

**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: 2024

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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SECTION A (60 Marks)

Answer all questions from this section.

1. The Bible teaches about prophets (seers) and priests as persons set apart for serving God among His people. However, the Old Testament puts the prophets into two categories, which are true and false prophets.

(a) What do you understand by the phrase “false prophet?”

A false prophet is a person who claims to speak on behalf of God but delivers messages that do not originate from Him. Such individuals often lead people astray by proclaiming lies, visions from their own minds, or messages aimed at pleasing audiences rather than revealing God’s truth. In the Old Testament, false prophets were known for giving people false hope and misleading them into disobedience against God.

(b) Briefly explain the connotation of the term “seer.”

The term “seer” refers to a prophet, particularly in the earlier periods of Israel’s history. A seer was someone gifted with the ability to perceive hidden things or foresee future events through divine revelation. Seers communicated God’s messages through visions, dreams, or direct speech and guided the people according to what God revealed to them.

(c) One function of the priests was to bless the people (Num. 6:27). Justify the need for this priestly function in the church today.

The function of blessing the people remains important in the church today because it invokes God’s presence, favor, and protection upon the congregation. Through blessings, church leaders acknowledge the people’s dependence on God and commit them into His care. It also strengthens faith, unites the church community, and reminds believers of God’s continuous providence and grace in their lives.

(d) Taking prophet Jeremiah as an example, show that a prophet speaks only what the sender intends (Jeremiah 1:9).

In Jeremiah 1:9, God touched Jeremiah’s mouth and said, “I have put my words in your mouth.” This act symbolized that Jeremiah would not speak his own opinions or messages, but only what God commanded him. It confirmed that a prophet is merely a messenger who faithfully delivers what the sender, in this case God, desires to communicate to the people.

2. You are invited as a facilitator in a youth seminar on leadership. The theme is, “It is evident that Joel and Abijah contributed to the birth of the monarchy in Israel”, as derived from 1 Samuel 8:1-5.

(a) What will you tell the youth about who were Joel and Abijah?

Joel and Abijah were the sons of the prophet Samuel. When Samuel grew old, he appointed them as judges over Israel to continue leading the people. However, they failed in their responsibilities by being corrupt, accepting bribes, and perverting justice, which led to public dissatisfaction.

(b) How did Joel and Abijah contribute to the formation of monarchy in Israel?

Joel and Abijah contributed to the formation of the monarchy because their poor leadership prompted the elders of Israel to demand a king. They approached Samuel and requested a new form of leadership like other nations, believing that a king would provide stable governance, justice, and protection against enemies.

(c) What was the danger of having a new form of leadership to the nation of Israel?

The danger was that the people risked rejecting God as their true King and placing their trust in human rulers. Earthly kings could become oppressive, impose taxes, take their sons for military service, and exploit their resources. This shift in leadership also led to spiritual decline as many kings later led the nation into idolatry.

(d) Basing on the story of Joel and Abijah, what will you insist in your teaching to the young people who are aspiring for leadership in the church today?

I would insist on integrity, honesty, and faithfulness as essential qualities for leadership. Leaders must fear God, uphold justice, and serve selflessly. I would also emphasize accountability and the responsibility of leaders to prioritize the well-being of those they lead rather than personal gain.

3. 1 Kings 17:17-24 is a story of miracle performed by Elijah to the widow of Zarephath.

(a) In one sentence, tell what the miracle performed by Elijah was all about.

The miracle was about Elijah reviving the widow's dead son and restoring him to life through prayer to God.

(b) Briefly explain how the widow came to meet the prophet.

The widow met Elijah when God instructed the prophet to go to Zarephath during a famine. As Elijah arrived at the town gate, he encountered the widow gathering sticks, and he asked her for water and food, beginning their relationship.

(c) What was the response of the widow to the miracle?

The widow responded with gratitude and renewed faith in God, acknowledging Elijah as a true man of God and affirming that the word of the Lord spoken through him was trustworthy and powerful.

(d) Evaluate the story as an illustration of the association between the actions of a minister and his/her ministry.

The story illustrates that a minister's actions should reflect God's power and compassion. Elijah's faith, prayer, and concern for the widow's grief demonstrated effective ministry, proving that a faithful minister's work can strengthen people's faith and confirm God's presence in their lives.

4. In the Book of Judges 7:2-7, God instructed Gideon to reduce the number of soldiers when Israel was preparing to fight against an allied army of Amalekites, Midianites and people of the East.

(a) Why did God order Gideon to reduce the soldiers?

God ordered Gideon to reduce the number of soldiers so that Israel would not boast that they won the battle through their own strength. God wanted to demonstrate that victory comes from Him alone, not from human numbers or might.

(b) How did Gideon manage to get three hundred soldiers out of the ten thousand?

Gideon used a test at the water source. God instructed him to separate the soldiers based on how they drank water. Those who lapped water with their hands to their mouths were chosen, while those who knelt to drink directly were sent home, leaving only three hundred soldiers.

(c) Briefly describe the military tactic, which Gideon applied to conquer the allied army.

Gideon divided his three hundred men into three groups. Each soldier was given a trumpet, a clay jar, and a torch. At night, they surrounded the enemy camp, blew the trumpets, smashed the jars to reveal the torches,

and shouted loudly. The surprise attack caused confusion and panic, leading the allied army to turn on each other and flee.

(d) Apply the story of Gideon's victory to encourage believers who fear their enemies.

The story of Gideon's victory teaches believers that God does not rely on human strength or numbers to deliver His people. Even in situations where enemies seem powerful, faith and obedience to God can lead to victory. Believers should trust that God can turn impossible situations into triumphs.

5. In Ezekiel 18, the prophet speaks about individual accountability.

(a) Why did the prophet insist on individual accountability?

The prophet insisted on individual accountability because people believed they suffered for the sins of their ancestors. Ezekiel corrected this belief, teaching that every person is responsible for their own actions and will be judged individually by God according to their behavior.

(b) How does the prophet present the message of individual accountability?

The prophet presents the message by explaining that a righteous person will live because of their righteousness, and a wicked person will die because of their wickedness. He uses examples of a father, son, and grandson with different behaviors to show that each individual's fate depends on their personal conduct.

(c) What do you think could be the best application of the message to the Christian youth today? Provide two points.

Christian youth should take personal responsibility for their moral choices and avoid blaming family or society for their wrongdoing. This encourages maturity and spiritual growth.

They should also cultivate integrity, knowing that God holds each person accountable for their actions, whether in private or public life.

(d) Do you think that this message contradicts with communal accountability? Defend your answer.

No, it does not contradict communal accountability. While individuals are accountable for their own actions, communal accountability exists in the sense that the community shares in the consequences of collective behavior. Both individual and communal responsibilities are important and work together in shaping a righteous society.

6. The prophecy of Zechariah begins by a call to repentance (Zechariah 1:1-6).

(a) Describe the context of the prophecy.

The prophecy was given after the Israelites returned from Babylonian exile. The people were discouraged, spiritually weak, and hesitant to rebuild the temple. God sent Zechariah to encourage them and remind them of the consequences of their ancestors' disobedience.

(b) How did the people respond to the message of the prophet?

The people responded positively by acknowledging their sins and agreeing that God's judgments on their ancestors were just. They committed to obeying God and heeding the prophetic message to avoid repeating past mistakes.

(c) What does the prophecy say about the nature of humanity in relation to God?

The prophecy reveals that human beings are prone to rebellion and forgetfulness of God's commands. However, it also shows that God is merciful, willing to forgive, and restores those who genuinely repent.

(d) Evaluate the message of the prophecy as a guideline to God's forgiveness.

The message serves as a powerful guideline for God's forgiveness because it emphasizes repentance and returning to God as the conditions for restoration. It teaches that no one is beyond forgiveness and that God patiently invites sinners to reconcile with Him, offering renewal and blessings to those who obey.

SECTION B (40 Marks)

Answer two questions from this section.

7. Prophet Hosea denounced social injustice in his society in various spheres of life, raising awareness to the people on the judgement to come. To what extent does social injustice exist in Tanzania compared with Hosea's time? Give five points.

Firstly, like in Hosea's time, economic inequality remains a serious issue in Tanzania today. A small group of people control much of the country's wealth while many ordinary citizens struggle with poverty, unemployment, and lack of access to essential services such as quality education and healthcare.

Secondly, corruption is another form of social injustice affecting Tanzania, much like the dishonest leadership and bribery denounced by Hosea. Cases of public funds being misused by leaders at various levels deny citizens their rightful services and worsen living conditions for the poor.

Thirdly, land disputes and unfair land allocations reflect social injustice in Tanzania. Wealthy individuals and influential leaders sometimes grab land from poor farmers and local communities, just as in Hosea's time when the rich oppressed the vulnerable and seized their property.

Fourthly, gender inequality continues to affect Tanzanian society. Women, especially in rural areas, face limited opportunities in leadership, education, and economic participation. In Hosea's society, women were often treated unfairly and faced discrimination, a situation that persists in different forms today.

Lastly, lack of justice for the marginalized is a serious concern. Poor people often find it difficult to access fair legal representation and face mistreatment by authorities, echoing Hosea's condemnation of judges and leaders who favored the rich while denying justice to the weak and poor.

8. In the Book of Prophet Jeremiah 38:7-13, we read about Ebedmelech, the Ethiopian eunuch, who rescued Jeremiah from a well. Ebedmelech first reported Jeremiah's case to the king. After this, he rescued Jeremiah and gave him food. Ebedmelech's service played a great role to the welfare and ministry of Prophet Jeremiah. Based on the story, propose five things for a programme to enhance the welfare of religious leaders of today.

Firstly, the programme should provide physical support such as ensuring religious leaders have access to proper housing, food, and healthcare. Just as Ebedmelech cared for Jeremiah's physical needs, church leaders should also be looked after to serve effectively.

Secondly, the programme should offer emotional and moral support. Religious leaders face stress and challenges in their service. Organizing retreats, counseling services, and fellowship meetings would uplift their morale and encourage them in their work.

Thirdly, it should include legal protection and advocacy. Religious leaders who speak against social evils might face threats. Like Ebedmelech intervened to protect Jeremiah, the programme should stand for their rights and security.

Fourthly, the programme should promote continuous training and education. Providing seminars and workshops would equip religious leaders with knowledge to address modern challenges in their ministry while strengthening their spiritual leadership.

Lastly, the programme should encourage community involvement and cooperation. Religious leaders should have platforms where their concerns are heard and respected, allowing them to actively participate in national discussions, policy-making, and peace-building efforts.

9. Prophet Isaiah worked as God's instrument of encouragement to King Ahaz who was troubled due to threats from the enemies (Isaiah 7:4). How would you show your understanding of the message of Isaiah concerning the roles of God's servants to political leaders in the society today? Provide five points.

Firstly, God's servants have a responsibility to provide moral guidance to political leaders. Like Isaiah advised King Ahaz to remain calm and trust in God, religious leaders today should guide leaders towards making decisions based on justice, peace, and God's will.

Secondly, they should act as counselors during times of national crisis. When leaders face conflicts or difficult decisions, religious leaders should step in with messages of wisdom, hope, and spiritual encouragement, helping them lead with faith and courage.

Thirdly, God's servants are called to be the nation's conscience. They must courageously condemn evil, corruption, oppression, and injustice in government, just as prophets of old challenged kings when they strayed from God's commands.

Fourthly, they should pray for political leaders and national peace. Interceding on behalf of the government is a biblical duty, asking God to give wisdom, protection, and prosperity to the nation and its leadership.

Lastly, religious leaders should promote unity and reconciliation. In times of political division or social tension, they should bring people together, foster forgiveness, and remind leaders and citizens alike of their shared responsibility before God.