4.11 CHRISTIAN RELIGIOUS EDUCATION (313)

4.11.1 Christian Religious Education Paper 1 (313/1)

| 1. (a) | Similarities found in both Biblical and trad creation. | itional African view on | |
|--------|--|----------------------------------|---------|
| | (i) In both creation is the work of a suprer | ne being/God | |
| | (ii) In both God continues to sustain/providence | de for His creation | |
| | (iii) In both God is the source of life. | ac for this creation. | |
| | (iv) In both creation was done in an orderly | manner | |
| 1 | (v) In both human beings are at the centre/ | | |
| | (vi) In both human beings are in charge of over creation. | the creation/have authority | |
| | (vii) In both human beings are to obey/wors | hin the creator | |
| | (viii) In both, God's work of creation is still | ongoing | |
| | (ix) In both, God created male and female. | ongoing. | 6 marks |
| | () and remain | 6 x 1 = | o marks |
| (b) | Dogwood Lilia | | |
| (b) | Responsibilities given to human beings by 6 stories in Genesis 1 and 2. | God from Biblical creation | |
| | (i) Human beings are to till/cultivate the la | and. | |
| | (ii) Human beings have been given domini | | |
| | creation/subdue//control the earth/creat | ion. | |
| | (iii) Human beings are to guard/protect/con | serve/care for the land/keep it. | |
| | (iv) Human beings are to obey God's comm | nand/instructions. | |
| | (v) Human beings are to marry for compan | | |
| | (vi) They are to name God's creation. | | |
| | (vii) Human beings should help one another | /companionship. | |
| | (viii) Human beings are to procreate/fill the e | earth/multiply. | |
| | | $6 \times 1 =$ | 6 marks |
| (c) | Ways in which people in traditional African God's creation. | communities take care of | |
| | (i) They build shelters for domestic animal | ls. | |
| | (ii) They welcome/show hospitality to strar | | |
| | (iii) They share their resources with the need | dy. | |
| | (iv) By planting/conserving vegetation/prote | ecting vegetation. | |
| | (v) They have herbal medicine to treat variand human beings. | ous ailments for both animals | |
| | (vi) By preserving habitats for wild animals | | |
| | (vii) By observing personal hygiene. | • | |
| | (viii) By providing basic needs for themselve | s/their families | |
| | (ix) By protecting water catchment areas. | sittle rannies. | |
| | (x) By practicing good farming methods the | at protect/enhance soil | |
| | fertility/control soil erosion. | ar protectionnance son | |
| | • | 8 x 1 = | 8 marks |
| | | 8 X I = | ð marks |

| 2. (a) | How the Israelites broke the covenant they had made with God at | |
|--------|--|---------|
| | Mount Sinai.(Exodus 32:1-30) | |
| | (i) Moses had gone up the mountain to seek God's guidance/instructions. | |
| | (ii) Aaron had been left in charge of the people. | |
| | (iii) Moses delayed in returning/the people became impatient. | |
| | (iv) Israelites asked Aaron to make them a god that would lead them. | |
| | (v) Aaron yielded to the demands of the Israelites/made them a golden | |
| | calf to worship. | |
| | (vi) Aaron built an altar at the foot of the mountain/put the calf. | |
| | (vii) The people worshiped the calf/made sacrifices to it. | |
| | (viii) God was angered/ set to destroy the Israelites. | |
| | (ix) Moses interceded on behalf of the people. | |
| | (x) When Moses came down from the mountain he was angry with the | |
| | people/broke the stone tablet on which the Ten Commandments were | |
| | written. | |
| | (xi) Israelite's were given a chance to choose between following Yahweh | |
| | or golden calf. | |
| | (xii) Those who followed the golden calf were destroyed/killed. | 7 marks |
| | $7 \times 1 =$ | |
| (b) | Ways in which God demonstrated His love for the Israelites during the | |
| 1 | Exodus. | |
| | (i) God made a passage/way in the Red sea for the Israelites to cross. | |
| | (ii) He provided them with food/manna/quails/bread. | |
| | (iii) He provided them with water/purified the bitter water for them. | |
| 1 | (iv) God gave them the Ten Commandments to guide them. | |
| | (v) God defeated their enemies/Amalekites. | |
| | (vi) He provided them with a cloud to lead them during the day/pillar of | |
| | fire at night. | |
| | (vii) He provided them with leaders. | |
| | (viii) God drowned the Egyptian chariots in the Red Sea. | |
| | (ix) He entered into a covenant relationship with them. | |
| | (x) He forgave them when they broke the covenant/renewed the covenant | |
| | with God. | 7 marks |
| | 7 x 1 = | |
| | | |

| | | 100 | |
|--------|---|------------------|---------|
| (c) | | aelites broke | |
| | the covenant at Mount Sinai. | e ne s | |
| | (i) Christians acknowledge that God is more powerful than | n other gods/ | |
| | idols. | | |
| | (ii) Christians should be patient. | | |
| | (iii) Christians should be merciful/show mercy to others | | |
| | (iv) Leaders should take their roles seriously/should be resp | | |
| | (v) Christians learn that disobedience can result into sufferi | ing/ | |
| | punishment. | | |
| | (vi) They learn that they should worship God alone | | |
| | (vii) Christians should condemn evil | | |
| | (viii) They should exercise self-control. | | |
| | (ix) Christians should repent/ask for forgiveness/forgive oth | iers. | 6 marks |
| | (x) Christian leaders should intercede for the people. | | |
| | 6 x 1 = | | |
| 3. (a) | Reasons why Samuel was against kingship in Israel. | | |
| | (i) The demand for a King was seen as a rejection of Yahw | eh as their | |
| | unseen king. | | İ |
| | (ii) The King would force their sons to serve him as soldier | s. | |
| | (iii) The Israelites would be like other nations which did not | know God/ | |
| | lose their identity as covenant people. | | |
| | (iv) God would reject them as His people/would not hear th | ieir pleas | |
| | when they call. | • | |
| | (v) The King would overtax them. | | |
| | (vi) The King would grab their land/other properties. | | |
| | (vii) The King would make them slaves. | | |
| | (viii) The King would introduce forced labour. | | |
| | (ix) The King would take their daughters as perfumers/cook | s/bakers. | |
| | | $6 \times 1 =$ | 6 marks |
| (b) | Significance of David as an ancestor of Jesus to Christians t | oday. | |
| | (i) The promises that God made to King David pointed to t | | |
| | Jesus in the world to save sinners. | | |
| | (ii) Through Jesus a descendant of David, Christians are ble protected/have peace. | essed/ | |
| | (iii) Through David, Jesus came to establish a spiritual kingo | dom/tho | |
| | church. | Jom/the | |
| | | rrib a | |
| | (iv) David recognized the divinity of Jesus as Lord/Saviour Christians also recognize as Lord/saviour. | WIIO | |
| | | n of Cod: | |
| | | p or God in | |
| | Israel which has been emulated by Christians. (vi) David the ancestor of Jesus made preparations to build a | | |
| | | | |
| | God which has been realized in the modern day places of | or worship | |
| | built by Christians. | | |
| | (vii) Through David Christians have been promised a place t | to settle in | 8 marks |
| | heaven. | | |
| | | $4 \times 2 = $ | |

| (c) | Lassans Christians loam from the fall | 1 |
|--------|--|---------|
| (0) | Lessons Christians learn from the failures of King Saul | |
| | (i) Christians learn that they should be patient/wait upon God. | |
| | (ii) Christians should avoid evil deeds/thoughts in their lives. | |
| | (iii) They should obey God/His teachings/authority. | |
| | (iv) They should have faith in God alone. | |
| | (v) Christians should have faith in God/ trust in the saving power of God alone. | |
| | (vi) They should respect people anointed to do the will of God/church leaders. | |
| | (vii) Christians should not be greedy/selfish. | |
| | (viii) They should be responsible/true to their duties. | |
| | (ix) Christians should repent/ask for forgiveness. | |
| | (x) Christians should be honest in their dealings. | |
| | 6 x 1 = | 6 marks |
| 4. (a) | The teaching of Prophet Amos on social justice and responsibility in | |
| (4) | Israel. | |
| | (i) Oppression of the poor – The people of Israel sold the poor for | |
| | silver/a pair of shoes/practiced slavery /misuse of garments taken in | |
| | pledge. | |
| | (ii) Corruption/bribery-legal injustices were taking place in court of law/ | |
| | they took bribes/imposed heavy fines on the innocent. | |
| | (iii) Greed/excessive luxury – Prophet Amos condemned the rich for | |
| | | |
| | being selfish/greedy/living in luxury at the expense of the poor. (iv) Self-indulgence/false sense of security – Amos condemned those | |
| | | |
| | leaders who could sit at their homes and expected the common people | |
| | to go to them for help/advice. | |
| | (v) Cheating in business – they tampered with the standard weighing | |
| | scales so that the customer could get less than what they had paid for. | |
| | (vi) Overcharged on goods that were sold/sold goods of low quality to | |
| | the poor/mixed grain with chaff. | |
| | (vii) Robbery and violence – There was violence in the city/great unrest/ | |
| | disintegration of the rule of law/ taking away their grain. | |
| | (viii) Idolatry – The Israelites worshipped other gods/broke the | |
| ĺ | commandments of God. | |
| | (ix) Sexual immorality/temple prostitution-The Israelites had agreed to | |
| | pagan practice of prostitution in the place of worship/wide spread | |
| | sexual immorality in the land. | 8 marks |
| | (x) Drunkenness – There was drunkenness in Israel/ the Nazarites were | |
| | forced to drink excessive wine. | |
| | • 4 x 2 = | |

| (b) | Dagge | ans why prophet Ames condemned ideletus in Israel | |
|--------|--------|---|---------|
| (b) | \$105Y | ons why prophet Amos condemned idolatry in Israel | |
| | (i) | Idolatry was against the commandments of God. | |
| | (ii) | It showed lack of knowledge of the true God of Israel. | |
| | (iii) | It was an act of rebellion. | |
| | (iv) | Idols were powerless/could not save them. | |
| | (v) | The worship of idols was an indication of the Israelites having | |
| | (-1) | abandoned the true/first love. | |
| | (vi) | Idolatry was like pursuing vanity/waste of time/useless. | |
| | (vii) | Idols were made by human beings. | |
| | (viii) | Worshipping of idols made the Israelites lose their identity as the | |
| | | chosen people of God. | |
| | | 7 x 1 = | 7 marks |
| (c) | Obsta | cles the church is facing in trying to curb injustice in Kenya today. | |
| | (i) | There is rampant corruption/bribery in the society. | |
| | (ii) | Lenient punishment is given to those who break the laws. | |
| | (iii) | Breakdown of traditional customs/norms/permissiveness/moral | |
| | | decadence in the society. | |
| | (iv) | Existence of various forms of discrimination/tribalism/gender in the | |
| | | society. | |
| | (v) | There is poverty/unemployment among the people. | |
| | (vi) | Lack of role models/some leaders are involved in practicing | |
| | | injustices. | |
| | (vii) | There are organized crime gangs/cartels in the society. | 5 marks |
| | | 5 x 1 = | 344 |
| 5. (a) | The p | ersonal life of Prophet Jeremiah. | |
| | (i) | Jeremiah was born in Anathoth near Jerusalem. | |
| | (ii) | He was the son of Hilkah the priest. | |
| | (iii) | While he was still a young man, he received God's call. | |
| | (iv) | Jeremiah's call was in form of a dialogue with God. | |
| | (v) | He had deep knowledge of history/law of Moses/teachings of earlier | |
| | | prophets. | |
| | (vi) | He led a lonely life/he did not marry/raise a family/did not attend | |
| | | social gatherings. | |
| | (vii) | He was rejected by people because of his prophetic mission. | |
| | (viii) | He suffered spiritually/emotionally but persevered. | |
| | (ix) | He was imprisoned for his message. | |
| | (x) | Jeremiah fled to Egypt for refuge/is believed to have died there. | |
| | | 8 x 1 = | 8 marks |

| (b) | Circ | umstances that led the Israelites to be taken to exile in Babylon | |
|--------|---------|--|---------|
| | | ng the time of Prophet Jeremiah. | |
| | (i) | The Israelites had forsaken the covenant way of life. | |
| | (ii) | They had forsaken the religion of their forefathers/worshipped idols. | |
| | (iii) | Israelites had persecuted/rejected the prophets of Yahweh. | |
| | (iv) | They ignored the message of the true prophets. | , |
| 1 | (v) | Their rulers were weak/did nothing to return the Israelites to the | |
| 1 | | covenant way of life. | |
| | (vi) | Nebuchadnezzar had defeated the Egyptians/made it easy for his | |
| | | army to match north. | |
| | (vii) | Their King surrendered leading to their deportation to Babylon as | |
| | | exiles. | |
| | (viii) | There were intermarriages with foreigners. | |
| | (ix) | There were false prophets/priests who spoke lies/failed to speak the | |
| | | truth. | |
| | (x) | The Israelites did not repent their sins as warned by Prophet | |
| | | Jeremiah. | |
| | | 7 x 1 = | 7 marks |
| (c) | Relev | vance of Prophet Jeremiah's suffering to Christians today. | |
| | (i) | Christians should remain faithful to the call of God irrespective of | |
| | | challenges that they are facing. | |
| | (ii) | They must be ready/willing to proclaim the word of God always/at | |
| | () | any time. | |
| | (iii) | | |
| | (111) | They should depend on God/be prayerful/draw their strength from God. | |
| | (iv) | | |
| | (v) | Christians should expect opposition while serving God. | |
| | (vi) | Christians should forgive their offenders/not take vengeance. | 1 |
| | (vii) | They should and was false prophets in their midst. | |
| | (VII) | They should endure/persevere during their suffering. | |
| (() | - | 5x1 = | 5 marks |
| 6. (a) | Reaso | ons why pregnancy before marriage is rare in traditional African | |
| | | nunities. | |
| | (i) | Pregnancy before marriage is rare in traditional African communities | |
| | | because sex education is given to the youth to instil discipline/ responsibility. | |
| | (ii) | The youth are told the consequences of irresponsible sexual behavior. | İ |
| | (iii) | In traditional African communities free mixing of boys and girls is | |
| | | restricted. | |
| | (iv) | Girls and boys are taught to respect each other. | |
| | (v) | During social occasions young people are supervised to prevent | |
| | ` ′ | misbehavior. | |
| | (vi) | There is severe punishment if a girl becomes pregnant/a man | |
| | (, | impregnates a girl before marriage. | |
| | (vii) | There are taboos on sexual relationship. | |
| | (viii) | Early marriages are encouraged of an initial | |
| | (ix) | Early marriages are encouraged after initiation. | |
| | | Virginity is highly valued/rewarded at marriage. | |
| | (x) | The parents are held responsible for their children's misconduct. | |
| | <u></u> | $7 \times 1 =$ | 7 marks |
| | | | |

| (b) Th | e importance of bride wealth in traditional African communities. | |
|---------------|--|---------|
| (i) | | |
| | commitment by the groom. | |
| (ii) | r and and the control of the control | |
| 1 ' | care of the girl. | |
| (iii | | * |
| | the marriage. | |
| (iv | It is a form of compensation to the bride's parents/family for the loss | |
| | of the girl's services. | |
| (v) | Giving bride wealth is the evidence of the groom's ability to take care | |
| | of a wife/family. | |
| (vi | Bride wealth initiates a long-lasting friendship between the two | |
| | families. | |
| | 5 x 1 = | 5 marks |
| c) So | cial-cultural changes that have taken place in traditional African | |
| | mmunities. | |
| (i) | The mode of dressing has changed. | |
| (ii) | | |
| | other world religions. | |
| (iii | Ancestors are no longer considered part of the family/not involved in | |
| 1 2 2 2 | the activities of the community. | |
| (iv | There is individual ownership of the land rather than communal | Ω. |
| | ownership. | |
| (v) | | |
| | removal of teeth/female circumcision/tattooing/ear looping. | |
| (vi | | |
| | weakened family/clan ties. | |
| (vi | | |
| | modern contraceptives. | |
| (vi | | |
| /: | OWn. | |
| (ix | | |
| (x) | New form of government has emerged replacing the roles of elders/ specialists. | |
| (xi | | |
| (xi | And the state of t | |
| (11 | 8 x 1 = | 8 marks |
| | 0.7.1 - | Omarks |