

SECTION A: THEMES FROM THE OLD TESTAMENT

1. (A) The Appointment of Joshua as Moses' Successor

Towards the end of the Israelites' forty-year journey in the wilderness, as they stood on the plains of Moab east of the Jordan, God informed Moses that he would not be the one to lead the people into the Promised Land of Canaan. This was a consequence of his disobedience at the waters of Meribah (Numbers 20:12). Concerned for the future of the nation, Moses prayed to God, asking Him to appoint a new leader so that the community would not be left "like sheep without a shepherd" (Numbers 27:17). In response, God chose Joshua, the son of Nun, who had long served as Moses's faithful aide. God described Joshua as a man "in whom is the spirit of leadership."

God instructed Moses to formally and publicly commission Joshua. The ceremony took place before Eleazar the priest and the entire assembly of Israel. This public act was crucial to ensure a smooth and undisputed transfer of authority. During the ceremony, Moses laid his hands on Joshua. This symbolic gesture signified the transfer of a portion of Moses's authority, wisdom, and honor to Joshua, empowering him for the task ahead.

By doing this in front of everyone, God ensured that the Israelites would recognize Joshua as their new, divinely appointed leader and would obey him just as they had obeyed Moses. Joshua was then charged with the great responsibility of leading the people across the Jordan, conquering the land of Canaan, and dividing it among the tribes of Israel.

1. (B) Three Qualities of Joshua for Leaders Today

1. **Faithfulness and Loyalty:** Joshua served Moses loyally for forty years, demonstrating unwavering commitment. This is a vital quality for leaders, as it builds trust and ensures stability.
2. **Courage:** Joshua was one of only two spies who brought back a positive report about Canaan, showing courage in the face of fear. Leaders today need the courage to face challenges and make difficult but necessary decisions.
3. **Dependence on Divine Guidance:** Joshua consistently sought and followed God's instructions. Modern leaders can learn from this by seeking wisdom, ethical guidance, and a higher purpose beyond their own abilities.

2. (A) The Rejection of Rehoboam as King of Israel

After the death of King Solomon, his son Rehoboam went to Shechem to be crowned king over all of Israel. However, the northern tribes, led by Jeroboam (who had returned from exile in Egypt), came to Rehoboam with a grievance. They complained about the heavy burden of forced labor and high taxes that Solomon had imposed on them. They promised to serve Rehoboam faithfully if he would lighten their load.

Rehoboam asked for three days to consider their request. First, he consulted the elders who had advised his father, Solomon. They wisely counseled him to be a servant to the people, speak kindly to them, and grant their request, assuring him that this would win their loyalty forever.

However, Rehoboam rejected this sound advice. He then turned to the young men he had grown up with. They gave him foolish and arrogant counsel, telling him to show strength by being even harsher than his father. They advised him to tell the people, "My little finger is thicker than my father's waist. And whereas my father laid on you a heavy yoke, I will add to your yoke. My father disciplined you with whips, but I will discipline you with scorpions" (1 Kings 12:10-11).

When the people returned after three days, Rehoboam followed the young men's harsh advice. His arrogant and threatening response alienated the northern tribes. They felt they had no share in the house of David and famously declared, "To your tents, O Israel!" As a result, the ten northern tribes rejected Rehoboam as their king and made Jeroboam their ruler, leading to the division of the united kingdom into two separate nations: Israel in the north and Judah in the south.

2. (B) Three Factors That Can Lead to the Rejection of a Political Leader

1. **Arrogance and Refusal to Listen:** When a leader, like Rehoboam, refuses to listen to the concerns of the people and acts with arrogance, it leads to alienation and rejection.
2. **Harsh Policies and Economic Hardship:** Imposing oppressive policies, high taxes, or causing economic suffering without providing relief can turn the populace against a leader.
3. **Poor Counsel:** Surrounding oneself with inexperienced or self-serving advisors instead of wise and experienced ones can lead to disastrous decisions that result in the leader's downfall.

3. (A) Daniel Being Cast into the Lion's Den

During the reign of Darius the Mede, Daniel was appointed as one of three high officials overseeing the entire kingdom. He distinguished himself through his exceptional qualities and integrity, and the king planned to set him over the whole kingdom.

This aroused intense jealousy among the other administrators and satraps. They tried to find grounds for charges against Daniel in his conduct of government affairs, but they could not, because he was trustworthy and neither corrupt nor negligent. They concluded that they would only be able to trap him by using his religious faith against him.

So, these officials devised a cunning plan. They went to King Darius and persuaded him to issue an irrevocable decree: for the next thirty days, anyone who prayed to any god or human being other than the king would be thrown into the lions' den. The king, flattered and not realizing the trap was aimed at Daniel, signed the decree into law.

Daniel, aware of the new law, did not change his routine. He went home to his upstairs room where the windows opened toward Jerusalem. Three times a day, he got down on his knees and prayed, giving thanks to his God, just as he had done before. His enemies were watching, and they caught him in the act of prayer. They immediately went to the king and reported Daniel's disobedience. King Darius was greatly distressed because he was fond of Daniel, but the law was irrevocable. Bound by his own decree, the king reluctantly gave the order for Daniel to be arrested and thrown into the den of lions.

3. (B) Three Ways Christians Can Demonstrate Faith in God

1. **Consistent Prayer Life:** Like Daniel, Christians can demonstrate faith through consistent and unwavering prayer, even in the face of opposition or ridicule.
2. **Upholding Integrity:** Living a life of honesty, integrity, and excellence in one's work and personal life is a powerful testament to one's faith.
3. **Publicly Identifying with God:** Not being ashamed to live out one's faith openly and refusing to compromise on core beliefs, even when it is unpopular or comes at a personal cost.

4. (A) How God Used Hosea's Marriage as a Channel of Communication

God used the prophet Hosea's personal life, specifically his marriage, as a powerful and living parable to illustrate the relationship between God and the unfaithful nation of Israel.

First, God commanded Hosea to marry a promiscuous woman named Gomer. This shocking command was meant to be a direct reflection of God's relationship with Israel. Just as Gomer was unfaithful to her husband Hosea, Israel had been spiritually unfaithful to God by worshipping idols like Baal.

Hosea and Gomer had three children, and God gave them symbolic names that served as messages to Israel:

- **Jezreel:** Meaning "God scatters," this name prophesied judgment and the end of the dynasty of Jehu.
- **Lo-Ruhamah:** Meaning "not loved" or "no mercy," signifying that God would withdraw His mercy from the northern kingdom of Israel.
- **Lo-Ammi:** Meaning "not my people," a stark declaration that because of their persistent idolatry, God was severing His covenant relationship with them.

Later, Gomer left Hosea to pursue her lovers, eventually ending up in slavery. In a stunning display of unconditional love and redemption, God commanded Hosea to buy her back. Hosea did so, restoring her to his home, though she had to go through a period of cleansing before their marital relationship was fully restored. This act mirrored God's own heart for Israel. Despite their spiritual adultery, God's love remained steadfast. He promised that He would one day redeem His people from their "slavery" to sin and idolatry and restore them to a loving, covenant relationship with Himself.

Thus, Hosea's painful marriage became a living sermon, vividly demonstrating Israel's sin, the resulting judgment from God, and God's incredible, pursuing, and restorative love.

4. (B) Four Reasons Why Fornication Must Be Avoided

1. **It is a Sin Against God:** The Bible clearly forbids sexual immorality as it violates God's holy standard and design for sexuality within marriage.
2. **It Defiles the Body:** For Christians, the body is a temple of the Holy Spirit. Fornication dishonors and defiles this sacred dwelling place (1 Corinthians 6:18-19).
3. **Risk of Emotional and Psychological Harm:** Engaging in sex outside of the committed, secure bond of marriage can lead to emotional pain, guilt, broken trust, and psychological distress.
4. **Risk of Unwanted Pregnancy and STIs:** Fornication carries practical consequences, including the risk of unplanned pregnancies and the transmission of sexually transmitted infections, which can have lifelong impacts.

SECTION B:

THEMES FROM THE SYNOPTIC GOSPELS AND THE ACTS OF THE APOSTLES

5. (A) Requirements for Discipleship in Luke's Gospel

In Luke's Gospel, Jesus made it clear that following him was not a casual undertaking but required total commitment. He laid out several demanding requirements for his would-be disciples:

1. **Supreme Love for Jesus:** Jesus stated that a disciple must love him more than their closest family members—father, mother, wife, children, brothers, and sisters. This means that allegiance to Jesus must take precedence over all other human relationships (Luke 14:26).

2. **Self-Denial and Bearing the Cross:** A disciple must be willing to "hate their own life" and "carry their cross and come after me" (Luke 14:26-27). This involves denying one's own selfish ambitions, desires, and comforts, and being prepared to face suffering, rejection, and even death for the sake of following Christ.
3. **Counting the Cost:** Jesus used two parables to illustrate the need for careful consideration before becoming a disciple. The first is of a man building a tower who must first calculate the cost to see if he can complete it. The second is of a king going to war who must first assess if his army is strong enough. Similarly, a potential disciple must count the cost of following Jesus to ensure they are prepared for a lifetime of commitment (Luke 14:28-32).
4. **Forsaking All Possessions:** Jesus declared, "So therefore, any one of you who does not renounce all that he has cannot be my disciple" (Luke 14:33). This means a willingness to surrender ownership of all material possessions and ambitions to God, holding them loosely and being ready to give them up if required.

5. (B) Three Lessons Christians Can Learn from Such Demands

1. **Commitment over Convenience:** Christian discipleship is a serious, all-encompassing commitment, not a casual hobby or a path of convenience. It requires one's whole life.
2. **Priority of Christ:** A Christian's relationship with Jesus Christ must be the central priority of their life, influencing every other relationship and decision.
3. **Preparation for Hardship:** Following Christ involves sacrifice and potential hardship. Christians should not expect an easy life but should be prepared to endure difficulties for their faith.

6. (A) The Events Leading to the Conversion of Cornelius

The conversion of Cornelius, a Roman centurion, is a pivotal event in the Acts of the Apostles that opened the door for the Gospel to be preached to the Gentiles.

Cornelius was a devout and God-fearing man who lived in Caesarea. He prayed regularly and gave generously to the poor. One afternoon, he had a vision in which an angel of God appeared to him, telling him that his prayers and gifts had been noticed by God. The angel instructed him to send men to Joppa to bring back a man named Simon Peter, who was staying with Simon the tanner by the sea. Cornelius immediately obeyed and sent two of his servants and a devout soldier.

Meanwhile, in Joppa, Peter went up on the roof to pray around noon. He became hungry and fell into a trance. In a vision, he saw a large sheet being lowered from heaven, containing all kinds of four-footed animals, reptiles, and birds—including those considered "unclean" by Jewish law. A voice told him, "Rise, Peter; kill and eat." Peter, a devout Jew, refused, saying he had never eaten anything impure. The voice spoke again, "What God has made clean, do not call common." This happened three times.

As Peter was pondering the meaning of the vision, the men from Cornelius arrived. The Holy Spirit told Peter to go with them without hesitation, for He had sent them. The next day, Peter and some believers from Joppa traveled to Caesarea. When they arrived, they found Cornelius had gathered his relatives and close friends.

Peter began to preach, explaining that he now understood that God shows no partiality and accepts people from every nation who fear Him. As he was speaking about Jesus—his life, death, resurrection, and the forgiveness of sins through him—the Holy Spirit fell upon all the Gentiles who were listening. They began speaking in tongues and praising God, just as the Jewish believers had on the Day of Pentecost. Astonished, Peter and his Jewish companions realized that the gift of the Holy Spirit was for Gentiles too. Peter then commanded that they be baptized in the name of Jesus Christ.

6. (B) Three Lessons from the Conversion of Cornelius

1. **God's Impartiality:** The story clearly teaches that the Gospel is for all people, regardless of their race, nationality, or background. God does not show favoritism.
2. **The Importance of Obedience:** Both Cornelius and Peter acted in immediate obedience to the visions they received from God, which was crucial for this groundbreaking event to occur.
3. **God Breaks Down Barriers:** The event broke down the long-standing wall between Jews and Gentiles, demonstrating that in Christ, all are united as one people of God.

7. (A) Events After Herod Agrippa I Killed James

King Herod Agrippa I began to persecute the church in Jerusalem to please the Jewish leaders. He had James, the brother of John, put to death with the sword. Seeing that this action pleased the Jews, he proceeded to arrest Peter as well, intending to bring him to a public trial after the Passover festival. Peter was imprisoned under maximum security, guarded by four squads of four soldiers each. However, the church did not despair; instead, they were "earnestly praying to God for him" (Acts 12:5).

On the very night before his trial, Peter was sleeping between two soldiers, bound with two chains, with sentries standing guard at the entrance. Suddenly, an angel of the Lord appeared, and a light shone in the cell. The angel struck Peter on the side to wake him up and said, "Get up quickly!" The chains fell off Peter's wrists. The angel then instructed him to get dressed and follow him.

Peter followed the angel out of the prison, passing the first and second guards and coming to the iron gate leading to the city, which opened for them by itself. Peter thought he was seeing a vision and did not realize it was real until the angel had left him.

He then went to the house of Mary, the mother of John Mark, where many believers were gathered for a prayer meeting. He knocked at the outer gate, and a servant girl named Rhoda came to answer. When she recognized Peter's voice, she was so overjoyed that she forgot to open the gate and ran back inside to announce that Peter was at the door. The believers did not believe her, thinking she was out of her mind or that it was "his angel."

Peter kept on knocking, and when they finally opened the door and saw him, they were astonished. He motioned for them to be quiet and described how the Lord had miraculously brought him out of prison. He told them to report this to James (the brother of Jesus) and the other believers, and then he left for another place. The next morning, there was a great commotion among the soldiers about what had happened to Peter. Herod, furious at the escape, ordered the guards to be executed.

7. (B) Three Factors That Motivate Christians to Pray

1. **Facing Crisis and Persecution:** When faced with impossible situations, danger, or persecution, Christians are motivated to turn to God in prayer as their only source of hope and help.
2. **Love and Concern for Others:** The church's deep love and concern for Peter's well-being motivated them to pray earnestly and persistently for his release.
3. **Faith in God's Power:** A firm belief that God is powerful enough to intervene in any situation, no matter how hopeless it seems, is a primary motivator for prayer.

SECTION C: THEMES FROM SELECTED EPISTLES

8. (A) The Relationship Between Faith and Works According to James

In his epistle, James addresses a misunderstanding of faith, arguing that genuine, saving faith cannot be separated from good works. He makes it clear that faith and works are intrinsically linked, like two sides of the same coin.

James's core argument is that "faith by itself, if it does not have works, is dead" (James 2:17). He is not suggesting that works are the basis for salvation, but that works are the necessary and inevitable evidence of a living faith. For James, a mere intellectual agreement with theological truths (a "faith" that even demons possess) is useless. True faith is a transformative trust in God that naturally results in a changed life and righteous actions.

To illustrate his point, he uses two powerful examples:

1. **A Person in Need:** If a believer sees a brother or sister who is poorly clothed and lacking daily food and only offers them empty words like "Go in peace, be warmed and filled," without providing for their physical needs, what good is that faith? It is an empty, dead faith.
2. **Abraham and Rahab:** James points to Abraham, who was considered righteous when he demonstrated his faith by being willing to offer his son Isaac on the altar. "You see that faith was active along with his works, and faith was completed by his works" (James 2:22). He also cites Rahab the prostitute, a Gentile, who was justified by her works when she welcomed the Israelite spies and sent them out by another way, demonstrating her faith in the God of Israel.

Therefore, according to James, faith is the root and works are the fruit. One cannot exist without the other in a genuine Christian life. Works do not save a person, but they demonstrate that a person has been saved by a living, active faith.

8. (B) Three Ways Christians Can Demonstrate Faith in Works

1. **Caring for the Poor and Needy:** Actively providing practical help (food, clothing, shelter) to those in need, as James explicitly mentions.
2. **Controlling One's Speech:** Taming the tongue by avoiding gossip, slander, and harsh words, and instead using speech to build up and encourage others.
3. **Living a Life of Humility and Peace:** Rejecting worldly wisdom that leads to jealousy and selfish ambition, and instead pursuing heavenly wisdom, which is "peaceable, gentle, open to reason, full of mercy and good fruits" (James 3:17).

9. (A) Peter's Requirements for a Responsible Citizen

In his first epistle, Peter provides clear instructions on how Christians should conduct themselves as citizens, especially when living under a non-Christian government. The requirements for being a responsible citizen include:

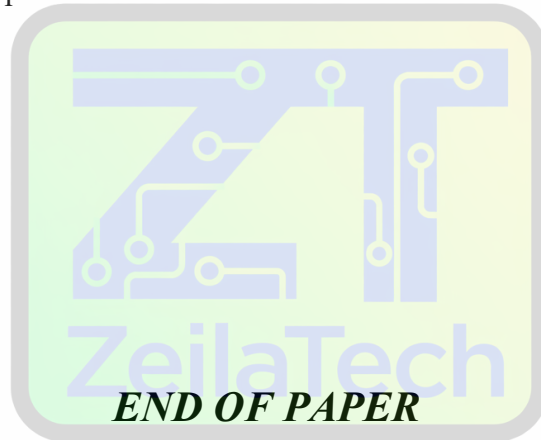
1. **Submission to Authority:** Peter commands believers to "be subject for the Lord's sake to every human institution," including the emperor as supreme and governors as his representatives (1 Peter 2:13-14). This submission is not based on the worthiness of the rulers but is done "for the Lord's sake" as an act of obedience to God, who has established authority.
2. **Living as Free People, but Not Using Freedom as an Excuse for Evil:** Christians have been set free by Christ, but this freedom should not be used as a cover-up for wrongdoing. Instead, they should live as "servants of God," using their freedom to do good and live honorably (1 Peter 2:16).
3. **Doing Good and Living Honorably:** Peter emphasizes that by doing good, Christians can silence the ignorance of foolish people who might speak against them. Their honorable conduct among non-

believers should be so exemplary that it brings glory to God (1 Peter 2:12, 15).

4. **Showing Proper Respect to Everyone:** A responsible citizen must follow a four-fold command: "Honor everyone. Love the brotherhood. Fear God. Honor the emperor" (1 Peter 2:17). This involves showing respect to all people, having a special love for fellow believers, maintaining a reverential fear of God, and giving appropriate honor to the governing authorities.

9. (B) Three Ways a Good Citizen Can Help Develop Their Nation

1. **Obedying Laws and Paying Taxes:** By respecting the laws of the land and fulfilling civic duties like paying taxes, a good citizen contributes to social order and provides the government with the resources needed for public services and national development.
2. **Active Community Involvement:** A good citizen can contribute to national development by participating in community service, volunteering for social causes, and working to improve their local neighborhood, thereby fostering a stronger and more cohesive society.
3. **Promoting Peace and Unity:** By living honorably, showing respect to all people regardless of their background, and working to resolve conflicts peacefully, a good citizen helps build a stable and unified nation where development can thrive.



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