell into a deep sleep, Jael seized the moment without hesitation. She took a tent peg and a hammer and drove the peg through his temple into the ground, killing him instantly. This quick and determined action was crucial to the success of her mission.

The fourth area is her loyalty to God's people. Though her husband Heber was allied with King Jabin, Jael remained loyal to Israel by eliminating the enemy's leader. This demonstrated her commitment to the deliverance of Israel.

The fifth key area is the fulfillment of God's prophecy. Earlier, Deborah had prophesied that Sisera would fall at the hand of a woman. Jael's action completed this divine prediction, showing that God's will would be accomplished even through unexpected people.

8. Israelites rejected God's kingship over them due to the influence from the surrounding nations. In four points, show how the lives of youths in Tanzania today are negatively affected by the surrounding societies.

One way is through the adoption of foreign lifestyles. Many youths are influenced by international trends in dressing, speech, and behavior, often at the expense of their cultural values. This has led to a loss of identity and a decline in respect for elders and traditions.

Another effect is the spread of immoral behavior such as drug abuse, prostitution, and alcoholism. As Tanzanian youths observe and adopt behaviors seen in films, social media, and neighboring societies, they engage in practices that harm their health and future.

A third negative effect is materialism and the desire for quick wealth. Influenced by surrounding societies where success is measured by material possessions, some youths engage in criminal activities, corruption, or harmful relationships to gain wealth quickly.

Lastly, there is a weakening of religious faith and moral principles. Exposure to secular beliefs and ideologies from other societies has caused some youths to question or abandon their religious teachings, leading to a moral crisis and loss of spiritual direction.

9. Based on the allegory of the Unfaithful wife (Ezekiel 16:1-63), suggest practices that Christians today should adhere to in order to acknowledge God's providence and protection and be grateful to Him. Give four points.

Christians should remain faithful to God's commandments. Just as Israel's unfaithfulness was compared to a wife's betrayal, Christians are reminded to obey God's laws and avoid idolatry or practices that separate them from God's love.

They should also practice regular prayer and thanksgiving. By continually acknowledging God in prayer and expressing gratitude for His protection and blessings, Christians strengthen their relationship with Him and show their appreciation.

Another practice is the offering of tithes and supporting the church and the needy. Giving back part of what God has provided is a way of recognizing His providence and extending His love to others in need.

Lastly, Christians should live righteous and moral lives. By avoiding sinful behaviors and striving to live according to God's word, believers honor the covenant relationship they have with God, as symbolized in the allegory of the faithful wife who respects her husband.