

**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: 2025

Instructions

1. This paper consists of sections **ten (10)** questions in sections A and B.
2. Answer **five (5)** questions choosing at least **two (2)** questions from each section.
3. Each question carries **twenty (20)** marks.
4. Cellular phones 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. After the death of Joshua in Israel everyone did as it pleased him because they had no leader to lead them in the correct covenant relationship with God and they found themselves in serious apostasy (Judges 2:1-23).

(a) How can you explain about the apostasy referred to in the statement?

The apostasy referred to in the statement means that the Israelites abandoned their loyalty to God and rejected the covenant relationship that had been established with them. It describes a situation where they turned away from the worship of the true God and instead embraced practices that contradicted His laws, showing a complete spiritual decline.

They also adopted the immoral behaviours of the surrounding nations, proving that they no longer lived according to God's commandments. This apostasy revealed a deep loss of spiritual identity, as the Israelites forgot the God who had delivered them and chose lifestyles that dishonoured Him.

(b) In the context of the story, what order of God had the Israelites violated?

The Israelites violated God's order that they should never make covenants with the Canaanites nor worship their gods. This instruction was meant to protect them from idolatry and moral corruption.

They also disobeyed God by failing to destroy the pagan altars, something God had commanded them to eliminate completely. Their neglect of this order directly contributed to their spiritual downfall and separation from God.

(c) Describe the two gods of the Canaanites that the Israelites worshipped and thus provoked God to anger.

One of the gods the Israelites worshipped was Baal, a fertility god believed by the Canaanites to bring rain, prosperity and agricultural success. Worship of Baal involved rituals that were morally degrading and spiritually destructive. The second god was Asherah, a goddess associated with motherhood and fertility whose

worship included immoral ceremonies. By turning to Asherah, the Israelites abandoned their loyalty to God and embraced practices that deeply offended Him.

(d) Briefly analyse the apostasy cycle.

The apostasy cycle began when the Israelites forgot God's goodness and adopted foreign religious practices.

After abandoning God, they fell into oppression by neighbouring enemies who conquered and mistreated them.

In their suffering, they cried out to God for help, acknowledging their wrongdoing. God then raised judges who delivered them from their oppressors, restoring peace and order.

Once the judge died, the people returned to sin, starting the cycle again with even greater corruption.

2. With reference to the call of Ezekiel into prophetic ministry (Ezekiel 1-3);

(a) Why is the prophet identified as the prophet of the spirit of God?

Ezekiel is identified as the prophet of the Spirit of God because the Spirit constantly empowered, guided and transported him during his ministry.

The visions he received came through direct influence of the Spirit, showing that his message did not originate from human effort but from divine authority.

(b) Briefly describe the call of Ezekiel to ministry.

Ezekiel's call began with a powerful vision of God's glory, symbolised by living creatures, wheels full of eyes and a radiant throne.

He then heard God's voice commissioning him to speak to Israel regardless of whether they listened or resisted.

God gave him a scroll to eat, symbolising that the message he would preach must fully dwell in him. It showed total submission to God's word.

(c) Describe the audience of Ezekiel's ministry.

The audience of Ezekiel's ministry consisted of the Israelites living in exile in Babylon after being deported due to their disobedience.

They were a rebellious and stubborn people who needed correction, hope and guidance as they struggled with loss of identity and faith.

(d) How does the call of Ezekiel inform the call of ministers in the church today?

Ezekiel's call teaches that ministers must submit completely to God's guidance and allow His Spirit to work through them.

It also shows that ministry involves speaking truth even when people resist or reject it.

The call further teaches that ministers must internalize God's word so that their message is genuine and not merely repeated information.

3. (a) With reference to Hosea 1:2-6;

(i) What behaviour characterised Gomer?

Gomer was characterised by unfaithfulness, shown through her involvement in adulterous relationships. Her immoral actions reflected instability and lack of commitment.

(ii) Briefly describe Hosea's response to God's command with regard to Gomer.

Hosea obeyed God's command without hesitation and took Gomer as his wife, even though he knew about her immoral behaviour. His obedience demonstrated faith and willingness to serve God beyond personal comfort.

(iii) Briefly explain the implication of Gomer's behaviour to Israelites' relationship with God.

Gomer's unfaithfulness symbolised Israel's repeated spiritual infidelity, as they abandoned God and worshipped idols. It showed that Israel's relationship with God had been broken by their disloyalty.

(b) Hosea's marriage can be used as a guide in maintaining good and healthy Christian marriages today. Give a brief comment to this statement.

Hosea's marriage teaches that love and commitment should not depend solely on circumstances but on obedience to God and genuine dedication. It also teaches forgiveness and restoration, showing that relationships can be healed when partners choose to remain faithful and patient with one another.

4. In 2 Sam. 24:10, David pleads to God saying, "I have sinned greatly in what I have done. But now, O Lord, I pray thee, take away the iniquity of thy servant; for I have done very foolishly."

(a) What was the sin committed by David?

David committed the sin of ordering a census of Israel and Judah, motivated by pride and reliance on military strength rather than trusting in God.

(b) Describe God's reaction to the sin committed.

God reacted by sending a plague that caused great suffering among the Israelites. This judgement showed God's displeasure toward David's act of self-exaltation.

(c) Explain David's response to God's reaction.

David humbled himself before God, confessing his sin sincerely and asking that the punishment fall on him instead of the people. His repentance showed responsibility and compassion.

(d) For some reasons God was provoked by David's action. However, what David did can be justified with respect to provision of social services. Briefly explain.

David's census can be seen as an administrative step to assess the population for organizing national services such as defence, labor and resource planning. From this perspective, counting the people could help in national development, although his motive was wrong spiritually.

5. Zechariah 3:1 is a vision which included Joshua the high priest and Satan.

(a) Briefly explain the vision.

The vision shows Joshua standing before the angel of the Lord while Satan accuses him. Joshua wore filthy garments, symbolizing the sins of the people he represented.

(b) What was the aim of the vision?

The vision aimed to show that God had chosen Jerusalem and intended to cleanse His people from guilt. It demonstrated God's commitment to forgive and restore them.

(c) Justify that the vision can be used as an assurance of God's concern for His servants.

The vision shows God defending Joshua against Satan's accusations, proving that God protects and stands for His faithful servants.

It also shows God replacing Joshua's filthy garments with clean ones, symbolizing forgiveness that God extends to His servants.

(d) Using the vision, how would you encourage young Christians who feel undeserving in the service of God?

I would encourage them by explaining that God does not choose people because they are perfect but because He intends to cleanse and empower them.

I would remind them that just as Joshua was forgiven and restored, God can also transform their weaknesses into strength if they trust Him.

6. The Day of the Lord is one of the fundamental concepts of prophet Amos. He uses this concept to pronounce the judgement day in which people shall justly attain rewards of

their deeds.

(a) What was the traditional understanding of the Day of the Lord?

The traditional understanding was that it would be a day of victory, joy and national triumph for Israel. They believed God would destroy their enemies and honour them.

(b) Why did the people of Israel deserve Amos's prophecy? (Give brief explanations).

They deserved the prophecy because they had neglected justice and oppressed the poor. Their religious practices were hypocritical, lacking genuine righteousness. They also engaged in immoral behaviour and showed no repentance despite God's warnings.

(c) Why do you think the prophecy of Amos is valid to the world today?

The prophecy is valid because many societies today also suffer from corruption, exploitation and social injustice.

People continue to ignore God's moral standards, making the message relevant for calling nations back to righteousness.

(d) Defend the argument that, the Day of the Lord is also important to Christians leading exemplary lives which please God.

The Day of the Lord is important to Christians because it assures them that their righteous efforts will be rewarded.

It also encourages them to remain faithful, knowing that God will judge evil and establish justice.

For believers, the day represents hope, vindication and fulfilment of God's promises.

7. The prophetic message was highly important in Israel for people's spiritual reforms and was facilitated by people who had different titles. In five points, analyse prophecy in Israel, pointing out its different emphases as reflected in the titles of the people facilitating it.

Prophecy in Israel was emphasised through the role of the Nabi, a title that indicated one who was called or inspired to speak on behalf of God. This title highlighted the prophet's function as a mouthpiece through whom God communicated His will to the people.

Another emphasis is reflected in the title Ro'eh, meaning a seer, which described a prophet who received divine revelation through visions. This showed that prophecy often involved supernatural insight that enabled the prophet to interpret God's messages for the nation.

There was also the title Hozeh, another term for a visionary, which emphasized the visual and revelatory dimensions of prophetic ministry. This title pointed to prophets who foretold future events or interpreted current events through symbolic visions.

Prophecy was also emphasized through the role of the man of God, a respected figure known for living a dedicated life of holiness. This title showed that prophets were expected to model obedience and moral integrity before delivering God's message.

Finally, the title messenger of the Lord emphasized prophecy as a divine assignment that required loyalty and accuracy. Prophets under this title highlighted that they were not speaking personal ideas, but delivering authoritative messages from God meant to reform, warn and guide Israel.

8. Despite the experience Elijah had with God's power, he was fearful when Jezebel, the wife of Ahab, threatened to kill him (1 Kings 18-19). Explain the five strategies that

Christians can use to deal with situations that bring fear, as reflected in the story of Elijah.

Christians can deal with fear by seeking physical rest, just as Elijah was allowed by God to sleep and regain strength. This shows that exhaustion can increase fear and discouragement, making rest an important strategy for overcoming emotional pressure.

They can also deal with fear through nourishment, illustrated by the way God provided food and water for Elijah. This teaches that when the body is supported, the mind becomes more stable, enabling a person to think clearly even in times of fear.

Another strategy is honest prayer, because Elijah openly told God about his fears and frustrations. This demonstrates that believers should not hide their emotions from God, but present them so that they may receive comfort and guidance.

Christians can also draw strength by remembering God's past victories, as Elijah had previously witnessed God's great power at Mount Carmel. Reflecting on how God has acted before helps believers trust that He can still work in their current struggles.

Finally, Christians can deal with fear by accepting renewed purpose from God, just as Elijah was given new assignments and encouraged to continue his mission. This shows that fear can be overcome when a person focuses on God's calling and understands that they are not alone.

9. Jeremiah is a prophet of dialogue with God. Support this statement by using five points

Jeremiah is a prophet of dialogue with God because he frequently engaged in open conversations with God about his mission and the hardships he faced. These dialogues reveal a deep relational connection between the prophet and God.

He often questioned God about the suffering of the righteous and the prosperity of the wicked, showing that he did not hide his concerns but communicated them honestly. This openness reflects a two-way relationship in which Jeremiah sought understanding from God.

Jeremiah also received direct answers from God, indicating that his conversations were not one-sided. God clarified His plans, instructed Jeremiah on what to say and revealed future events, proving that their communication was continuous.

The prophet expressed his personal feelings, including fear, loneliness and pain, demonstrating that his ministry was built on sincere emotional interaction with God. This shows that Jeremiah's prophetic role was strengthened through constant dialogue.

Finally, Jeremiah interceded for the people, representing their struggles before God. This act of mediation required conversation, highlighting that the prophet stood between God and Israel through ongoing dialogue aimed at restoring the nation.