

**Section A**

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**Section B:**

**21. God's Revelation and the Ten Commandments**

**(a) Describe the covenant God made with Moses on Mount Sinai. (4 marks)**

The covenant God made with Moses on Mount Sinai was a **conditional covenant**, often referred to as the Mosaic Covenant or the Old Covenant. It established a unique relationship between God and the Israelites, making them His chosen people. The core of this covenant was the **giving of the Law**, specifically the Ten Commandments, which served as the terms and conditions for their relationship. God promised to be their God, protect them, and bless them if they **obeyed His laws**. Conversely, disobedience would lead to curses and judgment. This covenant transformed the Israelites into a **theocratic nation**, where God was their direct ruler, and their national identity was tied to their adherence to His commands.

**(b) Outline the main purpose of the Ten Commandments for the Israelites. (4 marks)**

The main purpose of the Ten Commandments for the Israelites was multifaceted:

- i. **To provide moral and ethical guidelines:** They served as fundamental principles for righteous living, defining what was acceptable and unacceptable in God's eyes regarding their relationship with Him and with each other.

- ii. **To establish a distinct identity:** The commandments set the Israelites apart from other nations, demonstrating their unique covenant relationship with God and their call to live a holy life.
- iii. **To reveal God's character and holiness:** The laws reflected God's perfect nature, His justice, righteousness, and love, showing the Israelites the standard of behavior He expected from His people.
- iv. **To expose sin and the need for a redeemer:** While impossible to keep perfectly, the commandments highlighted humanity's sinfulness and their inability to achieve righteousness on their own, thus pointing to the future need for a savior.

**(c) State two lessons Christians learn from the giving of the Ten Commandments. (2 marks)**

Christians learn several lessons from the giving of the Ten Commandments, including:

- i. **God's unchanging moral standards:** The commandments underscore that God's fundamental moral principles are eternal and still apply, guiding Christian conduct today.
- ii. **The importance of obedience:** While salvation is by grace through faith, Christians understand that obedience to God's will, as expressed in His moral law, is a demonstration of their love for Him and a part of sanctification.

## **22. The Role of Prophets in Ancient Israel**

**(a) Explain the main role of a prophet in ancient Israel. (3 marks)**

The main role of a prophet in ancient Israel was to act as God's **messenger and spokesperson**. They were divinely appointed individuals who received messages directly from God and then delivered them to the people, kings, or nations. Their primary functions included:

- i. **Calling people back to God:** They often rebuked idolatry, social injustice, and covenant breaking, urging the Israelites to repent and return to faithful obedience to God's law.
- ii. **Declaring God's will and future plans:** They revealed God's intentions regarding judgment or blessing, and sometimes foretold future events, including the coming of the Messiah.
- iii. **Interceding on behalf of the people:** Prophets often prayed for the nation and stood as mediators between God and His people.

**(b) Choose any one prophet from the Old Testament and briefly describe their ministry. (4 marks)**

**Elijah.**

Elijah's ministry was characterized by his fierce zeal for God and his unwavering opposition to Baal worship, which had become rampant in Israel under King Ahab and Queen Jezebel. His key actions included:

- i. **Prophesying a severe drought:** He declared that there would be no rain or dew for several years, demonstrating God's power over nature and His judgment on idolatry.
- ii. **Confrontation on Mount Carmel:** In a dramatic showdown, Elijah challenged the prophets of Baal to a contest to see whose God would answer by fire. God supernaturally consumed Elijah's sacrifice, proving Himself to be the one true God and leading the people to turn back to Him.
- iii. **Calling for repentance and justice:** Elijah condemned Ahab and Jezebel for their wickedness, particularly in the injustice against Naboth's vineyard.
- iv. **Training Elisha:** He mentored and prepared Elisha to continue his prophetic ministry, signifying the continuity of God's work.

**Isaiah:**

Isaiah's ministry spanned the reigns of several Judean kings (Uzziah, Jotham, Ahaz, and Hezekiah) in the 8th century BC. His prophecies are notable for their breadth, covering both immediate judgments and far-reaching messianic hope.

- **Prophecies of Judgment on Judah and Jerusalem:**
  - ✓ **Imminent Destruction by Assyria and Babylon:** Isaiah warned Judah that their idolatry and social injustice would lead to invasion and desolation. He specifically prophesied the rise of Assyria as God's "rod of anger" (Isaiah 10:5) to punish Israel and Judah, and later, the eventual Babylonian exile (Isaiah 39:6-7).
  - ✓ **Desolation of Jerusalem:** He foresaw Jerusalem becoming a "heap of ruins" (Isaiah 2:1-4, 3:8), a stark warning of the city's eventual fall.
  - ✓ **Condemnation of Judah's Leaders:** Isaiah frequently denounced the corrupt leaders, priests, and false prophets for leading the people astray and oppressing the poor (e.g., Isaiah 1:21-23, 3:12-15).
- **Prophecies of Judgment on Surrounding Nations:**
  - ✓ Isaiah delivered "burdens" or oracles against various nations including Babylon, Assyria, Philistia, Moab, Damascus, Egypt, Cush (Ethiopia), and Tyre (Isaiah 13-23), detailing their pride and impending downfall at God's hand. These prophecies often served to highlight God's sovereignty over all nations.
- **Messianic Prophecies (The Suffering Servant and the King):** These are some of Isaiah's most profound and well-known prophecies.
  - ✓ **The Virgin Birth (Immanuel):** "Therefore the Lord himself will give you a sign: The virgin will conceive and give birth to a son, and will call him Immanuel." (Isaiah 7:14) This points to Jesus' miraculous birth.
  - ✓ **The Coming King (Prince of Peace):** "For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace." (Isaiah 9:6-7) This clearly foretells the divine and kingly nature of the Messiah.
  - ✓ **The Root of Jesse:** "A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit." (Isaiah 11:1) This prophesies that the Messiah would be a descendant of David (Jesse's son).
  - ✓ **The Suffering Servant:** Chapters 52:13-53:12 vividly describe a "suffering servant" who would be "pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed." This is a powerful prediction of Jesus' atoning sacrifice.
  - ✓ **The Light to the Gentiles:** "I will also make you a light for the Gentiles, that my salvation may reach to the ends of the earth." (Isaiah 49:6) This points to the global scope of salvation through the Messiah.
- **Prophecies of Restoration and New Creation:**
  - ✓ **Return from Exile:** Isaiah prophesied that after the judgment and exile, God would bring a remnant of Israel back to their land (Isaiah 11:11-12, 43:5-7).
  - ✓ **A New Heaven and a New Earth:** "See, I will create new heavens and a new earth. The former things will not be remembered, nor will they come to mind." (Isaiah 65:17) This points to the ultimate renewal of creation.
  - ✓ **Universal Peace and Justice:** He envisioned a future where nations would beat their swords into plowshares and learn war no more (Isaiah 2:4), and where justice would flow like a river (Isaiah 32:1).

## Jeremiah

Jeremiah prophesied during the tumultuous period leading up to and including the Babylonian exile (late 7th to early 6th century BC). His prophecies are often characterized by lament, warning, and a glimpse of future hope.

- **Prophecies of Imminent Destruction and Exile:**

- ✓ **Coming Invasion from the North:** Jeremiah repeatedly warned that a powerful enemy from the north (eventually identified as Babylon) would invade Judah, destroy Jerusalem, and lead its inhabitants into captivity (Jeremiah 1:13-16, 4:5-8, 6:1-8).
- ✓ **Seventy Years of Babylonian Captivity:** He specifically prophesied that the exile in Babylon would last for 70 years (Jeremiah 25:11-12, 29:10), a precise timeframe that was fulfilled.
- ✓ **Consequences of Idolatry and Disobedience:** Jeremiah strongly condemned Judah's widespread idolatry, covenant breaking, and social injustice, declaring that these sins were the cause of God's severe judgment (Jeremiah 7:1-15, 16:10-13, 22:1-5).
- **Prophecies Against False Prophets:**
  - ✓ Jeremiah harshly denounced the false prophets who promised peace and prosperity, contradicting God's true message of impending judgment and repentance (Jeremiah 14:13-16, 23:9-40).
- **Prophecies of Hope and Restoration:**
  - ✓ **Return from Exile:** Despite the harsh judgment, Jeremiah prophesied that after the 70 years of exile, God would bring His people back to their land (Jeremiah 29:10-14, 30:3).
  - ✓ **The New Covenant:** One of Jeremiah's most significant prophecies is the promise of a new covenant, fundamentally different from the old Mosaic Covenant. "I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people." (Jeremiah 31:31-34). This points to the New Covenant established through Jesus Christ, characterized by inward transformation and forgiveness.
  - ✓ **A Righteous Branch (Messiah):** "The days are coming," declares the Lord, "when I will raise up for David a righteous Branch, a King who will reign wisely and do what is just and right in the land." (Jeremiah 23:5-6) This is a clear messianic prophecy pointing to Jesus.

## Ezekiel

Ezekiel, a priest, prophesied to the Jewish exiles in Babylon during the early 6th century BC. His ministry was characterized by vivid visions, symbolic actions, and a focus on God's glory and holiness.

- **Prophecies of Jerusalem's Destruction:**
  - ✓ **God's Glory Departing the Temple:** Ezekiel had a powerful vision of God's glory departing from the Temple in Jerusalem (Ezekiel 8-11), symbolizing God's judgment and the impending destruction of the Temple and city.
  - ✓ **Siege and Fall of Jerusalem:** He accurately predicted the exact timing and nature of Jerusalem's final siege and fall (Ezekiel 4:1-17, 24:1-14).
  - ✓ **Condemnation of Idolatry and Abominations:** Ezekiel exposed the deep-seated idolatry and moral corruption within Jerusalem that led to its destruction (Ezekiel 8).
- **Prophecies of Judgment on Surrounding Nations:**
  - ✓ Ezekiel delivered prophecies against Ammon, Moab, Edom, Philistia, Tyre, Sidon, and Egypt (Ezekiel 25-32), highlighting God's sovereignty over all nations and His judgment on those who gloated over Israel's downfall or opposed God. His detailed prophecy against Tyre (Ezekiel 26-28) is particularly notable for its specific predictions of its destruction.
- **Prophecies of Israel's Restoration and Renewal:**
  - ✓ **The Valley of Dry Bones:** In a powerful vision, Ezekiel saw a valley full of dry bones coming back to life, symbolizing the spiritual and physical restoration of Israel (Ezekiel 37:1-14). This vision emphasizes God's power to revive a seemingly dead nation.
  - ✓ **The New Covenant and New Heart:** "I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh." (Ezekiel 36:26-27) This prophecy emphasizes inward transformation and God's Spirit enabling obedience.
  - ✓ **The Reunion of Israel and Judah:** Ezekiel prophesied the reunification of the divided kingdoms of Israel and Judah under one shepherd, symbolizing the ultimate restoration of all God's people (Ezekiel 37:15-28).
  - ✓ **The New Temple and Land Distribution:** Chapters 40-48 detail a vision of a new, glorious temple and the redistribution of the land among the tribes of Israel, symbolizing a future era of God's presence and order.

- ✓ **The Attack of Gog and Magog:** Ezekiel 38-39 describe a future invasion by a coalition of nations (led by Gog from Magog) against restored Israel, which God will miraculously defeat, demonstrating His ultimate power and holiness to the world.

## Daniel

Daniel served in the royal court of Babylon and Persia during the exile (6th century BC). His prophecies are highly apocalyptic, revealing God's sovereign control over world empires and His ultimate plan for His people and the establishment of His eternal kingdom.

- **Prophecies of Successive World Empires:**

- ✓ **Nebuchadnezzar's Dream of the Statue:** Daniel interpreted the king's dream of a colossal statue made of different metals (gold, silver, bronze, iron, and iron mixed with clay), symbolizing a sequence of world empires: Babylon, Medo-Persia, Greece, and Rome, followed by a divided kingdom. This culminates in a stone, "cut out by no human hand," striking the statue and becoming a great mountain that fills the whole earth, representing God's eternal kingdom (Daniel 2).
- ✓ **Daniel's Vision of Four Beasts:** Daniel's own vision of four beasts (lion with eagle's wings, bear, leopard with four wings and four heads, and a terrifying beast with iron teeth and ten horns) further elaborates on these successive empires, also ending with the Ancient of Days granting dominion to "one like a son of man" (Daniel 7), a powerful messianic figure.

- **Prophecies Concerning Israel and the Messiah:**

- ✓ **The Seventy Weeks Prophecy:** This is one of the most precise messianic prophecies. Daniel 9:24-27 foretells a period of "seventy sevens" (or 490 years) decreed for Jerusalem, culminating in the coming of "the Anointed One, the ruler" (Messiah), His being "cut off," the destruction of Jerusalem and the Temple, and a future "abomination that causes desolation." This prophecy has been interpreted as pointing to the timing of Jesus' first coming and subsequent events related to Jerusalem.
- ✓ **Persecution of God's People:** Daniel foresaw periods of intense persecution for God's people under these empires, particularly under a "little horn" (Antiochus Epiphanes in the Greek empire, with broader eschatological implications) and the final Roman empire (Daniel 8, 11).

- **Prophecies of the End Times and Resurrection:**

- ✓ **The Resurrection of the Dead:** "Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt." (Daniel 12:2) This is one of the clearest Old Testament prophecies of the resurrection of the dead.
- ✓ **The Final Judgment and God's Eternal Kingdom:** Daniel's visions consistently point to a final judgment where God's enemies are destroyed and His eternal, indestructible kingdom is established (Daniel 2:44, 7:9-14, 12:3).

## Hosea

Hosea prophesied to the Northern Kingdom of Israel (Ephraim) in the 8th century BC, primarily before its fall to Assyria. His prophecies are uniquely presented through the metaphor of his own marriage to Gomer, an unfaithful wife, symbolizing God's faithful love for unfaithful Israel.

- **Prophecies of Israel's Unfaithfulness and Judgment:**

- ✓ **Spiritual Adultery/Idolatry:** Hosea constantly condemned Israel for its spiritual idolatry, likening it to prostitution and adultery, as they turned away from God to worship Baal and other pagan gods (Hosea 1:2, 4:12-14).
- ✓ **Political Instability and Alliance with Foreign Powers:** He denounced Israel's reliance on political alliances with Assyria and Egypt rather than trusting in God (Hosea 7:11-12, 8:9-10).
- ✓ **Consequences of Rejecting God's Knowledge:** "My people are destroyed from lack of knowledge." (Hosea 4:6) He warned that Israel's rejection of God's instruction would lead to their destruction.

- ✓ **Coming Assyrian Exile:** Hosea explicitly prophesied that Israel would be taken captive to Assyria (Hosea 9:3, 10:6, 11:5), which was fulfilled in 722 BC.
- **Prophecies of God's Enduring Love and Restoration:**
  - ✓ **God's Compassion and Reluctance to Punish:** Despite Israel's unfaithfulness, Hosea beautifully expresses God's deep love and reluctance to give them up. "How can I give you up, Ephraim? How can I hand you over, Israel? ... My heart is changed within me; all my compassion is aroused." (Hosea 11:8).
  - ✓ **Future Restoration and Healing:** He prophesied a time when God would heal their apostasy, love them freely, and restore them to fruitfulness like a flourishing garden (Hosea 14:4-7).
  - ✓ **Return to God:** Hosea called for genuine repentance and a return to the Lord, promising blessings upon their return (Hosea 14:1-3).
  - ✓ **Messianic Glimpses:** Hosea 3:5 speaks of the children of Israel returning to seek "the Lord their God and David their king" in the latter days, pointing to a future Messianic rule.

## Amos

Amos, a shepherd from Judah, was called to prophesy to the prosperous but socially unjust Northern Kingdom of Israel in the 8th century BC. His message is a powerful indictment of social injustice and religious hypocrisy.

- **Prophecies of Judgment on Surrounding Nations (and Israel):**
  - ✓ Amos begins with a series of oracles condemning the sins of nations surrounding Israel (Damascus, Gaza, Tyre, Edom, Ammon, Moab), setting the stage for his primary target: Israel. He uses a rhetorical device "for three sins... even for four" to highlight the overflowing measure of their iniquity (Amos 1-2).
  - ✓ **Israel's Greater Guilt:** He then turns his focus to Israel, arguing that because they had a special covenant relationship with God, their sins were even more heinous. He condemns them for exploiting the poor, denying justice, and engaging in sexual immorality (Amos 2:6-8).
- **Prophecies of Israel's Social and Religious Sins:**
  - ✓ **Oppression of the Poor:** Amos famously denounced the wealthy who "trample the heads of the poor" and "deny justice to the oppressed" (Amos 2:7, 5:11-12, 8:4-6).
  - ✓ **Religious Hypocrisy:** He condemned their empty rituals and sacrifices, stating that God desired justice and righteousness more than burnt offerings (Amos 5:21-24). "Let justice roll on like a river, righteousness like a never-failing stream!" (Amos 5:24).
  - ✓ **Coming Judgment and Exile:** Amos prophesied that Israel would face utter devastation, with their fortified cities destroyed and their people led into exile beyond Damascus (Amos 5:27, 6:14, 7:17). This was fulfilled by Assyria.
- **Visions of Impending Doom:**
  - ✓ Amos had several visions symbolizing Israel's coming judgment: locusts (Amos 7:1-3), fire (Amos 7:4-6), a plumb line signifying God's standard (Amos 7:7-9), a basket of ripe fruit indicating the end had come (Amos 8:1-3), and the Lord striking the altar, bringing down the temple (Amos 9:1-4).
- **Prophecy of Future Restoration (David's Fallen Tent):**
  - ✓ Despite the harsh judgment, Amos concludes with a prophecy of future hope: "In that day I will restore David's fallen shelter—I will repair its broken walls and restore its ruins—and will rebuild it as it used to be, so that they may possess the remnant of Edom and all the nations that bear my name," (Amos 9:11-12). This points to the restoration of the Davidic dynasty and the inclusion of Gentiles in God's plan, a prophecy quoted in Acts 15 by James to support the inclusion of Gentiles in the early church.

## Micah

Micah prophesied in Judah during the late 8th century BC, overlapping with Isaiah. His message addresses the moral decay, injustice, and idolatry in both Israel and Judah, balanced with strong prophecies of future hope and messianic expectation.

- **Prophecies of Judgment on Samaria and Jerusalem:**
  - ✓ **Destruction of Samaria:** Micah explicitly prophesied the fall of Samaria, the capital of the Northern Kingdom, stating it would become "heaps of rubble" (Micah 1:6-7), which was fulfilled by Assyria.
  - ✓ **Destruction of Jerusalem:** He condemned the corrupt leaders, prophets, and priests of Jerusalem for building the city "with bloodshed and Zion with wickedness" (Micah 3:10), prophesying that because of them, "Zion will be plowed like a field, Jerusalem will become heaps of ruins" (Micah 3:12). This was fulfilled by Babylon.
- **Prophecies of Social Injustice and Corruption:**
  - ✓ Micah denounced the wealthy landowners who exploited the poor, seizing their fields and houses (Micah 2:1-2).
  - ✓ He also called out the false prophets who prophesied for money and the corrupt judges who took bribes (Micah 3:5, 3:11).
- **Messianic Prophecy:**
  - ✓ **The Ruler from Bethlehem:** One of the most famous Old Testament prophecies regarding the Messiah's birthplace: "But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times." (Micah 5:2). This is explicitly cited in Matthew 2:6 concerning Jesus' birth.
- **Prophecies of Restoration and Universal Peace:**
  - ✓ **The Exalted Mountain of the Lord's House:** Micah envisioned a future time when "in the last days the mountain of the Lord's temple will be established as the highest of the mountains; it will be exalted above the hills, and peoples will stream to it." (Micah 4:1-2). This speaks of the prominence of God's kingdom and the gathering of all nations.
  - ✓ **Universal Peace:** Following the exaltation of God's house, he prophesied a time when nations would beat their swords into plowshares and learn war no more (Micah 4:3-4), bringing global peace.
  - ✓ **God's Mercy and Forgiveness:** Micah famously summarized God's requirements for humanity: "He has shown you, O mortal, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God." (Micah 6:8). He concludes his book with a powerful statement of God's willingness to forgive and His enduring covenant love: "Who is a God like you, who pardons sin and forgives the transgression of the remnant of his inheritance? You do not stay angry forever but delight to show mercy. You will again have compassion on us; you will tread our sins underfoot and hurl all our iniquities into the depths of the sea." (Micah 7:18-19).

## Jonah

Jonah's book is unique among the prophetic books as it focuses more on the prophet's personal journey and disobedience rather than a collection of oracles. His main prophecy is very brief, but its impact is profound.

- **Prophecy to Nineveh:**
  - ✓ "Forty more days and Nineveh will be overturned." (Jonah 3:4). This short but powerful message of impending judgment was delivered to the wicked Assyrian city of Nineveh.
  - ✓ **The Unconditional Nature of God's Mercy (and Jonah's struggle with it):** The core of the book highlights God's universal compassion and willingness to forgive even a notoriously cruel enemy like Nineveh, if they repent. The Ninevites, from the king to the common people, responded with sincere repentance (Jonah 3:5-10), leading God to relent from the prophesied destruction. Jonah's subsequent anger at God's mercy reveals a key theological point: God's grace extends beyond Israel to all who repent (Jonah 4).
- **Prophecy of Jonah's "Sign":**
  - ✓ Though not a direct prophecy *delivered* by Jonah to others in the typical sense, Jesus Himself referred to Jonah's experience as a prophetic sign. "For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth." (Matthew 12:40). This connects Jonah's miraculous survival in the fish to Jesus' death, burial, and resurrection.

## Elisha's Anointing and Succession:

- **Call and Apprenticeship:** Elisha was called by Elijah directly. Elijah found him plowing with twelve yoke of oxen, and threw his mantle (cloak) over Elisha, symbolizing his appointment as Elijah's successor (1 Kings 19:19-21). Elisha immediately left his former life, slaughtered his oxen (a symbolic act of no return), and became Elijah's servant and apprentice, learning from him for several years.
- **The Double Portion:** Before Elijah was taken into heaven, Elisha famously asked for a "double portion" of Elijah's spirit. This was not a request for twice as much power, but rather a request for the inheritance of the firstborn son, signifying his desire to fully inherit Elijah's prophetic mantle and continue his work with vigor (2 Kings 2:9). He witnessed Elijah's ascension in a whirlwind, and picked up Elijah's fallen mantle, immediately demonstrating his new authority by striking the Jordan River, which parted for him just as it had for Elijah (2 Kings 2:13-14).

## Key Miracles and Ministries of Elisha:

Elisha's ministry was filled with numerous miracles that demonstrated God's power and compassion:

1. **Parting the Jordan River:** As his first act after Elijah's ascension, Elisha struck the Jordan with Elijah's mantle, and the waters parted, confirming his prophetic authority to the sons of the prophets (2 Kings 2:14).
2. **Healing the Waters of Jericho:** The water supply in Jericho was bad, causing miscarriages and barrenness. Elisha healed the spring by throwing salt into it, declaring, "Thus says the Lord: 'I have healed this water; from now on neither death nor barrenness will come from it'" (2 Kings 2:19-22).
3. **Judgment on the Mocking Youths of Bethel:** As Elisha was going up to Bethel, a group of youths mocked him, shouting, "Go up, you baldhead! Go up, you baldhead!" Elisha cursed them in the name of the Lord, and two she-bears came out of the woods and mauled forty-two of them. This was a severe judgment to underscore respect for God's prophet (2 Kings 2:23-24).
4. **Providing Water for the Allied Armies:** When the armies of Israel, Judah, and Edom were marching against Moab and ran out of water in the wilderness, Elisha prophesied that God would fill the wadi with water without wind or rain. This miracle not only saved the armies but also caused the Moabites to mistake the water for blood, leading to their defeat (2 Kings 3:16-25).
5. **Multiplying the Widow's Oil:** A widow of a prophet was deeply in debt and her sons were about to be taken as slaves. Elisha instructed her to borrow many empty jars and pour her small amount of oil into them. The oil miraculously kept flowing until all the jars were filled, enabling her to sell it, pay her debts, and live off the rest (2 Kings 4:1-7).
6. **Promising a Son to the Shunammite Woman and Raising Him from the Dead:** A wealthy Shunammite woman showed great hospitality to Elisha. In return, Elisha prophesied that she, though childless and her husband old, would have a son. A year later, she gave birth. Later, the boy died, and the woman sought Elisha. Elisha came and, through earnest prayer and lying on the boy, miraculously raised him back to life (2 Kings 4:8-37). This is one of the most profound miracles in Elisha's ministry, demonstrating God's power over death.
7. **Neutralizing Poisoned Stew:** During a famine, a pot of stew made for the sons of the prophets was found to be poisonous. Elisha threw some flour into it, purifying the stew and making it edible (2 Kings 4:38-41).
8. **Feeding One Hundred Men with Twenty Loaves:** Elisha miraculously fed a hundred men with only twenty loaves of barley bread and some fresh grain, with some left over, foreshadowing Jesus' own multiplication miracles (2 Kings 4:42-44).
9. **Healing Naaman's Leprosy:** Naaman, the commander of the Syrian army, was a leper. Through an Israelite servant girl, he heard of Elisha. Elisha instructed him to wash seven times in the Jordan River. Initially offended, Naaman eventually obeyed and was completely healed, leading him to confess that there was no God but the God of Israel (2 Kings 5:1-19). This highlights God's grace extending to Gentiles.

10. **Cursing Gehazi with Leprosy:** Elisha's servant, Gehazi, greedily took gifts from Naaman against Elisha's instructions. Elisha confronted him, and Gehazi was struck with Naaman's leprosy as a judgment for his covetousness and deceit (2 Kings 5:20-27).
11. **Making an Iron Ax Head Float:** When a prophet's ax head fell into the Jordan River, Elisha threw a stick into the water, causing the iron to float to the surface (2 Kings 6:1-7).
12. **Revealing the Aramean Plans and Blinding Their Army:** Elisha supernaturally knew the battle plans of the King of Aram, warning the King of Israel. When the Aramean army surrounded Elisha to capture him, Elisha prayed for his servant's eyes to be opened to see the chariots of fire protecting them, and then prayed for the Aramean army to be struck with blindness. He then led the blinded army to Samaria, where their eyes were opened, and they were shown mercy instead of being killed (2 Kings 6:8-23).
13. **Prophesying an End to Samaria's Siege and Famine:** During a severe Aramean siege of Samaria, which led to cannibalism, Elisha prophesied that within 24 hours, food would be plentiful and cheap. This seemed impossible, but God caused the Arameans to flee in a panic, leaving behind all their supplies, which were then plundered by the Samaritans (2 Kings 6:24-7:20).
14. **Prophecy of Hazael's Cruelty:** Elisha wept as he prophesied to Hazael, a servant of the king of Aram, that Hazael would become king and inflict terrible atrocities on Israel (2 Kings 8:7-15).
15. **Anointing Jehu as King of Israel:** Elisha sent one of the sons of the prophets to anoint Jehu, a military commander, as king of Israel. This anointing came with a divine commission to utterly destroy the house of Ahab for their idolatry and wickedness (2 Kings 9:1-10).
16. **Prophecies on his Deathbed:** Even on his deathbed, Elisha prophesied to King Joash of Israel about the number of victories he would have over Aram (2 Kings 13:14-19).
17. **Raising a Dead Man from the Grave:** After Elisha's death, a dead man was being buried, but when his body touched Elisha's bones in the tomb, the man came back to life and stood on his feet (2 Kings 13:20-21), a final, powerful testament to God's continued anointing upon Elisha.

### **Elisha's Prophecies:**

While many of Elisha's "prophecies" were directly tied to the miracles he performed (e.g., the prophecy of water, the birth of the Shunammite's son, the end of the famine), he also delivered direct prophetic messages:

- ✓ **The coming victory over Moab** (2 Kings 3:16-19)
- ✓ **The birth of the Shunammite woman's son** (2 Kings 4:16)
- ✓ **The end of the famine in Samaria** (2 Kings 7:1)
- ✓ **The reign and cruelty of Hazael over Aram** (2 Kings 8:12-13)
- ✓ **The anointing of Jehu as king to destroy Ahab's house** (2 Kings 9:6-10)
- ✓ **The specific number of victories King Joash would have over Aram** (2 Kings 13:18-19)
- ✓ **The seven-year famine** that prompted the Shunammite woman's return (2 Kings 8:1).

Elisha's ministry stands as a powerful testament to God's active involvement in the lives of His people, His compassion, and His sovereignty over all circumstances, even in a time of widespread spiritual decline in Israel.

### **(c) State three lessons Christians learn from the lives of the prophets. (3 marks)**

Christians learn several lessons from the lives of the prophets, such as:

- ✓ **Courage and faithfulness in speaking truth:** Prophets often faced persecution and opposition for delivering God's challenging messages, teaching Christians to be courageous in upholding biblical truth.
- ✓ **Commitment to justice and righteousness:** The prophets consistently championed the cause of the poor, oppressed, and marginalized, reminding Christians of their call to seek justice and live righteously.
- ✓ **Reliance on God's power and provision:** Their ministries were often marked by miraculous interventions and God's supernatural provision, demonstrating the importance of trusting in God alone.

## 23. Jesus' Ministry and Miracles

**(a) Narrate the miracle of Jesus healing the paralysed man who was lowered through the roof (Mark 2:1-12). (5 marks)**

One day, Jesus was teaching in a house in Capernaum, and so many people gathered that there was no room left, not even outside the door. Among the crowd were four friends who were determined to bring their paralyzed friend to Jesus for healing. Unable to get through the crowded entrance, they came up with an ingenious plan. They carried the paralyzed man on his mat to the roof of the house. With great effort, they **dug a hole through the roof tiles**, directly above where Jesus was speaking. Then, they carefully **lowered their friend down on his mat** into the midst of the crowd, right in front of Jesus.

Seeing their incredible faith, Jesus did not immediately commend their action but rather addressed the man, saying, **"Son, your sins are forgiven."** This statement immediately drew criticism from the scribes present, who reasoned in their hearts that only God could forgive sins and that Jesus was blaspheming. Knowing their thoughts, Jesus challenged them, asking whether it was easier to say "Your sins are forgiven" or "Get up and walk." To prove His authority on earth to forgive sins, He then commanded the paralyzed man, **"I tell you, get up, take your mat and go home."** Instantly, the man **stood up, picked up his mat**, and walked out in full view of everyone, amazing the crowd, who glorified God, saying, "We have never seen anything like this!"

**(b) State three lessons Christians learn from this miracle. (3 marks)**

Christians learn several lessons from this miracle:

- i. **The power of faith and perseverance:** The friends' unwavering faith and determination to bring their friend to Jesus, even resorting to unconventional methods, highlight the importance of persistent faith.
- ii. **Jesus' authority to forgive sins:** The miracle demonstrates that Jesus is not merely a healer but possesses divine authority to forgive sins, addressing the spiritual root of human brokenness.
- iii. **Jesus' compassion and holistic healing:** Jesus addressed both the man's physical ailment and his spiritual need for forgiveness, showing His holistic care for individuals.

**(c) Give two reasons why Jesus performed miracles. (2 marks)**

Jesus performed miracles for several key reasons:

- i. **To demonstrate His divine power and authenticate His claims:** His miracles proved that He was indeed the Son of God and the Messiah, fulfilling Old Testament prophecies.
- ii. **To show His compassion and love for humanity:** Many miracles were performed out of pity and a desire to relieve suffering, highlighting God's loving nature.

## 24. Jesus' Parables and the Kingdom of God

**(a) Choose any one parable about the Kingdom of God (e.g., Mustard Seed, Yeast, Hidden Treasure, Pearl of Great Price) and briefly explain its meaning. (4 marks)**

Let's choose the **Parable of the Mustard Seed** (Matthew 13:31-32).

This parable describes the Kingdom of God as being like a mustard seed, which is the **smallest of all seeds**, but when it grows, it becomes the **largest of garden plants** and a tree, so that birds come and perch in its branches. The meaning is that the Kingdom of God, though it may **start seemingly insignificant and small** in its beginnings (like Jesus' humble ministry and a small band of disciples), it will eventually **grow exponentially and spread widely**, having a vast and far-reaching impact. It signifies the **explosive growth and universal reach** of God's reign in the world, providing shelter and sustenance for many.

**(b) Outline four characteristics of the Kingdom of God as described by Jesus in His teachings. (4 marks)**

Jesus' teachings reveal several characteristics of the Kingdom of God:

- i. **It is spiritual and internal:** The Kingdom is not primarily a physical or political entity, but a spiritual reign of God in the hearts of those who believe and obey Him ("The kingdom of God is within you," Luke 17:21).
- ii. **It is present and future:** The Kingdom was inaugurated with Jesus' first coming and is already at work in the world, but it will be fully established in its glory at His second coming.
- iii. **It requires repentance and faith:** Entry into the Kingdom is contingent upon a change of heart, turning away from sin, and trusting in Jesus as Lord and Savior.
- iv. **It is inclusive and open to all:** Despite initial Jewish focus, Jesus' teachings indicate the Kingdom is for all people who believe, regardless of their background, inviting Gentiles as well as Jews.

**(c) State two ways Christians can participate in the Kingdom of God today. (2 marks)**

Christians can participate in the Kingdom of God today by:

- i. **Living according to its values:** By demonstrating love, justice, mercy, righteousness, and peace in their daily lives.
- ii. **Proclaiming the Good News:** Sharing the message of salvation and inviting others to enter into a relationship with God through Jesus Christ.

## **25. The Christian Family**

**(a) Outline four roles of parents in a Christian family. (4 marks)**

Parents in a Christian family have crucial roles, including:

- i. **Providing for physical and emotional needs:** Ensuring their children have food, shelter, clothing, and a safe, nurturing environment, as well as emotional support and love.
- ii. **Educating and discipling their children in faith:** Teaching their children about God, the Bible, Christian values, and guiding them in their spiritual development.
- iii. **Modeling Christ-like behavior:** Living exemplary lives that reflect Christian principles, providing a positive example for their children to follow.
- iv. **Discipline and guidance:** Setting boundaries, providing appropriate discipline, and offering wise counsel to help their children develop character and make responsible choices.

**(b) State four roles of children in a Christian family. (4 marks)**

Children in a Christian family also have significant roles:

- i. **Obedying and respecting their parents:** Honoring their parents and heeding their instructions, as commanded in scripture (Ephesians 6:1).
- ii. **Honoring and caring for their parents:** Showing gratitude and care for their parents, especially as they age, and valuing their wisdom.
- iii. **Contributing to family harmony:** Being cooperative, helpful, and respectful towards siblings and other family members, fostering a loving atmosphere.
- iv. **Learning and growing in faith:** Actively engaging with spiritual teachings, developing their own relationship with God, and striving to live a life pleasing to Him.

**(c) Give two challenges facing Christian families today. (2 marks)**

Christian families today face several challenges, such as:

- i. **Secularization and conflicting values:** The pervasive influence of secular culture, which often contradicts biblical teachings on marriage, gender roles, and morality, making it difficult to uphold Christian values.
- ii. **Economic pressures and time constraints:** The demands of work and financial burdens can lead to less quality time for family bonding, spiritual formation, and parental involvement.

## 26. The Importance of Forgiveness

### (a) Explain the importance of forgiveness in the Lord's Prayer. (3 marks)

In the Lord's Prayer, the petition "Forgive us our debts, as we also have forgiven our debtors" (Matthew 6:12) highlights the **interconnectedness of receiving and giving forgiveness**. It emphasizes that our ability to receive God's forgiveness is linked to our willingness to forgive others. It implies that unforgiveness can be a barrier to our own spiritual well-being and relationship with God. This section of the prayer teaches that **forgiveness is a two-way street**: we seek God's grace for our own shortcomings, and in turn, we are called to extend that same grace to those who have wronged us. It underscores that forgiveness is not merely a human act but a divine principle that governs our relationship with God and others.

### (b) State four reasons why Christians should forgive those who wrong them. (4 marks)

Christians should forgive those who wrong them for several compelling reasons:

- i. **It reflects God's character and command:** God Himself is forgiving, and He commands His followers to forgive as He has forgiven them (Colossians 3:13).
- ii. **It frees the forgiver from bitterness and resentment:** Holding onto unforgiveness can lead to emotional and spiritual bondage, whereas forgiveness brings freedom and peace.
- iii. **It promotes reconciliation and restoration:** While not always leading to immediate reconciliation, forgiveness opens the door for broken relationships to be healed and restored.
- iv. **It aligns with the example of Christ:** Jesus, even on the cross, prayed for the forgiveness of those who crucified Him, setting the ultimate example for His followers.

### (c) Give three ways a Christian can show forgiveness to someone who has hurt them. (3 marks)

A Christian can show forgiveness to someone who has hurt them in various ways:

- i. **Releasing the desire for revenge or retaliation:** Letting go of the urge to inflict harm or seek "an eye for an eye" against the offender.
- ii. **Praying for the person who caused the hurt:** Interceding for their well-being and spiritual growth, rather than harboring ill will.
- iii. **Choosing to let go of bitterness and resentment:** Actively deciding not to dwell on the wrong and allowing God to heal the emotional wounds.

## 27. The Holy Spirit and Its Fruits

### (a) Name the nine fruits of the Holy Spirit as listed in Galatians 5:22-23. (5 marks)

The nine fruits of the Holy Spirit as listed in Galatians 5:22-23 are:

- i. Love
- ii. Joy
- iii. Peace
- iv. Patience
- v. Kindness
- vi. Goodness
- vii. Faithfulness

- viii. Gentleness
- ix. Self-control

**(b) Explain the meaning of any two of the fruits you have named. (4 marks)**

Let's explain **Love** and **Peace**.

- i. **Love:** This refers to *agape* love, which is a selfless, unconditional, and sacrificial love that seeks the highest good of others, even those who are unlovable or act as enemies. It's a divine love that is not based on emotion but on a conscious choice and commitment, mirroring God's own love for humanity. It manifests in actions that benefit others, putting their needs before one's own.
- ii. **Peace:** This is an inner tranquility and spiritual well-being that comes from a reconciled relationship with God. It's not merely the absence of conflict but a profound sense of calm, security, and wholeness, even amidst challenging circumstances. It's a peace that surpasses understanding, guarding the hearts and minds of believers in Christ Jesus.

**(c) State one way the Holy Spirit helps Christians in their daily lives. (1 mark)**

The Holy Spirit helps Christians in their daily lives by **empowering them to live a godly life**, providing strength to overcome sin and enabling them to bear the fruits of righteousness.

## **28. Christian Relationships**

**(a) Outline four qualities of a good friend according to Christian values. (4 marks)**

According to Christian values, a good friend typically possesses these qualities:

- i. **Loyalty and trustworthiness:** A friend is someone who can be relied upon, keeps confidences, and remains steadfast in their commitment, even in difficult times.
- ii. **Encouragement and edification:** They build up and support their friends, offering words of affirmation, wisdom, and spiritual encouragement.
- iii. **Honesty and accountability:** A good friend is willing to speak the truth in love, even when it's difficult, and holds their friend accountable to Christian principles.
- iv. **Selflessness and compassion:** They demonstrate genuine care and concern for their friend's well-being, willing to sacrifice their own interests for the good of the other.

**(b) State four ways Christians should relate with people from other religions. (4 marks)**

Christians should relate with people from other religions in ways that reflect Christ's love and wisdom:

- i. **Respect and courtesy:** Treating individuals with dignity and respect, acknowledging their humanity and beliefs, even if disagreeing with them.
- ii. **Building genuine relationships:** Fostering friendships based on common ground and shared human experiences, looking for opportunities to connect beyond religious differences.
- iii. **Witnessing through action and dialogue:** Demonstrating the love of Christ through their actions and being prepared to share their faith winsomely and respectfully when opportunities arise, rather than being confrontational.
- iv. **Avoiding condemnation and judgment:** Refraining from judgmental attitudes or language, and instead focusing on sharing the hope they have in Christ.

**(c) Give two positive roles of the church in promoting good relationships in the community. (2 marks)**

The church plays several positive roles in promoting good relationships in the community, including:

- i. **Serving the community through outreach programs:** Engaging in acts of charity, social welfare, and community development that benefit all residents, regardless of their background.
- ii. **Providing a space for diverse groups to interact:** Offering platforms for fellowship, dialogue, and collaboration that bring people from different walks of life together, fostering understanding and unity.