



South Sudan

Secondary CRE

3

Student's Book

Secondary CRE has been written and developed by Ministry of General Education and Instruction, Government of South Sudan in conjunction with Subjects experts. This course book provides a fun and practical approach to the subject of Christian Religious Education, and at the same time imparting life long skills to the students.

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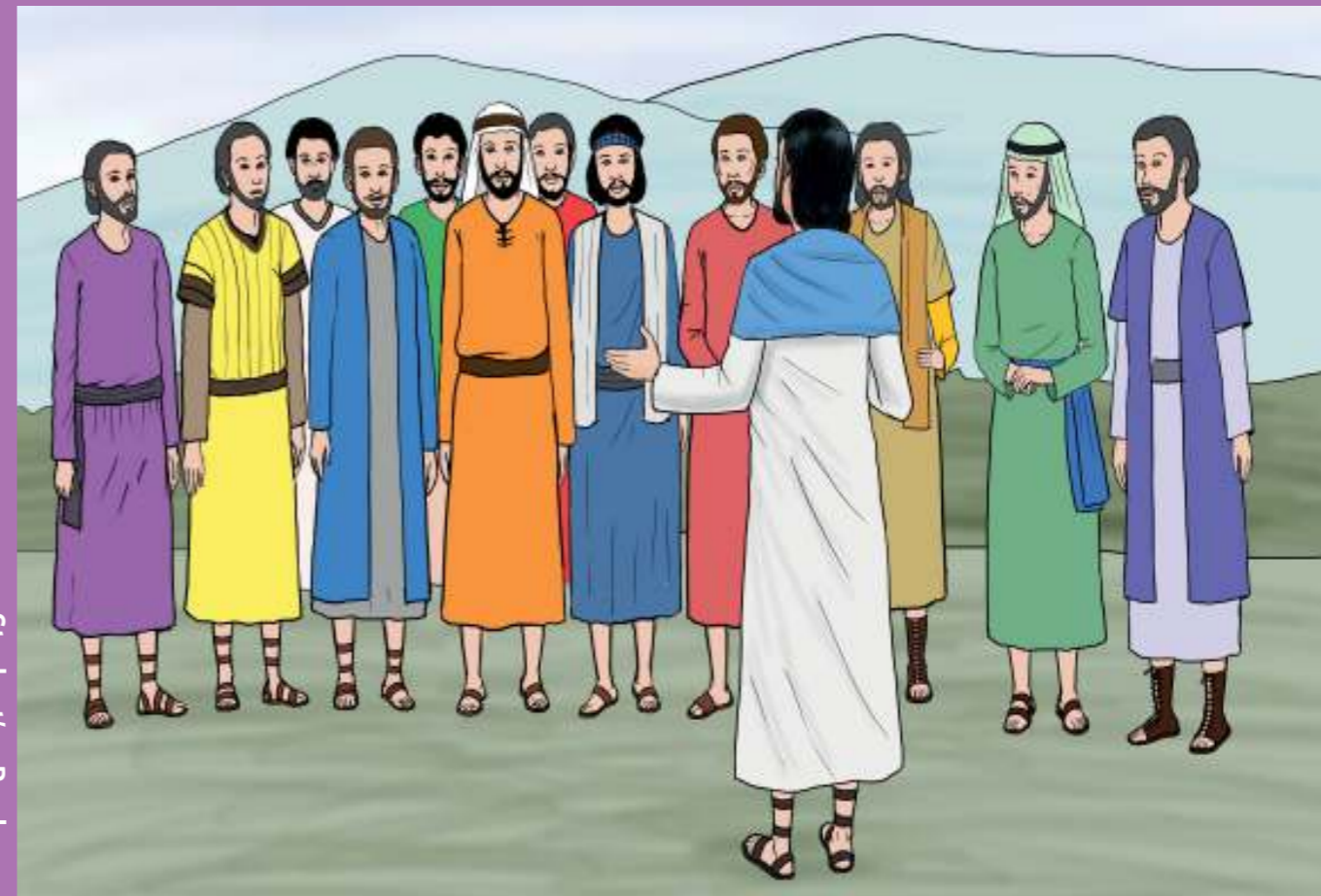
All the courses in this secondary series were developed by the Ministry of General Education and Instruction, Republic of South Sudan. The books have been designed to meet the secondary school syllabus, and at the same time equipping the students with skills to fit in the modern day global society.

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Student's Book

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FOREWORD

I am delighted to present to you this textbook, which is developed by the Ministry of General Education and Instruction based on the new South Sudan National Curriculum. The National Curriculum is a learner-centered curriculum that aims to meet the needs and aspirations of the new nation. In particular, it aims to develop (a) Good citizens; (b) successful lifelong learners; (c) creative, active and productive individuals; and (d) Environmentally responsible members of our society. This textbook, like many others, has been designed to contribute to achievement of these noble aims. It has been revised thoroughly by our Subject Panels, is deemed to be fit for the purpose and has been recommended to me for approval. Therefore, I hereby grant my approval. This textbook shall be used to facilitate learning for learners in all schools of the Republic of South Sudan, except international schools, with effect from 4th February, 2019.

I am deeply grateful to the staff of the Ministry of General Education and Instruction, especially Mr Michael Lopuke Lotyam Longolio, the Undersecretary of the Ministry, the staff of the Curriculum Development Centre, under the supervision of Mr Omot Okony Olok, the Director General for Quality Assurance and Standards, the Subject Panelists, the Curriculum Foundation (UK), under the able leadership of Dr Brian Male, for providing professional guidance throughout the process of the development of National Curriculum and school textbooks for the Republic of South Sudan since 2013. I wish to thank UNICEF South Sudan for managing the project funded by the Global Partnership in Education so well and funding the development of the National Curriculum and the new textbooks. I am equally grateful for the support provided by Mr Tony Calderbank, the former Country Director of the British Council, South Sudan; Sir Richard Arden, Senior Education Advisor of DfID, South Sudan. I thank Longhorn and Mountain Top publishers in Kenya for working closely with the Ministry, the Subject Panels, UNICEF and the Curriculum Foundation UK to write the new textbooks. Finally, I thank the former Ministers of Education, Hon. Joseph Ukel Abango and Hon. Dr John Gai Nyuot Yoh, for supporting me, in my previous role as the Undersecretary of the Ministry, to lead the Technical Committee to develop and complete the consultations on the new National Curriculum Framework by 29 November 2013.

The Ministry of General Education and Instruction, Republic of South Sudan, is most grateful to all these key stakeholders for their overwhelming support to the design and development of this historic South Sudan National Curriculum. This historic reform in South Sudan's education system is intended to benefit the people of South Sudan, especially the children and youth and the future generations. It shall enhance the quality of education in the country to promote peace, justice, liberty and prosperity for all. I urge all Teachers to put this textbook to good use.

May God bless South Sudan. May He help our Teachers to inspire, educate and transform the lives of all the children and youth of South Sudan.



Deng Deng Hoc Yai, (Hon.)

Minister of General Education and Instruction, Republic of South Sudan

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Key Words

Prophet, prophetess, prophecy, vision, judgment, punishment

In this unit, we are going to learn about the prophets and their prophecies. We learn about major and minor prophets. We shall discuss prophets Amos and Jeremiah, their prophecies and further explore their teachings on their prophecies.

Activity 1.1

1. Look at the picture below.
2. Explain what is happening in the picture.
3. Relate the role of the pastor to the prophet.

**Group work**

1. Discuss the Bible prophets and their prophecies.
2. Tell your friends the prophets you know or have heard about from your society.
3. Present your findings in class.

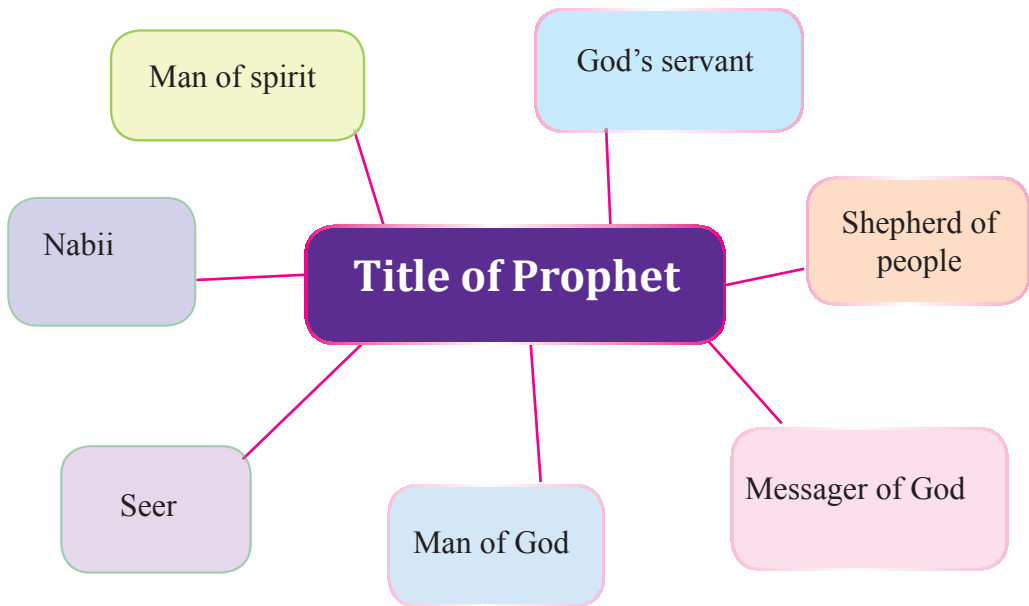
1. Prophet

The word prophet comes from a Greek word *prophetes* which means, “One who speaks for another spokesman”.

A prophet is one who speaks for God, one who foretells the future or an inspired preacher. He is chosen by God as a messenger.

A prophet is one who has had a direct encounter with God either through visions dreams or prayers.

A prophet is one who passes God’s message to the people and interprets God’s will.



2. Prophecy

Prophecy is the act of delivering the truth as revealed by God to the prophet. It is a statement or an utterance that indicated something will take place in future. Prophecy includes prediction of either judgement or hope or both. Prophecy in the Bible was God’s way of guiding and warning his people to live according to His will.

Types of prophets in the Bible and their prophecies

Prophets are classified according to who they were and what they did. Their typology is based on the period of time and the volume of their content as recorded.

i. Early prophets or non-canonical prophets

These are prophets whose activities are recorded alongside the events and rulers who existed during their prophecies.

Their prophecies are not recorded in books bearing their names but are found in many different books of the Bible. Examples include, Moses, Elijah, Elisha and Nathan.

ii. Professional prophets or court prophet

These are prophets who earned a living through prophecies. Their duties were associated with places of worship like Jerusalem and Bethel. They lived together in the temple in groups and assisted the priest by playing special role in worship. They also acted as court clerks and assisted kings in finding out God's will. For example, Prophet Micaiah advised king Ahab before going to war (1Kings 22:1-28).

iii. Canonical Prophets

These are prophets who were recognised and accepted for their writings. Their prophecies are recorded and preserved in books bearing their names. They are categorised into **major** and **minor** prophets.

The four Major Prophets are; Jeremiah, Ezekiel, Isaiah and Daniel. They are called major because their messages took a long period of time.

Example of Minor Prophets include, Hosea, Joel, Habakkuk, Haggai, Zechariah, Jonah, Malachi, Zephaniah, Nahum, Obadiah, Jonah and Malachi. They are minor because their messages are short and have less information.

iv. Prophetesses

These are women in the Bible who acted as God's spokespersons.

Read and explain:

2 Kings 22: 14

So Hilkiah the priest and Ahikam and Achbor and Shaphan and Asahiah went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, the keeper of the wardrobe;

Luke 2:36

And there was one Anna, a prophetess, a daughter of Phanuel, of the tribe of Aser: She was of a great age and had lived with her husband seven years from her virginity.

The prophetesses in the Bible comprises of: Miriam, the sister to Moses, Deborah who was a judge, Huldah wife of the keeper of the royal wardrobe and Anna who received Jesus during dedication in the temple.

v. False prophets

They were those who claimed to speak for God yet were not called by Him. Their prophecies never come to pass. They were always opposed to the

prophecies of the true prophets. They gave false messages intended to please the kings and the people in order to get favours from them. All their messages were given to challenge the will of God. Their prophecies were never fulfilled (Jeremiah 28:1-17). Example is Hannaniah, a profound false prophet in Judah during the time of prophet Jeremiah.

Pair work

1. Can you identify the types of prophets?
2. In what ways are false prophets being manifested today?
3. What were the main duties of true prophets?

Group work

1. In groups, discuss activities of a true prophet.
2. Identify prophets in the Bible citing their prophecies.

Relationship between the Old Testament prophets and the New Testament

Activity 1.2

1. Identify the main teachings of Old Testament prophets.
2. Relate the Old Testament prophets to the New Testament prophets.

There is coherence between the Old Testament prophets and the New Testament prophets. The theme, salvation history, runs through the Old Testament into the New Testament. The message was centred upon salvation of the human race. Israel as a chosen nation, salvation history revolves around them from the Old Testament into the New Testament.

The Old Testament prophecies are fulfilled in the New Testament through the coming of Jesus Christ, the promised Messiah.

Prophet Isaiah predicted that a virgin would conceive and give birth to a son named Immanuel. This was fulfilled in the New Testament through the birth of Jesus by Mary who was a virgin.

The forerunner foretold by the Old Testament prophecies was fulfilled in the New Testament through the birth of John the Baptist. John prepared the way for the Messiah in the New Testament.

Micah foretold the Messiah coming from Bethlehem the city of David and was fulfilled in the birth of Jesus which took place in Bethlehem.

The Everlasting Kingdom foretold by Nathan to King David was fulfilled by Jesus establishing an eternal spiritual Kingdom.

The Psalmist prophecy of the suffering servant in the Old Testament was fulfilled in Jesus through his passion and death on the cross.

Jeremiah's prophecy about the New Covenant was fulfilled in the New Testament when Jesus shed blood on the cross as a seal of the New Covenant.

The prophecy on the coming of the Holy Spirit was fulfilled when the Holy Spirit descended on the apostles on the day of Pentecost.

Prophet Isaiah prophesied for the coming Messiah who will save the Jews. Isaiah proclaimed titles for the promised saviour which was fulfilled in the new Testament. The saviour was named: Messiah, Prince of Peace, Jesus, Emmanuel as Isaiah had prophesied.

Class work

1. What lessons do Christians learn the Old Testament to the New Testament?
2. Identify various Old Testament prophecies that were fulfilled in the New Testament.

Selected prophets in the Bible

1. Prophet Amos

Activity 1.3

1. If you can access the Bible, read the story of Amos chapters 1 to 9.
2. Summarise notes about Prophet Amos.

Social, political and religious background of Prophet Amos

Political background (2Kings 14:2-30)

Amos prophesied during the reign of two kingdoms; of **Israel** (Northern Kingdom) and **Judah** (Southern Kingdom). The kings were Jeroboam II of Israel (756-750 BC) and Uzziah of Judah (760-750 BC).

Amos was a native of Judah but was sent by God to proclaim His message to the people of Israel (Northern Kingdom). This period saw Israel enjoy peace stability under King Jeroboam II. The political stability led to rise of class of rich people.

Socio-Economic background

The Northern Kingdom was experiencing a period of prosperity due to the political stability during the reign of king Jeroboam II. All the wealth however was in the hands of a few people. This led to the division of people into two classes; the rich and the poor. The rich who included rulers, court officials and merchants lived luxurious life while the poor peasants farmers lived in extreme poverty.

Amos noted that rich land owners grabbed more land from the poor farmers; the rich merchants cheated in the business accumulating more wealth, Bribery and corruption was rampant in the law-courts. Sexual immorality was on the rise leading to very low standards of morality.

Religious background

The people of Northern Kingdom continued to worship God at Bethel, Gilgal and Samaria but their worship was hypocritical. They were involved in many acts of injustices and victimisation of the poor even as they gave sacrifices to God and performing religious rites. Idolatry flourished as introduced by King Jeroboam II who build altars for idols worship at Bethel and Dan. The Assyrian idols worshipped were like Sakkuth and Kalwan (Amos 5:26).

This made the people worship idols as well as Yahweh at the same time; a practice known as religious syncretism. Most religious leaders were insincere in the hearts as they only concentrated on external observance of the Mosaic Law. Moreover, religious schism was widely spread due to mix-up of different religions.

The few existing priests and prophets were paid in favour of the rulers. The religious ceremonies and costly sacrifices were offered the expense of the poor. This heightened the hypocritical status as the poor were oppressed.

The call of Amos

Amos 1: 1, 3: 8, 7: 10-15

Amos received his call around 758BC, during which he confessed having a deep sense of compassion to prophecy which he could not resist. He was called while herding his flock in the wilderness. He obeyed without giving excuses. He compared the calling of God to the roaring of a lion which everyone fears.

He came from Tekla village in Judah, Southern Kingdom where he was a herdsman and a sycamore tree dresser.

Prophet Amos received five visions following his call through which God communicated His message of judgement on the people of Israel for their disobedience. His prophetic work was not welcomed by the existing priests and prophets who worked in favour of the rich merchants and rulers. Despite the rejection, Amos carried on the prophetic work with courage.

The five visions of Amos

1. The vision of a great swarm of locusts (Amos 7:1-3)

Amos saw God sending a swarm of locusts to destroy everything on the land of Israel. The locusts were about to consume the crops after the king had taken his share for tax purposes.



Swarm of locusts

Amos pleaded with God on behalf of the Israelites and God accepted and withheld his punishment. This meant that God was about to punish the Israelites because of their wicked life but He spared them the disaster to give them time to repent.

2. The vision of a great fire (Amos 7: 4-6)

Amos saw a supernatural fire that had already consumed the water and about to consume the land where human beings lived. He again interceded on behalf of the people of Israel and God accepted and withheld the punishment. God spared them to repent.



3. The vision of the plumb line (Amos 7:7-9)

A plumb line is a piece of lead attached to a line used by builders to test whether a wall is straight or not during construction. Amos saw God standing with a plumb line in his hand by a wall, the wall was being checked and was crooked. God told Amos that He was setting a plumb line in the midst of his people because He had found their lives crooked.



A plumb line

He was to punish the people of Israel to correct their crooked life. God would destroy their worship places and end the dynasty of Jerusalem. Amos remained silent and did not intervene for the people because they had continued sinning and did not repent.

4. The vision of basket of summer fruits Amos 8: 1-3

Amos was shown a basket full of ripe fruits at the end of the fruit harvest. The Lord told Amos that time was ripe to punish the people of Israel for their sins.



A basket of summer fruits

Just as one waits for the fruits to harvest, God had waited for the Israelites to repent and they had not.

The vision showed that God's patience had run out and the people would not escape God's punishment. God's judgment was definitely going to take place.

Amos was silent and did not plead for God's mercy.

5. The vision of the destruction of the temple (Amos 9: 1-4)

Amos saw God standing by the alter. He talked of the destruction of the temple columns so that the building would collapse on the heads of the people. The one who would survive the temple destruction would be killed in the war and those who will hide God will follow them until they are destroyed. No one would escape the wrath of God.

Group work

1. Identify the symbolic meaning of the visions of Amos.
2. Why did God use visions to communicate to Amos?
3. How does God communicate to His people today?
4. Discuss the relevance of Amos visios to Christian life today.

Prophetic teachings of Prophet Amos

1. Social justice and responsibility (Amos 2:6-8, 3:9-12).
2. Religious hypocrisy in Israel (Amos 4:4-5, 5:5-6).
3. Judgement and punishment against Israel and other Nations (Amos 1: 3-15).
4. Teaching on repentance and hope.

5. Teaching on Israel Election.
6. Teaching on the Day of the Lord.
7. Teaching on remnants and restoration.

Activity 1.4

1. In pairs discuss ways in which the rich oppressed the poor during the time of Prophet Amos?
2. Can you identify Amos' teachings on hypocritical religion.
3. In which ways is the modern society hypocritical in religion?
4. What do you think Christians can do to avoid God's judgment and punishment?

1. Social justice and responsibility (Amos 2:6-8)

The people of Israel had committed the sin of social injustice. They had forgotten their responsibility to the covenant demand. They had committed a lot of social evils that Amos condemned. During his prophetic mission, Prophet Amos condemned the following forms of social injustices and irresponsibilities.

Slavery (Amos 2:6): The rich subdued the poor and because they cannot pay debts to them, they made them slaves with brutal treatment. This was against the laws of God which did not allow Israelites to be used as slaves.

Sexual immorality and temple prostitution (Amos 2:7): The Israelites had committed sexual immorality which involved a father and a son sharing the same temple prostitute or maiden. They defiled the temple, a holy place which was regarded as the House of God.

Breaking God's law on garments secured as pledges: Amos noted that the creditors were taking poor people's garments if they failed to clear debts. This was against the laws of Moses which stated that, debtor's millstones were not to be taken as pledge overnight since they were needed.

Robbery and violence (Amos 3:10-11): Amos condemned the great unrest in the city, violence, panic and unlawful arrest. The rich had acquired a lot of wealth through exploitation, threatening the poor and being violent. The rich took an excess share of the harvest from farmers. Therefore destruction was inevitable.

Bribery and corruption (Amos 5:10-15): There was a lot of injustices in the law courts. The Judges were corrupt and they took bribes from the rich. Judges grew richer due to the heavy fines which they imposed on the innocent. Those who spoke the truth were hated. Prophet Amos advised the people to seek good and avoid evil.

Greed and excessive luxury (Amos 2:12, 6: 1:8): Amos condemned the rich women of Samaria for oppressing the poor and drinking excessive wine. They even forced those who were not drunkards to take wine too.

Amos condemned the rich who lived in expensive houses sleeping on luxurious coaches and eating well at the expense of the poor. He warned them that such people will face God's punishment

Dishonesty and deception: Cheating in business was through using false scales and selling grains with chaff. Wealthy merchants valued their business rather than religious festivals. They charged wheat at high interest rates.

Pride in material possession and false sense of security (Amos 6:1-8): Leaders had false confidence that God would not punish them since they were His people. They sat back in fair luxurious homes feeling secure that Samaria; their capital city could not be attacked.

Group work

Discuss the relevance of Amos teaching on social justice and responsibility to christians today.

2. Amos teaching on hypocritical religion

(Amos 4:4-5; 5:21-27)

The people of Israel worshipped in Gilgal and Bethel. However, Amos noted that they did it hypocritically as seen in various religions. This hypocrisy is seen in many ways following the acts of the Israelites. For instance, they gave tithes from the produce stolen from the poor man's land. They sacrificed animals fathered from grabbed land which God called empty sacrifices. They gave offerings simply to show off and not to please God. They practised syncretism where the worshipped Yahweh alongside idols. All was pretence and hypocrisy in religion.

Idolatry: Israelite worshipped gods like Sakkuth and Kalwan who the Assyrian gods. This was the violation of the first and the second commandments which the Israelites were given by God (Amos 5:26). Amos told the people that the true religion involved commitment to justice and righteousness.

Syncretism and schism: The Israelites mixed the worship of Yahweh with other practices (Amos 2:8). They also formed splinter groups in worship of Yahweh. By doing so, Israelites violated the covenant way of life by introducing religious schism and syncretism. Amos warned the Israelites who worshipped idols that they would fall and never rise again (Amos 8:14).

Empty sacrifices: Amos condemned the Israelites because of their elaborate offerings they made at Bethel and Gilgal. The offerings were done to show off and not one of love for the true God (Amos 4:4-5). Amos told them that God rejected their burnt and grain offering and their worship activities (Amos 5:21-23).

Group work

Discuss the relevance of Amos teaching on hypocritical religion to Christians today.

3. Judgement and punishment against Israel and other nations (Amos 1:3-15)

Amos pronounced judgement and punishment for Israel and her neighbouring nations that were her enemies. God identified six nations which had committed sin and declared punishment to them.

Syria (Damascus)

Amos 1:3-5

They ill-treated pregnant women of Gilead during their war in Israel. For this crime, God would set fire to destroy her and sent the people to exile as prisoners to the land of Kir.

Gaza and Philistia

(Amos 1:6-8)

They had captured their fellow citizens and sold them into slavery to Edom to work in their copper mines. God would send divine fire to burn down their places and walls of the city.

Tyre

(Amos 1:9-10)

The king of Tyre had carried the whole nation of Israel to Edom as slaves thus violating the covenant of brotherhood between them and Israel. The covenant was made between King Hiram of Tyre and King Solomon for political purposes. Another was between King Ahab and Jezebel through marriage. God would destroy them by fire.

Edom

(Amos 1: 1-12)

They were ruthless to the Israelites by killing them and taking some into slavery. God would punish them because they were related to the Israelites through Esau, Jacob's brother whom they descended from. They were therefore Israel's kinsmen and should not have fought them. God would set fire to destroy them.

Ammon

(Amos 1:13-15)

The Ammonites had broken the rules of war by being cruel to pregnant women of Gilead, their neighbours. For these crime and inhuman act, God would send fire and burn down its fortresses. There would be fighting and their king and officers would go into exile.

Moab

Amos 2:1-3

The people of Moab had gone to war with the Edomites and defeated them. They then decided to raid the royal graves burning the bones, as a sign of complete destruction of the royal family. This was an assault to God's image in human beings. God punished them by sending divisive fire to destroy their king and princes.

Judgement against Israel and Judah

(Amos 2:4-16)

1. Read Amos 2:4-16.

4 Thus says the LORD:

“For three transgressions of Judah, and for four, I will not revoke the punishment, because they have rejected the law of the LORD, and have not kept his statutes, but their lies have led them astray, those after which their fathers walked. 5 So I will send a fire upon Judah, and it shall devour the strongholds of Jerusalem.” Judgment on Israel 6 Thus says the LORD: “For three transgressions of Israel, and for four, I will not revoke the punishment, because they sell the righteous for silver, and the needy for a pair of sandals— 7 those who trample the head of the poor into the dust of the earth and turn aside the way of the afflicted; a man and his father go in to the same girl, so that my holy name is profaned; 8 they lay themselves down beside every altar on garments taken in pledge, and in the house of their God they drink the wine of those who have been fined. 9 “Yet it was I who destroyed the Amorite before them, whose height was like the height of the cedars and who was as strong as the oaks; I destroyed his fruit above and his roots beneath. 10 Also it was I who brought you up out of the land of Egypt and led you forty years in the wilderness, to possess the land of the Amorite.

11 And I raised up some of your sons for prophets, and some of your young men for Nazirites. Is it not indeed so, O people of Israel?" declares the LORD. 12 "But you made the Nazirites drink wine, and commanded the prophets, saying, 'You shall not prophesy.' 13 "Behold, I will press you down in your place, as a cart full of sheaves presses down. 14 Flight shall perish from the swift, and the strong shall not retain his strength, nor shall the mighty save his life; 15 he who handles the bow shall not stand, and he who is swift of foot shall not save himself, nor shall he who rides the horse save his life; 16 and he who is stout of heart among the mighty shall flee away naked in that day," declares the LORD

2. Write short notes on God's judgement against Judah and Israel.

Amos pronounced judgement on Israel and Judah for breaking their covenant with God. Because of their closer relationship with God, they were to get a heavier punishment than other nations.

- i) **Exile by Assyrians**; there would be crying and wailing in anguish throughout the cities. Many would be killed such that they would have no one to mourn them. Their land would be occupied by a foreign nation.
- ii) **Earthquakes**; which would destroy the houses of the rich and the poor and only debris would remain.
- iii) **Attack by pestilence**; (Amos 6: 9-10). God would send a plague to attack those who would escape the Assyrians many would die and those left would be haunted by silence. God would cause the sun to go down at noon and cover the whole land in darkness in the clear day.
- iv) **Hunger for God's word (Amos 8: 11-13)**; God would cause famine in the form of Hunger for God's word. He would withdraw causing divine silence Many would move from one place to another looking for the word of God. The Young would faint for lack of God's word. Drought and painful thirst would also be experienced. God would destroy the altars of Dan and Bethel.

Relevance of Amos' teaching on judgment and punishment

God is universal and he expects people to be morally and spiritually upright by obeying His commandments. Christians should live exemplary lives to give others courage to join and worship God. They should also shun evil and live according to God's will. Their behaviour should match their religious piety.

Christians should serve God with honesty to avoid God's Judgment. God will judge whether the evil or good thus need for repentance.

Those who cause suffering to others will be punished by God.

4. Amos teaching on Repentance

Amos 5:14-15

After declaring judgement and punishment to the people of Israel, Amos gave a message of encouragement to them if they repented. He reminded them that God hates the death of a wicked man but wants a sinner to change and live. God promised the following to the people if they repented:

- i) He would restore the Exiles.
- ii) He would restore the Davidic Kingdom through his descendants to rule the people of God.
- iii) The fineryards would produce plenty of wine.
- iv) People would rebuild their ruined cities.
- v) God would spare the remnants and that their agricultural land would prosper.

Relevance of Amos' teaching on repentance to Christians

- i) Christians learn that God is a forgiving God.
- ii) God does not punish to destroy but to correct and continue with His salvation plan. Amos proclaimed that God will restore Israel as a nation if they repented.
- iii) There is hope of reconciliation with God after Judgement since God is merciful.
- iv) God rewards those who repent and turn back to Him.
- v) Christians should know that they are God's choice and have a special responsibility to lead others to God.

5. Teaching on Israel's Election

Israel Election referred to the choosing of Israel by God as a special nation through whom humankind could know God. God had promised patriarch in the Bible that He would establish great descendants in their lineage. Israelites being the chosen people, they had obligations to make the will of God known to other nations.

God had promised great blessings to the Israelites who were God chosen people. God had promised King David to establish an everlasting dynasty and to raise a heir from his house to sit on the throne.

The Israelites were called to serve God. Being the descendants of Abraham and David, they were the chosen race to rule but not to be ruled.

Israel election did not mean special privileges or material expectations. They were not exempted with special material nature but God's chosen race to make God known in the world.

God's continued favour to them would be determined by their obedience to Him. They were to be obedient and humble as they were during Exodus so as God would continue favouring them as His children.

Israelites were given special land to inherit. God had saved them from Egypt and gave them a promised land, Canaan to inherit.

God made Israelites his only chosen people bound to him through the Sinai Covenant. The Sinai Covenant binded Israelites to God as on Mount Sinai; was a symbol of close relationship between the Israelites and God. Israel was a chosen nation thus need to be loyal to Yahweh.

God delivered Israelites out of slavery land due to love. The exile life in Egypt was very hostile to the people of Israel. God chose Moses to lead them from Egypt to the Promised Land.

Group work

1. Explain the origin of Christianity as a descend from Israel.
2. In what ways are Christians the chosen people?
3. Discuss the relevance of Amos teaching on Israel Election to Christians.

6. Amos teaching on the Day of the Lord

Concept of the Day of the Lord originated from Israelites political suffering. According to the Israelites, the Day of the Lord was the day when God will intervene and restore them back to the lost glory. Amos taught that it's a day of terror and disaster when sorrow and mourning would prevail in the land. It will be a day with heavenly signs as the eclipses. The Day of the Lord will be a day when the rich and evil people would face punishment for their sins. It will be a day when God's anger will be rekindled upon Israel of their sins engulfed by doom and darkness.

To those who were loyal to the Lord, the Day of the Lord will be of; prosperity, justice would prevail, light and brightness, excitement and rejoice over victory and God will establish His Will.

7. Amos teaching on remnants and restoration

The remnants referred to the righteous people who were exempted from punishment of Yahweh. Restoration referred to returning or reconstruction of the Israelites to the former state. The Israelites who survived after conquest were the remnants. The eye of the Lord would only be sent against sinful kingdom only. There would be re-union of the kingdom of David. Israel would conquer their enemies.

The exiles would be restored back to their land and rebuilt the cities. They would settle in their promised land permanently.

This gave hope and assurance to the Israelites that God kept the promise He made to Abraham.

Group work

1. Who are the remnants in the modern society?
2. Discuss the relevance of Amos teaching on remnants and restoration to Christian faith.
3. Compare and contrast Amos teachings on remnants and restoration to the Christian life.
4. Explain how God manifested the following attributes according to Amos:
 - God is Holy and Righteous
 - He is the Sustainer
 - He is the Just God
 - He is the Universal God
 - He is the Creator
 - He is the Supernatural God.

Class work

1. Compare and contrast the socio-political and religious state in the modern society to the time during the time of Amos to prophetic vocation.
2. Relate the prophetic mission of Amos as to the modern pastors and clergies as servants of God.
3. If you were prophet Amos, which evils could you condemn in today's society?

Group work

1. Discuss Amos prophetic teaching on repentance and restoration in relationship to the Christian life.
2. Explain effects of syncretism and schism in Israel during the time of Amos.

2. Prophet Jeremiah

Activity 1.5

1. Using the Bible, study the book of Prophet Jeremiah. In brief, explain why Jeremiah was called to be a prophet.
2. Based on what you know, why do you think prophet Jeremiah was referred to as a Weeping Prophet?
3. Discuss the events in life of prophet Jeremiah during his prophetic work.

Social, political and religious background of Prophet Jeremiah

Political background

Jeremiah prophesied during the reigns of the last five kings of Judah (626-587 BC). These kings were; Josiah, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah. They were politically unstable which led to the destruction of the Jerusalem city and the temple. The Assyrian Empire had collapsed and Judah was under the control of the Egyptians. Judah became a vassal state of Egypt and paid yearly tribute to her. After the collapse of the Egyptian empire by Babylon, Judah fall under the control of the Babylonians.

Judah was eventually destroyed by Babylon in 587 BC and her people deported to Babylon. Judah experienced political instability because of not heeding Jeremiah's warning against political alliances with foreign nations. She was supposed to rely on God for her security.

Socio-economic background

The society was divided into three caste systems; the upper, middle and lower. There was oppression of widows, aliens, orphans and the innocent by those in power. The rich acquired wealth through dishonest means such as bribery and grabbing of land. People broke the social demands of the covenant by committing adultery, theft and murder.

Religious background

During the time of Jeremiah, religion was corrupted because the people had broken the Sinai Covenant. There was sexual immorality and idolatry in the temple. Priests and false prophets told lies to rejoice the rulers who were on authority. The leaders and rulers had failed to lead the people in the Covenant way of life by leading people astray.

The people of Judah were worshipping idols such as Baal, Ashram, Molech, Chemosh, the sun and the moon gods brought as a result of religious schism. There was widespread syncretism where Yahweh was worshipped alongside pagan gods. King Josiah's attempts to carry out religious reforms supported by Jeremiah in Judah but had failed.

Group work

1. Using the Bible, explain the social, political and religious life during the time of Prophet Jeremiah.
2. Discuss the religious reforms carried out by King Josiah (2Kings 23).

The call of Prophet Jeremiah

(Jeremiah 1)

Jeremiah was called by God when he was a young man, (Jeremiah 1:7). The call was inform of a dialogue directly between him and God. He heard God calling him, by taking to him; God had appointed him as His messenger. Jeremiah protested that he was young and did not know how to speak. God responded by telling him that He had given him divine authority to speak and act on his behalf.

God promised to protect him and to give him words to speak. As an assurance to this, God touched his lips and put words in him. Jeremiah was to speak against nations and Kingdoms, pluck up and break down, to destroy and to assert row; to build and to plant. His prophetic mission was to pronounce God's judgement and punishment to Israel and other sinful nations.

During his call he saw the two visions.

Vision of Prophet Jeremiah

1. The vision of branch of an almond tree which was bare.



Jeremiah interpreted this to mean that the tree was waiting for the time it would put forth its buds and leaves in the same way God would be waiting to see the fulfillment of messages that he would give his prophet.

2. The vision of a boiling pot facing away from the North towards Judah.



The vision symbolised that God would use a strong nation from the North to destroy Judah for their wickedness.

God reassured Jeremiah of His protection in the face of opposition from his own people and the people of Jeremiah.

God told him that He was to make him a "fortified city", an "iron pillar" and a "Bronze wall." He would not be deported for God would be with him. (Jeremiah 1:18-19).

18-19 Listen, Jeremiah! Everyone in this land — the kings of Judah, the officials, the priests, and the people — will be against you. But today I am giving you the strength to resist them; you will be like a fortified city, an iron pillar, and a bronze wall. They will not defeat you, for I will be with you to protect you. I, the LORD, have spoken.”

Jeremiah after all this responded to God’s call with obedience and faith.

Jeremiah’s personal life

He was born in the small village of Anathoth in Judah. His father was a priest called Hilkiah. God called Jeremiah to be a prophet when he was still young. He was commanded not to marry or have children, not to attend any social function such as weddings or funerals. He was rejected by his family, friends and relatives who even plotted to kill him.

He was persecuted by kings Jehoakim and Zedekiah for his prophecies of destruction. During his prophetic mission, he supported king Josiah’s temple reforms.

Jeremiah was treated with hostility by false prophets (Hannaniah) and priests. He suffered physically, spiritually and even questioned God’s justice. He complained and lamented to God about his problems. After the Babylonian exile, Jeremiah and a few Jews fled to Egypt for refuge where Jeremiah is said to have died.

The lessons Christians learn from the call of Jeremiah

- i) Christians learn that God has a purpose for every human being.
- ii) God knows each person even before they are conceived.
- iii) God can choose anyone to serve Him regardless of age or status in society.
- iv) Christians have a responsibility to deliver God’s message to other people.
- v) Christians should always obey God’s call.
- vi) Those who obey God’s call are assured of His protection.

Evils condemned by Prophet Jeremiah

In his prophetic work, Prophet Jeremiah condemned a notable social evils in the society:

1. Necromancy (Jeremiah 14:14, 27:9, 29:8-9)

Necromancy refers to the practice of predicting future events by involving the dead. It is also the act of consulting the spirits of the dead seeking hidden knowledge or future events through mystical powers. Necromancy is also known as divination, magic and sorcery.

Among the Jews divination was strictly forbidden in the Hebrew law. Those who practised magic or witchcraft were to be punished by death (Leviticus 19; 31).

God hates necromancy and anyone who practiced it was no longer one of God's people. The practice had made God angry with people of the Northern Kingdom. Jeremiah advised King Zedekiah not to listen to those who predicted the future either through dreams or by calling up the spirits of the dead or through magic.

2. Dishonesty or deception

Jeremiah observed that the people of Judah were dishonest. Dishonest is the lack of moral integrity and uprightness. People of Judah were dishonest in the following ways:

- i) Prophets and priests of Judah spoke nothing but lies in the name of Yahweh. Instead of leading people to Yahweh they led them astray. They gave people false hopes yet God had not sent them.
- ii) The people of Judah were deceitful in their relationship. They were dishonest in their hearts and minds and even practiced corruption; no one was safe from the other.
- iii) Jeremiah observed that the prophets of Sodom and Gomorrah lied and were immoral.
- iv) The priests and the people of Judah were deceitful in the way they worshipped. Their outward rituals did not match their inner piety. They worshipped God alongside the pagan gods.
- v) They gave meaningless sacrifices to God as they offered the same sacrifices to pagan gods. Jeremiah reminded them that it is better to obey God than to offer meaningless sacrifices to pagan gods.

3. False Prophecy (Jeremiah 28)

Jeremiah's prophecy was challenged by Hannaniah who was a false prophet in the temple of Jerusalem.

He rebuked false prophets who misled the people of Yahweh and who polluted the true worship by prophesying things that people wanted to hear. Jeremiah warned people of God's judgment that God would take them to exile in Babylon. However, Hannaniah contradicted his message claiming that God would break the power of Babylonians setting Judah free.

Jeremiah advised the people on false prophecy by:

- i) Urging prophets sent by God to speak the truth.
- ii) Telling the people to ignore message from false prophets.
- iii) Reminding them that true prophets had authority.
- iv) That prophets of God were courageous and would not be intimidated.

4. Human sacrifice, Jeremiah 7: 30-32

Human sacrifice is the act of killing human beings for religious rituals. The people of Judah had borrowed the act from Canaanites. They sacrificed their daughters and sons to Baal.

This was an act of murder and against God's law "You shall not kill". The people of Judah built an altar called Topeth in the valley of Hinnom where they sacrificed their sons and daughters to pagan gods as burnt offerings.

God was angry with the practice and would punish the people of Judah.

5. Idolatry (Jeremiah 2-10, 23, 28)

Idolatry is the worship of false gods and goddesses.

At the time of Jeremiah idolatry was widespread. Jeremiah condemned it and reminded the people that Yahweh was superior to idols for they were false. Idolatry violated the first commandment which required Israelites to worship no other god.

Idolatry was an abandonment of Israel's first love (Jeremiah 2:2). It was a pursuit of vanity. It defiled the holy land. It was also rebellion against God.

Jeremiah pleaded with the people to turn back to Yahweh and change their ways. However, the people of Judah remained stubborn and rebellious and failed to listen.

6. Judgement and punishment

Prophet Jeremiah understood God as the universal God whose judgment would affect both the Israelites and other nations. In his early prophetic ministry, Jeremiah prophesied that God would use a strong foreign nation from the North to invade Judah for lack of repentance.

Jeremiah advised King Zedekiah not to resist this attack because it would be controlled by God. He advised the people of Judah to flee from the city of Jerusalem to avoid destruction for the fortified city would not provide protection and security.

Jeremiah stressed that the punishment was inevitable but the purpose was to correct them of their mistakes. The punishment was compared to a venomous snake that would bite the people of Judah and the fall of Judah likened to the collapse of a tent. Judah would be taken to exile and no one would escape.

Bones of leaders would be ashamed and spread on the ground as a sign of humiliation.

Many would be left dead after the attack and their bodies would remain unburied and others would be eaten by vultures and wild animals. There would be drought and famine bringing suffering on human beings and animals.

In Jerusalem the graves of kings, priests and prophets of Judah would be opened up and their bones would be exposed to the sun like rubbish. God would destroy other nations such as Egypt, Moab, and Babylon for refusing to recognise God as Lord. God would also punish Babylon for oppressing God's people during the exile that would last for 70 years.

Relevance of Jeremiah's teachings to christians

- i) Christians learn that they should trust in God.
- ii) They should also condemn any form of dishonesty because it is evil in God's eyes.
- iii) They should avoid idolatry which may lead to human sacrifice.
- iv) They should learn to repent their sins always to avoid God's Judgment and punishment.

Class work

1. Why do you think Prophet Jeremiah gave a Temple Sermon?
2. What evils could Prophet Jeremiah condemn in the society today?
3. What is the relevance of Jeremiah's teachings on evils and false prophets to Christians?

Jeremiah's symbolic acts related to judgement and punishment

Activity 1.6

1. Can you list down Jeremiah's symbolic acts of judgement and punishment?
2. Analyse the teachings of Jeremiah on judgement and punishment.
3. What can you say about the significance of Jeremiah's symbolic acts on judgement and punishment to Christians?

Symbolic acts are intensified forms of prophetic speech or an acted form of the word of God. They are also referred to as acted parables. They were used in the Old Testament with an intention of drawing attention and arousing curiosity to learn more about God by the audience. Jeremiah used the following symbolic acts to demonstrate how judgement and punishment would affect the people of Judah.

a) Wearing of a linen waist cloth

(Jeremiah 13:1-11)

Jeremiah was asked by God to buy a waist cloth and wear it. He was asked to hide it in the crevices of the rocks in river Euphrates for sometime and pick it. Jeremiah found the waist cloth rotten and completely useless. The waist cloth represented Judah and Israel. The idea of wearing the cloth around his waist showed that Judah and Israel was God's Kingdom and they held a special place of honour and praise. Removing of ruined cloth symbolised punishment of Judah and Israel. It showed that God had passed judgment on them.

b) Filling of the empty jars with wine

(Jeremiah 13:12-14)

This act was demonstrated through a parable that Jeremiah used. The parable was about wine skin jars that were empty and then filled with wine.

When the full jars were hit against each other they broke due to the impact. The filling of the jars represent the hopelessness in which the people of Jerusalem would find themselves during God's punishment. The wine that would fill the jars symbolises the instrument God would use to punish them due to their wickedness.

d) Jeremiah personal life (Jeremiah 16)

He was commanded by God not to marry or have children. He was denied the normal relationship because of the impending catastrophe that would disrupt normal relationships.

Jeremiah was not supposed to enter any house where a funeral was being held or mourn or show any sympathy to the bereaved. This meant that God had completely withdrawn his blessings, love and pity for the people of Judah.

He was restricted from entering a house where there was feasting. This symbolised that time for feasting was over and it would be replaced by suffering and grief.

e) The potter and his clay (Jeremiah 18:1-10)

Jeremiah was instructed to go to a potter's house where he found a potter molding clay into pots. He watched and the potter discovered a defect in the pot he was shaping in his hands. The potter pressed the same clay into a lump and molded another pot.



This illustrated the relationship between God and his people. The potter represented God while the clay represented the people. It is also meant that

God had authority to tear down or to build a nation in the same way the potter could mould or destroy a pot.

**f) The smashing of the earthen flask
(Jeremiah 19:1-20)**

God instructed Jeremiah to buy an earthen flask for carrying water. He was to gather a group of elders and senior priests at the valley of Hinnom just outside the Gate of Potsherd. Here he was to break the flask in the presence of his companions.



The breaking of the flask signified that God would destroy the city of Jerusalem. The city would remain deserted with decaying bodies and slain people who would have failed to abide by the covenant way of life.

**g) The vision of two baskets of figs
(Jeremiah 24:1-10)**

He saw a vision of two baskets of figs placed outside the temple. One basket had good fruits while the other had bad fruits.



The good fruits symbolised the exiles taken to exile in Babylon. God would watch over them while the bad fruits symbolised those still living in Jerusalem,

Judah and Egypt. God was going to destroy them. God would make them a terror to all nations of the earth. They would be ridiculed and destroyed.

i) The wearing of the wooden ox yoke

During the reign of King Zedekiah, God commanded Jeremiah to make a wooden ox yoke and put it on his neck. He was to walk around with the yoke like an oxen.



This signified the burden that would be felt in the punishment that people would suffer. It approved that people would be slaves in exile as God's punishment. It also symbolised the need for the king to surrender to Babylon so that they would be restored and treated with mercy.

Jeremiah's suffering and lamentations (Jeremiah 11:18-23, 12:1-6, 15:10-21)

Suffering is an unpleasant experience. It is the state of pain or distress. Lamentation is the expression of sorrow of leaders and the people. Jeremiah's prophecy was of doom to Judah and Israel. He prophesied with deep emotions for his people in proclaiming punishment. This led to his suffering and lamentations.

Activity 1.7

1. Why do you think Jeremiah underwent suffering during his mission?
2. Read the passages below and explain Jeremiah's main concern during his prophetic work.

Jeremiah 11: 18-23

18 Now the LORD gave me knowledge of it, and I know it; for You showed me their doings.¹⁹ But I was like a docile lamb brought to the slaughter; and I did not know that they had devised schemes against me, saying, "Let us destroy the tree with its fruit, and let us cut him off from the land of the living, that his name may be remembered no more."²⁰ But, O LORD of hosts, You who judge righteously, Testing the [a]mind and the heart, Let me see Your vengeance on them, For to You I have revealed my cause.²¹ "Therefore thus says the LORD concerning the men of Anathoth who seek your life, saying, 'Do not prophesy in the name of the LORD, lest you die by our hand'—²² therefore thus says the LORD of hosts: 'Behold, I will punish them. The young men shall die by the sword, their sons and their daughters shall die by famine; ²³ and there shall be no remnant of them, for I will bring catastrophe on the men of Anathoth, even the year of their punishment.' "

Jeremiah 12: 1-6

Righteous are You, O LORD, when I plead with You" Yet let me talk with You about Your judgments. Why does the way of the wicked prosper? Why are those happy who deal so treacherously? ² You have planted them, yes, they have taken root; They grow, yes, they bear fruit. You are near in their mouth But far from their mind. ³ But You, O LORD, know me; You have seen me, And You have tested my heart toward You. Pull them out like sheep for the slaughter; And prepare them for the day of slaughter. ⁴ How long will the land mourn, And the herbs of every field wither? The beasts and birds are consumed, For the wickedness of those who dwell there, Because they said, "He will not see our final end." The LORD Answers Jeremiah ⁵ "If you have run with the footmen, and they have wearied you, Then how can you contend with horses? And if in the land of peace, In which you trusted, they wearied you, Then how will you do in the floodplain of the Jordan? ⁶ For even your brothers, the house of your father, Even they have dealt treacherously with you; Yes, they have called a multitude after you. Do not believe them, Even though they speak smooth words to you.

3. What were the major concerns of Prophet Jeremiah?
4. Relate the suffering of Jeremiah to the persecution of Christians.

a) Plot against his life

(Jeremiah 11:8-23, 12:1-6)

His relatives and friends from his hometown, Anathoth, planned to kill him for relaying the messages of judgment and punishment.

In response, Jeremiah prayed to God to take vengeance on his behalf and God promised to punish them.

Jeremiah lamented and wondered why God allowed the wicked to prosper and the dishonest to succeed. God encouraged him to stand firm and continue preaching his message even when the situation worsened.

b) Jeremiah's lament about his isolation

(Jeremiah 15:10-21)

Jeremiah suffered isolation as a result of his preaching. He was despair and lonely for many people disliked him.



Jeremiah's isolated state

Jeremiah despaired because he felt that the work he had done was futile.

He felt God had abandoned him even after being on his side against his own people.

God assured him that the punishment for the wickedness of his people would still be carried out.

c) Jeremiah's laments on the people mockery

Jeremiah 17:14-18, 18-23

He faced mockery from his people who claimed that his prophecies were not fulfilled. He continued to pray to God to fulfill his predictions.

Jeremiah continued lamenting to God that the people he was interceding for intervention from God, had turned against him. Therefore, he appealed for divine punishment against them.

d) Jeremiah's torture by Pashhur, the priest (Jeremiah 20:1-6)

Pashhur was the priest and the chief officer of the temple. Jeremiah's preaching on judgement was rejected by Pashhur who had him arrested, beaten, locked up, released and chased away from the gates of the temple. However,

Pashhur's actions did not silence him. He went ahead and pronounced judgement on the priest. His family and the people of Judah who would be exiled in Babylon.

e) Jeremiah's arrest and trial (Jeremiah 26)

He was arrested by prophets and priests for prophesying against Jerusalem temple. He condemned their insincere worship, social injustice and false prophecies.

He was accused of blasphemy for saying Jerusalem would be destroyed. He was taken for trial. He defended himself saying he was innocent because He was God who had sent him to prophesy His message and therefore he was a true prophet.

He said his message was conditional in that if people repented and changed their ways God would not send disaster to them.

He warned them that if they put him to death they would bring guilt of innocent blood on themselves.

He was set free after convincing them that his messages were from God. His freedom was supported by some elders especially Ahikam son of Shaphan, a court secretary of king Josiah.

f) Jeremiah's imprisonment (Jeremiah 37, 38)

He tried to leave Jerusalem to go to Manish to claim his share of the family land but he was arrested and accused of trying to run away by Irijah a watchman at the Benjamin Gate.

He was accused of deserting his people to join the Babylonians. This amounted to treason punishable by death.

He was taken before the prince who beat him and put him in an underground cell where he remained for a long time.



Jeremiah's in a well

He pleaded with King Zedekiah to release him but instead ordered him to be placed in the courtyard. He remained here being fed on bread and water daily.

He continued with his messages of judgement and this angered the court officials who seized him and put him into a dry cell where they left him starve to death.

He was rescued by an Ethiopian Eunuch Ebed Melech who was an official of the king. On his release, Jeremiah was taken to the guard room of the palace.

Relevance of Jeremiah's suffering and lamentations to Christians today

- i) Christian leaders should know that not all of their messages will be accepted especial when they condemn social evils in society.**
- ii) Christians should be willing to proclaim God's word.**
- iii) Christians are likely to face opposition as they carry out God's work but they should not be afraid.**
- iv) They should be aware of false prophets in their midst.**
- v) Christians should pray to God for strength especially when they are discouraged in their work.**
- vi) Christians should remain faithful and firm to the word even when they are in problems for God will always intervene.**

Activity 1.8

1. How would you explain symbolic acts related to judgment and punishment.
2. In what ways do Christian leaders use symbolic acts in preaching?
4. Compare and contrast Jeremiah's suffering and lamentations to the persecution of the church today.

Jeremiah's teaching on the New Covenant

His teaching on the New Covenant was for the purpose of giving hope to the people of Judah who were suffering in exile. The New Covenant would have many characteristics.

For instance, it would be initiated by God in order to restore the broken relationship with Israel. Laws in the New Covenant would be written in the people's hearts unlike the Old Covenant which was written on stone tablets. Every individual would be responsible for his or her own sins. There will be no inherited or collective sin and punishment. God would forgive sins and forget them.

The New Covenant will be an everlasting covenant in which God would continue to honour His promises to His people. The covenant will not be broken again. It will be between God and the remnants who would be spared after judgement. That is, after exile, they would be His people and He would be their God. It would also result in the raising of a new people of God, a new Israel. The new community of God's people would have new hearts that would make them obedient. It would bring about a better relationship between God and His people. Hence, better than the Old Covenant.

Class work

1. In groups, discuss various ways through which Jeremiah suffered and lamented.
2. Explain ways through which Christians suffer today in their work.
3. Discuss the relevance of Jeremiah's teaching on the New Covenant to Christians today.
4. Discuss the manifestation of the New Covenant to the church today.

Relevance of the New Covenant to Christianity

Jeremiah's prophecy of the new Covenant was fulfilled in the life and ministry of Jesus. He inaugurated the New Covenant during the last supper, which was to be observed by a new community bound by faith in Christ.

The New Covenant established a personal relationship between God who takes away the sins of the world. Christians worship God in their hearts as they have a personal relationship with Him. Those who repent their sins are forgiven.

Glossary

Prophet:	It is someone who predicts or foretells the future.
Prophetess:	It is a female prophet.
Prophecy:	This is the prediction made by a prophet or under a divine inspiration.
Vision:	A religious experience of a supernatural appearance dream or desire.
Punishment:	A suffering by pain or harsh experience.
Judgment:	The conclusion or result of judging an opinion or a decision.
Syncretism:	The bringing together of different religions.
Schism:	Division or separation.

Key Words

Apostle, Roman empire, beatitude, disciple

In this unit, we are going to learn about the Gospel of Luke and Acts of apostles. We shall discuss the early life of Jesus and why He was rejected in reference to Gospel of Luke. We shall learn Jesus teachings on the Beatitudes in the Sermon on the Mountain and the healing of the Centurion's servant.

Activity 2.1

1. Look at the following pictures.



2. Talk about what is happening in each picture. Relate it to the early life of Jesus.
3. Write down short notes about what you have discussed in the pictures.

Group work

1. How would you summarise the early life of Jesus?
2. Explain why people of Nazareth rejected Jesus.
3. What approach would the teaching and work of Jesus apply in our lives today?

The life of Jesus in Nazareth and His rejection (Luke 4: 14-30)

14 Then Jesus returned to Galilee, and the power of the Holy Spirit was with him. The news about him spread throughout all that territory. 15 He taught in the synagogues and was praised by everyone. 16 Then Jesus went to Nazareth, where He had been brought up, and on the Sabbath He went as usual to the synagogue. He stood up to read the Scriptures 17 and was handed the book of the prophet Isaiah. He unrolled the scroll and found the place where it is written: "The Spirit of the Lord is upon me, because he has chosen me to bring good news to the poor. He has sent me to proclaim liberty to the captives and recovery of sight to the blind; to set free the oppressed 19 and announce that the time has come when the Lord will save his people." 20 Jesus rolled up the scroll, gave it back to the attendant, and sat down. All the people in the synagogue had their eyes fixed on him, 21 as He said to them, "This passage of scripture has come true today, as you heard it being read." 22 They were all well impressed with Him and marvelled at the eloquent words that He spoke. They said, "Isn't He the son of Joseph?" 23 He said to them, "I am sure that you will quote this proverb to me, 'Doctor, heal yourself.' You will also tell me to do here in my home town the same things you heard were done in Capernaum. 24 I tell you this," Jesus added, "prophets are never welcomed in their home town. 25 "Listen to me: it is true that there were many widows in Israel during the time of Elijah, when there was no rain for 3.5 years and a severe famine spread throughout the whole land. 26 Yet Elijah was not sent to anyone in Israel, but only to a widow living in Zarephath in the territory of Sidon. 27 And there were many people suffering from a dreaded skin disease who lived in Israel during the time of the prophet Elisha; yet not one of them was healed, but only Naaman the Syrian." 28 When the people in the synagogue heard this, they were filled with anger. 29 They rose up, dragged Jesus out of the town, and took him to the top of the hill on which their town was built. They meant to throw Him over the cliff, 30 but he walked through the middle of the crowd and went His way.

Jesus started His work in Galilee which was His own home district. He was filled with the Holy Spirit after being tempted by Satan. He set out to fulfill His mission through preaching the good news and performing miracles in various ways at Galilee.

Jesus went to the synagogue every Sabbath in accordance to the Jewish practice. The service consisted of prayers and reading from the books of laws of prophets.

Anyone who had sufficient knowledge on the law and prophet would be invited to read or give a commentary on the same. Visiting teachers would be given the honour of addressing the congregation by the head of the synagogue.

On the Sabbath day, Jesus went to the synagogue in Nazareth, his hometown. He was given the scroll of Prophet Isaiah and he opened where it is written.

Isaiah 61: 1-2

1 The Sovereign LORD has filled me with his Spirit. He has chosen me and sent me, to bring good news to the poor, To heal the broken-hearted, to announce release to captives and freedom to those in prison. 2 He has sent me to proclaim that the time has come when the LORD will save his people and defeat their enemies. He has sent me to comfort all who mourn,

Luke 4; 18-19

“The spirit of the Lord is upon me, because he has anointed me to preach the good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the favour of the Lord,”

Pair work

1. With your friend, read the Bible verses above.
2. What have you learnt from the verses?

Jesus explained that this prophecy had been fulfilled in Him. His audience was impressed by His eloquence. However, when people realised He was claiming to be the expected Messiah, they become hostile to Him. This is because they knew Him as the son of Joseph.

Jesus gave them example of non-Israelites who had received God’s favour during Prophet Elijah and Elisha time (1 King 1:1-24). The listeners became more hostile and tried to kill him by throwing him down the cliff, but Jesus passed through their midst and went away.

Class work

1. Identify the Jewish expectation of the Messiah.
2. State reasons why Jesus was rejected in Nazareth.
3. Discuss instances where Jesus showed identification as the Messiah.

The Galilean Ministry

The healing of a man with evil spirit in Capernaum Luke 4: 31-37

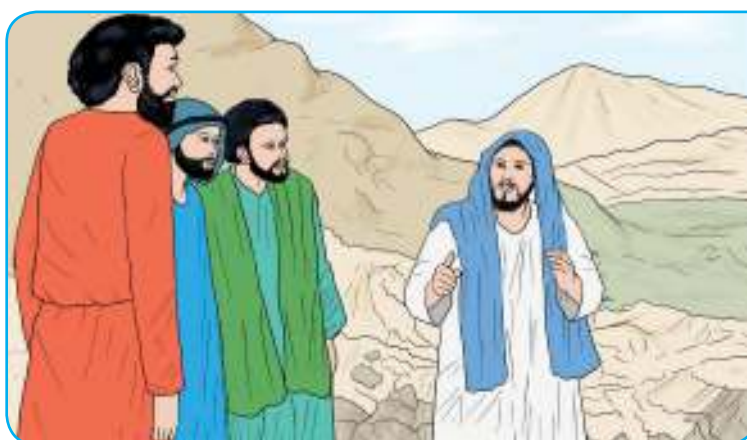


Jesus heals the man with evil spirit

Jesus went to the synagogue at Capernaum on a Sabbath day. He taught people and made great impression because He taught with authority. He was however interrupted by a man with an evil spirit. The evil spirit referred to Him as Jesus of Nazareth and asked what He had to do with them on the holy day. Jesus silenced him sharply and commanded the spirit out of the man and the evil spirit left without hurting him.

The people were amazed and spoke among themselves saying “what a Lord this is for with authority and power He commands the unclean spirits and they come out”.

The calling of the first disciples, Luke 5:1-11



The call of the first disciples

Luke 5:1-11

1 One day Jesus was standing on the shore of Lake Gennesaret while the people pushed their way up to him to listen to the word of God. 2 He saw two boats pulled up on the beach; the fishermen had left them and were washing the nets. 3 Jesus got into one of the boats — it belonged to Simon — and asked him to push off a little from the shore. Jesus sat in the boat and taught the crowd. 4 When he finished speaking, he said to Simon, “Push the boat out further to the deep water, and you and your partners let down your nets for a catch.” 5 “Master,” Simon answered, “we worked hard all night long and caught nothing. But if you say so, I will let down the nets.” 6 They let them down and caught such a large number of fish that the nets were about to break. 7 So they motioned to their partners in the other boat to come and help them. They came and filled both boats so full of fish that the boats were about to sink. 8 When Simon Peter saw what had happened, he fell on his knees before Jesus and said, “Go away from me, Lord! I am a sinful man!” 9 He and the others with him were all amazed at the large number of fish they had caught. 10 The same was true of Simon’s partners, James and John, the sons of Zebedee. Jesus said to Simon, “Don’t be afraid; from now on you will be catching people.” 11 They pulled the boats up on the beach, left everything, and followed Jesus.

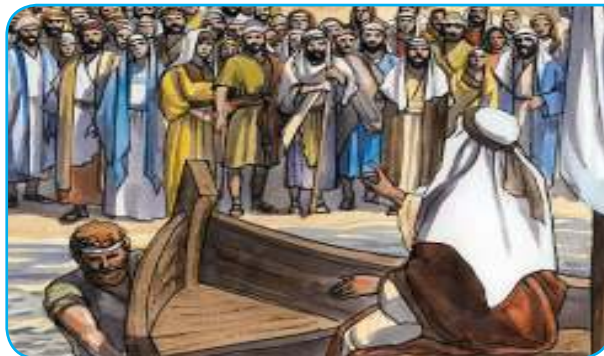
Activity 2.2

Role-play the call of the first disciples in class.

Disciple means ‘learner’ or ‘follower’. The word disciple in the Bible refers to the learners who followed a particular master to learn more about religious matters.

Jesus chose disciples among many people who followed him to listen to his teachings. The call of the first disciples took place at the lake of the Gennesaret (Sea of Galilee). Jesus stood on the shores of Lake Gennesaret from where he taught the word to the people.

It was here when Jesus was surrounded by people who were eager to hear him called the first disciples who become the leaders of the church. Jesus got into one of the boats on the shores and taught the crowd. One of the fishermen was Simon also called Simon Peter.



Jesus teaching on the shores of the sea of Galilee

Group work

1. Identify the Galilean miracles performed by Jesus.
2. In what ways did Jesus prove to be the Messiah in Galilee?
3. Relate the call of the first disciples to the consecration of the clergies in the church today.

The Miraculous catch of Fish

When he had finished teaching, He asked Simon Peter to cast the net into the water for a catch. Simon told Jesus that they had worked hard all night and caught nothing, but he followed Jesus' word and let down the nets.

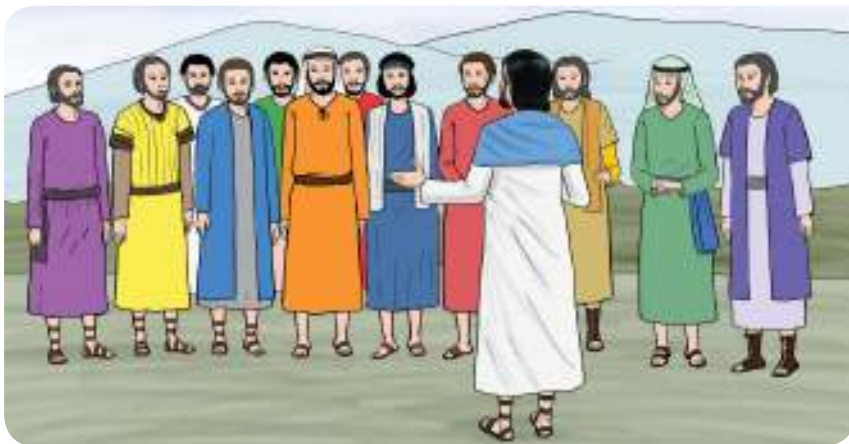
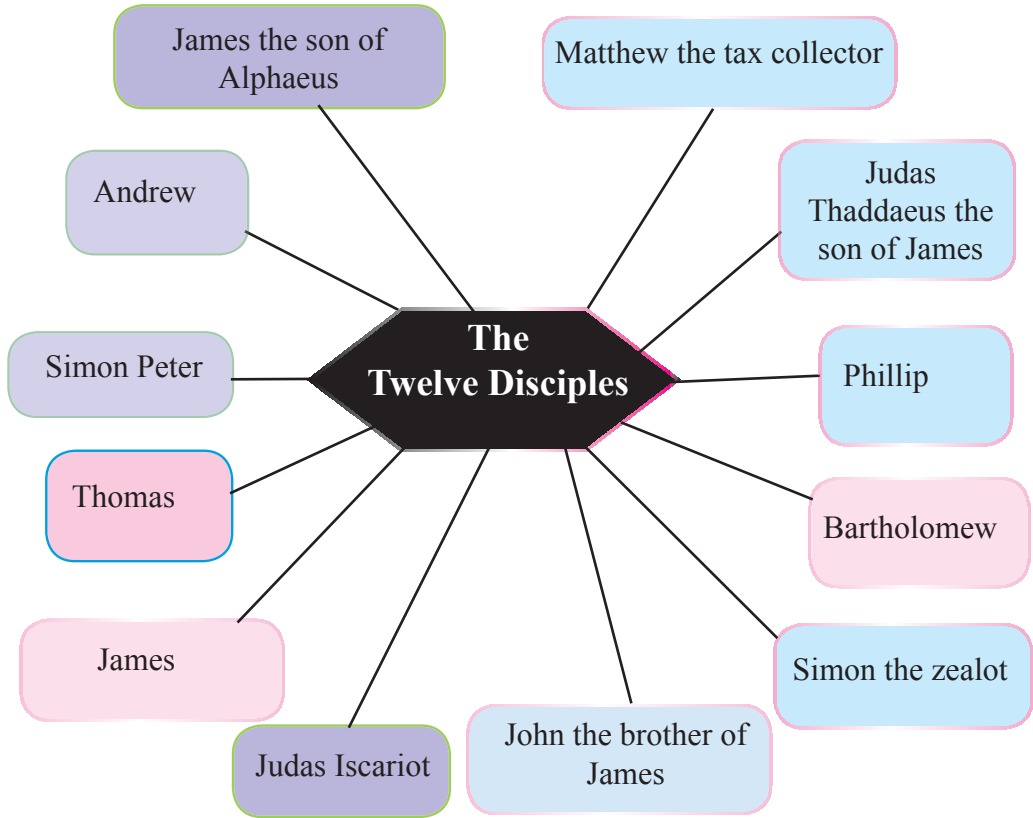


Jesus with the three disciples

The choosing of the twelve disciples (Luke 6: 12-15)

Jesus spent a whole night praying before choosing the twelve disciples. After His night prayer, He called His disciples and chose twelve. They were to accompany Him to teach the word of God and be witnesses of good news.

He chose:



The twelve disciples of Jesus

Word search

Look for the names of the 12 disciples in the word search below.

S	I	M	O	N	P	E	T	E	R	S	W	T	D	C	E	A	U
J	D	P	S	R	X	C	H	W	A	N	D	R	E	W	J	F	O
O	H	I	E	G	Z	O	O	N	S	W	D	N	N	R	G	G	R
H	N	J	M	N	B	V	M	A	T	T	E	W	Y	J	W	E	N
N	O	K	A	Q	E	W	A	X	A	X	E	S	G	M	O	G	W
S	A	L	J	U	D	A	S	T	H	A	D	D	A	E	U	S	A
S	I	M	O	N	T	H	E	Z	E	A	L	O	T	E	Y	W	L
J	A	M	E	S	S	O	N	O	F	A	L	P	H	A	E	U	S
P	H	I	L	L	I	P	A	X	V	K	H	L	Z	D	R	W	Y
Y	R	B	A	R	T	H	O	L	O	M	E	W	Y	Z	Q	G	I
J	U	D	A	S	I	S	C	A	R	I	O	T	U	R	E	J	O

Reasons why Jesus chose the disciples

Jesus chose the twelve disciples in order to assist Him during His public ministry. They were also to bear witness to the things he had done and continue with His ministry after his death. They were also to act as role models to others and take the gospel to other places when Jesus was busy. They were to be in accordance with the symbolic to represent the twelve tribes of Israel.

Relevance of the choosing of the twelve disciples to Christians

Christians must be willing to carry on with the work of Jesus through preaching, healing and helping the needy in the society. They should be able to undertake training in various activities of the church.

They should also choose leaders amongst themselves who can stand for the church. Those chosen has to work for the Christ not for the man. God calls anybody to serve Him. Therefore, they should be ready if called despite their status.

Pair work

1. As disciples of Jesus, which work would you carry out today in your church.
2. Write down your points.
3. Share your points with the rest of the members in class.

Group work

1. Discuss the activities carried out by Jesus.
2. Explain why Jesus was rejected in Nazareth.
3. Can you describe the call of the twelve disciples?

Sermon on the Plain

(Luke 6: 17-49, Mathew 5-7)

After Jesus chose His disciples, He came down the hill and stood with His disciples. A large crowd was there from all over Judah, Jerusalem, from the coastal cities of Tyre and other cities. They had come to hear him and be healed by his disciples. All the people tried to reach Him for the power was going out of Him. His teachings on the sermon on the Plain are described as the beatitudes. The beatitudes consists of both blessings and woes.

In the beatitudes Jesus pronounced blessing on;

The poor, those who recognise their spiritual poverty will inherit the Kingdom of God. Those who hunger for the word of God for they shall be filled. Those who work for peace for God will call them His children.

Those who are hated, rejected, insulted on account of their faith for their reward is great in heaven. However, in the beatitudes, Jesus pronounced woes on Nazareth;

- i) The rich who are comfortable with their wealth were unfavoured by God's Kingdom.
- ii) Those who laugh in their ignorance of the Lord.
- iii) Those praised by human beings.
- iv) Jesus went further in his sermon to teach what was expected of His followers. Disciples were to imitate God who loves people unconditionally by loving their enemies.

- v) They were also expected to acknowledge their shortcoming before they condemn others. The faults is a hindrance to becoming a member of Gods kingdom.
- vi) They were to show their goodness through their good deeds, just like a tree is known of its goodness by its fruits. The disciples were to be good example, who proclaim Christ and do what He tell them.

Relevance of the Sermon on the Plain to Christians

Christians should learn that the main goal is to obtain the Kingdom of God despite tribulations and trials that they may encounter. They should love their enemies however hard one might find it hard to forgive, he or she must forgive to emulate Jesus. Christians should also examine themselves before passing judgment to others. They should be steadfast in their faith to avoid falling into temptations. They should also be willing to hear God's word and proclaim it. They should promote peace by resolving their differences peacefully.

Group work

1. Read Luke 6: 17-49.

He came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; They were full of unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all. Jesus lifted up his eyes on his disciples, and said, Blessed are the poor: for yours is the kingdom of God. Blessed are those in hunger now: for you shall be filled. Blessed are those who weep now: for they shall laugh. Blessed are those when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers to the prophets. But woe to you that are rich! for you have received your consolation. Woe to you that are full! for you shall hunger. Woe unto you that laugh now! for you shall mourn and weep. Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets. But I say to you which hear, Love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you.

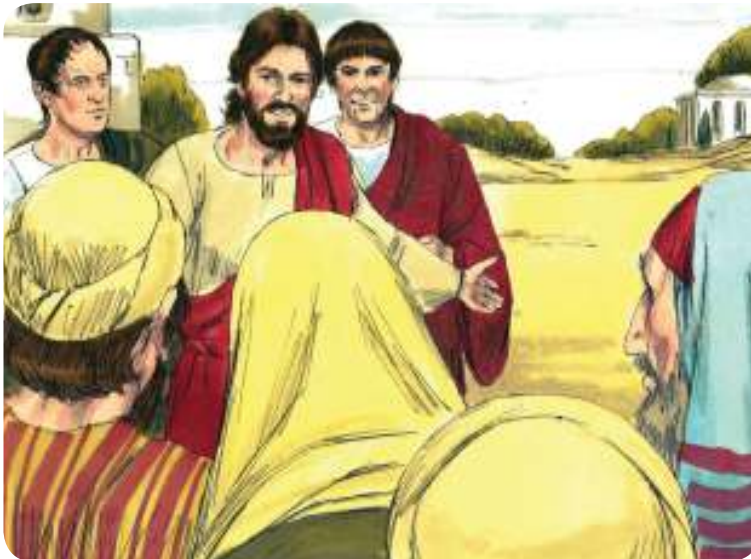
And to him that slap on one cheek, offer also the other; and him that takes away thy cloak forbid not to take thy coat also. Give to every man that asks of thee; and of him that takes away your goods ask them not again. And as you would that men should do to you, do also to them likewise. For if you love them which love you, what thank have ye? For sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? For sinners also lend to sinners, to receive as much again. But love your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. Jesus told them a parable to them; Can the blind lead the blind? Shall they not both fall into the ditch? And why behold you can see that is in your brother's eye, but perceives not the log that is in your own eye? Either how can you say to your brother, Brother, let me pull out the thing that is in your eye, when you behold not the log that is in your own eye? You hypocrite, cast out first the log out of your own eye, and then shall thou see clearly to pull out the mote that is in thy brother's eye. For a good tree brings not forth corrupt fruit; neither do a corrupt tree bring forth good fruit. For every tree is known by h its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather the grapes.

A good man out of the good treasure of his heart brings forth that which is good; and an evil man out of the evil treasure of his heart brings forth that which is evil: for of the abundance of the heart his mouth speaks. And why call me, Lord, Lord, and do not the things which I say? Whosoever comes to me, and listens my sayings, and do them, I will show you to whom he is like: But he that hears and does not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

2. Discuss Jesus' teachings on the Beatitudes in the Sermon on the Mountain.
3. Write down your findings.

The healing of the Centurion's servant

Luke 7: 1-10



Jesus healing the centurion servant

1 When Jesus had finished saying all these things to the people, he went to Capernaum. 2 A Roman officer there had a servant who was very dear to him; the man was sick and about to die. 3 When the officer heard about Jesus, he sent some Jewish elders to ask him to come and heal his servant. 4 They came to Jesus and begged him earnestly, "This man really deserves your help. 5 He loves our people and he himself built a synagogue for us." 6 So Jesus went with them. He was not far from the house when the officer sent friends to tell him, "Sir, don't trouble yourself. I do not deserve to have you come into my house, 7 neither do I consider myself worthy to come to you in person. Just give the order, and my servant will get well. 8 I, too, am a man placed under the authority of superior officers, and I have soldiers under me. I order this one, 'Go!' and he goes; I order that one, 'Come!' and he comes; and I order my slave, 'Do this!' and he does it." 9 Jesus was surprised when he heard this; he turned round and said to the crowd following him, "I tell you, I have never found faith like this, not even in Israel!" 10 The messengers went back to the officer's house and found his servant well.

After the sermon at the plain Jesus went back to Capernaum, a city in Galilee. It is here he met with the centurion.

A Centurion was an officer in the Roman army in charge of 100 soldiers. He was a gentile and a senior officer in the Roman Army. He was a God fearing man and humble.

He acknowledged that Jesus had power to heal the people. He therefor sent elders of the Jews to Jesus so that He could heal his servant. When he heard Jesus was coming he sent a message to stop him, saying he knew Jesus did not need to come to his house because saying a word would heal him.

Jesus marveled at the centurion's faith for complete trust in Him. The faith of the Centurion healed his servant

The healing affirmed that the good news of salvation was not for Jews alone but for all.

Relevance of the Centurion servant healing to Christians

Christians should have faith in Jesus that he is able to heal and He heals all without discriminating

They should love those they employ just as the centurion loved his servant. They should also not deny them permission to go and get treatment when sick.

Christianity is a universal religion which should embrace all humanity, just as Jesus embraced the gentile.

They should learn to be humble like the centurion and be able to seek Gods help when they need it. They should show compassion to the needy just as Jesus showed compassion to the centurion servant.

Group work

1. Narrate to your friend the healing of the Centurion servant.
2. Present in class the lessons that a Christian can learn from that story.

Founding of the Christian church and the spread of Christianity (Acts of apostles)

The book of the Acts details the beginning of the church and its miraculous spread through the power of the Holy Spirit. Ten days after Jesus ascended back to heaven (Acts 1: 9), the Holy Spirit was poured upon disciples of Jesus. Jesus promised his disciples to wait at Jerusalem on which they will receive the Holy Spirit.

This community of disciples of Jesus was the beginning of the church. The Acts of Apostles describe the emergence of Christianity beginning with the mission in Jerusalem and spreading throughout the Middle East and the Mediterranean Sea. The early church fell under intense persecution, from Roman Empire beginning with Emperor Nero in 64 AD. However, Christianity flourished in five centres of Jerusalem, Corrinth Antioch, Romae Alexandria and Byzantium.

Persecution of Christianity under the Roman rule lasted for 300 years until Emperor Constantine issued an edit of Milan in 313 AD which mediated a complete tolerance of Christianity in the Roman Empire.

Peter and Paul facilitated to the spread of Christianity in the vast Roman Empire. They meet in the Antioch where Paul travelled to Dalmatia and returned to Damascus where he stayed for 3 years. Paul was responsible for bringing Christianity to the new parts of the world in the Roman empire especially Ephesus, Philippi, and Thessalonica.

By the end of the 1 Century Christianity spread to Roman and various cities in Greece.

Major cities such as Roma, Ephesus, and Antioch a Corinth served as foundations for the expansive spread of Christianity in the post apostolic period.

The Eastern Catholic and Orthodox churches originated from the Eastern centres of Antioch, Alexandria and Byzantium. Western Latin rites originated from Roma.

Theology of the Acts of Apostles (Acts 2: 14-41)



Ascension of Jesus

After the ascension of Jesus, Peter took charge of the community. He became the leader in preaching and in general administrative matters. For example courage, strong personality and serious commitment to the Lord singled him out among others as the leader of the group.

Pentecost

Peter's declaration on the day of Pentecost

On the day of Pentecost Peter openly took his responsibility. He exonerated the apostles from being drunk as it was still in the morning. People had accused them of being drunk after they received the Holy Spirit and spoke in different tongues. It was only 9 am and they were not accustomed to taking anything before that hour. It was the power for the morning prayers.

Peter under the influence of the Holy Spirit defended the disciples by quoting, Joel 2:28-32, saying the coming of the Holy Spirit was a fulfilment of Jesus prophecy. Peter explained that the outpouring of the Holy Spirit was a positive proof that the messianic era had arrived through the person of Jesus. Peter emphasised that Jesus the Christ and Lord was the son of God. Jesus performed miracles during His public ministries which were witnessed by Jews and his disciples.

Jesus' suffering and death was in accordance with God's plan. God raised him from death and resurrected.

He said apostles are the living witnesses for the resurrection of Jesus.

He said Jesus had been exalted and sits at the right hand of God where he has been made judge by God. Many who heard Peter's message repented and were baptised, about 3000 of them. They contributed to the growth of the Christian community (church).



The day of Pentecost

The martyrdom of Stephen (Acts 6:7-60)

Stephen an apostle of Jesus was described as a man full of spirit and wisdom and was full of faith and of the Holy Spirit.

Stephen accomplished many great wonders and signs (Acts 6:8). The Feeding of the widows gave Stephen a much greater exposure and opportunity to function in a way that was similar to the twelve apostles.

Many Jews were angered by Stephen work and preaching. They did not believe that Jesus was the saviour and they accused Stephen of blasphemy.

Some of those non-believers brought Stephen before the Sanhedrin and the Jewish leaders. An unlawful trial was held and some people lied upon Stephen hoping to get him into trial but even though Stephen was falsely accused, he remained strongly faithful and forgiving. He knew that God was with him.

During his trial, Stephen's face was like the face of an angel for the power of God was with him in answering the charges of the council. He did not try to defend himself but instead spoke of the history of Israel and told the people that they were not obeying God.

The people were angry. They hated Stephen for telling the truth. They became violent and wanted to attack Stephen but Stephen full of the Holy Spirit looked steadfastly towards heaven and declared "Behold I see the heavens opened and the son of man standing at the right hand of God."

The wicked people could not see Stephens's glorious vision, so they did not believe him. In terrible anger, they cast him outside the wall of the city. Leaving their coats at the feet of young Jewish leader named Saul; they gathered rocks and stoned Stephen. The stones painfully cut and bruised Stephen's body. And he knew he was going to die. But he was not afraid for he knew he would be with Jesus again. Courageous Stephen prayed Lord Jesus receive my soul. Feeling no anger towards his murderers, Stephen humbly cried out before he died Lord Let not this sin to their charge.

Pair work

1. Compare and contrast the role of Steven and the clergies in spreading the gospel of Jesus.
2. How is the church persecuted in the modern world?
3. Discuss the relevance of the Martyrdon of Steven to Christians.

Relevance of the martyrdom of Stephen

Christians should stand firm in the midst of trials for the sake of the gospel. They should preach the gospel as well as extend their work in the church. They should be ready to see the glory of God after suffering for Christ.

They should also avoid false accusations during their work in the church.

God loves endurance and obedience and he rewards with the gift of Everlasting life.

Conversion of Saul

Act 9:1-19

9 Meanwhile, Saul was still breathing out murderous threats against the Lord's disciples. He went to the high priest 2 and asked him for letters to the synagogues in Damascus, so that if he found any there who belonged to the Way, whether men or women, he might take them as prisoners to Jerusalem. 3 As he neared Damascus on his journey, suddenly a light from heaven flashed around him. 4 He fell to the ground and heard a voice say to him, "Saul, Saul, why do you persecute me?" 5 "Who are you, Lord?" Saul asked. "I am Jesus, whom you are persecuting," he replied. 6 "Now get up and go into the city, and you will be told what you must do." 7 The men traveling with Saul stood there speechless; they heard the sound but did not see anyone. 8 Saul got up from the ground, but when he opened his eyes he could see nothing. So they led him by the hand into Damascus. 9 For three days he was blind, and did not eat or drink anything. 10 In Damascus there was a disciple named Ananias. The Lord called to him in a vision, "Ananias!" "Yes, Lord," he answered. 11 The Lord told him, "Go to the house of Judas on Straight Street and ask for a man from Tarsus named Saul, for he is praying. 12 In a vision he has seen a man named Ananias come and place his hands on him to restore his sight." 13 "Lord," Ananias answered, "I have heard many reports about this man and all the harm he has done to your holy people in Jerusalem. 14 And he has come here with authority from the chief priests to arrest all who call on your name." 15 But the Lord said to Ananias, "Go! This man is my chosen instrument to proclaim my name to the Gentiles and their kings and to the people of Israel. 16 I will show him how much he must suffer for my name." 17 Then Ananias went to the house and entered it. Placing his hands on Saul, he said, "Brother Saul, the Lord—Jesus, who appeared to you on the road as you were coming here—has sent me so that you may see again and be filled with the Holy Spirit." 18 Immediately, something like scales fell from Saul's eyes, and he could see again. He got up and was baptized, 19 and after taking some food, he regained his strength.

Saul came from Tarsus and is described as a child who received best upbringing: a student of the vaunted teacher Gamaliel, a Roman citizen named in the best Jewish school.

Saul was however best on the description of believers in Jesus. Only a few years had passed from the crucifixion and resurrection of Jesus when a self-righteous religious zealot assisted in the systematic murder of one named Stephen. After the death of Stephen, Saul launched a war against the church believers. He was beginning to attain notoriety that he had always craved. He wanted to rise to power and prestige and to prove his worth. He persecuted Christians.

Saul heard that the gospel had spread to Syria and he requested permission to go to Damascus to stop the church by putting believers into prison. On his way to Damascus, suddenly a light flashed around him. He fell to the ground and heard a voice say to him , “Saul why do you persecute me. I am Jesus whom you are persecuting.”

Saul became blind on his way to Damascus. Here a man known as Ananias a believer was instructed through a vision to go to the house where Saul was and place his hand on him to restore his sight. Ananias placed his hands on Saul and immediately something like scales fell from Saul’s eyes and he could see again. He got up and was baptised and after taking some food he regained his strength. He stayed with the disciples and was later named Paul. He became an apostle of Jesus.

Activity 2.3

1. Role play the conversion of Saul.
2. Discuss the role of Apostle Paul in the early church.
3. Discuss problems in the early church.

Relevance of Saul’s conversion to Christians today

Christians learn that God is able to convert the most unlikely of sinners.

Salvation does not depend on the fallen will of man but rather on the sovereign will and power of God. God’s salvation does not depend on merit or good points but rather God’s free grace.

Humbling oneself of pride is a mark of true conversion. Christians should learn to fellowship with others as a true mark of conversion. Jesus Christ is real and a live teaching Christians to always trust in him. God has a good purpose for each person. Christians should avoid the sin of persecuting the church in anyway because God is not happy with it.

The role of Paul in the early church

The role of Paul in evangelisation is seen in the ministry he served in the early church. He played an important role in making the resurrected Lord be known in the church. Paul preached the death, resurrection, and Lordship of Jesus Christ, and he proclaimed that faith in Jesus guarantees a share in his life. The resurrection of Christ was also of primary importance, as revealed in his Letter to the Thessalonians, the earliest surviving account of conversion to the Christian movement.

There were problems that arose in the early Church of Corinth. Paul took an initiative to give solutions to them.

Paul, in his wisdom given to him from Jesus Christ, addresses many problems of the church in his first epistle to the Corinthians. The Christian community in Corinth covered a broad spectrum of social classes. This led to a broad spectrum of moral problems that arose from the time Paul visited Corinth to the time he wrote the first epistle to them. These problems range from division in the church to general chaos reigning over church services.

First, the church appears not unified. Some were admiring Paul, some were admiring Apollos, and some were admiring Cephas, or Peter. Paul tries to reassure the people in Corinth that they should only follow Christ. Those who admire Christ are those who want to avoid squabbles. He tells in First Corinthians 3:23 that they all belong to Christ and that Christ belongs to God. Paul tries to remind the factionalists there (who he says are carnal, fleshly, and sinful) that all Christians are fellow workers of the faith.

Paul also addresses the problem of immorality in the church in Corinth. There was a man among them who was living with his father's wife. Although the woman was a non-Christian, and therefore outside of the jurisdiction of the church, Paul doesn't postpone one moment the correction and rebuke necessary for the man and other Christians who are partaking in such flagrant sin. He attempts to resolve this problem by commanding discipline in the form of denial of social fellowship from the church. He also says that people living like this should not be able to partake in the Lord's Supper. Some speculate that the issues of legal matters addressed in Chapter 6 are a connection with cases of immorality because the discussion occurs directly after the sections of church immorality and church discipline. Paul stresses to these believers that the body is the temple of the Holy Spirit, and is therefore sacred. He also reminds them, and us, that we do not own our own bodies.

Our bodies were bought with a price. Paul ends this section by commanding those in Corinth to use their body to glorify God.

Another problem Paul addressed in Corinth dealt with the Lord's Supper. The Corinthians had among them factionalists, who were making a mockery of the Lord's Supper, which was supposed to be a time of Christian fellowship. During the time of the Lord's Supper, some Corinthians would come early, eat their meals, and take communion before others would have time to arrive. Some were even getting drunk. They were taking a sacramental view of the Lord's Supper, and using it for nothing more than a social gathering. Paul told them in First Corinthians chapter 11:22 that maybe they should just go home to eat and drink. Paul reminds them of why they are taking the Lord's Supper and of what expense was spared so they could partake in communion.

Other problems that Paul addressed in the church were issues of marriage and divorce, food dedicated to idols, bare headed women praying and prophesying in church, uncontrolled speaking in tongues, and the denial of a future resurrection of the body. Paul addresses all these concerns with a full apostolic authority given to him by the Lord. He demands that no one worship him or any others, calls for the discipline of people who are immoral in the church, and the settlement of law suits inside the church as opposed to going outside the church. He also commands the church that Christians should not divorce and remarry, and tells Christians that they should stay married to their unbelieving spouses unless that spouse wants to leave. He advises them that they are free to eat anything they desire as long as it is not a stumbling block to other people. He discourages the Christians there from participating in pagan banquets and tries to encourage them as to the true spiritual application of the Lord's Supper.

Paul advises the Christians in Corinth to exercise tight control over speaking in tongues and advises them to use their spiritual gifts to show love toward one another as opposed to using them for their own private and personal edification. He also explains to them, as he did to the believers in Thessalonica, that their body will be resurrected in the same manner of Christ's bodily resurrection.

In Paul's final words of closing he says, "Be alert, stand firm in the faith, be brave and strong. Your every action must be done with love". (I Corinthians 16:13). This is the ultimate command for the Corinthian Christians with

problems in their church. This is the true 'one solution fits all' scenario. For to love one's body is to not sin against it and defile it, and to love one's brothers and sisters is to not sin against them, and to love God is to not sin against God. If indeed our every action is done with love, the problems of our church and our lives would be solved.

Group work

1. Identify problems arising in the Church today.
2. Discuss possible solutions to these problems.

Healing of the lame man (Acts 3:1-10)

Peter and John were on their way to the temple for the hour of prayer at 3.00pm. A man who had been lame from birth and who was placed daily at the Beautiful Gate of the temple was being carried to beg from the people going in.

When he saw Peter and John who were about to go in, he asked them to give him something. But Peter told him they had neither silver nor gold but "what I have I give to you in the name of Jesus Christ of Nazareth walk". He took him by the right hand and raised him up and immediately his feet and ankle received strength. He stood on his feet, walked about and went with them into the temple, walking and leaping and praising God.



Peter and John healing the lame man

Lessons learnt from the healing the lame man

- i) Jesus has power to heal.
- ii) Christians should have faith in everything just as the lame stood up and walked by faith.
- iii) Christians should be good apostles of Christ. They should be able to heal the sick and pray for the needy.
- iv) Jesus loves everybody including the beggars and the physically challenged people.

Activity 2.4

1. Role-play the healing of the lame man at the beautiful gate.
2. What have you learnt from the role-play?
3. Tell your teacher.

Pair work

1. In pairs, discuss the power of healing as portrayed in churches today.
2. What is the lesson learnt from Jesus conversing and healing of the lame man.

Glossary

- Apostles:** A missionary or leader of a religious mission.
- Beatitudes:** Biblical blessings given by Jesus.
- Disciple:** A follower.
- Exonerate:** Declare someone free from blame.

Key Words

Work, vocation, leisure

In this unit, we are going to examine work, vocation and leisure. We shall study various aspects of work such as, the traditional African attitude to work, Christian teachings on work, professional , ethics and codes. The moral duties and responsibilities of employers and employees. The discussion will further involve the learners to appreciate the christian view of work.

Activity 3.1

1. Look at the following pictures.



2. Discuss what these people are doing.
3. Relate the pictures to work, leisure and vocation.

Work

Work means an activity that is manual or physical and intellectual. This means work include everything that human beings do. There are other dimensions that exist besides intellectual and manual. They include physical, sense, moral economic, cultural, social and political background.

Physical sense of work is the application of force to a body operating through a certain distance.

For instance, its spiritual and moral sense, work is directed to a moral or right purpose. Activities that involve immoral practices like robbery cannot be called work. Work as a spiritual activity involves prayer and good relationship with God.

In it's economic sense work facilitates production of goods and services. In it's culture sense work involves creativity like in music, dance and work of art. As a social activity work is done with others and for the good of others.

Work is a political activity that involves government and administration.

Activity 3.2

1. Outline types of careers you know.
2. Write an essay about the career you want to persue when you grow up.
3. Share in your class what you have written.

Vocation

It refers to the types of work that people do. Christians believe that every person has been called by God to do something. Whatever a person does can be looked at as a vocation like doctors, farmers, teachers and lawyers.

The prophets of God had a divine call from God to preach His message to the people of Israel. To ask them to change their way of life and live according to the covenant relationship or be punished severly (Jeremiah 1:1-9, Isaiah 6:1-13). In this sense, their work required special skills, special training or a unique call or a special mission in the society. Priests, nuns and pastors are refered to be in vocation.

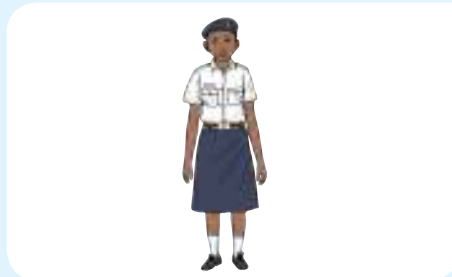
In seeking his or her vocation, a Christian should seek God's guidance, consult parents and teachers in order to decide on the career they want to pursue. They should also consider the available opportunities and openings for future development in a particular job.

There is also the need to serve others especially the church and the needy people in the society.

Interests, strengths, talents and abilities should also be considered when choosing a career. Not forgetting the inclination or attraction to a certain kind of work.

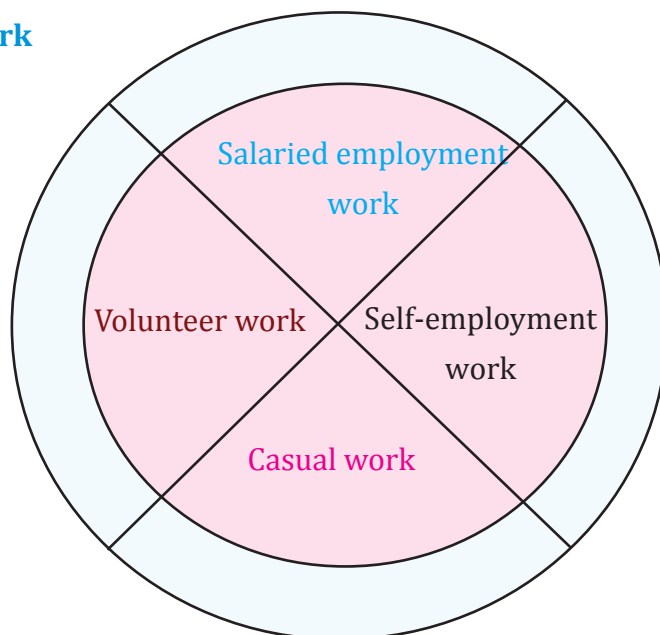
Activity 3.3

1. Look at the following pictures.



2. Identify activities in the pictures above. What are these people doing?
3. Discuss the reasons why people work.

Types of work



Whether people are employed by others or have employed themselves, there exists various types of work that are designated as; professions, trade, crafts, careers and guides.

Trade; refer to jobs and occupation that require skilled labour. The term is also used to refer to handicrafts such as shoe making, carpentry dressmaking, printing and metal work. One requires a certain level of education and formal vocational training.

Crafts; these are jobs or occupations that require skills in the use of hands for example pottery, wood carving, knitting, weaving and hair dressing.

Careers; it is an occupation a person choose to pursue in his or her working life. For example, those who join teaching may remain in it for the rest of their lives. A career can also be looked at as a profession, trade or craft.



Teaching is a career

Guides; these refers to a group of people who came together to form a society through which they can help one another to promote their personal and society interests.

Formal and information rules of work

There are a lot of rules at work. Some are written some are unwritten and informal. Formal rules are given in form of a handbook or instructions on the rules you have to adhere to. Sometimes the rules are included on your contract of employment.

Professional Ethics, Ethos and Codes in work

- i). **Professional ethics:** These are the standards of conduct and competence expected of those practising in a particular profession.
- ii). **Professional Ethos:** These refers to the character and moral of a profession. They are set of ideas or morals to be aimed for within ones

profession. Ethos enable members of the public to put their trust in particular members of professionals enabling them to give valuable service to the public.

iii). **Professional Codes:** These are a collection or set of rules that govern the behaviour of those that engage in a certain profession. Profession code of Ethic serve us in many purposes.



Doctor examining a patient

The role of professional ethos, ethics and code in society

Professional ethos refers to the unique principles and moral values that identifies a particular person. They regulate the conduct of a particular profession and creates confidence in other people to have confidence in them. Professional ethos provides the workers with the right attitude towards work and confidence in their work. It also promotes self-discipline because the workers are encouraged to promote the value of their profession.

Professional ethics is the moral standards expected of members of a particular profession. They are the principles that guide the members of a particular profession. Professional ethics specify the competence expected of its prospective members. It may require a particular level of education. Members who uphold their professional ethics creates confidence in the members of public.

Professional ethics protects its members from being emotionally involved with the people they serve. Professional codes are the written rules that guide members of a particular profession in upholding the ethos and ethics of their profession. These ensure satisfactory performance in the work of its members as required by the people they serve.

The code lays down the guidelines on how workers should relate to one another and the people they serve. The code ensures personal integrity in workers of a particular profession. The code gives guidelines on how and who to employ, promote and terminate. The code protects its members against any form of abuse or misuse by members of the public. The code creates confidence and trust in the members of the public.

For instance, it contains rules on employment, promotion, payment, termination of service. They give guidance on how professionals should relate to one another and those that serve the profession.

They help in maintaining the public image of the profession by maximising success in the profession. They ensure that the professional is committed to his or her work because the code makes him or her accountable and insurable. They promote self-discipline and prevent the existence of quacks. In addition, they boost the trust and reliability of the client on the professional. The public has greater confidence in the professional. They serve as a protection to individual professionals so that they are not forced to do what is ethically wrong.

Virtues related to various types of work

Diligence is a quality of being hardworking and showing steady effort towards work.

Faithfulness or loyalty; this implies being truthful, committed and having the ability to keep one's promise.

Responsibility; it implies adopting caring attitudes towards others and in whatever one does.

Tolerance; this is the virtue of being able to bear with difficult situations. It also means not giving up when problems arise.

Activity 3.4

1. In groups, hold debate “**through work we can change the world.**”
2. Why is it important to be guided by professional Ethics, Codes and Ethos in employment?
3. Tell your friend the other virtues that can be helpful if applied in employment.
4. Present your findings to your teacher.

Attitudes towards work

Traditional African attitude towards work

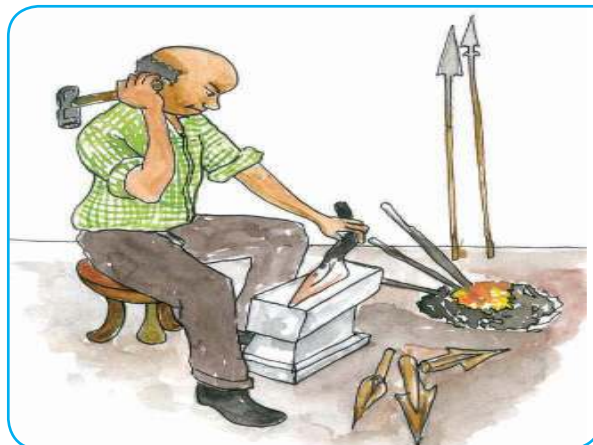
Work in Traditional African society is understood as a fundamental dimension in human existence on earth.

Everybody in African traditional is a worker and there is division of labour. Work is divided according to age, sex and social status.

People work for various reasons which include providing for basic needs, benefiting the community to acquire wealth and to attain higher levels of productivity.

Work is done in a religious context. God, ancestors and the spirits bless all forms of work through rituals.

Certain types of work are done by specialist such as diviners, medicinemen, priests, potters and blacksmiths.



Blacksmith working

Work is social as it is done communally. No forms of work is despised or looked down upon.

Laziness is strongly despised and condemned. All able bodied people are expected to work. Work goes together with leisure for example, telling stories and singing while working.

The type of work is determined by whether a community is pastoralist, agriculturalist or hunters and gatherers.

Activity 3.5

1. Find out how different communities in South Sudan lived in the past and how they live today.
2. Explore how the lifestyle of the communities influence daily activities.
3. Research how the communities contribute to their survival and dignity.
4. Present your findings in the classroom.

Traditionally work was done as a means to earn a living. Through work one could feed his family with good food from one season to another. Those who could not feed their families well were despised.

For one to attain plentiful harvest from his work he had to offer sacrifices to different gods who were in charge of the land, rain and fertility. Therefore work has a religious significance.

Sacrifices had also to be offered to the gods before harvesting could start as a way of showing respect and appreciation for the gods for the good harvest they had given us.

People were happy in their work and this could be seen in the songs sung during work.

One could decide for himself which kind of work he could do at what time although mostly they went to their farms early in the morning and went back home when the sun was overhead.

Africans could display their creativeness, arts, and skills through work well done and this acted as a source of pride and satisfaction. They did not undermine each other in work as work was personal with no supervisors. They were not striving for promotion either.

The Africans did not do the same kind of work but there was division of labour according to age and sex. Men had their specific kind of work distinctive from the work women did. Boys and girls depending on age also did different forms of work.

Secular attitude towards work

Secular work is the kind of work done by people who are not governed by any religious principle.

Secular attitude towards work is determined by; level of education, availability of opportunities and stiff competition.

Work is impersonal and not social activity. People choose to do work that they are interested with. They work for their own personal gain.

Work is a commodity done to the highest bidder. These had led to dehumanising of work where human beings no longer get satisfied from their work.

Christian attitudes towards work

Activity 3.6

Proverbs 6:6-11

6 Go to the ant, you sluggard! Consider her ways and be wise,

7 Which, having no captain, Overseer or ruler, 8 Provides her [b]supplies in the summer, And gathers her food in the harvest. 9 How long will you [c]slumber, O sluggard? When will you rise from your sleep? 10 A little sleep, a little slumber, A little folding of the hands to sleep— 11 So shall your poverty come on you like a prowler, And your need like an armed man.

1. Discuss the lessons we learn from the verses above.
2. Present to the class your findings as a group.

Christian attitude towards work is based on the Old Testament and the New Testament. God instituted work in Genesis creation stories by being a worker himself. God gave human kind the responsibility to guard the rest of creation, name the animals and be fruitful.

In the book of Proverbs, hard work is commended and laziness is condemned. (Proverbs 6:6-11 and Proverbs 10:4).

The Old Testament condemns evils practices related to work. For example Jeremiah 22:13, Amos 5:10-13 condemns those who exploit, oppress and fail to pay labourers a decent salary.

The Old Testament also recognises that work has to be shared. Moses was advised by his father-in-law Jethro to appoint judges to assist him in his work (Exodus 18:13-27).

In the New Testament Jesus worked well. He healed the sick, fed the hungry, restored the sight to the blind and drove demons and raised people from dead.



Jesus restoring the blind's sight

The Old Testament is the foundation upon which the New Testament was built. The New Testament is the guiding factor for Christian attitudes on many subjects. In discussing the Christian attitude to work it is necessary for us to see what the Old Testament says about work.

In the creation story recorded in the book of Genesis God commanded man fill the earth and subdue it. The only way in which the earth can be subdued is through work. Therefore work is acceptable to Christians. God rested on the seventh day from all His work meaning that in the six days that God was creating the world and all that is in it, He was working. In the book of Exodus 20:9 God commands man to labour but only for six days for the seventh day has to be kept as a Sabbath to the Lord.

The book of Psalms 104:23 says, “Man goes forth to his work and to his labour until the evening”.

Work only becomes a curse as a consequence of disobedience from Adam and Eve. Work is held very highly in the rest of the Old Testament.

- (i) Hard work and honest work is blessed by God.
- (ii) In Exodus 35:30-35. Moses tells the people of Israel how God has blessed Bezalel with the skills of craftsmanship and filled him with the ability to do every sort of work. For Christians this shows that our ability to perform different kinds of work is a gift and a blessing from God.
- (iii) In Proverbs 6:6 and 26:13 – 16 a sluggard (lazy man) is made fun of and condemned. As Christians we should not be lazy but we should be hard working.
- (iv) Proverbs 31:27 praises a hardworking woman.
- (v) Solomon’s building of the Temple and his house are appreciated and praised (1 Kings 6;7:1-12).
- (vi) However Solomon is condemned because of using forced labour.
- (vii) In Samuel’s words of warning to the people against an earthly king he indicates that the King would subject them to forced labour and this was not good.
- (viii) The Hebrews were subjected to forced labour and slavery in Egypt and this is condemned (Exodus 1:8-14, 2:11-15).
- (ix) The prophet Jeremiah condemns those who make their neighbours serve them for no pay (Jeremiah 22:13).
- (x) Workers should not be heavily taxed as this would deny them the right to use the money thus have earned through their labour.



Jesus worked by feeding the crowd

Jesus teachings were drawn from the world of such as the doctor (Mark 2:17), the sower (Mark 4:3), the shepherd (John 10:1-2) and vine dresser (John 15:1). These examples on work show that work is a normal and necessary activity for human kind.

Saint Paul was a worker himself. He taught that it was wrong or healthy people not to work and become social parasites," anyone who does not work should not eat." (2 Thessalonian 3:10)

Both old and new testament shows that God continues to work through his creation; Christians are co-learners with Christ and should see work as a service to God.

Moral duties and responsibilities of employers and employees

Employers are individual or organisations that employs one or more people, especially for wages or salary. Those who get jobs to such organisations are known as the employees. Both the employer and employee enter a contract that defines the rights, duties and responsibilities of each party.

Moral duties and responsibilities of employers

An employer has a duty to conduct his business in an efficient manner not only for his own benefit but also for the benefit of employees and the society at large. For example one who has a factory should run it well so that the employees are assured of their jobs and the society providing the raw materials then they should be assured of market in the factory. At the same time employers have a duty to respect those whom they employ as human beings and see them as an end in themselves rather than just using them as a means to achieve your own ends. This respect should come out in:-

- i) Paying them well depending on what job they are doing for you and what profits you make from their sweat. An employer should not exploit his employees but underpaying them. Some employers use very cheap labour to obtain vast profits. Such an act is wrong and should cease. Examples are those who are employed in 'farms' who do so much but earn too little. The security companies should also pay their employees well as it is the employees who make them get profit.
- (ii) The health conditions of employees should be safe guarded. The work environment should be conducive to good health. Medical allowances should be considered by employers.

- iii) The safety, conditions of work for employers should be of paramount importance. If the work involves too much risk to the life of the employee then he should be insured by the employer and should be paid higher wages. For example those working in mines face a danger of losing their life any time.
- iv) An employer has a duty to cater for the social welfare of employees by establishing centres for social amenities and such related issues.
- v) Working hours should be limited to enable the employee to have time for other social, political, religious obligations. Working for 18 hours a day is definitely wrong as this is tantamount to exploitation. However, through free agreement the employees should be accorded overtime payment for extra working hours. The overtime should at least be double the normal payment.
- vi) The amount of work to be done should be reasonable. For example asking a teacher to teach over 35 lessons a week may be too much and this can lead to total exhaustion and frustrations and therefore inefficiency.
- vii) Work without rest is a bore so employers have a duty to grant holidays or leave for employees to enable them rest and refresh themselves ready to start again. Weekends or at least Sundays should be a free day for workers except in circumstances where their presence is inevitable (a must).

They have a duty to consider the welfare of their employees especially when they grow old and can work no longer. This should be seen in the provision of pension in old age or sickness that leads to a permanent disability.

At times the employers have a duty to share their profits not only with the employees but also with the general public who provide them with raw materials that enrich them. If there is bumper profits then the coffee board or the tea board or any other group of employers should share with both farmers and employees.

It is possible that business may fail and if that becomes the case then the employers have a duty to try and find new employment for their faithful employees if possible as they have influence with the other contemporary firms. The employers also have a duty to respect other firms and to cooperate with them.

If the company is booming in business then the employers have a duty to sale some shares to the workers so that the workers might feel more involved and work harder in order to attain maximum profit.

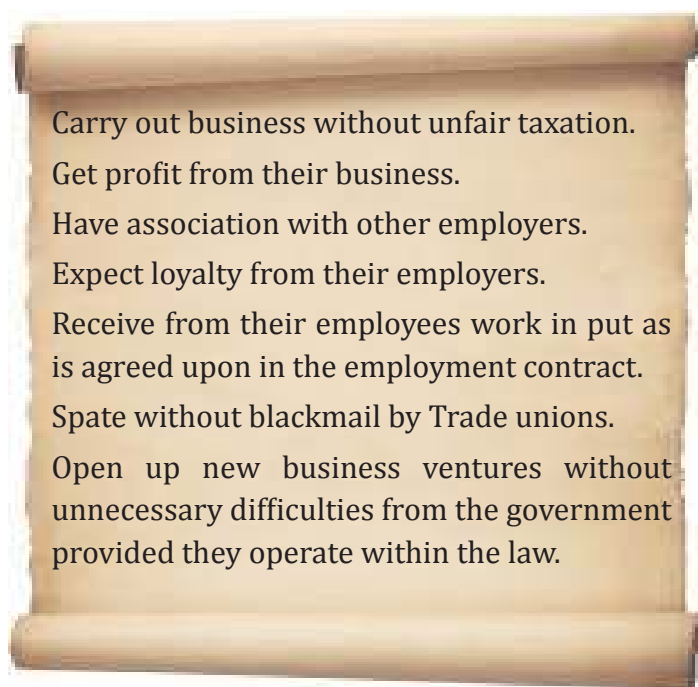


Industrial work in progress

Activity 3.7

1. Read the following Bible references and explore more duties of employers and employees.
Exodus 1:10-14, 1 Kings 12:1-4, Leviticus 9:13, Amos 5:11, Genesis 2:2-3, Colossians 4:11 and James 5:4.
2. Compare and contrast the duties of employers and employees.

Rights of employers



Moral duties and responsibilities of employees

Every employee has a duty to be truthful to the terms of his employment. At all times, even without supervision he should adhere to his duties as was agreed on the day of employment. To expect his pay at the end of the month or at the end of the day then he should ask himself if he deserves that payment. Has he done a fair months work or a fair day's work or has he just been lazing about?

In order for an employee to work fairly he should always report to his work in good time. He should not report to work late as is always the case with most employees.

He should not absent himself from duty as his services are very vital and it is from his services that he earns his pay.

The employee has a duty not to waste time in order for hours to pass without working.

Some employees leave their places of work before the accepted departure time. They have a duty to work until the time accepted before they can leave for home or for other purposes.

Employees should always do their best in their duties. It is wrong to put in less efforts when you are capable of more.

It is wrong to be careless with the property of your employer. For example some employees misuse the property of the employer.

Activity 3.8

1. Give as many examples as you can in circumstances where employees have misused the property of the employers.
2. What would be your advice to such employees misusing or using their employer's property carelessly?
3. List different situations where we find employees interfering with the employer's property.

Rights of employees

First and foremost an employee has a right to fair pay for a fair day's work.

The conditions of work should be fair in the following respects:-

- i) He should be given just enough work but not being overworked as is common with most employers. They expect maximum work from employees and they don't pay them accordingly.
- ii) The number of hours per day should be reasonable. Working for 18 hours a day may be overworking your employee. If he extends working hours then the pay should also extend accordingly.
- iii) The working environment should be conducive to good health for the employee. Unhealthy working environments should be improved.
- iv) Safety of the employee is necessary. If his work involves personal risks on his life then the employee has a right to be insured.
- v) An employee has a right for annual leave with full payment, and probably leave allowances.

To obey and respect the employer and all authority in the institution (Romans 13:4-5).

To obey and respect the terms of the contract benefits of the company.

Christian approaches to issues related to employment

Wages

Wage is payment for work done. Wages are payment made when a person is employed. Workers and employers sign a contract which gives the terms and conditions of service. Within the labour contract are details of expected salary and other benefits. Those contracts are legally binding and cannot be altered by the employer at will.

Labour contracts provide protection for the employee and prevent the employers from mistreating the employees for example, by hiring and firing them.

A Christian will know that a wage is fair by considering a number of criteria, these are:

- i) The skill, knowledge and training one has.
- ii) The potential, experience and period of practice.
- iii) The economic state of the employer that is how much the employer can afford.
- iv) The level of the country's economic growth.
- v) The nature of work, that is the energy and time involved in doing it, (1 Timothy 5:18, Luke 10:7).
- vi) The laws that establish minimum wages.
- vii) The cost of basic needs and if the pay will make them affordable. As the cost of living rises so should pay.

The industrial action or strikes

They are efforts by workers to stop work in protest in order to pressurise for higher wages or better living conditions. Strikes may take several forms for example go slow and violent or peaceful demonstration.

Christians recommend peaceful means of settling dispute in order to avert strikes. A Christian should:

- i) Act as a peacemaker between the rival groups.
- ii) Demand and work for justice to all.
- iii) Be able to solve issues before they worsen.
- iv) Communicate the fears of employees to employer.
- v) Employers should be ready to solve problems objectively.

Negative consequences of a strike



A peaceful demonstration in progress

- i) Damage of property if it turns out to be violent.
- ii) Clients may suffer if essential service providers like medical staff and security forces are not available. Workers may end up losing their jobs.
- iii) It may cause great enmity between the employer and employee.
- iv) It can lead to low production of workers and therefore losses to the company or organisation.

Child Labour

Child labour is the employment of children on full time basis. A child is anyone below the age of eighteen years. A child should be given lighter duties at home.



Child labour is restricted

Activity 3.9

1. Identify what the children in the picture above are doing.
2. Why do you think some employers employ children?
3. Present your findings to the class as a group.

The reasons to why children may be employed include among many the following:

- i) Their potential employers find it easier to pay them and manage them.
- ii) High poverty levels which force parents to send their children to work so that they can help look for money.
- iii) Calamities which may break family set ups forcing children to work to provide for themselves.
- iv) Boys and girls who drop out of school because of lack of fees or early pregnancies try to find ways of getting income for themselves.
- v) Irresponsible parents who fail to provide for their children
- vi) Lack of role models from the society 'Where the children stay
- viii) Ignorance due to lack of proper guidance and counseling on, What children can do.
- ix) Child labour is exploitive to children because they are under paid and overworked.
- x) The child is denied the right to education when he or she does not go to school.
- xi) A child has a right to grow up as a child and therefore to have time to play and be taken care of.
- xii) Children need time to learn about God and build a foundation for their future.

Reasons why Christians are against child labour

Children are a blessing from God and so they should be protected and loved. Prophets of Old Testament condemned all sorts of exploitation and child labour is one of its kinds.

- i) Child labour undermines the rights of children and its against the teaching of Jesus.
- ii) Jesus in Matthew 18:5 - 6 Mark 10:13 - 11 teaches that children should be loved and taken care of.



Communal work

Unemployment

Unemployment refers to a situation of having no job both in salaried and self-employment.

Factors that bring about unemployment

- i) The available job opportunities are too limited to absorb the great number of school leavers and college graduates. Some of the young school leavers prefer white color jobs to manual jobs.
- ii) Capitalistic attitude where people went to employ few people to make the more profit.
- iii) Inappropriate education system that does not meet the requirements of the Job market. This makes it difficult for people to enter the existing job opportunities in the market.
- iv) Bad governance and poor economic policies by government which creates unfavorable conditions for employment.
- v) Introduction of modern technology which involves use of machines has replaced human labour.
- vi) Flight of investors from the country following civil wars, insecurity and increased crime also creates unemployment among people.



Bribery is a vice

Christian view of unemployment

Unemployment is an economic and moral problem because it makes qualified people idle leading to social evils. It denies people their chances to utilise their talents.

Christians should guide and counsel young people about the dignity of work so that they understand that there is no work that is more important than the other.

The church should start income generating activities that will offer employment opportunities to people into industries.

Christian should condemn bribery and corruption so as to promote employment based on merit.

The churches should lobby for a school curriculum failure to fit needs of the market.

Self-employment

Self-employment is an occupation in which a person initiates a personal enterprise and manages it with the help of others. It enables a person generate income that may be re-invested. It also facilitates the employment of others people and therefore improve the economic welfare of the individual family and the nation.

Self employment is starting up economic activities which are self-controlled so as to generate income. The government and the church should come together to encourage self employment. The youth should be trained and equipped with skills which they can use to start up a business. The government alongside other agencies can loan people money to start up

income generating activities and then refund the loan at a low interest. The government should protect small businesses from competition of foreign enterprises which flood the market with cheaper goods. This motivates

Activity 3.10

1. In groups of four, discuss importance of self-employment to a country.
2. Share your findings with the class.
3. Discuss occupation that can lead to self-employment.

Virtues related to work

- i) Diligence is the commitment to hard work without giving up. Proverbs 21:5 states that the plans of a diligent man leads to abundance. Every Christian is expected to be diligent.
- ii) Honesty or integrity - Honesty is sincerity and truthful. Integrity is having good morals irrespective of external pressure. These two virtues ensure that people work without or with minimum supervision.
- iii) Faithfulness is the virtue of loyalty or trustworthy. A faithful person does all his work. He can be trusted and keep the secrets of the employer confidential.
- iv) Responsibility is the ability to make decisions bearing in mind the welfare of other people. A responsible person is able to account for work and fulfill his duties as required.
- v) Loyalty in being trustworthy. It entails obedience and devotion to work.
- vi) Tolerance is being to withstand other people's weaknesses even if it's not acceptable. Tolerance overlooks different and considers the benefit. This helps one to accept and appreciate one another.

Group work

1. List types of employment?
2. Discuss the possible benefits of self-employment in the economy.

Leisure

Leisure is the time when one is free from work or other duties to do what pleases him or her. Leisure activities are those that one does with ease and relaxation.

Traditional African understanding of leisure

Leisure plays an important role in the lives of people. Leisure and all other activities are intertwined such that passive leisure is nearly non-existence, for example singing while digging, playing musical instrument while grazing and telling riddles while constructing a house.

Leisure is seen as a time of creativity when the individual excels in activities that entertain people. Leisure is divided according to gender, age, and social status.

Leisure activities are supervised by adults to ensure that everyone acts according to social norms for example, youths leisure activities had to be known in advance, approved and monitored.

There are certain occasions or seasons that provide opportunities for leisure activities in traditional African community for example initiation, marriage naming and thanks giving ceremonies.

People in traditional African society recognise the fact that leisure is an important aspect of life. They recognise the fact that life is made up of both work and leisure. As a result, members of the community come together during harvesting, festivals, communal dances and some fun games, storytelling, tongue-twisters, poetry recitation, telling of myths and legends, brain teasers, proverb recitations and riddles form some of the content of leisure in the traditional African society. They are a form of relaxation from vigorous work like tilling the land, fishing, herding or hunting.

Most of the leisure activities in traditional African society are active. Most of them are communal rather than individualistic.

Pair work

1. Read Exodus 20:8-11, 34:22, Mark 6:3, Luke 7:3 and Luke 10:38.
2. Explain the readings as leisure is pertained.

Activity 3.11

1. Find out traditional African leisure activities in a community in South Sudan. What is the significance of each activity?
2. Find out the changes that have taken place in the traditional African forms of leisure.
3. What are the similarities between the Traditional African and Christian understanding to leisure time?

Importance of leisure activities in traditional African community

- i) It helps in learning characters of other people. Through leisure peoples talents can be discovered.
- i) Leisure strengthens relationship and console the bereaved. Leisure helps in passing the traditional community to the young generations.
- i) After a long period working, the energy used can be renewed through leisure. Future leaders can also be identified through leisure activities.



Leisure time

Types of leisure

There are two types of leisure; passive and active.

Passive leisure stresses mostly on the mental energy. Examples of passive leisure are, indoor games such as card games, chess, scrabble, watching TV, video and listening to music.

Active leisure mostly involves the use of physical energy.

Example of active leisure are, sports such as football, rugby, handball, swimming, cycling and athletics.



Leisure time should be spent productively

Advantages of passive leisure

- i) It leads to relaxation and rest.**
- ii) It provides an opportunity to recover lost energy.**
- iii) Helps people to contemplate and plan a head.**

Disadvantages of passive leisure

- i) May lead to idleness and leads to laziness.**
- ii) It may discourage creativity in children and young people if it's not chosen to improve their knowledge.**
- iii) May lead to sexual immorality and violence if they watch material that support such things.**

Advantages of active leisure

- i) Helps one develop hobby.**
- ii) It helps in building stamina.**
- iii) One is able to participate in favourable activity.**
- iv) Helps socialise with others sharing common interests.**
- v) To be able to exercise God given talent. It strengthens relationship among the participants.**
- vi) Helps to discover new places and other way of doing things.**

Disadvantages of active leisure

It can be costly for example if one engages in sports like golf, tennis and swimming among others.

Some active leisure activities may be dangerous to one's physical health for example boxing, motor racing, wrestling and mountain climbing. Some people have been injured or have died while engaging in these activities.

Christian uses of leisure

Worshipping God, Christians gather one day in worship where they engage in activities such as Bible reading and singing, preaching, praying, listening to sermon and receiving Holy communion.



Christians spent leisure in church activities

They visit the sick and pray with them, provide home-based care for those living with HIV and AIDS and sometimes buy them food and medicine.

Caring the needy; they visit the needy and share with them their resources, time and word of God.

Taking time to rest; Christians take time to rest and meditate on the word of God, pray and fellowship with one another.

They spend time with the family and friends.

Listening to Christian music from the radio. They read Christian literature and sing in the choir. They play games like soccer, Mungula, Toklo, Tungwetu or Sorro.

Christian teaching on leisure in the New Testament and Old Testament

Resting after work is divine because God rested on the seventh day after working for six days.

In the Decalogue the Israelites were told by God to observe the day of rest for them.

In the book of Ecclesiastes 3:1-13; God ordained time for everything. Time for work and the rest.

In the New Testament Jesus encouraged his disciples to take some rest after doing some hard work. Jesus attended feasts and celebrations like the Wedding at Cana.

Jesus continued to observe the Sabbath day with his disciples by going to the synagogue to worship God.



Jesus in the Synagogue

Misuse of leisure

There are many problems associated with leisure today done too many changes that have taken place in society. Leisure is influenced by western education, industrilisation and Christianity. While in Traditional African Society leisure time is integrated with work, today there is more free time among some people who spend their time listening to radio, watching television and other forms of passive leisure.

Lack of time, lack of experience in chosing the best leisure activity, commercial exploitation of the leisure activity, commercial exploitation of the public, poverty and inadequate parental guidance have led to misuse of leisure. The misuse of manifested in the following ways:

- i) Watching violent and pornographic videos.
- ii) Excessive drinking of alcohol and drug abuse.
- iii) Idleness.
- iv) Oversleeping.
- v) Overeating.
- vi) Irresponsible sexual behaviour.
- vii) Addictive watching of television and gambling.

Use and abuse of alcohol and its effects

Alcohol is a drug; it is used as a drink in social ceremonies and occasions. It is made through fermentation and distillation as for spirits, whisky and brandy.

In Traditional African Society alcohol is used for the various purposes like medicine, for entertainment during various ceremonies like marriage and initiation. It is also given to visitors as a sign of hospitality. Excessive drinking is discouraged and people are not allowed to take alcohol.

In contemporary society alcohol is used for both medicine and social purposes. It is said to enhance and to act as an antiseptic. Too much alcohol leads to being drunk, developing tolerance, dependence and addiction to alcohol.

Symptoms of addiction include shyness, withdrawal, depression and trembling.

Effects of Alcohol Abuse

Misuse of family resources leaving the members suffering financially.

Leads to poor health, one may be affected by liver diseases.

Poor quality work, reporting to work late, lack of concentration and becoming uncooperative at work place. This may lead to loss of Job.

Leads to family break ups where the spouse and children are disillusioned and frustrated leading to discontentment and finally divorce.

It endangers the health of unborn child who may be born with deformities.

Leads to risky and vulnerable behaviour such as contracting HIV and AIDS by engaging in sexual immorality.

Leads to unruly behaviour like being drunk disordering community thus committing crime or violence.



Effects of alcohol

Use and abuse of drugs and their effects

A drug is any substance which when taken into a living organism may alter some of their functions. Today drugs are widely used to cure illnesses, but they have also been misused and caused pain and suffering to the victims and their families.

Drugs are classified according to their purpose, chemical characteristic and effects on the users.

Medical drugs

These are drugs prescribed by a doctor to a patient for different purpose. They include; tranquilisers which are drugs used to relive tension and also induce sleep like piriton and valium.

Sedative, they reduce pain and induce sleep like Panadol, aspirin and codeine. Palliatives, they treat chonical diseases like cancer, asthma, diabetes and blood pressure. They reduce pain and prolong life. Vaccines, vitamins and mineral drugs are used to prevent diseases. Anti-biotics such as Penicillin help to fight germs and bacteria.

Effects of misuse of drugs

May cause addiction where by the person cannot survive without it.

They can aggravate the person's illness if used without a doctor's supervision. Drugs can cause death if overdosed or misused.

To avoid misuse, all drugs should be dispensed by a pharmacist on doctor's prescription.

Soft drugs or stimulants

They increase the activities of the central nervous system which brings a temporary feeling of alertness and energy for instance, tobacco, caffeine and carbonated drinks increase the activities of the body.

Volatile drugs

These are drugs that make the consumer intoxicated, dazy and have distorted speech. The best known are used as solvent such as petroleum products, paints thinners and dry cleaning fluids. Their fumes are sniffed to get desired effects.

Like glue sniffed on the street people in most urban centers. The chemical elements of it have intoxicating properties giving the user a kind of excitement. Glue disillusions the user and leads to loss of appetite.

Hard drugs or hallucinogens

They are known as narcotic drugs and when used they distort visual, hearing and touch perceptions. For instance the use of cocaine, morphine, bhang or marijuana and heroin. When used they lead to respiratory problems, addiction, withdrawal symptoms, nausea, vomiting and death.



School boys smoking

Reasons why people abuse alcohol and drugs

- i) Negative peer pressure, most people abuse drugs to fit and be accepted by friends.
- ii) Bad examples from adults like parents tend to copy what their parents are doing.
- iii) Idleness which lead to frustration due to unemployment, divorce, poor performance in school may lead drug abuse as they escape the reality.
- iv) Giving too much money to young people in form of pocket money. Availability of drugs, they are fairly cheap and within reach to most users.
- v) Media influence where commerce's adverts and movies, people using them in the adverts are linked to success and power.

Parental neglect of children. Some parents are unavailable to their children and the children feel neglected and unloved. Such children indulge in drugs in order to get attention of parents. Permissiveness and breakdown of African values. This has been promoted by western culture and individualism; people today believe they have a right to do what they want.

Class work

1. In groups, find out the remedies to the problem of drug abuse.
2. Why is the co-operation of the affected individual important in the process of healing?

Glossary

Work: The place where one is employed.

Leisure: Time free from work or duties.

Vocation: A calling for which a person is suited, trained or qualified.

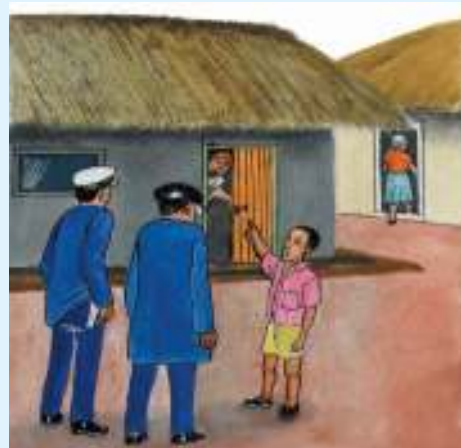
Key Words

Law, Freedom, Authority, Justice,
Injustice

In this unit, we are going to learn about law and freedom in South Sudan. The concept of law and freedom are inter-related. When laws are followed in a community, there will be order and the community members will enjoy their freedom. It is the duty of everyone to obey the laws. In South Sudan the citizens are protected by their laws found in part two of the constitution under the bill of rights.

Activity 4.1

1. Look at the following pictures.
2. Relate the pictures with the laws, order and justice in your community.
3. Talk to your friend about laws in your school.



Law is a set of rule that is made to ensure that the community functions effectively. Laws are aimed at protecting people, their property, health and security. Laws sometimes restrict our freedoms and may be irritative.

Types of laws

- a. **God made laws or divine.** These are external and absolute laws like the Decalogue or Ten Commandments.
- b. **Man-made laws or secular.** They may be civil, criminal, customary, and non-legal laws. These laws are temporary and conditional.
 1. **Civil laws;** are made in parliament to guide citizens in their activities and relations to one another. They deal with issues of property, paying taxes, divorce and labour. The main feature is that its core principles are codified into a referable system which serves as the primary source of law.
 2. **Criminal laws;** are laws that deal with crime and it's punishment for example murders, rape, robbery, violence and any act of endangering life, safety, property or moral welfare of people.
 3. **Customary laws;** are laws that have developed around a culture and social traditions of different groups. Like there are laws regulating relationship between in-laws, young people and elders.
 4. **Non-legal laws;** these are laws that operate in schools, clubs and organisations. Those who break these laws may not face legal action but may be punished in some way or expelled from organisation.

Freedom

Freedom is the quality or state of being free or the absence of necessity, coercion or constraint in choice or action or it is power or right to act, speak or think as one wants and being at liberty rather than confinement or under any physical constraints.

There are four types of freedom:

Physical freedom- the possibility of a person to go where he wants and do what she or he wants.

Spiritual freedoms- the privilege of being able to express ones thought or live according to one's outlook.

National freedom- the authority which enable a person to identify and to live with other, his or her parents.

State freedom- the ability of a person to live under a government of his choice.

Laws and freedom are provided in the South Sudan interim constitution

Activity 4.2

1. Discuss rights and freedoms of every individual at school.
2. Based on what you know, what is the function of the constitution in South Sudan?
3. What is the role of the religious bodies in constitution making?

The laws and freedom in South Sudan are found in part two of the interim constitution of 2005 under the Bill of Rights. The bill of right is agreement among the people of South Sudan and between them and their government at every level and commitments to respect and promote human rights and fundamental freedoms enshrined in the constitution.

It is the cornerstone of social justice, equality and democracy.

1. Life and human dignity.
2. Personal liberty.
3. Freedom from slavery, servitude and forced labour.
4. Equality before the law.
5. Right to find a family.



Every citizen has a right to clean food

6. Rights to women.
 - i) Equal dignity of person with men.
 - ii) Equal pay for equal work and other related benefits.
 - iii) Right to participate in public life equally with men.
 - iv) Government shall promote women participation at all levels.
 - v) Enact laws to combat harmful customs and traditions that undermine the dignity and status of women.

- vi) Provide maternity and child care and medical care four pregnant and lactating women.
 - vii) Right to own property and share in the estates of their deceased husbands together with any serving legal heir of the deceased.
7. Right of the child.
- i) To life, survival and development.
 - ii) To name and nationality.
 - iii) To be cared for by his parents or legal guardian.
 - iv) Not be exposed to exploitive practices.
 - v) Freedom from any form of discrimination.
 - vi) Free from corporal punishment and cruel inhuman treatment.
 - vii) Not subjected to harmful culture practices which affect their health, welfare or dignity.
 - viii) To be protected from abduction and trafficking.
8. Freedom from torture.
9. Fair trial.
10. Right to litigation.
11. Restriction of death penalty.
12. Privacy.
13. Religious rights.

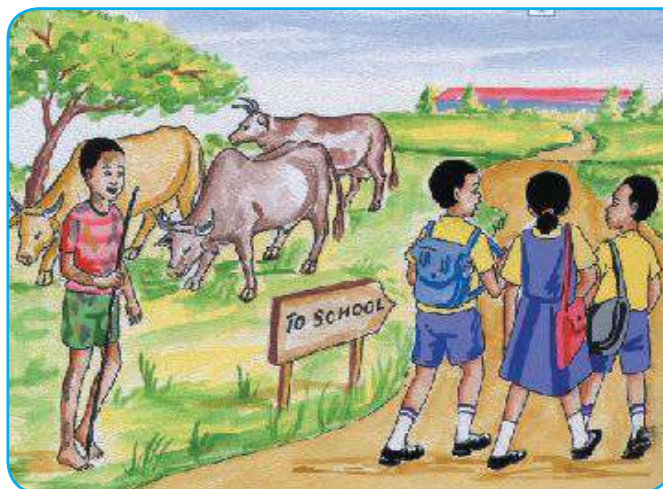


Every citizen has a right and freedom to worship

- 14. *Freedom of assembly and association.*
- 15. *Right to voting.*
- 16. *Freedom of movement and residence.*

17. Right to own property.

18. Right to education.



Right to education

19. Right to persons with special needs and the elderly.

20. Right to public health care.



Right to medication

21. Right to access information.

22. Right to Ethnic and cultural communities.

23. Right to housing.

Group work

1. Define the concept Law and Freedom.
2. Discuss the Biblical concept of law.
3. List down types of freedom enjoyed by citizens of South Sudan.

The Biblical teachings on law and order

In Old Testament law is referred to as the Torah. Which contains the first parents Adam and Eve to show that He was a moral God.

The Israelites received the Ten commandments on Mount Sinai from God through Moses to regulate their behaviour.

There were other laws in the old testament that regulated what they could eat and not (Leviticus 11); prohibiting disposal of ancestral land foreigners (Leviticus 25:39-55).

In the New Testament Jesus summarised all the laws in the old testament into the " Golden commandment of love for God and love for fellow human beings.

Jesus taught that the laws were made for man and not man for the laws. This shows that one should follow laws blindly at the expense of fellow human beings.

Peter in the New Testament urges Christians to submit to human authority and observe the law of the state so that law and order prevail.

The African Traditional concepts of law

Law in the African communities is inherited from the ancestors. It is passed orally from one generation to another; law existed as taboos, customs and norms.

People grow up knowing what is right and wrong.

Everybody understands the virtues, they should uphold such as friendship, love, honesty, courage and compassion.

Elders and religious specialist act as the custodians of law on behalf of the community.

All members respect and observe the rules and regulation laid down that cover all aspects of life like marriage, initiations, sacrifice and trade.

Maintenance of law is emphasises through:

- i. Punishment of offenders.
- ii. Installation of kings, chief and elders.
- iii. Administration of oaths.
- iv. Observing taboos.

- v. Inter-marriage especially between two warring communities.
- vi. Religious beliefs.

The unity of mankind

The main causes of disunity of mankind can be seen in such concepts as race, nationality, colour, religion, war, ideologies, economic oppression, apartheid, revolutions e.t.c.

People live in fear of one another because of race or colour or because one is tempted to feel that he is superior and the other feels that he is inferior because of their different levels of development.

This disunity should come to an end as the world is becoming a very small place due to modern technology seen in the faster means of communication and transport.

People now meet or communicate to one another easily and this can improve their relationship as they will not be suspicious of one another as the case has been.

There are different organisations like the Frontline States who try to pursue the independence of Namibia and to rid South Africa of apartheid which is a stumbling block (hindrance) to the unity of mankind.

Such organisations like the African Union (A.U) are the examples we can give of organisations within the African Continent that are helping towards pursuing unity for mankind.

The Preferential Trade Area (P.T.A.), East African Community (E.A.C.), Arab League of Nations (A.L.N.); are the other examples.

The United Nations (U.N) the World Health Organisations (W.H.O.), the European Economic Community (E.E.C.), the Common Wealth are examples of the international organisations whose aim is to foster the unity of mankind.

The unity of mankind has its roots in the Old Testament when the Prophet Isaiah says, 'All Nations shall come together to worship God.' Isaiah 2:1-4; 'there will be no war Nation shall not lift sword against Nation, neither shall they learn how to fight any more.'

God used the Jewish people only as His instruments to affect the salvation of human being in the world.

Jesus came to save the whole world as recorded in John 3:16; 'For God so loved the world that he gave his only son, that whoever believes in him should not perish but have eternal life.'

Jesus commissioned his disciples to preach the word to all the corners of the earth beginning of this topic must go in favour of peace, love and unity.

Justice

Justice is the state of being right and fair; however leaders have promoted injustice in the following ways

- a) **Discrimination.** This means unfair treatment of a person or groups of people. It occurs when some people are excluded or have their rights restricted on the basis of race, colour, greed, gender, disability, religion, ethnicity, language, age, profession and education, discrimination is caused by:
 - i. **Prejudice-** having an unfavourable feeling or opinion over certain group of people.
 - ii. **Fear-** after based on unproven myths about a people.
 - iii. **Pride-** feeling superior to others.
 - iv. **Misunderstanding.**
 - v. **Jealousy.**
 - vi. **Selfishness.**
- b) **Inequitable distribution of wealth and resources.** This means only a few people have access to resources in the country while the majority live in poverty. Inequitable distribution of wealth may cause social disorders such as exploitation, oppression, halved and widening gap between the rich and the poor.
- c) **Political division,** takes place where leaders divide the people politically through political parties. The ruling party may be unfair to the people who did not vote them hence brings hatred in a country.

To ensure that order prevails in our society we must have some set rules or law.

Law is the set rules or a code of rules laid down to ensure the smooth running along in the society. The law is meant for maintaining order in the society. It protects human life as the law commands us not to kill. The law in turn

has a system of punishing those who break it. Law regulates the way human beings behave. It ensures security for all.

It brings about an atmosphere of peace which helps in social advancement in society. The law also protects property whether private or communal. Wilful damage to property or stealing is forbidden by law. The law helps in regulating how an individual relates to others. It tries to undercut a line beyond which an individual should not pass. This ensures peace and in the society. It helps maintain the balance between rights and privileges in the community. All would want to live in a society where law and order prevails. Obedience to the law ensures the maintenance of law and order. So as Christians we should obey the law so long as it is not repugnant to the law of God.

In some countries e.g. Kenya, the police force is given the responsibility of maintaining law and order. In case one is suspected to have gone against the law one is arrested and charged with the offence. He then appears before the court for judgement. He is innocent until proven guilty by the court.

A situation where law and order is maintained, security is enhanced hence people cease to live in fear thus they are peaceful.

Things also run smoothly and in the right way. God is the original source of law. This we see in the laws he gave to Moses for the Israelites on Mount Sinai.

In modern society it is parliament which gives the laws and the court or judiciary enforces those laws.

Reasons for order and the justice in society

In order for any society to develop socially, economically, order and justice should be there.

Order and justice stabilises the society. For instance it safeguards the society from exploitation. That is to say it curtails any advance by the entrepreneurs to exploit consumers by fixing high prices of some commodities hence protecting low income earners. If not for the laws prices would shoot to the sky (would be very high).

The prophet Jeremiah has a word for us on justice. In Jeremiah 22:23; 8:8-11; 14:13-15 there should be no exploitation or oppression to the alien. There is condemnation of unjust gain.

The prophet Amos has been referred to as a prophet of God's justice as he vehemently condemns social injustice in his society, Israel.

Order and justice encourages freedom of worship in a society. In some countries there is order without justice and this has led to the persecution of Christians especially in some Muslim countries.

The role of the church in maintaining law and order

Positive participation

- i) Church leaders also attend and conduct funeral or burial services.
- ii) They attend social functions and gatherings with the rest of the society e.g. they attend games like football matches.
- iii) They decorate church premises and buildings with the national flag on national days.
- iv) Churches play a major role towards the upkeep of the poor.
- v) They visit the sick in hospitals and pray for them.
- vi) They attend to prisoners by conducting church services in prisons.
- vii) Church members are engaged in business activities thus they promote the country's economy.
- viii) Some church leaders or members are also very successful business men.

Negative participation

- i) Christians should not fully participate in the socio-economic and political life of nation. They should act as watchdogs against certain evils taking place socially, economically and politically.
- ii) They should not attend excessive drinking sprees even in case of weddings and should condemn drunkenness and the abuse of drugs.
- iii) They should preach against certain government principle like the use of contraceptives by school girls and the sterilisation of males to reduce and check population growth.
- iv) The church should not fear the states. Some churches fail to adopt a critical approach to state matters and they blindly and they blindly bless any action taken by the state.
- v) Sometimes politicians warn churchmen to keep off politics especially when they are being opposed against certain actions.
- vi) Church leaders should vehemently oppose pornographic films which the state still allows.

Ways of administering justice

Administering of justice is the process and structure which allow conflicts between parties be settled by a body dedicated to that purpose. It should involve the rule of law that governs detection, investigation, interviewing and trial of a person suspected of crime. Administration of Justice is create and impartial, upholding rights and punishment of wrongs, according to the rule of law.

The objectives of administration of Justice is to create an atmosphere in which everybody can live without harming others. It promotes the following:

1. Necessity of uniformity.
2. Necessity for protection of right.
3. Necessity for peace and stability.
4. Necessity for integration in the society.
5. To promote welfare.
6. To promote equity.

However, there may occur some injustices in the process of administering Justice like, Rigidity, complicity and justice according to the law.

Justice is administered by the courts of law. The conclusion to the right kind of justice is concluded after thorough investigation and probing by the law enforcer who later give their findings to the judiciary. The judiciary then hands down the judgment depending on evidence provided. The offender and the offended finally get justice in different ways depending on the court decision.

Glossary

Law:	It is a set of rules and standards issued by a government or community to function effectively.
Freedom:	The state of being free of not being imprisoned or enslaved.
Authority:	The power to enforce rules or give orders.
Justice:	The state of being just or fair.
Injustice:	The state of being unfair or violation of rights of another.