

THE PENTATEUCH

Course Description:

This course will describe the structure of the Bible, the formation of its canon, salvation history, the significance of the covenants, worship and the Jewish state in the history of Israel.

Course Outcomes/ objectives

Students should be in position to:

- Explain why the Bible is considered a holy book.
- Describe the structure of the Bible by pointing out the books that make up the Bible.
- Explain the purpose of Israel in the plan and mission of God.
- Describe the role played by Abraham, Moses in the history of the Jews.

Course Topics:

Topic 1: Introduction to the Old Testament (3 Hours)

- General overview of the Bible
- The formation of the Old Testament canon
- The selection of the books in the Bible.

Topic 2: The Inspiration and Revelation of the Bible (1 Hour)

- Inspiration
- Revelation

Topic 3: The Book of Genesis (12 Hours)

-Authorship of the book of Genesis

- Creation stories in the Book of Genesis Ch. 1&2

- Similarities and differences between the creation stories in the book of Genesis
- Lessons learnt from the Creation stories

- The Fall of Human Beings and Spread of Sin

- Causes of the Fall of Man/Woman

- Consequences of Man's Fall
- Noah's Historical Background and the Floods
- **Types of the covenants in the book of Genesis**
- Noahic Covenant (Gen. 9:1-19)
- The Covenant with Abraham (Abrahamic Covenant)
- The Call of Abraham (Genesis 12)
- God's promises to Abraham

4.The book of Exodus (9 hours)

- The Hebrews under slavery in Egypt.
- Moses' Life History
- The Call of Moses
- The significance of the Burning Bush
- The plagues
- The Passover
- The New Testament Passover
- The Exodus Experience
- Exodus understood in the New Testament
- Decalogue

Topic 5: Book of Leviticus (9 Hours)

- Priests and sacrifices (Leviticus 9)
- Types of sacrifices
- Value/importance of sacrifices
- Abuse of sacrifices
- Sacrifices in Christianity
- Food prohibitions (Leviticus 11)
- Foods in the New Testament
- Purification of lepers (Leviticus 14:1-9)

- Purification in the New Testament
- The sacredness of blood (Leviticus 17:10-14)
- Sacrifice and Temple worship

Topic 6: Book of Deuteronomy (6 Hours)

- The theme of love (Ch.6-12)
- The act of herem (Ch.7)
- Election in Deuteronomy (Ch.11)
- Blessings and curses in Deuteronomy (Ch.28)

Topic 7: Book of Joshua (5 hours)

- The role of Joshua
- Conquest of Canaan
- Renewal of the Covenant at Shechem

Course Evaluation

- Course work 20%
- Test 20%
- End of semester examination 60%

Methods of Instruction

- Lecture
- Research
- Discussion

Reading List/Reference Books

Alexander, T.D. & Baker David (2003). Dictionary of the Old Testament: Pentateuch. Downers Grove, IL.: Intervarsity Press.

Assmann Jan & Savage Robert (2018). The Invention of Religion: Faith and covenant in the book of Exodus. Princeton, New Jersey: Princeton University Press.

Hamilton P. Victor (2015). Handbook on the Pentateuch: Genesis, Exodus, Leviticus, Numbers, Deuteronomy. Baker Academic Publishers.

Hofrechter Christian (2018). Making sense of Old Testament genocide: Christian interpretations of herem passages. Oxford (UK): Oxford University Press.

Tim Callahan (2002). Secret origins of the Bible. Millennium Press.

TOPIC 1: INTRODUCTION TO THE OLD TESTAMENT

a. General Overview of the Bible (Old Testament)

- The Bible is referred to as the holy book that has two major parts - The Old Testament and the New Testament. The Old Testament is believed to have been composed in the 4th and 5th century Before Christ (BC), a period when either oral Literature or some records of Moses' events were being put down. The Old Testament contains a lot of historical events of the Jews and their relationship with God.
- The word "Bible" is derived from the Greek word meaning "books". The Bible is a collection of sixty six (66) books of which the Old Testament comprises thirty nine (39) while the New Testament has 27 books. The Old Testament was originally written in Hebrew (Hebrew Scriptures) while the New Testament books were written in Greek.
- The Christian Old Testament is a Greek translation of the Old Testament made in the 2nd Century B.C. This Christian Old Testament has thirty nine books, divided into four sections as follows:
 - i. The Pentateuch or Torah: five books that form the foundation - Genesis, Exodus, Leviticus, Numbers and Deuteronomy.
 - ii. The Historical Books: Joshua, Judges, 1&2 Samuel, 1&2 Kings, 1&2 Chronicles, Ezra, Nehemiah and Esther.
 - iii. The seventeen (17) Prophetic books, classified as the collected writings of the four major or longer prophets - Isaiah, Jeremiah, Ezekiel and Daniel - and the twelve minor or shorter Prophets - Amos, Hosea, Joel, Micah, Jonah and Malachi. This section of Prophetic books also includes the book of Lamentation (Jeremiah's laments over the destruction of Jerusalem in 586 B.C)
 - iv. The Wisdom Literature/the Writings comprise : The book of Job, the Psalms, Proverbs, Ecclesiastes and the Song of Songs.

- **The Septuagint**

The Old Testament Bible of the early Greek-speaking Church was called the Septuagint. The Jews living outside Palestine began to speak Greek rather than Hebrew. There was thus need for a Greek version of the Jewish scriptures.

Around 250 B.C, a group of Jewish elders and scribes went to Alexandria (in Egypt) which had the largest Jewish community in the ancient world and translated the Hebrew Scriptures into Greek. There were seventy two (72) translators, six from each of the twelve tribes who translated independently of one another. When they finished their translation, there was no discrepancy among them. The name Septuagint is derived from Latin word “Septuaginta”, which means “seventy” the nearest round number for the seventy two translators. The Septuagint became the Bible for the Jews living outside Palestine, and also for the early Christians.

- **The Apocrypha or Deuterocanonical Books**

The early Christians used the Greek version of the Bible, the Septuagint. When the great Christian scholar, Jerome, translated the Biblical writings into Latin in the fourth century A.D. he included the seven Greek writings, referred to as the Deutero-canonical or apocryphal, along with the thirty nine (39) Hebrew books of the Old Testament. The Catholic Church accorded the seven books full canonical status. However, Protestants do not accept them as holy scriptures.

The seven books are :

1. Tobit
2. Judith
3. 1 Maccabees
4. 2 Maccabees
5. The book of Wisdom or Wisdom of Solomon
6. Ecclesiasticus
7. Baruch

- **The Formation of the Old Testament Hebrew Canon**

The word “canon” is derived from a Greek word, which means “a rule or a measure.” It is something that is used to see if a thing measures up to what it is supposed to be. When we speak of the canon of scripture, we mean the authoritative list of those books, which are to be regarded as sacred - the books Christians can turn to for an authoritative account of the dealing of God with Humankind.

The collection of books that makes up the Bible is known as “Canon” of scripture i.e. the “rule” or standard by which something is measured and the term means that the Bible itself is an Authority. The sixty six (66) books clearly carried divine and were marked out as different from all other books. The church did not give scripture its authority; it merely recognized and acknowledged the authority that it had.

The Bible is believed to have been started by God, as an ultimate author using human gifts and skills. 2 Timothy 3:16 talks of God as preached or breathed. 2 Peter 1:21: says men spoke from God as they were carried along by the Holy Spirit.

- **Selection of the books in the Bible**

- Books to be included in the Old Testament were agreed upon by the Council of Jamnia (Western Palestine) around CE 90. The Council of Jamnia was attended by Rabbis (Jewish Religious leaders or teachers in Judaism/Jewish religion)
- For books to qualify for the inclusion in the Old Testament Canon had to have been written by heroes of the Jewish faith. For example, Moses, Joshua, David and Solomon are heroes in the Jewish faith.
- The books had to be used in temple worship and service. (N.B. The New Testament Canon will be dealt with in the New Testament Course Unit).

- **Source of Information of the Bible**

- Sources of information of the Bible include:
 1. Oral Tradition (in Greek called Paradosis)
 2. Experiences of people especially Apostles as remembered in mere stories.

3. Letters to churches and far off people especially by St. Paul.
4. Scrolls discovered in the historical sites.

- **The Four Sources of the Pentateuch (Torah) - J.E.D.P Source**

- It was generally assumed for a long time that the Old Testament was a complete unity. Even though the book of Deuteronomy describes Moses' death, the Pentateuch was thought to have been entirely written by Moses under God's direct guidance. Moses even apparently foresaw his own death.

- However, some views associated with a German scholar, Julius Wellhausen, upset the view that Moses was the author of the Pentateuch. Before Wellhausen, other Biblical scholars had worked out a theory that various ancient documents had been combined to produce the Law books. They noticed that different names of God were used. The divine name "God" is used throughout Genesis chapter 1. The divine name "the Lord God" is used in the extract Genesis 2:4-3:24. In Genesis 2:1ff, the divine name is simply "the LORD". These are simply translations of two different Hebrew words "Elohim" for God and "Yahweh" for Lord.

- The use of these different names for God i.e Elohim and Yahweh suggested that there might have been two ancient documents, one of which used the name Elohim and the other Yahweh. These two documents might have been woven together by some writers. To identify the two documents, scholars call the one using the name Elohim the "E document" and its author the "Elohists" or "E writers. In Germany "Yahweh" is spelt "Jahweh", so the document using this name is called the "J" document, and its author the "J" writer, or sometimes the Yahwist.

- Further study showed that the two-source hypothesis (E&J) were not enough. There were sections using "Elohim" which were in many ways different from the rest of the E document. Usually these showed a great concern for things having to do with the temple worship, rights and duties of the Priests. They also often contained long lists of generations of people, the genealogies, such as Genesis 4:18 ff. Notice that Genesis 2:4 suggests that the extract Genesis 1:1-2:3 is a genealogy of the heavens and earth. Scholars called this document the P and its author the Priestly writer because of its concern with the Priesthood and the Temple. An important part of P is "the law" which Ezra read to the people of Jerusalem.

Scholars also discovered another source called the “D” document. This “D” document is referred to as Deuteronomic document. It refers to the “New Law” which was discovered in the Temple in 621 B.C under King Josiah, mostly described in the book of Deuteronomy (in Greek, it is referred to as “the second law”). The work of the D writer is found not only in the book of Deuteronomy, but also scattered throughout the rest of the Pentateuch, except in the book of Genesis.

- **Authorship of the Pentateuch**

Pentateuch (Torah/Law books) refers to the first five (5) books of the Bible which contain the laws on different aspects which God gave to the Israelites to guide them in their society. The five books of the Pentateuch are: Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

- Arguments for Mosaic authorship of the Pentateuch:
 - Moses is a central figure in the Pentateuch/Law Books. He was the one who was given the laws by God; so he could have written them.
 - God used Moses as liberator of the Israelites from the bondage of slavery in Egypt and also gave him the power to perform miracles before the king of Egypt such as turning water into blood. It is implied that the power that gave him the ability to perform miracles could as well have enabled him to write the Pentateuch.
 - According to Exodus 24:5, Moses is shown as the writer of all God’s laws. Therefore, since he wrote those laws, he could as well have written other law books.
 - Exodus 17:14 shows that the Lord commanded Moses to write an account of the Israelite victory against the Amalekites so that it could be remembered.
 - According to Exodus 34:27, Moses was told to write the words of God because it was on the basis of those words that God was making a covenant with him (Moses) and with Israel

- Deuteronomy 31:19 claims that Moses wrote down God's law and gave it to the Levitical priests who were in charge of the Lord's ark of the covenant.
- The life history of Moses e.g. his childhood whereby he survived death miraculously and saw the burning bush alone, indicates something special about him, so God could have given him the ability and responsibility of writing the Pentateuch.
- The Science and art of writing began in Egypt where Moses was born and grew up from. Given that Moses was brought up in the king's palace, he had all the chances to be literate; so he wrote the Pentateuch.
- If Hammurabi who lived several centuries before Moses could write laws to ensure an orderly civil life for his people, then Moses who lived far after him could have been literate as well.
- Additionally, Urukagina of Lagash produced the first known written laws to establish a just society 1000 years before Moses; so it is possible for Moses who lived far after Urukagina to have known how to write, so he (Moses) could have written the law books.
- Arguments against Moses' authorship of the Pentateuch:
 - According to Hausen Well Julius, a German scholar, Moses lived at a time when the art and science of writing was unknown. He wasn't the one who wrote the Pentateuch.
 - Hausen also argues that there are contradicting stories in the Pentateuch. For example, Genesis 1:26-28 shows that God created man and woman at ago but Genesis 2:18 shows that man and woman were created separately i.e. a man first and a woman later-an indication that the author was not one.
 - It is argued that Moses never existed. He was just a legendary figure.
 - The other argument refers to the information in the law books which took place before and after Moses. For example, creation stories took place before Moses was born. How could he have written about things he did not see, since he was not yet born?
 - Regarding the information of the death of Moses (Deuteronomy 34: 4-5), some people have questioned how Moses could have written about

how he died, and what happened thereafter, which shows that the author was somebody else.

TOPIC 2: THE INSPIRATION AND REVELATION OF THE BIBLE

The Bible is considered an authority because it was founded on the inspiration and revelation i.e. God is the authority of the words that were written. Christians, therefore, consider it an authority book which should not be disputed or questioned.

Inspiration:

The Bible is a very special collection of writings through which truth about God's nature and character is seen. Through the Bible accounts of what God does, how he acts, we begin to understand what his nature and character are like. When the writers of the Bible are described as "inspired", it means that these people were responsive to the power of God so that his Holy Spirit worked through their human powers of mind, will and imagination enabling them to write down what God intended them to communicate to others about himself.

Inspiration refers to behaviour beyond human skills. This behaviour was characteristic of people who wrote the Bible. Writers never chose what to write on their own. With inspiration, words written are described as breathed out (2 Timothy 3:16). The Bible may therefore be described as holy Scripture, written by people who were guided by the Holy Spirit to interpret divine truth.

Revelation:

According to religious people, revelation comes from God and reveals something about God. Revelation is often used to describe the way God is revealed through a dream, a vision, experience or prophecy. Revelation enables something that was hidden to be known. In the Bible, God shows himself to Humankind, in time and history to a particular people.

Jesus Christ is the full revelation of God. Jesus Christ made known the mysteries of God. Jesus' revelations are written down in the Bible especially the New Testament. The concept of revelation is fundamental in every religion that in any way traces its origin to God. Revelation is a divine communication to Humankind.

Topic 3: The Book of Genesis

a. Creation stories in the Book of Genesis (Chapters 1 & 2)

- The two creation stories can be traced in the book of Genesis (Origins) in Genesis Chapter 1 and Chapter 2.
- They both show how God created living and non-living things by His power. The mode of creation indicates both similarities and differences. God, however, is the source of creation in the two stories.

The First Creation Story:

(i) The first creation story is stated in Genesis 1:1-2:4a. It outlines the eight activities completed in six (6) days. God is the master or author of creation and created all things in stages days as follows: - On the 1st Day, God created light (Gen.1:1-5). On the 2nd Day, God created the sky (Gen.1:6-8). On the 3rd Day, God created dry land and plants (Gen.1:9-13). On the 4th Day, God created sun, moon and stars (Gen.1:14-19). On the 5th Day, God created fish and birds (Gen.1:20-23) and on the 6th Day, He created land animals and human beings (Gen.1:24-31).

(ii) We should note that God created Man or human beings in a special way because he was created in his image and likeness (Gen.1:26) and thereafter God rested. The purpose of creating man in a special way was to act as a co-creator and pro-creator (Gen.1:28). Man, therefore, represents God on earth and portrays His presence on earth since he is created in His image.

The Second Creation Story:

The Second Creation Story is indicated in Gen.2:4b-25.

- This creation account or story starts by giving a picture of an abyss or desert (Gen.2:5). However, God changes the condition by sending out streams to irrigate the land (Gen.2:6); the best example being the garden of Eden (Gen.2:8). In this account, God used clay to mould man and breathed in man life (Gen 2:7). Later, God brought forth the woman from Man's rib.

Similarities between the 1st and 2nd Creation Stories:

- Both stories describe creation of the world with God as the chief author and initiator of creation.
- Man and woman are central in both stories.
- Man is given the power to be the master of creation.
- Both stories show the origin of Man and his relationship with God and other creatures.
- Woman and man are expected to stay together as companions under God's blessings.
- Both stories show God as the author of life.
- The two creation accounts show that God existed before creation.
- In both stories, man is co-creator, has to work and make the world a better place to work in.
- God is presented as an omnipotent and omniscient.
- Man and woman are equal in value and dignity.
- Both stories present Man as the climax of God's creation.
- In both stories, the world is peaceful, orderly and enjoyable.
- In both stories, God instituted monogamous marriage.

Differences between the two creation stories

- The creation of the heavenly bodies are mentioned in the 1st creation story while in the 2nd creation story, the creation of earthly bodies is emphasized.
- The language of both stories differs. The first account is highly poetic, while the second one is symbolic. The first one is characterized by “Day passed and this was the first day.” The second story uses words like “One born of my bone.”
- The first creation story (Genesis 1:1-2:4(a)) was written by Priests (P) while the second (Genesis 2:4(b)-25) was written by Yahwists (J).
- Genesis 1 presents God who is distant from his creatures while Genesis 2 presents a God who is near his creatures.
- In Genesis 1, man was created last (after all other creatures) while in Genesis 2, man was created first (before creating other creatures).
- In Genesis 1, both man and woman were created at the same time while in Genesis 2, man was created first and woman after some time.
- In Genesis 1, creation is presented in an orderly way that took six days while in the second story (Genesis 2), there is no sense of time.
- In the 1st creation story, human beings were created in God’s image whereas in the 2nd creation story, they were created out of soil.
- In Genesis 1, God rested on the 7th day after completing creation while in Genesis 2, God’s rest is not mentioned.
- In the 1st creation story, God is presented in a Trinity: “Let us create human beings,” while in the 2nd creation story, God is presented in the first person singular i.e. “I will make a suitable companion for him.” (Genesis 2:18)
- The second creation story (Genesis 2) limits man from eating the fruits of the tree in the middle of the garden of Eden while in Genesis 1, man was free to eat fruits of any tree.

- In Genesis 2, man names all the creatures including the woman whereas in Genesis 1, it is God who names the creatures.
- The second creation story shows God planting the garden of Eden while this garden is not mentioned in the first creation story.
- Whereas in the first creation story, God simply commands and everything comes into being, in Genesis 2, God created using the available resources e.g. He first gets soil, then from soil, makes a man, and then from a man's rib, He gets a woman. Therefore, in Genesis 1, God created out of nothing while in Genesis 2, He created out of something.
- In the second creation story (Genesis 2:23), a Man is given part in the admiration of woman, while in the first creation story, man and woman are created together, but the man does not admire the woman; he remains reserved whereas in Genesis 2, the man admires his wife as follows, "This is the flesh of my flesh; bone of my bones. She shall be called woman...."

Lessons learnt from the Creation stories

- The sacred writers intended to teach in these accounts or creation stories the following lessons:
- God started creation. He was before all creation began. He created and he did not use spirits. Creation is not part of God: It is separate from Him; so creation is not God. (Gen.1:1)
- God created the universe without effort, through the power of His Word (especially in the 1st Creation story). God is All- powerful and All-knowing. "And God said....."
- God created the world with wisdom: everything was planned with order and harmony-the plants with their seeds, the animals capable of reproducing; and all was arranged to give man dominion over the world.
- God was there before the world for He is its creator. Therefore God is eternal while the world is temporal (It had a beginning.)

- Stars, plants and animals are God's creatures. So they must not be adored. Man should not fall into idolatry.
- All creation that we can see tells us of God's plan: He created everything with a reason and everything He created is good.
- The fact that God deliberated with Himself before creating man and the account of man's creation show important truths, namely;
- The special act done by God to create the first man and woman.
- The dignity of man who has been given the place of honour and among all worldly creation. He is made in the image and likeness of God.
- God's will for Mankind joined to the fruitfulness of marriage.
- Man should be grateful to God since he was made in the likeness of God and the earth made for him.
- Man should remember that his fellow-men and women have the same dignity as he has since each of them was created in God's image. He must therefore respect them.
- Man must imitate God and sanctify the Sabbath, leaving aside work on that day.
- Man's life comes from God (Genesis 2:7). God made the first man out of clay and breathed the breath of life into him.
- Man's superiority to animals is shown by his naming them (Gen.2:20).
- A man's position as leader is shown by his naming a woman (Gen.2:23).
- The story of a woman being taken from the rib or side of a man is there to tell us that women are of the same nature as man; therefore equal to man and also that each one gives to the other what the other lacks and needs. A woman is therefore equal and has the same dignity as man (Gen.2:2-21).
- The writer in Gen.2:21-24 teaches that the marriage comes from God: It is His will. Marriage is a union and a unity of one properly married husband and wife living permanently together as one being.

- The happiness of our first parents is indicated by the picture of “that of flowing water” in that dry part of the world.

Below is a list of blessings which our first parents had and which were the source of their happiness:

- God’s special love for Mankind
 - They were made in His image (Gen.1:26)
 - They were given power over all creation (Gen.1:28:2:19).
 - They were given all they needed, including the power to live with God forever (By eating the fruit of the tree of life. 2:16).
 - They lived in very close friendship with God, as the picture of God who used to walk with them in the cool of the evening (3:8).
- (ii) The state of innocence (i.e. They were without sin). This is shown by the fact that although they were both naked, they were not ashamed (2:25)
- (iii)The power to live forever through obedience: for they could eat the fruit of life (2:16)
- (iv) They were without care and suffering. They had all their needed, both spiritually(God’s friendship) and materially (2:16)
- (v) Using their God given intellect, they could increase their knowledge through experience and by looking at the world around them.

GENESIS:

1. THEOLOGICAL VIEW POINTS DERIVED FROM CREATION ACCOUNTS (GEN 1&2)

- Christians believe that the creation stories are true and that creation was a workmanship of God, the God who has no origin and end.
- **The teachings from Genesis 1-2 are:**

- i. The importance of work; God worked for six days. Therefore, man has to work. God also put man in the garden of Eden to cultivate it and look after it.
- ii. The importance of leisure; God rested on the seventh day after work. This shows that resting is important for human beings.
- iii. God-The provider of everything. He put man in the garden of Eden as indicated in Genesis 2 and gave him everything to sustain him e.g. food.
- iv. God has no origin and end. That is why his origin is not shown; yet the origins of all other things are shown in Genesis 1 and 2.
- v. God is Trinity. Trinity refers to three persons in one God i.e. God the Father, Son and Holy Spirit. In regard to Genesis 1:26, God said, "Let us make human beings in our own image." The word "We" implied Trinity, so the Trinity participated in creation.
- vi. Man was made the summit of God's creation since he was made in the image of God, unlike other creatures. This means that man is to govern the world and make it a beautiful place to live in. He is also supposed to be holy as God is, and also to worship only God, his creator.
- vii. That God is the sole author of all that is existing and his creative authority is unopposed.

1. THE AFRICAN EXPERIENCE OF GOD'S NATURE

- Africans developed a belief in God the master creator before the advent/coming of the Christian missionaries.
- Africans understood God as:
 1. The all-knowing one. For example, the Akan (mainly in Ghana and the Ivory Coast) refer to God as the one who knows/sees all. The Zulu and Banyarwanda call him the wise.
 2. The all-powerful (omnipotent) e.g. The Yoruba of Nigeria believe that God is most powerful in heaven. The Zulu of South Africa describe God as the irresistible and he who roars so that all nations can be struck with terror.
 3. All seeing. For example, the Baganda call God "Liisoddene" (Big-eyed) meaning that his big eye makes him see anything all over the world, done at any time.
 4. God as spirit. For example, many tribes or ethnic groups describe the self-existence of God when they say that he is made by no other; no one is beyond him.

5. God as the Creator. For example, in Runyoro/Rutoro God is called Ruhanga, Nyamuhanga - God the master creator.
6. God is described as the provider.
7. God is described as the merciful one.
8. God the kind one, who loves man despite his rebellious nature and disobedience.

THE FALL OF MAN AND THE MULTIPLICATION OF SIN

Introduction:

Despite the fact that human beings were created in God's image and likeness, they went astray by disobeying God who had created them.

The Meaning of Man being created in God's Image and Likeness:

- God made Man the "Summit" or the Pinnacle of His creation to make him unique or different from other creatures.
- God lifted Man above all creatures to be the Master of all created things.
- Man was created in God's image and likeness in order to act as God's representative on earth. He is supposed to reflect God's presence on earth.
- The creation of Man in God's image indicates that God endowed Man with the special attribute of intelligence. Therefore, Man should resemble God in his power to know (wisdom), to love and to distinguish bad from good. We should note that creating Man with intelligence does not mean that he is equal to God, but reflects part of God's attributes in Man.
- God's purpose of creating Man in God's image and likeness was to assign him the responsibility of pro-creating and co-creating. This is reflected in Genesis 1:28 whereby Man was assigned to "produce, fill the world and dominate it."
- Man has the duty of co-creating with God. Co-creation means that Man was put in a position to improve on what God had created so as to make the world a better place to live in by making use of his intelligence. This is indicated in the command, "Dominate it."

- The creation of Man in God's image means that both a man and woman are equal before God since they reflect God's character and attributes.
- Creating Man in God's image means that Man is to grow and develop towards God's likeness. This implies that Man is to be holy following God's example of being holy.
- Man being created in God's image was to mean that Man is to depend on his creator.
- Creating Man in God's image means that God's love is tilted or geared towards Man and that God is always concerned with what man does.
- When God created Male and Female, He blessed their marriage and since God's image is reflected through both of them, marriage is a sacred act sanctified by God. Man and woman should therefore work in harmony, inter depending on each other.

Man, who was created in God's image, has lived up to God's expectations in the following ways:

- Man has met his expectations by respecting God's creation and preserving it by fulfilling the following things:
 - Afforestation
 - Irrigation schemes i.e. watering the land
 - Improved farming methods e.g. fertilizer application, mulching, pruning etc. thereby co-creating with God.
- Man has also tried to respect his creator through worship and everywhere in the world, people are conscious with the worship of the Supreme Being.
- Man has increased the population of the world through pro-creation.
- Man has made improvements on the world through architectural work e.g. Road and house construction, bridge building etc.
- Man offers services to other people e.g. health and education services.

- Some human beings practice monogamous marriage life.
- Man has promoted peace through forming organizations like UNO, African Union.
- Man has explored and extracted natural resources e.g. oil, gold, copper etc.
- Charity organizations have been formed to help the poor, the refugees, the orphans and people with disabilities.

We should note, however, that Man has failed to act responsibly as someone who was created in God's image, in the following ways:

- Several people in the world are increasingly becoming atheists (non-believers) and claim that God does not exist, thus entrusting their own power.
- Man has failed to co-create as it was at first in God's plan. He has destroyed the environment through deforestation, pollution of land, water, air for his own selfish motives.
- Man has distorted peace by causing instability and divisionism basing on political, social and religious differences.
- God-given knowledge and power to Man kind has been grossly misused. Some discoveries are an attempt to challenge God e.g. Scientists have reached the point of having "test tube" children.
- Man has misused the gift of sex by practicing sexual deviations like homosexuality, prostitution, rape, adultery etc.
- Man has become addicted to alcohol and drugs.
- Man has continuously manufactured weapons of mass destruction that have put the world in panic and at risk of a world war or global conflicts.
- Some political leaders have become dictatorial instead of serving God's people in true democracy.
- Countries have attacked countries leading to world conflicts.

- There is increasing rate of corruption, embezzlement of funds meant for public welfare.
- Man has continued to practice syncretism, magic, witchcraft and devil worshipping.

Terrorist attacks have been carried out in some countries whereby loss of lives and destruction of property have taken place.

THE FALL OF MAN (GENESIS 3)

Introduction:

- The Fall of Man represents a radical rebellion which eliminates man from God. In return, man's dominion over nature is taken away, yet this had been conferred upon him by God from the start/at creation and his rebellion led him to be doomed to death.

Causes of the Fall of Man (Gen 3):

- Both Adam and Eve were rebellious and disobedient to God because they ate the forbidden fruit.
- Adam and Eve rejected God's will for them.
- They also committed a sin of pride of trying to be as wise as God.
- They failed to choose rightly forgetting that they were created in God's image.
- Man and woman were unsatisfied with all God had given them. They showed greed for material things.
- They failed to use the wisdom God had given them and listened to a mere creature.
- Adam and Eve wanted to equate themselves with God-their creator.
- They chose to be independent of God thus assuming to be their own bosses.

- They failed to respect God who was their creator and parent/source of their being.
- They showed their dissatisfaction with God who had provided for them everything.

Punishments or Judgements passed on the man (Adam), woman (Eve), and the Serpent/Devil:

- **Judgement to a man:**

- Man was banished or chased out of the Garden of Eden.
- Man was to toil or sweat for all his life to earn a living.
- He was to be pierced by thorns as he tilled the ground or farmed.
- He was to eat wild plants.
- Man lost immortality; so he was to die.

- **Judgement to a woman:**

- Woman was to face troubles during her pregnancy.
- She was to face great pain while she is giving birth or in her labour pains.
- She became inferior and subject to a man.
- She lost equality with her husband.
- The snake was to bite the heels of her offspring.
- The woman, like the man, was also banished or chased out of the Garden of Eden.
- The woman also lost immortality. She had to die.

- **Judgement to a serpent/snake:**

- The snake was cursed to crawl on its belly.

- It was cursed to eat dust.
- Its head was to be crushed by woman's offspring.

The Consequences of sin:

- Man was banished from the Garden of Eden (Genesis 3:23-24). Man's relationship with God was broken and his friendship with God came to a halt (stop) for sometime.
- Death became the fate of Man. There was no longer immortality. "You are dust and to dust you will eventually return." (Gen.3:19). People continue to die up to now.
- Man could not control his bodily passions and his integrity eventually diminished.
- Various forms of suffering came to Man e.g. diseases.
- There emerged inequality between man and woman. Woman was to be under the authority of man.
- Work, that was a blessing before, seemed to be a way through which man was cursed. Man was to get food through hard work and too much suffering. Man has continued to work hard up to now.
- The relationship between man and man deteriorated. Sin spread to innocent descendants of Adam. This is evident in Genesis 4:8-12 whereby Cain killed his brother Abel. The disobedience of man led to hatred, jealousy, envy, greed, enmity, coveting etc.
- Man's relationship with other creatures also deteriorated. The offspring of the woman and the serpent were to harass and destroy one another. Man could no longer master nature.
- The guilt conscience and shame became part of Man's sinful nature. This is experienced by everybody on earth immediately after sinning.

- Instability has become common in families. Trust between man and woman has decreased and in most cases, domestic violence has taken place in various homes.
 - The earth itself was put under God's curse.
 - Since the fall of Man, there has been a tendency of evading responsibility for sins committed. People do not repent immediately they fall into sin.
 - Despite sorrows and after God's judgement, Adam and Eve heard the mercy of God, giving them hope, promise and salvation. Clothing Man with skin garments showed God's mercy for the fallen Man despite the broken relationship with his creator.
 - In spite of the fact that Man was punished together with the serpent, Man was given a lighter punishment. Whereas the serpent was to bite Man's heels, Man was to crush its head. Therefore, considering this lighter punishment for Man, the result of man's sin was to evoke God's parental concern (Genesis 3:15). According to "Genesis 3:15", in Man's fight against the devil, God declares final victory for Man. Therefore, this text is the first promise of salvation pointing to the final savior of the world – Jesus Christ.
- **THE MULTIPLICATION OF SIN/THE SPREAD OF SIN (AS IN THE BOOK OF GENESIS)**

After the fall of Adam and Eve (Genesis 3), there was a multiplication of sin. This is evident in the following biblical extracts;

1. **The First Murder: Cain kills Abel (Genesis 4: 2b-16)**
 - a. Sin - Murder
 - b. Interrogation: Am I my brother's keeper?
 - c. An excuse/Denial

d. Punishment: Expulsion from the land - Cain should become a wanderer/fugitive.

1. Human Wickedness/Immorality - The Great Flood (Genesis 6: 5-13)

a. Introduction: The decision to destroy the world (Genesis 6: 5-13).

b. Instructions given to Noah (Genesis 6: 14 - 7: 5)

c. Description of the flood (Genesis 7: 6- 24)

d. The ebb (Getting weaker)/ The end of the flood (Genesis 8: 1-19)

e. The Sequel (aftermath of the flood) to the flood: The Covenant with Noah (Genesis 8: 20 - 9: 17).

1. The Tower of Babel/Tower of Babylon (Genesis 11: 1-13)

a. The first empire building (Genesis 11: 2-7)

b. Consequences: Languages were mixed up.

• **Analyze the ills of society basing on the following Genesis accounts:**

1. Disobedience of Man (Genesis 3)

1. The First Murder (Genesis 4: 2b - 16)

1. Blood-feud (Long and bitter quarrel) and revenge (Genesis 4: 23-24)

1. Human Wickedness - The Great Flood (Genesis 6: 5 - 9:17)

1. The First drunkenness (Genesis 9: 21)
1. The prototypal (first) unchastity / scandal (Genesis 9: 22-24)
1. The Tower of Babel/Babylon (Genesis 11: 2-7)

Follow-up questions:

1. **Examine the consequences of sin on Man.**
 1. **“The Fall of Man and the punishment that followed did not necessarily mean his end.” Discuss with reference to Genesis 3: 21.**
- **Noah’s Historical Background and the Floods**
 - After the death of Abel, when Adam was 130 years old, God blessed him with a son called Seth. Seth produced many sons who also had off-springs; one of whom was Lamech (Genesis 5: 28-29). Lamech produced Noah who was more righteous among the rest of the people of his time to qualify for a title of the Second (2nd) Father of human race.
 - Noah is important in the history of Mankind because he bridges the gap created between God and Adam after Adam sinned and Abel his son murdered by his own brother Cain. According to Genesis 6:22, Noah did everything that God commanded.

- Genesis Ch. 6 to Ch. 9 reveal a lot about the situation in which Noah lived. Noah lived among the people who sinned so much that God got annoyed with them. The climax of sin brought about the punishment of the flood in which all people died except the family of Noah who was a righteous man. Noah's time was characterized by immorality exhibited in lust and immorality between sons of God and daughters of men. The life span of people had reduced to 120 years from the very many years lived by their grandfather Adam (Adam died at the age of 930 years).

- God grieved and was sorry for Mankind. He regretted having created man (Genesis 6: 5-7). God, however, remained patient for 120 years waiting for Noah to build the Ark and save God's plans. God's righteousness also remain exhibited in his action of grace where not all things were destroyed. Noah and his family of eight, a pair (male and female) of every kind of animal Noah took in were saved (Genesis 6: 19-20).

- After the flood, God vowed never to destroy the world again as he had done. He entered a covenant with Noah and gave a sign of a rainbow by which people would know how annoyed God was (Genesis 9:8-17).

(d) TYPES AND EXAMPLES OF COVENANTS IN THE BOOK OF GENESIS:

i. Adamic Covenant:

- The Adamic covenant has two parts;

1. The Edenic Covenant (innocence) and 2. Adamic Covenant (grace)

A: The Edenic covenant is evident in Genesis 1:26-30; 2:16-17

- The Edenic covenant deals with (a) Mankind (male and female were created in God's image). (b) Mankind's dominion (rule) over the animal kingdom. (c) Divine directive for Mankind to reproduce and inhabit the entire earth. (d) Mankind was

expected to be vegetarian. Eating of meat was established in the Noahic covenant (Genesis 9:3). (e) Eating the fruit of the tree of the knowledge of good and evil was forbidden (with death as the punishment).

B: The Adamic covenant is found in Genesis 3:16-19. As the result of Adam's sin, the following curses were pronounced;

- a. Enmity between Satan and Eve together with her descendants.
- b. Painful childbirth for women.
- c. Marital (marriage) strife.
- d. The soil was cursed.
- e. Introduction of thorns and thistles.
- f. Survival was to be a struggle.
- g. Death was introduced and would be inescapable fate of all living things.
- h. Promise of grace was also included in the Adamic covenant (Gen. 3:15). This verse (Gen. 3:15) is often referred to as the "Proto-Gospel" or "First Gospel"(God says to Satan, "And I will put enmity between you and the woman; and between your seed and her seed; He shall bruise you on the head; And you shall bruise him on the heel.")
- i. Here God promises that one born of a woman would be wounded in the process of destroying Satan. The "Seed of the woman who would crush the serpent's head is none other than Jesus Christ (cf. Gal. 4:4 and 1 John 3:8). Even in the midst of the curse, God's gracious provision of salvation shines through.

(c) NOAHIC COVENANT (Genesis 9:1-19)

Introduction:

Genesis Chs. 6-9 reveal a lot about the situation in which Noah lived. Gen. 5:28-29 show that Noa, son of Lamech- a descendant of Seth-son to Adam after the murder of Abel by Cain lived among the people who sinned so much that God got very annoyed with them. The climax of sin brought about the punishment of the flood in which all people died except the family of Noah who was a righteous man. Noah's time was characterized by immortality between sons of God and daughters of men.

God was grieved and was sorry for mankind, regretted having created man. God was patient 120 years waiting for Noah to build the Ark and save God's plans. Noah and his family of eight, a pair of male and female of every kind of animal Noah took into the Ark were saved (Gen. 6:19-20). After the flood, God vows never to destroy the world again as he had done. He entered a covenant with Noah as described below;

Noahic Covenant (Genesis 9:1-19)

- Noahic covenant is the covenant that God made with Noah. It embraces all humanity (Genesis 6:18). Noah was told to produce/be fruitful and fill the earth (Gen. 9:1) as was the case with Adam (Gen. 1:28).
- Conditions on what man is to eat was given i.e. flesh of blood which is considered sacred should not be eaten because life is in blood (Gen. 9:4).
- Killing of fellow man is to be paid by death; only God is responsible for giving and taking man's life (Gen. 9:5-9).
- The covenant is concluded with a seal of the rainbow which is to signify God's anger, but refrained from destroying mankind and the world again.

THE COVENANT WITH ABRAHAM (Abrahamic covenant);

Introduction;

Considering the stories of Adam and Noah, it is quite clear that God had already started his plan that would give rise to the covenant that God would use to save mankind. God made it through his own love and initiative. That is why he decided to call Abraham.

The Call of Abraham (Genesis 12)

- Abraham was a son of Terah who lived in Ur in Babylon. He was a great grandson of Nahor. He was originally called Abram. The family of Terah moved to Haran, where Abram's father Terah died. Abram had a wife called Sarai who was barren.
- Considering Abram's background, in the line of Adam, Seth and Noah, he was from the background that knew God, but disobeyed Him and went after other beliefs hence becoming polytheistic. Before God called Abram, he was a moon-worshipper.
- When God called Abram (Gen. 12), he told him to move from his homeland to a land that God would show him. The special thing to note about the call is that Abram responded with obedience and left behind his wealth, family members and homeland.

Reasons for calling Abraham (Why did God call Abraham?)

- We should note first of all that God in the Bible God called people to be agents in his plan of salvation. For example, Moses was called to rescue the Israelites from slavery in Egypt. St. Paul was called to be an Apostle to the Gentiles (Non-Jews).
- **God called Abraham to leave his country, relatives and property because;**

1. God wanted to establish the worship of one true God (monotheism) from the society that was worshipping many gods (polytheism).
2. God wanted Abraham to be a father of all nations and through him, all his descendants would be blessed.
3. God wanted to bridge the gap between Him and man which came about as a result of the fall of man in Genesis 3.
4. God wanted to prepare a group of people who would receive the Messiah.
5. God wanted to fulfil his plans of salvation by making covenant nation through one man.
6. God wanted to bless Abraham and solve his problem of barrenness.
7. God wanted to show that His call does not depend on one's background. Abraham was a moon, but God called him.
8. God wanted to establish a permanent kingdom on earth in which his reign would be forever and ever.
9. He wanted to show power of faith and obedience. Through faith and obedience, one can be blessed just as Abraham was blessed.
10. God wanted to get a model people through whom other people could look at and follow his example. He wanted to enter a new covenant relationship with this model people. He, therefore, wanted to prepare people who would receive the commandments.

God's promises to Abraham

- a. Abraham would become a great nation.
- b. Abraham would be blessed and would be a blessing (Genesis 12:1-2)
- c. Abraham's name would become great.
- d. God would bless those who bless Abraham and curse those who curse him (Gen 12:3).

- e. All the families of the earth shall be blessed in Abraham.
- f. His descendants would possess the land of Canaan which flows with honey and milk (Gen.12:7).
- g. God promised Abraham a son, yet he was childless and his wife Sarah was barren (Gen 15:4).
- h. Abraham's descendants would be as many as the stars in the sky (Gen 15:5).
- i. His descendants would go into a foreign country where they would suffer for 400 years. They would, however, come out with a lot of treasures and God would punish the nation that enslaved them (Gen 15:13-14).
- j. Abraham was promised to die at a very old age. He died at the age of 175 (Gen 15:15).

GOD'S COVENANT WITH ABRAHAM (GEN 15,17)

- Abram complained to God because he had no son to continue his line. He thought God's promises would not be fulfilled. God told him that his own son would succeed him. Abram was shown the countless stars in the sky to show or symbolize how countless his descendants would be (Gen 15:5-6).

- God, therefore made a covenant with Abram, to assure Abram that God would fulfil His promises.

- The following were the main features/characteristics of God's covenant;

- a. God told Abram to offer a sacrifice of animals. Abram was told to cut a heifer, a goat and ram into two pieces and place the pieces facing each other. These animals were to be three years old. He also got a turtle dove and a pigeon; but these were not cut (15:9-10).
- b. Abram fell asleep as the sun was going down and a great darkness fell over him.

- c. God's presence was manifested in the following ways;
- Appearing in a vision in which he told Abram that he was going to give him a great reward.
 - A smoking fire-pot and flaming torch passed between the animal pieces that Abram had laid. The fires might have signified the suffering of Abraham's descendants in Egypt. The light might have signified the deliverance of the Israelites from Egypt. Passing through the sacrificed animals was to show God's presence in the covenant making.
- a. Abram was blessed and given promises. God promised to give Abram's descendants the land of Canaan. Abram is also promised to die in peace without experiencing exile.
- b. The covenant was an everlasting covenant. The covenant was not made only for Abram, but his descendants too (Gen. 17:7-8).
- c. Change in names: Abram's name was changed from Abram to Abraham and his wife's name from Sarai to Sarah, meaning that she would be a mother of many nations.
- d. Circumcision was given as a sign of the covenant. Abraham and his male descendants were to be circumcised as an outward sign of their covenant with God.
- e. God communicated directly to Abraham. There was no intermediary. It was not like the Sinai covenant in which Moses acted as an intermediary.
- f. God told Abraham so many things and Abraham responded with utmost faith and obedience.

Significance of the Abraham's Covenant

1. A seal of circumcision is used as a sign for children of the covenant. Jews or children born of a slave to a Jew may get circumcised by choice. Abram at 99

years of age got circumcised and his name changed to ABRAHAM. Sarai changed to SARAH.

2. Abraham at 100 years of age and his wife Sarah after menopause got the promised child-Isaac.

3. With faith, Abram accepted and did all that God asked him to do. For example;

- Moved from Ur to Canaan.
- Abandoned idol worship of Haran family.
- Offer of sacrifice of animals cut into halves. Later by faith, the sacrifices were accepted by the lighting of fire over them by the unseen (invisible) power.

1. God's calling of Abraham who was not exceptionally good clearly indicates divine love and will to mankind. God desires to restore fellowship with man.

2. Change of names for both Abram to Abraham and Sarai to Sarah has significant meaning of "Father of the multitude" and "Princess" was a continuous reminder of God's intention to mankind.

3. Abraham's faith was of significant value. He even went to the extent of accepting to sacrifice his only son Isaac as God had tested him.

Influence of Abraham's life (his decision, faith) on Israel;

- Abraham set a high moral standard for the Jews.
- Abraham's blessing continued in Isaac and Jacob who became the father of Israel.
- The choice of Abraham by God extended to the whole nation where Israel became the elected nation among nations of the world. The nation became a role model to the world.
- Abraham was given the task to re-establish monotheism, which he did.

- Through Israel, God was to work out salvation for all mankind which is later fulfilled in the coming of the Messiah-Jesus Christ.

THE BOOK OF EXODUS

Introduction

- The children of Jacob left the land of Canaan because of severe famine and settled in Egypt in the east of the Nile Delta in Goshen (Genesis 46:33). They reunited with their 11th brother called Joseph whom they had sold out of jealousy (Gen 37:5). He was sold to Midianites who later sold him to Potipher, an Egyptian military officer. Joseph prospered in Egypt and used his position as governor in charge of agriculture to get land for his people to settle. The Israelites prospered in Egypt, but their prosperity annoyed and threatened the Egyptians who forced them into slavery after the death of Joseph.

-They suffered under slavery for 430 years (Exodus 12:40). They were oppressed; made to build great cities of Rameses and Pirhom. However, the Israelites prospered and their population increased.

- The Egyptians saw the Israelites as security risk. To reduce their numbers, Pharaoh(King) of Egypt planned to reduce the number of Israelites by eliminating all the male children at delivery (Exodus 1:15-22). Still, this never worked because the Egyptian mid-wives respected life and could not execute the command. Pharaoh passed another order of throwing all male children born in River Nile. It is during this period when Moses was born.

Life History of Moses

- Moses was born to a Levite woman who hid him for three months, trying to save him from Pharaoh's order of execution of male children (Ex. 2:1). After three months, it was difficult to hide the child. So, the mother of Moses placed him in a

papyrus basket and put him on the banks of the river. She also set her sister to watch over him (the baby).

- Pharaoh's daughter discovers the child as she was bathing along the river. The princess out of love of children pulled her out of the river and took him on. Fortunately, Moses' mother was disguisedly called upon to feed him. Moses, then qualified for princely treatment in the palace as Pharaoh's grand child. Even the name "Moses" has an Egyptian background to mean "I drew him out of the water".

- Even though Moses was adopted by the Egyptians, she was nursed by his mother who was an Israelite. He got to know his background as an Israelite. This made him grow with great consideration for Israelites (Ex 2:11-16). Moses is seen favouring his fellow Hebrew who was fighting with an Egyptian. He (Moses) went to the extent of killing the Egyptian who was fighting with the Israelite. This act was made known and the King planned to kill him. To save his life, Moses escaped to Median.

- While Moses was in Median, he sought refuge at Median's house of Jethro the priest. There, Moses served diligently, gave water to the flocks and tried to teach justice between Jethro's daughters and the shepherds. Moses was liked by Jethro who gave him Zipporah as wife (Ex 2:1).

- While Moses was looking after sheep near Mount Sinai, an angel of the Lord appeared to him in form of a burning bush. This marked the call of Moses.

The Call of Moses;

(i) The call of Moses is evident in the incident of the burning bush and it is located in Exodus 3:1-22. God called Moses in the burning but unconsumed bush. Moses- a shepherd by that time, was looking after the flock of his father-in-law (Jethro) in the land of Midian, at the base of Mount Sinai. Moses received God's revelation in the form of the bush that was burning but was not getting consumed. He said, "I will go closer and see."

(ii) Moses was called by the voice of the Lord and was asked to remove his sandals. Moses was assigned the task of rescuing the Israelites from slavery in Egypt.

-The Importance of the call of Moses:

(i) The call of Moses began a new chapter not only in the relationship between Moses and Yahweh, but also between the Israelites and their God.

(ii) Moses' call marked a turning point in his work as a shepherd to a leader of the Israelites.

(iii) The burning bush incident showed God's omnipresence nature. He could not be limited but could traverse boundaries and could appear in any form.

(iv) It showed him as an omnipotent God who was going to liberate them from their slavery in Egypt with a mighty hand.

(v) The encounter between God and Moses showed God's love, mercy, care and concern.

(vi) The call of Moses is significant because it identified Israel as God's people and clearly shaped the idea of their divine election expressed in the form of "My people."

(vii) The burning bush incident was a proof and an indication that God fulfils his promises. He had identified with the patriarchs Abraham, Isaac and Jacob. God cannot be limited by time and space. Moses and later the Israelites were to see God as the God of history.

(viii) The incident showed that God's call for any person does not depend on past relationship and background. Like Abraham before him, Moses was not holy; he had even killed an Egyptian yet, God called him.

(ix) It portrayed God's justice. By calling Moses, He had seen his people suffer in Egypt, and by the fact that he had made up his mind, he had judged the Egyptian oppressors.

(x) The call of Moses emphasized the monotheistic character of God whereby God identified Himself as "I am who I am". Israel was to observe this monotheism in their religious worship.

(xi) This call was the beginning of the prophetic institution i.e. Moses was called as God's spokesman.

(xii)The call revealed God’s holiness whereby fire was seen. In addition, it showed that God was everlasting and transcendent because the bush wasn’t burnt.

The Passover

- The word “Passover” is derived from the Hebrew word “Pasach” meaning “to pass over” in the sense of sparing. The act of passing was evident in Exodus 12:13,23,27
- The Passover event came to pass at midnight (Ex. 12:29-30). The event was marked by crying on the part of the Egyptians because of the death of all the male firstborns in all houses of the Egyptians.
- On the part of the Israelites, the event was marked by the following;
 - i. A male lamb without any blemish was slaughtered in each household. However, when members of the household were too few to eat the whole lamb, two or more households slaughtered one lamb to share (Ex. 12:3-6).
 - ii. The blood of the lamb was placed at the entrance of each dwelling-on the two door posts and on the lintel of the house where they ate (12:7).
 - iii. The flesh of the lamb was roasted and eaten with bitter herbs and unleavened bread. All flesh was to be eaten. If some remained, it was burnt with fire (Ex.12:8-9).
 - iv. The eating feast was done when people were fully dressed, as if set for a journey. The eating was done in haste (hurry).
- From that time on, the Passover became a memorable event among the Israelites. The command was to celebrate it for seven(7) days, observing all the rituals as in the first Passover in Egypt (Exod. 12:14-20).

THE PASSOVER IN CHRISTIAN PERSPECTIVE

Passover is a significant Jewish holiday that commemorates the liberation of the Israelites from slavery in ancient Egypt. However, Christians also recognize the significance of Passover in their faith.

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For Christians, Passover is often seen as a foreshadowing of the ultimate liberation and redemption brought through Jesus Christ.

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Christians understand that Jesus celebrated the Passover meal with his disciples on the night before his crucifixion. This event is known as the Last Supper.

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During the Last Supper, Jesus reinterpreted the traditional Passover elements of bread and wine, giving them new significance. He referred to the bread as his body and the wine as his blood, symbolizing the sacrifice he was about to make for the forgiveness of sins.

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Christians believe that Jesus became the ultimate Passover Lamb, whose sacrifice delivers people from the bondage of sin and offers them eternal life.

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Passover is often associated with the concept of atonement in Christianity. Christians believe that through Jesus' sacrifice, they can be reconciled with God and have their sins forgiven.

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Christians also understand Passover as a time of remembrance and reflection on the deliverance and freedom that Jesus offers. It is a time to remember the love and sacrifice of Jesus and to express gratitude for his redemptive work.

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Some Christian traditions observe a modified form of the Passover meal, often referred to as a "Christian Seder" or "Lord's Supper." These services incorporate elements of the traditional Passover meal, while emphasizing their Christian significance.

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Passover is also seen as a time of renewal and spiritual cleansing. Christians may use this season to examine their own lives, repent of their sins, and seek a deeper relationship with God.

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Christians understand that Jesus' death and resurrection occurred during the Passover season. Therefore, Passover is closely linked to the celebration of Easter, which commemorates Jesus' resurrection.

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Passover is an opportunity for Christians to reflect on the power of God's deliverance throughout history and in their own lives. It reminds them of God's faithfulness and his ability to set people free from spiritual bondage.

Christians may participate in special Passover services or events organized by churches or Christian organizations, where they can learn more about the historical and spiritual significance of Passover.

Passover serves as a reminder of the Jewish roots of the Christian faith. Christians recognize the historical and cultural context in which Jesus lived and the Jewish traditions he observed.

Passover highlights the continuity between the Old Testament and the New Testament in the Christian Bible. It underscores the fulfillment of Old Testament prophecies and the connections between the Old and New Covenants.

Finally, Passover encourages Christians to live in the light of the freedom and redemption offered through Jesus Christ. It calls them to live transformed lives, marked by love, gratitude, and obedience to God's commandments.



The Exodus

- Exodus refers to the movement of the Israelites from Egypt back to Canaan, the land promised to their ancestors. The Exodus event marked the beginning of the nation of Israel, with Yahweh as their King. This qualified the state being called

“Theocratic”, meaning Yahweh is their King, instead of human kings as was the case in other nations like Egypt.

Significance of the Exodus from the political and religious perspective;

a. Political life;

- i. The Exodus set the basis of national self-consciousness of Israel.
- ii. The Hebrews changed status from being slaves without hope to people of a nation.
- iii. They developed love and good feelings for a Nation.
- iv. The Exodus restored the promise of Yahweh to Abraham and the people hoped to getting into that promise.
- v. In the Exodus, Yahweh led the Hebrews all the way, revealing His loving care to his people.
- vi. Yahweh proved Himself King of the Hebrews and their nation became Theocratic.
- vii. The Hebrews came together as one community at Mount Sinai. They acquired new status, responsibility, name (Ex.19:6). They also became more conscious of what God expected them to do (Ex. 19:18-22).

a. Religious Life

- i. Yahweh was able to demonstrate his saving and caring power to the people.
- ii. People came to know Yahweh as holy.

- iii. People came to recognize that God is transcendent and immanent. He is very powerful, uses nature and controls nature to achieve his purpose. For example, he made the Hebrews cross the Red Sea on dry ground, but the water swept all the Egyptians as they tried to chase them (Ex.14:14-18).
- iv. The Exodus experience kept on looking back at the Passover event and made it the greatest national and religious event.
- v. While the Hebrews moved in the wilderness, they met many challenges. For example, the dire/terrible need for food and water. Yahweh revealed his power by providing people's physical needs (Ex.16:9-18; 17:2-7).
- vi. The Exodus led to the construction and dedication of the Ark and the Tabernacle. These i.e. The Ark and the Tabernacle marked the beginning of God's dwelling amidst His people. This dwelling of God among His people marked the beginning of the Kingdom of God on earth.
- vii. Through the Exodus experience, the people of Israel got united because of the following reasons;
 - God liberated them all by passing over their houses and leading them across the Red Sea.
 - They received the covenant with all its demands. As one people, they accepted the responsibility, hence, becoming the covenant people.
 - The land of Canaan to which they were heading gave them a sense of belonging.
- i. The Exodus experience inspired writers, prophets and many other scholars to compare events, analyze situations and used it as reference point when comparing situations.

The Theme of deliverance/The Exodus in the New Testament:

- The Israelites experienced their exodus when they were being liberated and taken from Egypt to their promised land of Canaan.
- Christians today consider their exodus in the following ways:

- i. The Christian exodus is the journey from earth to heaven as the Israelite exodus was the liberation and journey from Egypt to Canaan.
- ii. In the New Testament, Jesus Christ is the liberator of man from the bondage of sin. He came to liberate us from sin as Moses liberated the Israelites from slavery in Egypt.
- iii. Christ saves people from evil powers that control them as Moses liberated the Israelites from the power of the Egyptians.
- iv. The death and resurrection of Jesus inaugurates our new exodus, a move towards faith in Jesus-the redeemer of Mankind.
- v. Jesus intercedes for people before God so that people can enter the New Canaan (heaven) as Moses interceded for the Israelites before God.
- vi. Christians need to believe in Jesus and also keep God's commandments as emphasized by Jesus if they are to enter the New Canaan.
- vii. During Jesus' ministry, he performed many miracles e.g. exorcism miracles. For instance, the demoniac of Gerasa was healed. Such exorcism miracles were partly meant to deliver people from the power of the devil that was controlling them.
- viii. People are called upon to repent their sins if they are to enter the New Canaan (Heaven).
- ix. Jesus became the new Moses who brought spiritual liberation to mankind through his death and resurrection.
- x. Believers are baptized through the blood of Jesus Christ who brings new redemption as the Israelites went through the waters of the Red Sea on their way to Canaan.
- xi. Unlike Moses who liberated only the Israelites, Jesus liberated all mankind, Jews and gentiles for them to enter the New Canaan.
- xii. Jesus will come back on the day of judgement to take all those who believe in him to the New Canaan (heaven). So, Christians are urged to be ready for Jesus' second coming (parousia) whose year, day and hour are not known.
- xiii. Unlike the Israelites' land of Canaan, the New Canaan is for only the faithful who obey God's commandments and who place their faith in Jesus Christ since he is the gate to the New Canaan.

RELEVANCE OF THE EXODUS EVENT FOR CHRISTIANS TODAY

- Christians can draw the following lessons from the Exodus event;

- i. They should learn to believe in one God the master creator who liberated the Israelites from the bondage of slavery.
- ii. They should accept God's call without any hesitation, unlike Moses who tried to resist God's call by giving excuses.
- iii. They should repent their sins. That's why Moses was told to remove his sandals after being called by God.
- iv. Christians are called upon to serve God wholeheartedly like Moses who served God with all his heart.
- v. Christians should keep God's commandments which were given to people during the Exodus.
- vi. Christians should endeavour to do only good things since God punished the Egyptians for the evil they had done to the Israelites.

The Covenant on Mount Sinai;

- When the Israelites arrived at Mount Sinai, they camped there for almost a year (Deut. 19:1). They met with the Lord and entered into a serious relationship by the covenant at Sinai (Ex.19:24);
- There appeared fire at Mount Sinai; there was also thunder and lightning, a thick cloud appeared on the mountain and a very loud trumpet blast was heard; the whole of the mountain was covered with smoke because the Lord had come down on it in fire (Ex. 19:16, 18). This is termed "Theophany"(referring to God's appearance).
- God known as the God of our ancestors is encountered now by the people on individual basis.
- The Israelites no longer considered themselves as tribes, but as one nation of Israelites.

- Without proper leadership in political terms, the nation got led by Moses who is instructed on what to do by God constantly. This meant that God was ruling, hence Israel was a theocratic state.

- God entered a covenant with Israel stating, “I will be your God and you will be my people.”

- To maintain this relationship (Ex. 19:8), the Israelites said, “All that the Lord has spoken, we will do.” Therefore, Laws, commonly known as the Decalogue or the Ten Commandments were given as the “Seal” of the Covenant.

Follow-up questions:

- 1. Explain the New Testament Passover.**
- 2. How is the Exodus understood in the New Testament?**

THE BOOK OF LEVITICUS

WORSHIP IN THE JEWISH SOCIETY

A: Introduction

- The book of Leviticus gives the detailed account of worship in the Jewish society (i.e. how people may approach God).

- Chapters 1-7 give directions about the offering of sacrifices. These chapters show how people present offerings to the holy God in form of adoration, gratitude and confession of sin.

b. Chapters 8-10 give directions for the consecration of those who are to be mediators between people and God in the ritual sacrifice. Aaron and his sons were to be set apart to serve God.

Question: Who will mediate between the human and the Holy?

a. Chapters 11-16 give directions for the cleansing of what is known to be unclean (unholy) in community life.

Question: How is what is considered unclean in the community cleansed?

a. Chapters 17-27: Instructions for the furtherance of “holiness” in the whole life of the people of God.

Question: What is holy living?

B: PRIESTS AND SACRIFICES (Leviticus Chapter 9)

1. The Role of Priests

- The priest was consecrated to the service of God to be a mediator between the people and God and to offer sacrifices on behalf of the people.
- The priest slaughtered the animals offered by the people and performed the ritual of burning the sacrifice on the altar.
- The priest also accepted the agricultural products offered such as corn or flour, burning these on the altar.
- He wore special clothes and his day-to-day life required avoidance of all contact with what was unholy.
- The priest was to be supported by the rest of the community so that he would not be diverted from his total consecration to the service of God.
- The priesthood was to be hereditary, i.e. handed on from father to son.

- Numbers 3:1-11 ----- The men of the tribe of Levi were chosen to assist Aaron and his sons. The Levites were to be responsible for the care of the sanctuary.

1. IMPORTANCE OF SACRIFICIES IN ISRAEL

- i. To thank God for the good things he had done for the people.
- ii. To take away people's sins.
- iii. To ask for God's blessings.
- iv. To remember God's love and care during the wilderness.
- v. To show honour and respect to God. That's why only clean animals without any blemish were supposed to be sacrificed to God.
- vi. To show God as the source of life since blood symbolized life.
- vii. For purification purposes. For example, a woman after menstruation or child birth was supposed to offer a sacrifice so as to become clean again.
- viii. To mark anniversary celebration of important religious and historical events in the life of the Israelites e.g. the Passover.
- ix. For the ordination of priests e.g. In ordaining Aaron and his sons as priests of Israel, a sacrifice was offered.
- x. Sealing the covenant, e.g. the Covenant between God and Abraham; the covenant on Mount Sinai-between God and the Israelites. These covenants were all sealed with sacrifices.
- xi. Dedication of certain items to God,e.g. after building the Jerusalem temple, Solomon offered a sacrifice of many animals to dedicate it to God.

HOW SACRIFICES WERE ABUSED IN ISRAEL/JUDAH

- In spite of the fact that sacrifices were important, the Israelites abused them in the following ways;

- i. The sons of Eli who served God as priests when their father had grown old, i.e. Hophni and Phinehas, in offering a sacrifice, they consumed the best fatty parts and gave God poor parts to God; yet fats were meant for God.
- ii. When a person was offering a sacrifice to God, Eli's sons came with long forks; put them in the cooking pots and whatever the forks brought out, they ate.
- iii. People sinned too much; taking it for granted that they would give sacrifices to God and be forgiven their sins.
- iv. People gave sacrifices to the gods of the land; yet they were supposed to be given only to Yahweh.

- v. Some people without divine authority offered sacrifices e.g. King Saul. When the Israelites were going to fight the Philistines, they waited for priest Samuel to go and offer a sacrifice to God so that they could win the war. Samuel, however, over-delayed which made Saul offer the sacrifice. This annoyed God (1 Sam 13:9) because Saul was not a priest. He was even rejected by God as king partly because of that.
- vi. Some priests picked the best looking animals and took them as their personal wealth to sell them, and sacrificed the poor quality animals to God. In that way, some priests used people's sacrifices to enrich themselves.
- vii. Human sacrifice. King Ahaz sacrificed his own son to the gods (2 Kings 16). Even during the reign of Manasseh of Judah, human sacrifice was highly practised; yet God had forbidden it.
- viii. Some Israelites were giving sacrifices for formality without broken hearts.

1. Sacrifices:

- Different kinds of sacrifices included:

i. The holocaust or burnt -offering:

- The sacrifice was entirely burnt. This meant that it was entirely given back to God.

i. The sin offering:

- The sin offering was meant to carry away the sin of the priest and the people.

i. The communion sacrifice or fellowship-offering:

- In this sacrifice, part of the meat was eaten by the people while the other part (i.e. the best meat, consisting of the fatty parts and the blood) had to be burnt on the altar for God.

i. The grain-offering:

- The grain-offering could be made in several forms; as unbaked flour mixed with oil, or baked unleavened bread, or parched corn. (Leviticus 24:5-9) refers to the

shew bread”, twelve loaves laid out before the Ark and renewed every Sabbath Day.

i. The incense offering (Exodus 30:34-38):

- In the incense offering, the incense was used to make a sweet smell before God.

The First Sacrifice (offered by Aaron): Leviticus 9:1-24

i. The first sacrifice that Aaron offered to God is evident in Leviticus 9:1-24. It was offered on the eighth day after the ceremony of ordination of Aaron to priesthood institution.

ii. The sacrifice was to be presided over by Moses who instructed Aaron to take a young bull and a ram without any defects (To signify God’s holiness) and offer them to the Lord; the bull for a sin offering, and the ram for a burnt offering.

iii. Aaron’s sons and the people of Israel were present. The people were to take a male goat for a sin offering, a one year old lamb without any defects for a burnt offering, a bull and a ram for fellowship offering.

iv. Aaron was to offer these sacrifices from the altar to expiate (remove) his own sins and those of other people. He killed the bull at the altar and his sons brought blood, which he sprinkled at the altar corners. This was the holocaust offering. In this offering, the fatty parts were completely burnt which implied that the suppliant had transferred his offering into the invisible divine world, making it to rise in heaven in smoke.

v. The victim was also partly eaten by the priest. Regarding the sin offering (Leviticus 9:7), the victim was to be burnt outside the sanctuary because of its connection with sin.

vi. The peace offering was also involved in this ritual. It was a sacred banquet offered to God for peace and blessings.

vii. All the fatty parts such as the kidneys were burnt at the altar as gift to God.

- viii. The priest was given the breast of the victim and the right hind legs and together with his family; this would be eaten in a state of legal purity.
- ix. The fellowship offering is also involved in this sacrifice that Aaron made. Here, Aaron killed the bull and the ram as fellowship offering for the people/communion sacrifice. Apart from the fatty parts which were given to God; the other parts were to be eaten by the worshippers and his families and other invited guests in state of legal purity.
- x. Leviticus 9:17ff shows that the grain or cereal offering was also carried out. This one never involved the shedding of blood.
- xi. As soon as Aaron finished giving all the sacrifices, he raised his hands and blessed them. Then, Aaron and Moses entered the Lord's tent and upon coming out, blessed the people again.
- xii. The theophany (God's revelation) was realized as the dazzling light of the Lord's presence appeared to all the people. Suddenly, a flame of fire from the Lord consumed all the fatty parts at the altar, thus signifying God's appreciation.

FOOD REGULATIONS (LEVITICUS 11)

- God gave various regulations to the Israelites regarding what foods they would eat and what they would not.
- They were told to eat only the animals that have divided hoofs and also chew the cud e.g. cows, goats etc.
- They were not to eat any animal without divided hoofs or did not chew the cud.
- Any dead animal or bird would not be eaten.
- They were to eat the clean birds only - which were allowed to be sacrificed to God e.g. doves, chicken, pigeons, etc.
- They were told to eat fish with fins and scales, such as tilapia. Any fish without fins and scales was not to be eaten. Scavengers were also not supposed to be eaten.

Food regulations were given because of the following reasons;

1. To inform the Israelites of which animals were suitable for them to eat and those that were not.

2. The purpose was to give the Israelites a purity code.
3. To show them which animals were holy and therefore clean for proper use.
4. To show the Israelites that even mere touching of these animals would render them unclean and would call for ritual of cleansing. In other words, these laws were meant for the Israelites to avoid becoming unclean.
5. To prevent them from touching even the carcasses which would make them unclean.
6. To show them the right animals for sacrifices.
7. The instructions were meant to promote Israelite culture.
8. The idea was to separate the Israelites from the pagan gentiles who were using them for food; so the chosen people of God had to be different and unique.
9. To show that Israel was God's special nation among all nations, it was only Israel which was given such food laws by God. Some of the animals that were forbidden were being used in worship by pagan nations, such as for sacrifice; so superstition and magic surrounded their usage.
10. Prohibitions were put there for hygienic reasons, as some creatures were considered very dirty.
11. Eating prohibited foods would spoil one's relationship with God. To restore the relationship, one had to sacrifice and cleanse oneself.
12. To show the holiness of God; so even God's people had to be holy by eating clean foods.

We should note that Aaron and Moses were given the responsibility for seeing that the people observed the prohibitions. In Leviticus 10:10, the priest is given the responsibility of distinguishing between holy and unholy, clean and unclean.

PURIFICATION OF LEPERS (LEVITICUS 14:1-9)

- The term leprosy amongst the Israelites did not necessarily mean the disease called leprosy these days, but could mean any serious or unattractive skin disease. Such diseases were feared and those who were victims of them were separated from the rest of the community and from the worship of God.
- The man who had become impure in this way could only be restored to the community after his purification.

Lepers were to be purified as follows;

1. Anybody healed of a skin disease, on the day he was pronounced clean, he had to be taken to the priest to be examined.

2. The priest would take him outside the camp and examine him.
3. If the disease was healed, the priest would tell the person to bring two ritually clean birds together with a piece of cedar wood.
4. One of the birds would be killed over a clay bowl containing fresh spring water.
5. He would take the live bird together with a piece of cedar wood and dip them in the blood of the one which had been killed.
6. He would sprinkle blood on the cured person seven times and then pronounce him clean.
7. He would let the live bird fly away over the open fields.
8. The cured person would wash his clothes, shave hair and have a bath.
9. The cured person could enter the camp but must live outside his tent for seven days
10. On the seventh day, he would then shave his head, beard, eyebrows and all the hair on his body.
11. He would then wash his clothes and take a bath.

Follow up discussion questions:

- 1. Why did Israel's prophets sometimes preach against sacrifices?**
- 2. Explain the importance of sacrifices in the life of the Jews.**
- 3. Discuss the regulations concerning food prohibitions (Leviticus 11)**
- 4. What is the New Testament teaching on food prohibitions? (Mark 7:7-8, 14; 1 Corinthians 8:8)**
- 5. Analyze the purification ritual of lepers in Leviticus 14:1-9.**
- 6. How did Jesus react to the lepers of his time? (Matthew 8:1-45)**

THE BOOK OF DEUTERONOMY

- 1. The act of herem;**

The book of Deuteronomy describes the act of herem in the following ways;

- (i) The book of Deuteronomy outlines mainly the laws which the Israelites had to follow in order to keep God's covenant sincerely. The act of herem is reflected in Deuteronomy Chapter 7. Herem refers to a religious war in which God commanded the Israelites to totally destroy the enemy and property.
- (ii) The act of herem involved total destruction of the enemy and all the property according to God's command.
- (iii) It was an instrument which God gave to Moses to pass it to the people before they entered the Promised Land (Canaan).
- (iv) The Israelites were not to show any mercy to the enemy because they would be doing God's will.
- (v) The act involved the destruction of plants, human beings, animals, houses in case they faced the enemy.
- (vi) It was necessary to carry out the act of herem in order to avoid future apostasy and foreign influences which would contaminate their religious life.
- (vii) The Israelites were to survive influence of idolatry, syncretism because they could displease Yahweh for it would be counted as disobedience.
- (viii) God's love was to be shown if the Israelites observed monotheism. Thus, the act of herem could expect total obedience to the one God and thus it could promote monotheism. "You shall love no other gods except Me."

Basic views of Christians about the act of herem:

- A Christian may carry out the act of herem in the following circumstances:
- A Christian may find it necessary to destroy the shrines and idols of a neighbor who may be willing to convert to Christianity, but finds it hard to destroy them in the presence of those not yet decided.
- Some Christians may be forced to kill in self-defence e.g. in case he/she is attacked by a robber or terrorist.

- There are some other Christians who have killed, destroyed the property of the enemy especially in the liberation struggles e.g. in case of tyranny.
- On the other hand, a Christian may not generate a positive attitude towards the act of herem:
 - According to Matthew 5:7, a Christian should be merciful towards all people.
 - The Christian can avoid carrying out the herem because the Gospel teaches that we should love not only our friends, but pray and love our enemies (Luke 6:27-28).
 - Christianity teaches forgiveness. The Christian should not destroy the enemy even if he/she is capable of doing it, but rather to spare him/her and forgive. Even Jesus forgave those who persecuted and killed him.
 - A Christian who kills an enemy to have done it in the name of God is an enemy of God. We should remember that we have all sinned and have fallen short of God's glory.

The theme of Love:

The theme of love is evident in Deuteronomy (Chapters 6-12)

- Moses instructed the Israelites about the theme of Love as a great commandment. The great commandment was to be observed and carried forward to future generations.
- Moses emphasized that Yahweh loves His people (Deut.6:5) so much and that is why He liberated them from slavery in Egypt. The people, in turn are expected to love their God. In case, they observed the great commandment of love of God, they would prosper as a nation. Through Moses, God demands a sincere love from His people by observing His laws.
- In this theme of God's love, it is clearly shown that the Sinai Covenant was a manifestation of God's love, and therefore, the Israelites were to strive for future Covenant of Love. Moses urged the Israelites to reflect this love in their actions. They were called upon to love God alone so as to attain blessings and love from Him. God's love therefore was to be shown if they observed monotheism. "You shall worship no other gods except me." (Deut.6:13).

GOD'S GREATNESS TO ISRAEL (DEUT 7&8)

- Chapters 7 and 8 contain strong warnings to the Israelites not to forget God's greatness to them. For example God said, "When you have all that you want to eat and have built houses to live in and when your cattle and sheep, your silver and gold and all your other possessions have increased, make sure that you don't become proud and forget the Lord your God who rescued you from Egypt where you were slaves"(Deut 8:12-14). He also told them that when they became rich/wealthy, they shouldn't think that they had become wealthy by their own power and strength, it's God who gives the power to become rich (Deut.8:17-18). Israel wasn't chosen by God because of her goodness, but because of God's will. The idea of God's upholding of his people is brought out strongly in Chapter 8. These warnings were given to the Israelites when they were still in the wilderness before they reached Canaan.

CONSEQUENCES OF THE SINFULNESS OF THE ISRAELITES

People's sinfulness led to the following consequences:

1. The Lord's ark of the covenant box was captured by the Philistines. Hophni and Phinehas had taken it to the battle field thinking that by doing so, God would bless them and make them defeat the Philistines.
2. God withdrew his favours from them.
3. They were hit by disasters like locusts and earthquakes.
4. They were defeated by their enemies, for example, the Philistines.
5. There were several invasions from time to time by the Philistines, Ammonites, Perizites, etc.
6. Visions from God became very rare.
7. God took long to appear and answer them.
8. Israelites' cities were later destroyed by the enemies e.g. Jerusalem was destroyed by the Babylonians. The temple of Jerusalem was even destroyed.
9. They got kings who mistreated the people too much.
10. God sent prophets to condemn them and urge them to repent their sins and turn back to him (God).
11. Israel was later divided into two kingdoms i.e. the Northern kingdom which had 10 tribes was called Israel. Its capital city was Samaria. The Southern kingdom was called Judah and its capital city was called Jerusalem.

GOD'S GREATNESS AND ISRAEL'S CHOICE (Deut. 11): THE THEME OF ELECTION

1. The theme of election deals with the greatness of God and therefore the greatness of the Israelites as God's chosen people.
2. Israel was a divinely elected people who were to be fully committed to the Sinai covenant.
3. Special consideration and blessings would be given to the Israelites as a fulfilment of the promises of the covenant made at the time of their election.
4. As an elected community, they had an obligation to obey God.
5. As elected people, they had to choose either to obey God and get his blessings or disobey him and get curses.
6. The victory against their enemies would come from their obedience to God as his elected people.
7. Being God's elected people, the Israelites were to worship only the one true God, not any other gods.
8. They were to walk in the light of Yahweh's guidance.
9. They were to teach laws to their children, as God's elected people.
10. As God's elected people, they were to love God with all their hearts.
11. They had to be exemplary and do only what was right to please God and be in good relationship with him.

FOLLOW-UP QUESTIONS:

- 1. Examine the concept of the blessings and curses in the book of Deuteronomy as evident in Deuteronomy Chapter 28.**
- 2. How does the book of Deuteronomy describe the concept of election? (Deuteronomy Chapter 11)**

