

5.3 CHRISTIAN RELIGIOUS EDUCATION (313)

5.3.1 Christian Religious Education Paper 1 (313/1)

1. (a) The poetic books in the Bible

- (i) Job
- (ii) Psalms
- (iii) Proverbs
- (iv) Ecclesiastes
- (v) Song of Solomon.

5 x 1

5 marks

(b) Translation of the Bible from the original languages to local languages

- (i) The Old Testament was originally written in Hebrew.
- (ii) The New Testament was originally written in Greek.
- (iii) The Old Testament was translated from Hebrew into Greek.
- (iv) The entire Bible was translated into Latin by Jerome.
- (v) The Bible was translated directly from Hebrew and Greek into English by William Tyndale.
- (vi) The Bible was translated into national languages of European countries during the period of Reformation.
- (vii) It was translated from English into Kiswahili by Dr. Kraph.
- (viii) The Bible has been translated into other local languages by the Bible Society of Kenya/individuals.

4 x 2

8 marks

(c) Ways in which Christians use the Bible to spread the Gospel today.

- (i) The Bible is the main source book for Christian sermons.
- (ii) It is used in the writing of Christian literature.
- (iii) The Bible is used when composing songs.
- (iv) It is used in the production of Christian movies/videos/radio programs/plays.
- (v) the Bible is used in swearing/taking of oath of allegiance.
- (vi) It is used to organize Bible studies/teaching Sunday/Sabbath schools.
- (vii) Verses from the Bible are used for imprints/posters.
- (viii) The Bible is used in writing of doctrines for different denominations.
- (ix) Biblical texts are used in teaching of Christian Religious Education.
- (x) It is used to offer guidance and counselling.

7 x 1

7 marks

2. (a) The incident when Abraham was willing to sacrifice his son Isaac.

- (i) God told Abraham to take his only son to the land of Moriah/ to offer him as a sacrifice.
- (ii) Abraham took his son, two servants and wood for burnt offering.

- (iii) They arrived at the place after a three day's journey.
- (iv) Abraham commanded his servants to remain behind as he and Isaac went up to worship.
- (v) He took Isaac, the firewood and the knife, and went up.
- (vi) Isaac asked his father where the lamb for the offering would come from.
- (vii) Abraham told Isaac that God would provided the lamb for a burnt offering.
- (viii) When they arrived at the place God had commanded, Abraham built an altar.
- (ix) He bound Isaac/laid him on the altar upon the wood.
- (x) Abraham took the knife to slay his son but the angel of the Lord stopped him.
- (xi) Abraham saw a ram, which he offered instead of his son.
- (xii) He called the name of the place, The Lord will provide.
- (xiii) The angle appeared to Abraham a second time and gave him promises because of his obedience.
- (xiv) Abraham returned with his men to Beersheba.

6 x 1

6 marks

(b) Differences between Jewish and traditional African practices of circumcision.

- (i) In Jewish Community, circumcision is for male children only whereas in African practices, it is for both male and female.
- (ii) Among the Jews, circumcision is performed on babies of 8 days old whereas in traditional African communities, it is done during adolescence stage.
- (iii) In African communities, it is a test of courage, whereas in Jewish community, it is a sign of covenant with God.
- (iv) Circumcision in African communities is a communal practice whereas among the Jews, only members of the immediate family participate.
- (v) In traditional African communities, initiates take up responsibilities while among the Jews, the initiates are too young to shoulder any responsibility.
- (vi) In African communities, circumcision is carried out during specific seasons while among the Jews, it is continuous.

4 x 2

8 marks

(c) Ways in which Christians Identity themselves in the society today.

- (i) Christians wear specific designs of clothes.
- (ii) They abstain from eating some kinds of food/taking some drinks.
- (iii) By carrying/wearing the rosary/cross/the flag/badges/rings.
- (iv) They have special ways of greetings/salutations.
- (v) Through making personal testimonies/pronouncements.
- (vi) By owning specific Bible versions/literature.
- (vii) Through speaking in tongues.
- (viii) Use of specific church designs.
- (ix) Use of different titles/ names.
- (x) Through ways in which they worship.
- (xi) By residing in secluded homes/houses.

6 x 1

6 marks

3. (a) Ways in which prophet Samuel promoted the worship of Yahweh in Israel.

- (i) He prayed/interceded for the people.
- (ii) He mediated between God and the Israelites.
- (iii) He performed priestly duties/made sacrifices.
- (iv) He condemned King Saul for disobeying God.
- (v) He warned the elders of Israel against demanding for a political King/dangers of rejection.
- (iv) He condemned King Saul for disobeying God.
- (v) He warned the elders of Israel against demanding for a political King/dangers of
- (vi) He anointed kings over Israel.
- (vii) He obeyed God's command's /instructions/was exemplary.

4 x 2

8 marks

(b) Effects of idolatry in Israel during the time of Prophet Elijah.

- (i) God raised prophets to bring Israel back to the covenant way of life.
- (ii) There was persecution/hostility/towards Yahweh's people/prophets.
- (iii) Bad prophets/prophetesses were brought to Israel.
- (iv) There was corruption/social injustices/people rejected the covenant way of life.
- (v) Israelites practiced Semitism mixed the worship of Yahweh with Baal.
- (vi) There was drought in Israel for three years as a divine curse on the nation.
- (vii) Israel lost its identity as a nation of God's people.
- (viii) A contest was held at Mount Carmel to prove who was the true God.
- (ix) Elijah fled the country/was sustained by God's power during the period of the drought.

6 x 1

6 marks

(c) Lessons Christians learn about social justice from the story of Naboth's vineyard.

- (i) Christians should not use their position in leadership to acquire wealth irregularly/falsely.
- (ii) Christians should protect the poor against corrupt leaders.
- (iii) They should safe guard property received through inheritance/according to the law.
- (iv) They should not be misled by their friends/relatives to go against the law.
- (v) Christians should execute justice/protest rights/freedom of citizens.
- (vi) they should condemn all forms of injustice in the society.
- (vii) Christians should champion/fight for the rights of the weak in the society.
- (viii) There is punishment for those who exploit the poor/others.

6 x 1

6 marks

4. (a) Characteristics of false prophets in the Old Testament,

- (i) False prophets did not have a divine call/raised themselves.
- (ii) They spoke falsehoods/lies.
- (iii) They prophesied out of their own minds/imaginations.

- (iv) They prophesied what the people wanted to hear/according to circumstances.
- (v) They misled people from the covenant way of life/promoted idolatry.
- (vii) They hindered the work of true prophets.
- (viii) They worked for material gain/paid for their services.
- (ix) Their prophecies were not fulfilled.

6 x 1

6 marks

(b) The teaching of Prophet Amos on Israel's election.

- (i) Israel's election was out of God's own initiative/favour for them.
- (ii) God delivered the Israelites out of bondage in Egypt.
- (iii) He led them during the exodus.
- (iv) He protected them in the wilderness.
- (v) He defeated all their enemies.
- (vi) God gave them special land to inherit.
- (vii) God raised prophets among them to lead them in their religious life.
- (viii) God was to punish the Israelites because of their disobedience.

6 x 1

6 marks

(c) Factors that hinder Christians from practicing their faith in God.

- (i) Lack of role-models/mentorship.
- (ii) Job commitment.
- (iii) Social injustices.
- (iv) Peer pressure.
- (v) False teachings/different interpretation of the Bible.
- (vi) Greed for power/wealth.
- (vii) Permissiveness in society.
- (viii) Science and technology.
- (ix) Poverty/unemployment.
- (x) Sickness/ill health.
- (xi) Influence from mass media.
- (xii) Cultural influence/Ethnicity/Racism.
- (xiii) Gender bias.
- (xiv) Generation gap.

8 x 1

8 marks

5. (a) The measures taken by Nehemiah to restore the Jewish Community after the completion of the wall of Jerusalem.

- (i) Nehemiah organized for the Mosaic law to be read/interpreted to the people.
- (ii) He led the Jews in the renewal/celebration of the Feast of Booths /Shelters.
- (iii) The people fasted/held a national day of confession of their sins.
- (iv) The covenant was sealed through signing of the agreement by Nehemiah/ leaders.
- (v) He led the people in taking of an oath of obedience to the Mosaic law/ contribution towards the maintenance of the temple.
- (vi) Nehemiah re-distributed the inhabitants of Jerusalem/the countryside.

- (vii) He dedicated the walls /the gates of Jerusalem in a ceremonial procession.
- (viii) Through the reading of the law, the Jews isolated themselves from the foreigners.
- (ix) Nehemiah cleansed the temple/brought back the Levites/singers to their positions.
- (x) He stopped traders from carrying out commercial activities at the temple gates on the Sabbath day.
- (xi) Nehemiah made the Jews take an oath not to marry children to foreigners.

7 x 1

7 marks

(b) Why Nehemiah introduced the Policy of separation of Jews from foreigners.

- (i) Nehemiah wanted to keep the Jewish community pure.
- (ii) The Jews were a minority group which needed to preserve their identity/culture.
- (iii) Nehemiah wanted to separate/unite the Jews who returned from exile.
- (iv) To solve conflicts over land ownership.
- (v) Intermarriage would lead the Jews into idolatry.
- (vi) The law of Moses was against association with foreigners.
- (vii) Children born out of intermarriage could not speak the Hebrew language.
- (viii) Religious reforms could not be effectively carried out.

4 x 2

8 marks

(c) Ways in which the government of Kenya supports church leaders in their work.

- (i) The government gives financial/material assistance for development.
- (ii) The government supports church-sponsored institutions.
- (iii) By setting land aside for construction of church facilities.
- (iv) The government allows freedom of worship.
- (v) By availing facilities to host church workshops/seminars/conferences.
- (vi) By including CRE in the curriculum.
- (vii) By employing some of them as Chaplains in education institutions and in the armed forces.
- (viii) Organizing national prayer days.
- (ix) Supporting leaders in conducting their charitable services.
- (x) Through the development of the infrastructure.
- (xi) The government has granted permission to the church to operate electronic/ media station.
- (xii) The government recognizes the church calendar.

5 x 1

5 marks

6. (a) Causes of death in traditional African Communities.

- (i) Curses
- (ii) Witchcraft
- (iii) Sorcery/magic
- (iv) Breaking of taboos
- (v) Failure to perform certain taboos
- (vi) Breaking of an oath
- (vii) Offending the ancestors

- (viii) Natural calamity
- (ix) Wars and raids.

6 x 1

6 marks

(b) Significance of rituals performed after the death of a person in traditional African Communities.

- (i) Wailing/crying is a sign of sorrow/announcing death.
- (ii) Making sacrifices to appease the ancestors/deceased.
- (iii) Prayers are made to ask the ancestors to accept the dead in the world of spirits.
- (iv) Sharing of members of the bereaved family signify new life in the community.
- (v) Singing and dancing depict anger towards death/in praise of the dead.
- (vi) Washing/oiling of the body before burial shows respect to the departed .
- (vii) Burying of the dead in the ancestral land shows that one is still a member of the community.
- (viii) Burying the dead with personal belongings symbolizes life after death.
- (ix) Driving of cattle/livestock shows chasing away of evil spirits which caused death.
- (x) Feasting/drinking is meant to bid farewell to the dead.
- (xi) Breaking of pots/destruction of property symbolizes the disorder brought by death.
- (xiii) Sharing of deceased's property among relatives as a sign of solidarity.
- (xiv) Lighting of fire signifies chasing away evil spirits/warning spirits of the deceased.
- (xiv) Pouring of libation shows continuity of life.

7 x 1 =

7 marks

(c) Moral Values promoted during Funeral Ceremonies in traditional African Communities

- (i) Cooperation/unity
- (ii) Responsibility
- (iii) Respect
- (iv) Obedience
- (v) Loyalty
- (vi) Honesty
- (vii) Courage
- (viii) Love
- (ix) Faith/trust
- (x) Hope
- (xi) Thankfulness
- (xii) Self control
- (xiii) Generosity.

7 x 1 =

7 marks