A SOCIAL SCIENTIFIC READING OF JEREMIAH 35:1-19; TOWARDS A SOCIAL-CULTURAL FIGHT AGAINST CORRUPTION IN KENYA.

BY

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DPT/LMR/1075/17

A THESIS SUBMITTED FOR THE REQUIREMENTS OF THE AWARD OF DOCTOR OF PHILOSOPHY IN OLD TESTAMENT

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SEPTEMBER 2023

DECLARATION

I declare that this thesis is my original work and has not been presented for a degree award in any other University

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ABSTRACT

The book of Jeremiah 35:1-19 presents a narrative of the obedience to a father's command to the generation of the house of Jonadab son of Rechab. The Rechabites obeyed their father in all the prohibitions he had given them. They were never to drink wine, never to build houses, not sow seeds or crops or to plant vineyards and to always live in tents (Jer 35:6-7). This is in contrast to Judah's disobedience to the word of God spoken by the prophets. Jeremiah therefore juxtaposes the two communities, Judah and Rechabites in matters of obedience. The word of God is alive and active to bring knowledge and change lives. Unfortunately, Christians, attend churches, read and memorize scripture while the praxis lacks. Prophets and preachers proclaim the word of God, but its assimilation in the lives of believers is wanting. This research found out that the medium of authority is the problem, since the word of God has inherent power to change lives, including addressing corruption. The medium of disseminating the message must therefore have a part to play, so that the word may have the total authority to influence people. The exegesis of the text is done to bring out the intended meaning of the text. Both the themes of Rechabites and *halakah* gives the context of the matter addressed. Corruption in Kenya is a social-cultural evil that is passed on from generation to generation which has taken roots, hence requiring a way of mitigation through the text. Just as the Rechabites community in the text, one Kenyan community, the *Agĩkũyũ* is examined comparatively, to bring out the socio-cultural context of how the African society mitigated against vices like corruption. Through a Social Scientific method of Biblical Criticism to Jeremiah 35:1-19, it is possible to see how social-cultural influence is used as an authority to the subsequent generations in the dissemination of a value system to inform the conduct of individuals and community's lives as an authoritative way of mitigating against the vice of corruption in Kenya.

DEDICATION

To my wife Ruth and my children Joshua, Jane and Namelok, I dedicate this to you.

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TABLE OF CONTENTS

DECLARATION i
ABSTRACT ii
DEDICATION iii
ACKNOWLEDGEMENTS iv
ABBREVIATIONS & ACRONYMS ix
CHAPTER ONE 1
1.1 Introduction 1
1.2 Background of the study 2
1.3 Statement of the Problem 10
1.4 Research objectives 11
1.5 Research questions 12
1.6 Justification and purpose of the study 12
1.7 Scope of the Study 14
1.8 LITERATURE REVIEW 15
1.8.1 Introduction 15
1. 8.2 The reading of Jeremiah 35:1-19 16
1.8.3 The Rechabites. 20
1.8.4 *Halakah* in the Old Testament 22
1.8.5 Corruption in Kenya 24
1.8.5.1 The effects of corruption in Kenya. 29
1.8.6 The African inculcation of value system. 30
1.9 Research methodology. 33
1.10 Theoretical framework. 35
1.11 Data collection tools and methods 36
1.12 Conclusion 36
CHAPTER TWO 39
SOCIAL SCIENTIFIC READING OF JEREMIAH 35:1-19 39
2.1 Introduction 39
2.1.1 The historical and social setting of the book of Jeremiah 39
2.1.2. Grammatical analysis of the book of Jeremiah 41
2.1.3. Literary composition and development of the book of Jeremiah 43

2.1.4. Theological tradition of Jeremiah 46
2.1.5 The Structure of Jeremiah 48
2.2 Exegesis of Jeremiah 35. 52
2.2.1 The text in Hebrew 52
2.2.2 The own translation of the text 54
2.2.3 Key Verses and words analysis. 55
2.3 Conclusion 95
CHAPTER THREE 98
THE SOCIAL, CULTURAL AND GEOGRAPHICAL SETTING OF RECHABITES AND *HALAKAH* 98
3.1 Introduction 98
3.2 THE RECHABITES 99
3.2.1 Origin of the Rechabites. 99
3.2.2 Rechabites and parallels 102
3.2.3 Rechabites as Kenites 103
3.2.5. Rechabites relationship with Nabateans 106
3.2.6. The lifestyle of the Rechabites 107
3.2.7. Rechabites in relation to the Old Testament. 109
3.2.8. Conclusion 111
3.3. *HALAKAH* 113
3.3.1 The Midrash 114
3.3.2. The Mishnah 115
3.3.3. The Talmud 116
3.3.4 Relationship between Midrash and Mishnah 117
3.3.5. *Halakah* in the Ancient Near East (ANE) 118
3.3.6. Conclusion. 120
CHAPTER FOUR 122
SOCIAL CULTURAL ANALYSIS OF CORRUPTION IN KENYA. 122
4.1 Definition of corruption. 122
4:2 TYPES OF CORRUPTION. 125
4:2:1 Petty corruption 126
4:2:2 Grand corruption 127
4:2:3 Systemic corruption 128
4:2:4 Political Corruption. 129

4:3 Corruption perception 130
4:3:1 The process of corruption 131
4:3:2 Corruption as a social-culture 132
4.3.3 Corruption as a moral issue 133
4.4 Facets of corruption 134
4.4.1 Corruption in churches 134
4.4.2 Corruption and Colonialism 135
4.4.3 Corruption and politics. 137
4.4.4 Corruption in education 139
4.4.5 Corruption and governance. 140
4.5 Roots of corruption. 146
4. 6 The effects of corruption in Kenya. 148
4.6.1 Social-cultural effect 149
4.6.2 The Economic effects. 150
4.6.3 The moral effect. 152
4.6.4 The Political effect. 153
4.7 Combating corruption in Kenya 155
4.7.1 Constitution review. 158
4.7.2 International conventions. 161
4.7.3 The religious organisations 164
4.8 Setbacks to fight against corruption 165
4.9 Corruption relation to values and vice 167
4.10 Conclusion 169
CHAPTER FIVE 171
THE *AGĩKŨYŨ* INCULCATION OF VALUE SYSTEM 171
5.1 The *Agĩkũyũ* social organisation and structure. 172
5.2 The *Agĩkũyũ* leadership and governance. 175
5.3 The *Agĩkũyũ* religion. 179
5:4 The *Agikuyu Agĩkũyũ* Education system 183
5.5 The Agikuyu rites of passage 185
5.5.1 Birth 186
5.5.2 Puberty and initiation. 187
5:5:3 Marriage 191
5.5.4 Death 192

5.5.5 Life after death **193**
5.6 The ancestors. **194**
5.6.1 The place of the ancestors in instilling values. **196**
5.7 The *Agĩkũyũ* rituals and ceremonies **198**
5.7.1 *Agĩkũyũ* myths, songs and folklore **199**
5.7.2 *Agĩkũyũ* prohibitions and taboos (*mĩgiro*) **201**
5.8 The *Agĩkũyũ* rules and regulations **203**
5.9 The *Agĩkũyũ* parenting authority **205**
5.10 *Agĩkũyũ* Instilling of value system **206**
5.11 How the *Agĩkũyũ* instilled values **212**
5.12 Conclusion **214**
SUMMARY OF FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS **215**
6.1Summary of findings **215**
6.2 Conclusion **221**
6.3 Recommendations **222**
REFERENCES ..... **I**
APENDICES ..... **XX**

ABBREVIATIONS & ACRONYMS

ABD Anchor Bible Dictionary

AG Attorney General

AUCPCC African Union Convention on Preventing and Combating Corruption

BDB Brown, F., Driver, S. R., Briggs, C. A.

BHS Biblia Hebraica Stuttgartensia

CBS Contextual Bible Study

CECCL Council of Europe's Criminal and Civil Law.

cf Confer

CJ Chief Justice

CRA Commission for Revenue Allocation.

D+M-A=C Discretion plus Monopoly Minus Accountability is equals Corruption

DCI Director of Criminal Investigations

DSS Dead Sea Scrolls

EAAACA East African Association of Anti-Corruption Authorities

EACC Ethics and Anti-Corruption Commission.

EACPPCC East African Community Protocol on Preventing and Combating Corruption.

EAI East African Institute

ECOWAS Economic Community of West African States.

Eds Editors

HALOT Kohler-Baumgartner Hebrew and Aramaic Lexicon of the Old Testament

HOL Hebrew and Aramaic Lexicon of the old Testament.

IACAC Inter-American Convention Against Corruption.

IEBC Independent Electoral and Boundaries Commission.

JBL Journal of Biblical Literature

JSC Judicial Service Commission

KHRC Kenya National Human Rights Commission

KJV	King James Version
KPLC	Kenya power and Lighting Company
Ms	Manuscript.
Mss	Manuscripts
MT	Masoretic Text.
NGO	Non-Government Organization
NKJV	New King James Version
PAC	Protocol against Corruption.
PCEA	Presbyterian Church of East Africa
P&P	PCEA, Practice and Procedure Manual
PONS	Klett- Pons Hebrew Lexicon
PSC	Public Service C o m m i s s i o n .
PSC	The Parliamentary Service Commission.
RSV	Revised Standard Version
SADC	Southern African Development Community.
TAR	Targumim (Aramaic Old Testament) from Comprehensive Aramaic Lexicon (CAL)
TDOT	Theological Dictionary of the Old Testament.
TICPI	Transparency International Corruption Perception Index.
TI	Transparency International
UNCAC	United Nations Convention Against Corruption.
UNCATOC	United Nations Convention Against Trans-National Organised Crime.
WTT	Codex Leningradensis Hebrew Text

CHAPTER ONE

1.1 Introduction

The introduction outlines the foundation of the research. It includes the background of the study, research objectives follow, which provides for the direction in the chapters of this thesis. Given that not everything can be written in this thesis, then the delimitation shows the scope of the research underscored to explain the extent of the research area and specify the parameters of the study. This section also outlines the methodology and design of the work. The justification of the methodology employed and the reason for the choice are also stipulated. Finally, since this is research work, the data collection method is also presented.

The literature review which forms part of this thesis, reviews works of number of scholars in the subject of interest in order to gain insights into their approaches and arguments and to identify the place of the present study into the wide knowledge area. Further, the story in question is explained in the name of the Rechabites and the concept clearly brought about in the study of *halakah*. Jeremiah 35:6 as the key statement is quoted in Biblical Hebrew language, but not studied at this level, since a detailed exegesis is done in chapter two.

Furthermore, there is an outline of the corruption situation in Kenya as well as the African values inculcation systems and practices. On the whole, this introductory chapter lays the foundation of the structure of the entire thesis.

1.2 **Background of the study**

Jeremiah 35:1-19, the reference text for this study addresses the Rechabites as a community. They did not do what their ancestor; Jonadab son of Rechab had prohibited them from; drinking wine, building houses, sowing seed, planting or having vineyards. They were only allowed to live in tents (Jer 35:7). This text juxtaposes the Rechabites with the people of Judah, who, on the contrary, would not obey. Instead, they rebelled against God's will despite God using prophets to speak the word to them. The Rechabites obeyed their earthly father while Judah disobeyed their God and were taken into exile. The narrative presents, according to Brueggemann (1991:117) the ability and the will to listen and obey. The question at hand here, therefore, is why the Rechabites would obey their earthly father while Judah would not listen to their God.

Rowley (1982:557) views the Rechabites as a people opposed to Baal worship, and their return to a nomadic lifestyle that was against agrarian life would help them overcome the pressure against idolatry. This lifestyle change was meant to fight the social, political and religious life by turning to asceticism. Through this act they gained a reward for obedience to instructions. Clement (1988:209) expounds on this argument by stating that farming was connected to the religious and ritualistic life practiced in Baal worship among the Canaanites. Farming was intertwined with Baal worship as lord and life giver of the land. Therefore, it was difficult to get engrossed in the farming economy without getting caught up in the immoral rites of Baal and the goddess Anat. Therefore, this must be the reason the Rechabites followed their father's instructions that prohibited this kind of farming. Their obedience showed great hatred against Baal worship, while Judah would prostrate themselves in idol worship despite the prophets prohibiting it. Clearly, Rowley (1982) and

Clement (1988) link the obedience of the Rechabites to their dissociation from idolatry of Baal that was associated with farming. Brueggemann (1991), views this text as precursor to exile. None of the above scholars looked at the text as an issue of social-cultural authority in their ancestor.

Chapter two of this thesis covers exegesis which is done using the Social-Scientific Biblical Criticism. This method, whose great proponent is John H. Elliot explores the social, geographical and cultural context of Jeremiah 35:1-19. This method, as observed by Gorman (2000:67,182) addresses the reality that people communicate within a social network found within a culture at a definite point in life. Therefore, it looks at the social system of the writers and readers/hearers. It seeks to ascertain the common beliefs of the people culturally, the values, that the author presupposes to produce in the text. The Social-Scientific Criticism approach, thus, seeks to identify the social-cultural dimensions of the text and the community in which they were produced so that the deep meaning could be brought out. Consequently, the life of Judah at the moment before they were exiled and the Rechabites as they obeyed their father was analysed using this exegetical method to study the text.

The question at hand is, which is this authority that seemed stronger to the Rechabites than the prophets to Judah. According to the text, for Rechabites to obey, there was the evidence of the ancestral instruction. Did this authority go above God's prophets or is it a different kind of authority with influence? It seemed like the text as interpreted by the commentators, presented the authority to influence life as preached by the prophets as lesser or weaker than the authority exerted by the ancestors of the Rechabites.

Secondly, the text is applied to a contemporary problem of corruption in Kenya. It looks at the reality where corruption has taken centre stage. Successive governments, one party-led and the multiparty system have tried to fight the vice and much results are realised. Almost every day on media, the runaway corruption issues are frequently aired on media and neither, prosecution, convictions nor jailing is seen to happen.

Corruption is a vice that cuts across all communities and countries of the world generally. Hughes (2010:40) views corruption as being more prevalent in the developing countries. However, most recent experience has shown that corruption in Western societies is more regular and institutionalized than otherwise thought. It is therefore a universal phenomenon. The literature on corruption is reviewed in a global perspective, then Africa before narrowing down to Kenya, which is the focus of the study carried out in this thesis.

Mulinge and Lesetedi (1998:18) argue that corruption is a creation of the west through colonialism in sub–Saharan Africa. In their opinion, it is a by-product of fraudulent behaviour that is derived from British and French among other colonial rulers. This behaviour was instilled in the African people during the colonial period, all the way into the post-colonial era. The behaviour sprouted from the new economic order resulting from the industrial revolution. During the industrial revolution there was quest for economic gain leading to a free trade imperialism, push for new markets and raw materials to feed the European industries. Subsequently, it fuelled the scramble and partitioning of Africa into European spheres of influence and eventually the colonization of African nations. This claim borders on blame game and not taking personal responsibility. Africa needs to mature in order to overcome the prevailing challenges of colonialism after the many years of independence. The colonial influence then, should not be underestimated. Mulinge and

Lesetedi (1998:19) in justifying their argument of corruption being colonial, presents three premises; first, corruption required a well-developed monetary economy which the colonialists developed for personal interests. They also the introduced of a monetary tax such as the hut and poll tax. Its administration by colonial chiefs propelled corruption as some people were exempted illegally while others were overtaxed. Secondly, as a guarantee of their influence, in the neo-colonialism, the former colonialists established a social structure to safeguard their interest and the control of their colonies. Thirdly, they established colonial and political systems of chiefs to propel their interest, a system new to the Africans. In a nut shell, the economic, social and political strands employed by the colonialists ended up growing the root of corruption. This system of governance has since changed in many nations as they established their new constitutions. The said change of constitutional structures should have dealt with the vice but this is not the case. Therefore, it is evident that although Africa is blamed for being corrupt, a large influence is from the west. The establishment of the United Nations Convention against Corruption (UNCAC) in a conference in Merida, Mexico in December 2003 shows that corruption is a global challenge.

Transparency International (TI) corruption perceptions index has consistently placed African countries among the most corrupt with Nigeria as the second most-corrupt nation in the world after Bangladesh. Ellis (2004:2003) points out that this second position in the index was arrived at after Nigeria bribed, not to be the first. This argument by Ellis (2004), however, cannot be substantiated, since the watchdog (TI) is an independent institution. Corruption poses a challenge in Africa at large since it hosts many of the developing countries in the world. One such challenge is the prosecution of perpetrators of corruption,

especially those in positions of power. Scott (2006:56) compares Kenya and Zambia on how they prosecute the political heavy weights. He notes, for example that Zambia prosecuted its former president, Fredric Chiluba, for corruption. Kenya, on the other hand ignores the abuse of power and acts of impunity done by such leaders. The lack of any serious prosecution encourages the flourishing of a culture of impunity and corruption in different sectors.

Looking at corruption in Africa, there are many reasons why it is higher than in other continents in the world. Ellis (2004:204) cites an interesting fact, where a West African civil servant is reported to have said that "the government just pretends to pay us, and we pretend to work" . This reality makes the government officials in many countries to routinely take bribes in order to compensate themselves for the small salaries they receive. Further, with such kind of pay, the politicians who raise money in a corrupt way in order to fund their campaigns give it as handouts. Once they get into power, they collude with the international businessmen to obtain the contracts they desire. This way, they recoup their campaign investment and this makes corruption a way of life, business and politics. The end result is that the countries cannot get money to pay their officers well and it becomes a vicious cycle.

Due to cultural relativism, societies seem to interpret corruption in totally different ways. This then widens the scope of how corruption is defined. Elizabeth (2007:674) identifies corruption as having many definitions; including the abuse of public office for private gain, abuse of trusted authority for private gain, bribery, nepotism, graft and extortion. Although corruption is universal, Hughes (2010:36) brings forth an interesting reality that what is perceived as corruption in some place might not be so in another place. Further,

what an outsider may see as corrupt, being met with a standard response by the indigenous people may seem otherwise. This is because the observer's perspective does not take into account cultural norms and values of the community in question. Looking at it this way, evil then seems not to have an absolute reality. This stand however, differs from the general understanding of evil based on one's understanding of what defines a vice or a value. There are many arguments on the relativeness of what is in peoples' mind but there is always a common denominator that defines evil across the universe. Nonetheless, Hughes does not approve the relativeness of evil but the absoluteness because there is a universal truth that becomes foundational across board. Although there are many ways of understanding corruption, it still remains a vice that has a negative effect in every society.

Narrowing down to the great challenge of corruption in Kenya today, and the laxity or ineptness shown by the leadership in fighting the vice, there is need to have another force or new information to curb or mitigate against it. Kenya's effort to fight the vice of corruption, according to Hope (2013:287), has established three institutions. First the Anti-Corruption and Economic Crimes (ACEC) which does the prevention, investigation and punishment of those involved in economic related crimes. Secondly, the Ethics and Anti-Corruption Commission (EACC), again for investigating, educating and advising public bodies on the dangers of corruption and the anti-corruption practices that can be employed to curb public and economic crime. Thirdly, the Kenya Anti-Corruption Advisory Board (KACAB) which has the principal purpose of advising the EACC on how to exercise its powers and functions to perform effectively. All these interventions generally point to the fact that the vice is a major challenge in Kenya.

Mukoya (2016) reported how the former KACC Chairman, Philip Kinisu, in an interview, said Kenya loses almost a third of its three trillion budget, equivalent of about one trillion to corruption every year. Mukoya (2016) further states that the former Kenyan President, Uhuru Kenyatta, acknowledged that corruption had gotten to levels that threaten national security. Faced with a growing public uproar, the president promised to root out corruption in the government. He made five ministers step aside in 2015 after they faced corruption investigations and then they lost their jobs in a reshuffle and faced trial proceedings. Unfortunately, none of those Ministers has been convicted of any crime because no evidence was found. This is an outstanding challenge in the fight against corruption in Kenya. The review of the constitution in 2010 according to Mutula, Muna, and Koma (2013: 272, 276) aimed at fighting corruption since it was associated with poor governance but the situation has not changed. Corruption is not only a challenge to national security as earlier stated, but it also escalates poverty and slows down social and economic development. Due to poor financial management, there was ineffectiveness in government investment, leading to mistrust hence hindering private investment and consequently slowing the country's economic growth.

With the continuation of corruption and many efforts not bearing fruit, new ways are required to mitigate against this vice in Kenya. It is against this background that this study explores the question of whether the word of God, as interpreted in our current situation, can offer a solution to fight the vice. This researcher argues that that the word of God, if well interpreted, is a tool that can fight the vice or mitigate against it in Kenya.

Over the years, Bible reading has been done but its influence in changing life and faith has not been fully realised as seen in the Christian life. In Kenya, corruption still persists

while there are many Christians. There is great attendance of churches, participation in God's work, bible study, fellowship, but the expected outcome in the practical Christian life is not directly evident. This lifestyle leaves a deficit as compared to the instruction given by the word. The challenge that this reality presents is the question of whether it is the content of the word that has a problem or its interpretation. The word of God has inherent power to change lives, and there is no doubt about that, hence the interpretation is what, hypothetically, needs examination.

The Westminster confession states that "The word of God which is contained in the scriptures of the Old and New Testament is the supreme rule of faith and conduct" (PCEA Practice &Procedure manual; 1998:376). Therefore, it is supposed to influence the life of Christians in all what they believe and practice but considering the contemporary Christian, this is not the reality. There seems to be compelling reasons, implying that what is written in the word, though read by Christians does not fully influence their lives. In Kenya, for example, corruption still persists while we have majority[1] of the citizens professing Christianity. It is with this background on corruption in the context that illuminates the problem at stake as presented below.

Faria Julia on April 25th 2022, on https://www.statista.com on the 2019 about Kenyan census on religion states that over 85% of Kenyans are confessing Christians

1.3 Statement of the Problem

The word of God as proclaimed by prophets to the house of Judah brings knowledge but it's impact on obedience is not seen. The Rechabites, though instructed by their father obeyed the command to the letter. One may wonder, why the Rechabites obeyed their father Jonadab son of Rechab yet the house of Judah did not obey the voice of God through the prophets.

The assumption is, the verb used in this text to present the authority for the Rechabites to obey is an Imperative. This is a command and therefore they had to obey. The verb used for the house of Judah to obey is in Hiphil perfect which is only causative and Piel perfect which is intensive and therefore not a command to obey hence they disobeyed the voice of God.

The command לֹא תִשְׁתּוּ־יַ֥יִן "you shall not take wine" to the Rechabites by their father is authoritative. Both Weingreen (1963:177) and Seow (1995:209) points out the negation and the imperfect that becomes a command or prohibition. The negation of the imperfect verb uses the particle לֹא when it is in the 2nd person shows a general prohibition. The statement therefore becomes a command that the Rechabites received from their father and it had to be obeyed since they were prohibited.

On the other hand, the house of Judah had the prophets sent to them again and again הַשְׁכֵּ֤ם (*hash^{e}kem),* which is Hiphil infinitive absolute (Brown, David, Briggs 1979:1014). It means to rise early, make an early start, of journey persistently and rising up to do it, but Judah did not obey.

Further the verb דִּבַּרְתִּי (*dibar^{e}ti)* is in Piel perfect meaning 'have spoken' or 'persuade graciously', but Judah refuses to obey her prophets. Seow (1995:174) notes that the Piel perfect has a meaning of intensive, hence a multiple, repeated or a busy action. Rechabites also disobeys the prophet Jeremiah in and against what their ancestor had instructed.

In the Kenyan context, many Christians, attend churches, read and memorize scripture, but do not fully practice what that word teaches. Does the word of God lack influence or is it the presentation and assimilation of the word as an authority of faith and life?

It is assumed that the medium of authority is the problem, as seen in the prophets themselves. This is because the word of God is powerful and sufficient to change lives. The prophets had only ecclesiastical authority but Jonadab son of Rechab used social-cultural authority to command obedience. The use of social-cultural authority is what lacks in obedience of the laws put down for Judah and for Kenyans to follow God and fight the vice of corruption.

1.4 Research objectives

The research objectives are summarised as follows;

i) To examine social and scientific original meaning of Jeremiah 35:1-19 for the inculcation of a value system.

ii) To analyse social, cultural and geographical setting of the Rechabites community and the theme of *Halakah* in the Old Testament.

iii) To analyse the effects of corruption in Kenya and how it has been mitigated in the past.

iv) To show the *Agĩkũyũ's* ways of inculcating value system in comparison with the Rechabites.

1.5 Research questions

i) What is the intended meaning of Jeremiah 35:1-19 with regard to inculcation of value system?

ii) Who are the Rechabites and the theme of *halakah* in their social-cultural and geographical setting in the Old Testament?

iii) What are the effects of corruption and how has it been mitigated against?

iv) In comparison with the Rechabites, how did the *Agĩkũyũ* inculcate the value systems?

1.6 Justification and purpose of the study

Corruption in Kenya is so much ingrained in the socio-cultural and systemic structures of every level of the society that it requires different approaches to mitigate it's impact. This study stems from a background of dealing with social-cultural authority of the medium. The medium in this sense means the instrument used to confer authority. The reality of the obedience of the words of a covenant is as a result of who says it. This study does not doubt the authority of the scriptures in transforming life, but deals with the social-cultural medium of authority in passing on the message to be obeyed. The word of God is as good as not being read if it cannot be understood to influence lives. When the lifestyles of Christians are not influenced by the word of God, then there must be research into the reasons behind the lack of influence. In this light the reference text in this study (Jeremiah

35:1-19) is keenly studied and interpreted in order to bring forth change that is required and desired in the life, conduct and faith of Kenyans. This change is presented in this research work in the biblical interpretation of the text in question.

In the years 2017 and 2018, there was new information of corruption coming up in Kenya almost every month. For example, the National Youth Service (NYS) scandal, National Cereals and Produce (NCPB) maize scam, Kenya pipeline company (KPC) loss of oil, National Hospital Insurance fund (NHIF) money loss among many others.

The then President of the Republic of Kenya, Uhuru Muigai Kenyatta, intimated his concern about the vice in that it had even derailed national development projects. He stated that Kenya loses two Billion Kenya shillings everyday through corruption[2]. Gitonga (2011:4) confirms this reality by quoting Kofi Annan explained that corruption hurts the poor disproportionately since it diverts funds planned for development and undermines the government's capacity to provide basic services and brings about injustice, inequality, and discourages foreign aid and trade.

Corruption is growing in Kenya in a rapid way, despite the great endeavour to fight it. According to Kenanie Maraga, former Kenyan Chief Justice and just as Phillip Kinisu stated earlier, Kenya loses a third of its state budget, equivalent to about one trillion to corruption every year (Mukoya 2016:10). Therefore, it is necessary that the text of Jeremiah 35:1-19 be studied, and be applied in matters of corruption in Kenya. Since the word of God is taken so seriously in Christian settings in Kenya, the approach of this

[2] The then Kenyan President, Uhuru Muigai Kenyatta said this during a joint *Kikuyu* vernacular stations interview on 18th January 2021.

research will add value to the various measures being taken in Kenya in mitigating corruption.

Since great efforts have been put in fighting corruption, like prosecution, sacking the corrupt officers but all in vain, a different approach is required. The importance of this thesis then is to offer an alternative that would change the lives of citizens individually and corporately.

As stated earlier, the influence of the word of God in people's lives leaves a lot to be desired. The preachers and prophets have declared the word for many years, but their authority to influence a change of lives in the people of Kenya is not realised to the fullest. This is because corruption still persists. It therefore means that the way the word has been interpreted, has not had much influence for practical Christianity.

This thesis' contribution to the Kenyan community is to address and influence the society by the social-cultural inculcation of a value system. This therefore is the reason for studying one Kenya community, comparatively in order to learn how they mitigated against such vices. This in turn becomes a premise upon which the fight against corruption can be practiced. With a combination of the three areas of study; exegesis, Rechabites and *Halakah* and Agĩkũyũ the envisaged results will bear fruit in the fight against corruption.

1.7 Scope of the Study

There is a general understanding of the book of Jeremiah that is analysed to give the text some background as part of prophetic literature. The scope of the study will major on Jeremiah 35:1-19. This narrative is about the Rechabites; children of Jonadab son of

Rechab. The choice of this text is its uniqueness in addressing a community standing strong despite influence to follow ways that were prohibited by their father. The exegesis of the text is done, not all in details but the key phrases that bring out the key emphasis of the study even after the general understanding.

In the application, it is delimited to the corruption in the contemporary Kenya. Much emphasis is not given in the history of corruption in Kenya but on the effects the vice has in Kenya today. The contemporary Kenyan society is an African country with a traditional cultural value system passed down across generations in communities. The study therefore looked at the ancestral passing on of values to fight corruption. Nonetheless, studying all the communities would be too broad an area to cover. Therefore, this work is limited to the *Agĩkũyũ, a* community in central Kenya. They represent other communities since matters of values cut across many African communities. The study of the *Agĩkũyũ* is limited to areas of their inculcation of values to fight vices. This study does not fully exclude the other communities in Kenya, because African cultural value system cuts across many communities in Kenya.

1.8 LITERATURE REVIEW

1.8.1 Introduction

This section seeks to underscore the knowledge gap in relation to the research being undertaken. The literature review will be done in such a way that the background of the study will inform the application of the text under study to the context contributing to contextual biblical interpretations of the Bible.

This section also locates the problem addressed by this research by giving a detailed summary of the background of the problem. The section is organized under the following: preliminary reading of Jeremiah 35, the Rechabites, *Halakah* in the Old Testament, corruption with its effect in Kenya and finally the African inculcation of value system.

1. 8.2 The reading of Jeremiah 35:1-19

This text in Jeremiah 35 which has 19 verses is delved into since it is a narrative where the whole story is required for proper interpretation. The textual analysis of whole text is addressed in chapter 2 using social- scientific method. One key verse is Jeremiah 35:6 where the Rechabites do the clear declaration;

Jer 35:6 וַיֹּאמְרוּ לֹא נִשְׁתֶּה־יָּיִן כִּי יוֹנָדָב בֶּן־רֵכָב אָבִינוּ צִוָּה עָלֵינוּ לֵאמֹר לָא תִשְׁתּוּ־יַיִן אַתֶּם וּבְנֵיכֶם עַד־עוֹלָם׃

Jer 35:6 But they said we will not drink wine. For Jonadab son of Rechab our father commanded us saying; you shall not drink wine, you or your sons forever.

But they answered, "We will drink no wine, for Jonadab the son of Rechab,
our father, commanded us, `you shall not drink wine, neither you nor your
sons for ever; (Jer 35:6 RSV)

The expositors who have studied Jeremiah 35:1-19, have different approaches. Brueggemann (1991:113), for example, states that the emphasis on the Rechabites is a warning towards accommodating the values of the common society. It is not all about doing right or wrong in doing what was instructed by their ancestor, but a call to obedience. The practice of what the common citizen does would have defiled the Rechabites and they required a sense of purity.

Brueggemann (1991:331) sees this response being against the urban comfort expectation to a sect that constitutes another lifestyle. The Rechabites had such a zeal for the commands of their father, they presented an alternative lifestyle as a set of rules that resonated to them positively. There is therefore no mention at all of how this text has been used not to exemplify the ancestral obedience.

Calvin (1989:311) does not look at the Rechabites story as concerning their obedience or virtues, but as a rebuke to the Jews for their lack of obedience to the living God. According to Calvin, the narrative is not about the Rechabites, and the reality of their obeying a dead father, but the Jews not obeying the living God. Therefore, Calvin (1989:309) further observes that the narrative is a stick to hit hard the people of Judah. When the comparison is done, its aim is to humiliate the Jews, as the chosen people of God, yet they cannot obey what their father states through the prophets. John Calvin does not see this text as having the potential to help the Jews obey the word by ancestral authority.

Thomson (1980:615) presents a contrast of loyalty and obedience of the Rechabites to their founder and the disloyalty and disobedience of Judah to their God. Thompson (1980:616) notes that the key nature of the life of the Rechabites is nomadic, and therefore they were not used to the life of taking wine and cultivating grapes since they were opposed to settled life. This is a justification for them to find it strange not to follow their father's prohibition, since it was indeed their life. Their disobeying the prophet, by not taking wine was obvious. They were not used to that life, not just because of the prohibition, but their livelihood. Thompson's argument seems to show that the Rechabites' obedience was by default since in the first place it had nothing to do with the lifestyle they were being called to do. This is a reality of a practiced life over time.

Thompson brings about a comparison of the obedience and loyalty of the Rechabites and Judah but does not directly address the medium of authority, the prophets versus the ancestor. The comparison he does is between the ancestor versus the word of God. Thompson's (1980:618) position that the Rechabites, on account of their following of their human founder, as the ones used to condemn Judah for their disobedience, is a stand that is close to Calvin's argument earlier.

On the other hand, Keown (1995:194) sees Jeremiah having used Rechabites as a symbol against Judah, where the Rechabites' custom of obedience stems from the ancestral instruction. This reality becomes a paradigm for fidelity in the covenant by the house of Judah. Keown (1995:197) continues his argument of announcing the faithfulness of the Rechabites to bring out Judah's unfaithfulness. He calls it "a clinching argument in a trial against Judah", a prophetic tradition that contrasts unfaithfulness in other nations. The comparison is not so much parallel, because it is not obedience/disobedience to God/gods. We cannot compare deity and humanity. It is purely an issue of faithfulness as compared to unfaithfulness. It is obedience of two people offering instructions, the father of the Rechabites and the prophets. To Keown, Judah is not being called to be like Rechabites in lifestyle, as nomads and close to Nazarites, but in keeping of commandments.

Clements (1988:208- 209) equally advances the argument that the Rechabites, in the spirit of a nomadic life, did not mix themselves with the popular culture of the Canaanite urban farming life. Farming as it were, was connected to the religious and ritualistic life practiced in Baal worship among the Canaanites. The Rechabites, therefore, historically and consistently kept integrity and loyalty to their inherited customs. This was contrasted to Israelites who, after receiving the laws of God through Moses, became disobedient and

dishonest. They knew the right path but chose otherwise and therefore the text is to use the Rechabites as a testimony of fidelity and righteousness and as a recipe to condemn Judah.

The above scholars, namely Brueggemann, John Calvin, Thompson, Clements and Keown, who are the key players that deal extensively with the text in question, present the Rechabites as an example to Judah. They present the Rechabites as a testimony, a tool, a symbol, an example for Judah to learn obedience to God. The scholars, however, do not delve into the authority of the Rechabites' father and how it leads to obedience. In this case, the father is the medium through which the obedience is demanded. On the other hand, the obedience demanded of Judah is communicated through prophets. The above writers present the reality of obedience as the key purpose of this text but do not address the importance of their father's authority or the prophets' authority in relation to obedience to the word of God. They have not brought up how the word of God, in order to be obeyed, should not only be instilled by the prophets but also by parent. Therefore, this research sort to address the issue of the medium and not the message given. We agree with the scripture in Hebrews 4: 12," the word of God is powerful; sharper than a double-edged sword," however, the medium of its delivery brings all the difference. A great emphasis is in Jeremiah 35:15

Jer 35:15 וַאֶשְׁלַח אֲלֵיכֶם אֶת־כָּל־עֲבָדַי הַנְּבִרִים הַשְׁכֵּים וְשָׁלוֹחַ לֵאמֹר שֻׁבוּ־נָא אִישׁ מִדַּרְכּוֹ
הָרָעָה וְהֵיטִיבוּ מַעַלְלֵיכֶם וְאַל־תֵּלְכוּ אַחֲרֵי אֱלֹהִים אֲחֵרִים לְעָבְדָם וּשְׁבוּ אֶל־הָאֲדָמָ
אֲשֶׁר־נָתַתִּי לָכֶם וְלַאֲבֹתֵיכֶם וְלֹא הִטִּתֶם אֶת־אָזְנְכֶם וְלֹא שְׁמַעְתֶּם אֵלָי׃

I have sent to you all my servants the prophets, sending them persistently, saying, `Turn now every one of you from his evil way, and amend your doings, and do not go after other gods to serve them, and then you shall dwell in the land which I gave to you and your fathers.' But you did not incline your ear or listen to me. (Jeremiah 35:15 RSV)

I also sent to you my servants the prophets and rising up early and sending them saying now return everyone from his evil way and amend your doings and do not do after other gods to serve them so that you may dwell in the land I have given you and to your fathers but you have not listened to me (Jer 35:15)

This specific verse, which will be analysed further in chapter two, deals with the question of who has the authority over one's life, the prophet and the father?

In conclusion, the entry point is the medium (the vehicle) of authority in this text. It is not only about obedience as the scholars above present, but the authority that brings on the obedience. Corruption is a social evil that brings negative influence from one generation to another. This text, with an entry point of values inculcation, will be used to address corruption in Kenya. It shows how values brought down from one generation to another, can change people's lives. The social scientific reading of this text of Jer 35:1-19, bringing out the social-cultural authority of Rechabites father, becomes a transforming agent, to instil values from one generation to another.

1.8.3 The Rechabites.

The Rechabites are the vital point of study in our dissertation. It is therefore important to analyse who they really were to enhance the understanding of the text. Thomson (1980: 617) notes that the Rechabites were first mentioned as children of Jonadab son of Rechab who is connected to Jehu's extermination of Ahab's family in 842 BCE (1 Chronicles 2:55). They were nomads and in opposition to settled life as a test to the law of their founder. Clements (1988:209) presents the Rechabites as a conservative nomadic community. They did not mix themselves with the popular culture of the Canaanite urban

farming life. They may be the semi nomadic people mentioned in 1 Samuel 15:6, who claimed kingship with Moses (Judges 1:16 4:17, 24) or of Kenites origin (1 Chr 2:55).

Keown (1995:195) posits the Rechabites, firstly, were ascetic nomads, fighting the syncretism nature of lifestyle in Israel during the monarchy. They were seen as a proto-Nazarites but there is no evidence of any affiliation. Their ancestry is linked to Jonadab-*ben*-Rechab who is associated with Jehu's purge of the Omrides in the 9th century although he does not seem to be himself practicing this kind of life, this of meeting with Jehu story does not connect with the ancestry of the Rechabites. Keown (1995:196) quotes F.S. Frick who states that the Rechabites may have been a group of artisans who were chariot makers. This fact is supported by Holladay (1989:246), who states that the Rechabites were a subgroup of the Kenites as seen in 1 Chronicles 2:55 and perhaps were from northern Arabia. They were blacksmiths making chariots and weaponry due to their name that has a root of רכב meaning ride as in chariots.

The second notion of the Rechabites according to Keown (1995:196) as he quotes Keukens, is that they were a household servant under Jonadab instructions, without any foundation to a lifestyle tradition, but as their legal leader. The notion was put up in Jeremiah as a pre-exilic pointer of the situation that is to come and post exile.

John Calvin (1989:303) relates the origin of the Rechabites to Jethro and Obad who followed Moses and Israelites but never received any inheritance and were sojourners who lived all over among the tribes. There is a great purpose of living a separatist life by the Rechabites. It was connected to farming, which was related to the religious ritualistic life practiced in Baal worship among the Canaanites. This intertwined agrarian and Baal worship as lord and life giver of the land. Therefore, it was hard to get engrossed into the

farming economy without getting caught up in the immoral rites of *Baal* and the goddess *Anat* according to Clements (1988:209). The information on Rechabites is therefore scanty and seems to be starting and ending with Jeremiah 35, but runs as a great pointer of faithfulness. Their lifestyle that is nomadic, not settled but fighters is associated to the name, where chariots come into play. There is therefore no clear evidence of the above mentioning of Rechabites connection to the ones in the text of Jeremiah 35.

1.8.4 *Halakah* in the Old Testament

The teachings of the *Halakah*, are taken down from a teacher to a disciple and hence transmitted from one generation to another. The teachings of the *Halakah* in the Old Testament includes rules, customs, practices, and traditional laws constituted as an interpretation or an exposition of the written Law. These rules and laws are presented in Midrash and Mishnah (Lauterbach 1915:505).

They are therefore the passing on of what is the law to the future generations, from fathers/mothers to their children, or from antiquity to posterity. In this thesis the researcher delved into social-cultural authority of instruction from generation to generation, hence the need to include this section of study.

Lauterbach (1915:503) sees it in the original sense in two different forms as stated earlier, Midrash and Mishnah. Midrash is shortened from Midrash-Torah which is an interpretation and exposition of the law, therefore, a commentary to the written law contained in the Pentateuch and uses the scriptural proof. The Mishnah, on the other hand, is the *Halakah* but works as an independent work giving its pronouncements without any scriptural proof, therefore teaching independently of the scripture and not connected with

the words of the written law. The latter will then be seen merely as rules or decisions made. Mishnah was used to assist those being taught to master traditional law. Oral traditions concerning Jewish law passed from generation to generation, and eventually it became apparent that they required proper organization to support to the written laws.

Kedar (1986:163) argues that the Mishnah is the oral Torah as developed by the Rabbi, in the period before 200 C.E Later there came up many debates, discussions, interpretations that were collected and edited in approximately 400 C.E. in Palestine and 500 C.E. in Babylonia. This interpretation of the Mishnah later was known as the Gemara. Therefore, Mishnah and Gemara together was understood as Talmud. The Talmud included the laws of negligence to causing one harm, accidents and how one is compensated for such damages. Kedar (1986 :165) presents such laws of negligence in the reality of digging a pit and one falls, starting fire that spreads to others, grazing another person's land and if an ox gores a person and kills them. There are payments associated to these damages if intentional or accidental.

On the other hand, Shmuel (1982:93, 95) comprehends *Halakah* as the whole of Jewish law, which is not only religious, but also has cultural inspiration such that it presents the Jewish heritage. *Halakah* therefore includes a certain way of their lives at a certain time in life. The word *Halakah* is derived from the Hebrew root word הָלַךְ (*Halakh*) – "to walk" or "to go or to come (Brown, David, Briggs 1979:229). Taken literally, therefore, *Halakah* translates as the way to walk. It is the law that should be followed.

Kader (1986:163) further defines *Halakah* to mean Jewish law, which includes the term the normative rules of Judaism. In his opinion, it concerns the relationship between the individuals and among other human beings. *Halakah* encompasses the written and oral

Torah, hence the Pentateuch and further the Talmud, which means the rabbinic explanation of the five books of the law. Therefore, it is the law and its interpretation while adding any law that would clarify its meaning for proper understanding. *Halakah*, presents an endeavour to be obedient as one walks in what is put down without wavering from the right or left. It is total covenantal obedience that the theme of *Halakah* addresses.

1.8.5 Corruption in Kenya

Hughes (2010:37) defines corruption as the exercise of unjustified influence to the making of false declarations, breach of fiduciary duties, where one is a trustee but benefits themselves instead. It also means a person who is in a position of power but does not comply with the duties and obligations of the office held. It is also the failure to perform or observe the responsibility given in the public sphere. It may also be fraud or personality imposition to receive false trust. According to Hughes (2010:37) it has synonyms that include "decomposition, degeneration, neology, foulness, perversity, disease, deterioration, fraud, imperfection, deceit, improbity and vice".

Waqo (2014:57) cites the Transparency International (TI), definition of corruption as the 'abuse of entrusted power for personal or private gain'. The main forms of corruption are bribery, embezzlement, fraud and extortion. Corruption can be classified as grand, petty and political, depending on the amount of money lost and the sector where it occurs. Gitonga (2011:7) considers corruption as having deep social connection. It is involvement in exploitation and dishonesty by people who are different from those involved, whether ethnic, tribe, race, and gender. It can lead to marginalization of others, nepotism, favouritism, which are all human rights violation. Many a times the fight against

corruption seems to lead to hate speech, incitement, and war mongering. This has happened in Kenya where people profile others negatively.

Waqo (2014:57), furthermore regarded the judiciary in Kenya as a catalyst for corruption. He believes that the Kenya judiciary encourages corruption due to delay in judgement, disappearance of evidence, ignorance of those doing litigation, case backlogs, shortage of staff, and poor loyalty to financial policies. All these reasons will make a person who falls prey to any of them bribe their way to get justice or subvert justice. Justice delayed is justice denied and it is therefore a recipe for propelling corruption.

The Attorney General of Kenya, (AG) also mentioned the judiciary as a key element that frustrates the war on corruption. In response to the AG's comment, the Kenya chief justice (CJ) replied that the AG should not use the judiciary as a scapegoat. The director of criminal investigation (DCI) has to make sure that the investigation is not shoddy because the cases would be thrown out on the said grounds (Kubwa 2019:1). The allusion to shoddy investigations by the DCI could also be attributed to corruption. The investigators are bribed to deliberately weaken cases so that they can be thrown out of court and perpetrators set free.

Corruption is propelled through a culture (Ryan 2000:333). This culture of corruption in a society could be widespread, though not approved since the actors do not disclose their actions and openly show it as illegitimate, but they practice it in secret. Regardless of the social norms a police man will ask for a bribe from the public transport at the full glare of the passengers and they pretend that nothing is happening. It is indeed a culture of impunity propelled before them and they spectate. Indeed, this culture is then passed from generation to generation.

Although newspapers are not counted as having scholarly authority, the use of it to highlight contemporary issues in the public domain would shed light on the extent of corruption in Kenya. The Kenyan Daily Nation Newspaper on 30th May 2018 had in its top headline "it runs in the family" explaining how a family whose Mother, two daughters and a son were arraigned in court because of allegations of corruption. Although they supplied nothing at all, they we accused of being paid KES 300 Million at the National Youth Service (NYS). When this nature of corruption is fully investigated and determined, it would bring about the reality of negative mentorship in a family. It may present an inculcation of vices into posterity. It is families joining hands to participate in corruption in order to gather riches for themselves. This has also been mentioned among some families in the leadership of this country. The family mentioned above, has not been convicted but released on bail pending investigations.

In giving strength to the theme of addressing corruption through the family ties, Warburton (2013:223, 226) argues that corruption is a social process. Therefore, the mitigation must be tackled in the same way. This reality and argument resonates well with what this thesis seeks to address, the social approach of family value system to mitigate against the vice. To Warburton, since corruption thrives in secret, and not in a legal way, the social interaction of trust in the transactions takes centre stage. Warburton presents the Social Network Theory, used in the interaction of those involved in the deals among the actors of the vice. Although at times corruption may be fought using a legal framework, the greatest way to overcome it is through social interaction. In this case the family comes in handy in this process as the first and smallest social unit in a person's life. The

mentorship, parenting, nurturing that runs through the family is therefore, a key element is fighting of corruption in Kenya, one the objective of this research. Harrison (2007:674) argues that corruption is getting worse because it subverts a set of values to which people are increasingly committed and affects their social standing in a society.

Further, there has been a complain on media that fight the against corruption in Kenya is targeting some communities. This is when those who participate in corrupt deals are prosecuted, their community kinsmen complain of being profiled. The complainants attack the anti-corruption campaign. Makinda (1992:191) explains that corruption in Kenya as one that combines tribalism and nepotism; it is so pervasive that it is hard to find an official in the government who is not involved in it. He, however, suggested that there is need for a young blood of leaders with no history of impunity. He does not suggest how these leaders need to be mentored to be different. This is because the present leaders have influenced the incoming ones and therefore the new ones follow after the old ones.

The Kenya Youth Survey Report 2016, noted that young people desire to become rich by any means. This report was commissioned by the East African Institute (EAI), a credible institution and posted on standard digital on 18th January 2016. It revealed that 50 per cent of youth in Kenya do not care what means one uses to make money as long as they do not end up in jail. This means that they can bribe the judicial systems. Further, 30 percent of them believe that corruption is profitable, with 35 percent ready to give or receive a bribe. Only 40 percent of the respondents strongly believed that it was important to pay taxes. A similar situation was displayed in the political arena where 62 percent of youth were noted to be vulnerable to electoral bribery with 40 per cent confessing that they would only vote for aspirants who bribe them. This was exhibited more in the rural area. (Graham Kajiwa

2018;15). This kind of wrong mentorship sends a bad signal on the kind of young people Kenya is bringing up. The young look up to what the elders are doing, and follows it as the gospel truth. There is, therefore, need for deliberate effort to positively influence the posterity, and hence the purpose of this study.

Kajiwa (2018;19) highlights John Githongo saying that the desire of the youth to get rich through any means shows exactly how a generation is copying their older counterparts. For Githongo, the youth have seen how Kenyan systems work, people stealing and nothing is done to them beyond prosecution. Fighting corruption in Kenya is likened to a gimmick. Therefore, Corruption in Kenya is transferred from generation to generation as the young have followed what is displayed in lifestyles, media, by leaders and their parents.

Kiambi (2014:17) addressed the reading of authority in the book of Mark 1:21-28 as a way of fighting impunity in Kenya. His approach is that of postcolonial hermeneutics of suspicion, seeing the colonial use of the Greek word *exousia* as a tool of imperial authority. According to him Mark is influenced by the imperial setting of his day to provide the images that he does in the concept of *exousia.* Kiambi presents the imperial influence of authority that makes Kenyans prone to impunity.

He deals with authority, found in the text as an interpretation that needs to be decolonized. This study looks at the authority of the medium that addresses the people to overcome corruption, but not the authority in the sense of *exousia* as a term post-colonially.

Kiambi applies the biblical text to deal with Kenyan impunity which means exemption from punishment or loss or escape from fines. Seen in this perspective, impunity is people

doing wrong and not getting punished for what they have done. The term impunity in this study is used to mean an imperial force with an accompanying domination strategy.

This study addresses corruption which is the dishonest or fraudulent conduct by those in power, typically involving bribery. It is synonymous to dishonest dealings, unscrupulousness, deceit, deception, duplicity, double-dealing, fraud, fraudulence, misconduct, lawbreaking, crime, criminality, delinquency, wrongdoing. Therefore, corruption is a product of impunity. Corruption thrives because the citizenship know they can get away with it and nothing will be done to them.

1.8.5.1 The effects of corruption in Kenya.

This dissertation intends to mitigate against corruption using the biblical text, since corruption has and continues to have a great negative impact in Kenya and the universe at large. In the past, and because of the escalation of corruption in Kenya, financial aid has been partly stopped or delayed as shown below. Kirkby and O'Keefe (2005:152) indicated that in January 2005, the reality was seen when the man leading the anti-corruption effort in Kenya, John Githongo, resigned after claiming his life was under threat. At that time and later on, the World Bank and the IMF suspended their aid operations in Kenya. Further, the Nether-lands Foreign Ministry closed their Kenyan aid operation. The impact was to affect any donor funded projects therefore slowing development projects. This had country wide economic effect.

Warburton (2013:222) sees corruption as a social process. It involves transactions between actors and results into a social interaction. For corrupt transactions to prosper, there must be communication between two or more individuals, therefore affecting them socially.

Corruption therefore has a negative social effect on the society. Where impunity thrives, there is rottenness in the society.

As indicated earlier, the then Kenyan President lamented on how corruption makes growth of a nation lag behind. A case in point is cited by Mutonyi (2000:2,22) on a parliamentary report of the Select Committee, stating that corruption in Kenya is estimated to account for almost 56% of tax revenue loss, which is approximately 20% of the Kenyan Gross Domestic Product (GDP). This as seen earlier has grown to almost 30% of the GDP to date where according to the auditor general, 1 trillion of the budget is lost through corruption. This is money that can be used for growth of the country's economy.

Corruption has many threats to a society and country argues Hughes (2010:36). It affects democracy, as it undermines people's confidence in the legitimate institutions of governance hence promoting instability. Where practiced it brings social inequality as some people will have all the money they need while others languish in poverty. It declines social, cultural and economic standing of a nation or community.

1.8.6 The African inculcation of value system.

Although the study of the *Agĩkũyũ* is done in chapter five, a general understanding of African culture and values is paramount. The section delves into the general African understanding of values inculcation with examples from Kenya and other African countries. This general overview is to show that inculcation of values cuts across all African communities. In chapter five of this thesis an in-depth study of the *Agĩkũyũ* community was presented as a reference community in the study, just as the Rechabites in chapter three.

Mbiti (1988:83) presents the ancestors' active role in the inculcation of value system in the African culture, though dead, they have interest in the families. They give warning of any danger and are custodians of family affairs, undertakings, traditions and ethics. They also rebuke those who do not their follow instructions that guide families' life and practice. If the living does not obey what their ancestor, now the living dead, told them to do or not to do, they face misfortune and suffering emanating from their anger.

Donovan (2006:20) compares Western and African cultural values and puts into perspective the influence of the African value system. He presents the African value system as being strongly associated to the community, hence there is group participation and group decision making. The self belongs to community that influences how they live and behave. The extended family influences the community identity and therefore it becomes a lifestyle. Whatever it is an African does, even if it is an event, has a great connection to the holistic approach in life and therefore there is real life learning which is based on one-on-one communication. This communication, has emphasis on spoken agreements, based on peoples' relationship.

There is great respect for the elderly, since they are the ancestors per excellence. The worldview of an African is spiritual, and therefore, there is traditionally inherited leadership based on what is passed on from one generation to another. Once an ancestor has passed on, they become a spirit. The living people do perform some rituals in response to the spirit realities. Concisely, O'Donavan (2006) states that the holistic cultural tradition has a great connection to the extended family and the community at large, which an individual's life is well connected to. He compares this to the western culture, which

is individualistic, based on freedom and privacy. In this light then, the inculcation of the African values just as seen among the Rechabites has generally a generational strength from the ancestors downwards.

Holter (2007:196, 204) quotes Kahakwa on the subject of the ancestors. He cites the nature, role, their relationship with God and how they pass on values to their generations. In his opinion, the ancestors work for the glory of God and the well-being of their descendants. They are sought to provide advice and are involved in social matters as guardians of morality. They send blessings when descendants do right and punishment when they are immoral since they control and maintain community's harmony.

Bediako (1995:205,225) commenting on the role of ancestors states that 'we cannot understand the nature and reality of Christian faith in the African context without incorporating the impact of the ancestors'. They have a great impact in spirituality and morality and missionaries who spread the gospel in African soil could not ignore them. Therefore, the expressions of an African is influenced by ancestral values trickling down, in addition to God's word that they read. Both will influence their faith and life.

The inculcation of values is located in the family within the African culture. Mbiti (1969:106) defines the family unit as follows; "it included children, parents, grandparents, uncles, aunts, brothers and sisters who may have their own children and other immediate relatives". This also includes the unborn who are the future and the living dead who solidify the mystical bond in the family. The immediate parents taught their children matters pertaining to domestic relationships. This showed that a person never lived alone

but in a community. That is why there were opportunities to be initiated into the lager family.

The African communities in general have great respect for the ancestors, and whatever is said or stated becomes law to be followed. A consequence of disobedience is evident and therefore obedience is paramount in the African communities. Values as stated above are taken down orally, from one generation to another to guard peoples' behaviour. This section therefore provides a background for comparison of the life of the Rechabites in the Jeremiah 35 and the African communities. The differences are clear because the understanding of the concept of ancestors in the African setting is different from the concept of father among the Rechabites. This is a community from which lessons can be leant in matters of obeying their father's prohibitions. This is different from the African ancestors as shown by Mbiti (1988:83) above who control everything in the descendants.

1.9 Research methodology.

The key text for analysis is Jeremiah 35:1-19 presented from the perspective of an oral narrative of the Old Testament. The research used is the Social-Scientific Biblical Criticism hermeneutical method. Soulen (2001:174) notes that it is an "exegetical task which analyses the social and cultural dimensions of the text and its environmental context through the utilization of the perspectives, theory, models and research of social sciences". Soulen (2001:175) further discusses that it examines the why? how? and what for? of the text. It deals with how societies get organized and operate, how social and natural environment shape values and beliefs, and how lifestyles are developed by religious concepts as they become acceptable in a society in giving them motivation.

The social-scientific method involves the study of the social, geographical and the cultural setting of the text and looks at the difference as compared with the interpreters and modern readers. This method of Biblical Criticism does not only deal with the text, but also what influences its formation, content, the one writing and the recipient, as it looks at their social setting and how this affects the outcome of the text. Barton (1997:279) presents the methodology's great proponent as John H. Elliot. Barton (1997:279) quotes Wayne Meeks who sees it as a "hermeneutic of social embodiment", hence having a lot to do with social influence that happens among those who interact.

There are many methods Biblical studies, but the choice of this methodology is because of the nature of text in question and the context of the study. The text deals with a family that obeyed their father, Jonadab son of Rechab. Therefore, there is a great emphasis on family ties hence a social-cultural association. This study reviews the African way of life and how the *Agĩkũyũ* community inculcated values in chapter five. It also looks at how the *Agĩkũyũ* community lived and inculcated value systems to their posterity. Combining the above designs brings out the reality where the word of God was studied with the African lenses and applied in today's life.

One of the challenge of the social scientific Biblical criticism is that majority of its proponents study the New Testament text while our text is in the Old Testament. This does not mean that it cannot be used in the Old Testament studies, since the steps are what matters in either. This was a library not field based study. It involved analysis of a number of documents and interaction with reports from institutions that directly fight with corruption like the Ethics Anti- Corruption Commission (EACC), civil societies and

Transparency International (TI). This is especially in the chapter three on corruption in Kenya.

1.10 Theoretical framework.

The theoretical framework and methodology of the study is built on the social scientific biblical criticism by John. H. Elliot. He grounds this methodology in two strands; first being social scientific exegesis and second social cultural anthropology. The first strand, according to Elliot (1981:32), addresses the social environment and social conditions. This brings out the social relations that are seen in the text of Jeremiah 35:1-19. The social scientific-exegesis is utilized in chapter two on exegesis of Jeremiah 35:1-19 and chapter three on Rechabites and *Halakah*. In the second strand, social-cultural anthropology is used in chapter four to explore the behaviour of humanity in corruption and in chapter five on the *Agĩkũyũ*. Elliot (1981:7-8) further sees the methodology as not just being about the sociology but as also concerned with literary and the Theological conditions presented by the text.

Furthermore, Elliot (1981:7-8) describes the Social Scientific Biblical Criticism as a twofold interpretation framework; Emic and Etic interpretation. Dvorak (2007:259) expounds on Elliot's distinction as follows; Emic is what comes from an inside interpreter. It is the explanation of phenomena perceived by their own social, cultural, and historical location, experience and believes. It looks at the internal factors that influence a text.

Etic is on the other hand an explanation of phenomena "from without." Elliot (1993:38) further explains that Emic is the perception from an insider, a view from within. The Etic is the perception of the text, its culture, social location while using the outside lenses. An

example is the other influences the text gets from outside environment like the ANE for the Old Testament and the Greco-Roman for the New Testament.

The Emic strand is used in the exegesis of the text in Jeremiah 35:1-19 in chapter two while the Etic strand is used in the themes of the Rechabites and *halakah* in chapter three of this thesis. The aim of this study is to see the transformation of communities through their relations. This reality is seen in the exegesis of the text, on the analysis of corruption in Kenya and the Agĩkũyũ ways of instilling values

1.11 Data collection tools and methods

The data for this Thesis was collected from the library. No direct interviews were done in the field. There was minimal use of documentaries that featured corruption on television and radio and other online discussion on the subject matter. To capture more contemporary information, since corruption is a continuous phenomenon in Kenya, some newspapers were be used. The reality on the use of visual, audio and print media was cited due to the nature of the research done. Harrison (2007:673) in supporting this fact alludes to the fact that in any given society corruption is a changing phenomenon. Therefore, dwelling on the books and written work may only give the history but not the contemporary issues. The combination of both sources was paramount. Data analysis included the corruption perception index whose figures give contemporary information.

1.12 Conclusion

This introductory chapter formed the foundation for the Thesis. Having started with the background to the problem, it shows the justification of this scholarly work and the need for research. The problem of the authority of the prophets to influence Christian life and

that of the social-cultural authority has been presented. The justification and the purpose of the study has been set out, as an endeavour to show the word of God having the ability to speak to life and faith. The reality of corruption in Kenya which is growing rapidly also forms the basis of the application to mitigate against this vice. The ultimate goal as stated earlier by Gerald West is change. This change must happen within a certain community and in our case, Kenya.

The objectives stated in this chapter gave a direction to avoid ambiguity in the study. The research structure was specific, being the purpose of PhD studies, not too broad but deep. The methodology and design of the study being grounded in the exegesis of the text through social scientific method, unearths the true meaning of the narrative of Jeremiah 35:1-19.

The preliminary literature review brought light who are the Rechabites so that when referred to in other chapters, the reference is clear. *Halakah*, which in the Old Testament consists of the rules, customs, practices, and traditional laws that are passed down generations, comes in very early in this introduction, because matters of passing on values from generations to generations involve obedience. In Jeremiah 35:19, the Rechabite's father asked his descendants to obey and once they did it, there was a promise of having an heir in the throne forever. These are blessings of obeying the covenant. The African inculcation of the value system follows closely. This is because Kenya is an African country, and its cultural values cuts across many communities, one of which will be addressed in chapter five. Once values are passed downward into generations, vices cannot dominate the posterity. In first chapter a foundation has been laid in readiness for deeper study in the oncoming chapters so that at the end of the study, transformation of life

through the text; Jeremiah 35: 1-19, demonstrated and forms a solution that this research seeks to offer in Christian life and faith. In chapter two, the text is analysed.

CHAPTER TWO

SOCIAL SCIENTIFIC READING OF JEREMIAH 35:1-19

2.1 Introduction

This chapter contains the exploration of the text. Before the exegesis of the text, a brief introduction of the foundational aspects that are anchored in the whole book of Jeremiah is presented. The reason for this context, is to put the text within the *sitz im leben* (situation in life) within the whole book of Jeremiah. The social setting, authorship, historical setting, literary formation, and the Theology of the book is introduced.

2.1.1 The historical and social setting of the book of Jeremiah

Every text in the bible has a message that it communicates to the recipients. This message is determined by the situation at the time and the prevailing circumstances so that the message becomes relevant. Failure to know the situation may lead to an exegete to quote the text out of the context. For this reason, before the exegesis of the text of Jer 35, the historical and social setting is paramount so that the reason for writing is realised. Later an exegesis can be done in order to interpret but that background sets the tempo.

Brueggemann (1998:1) locates the historical setting of the book of Jeremiah in the period when Judah ended up in the Babylonian exile in 597 BCE. Judah was under pressure of Babylon from the north and Egypt from the south at the same time. Babylon prevailed, and destabilized Judah leading to the exile. According to Fretheim (2002:1,4), the history is not only centred around fall only but also the aftermath of the fall and how it affected Judah. King Zedekiah is taken to exile, then Nebuchadnezzar appointed Gedaliah to govern those left behind after the exile in Judah and Jeremiah remained as his advisor.

Gedaliah, the governor did not stay for long since some zealots assassinated him, forcing Nebuchadnezzar to exile more Jews in 582 BCE while others fled to Egypt together with Jeremiah, though he warned them against it. The argument of Fretheim (2002:5) is that of a writing, which aims at answering questions of devastation and desperation of the exiled. This gives the house of Judah hope from God, forming the reason for the historical setting of the book of Jeremiah.

Keown (2002:194) notes that Jerusalem was not the only victim of actual attack during these times, but the invading Babylonians affected the whole surrounding countryside. This is why the Rechabites themselves, though not part of Judah, were also involved. Fretheim (2002:12) presents Jeremiah as a figure in history with a prophecy done for around 40 years between 627 BCE and when he was called by God in the reign of King Josiah and ended in exile.

Calvin (1989:27, 28) places the book of Jeremiah in the social setting of the book of the reign of King Josiah and during his thirteenth year of his ruler-ship. The unique issue was that the book of the law was not known, therefore, affecting the religion. For Calvin, the loss of the law from the temple was done during the reign of King Manasseh who was hostile to the worship of God and the work of the prophets, with an aim to erase that memory. This endeavour caused a corruption on the truth of the law of God and therefore distortion would be inevitable without reference to the written law source. The piety of worship and religion was compromised. Therefore, Jeremiah comes to serve during that difficult and hostile time. Later Hilkiah, Jeremiah's father, found the book of the law.

Brueggemann (1998:13), on the other hand, sees the social setting of the book of Jeremiah as the voices that inform the formation of the text. To him there are three voices; those in exile, the community that remained in Jerusalem and those who went to Egypt. These voices circulate around the theme of faith, the moral and political life relationship. The reality of the fidelity to the covenant brings an impact to a person's wellbeing while infidelity affects the community with curses that bring death. It is with this reality that the book of Jeremiah presents the aspect of covenant, as stated in the theme of obedience in the text of Jeremiah 35:1-19. Therefore, Judah and the Rechabites are juxtaposed to show fidelity and infidelity to the covenant.

The two scholars have a social setting that gives different accounts, one that is historical because of the fulfilling of the law by Calvin and Brueggemann the lesson that should be learnt by the exile on getting back to fidelity to law. The two scholars, therefore, point out to the faithfulness of the law in both rediscovery and towards the obedience to it; a key theme in the book of Jeremiah. This does not rule out the views of other scholars, but gives a background that historically forms a foundation to the theme of this Thesis which is obedience to instruction. The argument of the concept of the new covenant in the book of Jeremiah comes in handy in the rediscovery of the law that was lost through king Manasseh's persecution of faith. The Deuteronomist Theology context comes to play in the historical and social setting of this book. It was therefore written in the post-exilic period.

2.1.2. Grammatical analysis of the book of Jeremiah

Every text or book in the Bible has a style of writing as it presents it's message to the reader. This style is determined by the writer's expertise and experience. The grammar

used has a great effect in the recipient's eyes and mind, since the way of writing affects the understanding.

Fretheim (2000:7) presents the book of Jeremiah as one full of rhetoric speech. A number of texts enumerate this reality. Jeremiah compares Judah with an unfaithful wife, in a marital relationship (Jer 2:2-3), the adulterous men as lusty stallions (Jer 5:7-8), wealthy Israelites as fowlers who snatch the properties of the less fortunate (Jer 5:26-27) and legal sharks who exploit the poor who do not defend the widows and orphan (Jer 5:28, 2:24). This rhetorical language references the depth to which the writer desires the message to sink into the recipients through using a language of examples in life they could relate with.

Further, Fretheim (2000:7) notes the writer's use of metaphoric speech to represent his judgement upon Judah. The metaphors used are sword, famine, horror, shame, and pestilence (Jer 14:12,16,15:2, 25:9.42:18). This speech is to bring home the lessons into a real-life situation, to be appreciated by the recipients. It also helps the reader to relate with the text. Despite the clarity it brings to the biblical text, metaphoric speech can also be interpreted differently, since each reading community has each symbol used (sharks, fowler, sword) meaning different things. Therefore, the intended meaning may be diluted by different cultural and contextual connotation. Fretheim (2002:7) also raises a concern of metaphoric speech in some text like Jer 2:20, 23-24,33, 3:1-9 degrading women who are seen as the symbol of infidelity (donkeys on heat, a prostitute lying down, walking on high hills) in the imagery that is feminine in nature, hence promoting male chauvinism. The book of Jeremiah is a dialogical book, having a dialogue between God and Jeremiah.

Newnan and Stine (2003:5) presented the writing of this book in prophetic utterances, where sometimes Jeremiah spoke directly to the people using his own words while in other

instances he gave words that directly came from the LORD. Jeremiah sometimes addressed them as "You," in the second person and in other times as "They" which is third person, therefore reported speech. This will show a combination of a direct prophecy and also a reported one in his grammar. Newman and Stine (2003:8) capture how Jeremiah used both prose and poetry in his writings and through poetry he communicated emotions. For Davidson (2001:3), the prophetic oracles are introduced in three ways namely 'Hear the word of the Lord' or 'Thus says the Lord' or sometimes "says the Lord" at the end. For Mckane (1986: xlii) the prose writings have special features of Deuteronomistic literature. The book of Jeremiah can be termed as a book with a rich grammar to present a well-coordinated move for the theme it desires to propel, the covenant theology. Since prophecy, whether in prose or poetic, has to be brought to the people closely, the figures of speech above come in handy to fulfil this purpose.

2.1.3. Literary composition and development of the book of Jeremiah

Brueggemann (1998:15) observes that the book of Jeremiah has a three-layered literature. First, the prophet's poetic utterances, second, Baruch's narratives and third the analysis of the Deuteronomist Theologians coming from the exile community. Further, he notes the literary analysis of Jeremiah as dealing with the metaphoric speech and imagery that is artistically followed in the text. What is said and how it is said has a lot to do with the presentation of the text. The writer compares the royal-priestly idea where politics is put along the covenant theology. In this case, God is creating a community of faith within a covenant of faith.

The language in the book of Jeremiah is complex. Fretheim (2002:26) presents a literary feature of doublets or repeated and recurrent phrases in the book, (Jer 6:13-15 and 8:10-12; 10:12-16 and 51:15-19), among others over fifty in number. This shows a great editorial process. The style of writing is both prose and poetic in kind. Poetry is concentrated in the first section of the book (Chapters 2-20), where the oracles of the prophet are majorly in poetic form. There is also the language and perspective of the Deuteronomist literature (Judges, Samuel, Kings and Joshua) with the emphasis of the covenant, fidelity and family relationships.

On the kind of writing, Holladay (1989:2) sees it different and quotes Sigmund Mowinkle whose analyses of Jeremiah shows three strands both as a type of writing and from a certain source. Mowinkle names the three strands, A, B, C, where A is poetry with diction and parallelism, B is the biography about Jeremiah, attributed to Baruch largely (19:1-20:16, chapters 26-29, 36-40, and C is sermonic prose, which are Deuteronomist in nature (Jer 7:1-8:3; 11:1-17; 18:1-12; 21:1-10; 25:1-11; 18:1-12;21:1-12;25:1-11; 32:1-2, 6-16,24-44;34:1-7,8-22 and our reference text 35:1-19. Therefore, looking at Mowinkle's argument, the text of Jer 35 is a prose, which is Deuteronomist. This notion is close to Brueggemann who sees it as belonging to an exilic Deuteronomist Theologians.

Arnold (1993:76) summarises Duhn and Mowinkle's writings on the source of the book of Jeremiah saying it is divided into four different strands in terms of its sources. First, source A, containing poetic oracles from chapters 1-25. Secondly, B, has prose sermons from an author who is unknown from chapters 26-45. Thirdly, C, that is the Deuteronomist exilic and post exilic strands that covers chapter 1-45, then source D which has salvation

oracles in chapters 30-31 and then chapters 46-52 are later editions. This reality and argument from Arnold has overlapping of chapters, meaning they share the source in composition.

Thompson (1980:46), just like Arnold, agrees with Duhm /Mowinkel source divisions. Thompson, however modifies it. Thus, source A (chapters 1-25) contains poetic sermons authentic to Jeremiah. Source B (26-45) is a historical material from a biographer who was an eyewitness. Source C, unlike the consensus view, is probably also authentic to Jeremiah.

Clement (1988:7-12) when commenting on the composition, on other hand, lays emphasis on the developmental interpretation of both prose and poetic sermons in chapters 1-25. According to Clement, though the work does not belong to Jeremiah, the themes, words, and situations have authenticity close to him. Baruch must have been a link of preservation for the Deuteronomist editor. The factor of a Deuteronomist redactor is rejected by Craigie (2002: xxxii- xxxvii) though he agrees with the prophet using both poetic and prose in the writing. Mckane (: L-lxxxiii) further sees the source of the writing as coming from small units of pre-existing texts that are used by commentators as they expanded them over a long period of time, until the post exilic period. The prose writing is unique to Jeremiah but the commentary of poetry with prose is not clear of the writer in his view. The writer may find it difficult to discover the editorial process. Arnold (1993:79) states that the editorial process of Jeremiah is analysed by Christopher Seizts, who attributed the chapters 37-24 to a post exilic redactor who was part of the scribal family of Gedaliah, a grandson of Shaphan, a scribe in Josiah's court and the writer was

an eye witness of the events then. Once this was combined with other traditions of Jeremiah, it brings about the current book of Jeremiah.

The above scholars present both in content and style the source of Jeremiah. This narration culminates to the current book as narrated by Seitz. The differences are not necessarily found emphasised in opposition but in bringing on clarity of the compilation as stated above. Brueggemann brought a more convincing literary composition of the three strands but did not name the chapters that fall in the sections like Arnold and Thomson did. The bottom-line is the reality that the book of Jeremiah's content and style do not support work written by one person. The claim of it being written by Jeremiah is therefore a superscription. The position being that they are multiple writers in the work.

2.1.4. Theological tradition of Jeremiah

Breuggeman (1998:3) observes that the Theological significance of the book of Jeremiah is one that rotates around the obedience of the covenant between God and Judah following the Sinaitic covenant. If not obeyed, then the consequence of that is banishment, hence the exile. It is not therefore more about the political Empire of Babylon but the breaking of the covenant that brings about the punishment. The renewal of the covenant after violation, brings on the Deuteronomist (covenantal) tradition of a people who require newness of the covenant for obedience; a public life that is covenantal in nature.

The Deuteronomist tradition is a writing that took over 150 years that is from 650-500 BCE as stated by Weinfeild (1992:1,2) starting with the book of Deuteronomy, into the historical books and finally into the prophetic literature and specifically the book of

Jeremiah. It has a style of writing full of idioms, rhetoric, and full of great phrases. Its Theology has a lot to do with monotheism, against idolatry, the cult of obedience to the law, election in Davidic dynasty and loyalty to the covenant. Further, it has fulfilment of prophecy with a motivation of a retribution Theology.

Huey (2001:33) further outlines the Deuteronomist Theology as that which required exclusive loyalty to God (Deut 6:4). The worship of other gods was forbidden and hence punished (Deut 28:15–68). There is, however, promised renewal and future blessing once a person repents and changes (Deut 30:1–15). Here comes the covenant theology, which has a Deuteronomist tradition that the theme of obedience comes in, which Jeremiah propels in his book. This is what Jeremiah 35 is keen to address, of the way people of covenant reap blessings from walking in obedience and the consequences of disobedience.

For Breuggeman (1998:4), the book of Jeremiah with the Deuteronomist tradition, is full of blessings from obedience and curses because of disobedience, an expressed relationship with God. Whenever the covenant is broken, notes Fretheim (2002 :8,9), there comes consequence of judgment written in the book of Jeremiah. There are words that cut across this book which include; death, sword, break, desolation, horror, famine, destruction, disease, scatter, pestilence, that are used repeatedly in texts such as Jer 14:12, 16:15:2, 7:33,8:1-3,9:22. These terms present pain that comes with judgement. Further, the writer is one full of tears as one who calls attention to the people about judgement. Both the tears of God and the prophet are seen in Jer 4:19; 8:18-9:1,9:10,17-19,10:19;12:7,13:17,14:17,20:14-18, 23:9.

In conclusion, the theme of following the covenant is prominent in then book of Jeremiah as a whole. The text in question promises the Davidic succession of not failing to have

descendants of the Rechab serving God. It is, however, pegged to obedience, a key Theological presupposition. On the contrary, in case of disobedience, the consequences are grave, with disaster following Judah as stated in Jer 35. The issue of retribution is highlighted greatly in this Deuteronomist Theology.

2.1.5 The Structure of Jeremiah

Finally, before the exegesis, the aim of this section is to see how the whole book of Jeremiah is outlined in chapters so as to narrow down to chapter 35 which is the key text of concern.

The book of Jeremiah according to Thomson (1980:27) is not one book but a compilation of a number of oracles. Chapters 1-25 have the content of the divine judgment upon Judah and Jerusalem. This covers not only the period between 627- 605 BCE, but also some materials from a later date. Chapters 30-33 are named the book of consolation as Jerusalem is given the hope of being restored. Brueggemann (1998:332) puts chapters 34 and 35 together as a test for fidelity, holding the covenant Theology. Chapter 34, is negative in the context of a disobedient community that is under Zedekiah, and a threat for Babylonian exile while the Rechabites in chapter 35 bring on a positive aspect where obedience is amplified.

To support what Thomson states earlier on this book being a compilation of a number of oracles. Keown (1995:193) states that chapters 34 and 35 fall under the wrong chronology since chapter 35 falls in the reign of Jehoiakim, while chapter 34 is on king Zedekiah which comes later. Therefore, the way the chapters are put in a sequence does not necessarily represent how events happened in history.

Further, Fretheim (2002:7,25) presents the structure as one in which the chapters are arranged haphazardly, citing the big difference between the Hebrew Bible (MT) and the Septuagint (LXX). The LXX version of the book of Jeremiah is smaller than the MT, in that it is one- seventh (14.7%) of the 52 chapters in the MT. Although the chapters are the same, the words and verses in the LXX are fewer. The MT has 3,097 more words while LXX has 307 words that MT does not contain. Fretheim, therefore, concludes that since LXX is an expansion of the MT, and this is not the case in Jeremiah, then this could mean that the LXX is therefore a translation of another Hebrew text, probably the Hebrew text in Egypt that could have been shorter. This fact, however, cannot be substantiated since Fretheim does not mention this Egyptian version. Holladay (1989:3) on the other hand, sees the difference of the LXX as one-eighth shorter than MT, and he attributes it to the LXX Qumran material. According to Holladay (1989:3), the source of these two materials are different as coming from two strands in the Qumran cave 4, first fragments that are twelve in number from $4QJer^{a}$ dated about 200BCE which shows the MT while the LXX comes from the $4QJer^{b}$ which are one small (50:4-6) and two large ones (9:22-10:18 and 43:3-9) coming from the Hashmonian era. Holladay hence sees the MT as a more revised text hence longer due to its doublets and additions especially in the prose areas while the LXX has very few expansions. Just like the argument of Fretheim, LXX has an Alexandrian Hebrew text.

On which of the two texts the MT and LXX is original, Mckane (1986:887) gives the analysis that MT is probably the more original than LXX because it is larger, and therefore the LXX is an addition of the MT.

Holladay (1989:6,9) calls this strands of 4QJer[a] proto- Masoretic which was preserved in Palestine under the Hashmonian Samaritan Pentateuch and 4QJer[b] proto-Septuagint which was preserved in Alexandria Egypt. The later translations of the Jeremiah into Jerome's Latin vulgate (v) in the fourth century CE, Syriac Peshita (s) in from the sixth century CE and the Aramaic Targum (T) in the third century CE all use the MT over and above LXX apart from few quotations that come from the LXX. Holladay's argument is more convincing since he presents the possible sources of the writings and therefore showing the difference in the LXX and MT in sizes.

The reality of different oracles in the compilation structure is in the evidence given by Fretheim (2002:7,18,19) as he presents the different dating of the writings, thus the verse 21:1-2 dates close to 588 BCE while 24:1 is after 597 BCE and 25:1 is in 605 BCE. There are also different styles of writing, various collection of themes that are compiled; conclusions within the text (25:1-14), and the inclusion of oracles against nations (OAN), major block of works put together and major discontinuity in the flow of information which clearly shows that the book is a compilation of many collections. This reality of many collections is supported by Craigie (2002: xxxii) with the content showing three strands, first being 25:1–14 containing a narrative conclusion to a collection of oracles, that is chapters 1-25 yet goes on to more chapters, hence 26-29. Second is 30:1–2 which looks like an introduction of another book probably chapters 30–33. Third, chapter 46:1 appears to be the introduction to a further compilation, a collection of prophecies addressed to foreign nations (46–51). These three strands point further to smaller collections within the bigger anthology. There can be smaller units. This, therefore, gives a conclusion that the book of Jeremiah is a collection of many anthologies that contain

sayings and numerous types of materials written. Although the sources of each strand is not very clear from some scholars, the product spells out the difference in the content. Therefore, it is not one collection.

Over and above the whole structure of book of Jeremiah, chapter 35 which is the key focus that follows. Mckane (1986:891) does not look at it as complicated since it is divided into three sections, where verses 1–11 contain the utterances of the historical Jeremiah. This is an autobiographical account as he encounters the Rechabites around 600 BCE. The second are verses 12–17, which is a reproduced sermon generated by the experience with the Rechabites and finally verses 18–19, which is a record of a positive oracle which was communicated in the favour of the Rechabites. This makes it a three-strand structure.

On the contrary, though close to Mckane, Holladay (1989:246) divide this text into two strands; first which has verses 1-11 looking at the commands of the Rechabites and the second with verses 12-19 which covers the conversation of house of Judah and the Jerusalem's inhabitants. Whether it is the first or second structure, it is clear that in the content, the division is inevitable as discussed in the exegesis.

In conclusion, Mckane's outline of three strands structure seems more appropriate. This structure seems more convincing due to the change in style and content of writing. In the first instance, in verses 1-11 the writing is in first person. The second instance 12-17, starts anew like a discourse giving the new instruction on how Judah should learn. The final instance, verses 17-19, is purely third person and therefore a reported speech. It gives the retribution results for obedience and disobedience of both Judah and the Rechabites. The analysis and exegesis of the text followed this outline.

2.2 Exegesis of Jeremiah 35.

This section has a translation of the Hebrew text as well as examination of key words, clauses and sentences to unearth the hidden meaning. The purpose of this is to give this thesis a foundation for translation and interpretation. Further, the analysis of the world of the text ends up with the hermeneutics of social embodiment; what social scientific methodology seeks to achieve. How the words are presented by the writer, the plot, grammar and literally analysis is done so as the cultural, environment, geographical and historical elements is unearthed from the way the text is formulated. For purposes of understanding this text, not every word of the text is analysed but only the key and significant ones. Instead of having a conclusion at the end of the exegesis of the whole text, it is done after every phase and key words analysed below it.

2.2.1 The text in Hebrew

1. הַדָּבָר אֲשֶׁר־הָיָה אֶל־יִרְמְיָהוּ מֵאֵת יְהוָה בִּימֵי יְהוֹיָקִים בֶּן־יֹאשִׁיָּהוּ מֶלֶךְ יְהוּדָה לֵאמֹר׃

2 וָ֣יִרְמְיָהוּ בֶּן־חֲבַצִּנְיָה וְאֶת־אֶחָיו וְאֶת־כָּל־בָּנָיו וְאֵת כָּל־בֵּית הָרֵכָבִים אֶקַּח אֶת־יַאֲזַנְיָה בֶן

הָלוֹךְ אֶל־בֵּית הָרֵכָבִים וְדִבַּרְתָּ אוֹתָם וְהֵבֵאוֹתָם בֵּית יְהוָה אֶל־אַחַת הַלְּשָׁכוֹת 3
וְהִשְׁקִיתָ אוֹתָם יָיִן׃

אֶל־לִשְׁכַּת בְּנֵי חָנָן בֶּן־יִגְדַּלְיָהוּ אִישׁ הָאֱלֹהִים אֲשֶׁר מִמַּעַל לְלִשְׁכַּת מַעֲשֵׂיָהוּ 4בֵּית יְהוָה
מֵוָאבא אוֹתָם בן־שַׁלֻּם שֹׁמֵר הַסַּף׃

5 וְאֶתֵּן לִפְנֵי בְּנֵי בֵית־

גְּבִעִם מְלֵאִים יַיִן וְכֹסוֹת וְאָמַר אֲלֵיהֶם שְׁתוּ־יָיִן וַיֹּאמְרוּ לֹא נִשְׁתֶּה־יָיִן כִּי הָרֵכָבִים
יוֹנָדָב:

6 בֶּן־רֵכָב אָבִינוּ צִוָּה עָלֵינוּ לֵאמֹר לָֹא תִשְׁתוּ־יַיִן אַתֶּם וּבְנֵיכֶם עַד־עוֹלָם:

לֹא־תִבְנוּ וְזֶרַע לֹא־תִזְרָעוּ וֶכֶרֶם לֹא־תִטָּעוּ וְלֹא יִהְיֶה לָכֶם כִּי בָּאָהֳלִים
7 וּבַיִת
תֵּשְׁבוּ כָּל־יְמֵיכֶם לְמַעַן תִּחְיוּ יָמִם רַבִּים עַל־פְּנֵי הָאֲדָמָה אֲשֶׁר אַתֶּם גָּרִים שָׁם:

וַנִּשְׁמַע בְּקוֹל יְהוֹנָדָב בֶּן־רֵכָב אָבִינוּ לְכֹל אֲשֶׁר צִוָּנוּ לִבְלְתִּי שְׁתוֹת־יַיִן כָּל־יָמֵינוּ
8
אֲנַחְנוּ נָשֵׁינוּ בָּנֵינוּ וּבְנֹתֵינוּ:

9 וּלְבִלְתִּי בְּנוֹת בָּתִּים לְשָׁבְתֵּנוּ וְכֶרֶם וְשָׂדֶה וָזֶרַע לֹא יִהְיֶה־לָּנוּ:

10 וַנֵּשֶׁב בָּאָהֳלִים וַנִּשְׁמַע וַנַּעַשׂ כְּכֹל אֲשֶׁר־צִוּנוּ יוֹנָדָב אָבִינוּ:

בַּעֲלוֹת נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל אֶל־הָאָרֶץ וַנֹּאמֶר בֹּאוּ וְנָבוֹא יְרוּשָׁלַם מִפְּנֵי
11 וַיְהִי
חֵיל הַכַּשְׂדִּים וּמִפְּנֵי חֵיל אֲרָם וַנֵּשֶׁב בִּירוּשָׁלָם:

12 וַיְהִי דְּבַר־יְהוָה אֶל־יִרְמְיָהוּ לֵאמֹר:

13 כֹּה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הָלֹךְ וְאָמַרְתָּ לְאִישׁ יְהוּדָה וּלְיוֹשָׁלַם
הֲלוֹא תִקְחוּ מוּסָר לִשְׁמֹר אֶ־דְּבָרַי נְאֻם־יְהוָה:

אֶת־דִּבְרֵי יְהוֹנָדָב בֶּן־רֵכָב אֲשֶׁר־צִוָּה אֶת־בָּנָיו לְבִלְתִּי שְׁתוֹת־יַיִן וְלֹא שָׁתוּ
14 הוּקָם
הַזֶּה כִּי שָׁמְעוּ אֶת מִצְוַת אֲבִיהֶם וְאָנֹכִי דִּבַּרְתִּי אֲלֵיכֶם הַשְׁכֵּם וְדַבֵּר וְלֹא
עַד־הַיּוֹם
שְׁמַעְתֶּם אֵלָי:

וַאֶשְׁלַח אֲלֵיכֶם אֶת־כָּל־עַבָדַי הַנְּבִרים הַשְׁכֵּים וְשָׁלחַ לֵאמֹר שֻׁבוּ־נָא אִישׁ מִדַּרְכּוֹ 15
וְהֵיטִיבוּ מַעַלְלֵיכֶם וְאַל־תֵּלְכוּ אַחֲרֵי אֱלהִים אֲחֵרִים לְעָבְדָם וּשְׁבוּ אֶל־הָאֲדָמָ הָרָעָה
אֲשֶׁר־נָתַתִּי לָכֶם וְלַאֲבתֵיכֶם וְלא הטִתֶּם אֶת־אָזְנְכֶם וְלא שְׁמַעְתֶּם אֵלָי:

הֵקִימוּ בְּנֵי יְהוֹנָדָב בֶּן־רֵכָב אֶת־מִצְוַת אֲבִיהֶם אֲשֶׁר צִוּם וְהָעָם הַזֶּה לא שָׁמְעוּ 16
כִּי
אֵלָי: ס

כֹּה־אָמַר יְהוָה אֱלהֵי צְבָאוֹת אֱלהֵי יִשְׂרָאֵל הִנְנִי מֵבִיא אֶל־יְהוּדָה וְאֶל כָּל־ 17
לָכֵן
יוֹשְׁבֵי יְרוּשָׁלַם אֵת
־הָרָעָה אֲשֶׁר דִּבַּרְתִּי עֲלֵיהֶם יַעַן דִּבַּרְתִּי אֲלֵיהֶם וְלא שָׁמֵעוּ וָאֶקְרָא וְלא עָנוּ:
כָּל

וּלְבֵית הָרֵכָבִים אָמַר יִרְמְיָהוּ כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלהֵי יִשְׂרָאֵל יַעַן אֲשֶׁר 18
עַל־מִצְוַת יְהוֹנָדָב אֲבִיכֶם וַתִּשְׁמְרוּ אֶת־כָּל־מִצְוֹתָו וַתַּעֲשׂוּ כְּכֹל אֲשֶׁר־צִוָּה
שְׁמַעְתֶּם
אֶתְכֶם: ס

לָכֵן כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלהֵי יִשְׂרָאֵל לא־יִכָּרֵת אִישׁ לִיוֹנָדָב בֶּן־רֵכָב עֹמֵד 19
לִפָנַי כָּל־הַיָּמִים: פ

2.2.2 The own translation of the text

1. The word of the Lord that came to Jeremiah in the reign of Jehoiakim son of Josiah king of Judah saying;
2. Go to the house of the Rechabites and speak to them, bring them to one of the rooms in the house of the Lord, and give them wine to drink.
3. Then I took Jazania son of Jeremiah son of Habaziniah and his brothers and all his sons and the whole house of the Rechabites.

4. And I brought them into the house of the Lord, into the rooms of the sons of Hanan son of Igdaliah a man of God which was near the room of the rulers which was above the room of Masseiah son of Shalum the keeper of the threshold.
5. Then I set before the sons of the Rechabites bowls full of wine and cups and I said to them drink wine.
6. But they said we will not drink wine. For Jonadab son of Rechab our father commanded us saying; you shall not drink wine, you or your sons forever.
7. And you shall not build houses and you shall not sow seed or plant vineyard and you shall live in tents all your days so that you may live many days on the face of the land there where you are sojourning.
8. So, we have obeyed the voice of Jonadab son of Rechab our father to all that he commanded us not to drink wine all the days, we, our wives, our sons and our daughters.
9. And not to build houses for our dwelling or have vineyard or field.
10. And we shall dwell in tents and have obeyed according to all our father Jonadab commanded us.
11. But when Nebuchadnezzar king of Babylon came up against the land we said come let us go to Jerusalem because the army of the Chaldeans and because of the army of the Aram so that we dwell in Jerusalem.
12. The word of the Lord came to Jeremiah saying;
13. Thus says the Lord God of hosts of Israel; go and till the men of Judah and the inhabitants of Jerusalem, will you not receive instructions to listen to my words the Lord says.
14. The words of Jonadab son of Rechab which he commanded his sons not to drink wine and the command was carried out to this day they do not drink wine but they obey their fathers command. But I have spoken to you rising up early but you did not listen to me.
15. I also sent to you my servants the prophets and rising up early and sending them saying now return everyone from his evil way and amend your doings and do not do after other gods to serve them so that you may dwell in the land I have given you and to your fathers but you have not listened to me
16. Because the sons of Jonadab son of Rechab have the command which their father gave them, but this people have not listened to me.
17. Therefore, thus says the Lord God of hosts of Israel, behold I will bring on Judah and the inhabitants of Jerusalem all the evil that I have spoken against them, because I spoke to them and they did not listen, and I have called them and they did not answer.
18. Jeremiah said to the house of the Rechabites, thus says the Lord God of host of Israel, because you have obeyed the command of your father Jonadab and you have kept all his commands and you have done according to all that he has commanded you.
19. Thus says the Lord God host of Israel there shall not be a man of Jonadab son of Rechab be cut from standing before me all the day

2.2.3 Key Verses and words analysis.

הַדָּבָר אֲשֶׁר־הָיָה אֶל־יִרְמְיָהוּ מֵאֵת יְהוָה בִּימֵי יְהוֹיָקִים בֶּן־יֹאשִׁיָּהוּ מֶלֶךְ יְהוּדָה לֵאמֹר׃
(Jer 35:1 WTT)

"The word which came to Jeremiah from the Lord in the days of Jehoiakim the son of Josiah, king of Judah" (Jer 35:1 RSV

In the analysis of this first verse, Brown, David, Briggs (1979;206) states that the definite article is used to mark a definite concrete object, hence a specific word of the prophecy. The verb הָיָה *hayah* according to Brown, David, Briggs (1979:224) means either "to fall out" "come to pass", or "become", or "to be". Holladay (1978:79) sees the verb as denoting, "to occur" or "take place". This shows how the specific word came to be as a way of beginning prophecy.

Harris (1990:4) draws the meaning of this noun בִּימֵי *bimey* as time, but also a sphere of time, or a point of time. With it being a compound word then emphasizes that very point, in time. Holladay (1989:246) notes that this verse is an introductory comment setting the pace for the text and introducing the actors and the timing within history.

This first phrase is therefore referring to a specific prophecy that happened in time as a way of fitting it within a specific dating. It is therefore not just a general prophecy but one that happened in the days of king Jehoiakim between 609 - 598 BCE. It was during the period preceding Judah being exiled in 597 BCE. There is a setting of exile, when Judah was being punishment for disobedience and therefore the theme of exile being prepared in the mind of Jeremiah's recipient in anticipation of the exile. This text sets ground for the Deuteronomist Theology of blessings for obedience and curse for disobedience. This first verse sets the mood for obedience of the Rechabites against the disobedience of Judah and the environment around this reality.

2 וָאֶקַּח אֶת־יַאֲזַנְיָה בֶן־יִרְמְיָהוּ בֶּן־חֲבַצִּנְיָה וְאֶת־אֶחָיו וְאֶת־כָּל־בָּנָיו וְאֵת כָּל־בֵּית הָרֵכָבִים

הָלוֹךְ אֶל־בֵּית הָרֵכָבִים וְדִבַּרְתָּ אוֹתָם וְהֵבֵאוֹתָם בֵּית יְהוָה אֶל־אַחַת הַלְּשָׁכוֹת וְהַשְׁקִיתָ אוֹתָם יָיִן׃ (Jer 35:2 WTT)

"Go to the house of the Rechabites, and speak with them, and bring them to the house of the Lord, into one of the chambers; then offer them wine to drink." (Jer 35:2 RSV)

Holladay (1989:246) sees this as a temptation to the Rechabites to go against their father's instructions, the execution of the temptation within a setting of the temple.

This verse has a setting of the drama, calling for an explanation. If it was in a scene, the producer would have taken the viewers back explaining why they would not obey. The reason being, there is nowhere else in the Jeremiah text with instruction to the Rechabites that the writer can have reference to.

Holladay (1989:247) puts across how the term Rechab is used differently in different verses. In verse 2 it is in plural הָרֵכָבִים *harekabim* (the Rechabites) which is a gentile adjective. In verse 3, it is the house of the Rechabites presenting where they dwell. In verse five, the term sons of Rechab present a sense of kinship, which indicates an ancestry and not necessarily a father, since he had spoken three hundred years earlier. The term has a root word בצר רכב which means chariot, indicating a connection to the Kenites in 1 Chronicles 2:55, who were users of smith. Therefore, they can be associated with the making of weapons and chariots when they lived in northern Arabia. The three terms refer to the same people albeit with, different names. The three names are used interchangeably but the latter two, of house and sons of Rechab, illustrate the larger community or kinship.

Holladay (1989:247) argues that the prohibition from not farming is not necessarily about obedience but that the idea of making weapons would make them nomadic in search of pasture and therefore they did not need to be stationed in one place as a lifestyle. The idea

that the Rechabites were weapon makers is however not substantiated. It is only alluded to because of their root name, but there is no evidence of this as their trade. The consonant in Hebrew writing could also mean more words if pointed (have vowels). The weaponry trade however, cannot be outlawed; it is only that there is no extra biblical evidence to it.

The thought of bringing the Rechabites in the plot of this narrative seems like an influence to have them act religiously and be able to obey the prophet. In the chambers, was also a hidden place, a room, therefore obedience would have been in secrecy with no publicity.

הָלוֹךְ אֶל־בֵּית הָרֵכָבִים וְדִבַּרְתָּ אוֹתָם (Jer 35:2 WTT)

"Go to the house of the Rechabites and speak with them (Jer 35:2 RSV)

Brown, David, Briggs (1979:109) use אֶל־בֵּית *al-beyt* to mean the house beyond a place of habitation or a dwelling place, to the idea of the family or the household. The discussion therefore, is not on a physical house where the people were living but on a household of the family. The interpretation of a house or dwelling is what Fretheim (2002:494) says is within a house, and according to him, they had already broken their vow not to live in a house. This however, is not true since apart from interpreting בֵּית *beyit* being a house, it also means a household, therefore family, who could dwell in a tent and not necessarily in a house. In this case the house here means the household of the Rechabites.

Holladay (1988:39) argues that it is a people with blood relation and especially those of a paternal family, that is, on father's side. This reality goes well with the patriarchal aspect of the Jews, with association to a father. Halot (1906:1194) goes deeper to show the house as those who are the inmates of a household in being children, father, mother and servants, to also a community of same descent coming from a common lineage as their founder.

According to Brown, David, Briggs (1979:180) the verb וְדִבַּרְתָּ *wedibar^{e}ti* does not only mean to speak, but commune with, which presents a way of a fellowship to convince. This verb brings out the idea of speaking using a medium of a person, hence lack of ownership, but the speaker being an instrument receiving the information, which negates the commune started earlier in this sentence. This phrase means speaking to a people so as to convince them to cooperate, as you commune with them as Brown, David, Briggs state. Stay with them as a household or family to build a consensus. The gathering of the house in order to speak seems like one building a consensus to obedience. This verse sets the stage for the influence exerted on the Rechabites to obey the Prophet, while the power of manipulation may come into play in order to convince them.

וְהָבֵאוֹתָם֙ בֵּ֣ית יְהוָ֔ה אֶל־אַחַ֥ת הַלְּשָׁכֹ֖ות (Jer 35:2WTT)
And bring them to the house of the LORD, into one of the chambers; (Jer 35:2 RSV)

In this text Brown, David, Briggs (1979:97) posits the verb וְהָבֵאוֹתָם֙ *wahabi'otam* in *qal* means to bring, but as it is used here is in hiphil consecutive meaning to cause to come, bring, bring near, where the Rechabites are taken to the chambers. Holladay (1988:34) places the meaning as either bring or carry. Brown, David, Briggs (1979:97) have a more appropriate meaning, since it refers to people and being a reality of taking, cannot be carry unless it is done in a dream. Therefore, to carry is an over statement. The text is a drama, not a vision. The meaning then borders on inviting them into the chambers.

Holladay (1989:179) in interpreting this noun הַלְּשָׁכֹות *hal^{e}shakom* presents the chamber as a hall, a room which had benches, a place where those who worshipped would retreat and eat the sacrificial meal. On the other hand, Brown, David, Briggs (1979:545) note that

it as a room that was connected with the sanctuary, hence it was accessible and also could be a room for singers or a store room for the Levites. This room mostly was used, as Holladay explains above, as a place where a sacrifice meal was taken. This would serve like today's church vestry.

In Jer 35:4 the chambers are made more clear by Brown, David, Briggs (1979:336) as בֵּית חָנָן, *bayit hanan* the house of Hannan who was a head of a prophetic guild, hence a Levitical house or room.

Mckane (1986:897) notes the great trouble taken to identify the room where this occurrence took place as a curious feature of the account. Jeremiah used a room which belonged to a prophetic family or guild. The founder was Hannan, and his room was similar to the one assigned to a statesman. The said room was of a higher level than the room reserved for one of the three other senior priests who organized the admission to the temple courts. Such apparent richness of factuality is a kind of overload associated with the determination to create reality of a fiction.

Lange (2008:306) commenting on the noun לִשְׁכוֹת *leshacot* states that the rooms in the temple were used for various purposes such as storerooms and treasuries (1 Chron. 28:12, Neh. 10:38). Further it was a meeting place to read the scroll to the people and where the scroll was kept (Jer. 36:10,20-21). It was also a place to sit for the secretaries and officials (Jer 36:12), and a place of prayer and fasting (Ezra. 10:6). These rooms appear to have been many and therefore, in one of the rooms, the Rechabites were invited to one that would fit the purpose of the meeting. It was named after the sons of Hanan, son of Igdaliah, a man of God, who is referred to as a prophet. He could have used the room as a place of

assembling his pupils and adherents, in the school of prophets. This, however, is not very clear whether he had prophets under him, and cannot be substantiated, but Brown, David, Briggs (1979:545) above refer to his team as a prophetic guild. That was the reason seeing the rooms used by the prophet as special ones, for teaching or mentoring of prophetic guild or students of prophets.

It was a very authoritative room of instructions, and taking the Rechabites there was a way of manipulating them to obey due to the school setting. Further, the possible reason for taking the Rechabites there was to present the setting of the temple so as to put the drama in motion to convince them. It was also to connect the latter with the house of Judah that would be instructed on their way of living in such rooms as stated earlier. The temple was a place of instruction; therefore, they would not have been expected to refuse the offer to take wine. It was a scene set up to enhance the conviction to follow what they were instructed. Their action is however presented in the following phrases.

וְהַשְׁקִיתָ אוֹתָם יָיִן׃ (Jer 35:2 WTT) "then offer them wine to drink" (Jer 35:2 RSV)

BDB (1979:1052) analyses the verb which is in hiphil which is causative in nature, וְהַשְׁקִיתָ *wehish^{e}qita* as to cause to drink, give to drink, an idea of influencing to do an action and not just plain giving. Weingreen (1959:112) use of the hiphil verb here explains it as causative, or causing something to happen.

In the Ibuku Ria Ngai (IRN) Jeremiah 35:2 it is *ỹmahe ndibei manyue* (give them to drink) does not have a causative idea, it is just a statement of giving.

Holladay (1988:382) gives further meaning as more than to give a drink but to watering. This is like the case of a land, ground, garden, plant, of supplying a drink for or passing a drink to someone to take. Holladay does not only explain the causative, as in just passing to drink, but also explains that watering is more appropriate, since the one being watered is a passive recipient. It may have the understanding of causing to drink (of the land) without its consent. The idea of the hiphil here perfectly then comes into play.

There is therefore an influence on the Rechabites to take wine, and not just keeping it there for them to take it. The room being a temple chamber, as earlier stated, where the sacrificial meals were taken, then brings about the eating and drinking being part of the requirement of the Levites after a sacrifice. The hiphil verb reality therefore comes into play, the causative nature of persuasion or making sure that the Rechabites take the wine.

Jeremiah 35:5, presents the act of the prophet commanding the Rechabites to action, he says to them שְׁתוּ־יָיִן׃ *shetu-yayin* "drink wine!'' which is an imperative verb, joined with a maqqeph, a hyphen kind of a line, to show that the words are not independent of each other but read together or as Weingreen (1959:12) states, that they are considered as being essentially one word. Therefore, over and above the causative hiphil verb that explains the causative action the command, further comes in due to the imperative tone. This further adds the influence, where the Rechabites had no option. Imperative being a command made them inferior to the prophet sent to force them to take wine. The combination of the chambers, invitation to go in there and the command to drink, all support the influence upon the Rechabites to take wine against their will. It is not clear whether the prophet

knew they would not take wine. If רה did מוהת the example brought about to Judah comes into play. If he did not know, then the explanations of their refusal later also come in handy as a lesson to Judah.

כִּי֩ יוֹנָדָ֨ב בֶּן־רֵכָ֜ב אָבִ֣ינוּ צִוָּ֣ה עָלֵ֗ינוּ לֵאמֹר֙ לֹ֣א תִשְׁתּוּ־יַ֔יִן אַתֶּ֖ם וּבְנֵיכֶ֑ם עַד־עוֹלָֽם׃
(Jer 35:6 WTT)

“For Jonadab the son of Rechab, our father, commanded us saying neither you nor descendants must ever take wine” (Jer 35:6 RSV

Jeremiah 35:6 brings out the reaction of the Rechabites, to the action done by the prophet in verses 3-5. They state thus וַיֹּאמְרוּ לֹא נִשְׁתֶּה־יָּיִן (Jer 35:6 WTT) But they answered, "We will drink no wine (Jer 35:6 RSV) from which Brown, David, Briggs (1979:518) picks the negation no, now and nearly always with a lot of definiteness. It cleary shows no way of may be or no consideration, it is a strong the negation. On the other side, Holladay (1988:170) puts this particle or adverb to mean a declarative negation, hence coming strongly also, on the other hand the text has a stronger negation לֹא *lo'* other than אַל־ *'al-* which is ordinarily connected with a maqqeph**.** In Brown, David, Briggs (1979:39) it means denying however, not objectively as a fact like לֹא *lo'* or אַל *'al-* This means that it is simply subjectively as a wish and it expresses the a deprecation or prohibition. Therefore, it shows as Holladay states, the definiteness of refusing to obey even with the causative influence and the imperative to act in verse 5. The use of this strong negation is a show of the strength with which the Rechabites refused to obey what they were instructed. The definiteness of their stand is clear, since their father Jonadab son of Rechab had prohibited them, a reality to be explored later. The resolution to say no is very clear in this phrase. Weingreen (1963:77) presents the reality that with the negative command or prohibitions, the imperative is not used but negation and imperfect like לֹא נִשְׁתֶּה־יָּיִן . are used and is however equal to an imperative.

Werner (2017:866) looks at this negation οὐ differently. In the LXX the no in Greek is translated as 'no' but further as 'by no means'

In the Ibuku Ria Ngai (IRN), which is the Gĩkũyũ Bible, the verbs used in Jeremiah 35:5 as imperative is *nĩatwathire* (he commanded us) which is a command, unlike nĩatwirire (he told us), hence this shows a command never to take wine.

Lundbom (2001;575) analysis of the negation לֹא as apodictic shows a clear establishment beyond any doubt that they would never take wine. This shows the finality 'never' as opposed to not.

The verb used נִשְׁתֶּה *nish^{e}teh* meaning drink in this text is in imperfect tense, and Gesenius (1910:314) argues that the imperfect in use represents events, actions, or states regarded by the one speaking as active or taking place at the moment, still continuing, or which are in process of being accomplished. With this explanation, the rationale of the imperfect presents a past, continuous state, where the Rechabites would not want to betray their father and change their stand. The imperfect tense sent a message of a continuous rejection of drinking now and in the future. There seemed to be no room that the past experience in rejecting to take wine would change as the definiteness brought out the resolve of the Rechabites.

Guest and Ogilvie (1988:231) brought out the contrast between the nomads and the temple elite as they gazed at each another over the tempting wine bowls. Ordinarily, the Rechabites would have used the common saying that when one is in Rome they do as the Romans would. The pressure must have been great for them to disobey, but they resolved instead, that they would drink no wine. They would only follow their father Jonadab the son of Rechab's command forever. This was a great confession of faith as would be seen later in verses 8–10, a kind of a stand like the one in catechism.

In this phrase the clear confession of not having to disobey their ancestor came out in the imperfect, as stated earlier, meaning now and in the future. There is no reason at all to change their mind but they followed the command of their father as would be seen later.

Brown, David, Briggs (1979:220) gives an analysis of יוֹנָדָב בֶּן־רֵכָב *Yonadab ben Rekab* as a proper name, which means noble, or liberal, or implying the son of Rechab and the chief of the Rechabites as a people. The father who instructed them was not Rechab but *Yonadab*. This text qualifies the bringing out of the name Rechabites. In essence they should be called Yonadabites, since this was their father. Although Brown, David, Briggs do not qualify this in the text, the putting of the two proper nouns together brings on the qualification. Rechabites already seemed the accepted proper noun that was used for this family.

Further, Holladay (1988:1) states that the addition of אָבִינוּ *'abinu* is a noun with a plural suffix. It means our father who a is tribe or nation ancestor, a forefather or metaphorically a begetter, one who is an originator or founder of group of people and finally one with a fatherly protection. The combination of the two qualifies, not the name of the person, but the reality of being a patriarch of a generation of people. The reality or 'our father' shows corporate unity of a people under one descent. The use of "our father" has brought togetherness of decision, when they all held each other accountable for their lives. The blessings mentioned later in Jer 35:19 of not lacking a person from this family to serve calls for a communal obedience and therefore leading to common blessings.

The prohibitions were as a result of the word צִוָּה *tsiwah* from the above father, Jonadab son of Rechab, which they followed. Brown, David, Briggs (1979:845) in analysis states

that צִוָּה *tsiwah* is a verb which is in Piel. It means to lay charge upon a person, give a general charge, to command or give order. The aspect of this being a Piel verb makes Waltke and O'Connor (1990:400) argue that it is factitive and resultative since it designates without regard to the process. The bringing about of the state depicted an indirect action as it is contrasted to an actual action. Therefore, it is a result of another action, and in this case the action of the Rechabites is an indirect reference to the command of their ancestor. The command in this case is not an imperative but Piel verb drawn from command therefore resulting to obedience (resultative).

In the IRN the word for prohibition is *mõtikananyue ndibei* (never take wine) a very strong prohibition. It is deeper than saying *mõtikanyue* (do not drink) the addition of '*na'* to make it *mõtikananyue* makes it an everlasting prohibition with no turning back ever. This is the reality seen in the lives of the Rechabites.

This reality that Waltke and O'Connor bring out is strange, how a command can be resultative rather than an imperative as is common in Hebrew. This, however, brings on the Deuteronomist tradition of the blessing of obedience coming into play in the grammar. The resultative Peil verb also prepares the ground for the consequences of disobedience and benefits of obedience.

Their father Jonadab son Rechab said to them לֹא תִשְׁתּוּ־יָיִן "you shall not take wine"

This again comes to play where the negation and imperfect becomes a command or prohibition as seen in Weingreen (1963:177) earlier. The imperfect is in second person plural. Seow (1995:209) states that the negation of the imperfect verb uses the particle לֹא when nit is in the 2 person to show a general prohibition. The statement therefore, becomes

a command that the Rechabites received from their father and it had to be obeyed since they were prohibited.

Breuggeman (1998:331) gives the impression that this pentalogue is of a sect that does not want to be entangled with the common life of the ordinary citizens. The sect recited it as catechism instruction of what they should and should not, rejecting the urban society they were living in so as not to be defiled by such a life. For the Rechabites, they had to live alternatively, in a different life that was set apart, under the imperative of their father, Jonadab. They later stated in Jeremiah 35:8, were proud to have obeyed zealously as a community. This verse brings on a key theological issue being pursued in this thesis, that of ancestral authority of a father to his community, the resolve to follow it after many days and it's being carried on from one generation to another.

After this command, in Jeremiah 35 verse 6, in verse 7 presents the other four prohibitions so as in total they make five but the other four were not tested by Jeremiah in the chambers. The prophet only influenced the Rechabites to drink wine (which was delved into deeply), and together with their declaration, they volunteered to give the other prohibitions that their father gave them, outlined as follows;

לֹ֣א תִשְׁתּוּ־יָ֔יִן "you shall not take wine (Jer 35:7 RSV)

This is the first prohibition that the Rechabites narrative has with the particle לֹ֣א in Brown, David, Briggs (1979:518). With the תִשְׁתּוּ tish[e] tu the imperfect verb above which is second person singular, often expresses the meaning not, like or a deprecation, do not, let not. Holladay (1989:170) sees this particle as an ordinary, declarative negation but occasionally can mean not only: not (only) and in this context. In support of his argument,

Brown, David, Briggs (1979:518) suggests that when used with the imperfect second person may express unconditional prohibition meaning you shall not. It is therefore, a prohibition that is futuristic, where Rechabites were reporting the prohibition of their future. The Rechabites started to narrate the prohibition with not drinking wine, since this is what was offered. It was a confession of fidelity to instruction.

This imperfect verb is from the root word שָׁתָה *shatah* in *qal* perfect according to Brown, David, Briggs (1979:1054) to mean drink. The verb is an imperfect thus has a future prohibition not to drink יַיִן *yayin* wine. It does not give room for any change of mind at all. It shows a resolve and a declaration of their stand in life.

וּבַיִת לֹא־תִבְנוּ

You shall not build a house" (Jer 35:7 RSV)

This is the second prohibition reported by the Rechabites. It is interesting how Calvin (1989:314) postulates the fact that the Rechabites would build houses for others to earn a living, but they would not live in houses themselves. Henry (1991:1298) identifies the reason for not building houses as the reality that they were *strangers* in the land with no inheritance and hence their livelihoods would be employment. This would warrant them a hard lodging and not plentiful lives full of fun. This argument does not necessarily make sense since one can still live a flamboyant life even when living in tents. It may even look more luxurious since it breeds in one the non-permanency of life hence spending all one has on luxury. Henry (1998:1298) further explores the more convincing reality which

would conform to discipline and edification so as to preserve the ancient family character therein.

Although there is no proof of what Calvin's argument, that the Rechabites never lived in the houses or built for others, what is key in this verse is the simplicity of the community. Henry (1998 :1001) presents this aspect as he points out lack of conformity to common life. The Rechabites as would be presented in chapter three of this thesis had a connection to a Nazarite lifestyle of a people set apart. The tent lifestyle is a test for simplicity in order to avoid extravagant and flamboyant living.

וְזֶרַע לֹא־תִזְרָעוּ "you shall not sow seed" (Jer 35:7)

This is the third prohibition. Fretheim (2002:493) narrates of the challenge of identifying the Rechabites, as some would associate them with Yahwists. They were committed to a radical way of separating themselves from what the natives of Canaan culture practiced. They preferred the wilderness kind of life as sojourners who were nomadic without a place to permanently live in.

This is the reason for them not sowing seed. They were to have a separated lifestyle. The difficulty of not sowing seed is the risk of not becoming independent. They would have to depend on other farmers for a livelihood. This may have brought a temptation or compromise of their stand in life. It would also make their lifestyle more expensive, since they would need to buy their food instead of growing it themselves.

וְכֶרֶם לֹא־תִטָּעוּ "you shall not plant or have a vineyard" (Jer 35:7)

The reality of not planting vineyards, according to Calvin (1989:315), is a way of cushioning them against the loss of the harvest, because of their lifestyles as sojourners. Breuggeman (1998:331) puts it that they were seeking for an alternative lifestyle that is not common to the common citizens. Further, Clements (1988:209) presents the Rechabites as a conservative nomadic community, who did not mix themselves with the popular culture of the Canaanite urban farming and agrarian life. Farming was connected to the religious ritualistic life practiced in Baal worship among the Canaanites. This intertwined farming and Baal worship as lord and life giver of the land. Consequently, it was hard to get engrossed into the farming economy without getting caught up in the immoral rites of Baal and the goddess Anat. That is why planting of vineyards became difficult for them.

The prohibitions of not sowing seed and not planting vineyards keenly raises, as above, the connection to Baal worship. There is, however, how one can do the two without ritual connection to idol worship. The reality however, is that the temptation that can be brought about by farming should be avoided by letting go of the farming activity. There is no mention at all that Judah became idolatrous through farming, so as to use it a precaution for the Rechabites. Clements (1988:209) raises a pertinent issue of dependency if one does not farm, which may bring about influence to sin. The two prohibitions are therefore difficult to resonate with in the place of obedience vis-a-vis an independent livelihood.

וְלֹא יִהְיֶה לָכֶם כִּי בָּאֳהָלִים תֵּשְׁבוּ כָּל־יְמֵיכֶם

“but you shall live in tents all your days ”RSV Jer 35:7 (RSV

This is the fifth prohibition. Calvin (1989:314) presents the thought that their fathers saw it as an advantage for the Rechabites to live a simple life, such that in case of an exile,

they would not suffer as such since they would be used to living in tents and a temporal life. This is however not substantiated. One would see it more of a nomadic life instead. Henry (1991:1298) gives analysis of tents representing dwellings to teach them humility. They would suffer cold in order to become hardy, endure hardness and not indulge their bodies. The dwellings were movable to discourage the thought of settling down in this world.

In conclusion, from these prohibitions, Mckane (1986:897) notes a hidden motive in the narration of all the prohibitions and an explanation of their refusal on what they were not asked to do. Why do they launch a long account of the rule of their community in vv. 7–10, while the invitation was to take wine against their wish? It was a demonstration of their nomadic life and how they should uphold the traditional tenet, although they were living in Jerusalem, an urban setting. It is as if they wanted the citizen to know their lifestyle. After the Rechabites obeyed their father, there is a promise of that obedience, and this is what follows in this phrase, a demonstration of the Deuteronomist theology stated in the introduction of th e book of Jeremiah.

אַתֶּם גָּרִים שָׁם׃ לְמַעַן תִּחְיוּ יָמִים רַבִּים עַל־פְּנֵי הָאֲדָמָה אֲשֶׁר (Jer 35:7WTT)
That you may live many days in the land where you sojourn". (Jer 35:7 RSV)

Henry (1991:1298) argues that Jonadab prescribed these rules for his posterity as prohibitions to show his authority, and dominion over and upon them. In his wisdom and concern he understood what would benefit and edify them. The rules were put under oath or vow, so that as they observe them, they would conform to a certain discipline in order to be prosperous in their future and to live long.

Mckane (1986:898) states that this clause is strange, following a notion that the Rechabites would not wander in countryside but possess the land; not to have status as sojourners but own land and settle. He however, sees v. 7b as being compared to the fifth commandment: 'That you may have long life in the land which Yahweh, your God, is giving you' (Exo 20:12; cf. Deut 5:16) or as 'the land which Yahweh swore to give to your forefathers' (Deut 1:35; 26:3; cf. Jer 35:15). There is a temptation to reason that Jer 35:7b is an attempt to underline by means of a mockery that the Rechabites disowned a climactic affirmation of the Yahwistic creed or tenets of being sojourners. This promise as compared to the Decalogue has a great significance of obedience to the covenant. In this case, the ability of a community to obey their father led to the blessings of a long life which followed them. This fidelity to instruction brings about the clear power of handing down a heritage that is followed by generations. The assurance of longevity of life is so clearly as a result of obedience. This once again revisits the Deuteronomist theology of blessings for obedience and in this case a parent being obeyed and the benefit thereof. This could be the reason why the Rechabites remained loyal to their father's instruction, a handed down heritage for many years.

וַנִּשְׁמַע בְּקוֹל יְהוֹנָדָב בֶּן־רֵכָב אָבִינוּ צִוָּנוּ לְכֹל אֲשֶׁ֫ לִבְלְתִּי שְׁתוֹת־יַיִן כָּל־יָמֵינוּ אֲנַחְנוּ נָשֵׁינוּ בָּנֵינוּ וּבְנֹתֵינוּ׃

(Jer 35:8 WTT)

We have obeyed the voice of Jonadab the son of Rechab, our father, in all that he commanded us to drink no wine all our days, ourselves, our wives, our sons, or our daughters,"(Jer 35:8 RSV)

This as stated by Breuggeman (1998:332), was their joy and pride, in the past and in the future, to follow the command. For a community that could listen to a command, the verb שְׁמַע *shema 'which* means harkening or listening to instructions is used. Therefore, they

became a community of not just listeners, but those who followed and acted accordingly. The notion of obeying the voice is the same as the command. They had a surety of having obeyed before and had no reason to change this stand despite being persuaded or pressured by the prophet to take wine.

Once the prophet commanded the Rechabites to take wine, they did not stop at that point. Breuggeman (1991:331) points out the presentation of the other prohibitions that they were given. It was a way of emphasising on the Pentalogue. It borders on warning towards accommodating the values of the common society to doing what was instructed by their ancestor. It is not about doing right or wrong but a call to obedience. This phrase is in third person, reporting their tradition to the prophet, so as to report to him of their stand. It presents their past, and a resolve for the future.

This verse gives details of the people participating in the obedience. The fact that the men are not mentioned, implies they may have been addressing the prophet by saying ourselves. Breuggeman (1998:330) notes the fact that earlier in verses 6-7 the Rechabites were reporting the command they received from their father, while in verse 8 they reiterate the action itself not being done as instructed. Fretheim (2002:495) alludes to addition of the wives, and daughters as inclusion of all in the prohibition, unlike in verse 3 that only mentions the brothers and sons, to show how the command covered all the descendants. However, the reality in verse 3 may have been because only men would be called to take wine in the temple chambers due to the patriarchy in the Jewish culture. These two verses are not related, but the reality of inclusion as a way to report is a brilliant idea from Fretheim such that the matter did not seem one sided. Fretheim brings on the idea of inclusiveness as to make it a complete family.

Holladay (1989:246) sees a people who explained their present decision from a past command of their father. Jeremiah 35 Verses 9 and 10 reports how they did not fail to follow the prohibitions from their father Jonadab son of Rechab, giving an emphasis saying וַנִּשְׁמַע *wanish^{e}ma* (Jer 35:10 WTT) and have obeyed (Jer 35:10 RSV) which is *qal* verb, which Holladay (1989:1033) indicates the reality of not just hearing but perceiving, it is present, therefore, showing a continuous harkening to the command of their father.

Fretheim (2002:495) keenly notes how this aspect of fidelity is put down under the word שְׁמַע *Shema 'used* in verses 8,10 and 14 and it presents theologically the aspect of obedience as a key Hebrew term. Martens (1986:305) captures the term *shema'*, which means to physically listen and obey שְׁמַע *Shema'* which literally means to stretch an ear to something or person. To show the intensity of the word, he states that it occurs1,159 times in the Old Testament, and in Jeremiah 184 times which is 15 percent of the Old Testament text. The verb is used in 32 instances, 30 of which it is used as a command or charge saying you have or not listened, mostly in Jeremiah chapters 7, 11, 26, 35, and 42. Once again the שְׁמַע *Shema'*in the text propels the Deuteronomist Theology of obedience to the covenant which attracts blessing and disobedience that attracts curses.

שְׁמַע *Shema'* is very important in the faith of Israel for it acted as a creed of what they believe in and a call to follow a monotheistic God in their lives. This is clearly stated in Deut 6:4 "Hear, O Israel: The LORD our God is one LORD". This served not as a creed only but a Jewish prayer for both morning and evening.

וַיְהִי בַּעֲלוֹת נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל אֶל־הָאָרֶץ (Jer 35:11 WTT)

But when Nebuchadnezzar king of Babylon came up against the land (Jer 35:11 RSV)

This section of the drama ends with a justification in verse 11. In this verse, Fretheim (2002:495) notes that the Rechabites mentioned why they were living in Jerusalem. It was because of the threat of the Babylonians. This confirms what Fretheim argues in verse 11 that they were forced to live in a house against their wish because of the threat. Holladay (1988:251) presents this sentence starting with a conjunction וְ meaning and, so, then, when, that. The meaning taken is 'but' as seen in the RSV, NAS, KJV versions, providing a justification of why they were living in Jerusalem as stated earlier by Fretheim, that they lived in houses. However, there is no proof from scholars that they could not have pitched tents in the city. In reference to the NIV and RSV versions, the translated text does not state that they lived in houses, but in Jerusalem.

נֹּאמֶר בֹּאוּ וְנָבֹוֹא יְרוּשָׁלַ֙͏ִם מִפְּנֵ֣י חֵ֣יל הַכַּשְׂדִּ֔ים וּמִפְּנֵ֖י חֵ֣יל אֲרָ֑ם וַנֵּ֖שֶׁב בִּירוּשָׁלָֽ͏ִם׃ (Jer 35:11 WTT)
"we said, `Come, and let us go to Jerusalem for fear of the army of the Chaldeans and the army of the Syrians. So we are living in Jerusalem." (Jer 35:11 RSV)

Following up on Fretheim's earlier argument, that the Rechabites would have compromised their stay in tents while they lived in Jerusalem, Breuggeman (1998:332) argues that if this was true, the essence of the story would be meaningless in showing fidelity to instruction. Rechabites were only in Jerusalem for protection from the Babylonians since it was a walled city. Therefore, failing to follow the law would beat the model proposed by the narrator of this drama. Holladay (1989:249) states that although the Rechabites moved temporarily into the city of Jerusalem, they kept fidelity to the prohibitions. They never entertained the urban life that would compromise them.

At the end of this drama in verses 1-11, Mckane (1986:896) wonders whether it was a test that Jeremiah enacted or whether he had an idea beforehand of what the outcome would be. In this case then, if he knew, there is no way the deal between Jeremiah and the Rechabites would have been both a test and a symbolic prophetic act. One interpretation must therefore exclude another. If the prophet fashioned an artificial scene knowing that the Rechabites would refuse to take wine, he was using them in a dramatic display in order to speak to Jerusalem. This was a symbolic action theory.

In this case then, the purpose of a prophecy does not work. There is however no explicit textual deduction of the reality of the symbolic act. It could have been Jeremiah's interaction with the Rechabites' fidelity and he was almost sure they would not fall short of it. The attempt to influence the Rechabites by taking them to the temple chambers was manipulative to achieve positive result, but they refused to take wine. This clearly makes it a prophecy.

In the bible, there are symbolic acts that God used in order to speak to His people as enumerated by Martens (1986:311). He gives examples of such in the book of Jeremiah. He purchased a linen belt in chapter 13, he smashed a pot in chapter 19, he visited the potter's house in chapter 18, put on a yoke in chapters 27 to 28, and finally bought a field in chapter 32. The purpose of the symbolic actions was to strengthen, visibly, the oral word which people would otherwise not understand or comprehend. They were sign-acts to get attention of the people and to make the message more memorable because of the drama involved. In this case, though the symbolic action theory is propelled, it is not clearly stated in the text, as in Jer 18:1-6. Therefore, this story of the Rechabites is purely a prophetic and not symbolic act.

וַיְהִי֙ דְּבַר־יְהוָ֔ה אֶל־יִרְמְיָ֖הוּ לֵאמֹֽר׃ (Jer 35:12 WTT)
“Then the word of the LORD came to Jeremiah: (Jer 35:12 RSV)

This second section of the narrative comprises the lesson that God desires to teach by the drama in verses 1-11. It is from verses 12-19. This section starts in Jer 35:12 with similar words to those in Jer 35:1, which sets the stage for the narrative to continue.

The RSV does not translate the word לֵאמֹר *le'mor* meaning “saying,” it only puts a colon. NIV translates it as “well”, as a way of setting the third person in motion.

The wording in this section changes from the first person in verses 1-11 and now becomes a third person. Mckane (1986:889) quotes Mowinkle who gives the reason for this change with the conviction of a later age that prophetic books should contain the *ipsissima verba* (in latin meaning the very words) of the prophets. The first person in speech was characteristic of apocalyptic literature and a style which was usual to redactors and the copyists. Wherever a passage alternates first and third person styles, like in this text, the third person is therefore the original form while redactors and copyists do convert a third into a first person. For Mowinkle then, Jeremiah 35 use of the first person in the narrative is secondary to third person and therefore an edition. This argument then as discussed above beats the reasoning that Jeremiah 35 is a drama to put forth the case against Judah, where the prophet already knew the outcome. If it is true, then it is like in a case where the lawyer or a judge presents a story in order to deduce a judgement.

Mckane (1986:889) further brings on Rudolph Bultmann, who seems to agree with Mowinkle on the redaction but, unlike Mowinkle, Bultmann holds that the first person is original in vv. 2–11, therefore exonerating verse 1 and supposes that the whole chapter

contains the Deuteronomist vocabulary. The reason for disappearing of the first person in verses 12–19 is a mark of the preference of a redactor, who has a Deuteronomist thought, revising it to third person later. The bringing on of the Deuteronomist thoughts adds meat to the earlier argument by Mowinkel and gives it more meaning, because it is about the covenant fulfilling and the blessings that follow. On the other hand, curse for disobedience of the law is a key issue presented by the prophet about the Rechabites and Judah. The change from the first person in verses 1-12 to third person in verses 13-19 is therefore the case point discussed in the above paragraph, and further the redaction that brings on the covenant Theology, which is Deuteronomistic in nature.

Holladay (1989:246) further argues, a passage that starts as above is taken as an account of a symbolic action in other texts of Jeremiah. They include; Jer 13: l–12 on the belt, 19:1–20:6; on the buying of a clay jar, 27:2–11 where he was asked to do a yoke, and 32:1–15 on sealing of deeds. Over and above these verses, the closer diction is about the potter's house in Jeremiah 18:1–12, where both passages begin with the same words of introduction.

The shifting of the Hebrew text הַדָּבָר אֲשֶׁר־הָיָה אֶל־יִרְמְיָהוּ מֵאֵת יהוה לֵאמֹר׃ "the word which came to Jeremiah from the Lord saying" from the first person in Jer (18:3; 35: 3–5) to third person (18:5; 35:12) is to display the drama and its symbolic purpose.

Back to the text in verse 12 quoted above, with the word וַיְהִי *way^{e}hi* the only difference in the two texts is the conjunction וְ which has changed from וְ to be pointed with *pathah* because the *shewa* under it has assumed the corresponding vowel of the composite Shewa in the following word) as stated in Weingreen (1969:41). Brown, David, Briggs

(1979:251) presents it not only to mean ‘so’, ‘then’, ‘and’ but to also possess a kind of a demonstrative force that is often visible as such. In some other cases, it is applied to signify mere juxtaposition or joining of words when it is contained with the prior word, a pair, of either parallel or opposed ideas.

Holladay (1988:85) further presents the conjunction in older Hebrew language to show accompanying circumstances or supplementary comments, whereas it also is used to introduce deductions or an expression of a progressing action. In this case then, the conjunction as used in this clause, is a demonstrative force, wanting to show a result of the previous section being brought in the coming verses. It also presents, as stated, a consequence coming as per the narration of the earlier drama. The following verses would now give the meaning of the previous verses in order to give the reason they came earlier or, for the reason of our text, the purpose will be stated. Therefore, this conjunction shows a connection or a flow of argument where one action has a further consequence. The translation of the conjunction וַ is ‘then’ not ‘and’ so as to show the previous section is connected to the starting phrase as a consequence.

הָלֹךְ וְאָמַרְתָּ֙ לְאִ֣ישׁ יְהוּדָ֔ה וּלְיוֹשְׁבֵ֖י יְרוּשָׁלִָ֑ם הֲלוֹא֙ תִּקְח֣וּ מ֔וּסָר לִשְׁמֹ֖עַ אֶל־דְּבָרַ֑י נְאֻם־יְהוָֽה׃
(Jer' 35:13 WTT)
“Go and say to the men of Judah and the inhabitants of Jerusalem; Will you not receive instruction and listen to my words? says the LORD”. (Jer 35:13 RSV

This is an instruction word הָלֹךְ *halok* from the root word הָלַךְ, Holladay (1988:80) interprets it as go, a *qal* infinitive verb where an infinitive shows emphasis, therefore. emphasizing the kind of action that is in view. It is sending the prophet with great emphasis

to do what they are commanded. It is not just the *qal* which is simply go or walk, but the great strength of emphasis yet the house of Judah did not obey. The sentence presents the convincing reality to obey, a plot to show that it is extra ordinary insistence that does not bear fruit.

Futato (2003:123,129) argues that it is therefore a sending with a great force to Judah and inhabitants of Jerusalem. The word וּלְיוֹשְׁבֵי *uley^{e}woshebey* which is qal participle verb, therefore, expresses a continuous action by those dwelling there or inhabitants. This participle further presents an emphasis that is continuous, not once not twice by insistence aiming at obedience. However, the results do not bear the fruit. It is an instruction with a great emphasis on the inhabitants of Jerusalem. Holladay (1989:246) brings about judgement and salvation; one that opens with shame on Judah's infidelity and hope for the Rechabites' fidelity, a comparison used against the obedience to law and instruction. Henry (1991:1299) sees verses 13-19 as the trial of Rechabites as intended to be a sign of obedience to their father's charge vis-à-vis the disobedience of Jews towards God's law and prophets.

Brown, David, Briggs (19 79:416) interprets the noun מוּסָר *musar* as discipline in the moral nature or chastening or correction. Holladay (1988:186) further analyses this noun not only as discipline, but also as education and instruction. It becomes a kind of a question; will you not receive instruction? It is like a question of whether a person has made up their mind not to follow the instruction given. It can also border on warning or reminder of what is required. RSV, NAS and KJV versions puts it as instruction, hence showing the question that Judah had not received instruction from the Lord. The question

has הֲלוֹא *halo'* which according to Holladay (1988:170) is ordinarily a declarative of a negation and without certainty and occasionally is seen to mean 'not only'.

This phrase puts great emphasis of why obedience would not be seen among the inhabitants of Judah and Jerusalem. It is an expression of judgement for their disobedience and not just a question. It presents a court scene where a judge would ask a person why they would not obey despite the clear instruction. The expected outcome is the culprit to judge himself or herself instead of being sentenced. The prophet is asking them why they would not receive instruction. This is a contrast to the obedience of the Rechabites that was brought up earlier in the drama, and their obedience to a human being. Judah does not obey the sovereign Lord. The emphasis in the text of "says the Lord" brings the authenticity of the prophet speaking the very words of the Lord in third person.

Therefore, this sentence presents a glaring refusal of disobedience, despite the emphasis to obey in the case of the house of Judah and the reality of verbs arrangement above. A people decided to disobey despite the power to persuade them to obey.

הוּקַם אֶת־דִּבְרֵי יְהוֹנָדָב בֶּן־רֵכָב אֲשֶׁר־צִוָּה וְלֹא שָׁתוּ עַד־הַיּוֹם הַזֶּה כִּי שָׁמְעוּ אֵת מִצְוַת אֲבִיהֶם אֶת־בָּנָיו לְבִלְתִּי (Jer 35:14 WTT)

The command which Jonadab the son of Rechab gave to his sons, to drink no wine, has been kept; and they drink none to this day, for they have obeyed their father's command" (Jer 35:14 RSV

This clause presents the command which Jonadab gave to his descendants and the way the followed it continually to the very day when the prophet is narrating the narrative.

Brown, David, Briggs (1979:877) posits that this clause in Jer 35:14 has the verb הוּקַם *huqam* which is in hophal perfect, which means to be held upright and in this context to

observe, to obey and to arise for action. Although the root word in *qal* קוּם *qum* which means to arise stand up, stand, the reality here is arising to an action. RSV translates it as observed. The meaning in this case is similar to today's literal meaning of rising to an occasion, which is seen as one who stands to be counted in obedience.

Waltke & O'Connor (2004 :447) while discussing the Hophal stem verb states that the subject in the action is being caused to be acted upon or more to suffer the effects of having been acted upon by an another agent. In this case then, the actor, who are the Rechabites, are caused to observe or to rise to an occasion of obeying their father Jonadab. The Hiphil verb therefore shows the power of influence from the father, the causative nature, where the subject has no option but to obey. The Rechabites, as stated by Walkate and O'connor, suffer the effect of obeying their father's command. Juoan-muroaka (2006:154) implies the Hophal verb הוּקַם *huqam* is just like the passive of the Hiphil in meaning, where one is made to do an action, as stated by Walkate and O'connor, by an agent.

The importance of this word is the demonstration of the power of influence of their father. The Rechabites are presented as passive actors in the hophal verb הוּקַם *huqam*, so helplessly following the instruction with no option but to obey. Their father becomes an agent of influence in their lives, even after many days and this is passed on for their posterity. The Rechabites are subjects being acted upon and have to obey their father's instructions. The phrase "has been kept to this day" is an expression of many years of fidelity to instruction.

Brown, David, Briggs (1979:845) analyses this verb צָוָה *tsawah* which is a Piel perfect to mean, lay upon, charge, to give charge, charge, command and order. This is the action to be obeyed by the Rechabites. Holladay (1988:304) gives it the meaning of order, direct, appoint. The grammatical meaning of the Piel perfect according to Waltke and O'connor (2004 396) is an intensification of the root meaning. In addition, it also signifies a causative factor. Therefore, means to cause or intensify the directive by the agent to the actor. This Piel verb use presents further emphasis on the Hophal stated above. The intensifying of the verb so as to have a causative ability gives no room for the Rechabites to disobey.

The combination or the connection of these two words עַד־הַיּוֹם *'ad-hayom* with a *metheg* (-) shows their completeness in meaning unlike when they are taken individually. Brown, David, Briggs (1979: 723,398 260) state that it is a עַד *'ad* preposition meaning as far as, even to, up to, until, while, and in this context the meaning is "up to"

And when added to הַיּוֹם *hayom* which literary means the day, since the combination of the three words (up to, the and day) will make it up to this day although there is no זֶה *zeh* which is a demonstrative implies that, the expression of the obedience should be for the rest of their lives. The interpretation 'to this day' has a finality of the decision, having not change from the beginning to now, till now or all those past days. This combination has an idea of a continuous obedience, not obeying for some time and giving up. The fidelity has some consistence which can be traced for years. Looking at the five prohibitions the Rechabites had, continuity is seen in obeying all and not some. It is not similar to Judah's occasional disobedience.

וְאָנֹכִי דִּבַּרְתִּי אֲלֵיכֶם הַשְׁכֵּם וְדַבֵּר וְלֹא שְׁמַעְתֶּם אֵלָי׃(Jer 35:14 WTT)
"I have spoken to you persistently, but you have not listened to me".
(Jer 35:14 RSV)

This clause now brings or starts the comparison of the two communities; the Rechabites and Judah. In the above clause the Rechabites had obeyed all their lives but for Judah it was otherwise. Davidson (2001:111) presents in this text, the contrasting behaviour of the Rechabites who remained faithful to the values of their founding father, while the people of Judah and Jerusalem remained faithless towards God despite His persistent prodding. In the endeavour to compare, the NET Bible states that the ו which was added to the independent pronoun and comes before a verb is used to mark a sharp contrast in English other than 'but' not 'and'. Keown (2002:197) dealing with this comparison sees a contrast between obedience and disobedience, faithfulness and unfaithfulness as was seen in the Rechabites and Judah. There is characterized infidelity and faithlessness among the people of God despites the prophet's instructions, which are ignored. On the other hand, a group of people who were determined to keep the customs established centuries ago by their ancestor. The key element in Jeremiah's plea is not to ask Judah to follow the Rechabites' lifestyle in abstention from wine or to nomadic life but that of obedience to the Lord's commands.

The verb דִּבַּרְתִּי *dibar^{e}ti* which is in Piel perfect means have spoken, or persuade graciously (Holladay 1988;67). It is therefore a call to obedience. Waltke and O'connor (2004 :398) giving the meaning of the Piel verbs state that it expresses the notion of effect or causing a state or intensity. The meaning is therefore intensive. The "speaking to*"* therefore, as noted above, by Holladay (1988;67) is not just being spoken to but being

graciously persuaded. The clause here adds the word persistently which qualifies the intensity of the speaking or continuously being spoken to. The impression and influence to obedience is clearly spelt in this clause.

The verb הַשְׁכֵּם *hash^{e}kem* which is Hiphil infinitive absolute according to Brown, David, Briggs (1979:1014) means to rise early, make an early start, of a journey. Holladay (1988:369) sees it as get up, rise early, do something early or to do something eagerly and repeatedly. It clearly shows how one can rise again and again to impress on one to do something. It presents the degree of continuous impression to do something. Lundbom (2001:598) presents the LXX ὀνθρου (*onthrou)* to mean constantly in the morning. TWOT (:2386) also puts it in a better perspective, saying this is a denominative verb which occurs only in the Hiphil form. Further, the meaning to rise up has nothing to do with the idea of "earliness" but "diligence, “persistence”, or eagerness." Thus, in RSV it reads, "You did not listen though I spoke to you 'earnestly/continuously" While KJV says. “I spoke unto you, 'rising up early" and the NIV translates it as "again and again." Or repeatedly. He says this kind of writing is an idiom, which speaks figuratively.

Further Martens (1986:218) says God speaking again and again or repeatedly is an idiom put literary as early rising but is fittingly rendered as urgently and persistently. This clause shows the intensity of the prophets that God sent to the house of Judah to impress on them to obey Him, again and again, consistently, earnestly, yet the effort did not bear the fruit of obedience. This emphasis shows the effort of God to influence the house of Judah to obey so that they would reap the blessing but in vain. Prophets were sent by God one after another to speak to them as the next verse explains. While the comparison is with the

Rechabites, who were only instructed and they obeyed, this verb is not used with the Rechabites. They seem to obey without consistently being reminded and their obedience flowed down from their father. Lundbom (2001:598) shows how this idiomatic language presents a frustrated father, when the people of the covenant did not obey despite the impression again and again. It shows a divine frustration since it was done over a period of two and a half centuries.

This clause is very key to our thesis. It compares the statement made once by Jonadab son of Rechab and was obeyed for over three hundred years vis-à-vis the community of Judah that heard prophets speak continuously, every day yet they did not obey. It shows the commitment to obey and the commitment to disobey for the two teams at play.

וָאֶשְׁלַח אֲלֵיכֶם אֶת־כָּל־עֲבָדַי הַנְּבִאִים ו הַשְׁכֵּים וְשָׁלֹחַ ו (Jer 35:15 WTT)

"Also I have sent to you all My servants the prophets, sending them again and again, (Jer 35:15 (RSV)

Brown, David, Briggs (1979:1018) in analysis of this verb וָאֶשְׁלַח *wa'esh^{e}lah* states that it is a qal verb imperfect with a *waw* consecutive. It means to send forth, drive cattle to pasture, send messenger, further it means send away, out, off. The qualifying of the prophets as sent by him is by the use of the noun עֲבָדַי ʿ*abadi* according to Brown, David, Briggs (1979:731) meaning my servant. It brings about the ownership of the prophet and their message, as the Rechabites owned their father, whom they obeyed because of the relationship.

The verb used in verse 14 is used again in this verse, that is הַשְׁכֵּם *hash^{e}kem,* which is hiphil infinitive absolute as discussed above. It is an idiom of persistence as translated by RSV as 'again and again', Earlier in verse 14, RSV translated it as persistently, while in KJV as rising up early and speaking and NAS translated it as again and again. In verse 14 it was the Lord speaking again and again, but in verse 15 He qualifies how he had spoken by bringing up the agent, who is his prophets. The purpose of this is to compare the agent in both commands, the father to the Rechabites and the prophets of Judah. This is the core of our thesis, the agent who is being obeyed, in comparison to God speaking persistently to Judah through his prophets. While Jonadab speaks to the Rechabites, with no emphasis of again and again or persistently, they have obeyed to the very day as seen earlier.

Knight (1988:16) raises a key aspect of obedience. He notes that the Rechabites had received the command 300 years earlier, yet it was so clear to be obeyed, but the house of Judah received the message of the prophets again and again yet continued to disobey. What Knight may not have said is whether the descendants continually recited it, but it is clear that the bible text does not have it repeated again and again for Rechabites as is the case of Judah.

To Guest and Ogilvie (1988:232) Jeremiah used this statement to plead with his people, seeing the many prophets who had been before him, and therefore repeated the prophecy, but they did not obey. It also points to the many times the prophets had risen early, again and again as stated in RSV, and made no impact of obedience among the people of Judah. In comparison, Lange (2008:307) puts across the significance of the command of Jonadab, which the Rechabites, kept for centuries although they were not of the descent of Abraham. They however partook in the covenant straightaway while Judah did not obey

the command of God, although the prophets have persistently presented and instructed it to them. Willis (2002:289) brings out the magnitude of Judah's disobedience by juxtaposing the Rechabites who obeyed an earthly father in the first and only time he commanded them while the people of Judah disobeyed the Lord though He spoke again and again to them through His prophets.

The key lesson out of these two verses Vv 14 and 15 is the contrast of authority which is obeyed. Although the prophet spoke persistently the oracles of God and taught Judah, they disobeyed. On the other hand, Rechabites' father Jonadab just made a prohibition and it was followed by many generations. The Rechabites are proud of their fathers' instructions to a point of narrating them to whoever wanted them to go against it. God is ashamed of Judah in them disobeying what He had asked them to do. The instructions He gave them is seen in the following verse 15. This aspect of comparison of the two communities is the key point of consideration in this thesis.

לאמֹר שֻׁבוּ־נָא אִישׁ מִדַּרְכּוֹ הָרָעָה וְהֵיטִיבוּ מַעַלְלֵיכֶם וְאַל־תֵּלְכוּ אַחֲרֵי אֱלֹהִים אֲחֵרִים לְעָבְדָם וּשְׁבוּ אֶל־הָאֲדָמָה אֲשֶׁר־נָתַתִּי לָכֶם וְלַאֲבֹתֵיכֶם וְלֹא הִטִּיתֶם אֶת־אָזְנְכֶם וְלֹא שְׁמַעְתֶּם אֵלָי: (Jer 35:15 WTT)

"saying, `Turn now every one of you from his evil way, and amend your doings, and do not go after other gods to serve them, and then you shall dwell in the land which I gave to you and your fathers". But you did not incline your ear or listen to me. (Jer 35:15 RSV)

This verse expresses the words of the prophets towards Judah. Further, this verse points out a parallel of the prohibition by the agents of authority. Here God mentioned what the prophets had said as compared to Vs 6 and 7 where the Rechabites enumerated what Jonadab their father had said. Brown, David, Briggs (1979: 609,996) puts across the

combination of the two words, שֻׁבוּ־נָא *shubu-nah* which are the particle of entreaty and the imperative joint with a metheg to mean an exhortation or a prayer that is immediate. Being an idiomatic style, it expresses an entreaty or admonition to turn back, return from ways that are not right. This statement from God seems reactionary, unlike for the Rechabites. The aspect of returning shows that Judah had already gone astray while to the Rechabites were simply instructed of what to do and not to do. However, the speech from God comes from the Deuteronomistic language of one who may have broken the law and is being instructed to get back to the way by turning.

Holladay (1988:223,363) sees the combination of the two words שֻׁבוּ־נָא *shubu-nah*, as the particle and imperative perfect. It shows the emphatic factor, to urgency where one is asked to please come in or do or listen to me or to take a look and turn, turn back, return, go back, come back. It refers to a physical motion or to point of departure either to or from. It is also reversing motion which is in the imperative indicating the actor will often be under pressure may be of some kind of battle. Brown, David, Briggs and Holladay use the combination of the two words to express the meaning. However, the negative aspect of one who is lost and needs to return is not very evident in their explanation.

Martens (1986:310) refers to this as turning a call to repentance that summons people to a change of their evil ways and beliefs. In his view, though not all presented in this text, the call comprises four parts as follows; first, an admonition like seek me or return to me. Secondly, promise similar to the Rechabites who were told they would live. Thirdly, is a threat, for example, you will go into exile or be punished. Fourthly, an accusation if one had forsaken God. Although all parts are not always presented in the same sequence, the

content has that kind of material. Keown (2002:197) views the repentance call שׁוּב *shub,* as a plea which is used a lot by Jeremiah towards a faithless Judah. He promises hope for renewal after repentance. God's promise would be fulfilled but only if Judah became a faithful people. Huey (2010:317) further presents the prophets who faithfully communicated warning from God for people to turn from wicked ways, reform and make their actions good by not serving other gods. There was a promise if they obeyed, to remain in the land He gave them and their ancestors. They, however, did not pay attention or incline their ear to God like the Rechabites obeyed their father.

The following words qualify the returning from evil, thus מִדַּרְכּוֹ הָרָעָה *midar^{e}ko hara'ah.* In their view, Brown, David, Briggs (1979: 949,202) it means way, distance, road, journey or path that is evil, of distress, misery or injury and the most appropriate is evil way. This is the word; which God uses to ask Judah to turn back to him. Holladay (1988:74, 343) goes deeper into these two nouns to mean an undertaking, activity, a business, a manner, conduct, custom or a way of behaviour. It is an intended plan of evil or harm to oneself or others. It is also perverseness or wickedness that may cause, trouble, misery, or disaster.

Over and above the turning from the evil way, which is negative in sense, there is an imperative that is positive, as it is for the Rechabites. God is calling Judah to do good, RSV translates this as to amend their way, so that they could recompense their wrongs by doing what is good. In the statement וְהֵיטִיבוּ מַעַלְלֵיכֶם. *Wehesebu ma'al^{e}lekem.* Further, there is an imperative not to go after other gods to serve them. Brown (1996:329) notes that this imperative against idolatry, compares with the Rechabites, who made a decision not to mix themselves with the religion of the Canaanites, which was essentially connected

to their agricultural life. Their chief god was Baal, who was a fertility god. There were temptations to embrace this lifestyle which was identified with idolatry and identified with civilization but they chose a nomadic life instead. Their actions, therefore, were not a reaction against Canaanite's lifestyle but their actions were already determined. On the other hand, the God of Israelites was nomadic before settling in Palestine unlike Baal who was sedentary or stationed, since he was with them when they wandered in the desert.

After settling, Judah adopted the Canaanite Religion, which God is asking them to forsake in this verse. This was unlike the Rechabites who remained loyal to their culture. The verse explains the promise given to Judah if they obeyed the Lord. This looks like an impetus to obey, since there were blessings that would follow. Willis (2002:289), exploring this point enumerates how God had made the same promise to Judah as He did to Jonadab and his family. The only danger is that Judah did not take it to heart as the Rechabites did, though they did receive the promise of their ancestor. That is why this verse ends with the reality that they did not listen or incline their ears to the message given to them by the prophets. The same message of comparison is also repeated in verses 16 for emphasis.

לָכֵן כֹּה־אָמַר יְהוָה אֱלֹהֵי צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל (Jer 35:17 WTT)
Therefore, thus says the LORD, the God of hosts, the God of Israel: (Jer 35:17 RSV)

The conclusion of this section in vv 12-17 is a word of judgment. Keown (2002:197) argues that the key word used at the start of the oracle is לכן *lcm* meaning therefore. Once the word appears in a prophetic oracle, what follows is an announcement of God's judgment. In this text the Judgment comes from continued disobedience, although there

was God's repeated call for obedience by the prophets as stated in verse 16. Martens (1986:218) compares this judgement as to a court setting where the Lord is against Judah. It follows an announcement to judgment because there is an accusation since they did not listen to God, inspite of the persistent prodding. Smith (1996:862) alludes to the fact that the judgment of Judah had a premise in the conduct of Rechabites. They were convicted because of their ingratitude and rebellion and hence they were sentenced.

Guest (1988:231) presents the sad reality o that the command was given by Jonadab three hundred years earlier, and was still fresh in his descendant's minds, without any need to be enforced. This would have God pass the sentence on Judah to whom God's command was repeated continually by His ambassadors, the prophets, yet the enthusiasm to obey was a bit of challenge. There was therefore a great reason, with this contrast in mind, to pass this judgement. Huey (2001:317) argues that his judgement was not light or easy. Judah's persistent disobedience causes every disaster or all the evil that was earlier pronounced to them. It was so severe, that God would imagine the entire pronouncement would be fulfilled. Just as discussed above, there is a comparison between consequences of the action of Judah and the Rechabites. For Judah, it had direct proclamation from the Lord himself in the word of prophecy

לֹא־יִכָּרֵת אִישׁ לִיוֹנָדָב בֶּן־רֵכָב עֹמֵד לְפָנַי כָּל־הַיָּמִ.:

Jonadab the son of Rechab shall never lack a man to stand before me." (Jer 35:19 RSV)

The narrative now ends with this verse 19, which is a declaration of the promise and blessing to the Rechabites because of their obedience. This is as compared to the

pronouncement of evil, disasters and judgement of Judah for their disobedience discussed earlier.

The combination of these two words לֹא־יִכָּרֵת m *lo'-yikaret* means not cut. Brown, David, Briggs (1989: 518,503) in analysis of these words the particle לֹא־ is always negative or negates the word it is connected to. In a verbal sentence hence 'not', in this case connected to Niphal imperfect verb meaning 'be cut off' either by disaster, famine form living. Futato (2003:231) states that this being a Niphal verb, it is mostly used in passive voice, meaning 'be cut'. Jouon-Muraoka (2006:138) notes that since the Niphal verb is reflexive, then in the passive voice, where one does not just do it to oneself, but it is allowing oneself to be cut, therefore without objecting. Keown (2002:197) presents the word 'be cut' as related to the language of a covenant promise, giving assurance to the Rechabites.

Huey (2001:317) notes that in the end the Rechabites are commended for obeying the command of their ancestor. This faithfulness makes the Lord pronounce a blessing on them. The promise is to always have a man to serve God, not be cut off but to stand before Him all the days. Huey (2001:317) views this promise as the one associated with David's descendants and the Levites in Jer 33:17–18). This is similar to Messianic promise associated to David.

Huey (2001:317) further states that this promise is found in the OT over one hundred times in relation to prophets in 1 Kgs 17:1, to priests in Num 16:9, and to 1 Kgs 10:8 on standing before God to serve him. This Rechabites' blessing was not to make them priests, for sustainability of their family line. This is referenced in Nehemiah 3:14 where a descendant of Rechab, 150 years later, is seen faithfully in the service of the Lord. According to Martens (1986:218) the obedience of the Rechabites family is not only

promised for survival from disaster, but also as Huey earlier stated for perpetual ministry and readiness for service. Once the exile was over, a descendant of Rechab settled in *Beth-hakkerem* (house of the vineyard) and assisted in building of the Dung Gate (Neh. 3:14). This, however, seems to be a compromise to his tradition in settling down and growing of grapes. There is no surety that they did not live in tents and plant vineyard in this text. This can only be an assumption. The calling of *Beth-hakkerem* house of the vineyard does not mean that this descendant planted. The building of dung gate also is not building a house to live in. Therefore, the thought of going against prohibitions as is argued by Martens does not hold water.

2.3 Conclusion.

The text, as analysed by the scholars above as well as an exegesis from the Hebrew language brings about many hidden meanings. At the end of every clause the deduction has been given, and the intended meaning coming from the grammatical rules analysed. The interpretation as has been done from every clause has exposed the real or close to the intended meaning of the writer to the recipient. The text presents a well-orchestrated drama on testing the obedience of the Rechabites to their father Jonadab and their disobedience to prophet Jeremiah. The fidelity to the social-cultural authority of an ancestor is clearly seen in the plot. This goes against the authoritative word of the prophet. The prophet uses convincing environment, the temple chambers to influence their decision but in vain.

The verbs used also intensify the influence to take wine. The hiphil which is causative and the imperative mood which is a command confirm this reality. The Rechabites had the entire situation set for them to obey and take wine. The setting of the temple chambers

which were learning and mentorship rooms were used to exert influence on the Rechabites to obey. They were taken to the temple chambers, so that they could take wine in a solitary place away from onlookers. The chambers belonged to Hannan and his prophetic guild, it was a place of influence to put pressure on them to disobey their father. Despite the influence the Rechabites categorically rejected the order or command to drink wine. This they did with a strong negation without giving any indication of obedience or retreating in order to obey the prophet.

Over and above disobedience, they narrate the key reason was with reference to their father Jonadab son of Rechab. The prominent argument brought about by this exegesis is the social-cultural ancestral influence that rested upon the Rechabites. Even though great influence was exerted by the prophet on them to take wine, they would not take it. This obedience is juxtaposing Rechabites and house of Judah who in Jer 35:15 where again and again (הַשְׁכֵּם *hash^{e}kem)* and persistently implored to, did not obey the prophets. The key idea of the obedience of an ancestor is seen here openly. Just like Judah, the Rechabites also disobeyed the prophet in upholding what their ancestor had instructed. It is interesting to note how Rechabites obey a prohibition given over three hundred years earlier while Judah had a contemporary prohibition from evil and obedience to God and they continually disobeyed.

The sole purpose of this exegesis is to unearth the intended meaning of the text, as it formed a rich background on which the text in question can be used to mitigate against corruption in Kenya. The application of the exegeted text was be done in the chapter five. In conclusion, the ancestor of the Rechabites used the command, which is represented in the imperative, that is why they obeyed. In the case of the house of Judah, the prophets

were sent to them again and again (הַשְׁכֵּם *hash^{e}kem),* which is Hiphil infinitive absolute (Brown, David, Briggs 1979:1014) It means to rise early, make an early start, of journey persistently and rising up to do it, but Judah did not obey. This is very different from the command which is in imperative mood שְׁתוּ־יָיִן: *shetu-yayin* meaning drink wine! which is a command confirming this reality. Further the unconditional prohibition לא תִשְׁתּוּ־יַיִן (lo᾽ tish^{e}tu –yayin) you shall not take wine was used for the Rechabites.

CHAPTER THREE

THE SOCIAL, CULTURAL AND GEOGRAPHICAL SETTING OF RECHABITES AND *HALAKAH*

3.1 Introduction

The aim of this chapter is to discover the social cultural and geographical setting of the Rechabites and the theme of *Halakah*[3] within the Old Testament and the Ancient near East (ANE). This is an exploration of the two key subjects of the Rechabites and *Halakah*. The purpose is to get the context of the Rechabites both from the biblical and extra biblical contexts. The theme of *Halakah* is also explored as it is clearly stipulated in the Deuteronomist[4] and also as it cuts across the Old Testament text. The subject of the Rechabites leads in order to analyse who they were and how they fit within the text followed by the theme of Halakah so that obedience of the Rechabites, a key aspect of this thesis comes into play.

The emphasis on these two themes is in line with the methodology used in this thesis, the Social Scientific Biblical Criticism. The methodology as earlier stated in chapter one,

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[3] David Kader (1986) presents the definition of *Halakah* as one which refers to the Judaism rules concerned with the relationship between the individual and those between and among human beings. It shows how people relate. Further *Halakah* in Judaism means the totality of laws and also ordinances that have evolved since the biblical times to regulate the religious observances and the daily life and conduct of the Jewish people.it is seen as different from the Pentateuch but seems to represent oral traditions which include history, fables, and also ethical teachings, this word is drawn from the Hebrew root word הָלַךְ (*halakh)* which means to walk" or "to go and when taken literally it is therefore means the way to walk.

[4] Albeit 2000:2-4 notes that Deuteronomist presents two strand, which according to source criticism, is the source of the book of Deuteronomy 12-26 or the larger source of the books of Joshua, judges, 1 &2 kings, 1&2 Samuel and the book of Jeremiah

explains how societies get organized (Soulen 2001:175). Furthermore, it looks at how socially and naturally an environment shapes values and beliefs of some people or group. Majoring on the Rechabites as a community therefore unearth how they were organised as a people and scientifically discover why they behaved the way they did. Since this thesis addresses the obedience of the said community, the subject of *Halakah*, which is walking after or following instructions, gives the study a standing within the methodology applied.

In summary, the aim of the of the two areas of study, Rechabites and *Halakah*, in this chapter was to discover the social, cultural and environmental dimensions of the text of Jeremiah 35; which is the goal of Social Scientific Biblical criticism. The two subjects were compared with the ANE parallels that influenced their writing, check their history and cultural environment that influenced the texts writing. These two subjects enrich the Old Testament context which is addressed by this thesis and also seeks to compliment the exegesis done in chapter two.

3.2 THE RECHABITES

The purpose of the first section of this chapter was to explore further the Rechabites community in the Old Testament. The exploration would help in understanding their lifestyle to inform why they behaved in the way they did in the previous chapter of exegesis within this thesis.

3.2.1 Origin of the Rechabites.

Ogilvie (1988:231) identifies the Rechabites as a sect that lived in the uplands of Judah. They were founded three hundred years before the text of Jeremiah by Jonadab, the son

of Rechab. Further, Frick (1971:281) relates the Rechabites as a social group or clan who have no parallel to the tribes of Ancient Near East (ANE). Although the Mari were also a tribal-urban group, they were not related to them. Keown (2002:195) notes that this group is assumed to be the successors of the children of Jonadab ben-Rechab, who linked up Jehu in the destruction of the Omrides in 2 Kgs 10:15. With this premise then, to discover their origin there is required an analysis through the etymology of words and this is what follows.

The origin of the Rechabites as narrated by Holladay (1989:246) is a subgroup of the Kenites as seen in 1 Chronicles 2:55. According to Brown, Driver Briggs (1979:939) in the book of 1 Chr 2:55 the Rechabites were connected to, הַקֵּינִים (*haqenim*) that means Kenites, from the root verb קֵינִי *qeni* ,therefore, having a common descent with them. Holladay (1989:246) while analysing the origin of the Rechabites states that they were perhaps blacksmiths from northern Arabia. Their major trade was making chariots and other weaponry, a fact related etymologically from their name that has a root of רכב meaning a ride of chariots. Brown, Driver Briggs (1979:939) in furthering this analysis sees the word רַכָּב (*rakab*) as a masculine noun meaning a charioteer or a horseman.

In order not to fully disqualify the idea of weaponry, Brown, Driver Briggs (1979:939) further trace the word רֶכָב *recab* which is a noun masculine pronoun to mean a band of riders in Aramaic or *rikabun* to mean camels used in a journey. The text in Jer 35:6 describes them as descendants of יְהוֹנָדָב בֶּן־רֵכָב (*yehonadab ben-recab*) whose descendants are the members of society who joined Jehu in the fight against Ahab's family in the book of 2 Kgs 10:15, 10:13. Going deeper to their origin, the Rechabites are also

related to or said to be descent of *Hiammath*. And finally as אֲבִי בֵית־רֵכָב *('abi bet-recab*) which Frick (1971:281) relates to the ascetic tribes of a people called Nabateans who lived in the desert of Arabia. The Nabateans was analysed later.

Holladay (1979:340) follows the etymology of this word right from the word רָכַב (*racab*) which is to ride upon an animal or in a chariot. And further to הַרְכֵּב (*har^{e}ceb*) which is to mount on or have, dead in a chariot or to cause people to ride. Then to the word רֶכֶב (*rekeb*) which means make one ride or carry one who is chariotry or a group of chariots, especially war-chariots; later to רַכָּב (*racab*) which is a noun meaning charioteer or horseman. The verb derived from it is רְכָבָה (*ric^{e}bah*) to mean the act of riding or driving and to finally רֵכָבִים (*recabim*) which is Rechabite, the sect being studied. The etymology of this word does not change the meaning of the word as to bring out the rationale of the chariotry. There is no evidence suggesting that the Rechabites were fighters and therefore used the chariots. The only notion is that of joining Jehu in war and the chariot they rode was not theirs, but that which belonged to Jehu in 2 Kgs10:15-17. The etymology therefore does not qualify their origin as people of chariot making rather than just a name which has the same root letters רכב but with a different meaning altogether. This therefore brings about the argument that relates them to weapons and chariots.

The researcher sees this connection with weaponry just because of the root word רָכַב (*rakab*) holding no great support since in Hebrew language, many words can be drawn from the same root word or root letters but the pointing (application of the vowels) changes the whole meaning in the words produced. Therefore, associating רֵכָב (*recab)* to רָכַב

(*rakab*) so as to justify the weaponry reality is a remote reality and cannot fully be understood as such.

In conclusion therefore Frick (1971:282), does not locate Jonadab before the meeting with Jehu noted in Kgs10:15-17. Further, his real name had issues on whether it is Jonadab or Jehonadab. Furthermore, son of Rechab is not necessarily a person but a place called Rechab which is geographically difficult to locate. It could therefore have been a name of a clan that shares a name with a place. It is difficult to deduce therefore, the real origin of the Rechabites from biblical text apart from the association with Jehonadab, their father, which is not convincing enough. The quick appearance with Jehu's invitation seems like a phrase that has no background of friendship before and no cited association in the past. Jehonadab seemed to have been found on the way (2 Kgs 10:15), which is unlike general reason, that one would find a stranger and right away use them in war collaboration.

3.2.2 Rechabites and parallels

The endeavour to locate the origin of the Rechabites therefore becomes a complex issue. The denial of the connection with the tribe in the ANE, apart from parallels that are not substantiated, make it even more complex. This fact denies a chance to get any extra biblical reference to their origin. The only hint then is the citing, as it is above, of the story of Jehu in 2 Kgs 10:15-17, which does not directly give the dating. It points to their involvement in the fight together with Jehu. The precursor to their origin can only be seen in the connection to other groups that are suggested to have been related to them. One of them is the Kenites which shall be explored below. Knights (1988:277) presents the Amorites as a possible parallel, because of their lifestyle of living as pastoralists in the

mountains with no planting of grains, eating uncooked food and not having any burial rites. Knights does not see any connection of the two. Their lifestyles were very different.

3.2.3 Rechabites as Kenites

As seen earlier Brown, Driver Briggs (1979:939), notes from 1 Chr 2:55 where Rechabites were connected to, הַקִּינִים (*haq^{e}nim)* meaning Kenites, from the root verb קֵינִי (*qeni*), Brown, Fitzmyer and Murphy (1996:329) also see the descent of Rechabites from the Kenites, a tribe that was nomadic in nature. The story is the most extensive information on this group of men. According to their origin, Kenites were a nomad tribe from the south. In the endeavour to connect the Rechabites to the Kenites, Mondrian (2011:415) enumerates the hypothesis of Kenites as having introduced Moses to the cult of Yahweh. This is when Moses was in Midian with his father in law Jethro. The Kenites origin seemed to be connected to Cain but evidence lacks apart from their mention in the oracle by Balaam in Numbers 24:21-22. Their lifestyle and religion was Yahwists, who were breeders of cattle, crafts, metalworkers and smiths. They were also said to have been musicians who lived in tents.

The connection of the Kenites with the Midianites is seen in Judges 1:16. This text refers to Jethro as a Kenite and then 1Chr 2:55 connects the Kenites to Rechabites through their father Hammath. Mondrian (2011:422) further supports the idea of the Kenites as having being related to Cain in their nomadic lifestyle which can be related to the curse of Cain of roaming about, therefore being nomadic and opposed to farming, a reality that the Rechabites find themselves in. To further pursue this connection, Lange (2008:306) explains how the tribe of Kenites sprang from Hobab, a brother-in-law to Moses (Num.

10:29), who migrated together with the Israelites to Canaan. They were closely connected with them politically and religiously (Jud. 1:16; 4:11; 1 Sam. 15. 6; 27:10; 30:29). Moses had appealed to them to join them in their journey and they were also to inherit the land in Canaan (Num 10:31).

There is therefore a connection that is seen in the lifestyle and religious commitment of the Rechabites and the Kenites with the biblical citations above. It could also be an ANE reality of connecting extra biblical stories to the biblical citations since the story of Cain in the biblical myths.

In the analysis of the relationship of the two, Knights (1993:11,14) does not explain it outside the 1 Chr 2:55, text. They were seen as one group or two groups that were neighbours. The exegesis of the text brings about the reality of geographical status, of dwelling but not the relationship. They were therefore not one people but people living in close proximity. According tohis opinion, the *beth*- Rechab is not a person but a place and therefore there is no mention in the text of the Rechabites. The deduction is that there is no relationship of the two, Kenites and Rechabites (Knights 1993:18)

Having looked at the arguments for and against the relationship between the Rechabites and Kenites, it is clear that the two had similar characteristics in lifestyle, such that whether they were one people or two groups, they shared their lifestyle and the Yahewist religion. It is therefore prudent to conclude that they are not one, they learnt from each other due to their geographical proximity which also could mean they may have had links that the biblical texts may not clearly explain.

3.2.4. Rechabites Relationship to Nazirites.

Keown (2002:195) connects the Rechabites to the Nazarites. He further refers to them as proto-Nazirites who lived a continually temporary and ascetic life. He however does not see this fact as being supported by any Old Testament text. Brown, Fitzmyer and Murphy (1996:329) classified them as Yahwists. This is because their father cooperated with Jehu whose plan was to fight Baal worship in the house of Ahab in Samaria (2 Kgs 10:15-17). Guest and Ogilvie (1988:231) also see them as a Puritan-like group similar to the Nazarites since they had separated themselves from wine and other strong drink. They had a commitment to a nomadic way of life and had a contempt for a permanent agrarian culture practiced in those days.

The Nazarites according to Chepey (2005:2,3) were people who took vows for neither taking wine, cutting hair, and touching a corpse. The root word which at times is spelt as a Nazarite comes from the latin word *nazareus* and Hebrew נָזִיר (*nazir)* to mean separate or consecrate.

The Numbers 6:1-21 text clearly stipulates the prohibitions that went deeper than taking wine, fermented drink, vinegar and grape juice of raisins. Further, the text expounds that one must not eat anything that proceeded from the grapevine or touch a corpse. Although this text states thus, it however qualifies this to be for a time of consecration for the Lord of a Nazarite. Consequently, this text cannot be said to express a continuous way of life but only a situation within a setting or a certain time one desires to separate themselves. Numbers 6:13 states once the period of separation is over, again qualifying that it is a period not a lifetime. Cartledge (1989:413) in analysing this text states that later development in the priestly tradition made the Nazarites a temporary assignment and

further adding to the prohibitions as stated in the text above. On the contrary, Cartledge (1989:414) further argues that there are other people such as Samson who retained Nazarites status for a lifetime. Looking at this description, the two were very distinct communities and only shared the aspect of not drinking of wine. This did not make them one sect at all since their prohibitions were so distinct. Hence, looking at the above arguments, there is no biblical evidence for connection between the two communities or sects (Rechabites and Nazarites).

3.2.5. Rechabites relationship with Nabateans

According to Peters (1977:263) Nabateans were Arabs who lived in a city called Petra in the ancient Edom in the ANE. They had a caravan that travelled around the Nabateans empire of the dead sea, Eastern Sinai, Egypt, the Transjordan area and *wadi Sihran*. Knight (1988:221) further clarifies that the Nebateans were brigands (bandits) and also merchants, a history of business not seen in the Rechabites. The Rechabites were seen as shepherds by their profession. Mckane (1986:895) connects the historical background of the Rechabites with that of the Nabateans. These were Arabs who followed a structured life same the Rechabites in Jer 35:6–10. This argument seems incorrect in connecting the historical background to similarities in lifestyles.

On the same note, Frick (1971:281) does not relate Rechabites to Nabateans, and just like Mckane, he sees them to only have had a similar lifestyle. Nebateans neither planted seed, fruit bearing plants, drank wine and built houses. The lifestyles of both looked very close but were a separate group. Over and above the Rechabites, Nabateans were punished by death if they did not follow the rules set out above. There can be a great temptation to

relate the two groups since the promise of a long life for the Rechabites when they obeyed can also be equated to death when they disobeyed as the Nabateans.

Abramsky (2020:21) clearly quotes Jerome of Cardia in Diodorous Siculus (19:9) who speaks of early ascetic group of Nabateans who had similarities with the Rechabites in the book of Jeremiah 35. They too had prohibitions of not taking wine. Although there is no direct connection, there seems to be a parallels on their story of ascetism. There is therefore no evidence that the Rechabites and the Nabateans had a common descent. What relates them is their lifestyle which is ascetic. Further, the fact that Rechabites' obedience brought long life would be equated to the Nabateans threat of death if they did not follow the rules stipulated. The argument therefore is that of similar lifestyle, not close in blood relations.

3.2.6. The lifestyle of the Rechabites

Keown (2002:195) identifies the Rechabites with an ascetic and nomadic lifestyle. They protested the monarchic tradition full of syncretism and preferred old traditional life. Moreover, Guest and Oglivie (1988:231) associates them to fanatic worship of Yahweh. Since they had a violent expulsion against Baal worship. They lived a Puritan-like life and separated themselves from drinking wine. Their nomadic life made them scorn a permanent agrarian culture as they preferred the desert life. It is therefore clear from Abramsky (2020:22) that the Rechabites did not engage in agriculture as they lived in tents. They must have subsisted in raising goats and sheep (Gen 4:20). They were among the herdsmen and nomads who were dwelling within proximity to Israel and Judah's permanent settlement and wandered around there. According to Smith (1996:861), the Rechabites would contribute to preserve health and prolong life. They avoided

resentment, jealousy or envy from the Jews, who might have been provoked, by their engaging and succeeding in the principal business of agriculture and vine dressing. This would have made them to be expelled from their country and they would have been deprived of the religious advantages they enjoyed in Jerusalem.

Clement (1988:208) relates Rechabites as a people who had a cultural conservatism, were hostile to a life associated with urban-agrarian life and the religion of the Canaanites. The Rechabites practiced no crop or cereal farming, which made them live against life practices in the Canaanite city-states. They lived in tents only, took no wine, which made them serve as a testimony against the interwoven economic, social, religious and technological life in the land of Israel. Frick (1971:279) further argues that the Rechabites had no stock-rearing lifestyle practiced by nomads but were wandering chariots manufacturers. This differs sharply with Abramsky above. Smith (1996:861) notes another lifestyle of the Rechabites written in 1 Ch 2:55 as scribes, which associates them with some kind of literary employments. The NIV Bible gives the other name for the scribes to be *sopherites* in the notes. This meant apart from their puritan life, they were writing a lot. According to Lange (2008:306), Jonadab cautioned the descendants against a lifestyle that conformed to the evils of a stationary agricultural life by instructing them to be nomadic. Further being forbidden from wine was not for the immediate consequences, but that they would not easily settle down in life. They were to live as sojourners and not become comfortable with the practice of Judah that they would forget their orientation as a people separated.

All these regulations, as per the text, come from the prohibitions of their father, Jonadab, son of Rechab. This is the lifestyle that made Jeremiah 35 compare them to Judah who

were found wanting in their lifestyle in following God. For the Rechabites, the obedience became a lifestyle and not just practiced deeds, until they became an example to Judah. Having looked at the arguments above, there is no evidence as to whether this was their life before the prohibition from their father or they formed this lifestyle after the prohibition. The puritan lifestyle was clear and separated them from the ordinary life of the people of Canaan. This lifestyle was so entrenched in them that when Jeremiah called them for a different life they refused to follow it. Jeremiah used this self-denial of the pleasures of life as and against Judah's carefree life even after the prophets warned them to obey. The essence of this study is this comparison of Rechabites who obeyed their father vis-a-vis Judah who disobey their God who spoke through the prophets.

3.2.7. Rechabites in relation to the Old Testament.

Rechabites as a term is rare in the Old Testament. The root name seen is either Rekab or Rechab as recorded in the text. To explore the visibility of the name in the Old Testament, Frick (1971:283) notes the reference in (2 Sam 4:2) on him being in an army, against Miphiboseth Saul's son. This text presents Rekab (as NIV spells the name) and his brother Baanah as leaders of the raiding band. They are said to be sons of Rimmon the Beerothite of the tribe of Benjamin. When they killed Ishbosheth, David ordered them to be killed. Looking at the reference, there is all the contradiction with the reality that the Rechabites were related to Hobab, according Brown, fitzmyer and Murphy (1996:329) in Num 10:29-30, a brother in law to Moses. The former were Benjamites and the latter were Midianites. This therefore presents the reality that the Rechab mentioned in 2 Sam 4:2 is not the same as the one in 2 Kings 10:15.

Over and above the issue of the name of Rechab, Smith (1996:861) notes the difference between Jonadab Son of Rechab who is mentioned in Jeremiah 35:6, 10, 2 Kgs 10:15. 1 Ch 2:55 and Janadad son of Shimeah, a brother to David in 2 Sam 13:3, 5, 32, 35. The latter is the one who advised Amnon to defile his half-sister. Jonadab, the son of Rechab lived about three hundred years later after Amnon. He trained his children on the habits of abstinence, being temperate and a life full of regulations so that they would live many days in a country which they were strangers. With this reality then, the two Jonadab mentioned above are totally different persons. The behaviour of the wrong advice to Amnon is so different from the advice given to Rechabites. The personality of both are so separated in sense and practice.

Huey (2001:313) refers to the Rechabites as descendants of Jonadab as thus spelled in Jeremiah 35:6, 10, 19; and also spelled Jehonadab in Jer 35:8, 14, 16, 18). The son of Recab is the same Jonadab that joined Jehu (842–815 B.C.) on his chariot in the bloody purge of the house of Omri in 2 Kgs 10:15–17. Further, Abramsky (2020:23) identifies Jonadab son of Rechab as an ally of the said Jehu as he went against the royal house of Ahab, as they rode the chariot together from Samaria to Jezreel. They slaughtered both Ahab's family and also the prophets in Samaria in 2 Kgs 10:23. One key Old Testament text that has great connection to the Rechabites' father is 2 Kgs 10:15-17.

Henry (2001:538) presents Jehonadab son of Rekab as one who charged his posterity, not to drink wine, plant vineyards nor dwell in cities, which they religiously practice for 300 years after this time. Jehu greeted and asked him to promise his sincerity of heart in joining him against the house of Ahab. Jehonadab promised to join him in one heart. He had a zeal for God and wished to participate in fighting against Baal worship.

3.2.8. Conclusion

Having looked at the Rechabites in all the above facets, an impression is created of this unique community which seemed not to be related to other communities. The argument on their relationship with the Midianites still has no support of many scholars, and does it appear to be convincing enough. The argument on the connection of the Rechabites to Jehu's war in 2 Kgs 10:15 still does not hold water. It is not mentioned in the said text where Jonadab was going or coming from, they only met on the way and he joined the battle, a very vague argument with no good foundation as it was in the Old Testament times. The only hint that can connect the Rechabites to Jehonadab son of Rekab in 1 Kgs 10:15-17 is the great zeal in fighting Baal worship. This is connected to the prohibition not to plant a vineyard, which was related to Baal agrarian worship. Therefore, his joining Jehu could have been the only relation. Further, the mention of the two names Jehonadab son of Rekab is very unique. Even when people in the bible would share names, there is no way they would share both names as this.

Therefore, the Rechabites as noted in Jeremiah 35 were a unique community that did not seem to have other relations rather than 2 kings 10:15-17, where he was to join Jehu in war. They could only have been used by the prophet as a comparison tool to impress on the house of Judah to obey God. All the relations mentioned above do not seem to connect the community to any other people.

The study of the Rechabites has brought about the culture of a people who lived in an ascetic way as prohibited by their father, not to live a common life. They were therefore a people whose lifestyle is influenced by the values thus stated by their father. None of them would disobey and they passed it on from one generation to another. This forms a great

visible culture of a people or group that would not disobey their father even when they were in a different environment. The environment in Canaan which promoted Baal worship and agrarian lifestyle would have pushed then to adjust and practice it. However, the community, against all odds, decided to remain loyal to their father's words. The social fabric that joined this community was so well knit that all of them chose to obey, even when their contemporaries, the house of Judah did not. This is what Jeremiah juxtaposes in comparison to fidelity of spoken words. The only big difference is that one voice is from a father while the other one is from the prophets of God.

As seen in chapter two of the exegesis, God spoke to the house of Judah again and again using the prophets, but the desired obedience was not forthcoming. They still followed their wayward ways. On the other hand, the community of the Rechabites, though no physical prophet kept insisting to them to obey, followed their patriarch's instruction with fidelity. The exposition of the Rechabites community on their lifestyle, relationship and origin opens up a social aspect of discovery of why they obeyed. This is in line with our methodology of study where the social aspect of life affects the behaviour of a people group.

Their lives were set up in a way that despite the environment they were in, in this case in Jerusalem, the ancestral authority passed down the generations remained impactful in their lives. The manipulation of taking them to the temple, as seen in chapter two, never drove them to disobedience. They stood firm, narrated their lifestyle to the prophet clearly on their unwillingness to disobey. This narrative and the key analysis of the Rechabites therefore brings out an example for the mitigation of corruption in Kenya through passing on of a value system as discussed in chapter six of this thesis.

3.3. *HALAKAH*

The purpose of this section of *Halakah* is to demonstrate the authority of the laws that are handed over to guide generations. The word הָלוֹךְ *halok* used in Jer 35:2 to give instruction is studied as a theme to illuminate the text in question. The term *Halakah* as seen later in the etymology of words, means to walk after something. The laws are both written and oral but have influence in the lives of the people in question.

According to Kedar (1986:163) *Halakah* comprises the Jewish law or the rules of Judaism which concerns the relationship between an individual and the humanity around them. *Halakah* has its roots in the written and oral Torah. This is what is commonly known as the Pentateuch and Talmud which is the rabbinic explanation of the five books. In general terms it is the quotation of the written Pentateuch and how the rabbi would orally interpret it to the Jewish community so that the relationship between people is enhanced.

Etymologically, Brown, Driver and Briggs (1979:229) note that the word הֲלָכָה *halakah* in Hebrew is from the root word הָלַךְ (Halakh) which means “to walk" or "to go or to come. Taken literally, therefore, *Halakah is* translated as the way to walk. Holladay (1988:79-80) in analysis of the word הָלַךְ (Halakh) in *qal* perfect means go or walk and in imperative form is to come on or let go, where the action is vivid and in the progress. Further, the meaning gets to flow with, go behind, follow, or to adhere to, especially when it comes to God.

Drawing from this etymology therefore, *Halakah* becomes law followed by those under authority. There is an imperative to obey the values, rules, traditions, instructions and prohibitions given by one in authority. The authority figure could be God or His agents as

well as human beings who are in leadership capacity as a patriarch/matriarch or those chosen by a community.

Lauterbach (1915:505) argues that *Halakah* is the teaching passed from a teacher to a disciple. It is transmitted from a generation to another. The teaching includes customs, practices, rules, and traditional laws that make up an interpretation or an exposition of the written law. The rules and laws are obtainable in Midrash and Mishnah that will be analysed below. The subject of *Halakah* is closely related to the Rechabites due to the passing on of values and traditional laws to the future generations.

The Old Testament has many texts that refer to the subject of *Halakah*, as seen earlier, to mean walk in something or behind or through instruction. Further, as analysed in chapter two of this work, the book of Jeremiah has a high connection to the Deuteronomist literature (Joshua, Judges,1& Kings, 1 & 2 Samuel) with emphasis on fidelity, covenant and family relationships. This is then related to the emphasis in this chapter on the Rechabites and Halakah. The deduction, therefore, is that Jeremiah is narrowly tied to the Deuteronomist due to the language of reusing, adapting texts, and themes from Deuteronomy. In comparing the two strands of books, one can establish a possible connection of the redactors or literary dependence in both. The fidelity in family relations comes into play in the above subject of the Rechabites; the walk in obedience as later seen in this chapter in the theme of Halakah.

3.3.1 The Midrash

Lauterbach (1915:503) defines the term Midrash as coming from the shortened Midrash-Torah. This is an exposition and interpretation of the law. It is also seen as commentary

to the written law contained in the Pentateuch or the Torah and uses the scriptural proof. Goldsmith (2013:27) further divides the Midrash into two strands in style. The simple one that bears an element of a few cited words to explain its meaning springing forth easily from a text. The other is the complex Midrash as a simply done exegesis commonly amplified by questions and answers that create a dialectical exegesis requiring the assistance of hermeneutic principles. This brings about logical conclusions and human interpretation of Biblical texts. Lauterbach (1915:510) notes that Midrash is purely what Moses taught on Mt. Sinai and was passed on from the commandments purely as Torah. Midrash would be defined as the written law, that which authoritatively is regarded as the word of God and required to be followed and obeyed.

3.3.2. The Mishnah

On the other hand, having looked at the Midrash, Lauterbach (1915:503) defines Mishnah as part of Halakah but it works independently since it has its pronouncements without use of scriptural proof as seen in the Midrash. It teaches lessons that are independent of the scripture and are not connected to the words found in the written law. For Lauterbach, Mishnah are merely rules or decisions made and used to assist those being instructed to master the traditional law. It includes the oral tradition concerning the Jewish people and that is passed from generation to generation. It became apparent that the Mishna after being passed on orally, required to be organized into a system of learning that supported the written laws.

Kedar (1986:163) further explains that Mishnah is essentially an assimilation or interpretation of the oral Torah as teachers and rabbi developed it. This includes two strands: The Tannaim, that period that came before 200 C.E. and the *Amoraim,*

which included many discussions, debates, and interpretations that were collected and edited in Palestine around 400 C.E. and in Babylonia, 500 C.E.

Gruber (1984:112) refers to Mishnah as oral Torah by noting how it was published and studied. It was God-given law that was distinct from but of equal authority with the Torah or the Pentateuch. Gruber further quotes Jacob Neusner who treated the Rabbinic Judaism as unique in its concept of the oral Torah, contained in Mishnah-Tosefta, in comparison to the Sinaitic written Torah revealed to Moses. Therefore, this was the oral Torah that the Rabbi called the Mishnah- Tosefta and it seemed different from the Pentateuch.

Gruder (1984:116) further quotes R. Yohanan who states that one may come across a *halakah that* has no scriptural source and it should not be ignored since many laws dictated to Moses at Sinai that were independent of the written scripture and therefore are incorporated in the Mishnah. This fact is, however, not substantiated by any other scholar, since even what is not written in the Ten Commandments has been written in other laws in the book of Leviticus.

Therefore, Mishnah would be literary taken as a compliment of the written law since not everything in life may be written. That which is of an oral tradition but still has authority on the life and conduct of a community requires respect and is authoritative. Yohanan's argument that there were many mosaic laws not written and could not hold water since the cannon has been established.

3.3.3. The Talmud

Kedar (1986:163) notes that The Talmud comprises the Mishnah and Gemara. Gemara is the edited interpretation of the Mishnah and both make up the Talmud. Kedar

(1986:166) while explaining the interpretation that accounts for the Talmud avers it is the general terms on how people live together since they are bound to hurt each other either accidentally or intentionally. If an offence is accidental, then there is no punishment but if it is planned, premeditated or out of negligence, then it is punishable. The bottom line is to make life better with peaceful coexistence. The Talmud will explain the biblical text such as Exodus 21:18-36 that has such offenses and their consequences.

Further, these laws keep coming up since life is dynamic. For example, the information technology relationships laws would change as the technology changes. Therefore, the interpretation of Mishna which is Gemara would come in handy in handling such dispute. Prohibitions and rules only appear as long as there are relational challenges.

3.3.4 Relationship between Midrash and Mishnah

Lauterbach (1915:505) notes that there is a connection between Midrash and Mishnah in the following manner. The customs and practices that Mishnah taught had to be recognized and implied in the written law of the Midrash so as to illuminate its fuller meaning. The teachers had to interpret the written law so as to include it or derive it from the said customs and practices. The teachings of the Mishnah, which included customs, rules, practice and traditional laws constituted the Halakah and had in a way to be a representation, interpretation or exposition of the written Law. The Mishnah then complements the Midrash in areas where Midrash may not have written instruction that generations need to learn without contradictions.

Therefore, Midrash is what is written as law, and is seen from the scriptural proof while the Mishna is the convention that complements what is written. This is because in life not

everything that is required to be done is written down, so what is orally transmitted complements what is written.

Kedar (1986:169) points out an interesting way to distinguish between Mishnah and Midrash. Since the Jewish nation was governed by laws, the written law would be seen as Midrash while the Jewish heritage, which was not written but may came from tradition would be Talmud and comprised Mishnah is noted in this comparison. The complementarity of the two, where if the written law was not available, the oral and unwritten tradition was used. This ensured that no relationships are left out of laws that govern it. The Mishnah could also be the interpretation of the Midrash.

The Rechabites' instruction looked more of the Mishnah, since it was not written down. It was a tradition of customs that passed from one generation to another. It was followed, without any evidence of being written down. The Rechabites stated "our father told us not to take wine". It is a custom that was passed down through generations.

3.3.5. *Halakah* in the Ancient Near East (ANE)

The theme of *halakah* was prevalent among communities in the Dead Sea. Hanson (2006:215) explains how *halakah* in the Qumran community of the Dead Sea guided their interrelationships. A case in point is when there was an offence in life, should one have taken revenge, rebuked in anger or remained quiet or had anger that led to bitterness? This scenario gives a legal framework in relation to good neighbourhood. This ensured there was cohesion among citizens and also in case an action was taken, it was within some set framework to avoid injustice or setting the wrong precedence.

Zur (2015:3) alludes to the fact that in the Babylonian Talmud, *halakah* was used in disputes resolution and arbitration. It provided a framework that allowed cases to be decided. The decisions were made in accordance to the wisdom of sages on what they had said in the past and then applied to settle people's differences. The purpose of the Talmud was to ensure peaceful coexistence. This also ensured justice prevailed so that no one complained of being favoured for the decisions were made according to what was written.

Zur (2015:10) further argues that whenever a case was brought up, they considered what was most reasonable, logical and sound of what the sages had said, so that the *halakhic* ruling was not uniform but applied within the said framework. This reasoning gave the community an open way of looking at issues so that whenever people differed, they were helped by the laws to mend their relationships.

Noam and Qimron (2009:71) explain how the Qumram community had restrictions against defiling the Sabbath day. The restrictions were too stringent against production of sounds such as knocking on a door and un-melodic sounds, but there was no record prohibiting clapping of hands, slapping of thighs, and stamping of feet as production of sounds on Sabbath apart from the Talmuds. The Qumran writings implied that the prohibition against playing musical instruments on the Sabbath was dated to the Second Temple period.

Noam and Qimron (2009:79) notes that the Tannaitic halakah permitted both the blowing of trumpets on Sabbath and the playing of musical instruments while Qumran law sanctioned the trumpet blast over the sacrifices but prohibited the playing of other instruments, in addition to the trumpets, singing vocally. Since written law borrowed

some traditions from the ancient near Eastern community (ANE) the Qumran community as stated above had some of the practices flow in the written laws and also the oral ones.

3.3.6. Conclusion.

The study at hand addresses the obedience of the Rechabites against the disobedience of the house of Judah. The discovery of the origin, lifestyle, divisions and relationship of Rechabites gives the context of how and why they behaved as they did in the book of Jeremiah 35. The ancestral authority comes in handy in their lifestyle because of their fidelity to law whether written or unwritten. The *Halakah* in this case would be related to their behaviour especially in the Mishna, the unwritten law. The castigation on the house of Judah by God for not being loyal to the Midrash, which is written law stated by the prophets, becomes a point of reference. The social influence of the said culture of fidelity, despite the environment of modernism, is exemplified by the study on the two subjects of the Rechabites and *Halakah*.

It is therefore, evident that although laws were there to be obeyed by subjects, the house of Judah struggled in doing it. On the other hand, although it was not a written law, the Rechabites fully followed the instructions of their father. The tradition of Gemara brings in a great interpretation based on the action of the two parallel communities, the house of Rechab and the house of Judah.

This section of *Halakah*, discussed means "to walk" or "to go or to come, taken literally walking after or obeying has been exposed in the facets of the written and oral laws. Obedience has a foundation, as seen above, on fidelity to Torah. First, that which is written, that is Midrash as more of it is seen to be Sinaitic. Further there were many other

laws, for example Mishnah which dictated how humanity related to each other for the sake of good co-existence. The instruction given through Halakah whether written or oral endeavoured to impress on the subjects to obey. Looking at the two communities (Judah and Rechabites) that are addressed in this thesis, there is a great difference on how each followed or walked according to what was commanded. For the Rechabites, though there was an oral law given by their father, walk in it faithfully without leaving any speck behind. On the other hand, God sent his prophets, to bring the written laws to be obeyed or walked after, but this community as seen in chapter two does not walk in the law with all fidelity. The purpose of this section was to check on *Halakah* (following of instruction) as practiced. Fidelity to oral law (Mishna) was clear among the Rechabites while disobedience of the written law (Midrash) was disobeyed by the house of Judah.

In conclusion therefore, a good example on fidelity to law by the Rechabites, after they followed the instruction given by their father is followed, plays a big role in informing the mitigation against corruption in Kenya as discussed later in chapter six of this thesis. The authority to strictly follow the oral law, would answer the question on the lives of Kenyans in following a value system, a premise explored in chapter six. Further, the question of the full disobedience of the written law by Judah despite the continuous impression by the prophets as seen in chapter two of this thesis will also be addressed.

CHAPTER FOUR

SOCIAL CULTURAL ANALYSIS OF CORRUPTION IN KENYA.

This chapter laid the foundation on one of the problems that this thesis addressed in application, the challenge of corruption in Kenya. Over and above the definition of corruption and its classification, this chapter sought to expose how corruption is perceived and it index in the country. Further, this chapter addressed the social connection and cultural roots of corruption. In addition, the effects of corruption and how they have been mitigated in the past was discussed. Finally, this thesis explored the importance of inculcating value system as the new way of intervention in mitigating against corruption in Kenya. This chapter focused on what is in line with the Research methodology being applied as a vehicle for this research. It addressed the social-cultural, and environment factors that provide a conducive environment for corruption in Kenya.

4.1 Definition of corruption.

Ryan (2003:334) defines Corruption as more than bribery. He defines it as one that takes many forms, covertly and openly. In business, it includes such activities as the misuse of company assets to earn political favours and receiving of kickbacks. Further, it involves price-fixing, secret agreements, paying police money for protection, getting sympathetic articles to get advertising revenue, insider dealing and wrong use of "old boys" networks.

Consequently, corruption is not in the action but also in the system formed by a clique of people who have been in it a long time. The aspect of 'old boys' that Ryan raises, then presents a reality of an old system working which has developed its own culture with roots

that are not easy to crack. This definition does not address the newly formed alliances of those who we are exposed to. If only we realise the pacts done and demolish their network or cartels, it can then be followed up in investigation. It therefore ignores the short term deals done for a quick fix connection.

Corruption is defined by Osoba (1996:372) as

> "a form of antisocial behaviour by an individual or social group which confers unjust or fraudulent benefits on its perpetrators, is inconsistent with the established legal norms and prevailing moral ethos of the land and is likely to subvert or diminish the capacity of the legitimate authorities to provide fully for the material and spiritual well-being of all members of society in a just and equitable manner."

Osoba's definition is elaborate as it considers fitting within a social group, but corruption is antisocial, therefore an undoing of the social fabric of a society. Morally, corruption has great effect since it is ethically and legally wrong as it goes against the norms of life. Osoba does not clearly state how it affects a society, since this thesis is in Biblical Theology, holds that any practice that goes against the word of God has a negative spiritual effect on a people group. An example, in Kenya, it is very difficult for a Christian who follows the word of God to faithfully live an upright life. This is because in many institutions, it becomes very difficult for one to get services. They have to bribe their way. This may make a Christian life to be full of guilt and therefore affecting their growth and stability.

Harrison (2007:673,675) defines corruption as nepotism, bribery, extortion, graft, abuse of public office to gain privately, the inability to separate the spheres of operation from impersonal/ personal and public/private so that the dichotomy is seen. This definition is rather complicated but Mulinge and Lesetedi (1998:16) simplifies corruption to mean

embezzlement and theft, of funds belonging to public, or misappropriation of state property. It comprises nepotism or favours granted to personal friends and acquaintances. It also includes demand for bribes to render services such as retrieve a file/record by government clerks or on the other hand, confiscating files and records belonging to clients who do not bribe. At times police officers demand bribes from suspects to secure their freedom. Corporate and government officials who have secret deals for huge sums of money with local and international organizations to benefit their private companies and individual businesses are also enumerated within the corrupt people.

This simplified corruption becomes the order of the day and it sabotages the provision of services leading to great inefficiency and ineffectiveness despite the service charter provided by the government for the effectiveness of services. Those who cannot offer the money demanded will have delayed services or none at all. The researcher stayed for a whole two years waiting for a title deed which should take two weeks to be processed by the registrar of lands for not paying to make the process quick.

Over and above getting money, Mutonyi (2002:22) posits corruption has benefits of contracts, jobs, favoured decisions, black market dealings, land allocation, trade concessions and licences that are distributed to or are at the disposal of the public official to those they have connection with. These favours make the other people who do not bribe have their services take longer as stated above.

Further, Harrison (2007:675) quotes Klitgaard who presents corruption in a formula stating as follows; C=M+D-A, meaning, Corruption equals Monopoly Plus Discretion Minus accountability. To interrogate this definition, the monopoly of an organisation or

institution does not give any person with interest in service an option for another way out. An example in Kenya is where Kenya Power and Lighting Company (KPLC) is the only company that supplies electricity in the country. If someone does not get supply from them sometimes through corrupt means one is doomed since reality of competition is killed by monopoly in play. Certainly, discretion comes into play where one does everything in their own timing, will and urgency. This kills the right of a consumer or one being given service. A customer becomes a slave of the giver of the service. They only perform what they want when and how they want it. Finally, the reality of "minus accountability" becomes like an open ended provision of services. No one can ask them how and when they do their work as there are no checks and balances that would make one feel answerable to another. Lack of accountability may lead to impunity where one seems to hold the world at ransom, without any repercussions. Some perpetrators would even brag and ask what one would do about it?

Having looked at the definitions above, then corruption borders on a culture inculcated over time, that affects citizenship socially. It has structures whose roots require to be dismantled to get newness or change of lives. Looking at corruption as antisocial behaviour that is acquired and leant, it therefore can be unlearnt when the right interventions are put in place. In the next section classification of corruption were interrogated to bring out the said interventions.

4:2 TYPES OF CORRUPTION.

Corruption is a complex matter or vice to describe but how it is carried out gives it classification. There are many ways in which corruption can be classified based on

intensity, those doing it and its impact in the society. These types include but are not limited to the following.

4:2:1 Petty corruption

This is tied to the perpetrators. According to Gitonga (2011:6) it happens where some junior officers solicit for kickbacks, tips, and commissions for the work performed even when it is their role to perform duties. This kind of corruption will keep away those who may not afford to pay money to access services. At the end of the day, its impact is denying them good services, robs them money and time. To a great extent, this type of corruption affects the poor who may not afford the money for the deserved free services. This is the reason why Stuckelberger (2007: 181) calls it the corruption of poverty since it affects the lower cadre of people in the society. An example can be seen in one being sexually used to get jobs or earn a scholarship since they cannot afford to pay money for the favours. In this case they offer what they have (bodies) because of their level of poverty. Although both Gitonga (2011) and Stuckelberger (2007) see it as involving the low income or poor people, there is a possibility of also involving the wealthy people who may benefit from the proceeds given to those in the lower cadre. A good example is the senior police officer who may benefit from what the junior traffic police officer collects in their traffic barriers. This type of corruption is described by Mutonyi (2002:26) as routine corruption. The service render is given 'grease money'[5] over and above what should be paid to speed up the service required. Another example is colluding to defraud the government of tax required by valuing goods or services less than the tax to be paid and then those people

[5] Make it easy to get work done by making the hands easy to work faster after being greased, as in the case of machines,

involved divide the loot. This grease money is meant symbolically to grease the wheels that would make the services required get to happen quickly.

This type can also be referred to as corruption of acceleration, where one is able to obtain goods or services faster than usual. Mostly this will happen when one gets document from lands office, legal documents, have services such as water and electricity connected, getting travel documents or building permits. In this case, those who can pay extra for services get them faster and those who are upright would have to take forever to be served.

This petty corruption is accepted in Kenya as normal. It is referred to by Kiambi (2014:114) as *kitu kidogo* (something small) or *chai* (giving a cup of tea) which means small amounts of money given, in order for one to receive favours or get documents stamped in offices. It creates a culture of readiness to give even when one has not been asked. Another example is in our road system; the public service drivers will always have some Ksh 50 to give to the traffic police anytime they approach a police barrier or police check area. Though seen as petty it cuts across all cadre of people creating a culture that is difficult to break, entrenching citizenship in this vice of corruption.

When one feels that they would rather part with Ksh 50 instead of being in the court the whole day seeking justice, nurtures a tradition of buying freedom easily. It does not cost much but destroys values.

4:2:2 Grand corruption

This type of corruption according to Gitonga (2011:5) is carried out by senior government officers who are entrusted with public funds and responsibilities. This can either be in the public or private sector. These people lead the said organizations, use their power to coerce

and influence somehow procurement procedures in ways that are against the law. Stuckelberger (2007: 181) further notes that this corruption has roots in greed and need for power so that one can protect their badly earned money or properties. This drives politicians desire to remain in power so that whatever they may have earned corruptly may be protected by their connection with the high and mighty. Mutonyi (2002:27) refers to grand corruption as looting. It is a destructive kind of corruption where companies or individuals are paid huge monies by the state for services or goods that are never rendered or delivered.

In Kenya, they have been referred to as scandals that do not end in court, though very much publicised. Due to the amount of money involved, the perpetrators bribe their way to freedom or no conviction at all in courts. At times in Kenya corrupt people are not discontinued from service, arraigned in court or jailed. The office of public prosecution publicly claims that there was no evidence to warrant any prosecution

4:2:3 Systemic corruption

Systemic corruption according to Hughes (2010 :36) is an inculcated behaviour that become is seen as normal in running of affairs in a community. It happens in areas with no structures to challenge uneven growth of economy. It also borders on abuse or weakened civil society and poor governance. Corruption becomes part of the system and seems accepted broadly. Stuckelberger (2007:181) cites this systemic corruption in the procurement systems as it comes into play whenever there are goods to be procured. Mostly, the interested party will hike prices so that an item is more expensive or even supply substandard goods or supply nothing at all but yet be paid at the market price. The tenderpreneur colludes with the procurement officer to get it their way and both benefit

illegally. This type does not mean as stated that there is no structure, there could be but adherence to it makes one seem odd. Officers who give such favours often continue to do it pretending the citizenship does not know what they are doing. They claim there is no way you can get services without them offering favours at a cost. One may seem foreign if they do not join in the vice or risk not receiving the services they deserve. Systemic corruption may be the reason we see a poor person join the procurement department in government or private offices and all of a sudden they become rich and wealthy.

4:2:4 Political Corruption.

This type is not about the perpetrator but the system that encourages the vice. It is use of a political office in order to frustrate opponents, influence elections illegally, get power through back door, and misuse public resources. Hughes (2010 :36) presents political corruption as acts that border on abuses of power which means having an undue advantage over others. At times, it may not be illegal or criminal in nature, but it is open to condemnation. Political corruption is the disreputable actions of politicians or public officials. Legally, it is the crime committed by public officers in connection with the performance of their duties, responsibilities and functions.

This kind of political corruption is close to what Stuckelberger (2007:181) refers to as grey corruption. It borders on collusion, nepotism and favouritism that one gets either by paying money, being known by a person or being a relative of the person in position of power. In Kenya for example, these politicians will bribe the citizenship to be elected and remain in power so as to protect their illegally earned riches. Their being in power is not so much about service or the salary but power to protect themselves and their empires.

This style then encourages a vicious cycle of the corrupt political leadership in power, protecting each other, and none can accuse the other since they are partners in crime.

Khamisi (2018:121) explains that political corruption is cemented says it is by eliminating those who stand on the way by pointing out any act of impunity or by covering up. Khamisi 2018:121) mentions the likes of J.M Kariuki, who claimed that it is not right for Kenya to have 10 millionaires and 10 million beggars, a plight that made him get assassinated. Politically, every regime in Kenya has entrenched corruption by removing those that stand on their way. In Kenya, impunity and corruption get to grand proportions with government officials squandering and misappropriating public funds at all state levels. The public office is used as a vehicle for looting public resources while there is little or no accountability system due to political influence.

The types of corruption discussed above is about the perpetrators, the style and the effect it has on the country, next the study explained is how corruption is perceived or measured. Since it is a challenging vice, quantifying it is not easy, it may look elusive though it is known and practiced.

4:3 Corruption perception

Corruption is perceived in many ways. According to Harrison (2007:674) the Transparency International (TI) uses the corruption Perception Index (CPI) to gauge the intensity of corruption, but their critics see it as deficient because it only majors on the receivers of corruption and not the givers, and many at times it draws its information from ignorant sources. Further, the TI produces a Bribe-Payers Index (BPI) and also Global Corruption Barometer (GCB) all in an endeavour to deal with the

menace of corruption in the world. This would make the critics to further argue that these endeavours only measure the perception and not the real incidences of corruption. This perception could also be mistaken since people would accept a system of corruption as okay though it is wrong, therefore when asked, they would not refer to it as corruption at all.

Palmer (2012:4) shows how corruption has permeated the lives of Kenyans according to a Transparency International survey in 2001. The survey showed that a quarter of Kenyans see corruption as the first challenge ahead of poverty and unemployment. An average urban Kenyan pays an estimate of 16 bribes a month directed to employees in government ministries, state corporations and local authorities. The 2022 Transparency International [6] corruption index ranks Kenya at 123 out of 180 countries. The higher the number in ranking, the cleaner in corruption a country is. Moreover, Kenya scores number 32, with the least in corruption being number 100 which is Denmark.

Although there are critics of TI, not many organisations perceive it they would do. This makes it better than having none at all. They also inform the public on the way to fight corruption with their publications.

4:3:1 The process of corruption

In life the end product is as good as the process. The process becomes a means to an end and not an end to itself. Waburton (2013:224,225) in elaborating the process through

[6] This was reported on 31st January 2023. It is the latest statistics in the CPI under the transparency International (TI)

which corruption happens draws out three items; secret communication, trust and social network. Whether the perpetrators meet physically, on phone or a letter, there must be secrecy in the process in which the deal is sealed. In genuine transactions, a legal process is taken to safeguard the parties but in this case it is pure trust and secrecy that takes centre stage. Therefore, trust is key since one could ruin their reputation or lose their job or other benefits once discovered. The social network is the interaction pattern among the actors of corruption in an interconnected system. This network has its dynamism since there are changes of connection, growth, and dying of the relationships. The actors can form any network according to their needs, interest and desire. An actor, may have lasting relationship with members of their family, short or long term relationships with their friends and also a hierarchical or horizontal relationship with their boss or workmates. One key tool that is currently working in Kenya in fighting corrupt networks is when political leaders are arraigned in court with corruption charges together with their family members. This risks their reputation and that of their families for involving their children in fraudulent processes as part of their networks. This is indeed passing on of vices instead of values from a generation to another. This thesis anchors its argument and emphasis on the authority that comes from the parents and its impact in the life of the children and generations to come.

4:3:2 Corruption as a social-culture

Ryan (2000:332) acknowledges that corruption is a matter of a culture, a social fabric of a certain society is therefore culturally induced. This also resonates well with what Warburton (2013:223) presents on corruption as a social process. There can be no corruption without an individual or corporate plan to gain from an illegal process.

From Ryan's and Warburton's arguments, corruption is a culture that is socially transmitted from a person to another, or even from a generation to another. On the social aspect of corruption, Harrison (2007:673) quotes Pardo who that in a given society corruption is a socially changing phenomenon whose aspects are received morally and culturally and affects personal lives of a society. Cultural values and socio-economic systems make corruption to be treated and studied within a certain context. Further, Lawson (2009:74) explains the reality of those social norms that propagate corruption and influences how people behave. A person, though an individual, has a corporate responsibility to a group of people who influence their behaviour.

Warburton (2013:243) points out the social network approach to corruption where power plays an integral role. People use corruption to gather around those in position of power in order to gain and maintain influence. The goal of corruption is to make money and more deals so that the corruption network is operationalised in an organisation to facilitate such deals. Money is therefore used to make higher money generating deals.

At times, in Kenya, one would wonder why very wealthy people would want to remain in power. This question is hereby answered, as a means to protect their corrupt deals when in parliament and in positions. Through this culture, corruption is propelled socially from one generation to another. It becomes the way of life and difficult for the citizenship to stop since it is entrenched into people's lives which is a very negative culture in Kenya today.

4.3.3 Corruption as a moral issue

Corruption, having a great effect on the social fabric of the society raises the question of

its relationship to morality. Marquette (2012:12) cites the argument of Colin Leys who states that corruption in social science approach is moralistic in nature. It is therefore a moral challenge that should be fought just as suicide, religious fanaticism and crime. Marquette (2012:12) perceives it as social morality where in moral terms, corruption would mean to degrade, pervert, debase and ruin of social standards.

Once a community is full of corruption, it would be seen as a moral decadence. It borders on a person's uprightness, since one can be said to be a person of integrity if they can overcome a corrupt tendency.

This then would mean that morality is not just an issue of deviant sexual behaviour, but the social behaviour that corruption propels in people's lives. One can then be regarded as immoral due to the vice of corrupting.

4.4 Facets of corruption

Corruption appears in many faces although all corruption manifests itself in ways that are unique to the institution or the one doing it. This brings on its social-cultural appearance and how it is also propelled. Different facets of corruption are explored as follows;

4.4.1 Corruption in churches

Although the church should be the champion of uprightness and set the moral standard of the community, this is not always the case. For example, Stuckelberger (2007:182) raises a very pertinent issue of corruption in churches and church organisations, the very institution that is the custodian of morality and ethics. This mostly happens when there is ethnic affiliation, favours or nepotism when churches have projects to be done and needs funds exchange hands. This is mostly when getting people to positions of leadership,

money may exchange hands in order to manipulate the voting process for personal gain or to consolidate power.

Marquette (2012:16) exploring how religion and corruption are connected views religion as part of the problem. God is made a stakeholder in the corrupt activities by donating some percentage of the corruption proceeds to the temple or charity. For example, in Kenya where a politician who has been accused earlier of corruption visits a churches to offer money in a fundraiser and is not even challenged by the word preached there. This way the church participates in sanitizing their corrupt behaviour. In the recent past, the politicians of a certain divide would be given a chance in church to abuse the others, not taking into consideration the neutral stand the church should have since their members could be in both divides. This is both insensitivity and lack of respect for the church members who come to church for spiritual nourishment. Of course, the church must offer guidance to its members on their political uprightness but there should not be partisan politics. The church performed services such as funerals, weddings, festivals, where these politicians with financial muscle would take over the service at the expense of the participants to gain political mileage. This is impunity on the part of the church leadership.

4.4.2 Corruption and Colonialism

Although corruption is seen as a major challenge in the developing economies of Africa, Mulinge and Lesetedi (1998:19) argue that corruption in Africa has a lot to do with the roots of colonialism. The establishment of free trade and imperialism, pushed for new markets in order to get raw materials for European industries that accompanied the industrial revolution and fuelled the scramble and subsequent partitioning of

Africa. This endeavour required a monetary economy. Further, this brought about monetary tax named the hut and later poll tax by the colonial governments that fostered the growth of corruption by the chiefs who administered them. The chief would collect the tax discriminatory and also accumulate some for themselves hence encouraging extortion.

Further, there was colonial divide and rule that made some people superior to others, for example, in Kenya, the home guards were given some favours at the expense of betraying their fellow Africans who were in the Mau-Mau[7]. This did not just bring classes but also ethnic tribal affiliation and nepotism where appointments of those under-qualified or unqualified, but politically well-connected tribesmen would fill positions in government and society. Once blended with the authoritarian colonial chief tradition, then abuse of power was inevitable.

Mutula, Muna and Koma (2013: 268) see Kenya as a country which from its inception and independence inherited the colonial structures designed to serve the British imperialists and their financial interests, which were designed to benefit the white community who were the minority. Over and above the favour upon the whites, Khamisi (2018:18) raises a key phenomenon in making ranks. The British government appointed colonial chiefs and African courts members who performed their duties as elders, a myriad of work with no allocated funds or remuneration. This forced them to use their money to do their duty and as a way of supplementing their income, they

[7] Freedom fighters for Kenyan Independence.

got to do some corrupt deals. This, however, should not be an excuse since the African elders prior to the colonizers coming would still solve community cases at no fee.

In the postcolonial era, according to Mulinge and Lesedeti (1998:22,23), African nations inherited very powerful state leaders who exercised boundless economic and political power that reigned supreme over civil society. They took up constitutions that vested absolute power in a single office, institution or individual ignoring voices of dissent and criticism from any civil society. The leaders rallied around themselves trusted aides, political schemers and henchmen to plan for corrupt deals that would cost the nation, private organisations, individuals and investors huge sums of money for personal gain. These acquaintances of the establishment derailed the independence of institutions such as the judiciary so that the corruption cases did not get convicted and the perpetrators went free fuelling the environment of impunity. According to these scholars, colonialism nurtured a culture of corruption in Kenya. This this notwithstanding, it should not be the case forever, although we now have neo-colonialism that manipulates Kenya through loans. A country has a role to clean its system after independence by creating a new culture in the new governance systems.

4.4.3 Corruption and politics.

There is a strong relationship between corruption and politics. Political goodwill or lack of it has a great impact on the rising of corruption or the combating of it. Lawson (2009:93) giving an example of Kenya notes that the autonomy of Ethics and Anti-Corruption Commission (EACC) is interfered with by the politicians. EACC is not given power to prosecute any culprits hence rendering it toothless. The politicians interfere with its work and still complain of the commission doing nothing in their

fight against corruption. This of course makes it very difficult for corruption to be fought when those in political power have no political will.

There is a pertinent disturbing issue in Kenya whose growth is founded on corruption; the way in which political leaders allocated land to their families, friends and those in power. When president Kibaki came to power, he set a commission led by lawyer Paul Ndungu, presented their findings, known as the Ndung'u report. In this report, Manji (2012:468) cites the political irregular and illegal land allocation of the forests, graveyards, road reserves, river banks, playgrounds of schools to individuals, friends and their families. This is high level of land grabbing in Kenya by the political elite. From then, the report has never been used to prosecute anyone since the majority are in political positions, and hence derailing the wheels of justice.

In the same breath, Manji (2012:469) further highlights the institutions and professionals in the name of lawyers, surveyors, valuers, engineers, estate agents, some architects, physical planners, land registrars, and bankers who got involved in the illegal land and property market in the process of land grabbing syndicate. Bad politics facilitated and covered these institutions entrenching a complicated system of cartels involved in these corrupt deals. Sadly, even though the Ndun'gu report made three recommendations; that investigations be done, prosecutions and the professional bodies to take the disciplinary action within their codes of conduct on the persons involved, nothing much happened. Further, the government was to recover all land grabbed and money acquired by the professionals, which is far from being realised, because of the same political involvement.

One major relationship between corruption and politics is the funding of campaigns. Mwangi (2008:276) argues that in order for political parties to fund their campaigns, huge amount of money must be mobilised through fraudulent tenders. From Mwangi's argument, one can deduce that what follows is a vicious cycle where the politicians recover the money they disbursed during campaign by corrupt deals and therefore propelling corruption as a way of life. Many politicians would also promise those who fund them opportunities such as giving them tenders once they get into power. Since these friends may not qualify to get the tenders, they are only acquired through fraudulent processes. On the other hand, they may get tenders which must be the cheapest, and because they cannot deliver the service or goods with what they quoted, they offer substandard goods or supply nothing at all. This way they recoup the money they gave during the campaigns. Another trend is also seen just before campaigns, many projects being started, as 'cash cows' to syphon money from government coffers. With these numerous examples, politics is at the centre stage of corruption in this country. Since it is difficult to separate the governance of the country with politics, the mix bears impunity.

4.4.4 Corruption in education

Rumyantseva (2005: 82,84) illuminates how corruption happens in education, especially higher education. He states that high marks are obtained, Diplomas and dissertations available for purchase, the academic mentors charge students for consultations. This corruption, Rumyantseva laments, has a negative impact on society since it undermines higher education public trust and lowers quality of education, it prepares unqualified young professionals, and worse still distorts the values of students.

This aspect of unqualified professionals for example in the areas of medicine can be detrimental to public safety and health because of incompetence. It can lead to misdiagnosis, loss of lives and negligence. Education is core to human development and civilisation in life. Once it is not done well, it affects generations where a culture of impunity is developed. There are also numerous bribes that are given in primary and high schools to offer higher grades. After home, school is the next place where a person is formed and education is compromised, a nation would be breeding a corrupt society hence propelling vices to her posterity.

4.4.5 Corruption and governance.

Ryan (2000:332) compares the level of corruption to the governance level of a nation or country. He argues that there is a correlation between corruption, economic and political maturity of a country. The more mature the country, the less the corruption. Developing countries struggle more with the corrupt deals because their governance is also still developing. With such an argument it can be construed that the developing countries, therefore, need more caution as they deal with governance since they will be more vulnerable to abuse. To echo this reality on corruption in relation to development, Harrison (2007:675) cites the World Bank being a major player in anti-corruption activities due to its role in funding development projects in developing countries.

In furthering this argument, D'Arcy and Cornell (2016:251) cites three terms that are closely related to governance and modes of corruption. First, is clientelism, which is allocation of services or goods in order to get political support. An example is giving school fees, scholarships, grants for business start-up, food rations, fundraising and building community facilities for personal gain. The second term is patronage, which

describe use of public resources to give jobs or favours in exchange of political support. Thirdly, is rent seeking which is defined as the use of public resources to seek personal benefits or buying private goods to benefit an office holder.

These three ways of corruption are practiced by those in political offices or those in positions of power. It borders on abuse of power or abuse of office that has been entrusted to them. There is a thin line between the genuine use of public resources for the benefit of the receiver and for personal gain since the same government and public servants are supposed to provide the said goods and services freely and the citizens pay for them through taxes.

Citing the reality of poor governance in Kenya, Mutula, Muna and Koma (2013:263) present an interesting phenomenon; corruption in Kenya has been passed down from generation to generation by the institution of a powerful presidency since independence. For the first president, Jomo Kenyatta, constitutional change was focused on transferring power to the presidency from other arms or institutions of government. The parliament could not check on the executive but became it's puppet. The president's power advanced political interest as a tool to rip off public coffers leaving many communities and groups marginalised. Corruption was in this way entrenched as a way of life in Kenya and anyone close to the presidency and powers would loot as they wished without accountability to anyone.

Mutula, Muna and Koma (2013:269) describe the presidential powers as one above the law; appointing and firing the cabinet, top civil servants, the provincial

administration, determining judicial tenure, the parliamentary calendar at will and with no bureaucracy. This governance ensured that their associates had power and took charge of every sphere of influence and anyone that opposed them was side-lined and opposed with full force.

The second president, Daniel Arap Moi, according to Mutula, Muna and Koma (2013:271, 273) continued the consolidation of power by fighting the civil society and bringing in his cronies in every sphere, just as his predecessor did. Unfortunately, this bad governance made poverty strike the country to the detriment of social welfare, an issue that provoked the international community to push for political and financial reforms. To gain control of the country, Moi changed the country into a one party system in 1981 to cement his his authority. He replaced some dominant Kikuyu community,[8] put in place by Kenyatta with his own Kalenjin community and this propelled tribalism and impunity in the system. Further, since the ruling party was Kenya African National Union (KANU), the parliament was all taken since the MPs were followed what he wanted. Any opposition from some of them was met with the full force of law and even detention of some individuals. This ensured that many cases against corruption would not see the light of day, since the courts did not have many people convicted of corruption.

[8] Khamisi (2018:88,89,90) enumerates the concentration of the Kikuyu leaders was very high in Jomo Kenyatta's government. The cabinet, parastatals and other special assignments like armed forces and police. Out of seven Provincial Commissioners, four were Kikuyu; almost all the heads of parastatals in 1970s were kikuyu. Almost half of all top jobs in the government were with the Kikuyus in the areas of diplomats and key ministries.

This generational passing on of a bad regime from Jomo Kenyatta to Moi, continued to suppress good governance, but brought about a system of runaway theft of public resources, abuse of power, silencing of criticism and running down of democracy. This in turn became a fertile ground for the brooding and propelling of corruption and impunity in Kenya.

It is with this frustration that the country was looking for a change, and so voted for the third President Mwai Kibaki on a platform of constitution change so that there would be a structure of fighting corruption due to the change of governance (Mutula, Muna & Koma 2013:275).

This was not to be, the zero tolerance to corruption still bore no fruits, the challenges still went on. This change still brought the challenge of the same politicians on board, just a change of presidency. The leadership was still mentored in a life of corruption from former regimes. There was no political will or stamina to address corruption matters.

Mutula, Muna & Koma (2013: 278,279) notes that the most that Kibaki's presidency did was to work on the promulgation of the new constitution in 2010. That brought the hope of a non-powerful president and checks and balances of commissions that would check the government on matters of corruption. The new constitution established commissions and independent offices, including the Kenya National Human Rights and Equality Commission (KHRC); the Independent Electoral and Boundaries Commission (IEBC), the Commission for Revenue Allocation (CRA), The Parliamentary Service Commission (PSC); the Judicial Service Commission (JSC) and the Public Service Commission (PSC). Their

envisaged independence makes them free from the presidential interference and protection by law to mitigate against the abuse of power and human rights by political leaders and elites. This is unlike before the new constitution when the commissions were a creation of the president. This change was envisaged to serve the public interest. However, many saw it as a public relation issue meant only to show that the president was concerned whenever an issue came up that needed public inquiry or investigation. Like before, no investigation ended up in prosecution.

Unfortunately, after the promulgation of the new constitution and its cost to the country, the benefits were not realised as anticipated. Although the new constitution showed a lot of hope, the reality was different. Mutula, Muna and Koma (2013:283) state that despite significant developments in the regulation of presidential powers in Kenya, there is still thriving corruption linked to the presidency. They argue that so far, Kenya's top leadership has failed, or are reluctant, to confront and address citizen's grievances and historical injustices affecting social-economic issues in people's lives. They cite for example, land ownership issues, where those communities with greater access to presidential powers and patronage are seen to have benefited more.

Looking at the Kenyan 4th President, Uhuru Kenyatta, there was a great effort to curtail the independence of the legislature and judiciary, a stride that the new constitution sought to curtail. The president met with the members of his ruling party to influence decisions in parliament and the Chief Justice complained of not having enough funding to roll the wheels of justice in the country. Many of the constitutional offices and commissions found themselves under the mercies of the presidency indirectly or under

coercion and could not do their duties well. Therefore, there is required more than the legislation; a new approach, which is keenly addressed in this thesis.

Ambreena (2012:470) raises an issue of governance sabotage by those in the legal profession. Instead of promoting rule of law and good governance, they, on the other hand, facilitate and defend those who are corrupt through un-ending judicial processes. In this case, unlike what the national anthem states; justice should be our shield and defender, the courts become a place of hiding and buying time and the said justice would not be forth coming because of corruption. The same lawyers that should be used to safeguard the society through litigation, administratively, get involved in illegalities and irregularities

D'arcy and Cornell (2016:247) also acknowledges a very pertinent issue of governance propelling corruption in terms of devolution in Kenya. The concept that came up in people's mind is that of; "it's our time to eat."[9] This is in relation to devolving resources that were in the national government, nearer to the local people to be used illegally. The resources seemed far in the centralised government so patrons get ready to now benefit from those devolved resources. Others benefit from both national and county government as there is an opportunity expanded for their patronage.

It is therefore evident that governance in our country, though on paper provides solutions for fighting corruption, has greatly been affected by corruption instead.

[9] This is a slogan used by those who were sidelined from government privileges for not being close the ruling class. When their peers come to power, they see the opportunity to loot resources has come, hence their time has come to eat or share the national cake.

The independent commissions become other conduits of corruption and a cover-up of the same instead of independently fighting the vice of corruption. This raises the question of the letter and the spirit of the constitution. What is written will require a great spirit to implement since the same people who created and are custodians of the constitution end up abusing it. The structure is already set, what is required is the good will to implement it.

4.5 Roots of corruption.

In order for corruption to thrive, it must have firm roots that make it entrenched. In Kenya, according to Mutonyi (2002:23), corruption is rooted in poor structures of governance in politics, bad economics, cultural issues, moral problems, institutional attributes, attitudes, poor accountability systems, all of which reduce the cost of corrupt behaviour. In addition, perverse incentives in government, non-merit based recruitment for employment, low salaries, poor performance, lack of professionalism in public service and self-self-serving behaviour also contribute to the rot. These are not necessarily roots but sometimes lead to reactionary measures taken because of provocation leading to one becoming corrupt. For example, poor governance leads to poor accountability systems, hence, a public servant serves themselves instead of serving the public. This makes a citizen pay illegal money to get services, contributing to poor economic status. The factors above can be looked at simply as symptoms and not necessarily the root causes of corruption.

However, much as Mutonyi presents poor structures as a root to corruption, it is not true as shown above by Mutula, Muna and Koma that the new constitution

provides a great framework that any government would wish to have to mitigate against corruption. It is clear that if proper governance and implementation of the new constitution was done, corruption would be a vice of the past.

Nonetheless, Khamisi (2018:16) raises a very pertinent issue as the root of corruption in what he refers to as "the abuse of African hospitality." In this, one is required to give a token or gift to show gratitude but it has now become a forced practice. African hospitality calls for gratitude for work done, but the demand of it becomes the challenge. Such abuse can be seen where one is made to feel guilty that they have not given a token for the work done which can then end up being a requirement to receive services. In many cases, public servants do not do their work, unless they are assured of kickback of some sort. Some even demand for it before the work is done.

Corruption in Kenya, also has great roots in the formation of our government from the colonial government. Khamisi (2018:19)[10] notes that for 54 years, from 1963 to 2017, the elite have plundered this country and forming a bad foundation on which the corruption challenge stands. With the vice having thrived over many years, there needs a great paradigm shift to uproot its bitter roots of corruption in Kenya.

[10] Khamisi Joe presents a great analysis of the colonial roots, the foundation laid by first president Jomo Kenyatta and further by the successive presidents Daniel Moi, Mwai Kibaki and Uhuru Kenyatta. His analysis presents a great wrong heritage propagated by the executive to inculcate the vice of corruption to the Kenyan citizenship. He does not only blame the persons of the presidents but the people surrounding them they loot in their name as they seek protection.

Khamisi (2018:19-20) observes that from the onset of the formation of this country as a nation since the colonial period, the paramount chiefs benefited themselves by having their children get free education in the mission schools. He mentions the likes of Waruhiu wa Kung'u, Waiyaki wa Hinga, Josiah Njonjo, Muhoho wa Gatheca, Koinange wa Mbiyu, Koitalel arap Samoei, Owuor Kere, Ole Murumbi, Musa Nyandusi, and Ouuduu as some of the early practitioners of corruption.

These colonial chiefs were parents to the well up families in Kenya today and to the political class that has ruled and continues to rule Kenya's politics, corporate and private sectors. The education of these chiefs' children was in itself a foundation of corruption because they cooperated with the British government, creating inequality in the society. Today we have a cry of dynasty verses hustlers[11] debate, propelled by the people who historically felt underprivileged due to lack access to facilities that would have made them well up their colleagues right from independence. This debate presents a great divide because of the gap between the haves and have-nots in the campaign for political supremacy.

4. 6 The effects of corruption in Kenya.

Having outlined how corruption is rooted in Kenya, it is important to ask what impact it has had and continues to have. The impact or the effects are seen in many areas of the economy, socially, culturally, morally and in the governance of the country. Addressing the gross effects of corruption, Stueckelberger (2007: 183) refers to it as carcinogenic (a

[11] A term referring to the poor and less privileged in the society who have no jobs and those who come from poor families as hustlers, against those who come from rich families that have inherited wealth as dynasties.

cancer that eats up our society). He further states thus "corruption is to the society what cancer or drug dependence is to a body: it infiltrates all segments and destroys from within the organs of life until the body (or a society) collapses." This means it has a cancerous effect, considering its unprecedented destruction in the spheres of finances, culture, religion, ecology, politics and morals. Mulinge and Lesetedi (1998:16) also highlight the great effect that corruption has on the society and community as impairing of economic efficiency, hindering administrative performance and development and stifling local enterprise growth.

The reason for this dissertation is to mitigate against corruption using the Biblical text in Jeremiah 35. This is because corruption has and continues to have a great impact in Kenya and the universe at large.

4.6.1 Social-cultural effect

Mulinge and Lesetedi (1998:16) point out that ecologically, corruption has led to the degradation of the environment, development in riparian land, felling of trees illegally, grabbing of recreation sites, and releasing of toxic effluents to rivers and the air. Culturally, there is a dangerous passing on of vices from one generation to another. Later this is seen in how bad political governance passes on vices from one regime to another and therefore it becomes very dificult to break the cycle of corruption.

Rumyantseva (2005:84) cites how corruption affects higher education. He laments that it distorts civic culture, scarring the reputation of fairness associated with establishment of education. It breeds a culture of cynicism where cheating and bribing seems an acceptable way to advance one's career. Corruption kills the culture of hard work for

the young people while it teaches them there are easier ways to achieve success in life. This in the very end ruins the social fabric, by demeaning the genuinely acquired degrees yet some universities are involved in such vices.

To further this argument, Mulinge and Lesetedi (1998:16) highlight that corruption socially increases problems such as crime, theft, ethnic conflicts and family -related problems. Ultimately, corruption increases misery and degradation of human dignity while those who benefit from it accumulate wealth that make them elites. This is a great undoing of a social fabric yet it seemingly makes one acceptable in the community. This in turn, makes such wrong doing seems more acceptable than doing right. Corruption proceeds become the reward for those who do wrong and the upright people are punished by delayed growth. This way, socially, a culture of impunity is developed from one generation to another. Kenyans have a culture of feeling uneasy if one does not bribe their way into getting services that should be offered free.

4.6.2 The Economic effects.

Over and above social effect, corruption affects the economy of the society that nurtures it. Ryan (2000:335) quotes Getz who expound on the effects of corruption as distortionary and disincentive. It leads to distortion in multiplier effects of competitiveness, fiscal functions, debt effects and hinders economic growth. It hinders economic development as it creates a lack of incentive to any form of investment. This means that corruption will scare any foreign investment and discourage those with a great desire from without to inject their money into the economy because of a corrupt system. This is because they may end up losing their investments or find it difficult to do business in such a volatile environment.

Stueckelberger (2007:183) notes that this financial effect borders on misdirection of resources, debt increase, loss of state income through tax evasion and poor delivery of services. This will lead to grave negative economic aspects such as unfair competition, inefficiency, obstructed investment and extortion. To further explain this reality, Gastrow (2011:4,7), cites the economic effect of corruption in the area of losses in taxes by the government of over $100 million. This happens through corrupt networks of cross-border smugglers of highly profitable and fast moving goods imported to Kenya illegally. Such goods include sugar, electronics, motor vehicles, batteries, pharmaceuticals, cosmetics, and ballpoint pens. These goods, like sugar, are smuggled from Somalia into Kenya, enriching warlords of Somali to the detriment of Kenya's economy. There is also illegal smuggling of ivory, leopard and lion skins, teeth and claws, rhino horn outside Kenya affecting the tourist earning endeavours. Crime syndicates made up of Kenyans and foreigners have established commercial reptile parks disguised as conservation or tourist-attraction centres. The other economic challenge is money laundering which imposes a heavy cost on the economy of Kenya and affects its growth because of tax evasion, cross border transfer of money and funds transferred from undisclosed sources. This could also be funding criminal activities from the vast profits earned from the illicit trade.

Argentina (2007:481) further looks at the economic effect of corruption in the inefficient way in which the resources are utilised. It leads to higher costs and prices while there is lower production, distortions and deterioration of quality so that individuals or parties may gain. A good example in Kenya would be when a contractor is awarded a contract to build a road, since they will need to pay kickbacks to the one who gives them tender, they compromise on the road quality, using cheap materials so that they may make profit.

This road will be dilapidated within a short time, and be repaired or be redone after a short while. This way the economy of the country is at stake. Corruption, although enriching some cartels that depend on it, is detrimental to the economic stability of a country. It beats the common good of all citizens while advantaging some people.

4.6.3 The moral effect.

A country is as good as its moral values and standing. This way the values inculcated have a great and lasting effect. The opposite is also true, whereby the vices, once passed down through generations will bring rottenness in a society. Stueckelberger (2007:183) alludes to the fact that, corruption will erode the moral fabric of a society where trust is no longer a value. When there are lots of deals that happen under the table and there is no transparency, the society is forced to live wrong in order to survive ethics required for survival are tainted by evil. Since even the church members and leaders are involved as proponents of corruption, religion and the church has no moral authority in the society.

Gastrow (2011:6) raises a serious moral issue when human trafficking in Kenya is done through the towns of Mombasa and Eastleigh. There is smuggling of migrants and trafficking of women and children for prostitution, the sex industry, and other forms of forced labour. This practice has a great moral effect that dehumanises people who are helpless. This is morally unacceptable since the human dignity of the persons smuggled is compromised. This trade may be done to help these vulnerable people get a livelihood but abuse is inevitable in such instances as some are exploited for personal gain. Corruption therefore affects the morality of a community because one does wrong and no punishment is meted on them, it teaches the other who do right that there is no regard or reward for doing right. Over and above, those in authority, for example parents, will have no moral

authority to nurture uprightness in their children if they are themselves involved with the immoral behaviour. For example, when parents bribe for their children to get good grades or good schools in the full glare of their children. Those children will have no regard for doing right as a seed of impunity is planted in them. They will live a lie; some go to universities and cannot cope with the courses they were admitted to do since they did not deserve the marks they got. This is totally immoral.

4.6.4 The Political effect.

Politics influences the way a nation is governed. Mulinge and Lesetedi (1998:16) present a political reality of the loss of democracy due to manipulated voting processes, violation of human rights, dictatorship and sometimes development of vigilante groups to fight for their space and rights. As stated earlier, the product is as good as the process. When corruption affects the voting system, the politician produced by that process becomes wanting. This may even, make the wrong people to assume leadership because they have money to bribe their way up to these positions. The reverse is also true where upright people who do not give a bribe are denied an opportunity to become political leaders.

Argandona (2007:482) in support argues that corruption undermines the legitimacy of government, affecting the foundations of the rule of law in a democratic system such that there comes up militia, organized crime groups and mafias in a society. This happens when groups feel they can do what they want and no one can ask them. In Kenya, vigilante groups such as *manikin*, *chikororo*, *jeshi ya mzee*[12] came up to support

[12] These are vigilante groups formed by the power brokers or community leaders to intimidate other people, exploit them financially and politically fight certain individuals in the community.

politicians and incite communities against each other. This reality becomes a great threat to the security of the citizens whereas internal security is the basic requirement of governance of a country.

Gastrow (2011:6) explains how corrupt police and immigration officers participate in illegal smuggling of humans into Kenya using the United Nations refugee camp at Dadaab. Other hubs of such trafficking are Mombasa, Eastleigh and other Somali boarders as earlier stated. Over and above this trafficking having a moral effect, it has created an opportunity for the the Al-Shabaab militia to destabilise the peace of Kenya and has become a great security threat. Further, above the human trafficking, Gastrow (2011:6) indicates that are small arms smuggling transported across the borders on foot, public passenger buses, sewn into animal carcasses or concealed in vegetables or sand and ferried in trucks. These arms fall into the wrong hands and affects the security of the country internally and much is needed in the political management of such a situation.

In support of this argument of the breach of National security because of corruption, Afrimap (2016:11) addresses the challenge of the immigration officials admitting non-citizens to Kenya illegally and hence terrorists come in and attack unsuspecting citizens. An example is the Westgate Mall in Nairobi on 21 September 2013, that killed 67 and wounded over 200 people. This is serious breach of security in the country. The insecurity poses a threat to the governance of the country politically.

When Kenya changed from the centralised government to counties under devolution, the expectation of the citizens was a better service, effective and closer monitoring of the said systems and resources. Unfortunately, as D'arcy and Cornell (2016:261) ague they were the opportunists of corruption saw it as their chance to enrich themselves when the

resources are closer to them. The rationale being in central government the resources were far from them and devolution has gotten it close to them. The efficiency anticipated in management of government resources then became farfetched. Devolution, multiplied opportunities for corruption and this clogs the system of governance as stated above.

On the whole, the instability brought about by corruption therefore affects democracy, rule of law, order, security and the general stability of a country. Once governance and politics of a county have been affected, the anticipated growth is curtailed. All these effects analysed in this section have great impact on the social, cultural, economic, moral and political aspects of the life of Kenyans. Therefore, corruption requires mitigation for the realisation of effective systems of life for the people of Kenya.

4.7 Combating corruption in Kenya

Great effort has been made in place in the past to fight and combat this vice of corruption although no great gains have been made. There is still runaway corruption experienced in the country even after many interventions have been put in place. Mulinge and Lusedeti (1998:24) explains that a participatory democracy is prerequisite in combating corruption. Such democracy facilitates examining and holding to account those in charge of state and government affairs. Once a government is free to do what they want with no monitoring arms, whether in opposition, civil society or international watchdog bodies, they may abuse the power bestowed on them. Democratic space therefore, comes in handy in theses checks and balances.

Combating of corruption requires a formula. Since in Kenya it is an endemic, structures need to be brought up to fight the vice. Lawson (2009:74) presents such a structure using

Klitgaard's observation that was outlined earlier (D+M-A=C). It states that Discretion and Monopoly Minus Accountability Equals Corruption. The argument using this observation is that anti-corruption reforms should target to lessen public officer's discretion through privatisation and deregulation. It should reduce monopoly through the promotion of political and economic competition and finally, increase accountability by supporting democratisation and bureaucratisation in politics and administration. After dealing with these three key items that promote corruption, the structure of mitigating will be achieved to some extent

Kelly (2012:160) while advocating for the Robert Klitgaard's Formula in dealing with monopoly and discretion as a way of combating corruption, presents a way of reducing government officials access to financial resources. This includes decreasing the public spending, abolishing some licenses, and reducing government programs and hence fewer opportunities to engage in corruption. This idea may raise a question on whether the public will not need government services but Kelly sees it as letting the governments largely deal with regulatory and large-scale functions in the state. These functions can be provided by the private sector while the government regulates or becomes the watchdog. What Kelly ignores is the fact that the private sector uses government machinery to be corrupt. So when they take up their roles, the same inefficiency will be experienced. May be what is required is public private partnership, a hybrid system in governance.

One of the key areas in Kenya that has been thorny is corruption surrounding land. Land, since independence has been a very emotive issue in our country and has always come up during political campaigns in the guise of historical injustices being addressed in Kenya.

To combat this, Manji (2012:471) cites a commission led By Paul Ndun'gu set up by President Kibaki to investigate on the vice of the illegal[13] and irregular[14] allocation of public land. The commission found out some illegal 200,000 titles created between 1962 and 2002 and another 98% titles issued between 1986 and 2002. The public land affected were categorised in forests, national parks, settlement schemes, and game reserves, civil service houses, roads and road reserves, government offices, wetlands, state corporations, land research farm and trust lands. This was a beginning of combating corruption by making plain the extent of land grabbing. It gave those mentioned a sense that their action is known publicly and the prosecution may be coming if there is political goodwill. The Ministry of lands in Nairobi has also digitised land transaction so that citizens do not have to take all their time in the land registry corridors, hence reducing corruption.

One great setback on the fight against corruption is what Mwangi (2008:278) points out the funding of political parties. The argument is that only those who have money are do campaign and fund parties. This money may be acquired through corruption and therefore it undermines democracy as a poor person cannot run for a political seat. This system may also edge out upright people democratically since they cannot buy their way up, therefore puting the possibly corrupt people on a pedestal higher than the rest. Furthermore, this

[13] Illegal land allocation is when the legal safeguards that governs the allocation of land are ignored or when it is subverted. An example is where a title is issued on land which is not legally available or supposed to be allocated, the title then acquired is illegal. The example could be like wetlands, road reserves and reserved land.

[14] The irregular allocation of land occurs when one does not follow the administrative procedures. The said land is legally available for allocation, but the necessary legal standard is not met or the right administrative procedure followed or is bypassed.

may not end the cycle of corruption, since they have to recoup the money they used for campaign by becoming more corrupt. Muriuki (2021)[15] notes that the IEBC limited the campaign money in year 2022 as follows: for presidential candidate 4.4 billion, governor, senator and woman representative 123million, members of parliament 23 million. All this is done to regulate the misuse of money to fund campaigns, curtailing corrupting money from being used to get people to political seats.

This intervention may seem like a solution. However, if the candidates are funded through the parties, it also means that the leader of the said party may support those they want, creating patronage in the political party system. What is required then is a change of values, among the electorate, who choose leaders on the basis of the content of their manifesto rather than the money they offer.

Kelly (2012:161) further looks at combating corruption by way of developing some laws against corruption and its effective enforcement. This is because laws can be good but just on the shelf if there is no good will to apply them, because these laws are interpreted by the judiciary, it should be as an independent a judiciary as possible without any interference. This has happened in Kenya by even putting in place the judicial service commission but the war is not yet over. The executive, to some extent, will influence the service commission's decision. There is required a greater separation of powers between the two. At times since the executive grounds the judiciary in Kenya, there is complaint of not having enough money to do justice to the cases at hand. Justice delayed becomes justice denied.

4.7.1 Constitution review.

[15] http.citizen.digital.news on August 9th 2021

Following the above formula in fighting against corruption, though it is a structure that sounds good for implementation, a major structure of operation has been put into place which is the review of the constitution. Mutula, Muna and Koma (2013:278) point out the crucial provisions of the 2010 Constitution to combat corruption in Kenya which among other concerns, addresses the presidency. The choice and composition of the executive should have a balance and a reflect regional and ethnic diversity of Kenyans. This removes the presidential discretion in previous regimes where the president would select the cabinet from among his circle of friends and political affiliates. Further, state organs such as independent offices and special commissions were established to balance the power exercised by the presidency and also to protect and benefit all Kenyans. This ensures that the vice of impunity that comes because a person appoints their friends in power does not come into play.

Harrison (2007:673) notes the changing phenomenon on corruption and how it mutates against the solutions developed to curb it. The reality, therefore, is that the protagonists of corruption tend to outsmart the very agencies that fight it since the perpetrators keep developing new ways and styles. Thus, new contexts and modes of corruption keep coming up. The fight against corruption, therefore, must take cognisance of the changing dimensions and contexts.

Gorta (2013:25) notes that corruption happens within a contextual culture hence bringing in ethics can be a way of fighting it because every culture impedes or necessitates corruption. Consequently, developing a culture that is ethical would in a great way fight corruption. Nonetheless, there requires a standard of ethics because an ethical person can

justify themselves in the greater or lesser evil, hence condoning a certain level of corruption. For example, one would say instead of losing lives in a hospital because of some services that are delayed by a service provider, then one bribes to hasten the process. In this case, the bribe becomes a lesser evil in comparison to loss of life. In this case, then ethics without a standard of measurement can be misleading.

Gorta (2013:26,27) qualifies the ethics by saying that workers must be put through a process of ethical training. Improving working conditions to bring on job satisfaction would also prevent the temptation to seek favours in ways that would lead to a corrupt workforce. A clearly structured code of conduct values and procedures would be a useful tool for inculcating the importance of integrity among workers.

Taylor (2006: 290) presents prosecution as one-way of fighting corruption. He presents a comparison between Zambia prosecuting former president Fredrick Chiluba and Kenya that did not prosecute its former president Moi despite evidence of his corruption. president Moi tenure was riddled with massive corruption; bordering on outright theft, fishy business dealings, transferring land illegally, counterfeited state contracts, various shell companies and bribery. If this would have happened in Kenya, it would have been a scare to incoming presidents that whatever they did, once they leave power, they would be prosecuted. Even the reality of being arraigned in court itself is a good deterrent to corruption because of the public image of shame. Although the high and mighty may pay their way from being convicted, the reality of their case being public is a good lesson for those in power. What happened in Zambia was a great deterrent to corruption in the said country. The nations should adopt this method.

Tylor (2006:291) presents a corruption case involving Goldenberg International, Kamlesh Pattni, who was charged for defrauding the Central Bank of Ksh 13 billion in 1994, and was eventually charged in 1998. This prosecution, argues Taylor, could have involved president Moi but it never happened. However, it is also a warning to those in power politically that investigations can be done and conviction reached.

4.7.2 International conventions.

In an endeavour to mitigate against corruption in Kenya and to fight it, the country has entered into international and regional agreements to form a framework of operation. Afrimap (2016:7) notes that some of these agreements include ratifying the United Nations Convention against Corruption (UNCAC) on 9 December 2003, and the African Union Convention on Preventing and Combating Corruption (AUCPCC) on 3 February 2007. Kenya also partners in support of the East African Community Protocol on Preventing and Combating Corruption (EACPPCC). Further, Kenya is a founding member of the East African Association of Anti-Corruption Authorities (EAAACA). Over and above being member of the above conventions, Kenya has also legislated laws in its national assembly to domesticate those conventions, including acts such as Leadership and Integrity, Ethics and Anti-Corruption Commission Act and Crime and Anti-Money Laundering.

The purpose of these conventions and Acts is to make sure there is a framework to fight corruption. Forming the frameworks and the reality of fighting is another thing that requires examination.

Ogwang' (2007:14) further cites other international conventions that aimed at

criminalising corruption in an endeavour to combat it. They include the United Nations Convention against Trans-National Organised Crime (UNCATOC), the Southern African Development Community (SADC) Protocol against Corruption, and the Economic Community of West African States (ECOWAS), the Council of Europe's Criminal and Civil Law (CECCL) and Inter-American Convention against Corruption (IACAC). Although Kenya may not be a signatory in all these conventions, they address corruption as a challenge that cuts across all nations, and a single nation can ignore or refuse to implement the legal requirements. The conventions work as watchdogs to ensure compliance by many nations.

Kelly (2012:162) looks at the international conventions in the fight against corruption as providing laws prohibiting bribery out rightly so as to discourage doing foreign businesses with those engaging in corruption. Furthermore, there is international efforts for reduction of money-laundering and international pressure to reduce corruption by strict conditions for foreign aid.

Otieno (2005:69) narrates how the Kenyan third president, Mwai Kibaki, in mitigating against corruption in 2002 created a Ministry of Justice and Constitutional Affairs. It was mandated to coordinate the anti-corruption campaign and also spearhead the enactment of laws that would facilitate it. Further, the Anti-Corruption and Economic Crimes Act (ACECA) created the Kenya Anti-Corruption Commission (KACC) whose responsibility was to investigate the corruption and economic crimes as well as conduct public education on corruption. In order to start from the top, there was established the Public Officer Ethics Act (POEA), was

established and it provided codes of conduct to all public officers and compelled them to declare their own wealth, their spouses and dependent children. Bills of Public Procurement and Disposal of Public Assets, and Financial Management and Accountability were put into place to strengthen the war against corruption. The government also laid down the Economic Recovery Strategy for Employment and Wealth Creation 2003 (ERS) to recover stolen assets and to come up with commissions to investigate some corruption scandals. These frameworks put in a great legal and social foundational to fight corruption. They gave great hope to all Kenyans that corruption would be a thing of the past. The reform at the judiciary, which was a great impediment to justice, was also another effort in the fight against corruption (Otieno.2005:73). All these strategies gave the citizenship a great anticipation as they saw from the goodwill of the government.

Unfortunately, with all these legislative frameworks and institutions, corruption still remains a big challenge in our country. The country has seen great frustration as many corruption perpetrators go scot free and there is little or no prosecution happening despite the great structures and systems. The corruption perception index (CPI) of Kenya in year 2022 was 32/100[16] which was very high. It seems the war against corruption is far from being won. This illuminates the purpose of this thesis in looking at what else could be done to deal with the vice of corruption.

[16] see https://www.transparency.org/en/cpi/2022. The CPI is measured by the number 1 being the most corrupt and number 100 being the cleanest in matters of corruption

4.7.3 The religious organisations

This approach of this thesis from the Old Testament points out a Christian approach to mitigating against corruption as was addressed in chapter two. In this light, it was paramount to see how religion and religious organisations have combated this vice so as to argue from a point of information. Marquette (2012:5) notes the great role that religion plays in the fight against corruption. He points out the central place that religion plays in the development of ethics, values and rules for living. On the contrary, he alludes that this is disputed by Transparency International. The Transparency International Corruption Perception Index (TICPI) indicates that many of the most corrupt countries also rank highly in being religious. To support this painful reality and to be more specific, Latin America and the Philippines are cited as being highly religious with high Roman Catholicism yet they are among the most corrupt countries. In comparison and on the contrary, the Scandinavian countries, seen as more secular states, with low religious influence, seem to have minimal corruption, and are also among least corrupt accordance to TICPI analysis.

In support of this argument, Marquette (2012:6) asserts the fact that countries which are predominantly Christian are less corrupt than the predominantly non-Christian, and countries with reform Christians are less corrupt than the pre-reform Christian. Predominantly Muslim countries are found to be more corrupt compared to countries that are pre-reform Christians. Predominantly tribal religion and Atheists countries are less corrupt than the others. It is interesting to note that there is sharp increase in corruption following the change from tribal religion to religion such as Islam or Catholicism.

The arguments above cannot go without analysis, since there is a mixture of issues. Marquette seems to contradict himself in the argument that Christian countries are less corrupt and at the same time the non-Christian which have tribal religion, bordering on traditional religion as being less corrupt. This is interesting for our thesis, if the traditional religion is practiced by a tribe or a community. There is a connection between this argument with the emphasis in chapter two of this thesis, where the command of the father, Rechab seemed more authoritative than the word of God to the house of Judah who would not follow it. In relation to this argument the question that this thesis sought to address was the authority of obeying a value system as a premise for the mitigation against corruption.

Stueckelberger (2007:184) looks at corruption as a vice that undermines the values that makes a society coexist. It affects justice, brings inequality in the lives of the poor, nurtures lies, theft, extortion, inefficiency and interferes with human dignity. In response to this then, he gives a great biblical support from the book of Exodus 23:8; "Do not accept a bribe, for a bribe makes people blind to what is right and ruins the cause of those who are innocent." This was with the sole purpose of fighting corruption in order to protect the weak and poor from the corrupt practices of the powerful people. He further quotes the book of Isaiah 5:23; "Ah, you who acquit the guilty for a bribe, and deprive the innocent of their rights" to show how injustice is served to the innocent by those who get involved in corruption. In this case the word of God becomes a key deterrent for the Christians from participating in corruption, a position that this thesis supports.

4.8 Setbacks to fight against corruption

The fight against corruption would be more fruitful if it was not for the many setbacks. Otieno (2005:75) for example, argues that one great setback is Kenyan politicians holding to their ethnic affiliation as a constituency, especially when there is prosecution or they are accused of corruption. This may hinder prosecution because of the stability of the country that the politician is ruling. In Kenya, especially where negative ethnicity takes centre stage, a powerful person may hide behind their community to avoid prosecution and because there is a desire to have political coalitions in the future, the perpetrator of corruption goes scot free.

Ambreena (2012:473) raises another key setback in the fight against corruption especially when it is associated with land grabbing noting that those involved in it were the very custodians of public land. This brings a conflict of interest when it comes to investigation, since they cannot investigate and prosecute themselves. There is, therefore, a great need for the separation of the administrative and the oversight roles so that checks and balances are put in place. The separation of these duties, as Ambreena argues, may not be easy but the structure that brings accountability is what matters. There is need for a system on how matters are handled and reported.

Afrimap (2016:43) presents the other setback of the fight against corruption that was legislated as a crime from 1956 as no convictions and prosecutions were being reported. The notion of innocent until proved guilty has derailed the judicial process while the political scene has aborted the wheels of justice. This is so prominent in Kenya and it propels impunity to the highest level.

Mutonyi (2002:35) points out another setback in the fight against corruption; 'cleaning the staircase,' In this case, it is making sure that no footprints are available for tracing the circuit of corruption. Since corruption is done in secrecy, unless the deal goes sour and the collaborators start fighting, it is an underground movement, thus, it becomes difficult to investigate such a vice. In Kenya, for example, even the witnesses that can testify in court are either bribed off or killed. This leads to many cases being thrown out of court for not having enough ground to meet the threshold for prosecution and others are dismissed due to lack of evidence.

All these setbacks therefore, propel corruption in the country. They make corruption a runaway crime that keeps growing and challenging to overcome. The setbacks also entrench corruption in our society affecting our social fabric. Therefore, there is required a different approach to mitigate against corruption.

4.9 Corruption relation to values and vice

This thesis addressed the inculcation of value systems to the future generations in order to mitigate against corruption in Kenya. Marquette (2012:15) argues that the very concept of corruption collapses the core of any value system. Further, corruption is propelled through a culture (Ryan 2000:333). This corruption culture is in a society, though the actors do not openly approve. The actions done are not disclosed since they are illegitimate and while they practice it in secret, it has a great influence in people's behaviour.

A research done among the youth in Kenya by Kajiwa (2018:11) revealed that they desire to get rich quickly through any means. This shows how the young generation is copying their older counterparts. They have seen how people are stealing from the public coffers

while nothing is done to them. Through this culture, corruption in Kenya is transferred from the older generation to the youth.

Murunga and Nasongo (2006:1) explains how short lived goodwill in a nation even when there is change of a political regime as they promise to fight corruption, only to bring disappointment. They cite Ukraine under Viktor Yushchenko of the Orange Revolution who in November 2004 ousted the corrupt Prime Minister Viktor Yanukovich. Within a year, president Yushchenko had sacked his prime minister, Yulia Tymoshenko, for accusing the president of tolerating corruption. In Zambia, Fredrick Chiluba, using the slogan, "The Hour Has Come", ousted President Kaunda. By the time president Chiluba left his office in 2001, he had a disgrace as a leader whose regime propelled corruption more than Kaunda. Finally, in Kenya, President Mwai Kibaki took over from President Moi, with a euphoria that *Yote yawezekana bila Moi* (everything is possible without Moi). Within a period of two years his National Alliance Rainbow Coalition's (NARC) government had lost national popularity and goodwill due to the corruption scandals that came up.

The question one would ask is; if the government with all the machinery cannot fight corruption, then what will happen to the helpless citizenship that are led?

The removal of the long-reigning dictators from power in Africa did not achieve the true transformational change envisioned. The question is despite the growth in democracy in Africa, the fight corruption against corruption is still elusive.

Murunga & Nasongo (2006:4) would answer this question, for example, by noting in Kenya the same politicians were recycled to power. Though there was a new regime the

same people who served in the previous government were re-elected or appointed and only the political parties are changed. Other politicians that were new felt it was their "turn to eat" (a looting slogan) the country's cake. The same politicians would form new coalitions in order to get back to power. The political parties have no ideology, just a common purpose vehicle to get them to power through coalitions.

4.10 Conclusion.

In this chapter, the foundation and the facts about corruption both in the world and Kenya were discussed. This chapter set the background for the application of the reference biblical text in chapter five of this thesis. This chapter started with definition of corruption to avoid any vague understanding. It also looked at the classification so that during mitigation, the classes would be dealt with at different levels. Roots of corruption were also discussed to guide the way forward. Since corruption is an abstract issue, it is dealt with in perception, looking at who is more corrupt than the other, hence the use of corruption perception index in this chapter. The index helps in assessing the extent of the vice as one compares different countries. The effects corruption followed as the researcher sought for ways in which corruption affects communities and people, to create an understanding for its mitigation. The chapter contains ways in which corruption has been mitigated and argument that corruption continues due to the setbacks against fighting the vice.

In order to set the background for mitigation, Marquette (2012:10) citing the World Values Survey (WVS) states thus; "family values and reported church attendance are associated with higher aversion to corruption". In this case then, as is the study approach

in this thesis, the inculcation of a value system through family ties and based on the biblical teaching had a great impact on the mitigation against corruption in Kenya.

The vice we have discussed is severe since it is entrenched in the lives and ways of many Kenyans. It touches many faces of life, including families, education, government institutions, courts and individual people. As Murunga and Nasong'o (2006:20) noted, every regime in Kenya has propelled corruption despite its promise to have zero tolerance to it. This is a reason to prove how entrenched it is. Interventions are needed to uproot it and entrench the right value system and not just changing political leadership since in the past this has not made any valuable headway. This was addressed in detail in chapter five of this thesis.

CHAPTER FIVE

THE *AGĩKŨYŨ* INCULCATION OF VALUE SYSTEM

Since Kenya is an African country, the African heritage is important for providing a contextual approach to the text. Similar to the biblical community in Jeremiah 35:1-19; the Rechabites, who use the social-cultural authority to instil values. The objective of studying an African community is to examine, in comparison, how they mitigated against vices like corruption. It is difficult to study all the 43 communities in Kenya, therefore, one was chosen as a representation of the rest. The reason for choice was not only to limit and be specific but because the African culture is shared across the communities only with slight differences. The community studied was the *Agĩkũyũ*. Just as it was discussed in chapter three, the Rechabites were a community in Jeremiah 35, so the researcher explores who the *Agĩkũyũ* are and their belief system in instilling of value system.

In this chapter, there is a comparison of the Rechabites obedience and the inculcation of values seen in the *Agĩkũyũ*. Since not everything can be studied about the *Agĩkũyũ*, the focus on the social, cultural, religious and environmental factors that affect their behaviour, which is compared so as to illuminate the text read in this study. This is seen in the *Agĩkũyũ* social life, leadership, rite of passage and how they inculcated values in these aspects. One great purpose of studying the *Agĩkũyũ* in this thesis is because the social-scientific method of research that is used in this study qualifies it. Staden and Aarde (1991:58) presents the social scientific method as one that emanates from what the Bible text author states. Further, it also looks at how the methodology contributes to the

contemporary structure in the society. This can be political, religious, cultural or economic institutions. In this case then, the *Agĩkũyũ* culture is studied alongside the Bible text for a comparative understanding.

In chapter one of this Thesis, Soulen (2001:175) stated that the Social Scientific Methodology deals with how societies get organized and operate, how the social and natural environment shape values and beliefs, and how lifestyles are developed by religious concepts as they become acceptable in a society in motivating them. That is why the study of the *Agĩkũyũ* in comparison to the Rechabites was done in this chapter

This chapter began by outlining who the *Agĩkũyũ* were, then their social organisation and their governance followed, showing how it affected and influenced their value system. Religion and education played a big role in value system and permeated the community and individual life. The *Agĩkũyũ* had many rituals, regulations and ceremonies that were symbolic in their life and herein analysed in the light of what they passed on to posterity. As the chapter ends, the direct inculcation of values was explored, first on the content and secondly on how it was done for the sake of the future generations. The bottom line of the study was studying the social-cultural aspects of the *Agĩkũyũ* that made them instil values for their posterity.

5.1 The *Agĩkũyũ* social organisation and structure.

The purpose of this section explored the social organisation is brought out through the social scientific methodology of our research. There was assessment of social aspect which influenced people's behaviour, the emphasis of this thesis. The *Agĩkũyũ*'s basic social organisation, according Kenyatta (1938:1) falls into two principles, the kinship or

clan (*mbari*) and age set (*rika*). In his view, the social organisation of the family played a very important place among the *Agĩkũyũ*. The family was the central point of receiving and giving instructions for proper living. Wachege (2017:23) posits that the family (*mucii*) is the smallest unit of the *Agĩkũyũ*, therefore removing the concept of individualism. Kamenju (2013:34,36) explains that the family had a social structure that gave a person a sense of belonging. This belonging, according to Maina (2017:36) is in the family, and it starts with marriage. Wachege (2017:24) points out the leadership of the said family as patrilineal, with the father or grandfather as the one who is the custodian ensuring there is peace and harmony. For Kamenju (2013:34,36), when one marries from a clan, the father's clan name was adopted. A person belonged to a clan (*mũhiriga*), then a sub-clan (*mbari*) and then a house (*nyũmba*) and then homesteads (*mũcii*). Because of polygamy, there were many homes (*micii*) in the homestead from different mothers. Each mother had her own house (*githaku)*.

A number of families would form *mbari* according to Wachege (2017:24) who quotes Muriuki. She states that to enhance cohesion of *mbari*, an elder was made a custodian of the land, to ensure harmony in co-existence, a mediator in conflict and their spokesman. He was referred to as *Mũramati* (guardian). A number of *mbari* would make a *mũhiriga* (clan) who Wachege (2017:34) concludes to have been named after the *Gĩkũyũ* nine daughters mentioned earlier and therefore giving one a great identity. The *muhiriga* met to support each other in times of initiation, religious activities, marriage and deaths. The *Agĩkũyũ* would be identified with any of the nine clans.

For the sake of the future, Maina (2017:42) notes how important children were to a family. They were seen as perpetuity of generations and a licence for climbing a social ladder.

Sons, especially, were seen as heirs of land and bareness made one an outcast. In support of this argument, Kimani & Olenja (2001: 203,208,211) shows how among the *Agĩkũyũ*, a family with no children was deemed to be an embarrassment. Even when a couple owned all the properties, they were assumed to have nothing if they had no children. The most disheartening of this fact is that infertility was only seen to affect women and not men. The infertility in women was associated by the masculine derogatory name *thata* (barren one), a label on a woman and she did not gain any societal status since child bearing was what made them achieve it. Child bearing gave women status, recognition and personhood. Bearing children meant inheritance, since land and property would be given to sons. The father would divide land in sections called *thanju* for each of the sons. Childlessness therefore stood for poverty and a woman would not feel settled in a home since there was no inheritance.

Within the social organisation, Kamenju (2013:34,36,37) further raises another concept of social life among the *Agĩkũyũ* called community life. Because a man had many wives, a family would even look like a big village (*itura*). This community brought about a corporate life that was lived together in communion. Family consciousness was therefore a key phenomenon among the *Agĩkũyũ* life as each person belonged to family. No one seemed out of this social cohesiveness and this gave each person a social concept in all that they did. Moreover, as stated earlier, this would form family norms that each family and community followed. This community consciousness brought about the norms that guided individuals and that they were required to follow as part of a large family. Festivals and ceremonies were celebrated together in the community.

In conclusion, social organisation made every person to belong to a set structure of an age set or clan and therefore whatever one did was stipulated by the two organisational settings and it would therefore have been odd for an individual to do whatever they wanted. Norms and values were clearly inculcated within the clan and they were to be followed. The family consciousness was central in the growth of young people with great passing on of believes and values. The age set as shown above was the core of one's behaviour as one's peers would instruct them on how to behave. Any disobedience or rebellion would lead one to be seen as an outcast. This social organisation made an individual human in their behaviour and life.

5.2 The *Agĩkũyũ* leadership and governance.

Agĩkũyũ structure of leadership and the way people were governed played an important role in ordering of the society. It spelt out the form of governance that brought order in the community and in the entire *Agĩkũyũ* people. In the inculcation of values, order and authority is required so that obedience is instilled in the young people and citizenship. Kenyatta (1966:11-13) narrates how the *Agĩkũyũ* governance system has gone through changes and evolution. It started with the rule of women, then men took over with the chieftain structure and then ended with the ruler-ship of the council of Elders. Kenyatta (1966:17) notes that before the council of Elders took over, the *Agĩkũyũ* chiefdom was practiced even in various generations. Young men would emulate their seniors. They would decide on their matters under the leadership of one of them. It enabled them follow their customs and law and any error was punished.

The leadership among the *Agĩkũyũ* went through a change as stated above as explained by Wanjau (1998:25) that at the beginning *Agĩkũyũ* leadership was matriarchal and no wonder they had the clans named after the nine daughters. In the beginning, women ruled over men who worked for them, in a matriarchal form of governance. Men planned to overthrow this matriarchal system of governance by impregnating them. The *Agĩkũyũ* community had festivals, where they were partially naked as they danced to some songs with some songs. When the women refused the dance, because of shame, the men started war. The women were already weak because of pregnancy, they were defeated and chased back to their homes while men took over the leadership form that day. Although many stories are told towards this turn of leadership, the bottom line is that matriarchy was taken over by patriarchy among the *Agĩkũyũ*.

Explaining the role of patriarchy, Muriuki (1974: 131,132) outlines how the *Agĩkũyũ* leadership was structured. They were led by a council of Elders known as *njama*. This *Njama* had two structures which worked in consultation to govern the *Agĩkũyũ* community. The first strand is the *njama ya ita*, (the fighting or military war council) which included *Athamaki*, war chiefs who had proved themselves by the battles they won against foes. The second was *njama ya bũrũri* (civic council) that included very revered Elders who dealt with civic matters. The *Njama* had judicial roles as well and performed ceremonies. Karanja (1997:3) notes how the *Njama* would choose one of them to be a spokesman. They would call him *Mũthamaki* (king). This person had wisdom, leadership capacity, oratorical skills, and was knowledgeable on matters of land. Karanja brings out a key nature of the *Agĩkũyũ muthamaki*, where he only spoke what is agreed but not senior to

the others, but only *primus interperes* (the first among equals).[17] This name for *muthamaki*, translated king may not necessarily be interpreted to mean a dictator but it is about leadership which in G*ĩkũyũ* is the equivalent of *mutongoria*[18] (leader). Therefore, the interpretation among the *Agĩkũyũ* then with this explanation seems to be that no one was senior to the others; it is a shared leadership of a round table. The leader became a moderator of discussions and would listen to the wisdom of others in making decisions.

Kamenju (2013:44) expounds the work done by *Njama ya bururi* (civic council) as settling disputes arising from land and also judging on criminal matters reported to them. In his opinion, the civic council had a lot to do with governance but this was done in levels so that the work was delegated to ensure at all levels matters are solved. He puts these levels as the highest being the tribal council down to clan council, then sub-clan council, village council and finally home council. It was set in a hierarchical manner. One major phenomenon that Muriuki (1974:132) points out is that the *Agĩkũyũ* did not have one key leader, just as Karanja had alluded to earlier, but the *njama* sort for consensus in their decisions and would sometimes seek the counsel of a medicine man (*mũndũ mugo*) for guidance in decision making. The *Njama* served the clan in making decisions for some generations and handed over to others who were younger than them in a process called

[17] This concept of *primus interperes* ensured that all the elders were equal such that none of the senior elder would dictate on others but anytime there was a decision to be made, there was consensus. Therefore, among the *Agĩkũyũ* there was no superiority just athamaki that would work like moderator of discussion. This reality is there even today in politics, where we do not see one kingpin who acts like the *Agĩkũyũ* spokesmen, like in some other communities.

[18] The idea of *mutongoria* verses *muthamaki* is seen when one compares the idea of kingdom verses leadership. The *Agĩkũyũ* had no kingdoms, like the like of Buganda kingdoms in Uganda that had Kabaka dynasties, a *mutongoria* was just chosen from any family all that was required is their prowess and wisdom.

ituika (handing over power). Kenyatta (1966:14) notes the handing over of power in an *ituika* ceremony as it happened every thirty to forty years. It is a process that one can learn from since it ensured that younger generation was mentored to take over. It is not like the political leadership in Africa today where one is selfish to lead until death or they are incapacitated.

Muriuki (1974:127) outlines the criteria used to become a member of the said tribal council as not just about age, but it involved initiation ceremonies into various levels of that eldership. These procedures of initiation were structured according to various grades and levels where fewer members were put in the higher level of leadership. The process involved giving goats to be initiated where there were elders who had given one goat, two goats, and finally three goats.

Karanja (1998:40,41) enumerates how the grading was done. The first was made up just after initiation. They were junior warriors that participated in wars and were called *njama ya anake* or *mumo* (junior warriors). The second had the senior warriors, who guarded and spied on behalf of the community. They were referred to as *njama ya ita* (senior warriors). Above the two levels were the Elders who had their classification.

In this classification, the first group had Elders who were learning the judicial processes and procedures. They were married with only one child and were referred to as *kiama gia kamatimõ* having given one goat. The second group were the council of peace, who made decisions guided by reason and not emotions. They carried the sacred leaves of peace (matathi) and a staff (mõthigi). They were referred to as *kiama kia matathi* and had given two goats. The last group comprised of Elders whose children were all circumcised and

their wives were beyond childbearing age. They were the priests were classified together with the seers. They were called *kiama kia matõranguru* and had given three goats.

Maina (2017:49) notes that apart from the leadership of men, women also had their team of leaders called *ndundu ya atumia* (a group of ladies) which is the same as *ndundu ya aka*. Among their work was to discuss matters of their girls' initiation and sexual ceremonies such as *Gwiko* (romance without penetration). These women also had judicial roles as they condemned men who beat their women and punished those found to be immoral.

In conclusion, this leadership organisation as stipulated by the above scholars commanded great respect among the *Agĩkũyũ*. This would have allowed decisions made to flow even to the future generations because of the mentorship of subsequent generations. It is therefore a great opportunity for inculcating values from one generation to another. The leadership as stated above of both men and women would pass on their beliefs, morals, prohibitions, taboos and lifestyle to posterity. The changes in the governance from women to men did not change the content of leadership values, as the same was propelled. The authority of the community on an individual is safeguarded, such that no one does what is prohibited and this propels good life and behaviour.

5.3 The *Agĩkũyũ* religion.

The *Agĩkũyũ* religion forms a central place in the inculcation of the value system from one generation to another. The study of the *Agĩkũyũ* religion would not be sufficient without looking at the deity worshiped by the *Agĩkũyũ*. This deity is understood well by the names given to it. Karangi (2013:614) enumerates these names with their meanings as follows;

Ngai as one who divides or *mugai* since he distributes wealth and talents. The other name is *maagu* which has a connotation of one who is ancient, derived from the *Agĩkũyũ agu na agu* meaning old and ancient *Maagu Nguru* which means only God is old. The other name is *Githuku*, which comes from *gũthuka* or meaning one who shakes all (*rũthuko)* and this implies that he does good magic to his people. The other name is *Mwene Nyaga* which mean the owner of the brightness seen top of the mount Kirinyaga, stripes that are shiny, pure and clean. The other name in *Ngai ni Mumbi* with the understanding of the one who creates or moulds coming from the first *Agĩkũyũ* mother. There is a latter name; *Mwathani*, which comes from *gwathana* which is to rule. All these names give the functionality of God who is defined by his action, a great *Agĩkũyũ* world view of God who is active furthering this aspect of God as the giver. Wanjohi (1978:139) sees Ngai as *Mugai* (divider of property). This keeps the *Agĩkũyũ* away from envy as Ngai is the one who decides on what benefits his people since the people's destiny is in his hands. However, Routledge (1910:226) says *Ngai* is a name borrowed from the Maasai [19]

Wanjohi (1978:137) explains the concept of God of the *Agĩkũyũ* or *Ngai* as a big unfathomable, intangible and therefore a spiritual being that is in between man and animal. Wanjohi (1978:137) quotes Gathingira who states that it is an amazing being that no one has seen. Although *Agĩkũyũ* were monotheistic, the God of the *Agĩkũyũ* was better than the one of the Maasai and whenever there was thunder, the two are disagreed on matters like whether to rain or not. This is an interesting phenomenon of associating the Maasai God as bad, which could be associated with the grazing enmity they had with the Maasai.

[19] See Mathew M. Karangi (2013 :613) the name is borrowed from the Maasai *Enkai* which is closely related to deity the rain and the sky, therefore the idea of where he dwells and provision

Therefore, it may not be so much an issue of God but the issue of the differences that the two communities had as they raided each other of livestock.

Over and above the names of God and his being, there is also the concept of his abode. Karangi (2013:616) does not see the *Agĩkũyũ* God as one who is remote, but who dwells among the people, not just living in the mountain. God comes to receive sacrifices of the people and answers the prayers of his people. He is anthropomorphic[20], or seen in human terms to be real and interacts and relates with his people. Wanjohi (1978:146) states that the *Agĩkũyũ* comprehend God as both transcendent[21] since he lives in heaven or in the sky as well as immanent since he comes to visit his people and also feast on sacrifice made to him. This immanent[22] a concept that describes one who would be close to his people.

Kamenju (2013:47) quotes Kenyatta who locates the *Agĩkũyũ* deity's abode as *Kirinyaga*, which is the highest mountain among the other three where he only made stops, that is Ngong hills, Oldonyo Sabuk and Aberdare ranges. The *Agĩkũyũ* sacrificial system to *Ngai* was sacred as Routledge (1910:229) expounds. A ram without defect, and whose head is one colour, was to be offered under a sacred tree at the hilltop so as to have a view of the hills and mountains that were sacred to the *Agĩkũyũ* named above. The Elders participating

[20] According to Meriam-Webster dictionary, this is a term that is a compound word which has two Greek words ἀνθροπος meaning man μοφος meaning man therefore to mean according to human form or being like human. In this case is the way God behaves in a way that a human being can understand.

[21] Transcendent according to Merriam-Wesbster dictionary means one that is beyond human knowledge or comprehension or knowledge.

[22] According to Merriam- Webster Dictionary Immanent means a God who comes to dwell inherently among the people

in the sacrifice from of the *Agĩkũyũ Kiama* followed a set procedure[23] and *Ngai* answered prayers by giving rain or meeting other needs.

Over and above God abiding on the mountain, Kamenju (2013:47) also views his shrine as having being embedded in the sacred trees namely the *mugumo* and *mukuyu* (fig tree) where he also rested. Prayers to *Ngai* were communal under the said trees, led by the elders and goat sacrifice done to him. Therefore, the *Agĩkũyũ* religion is centralized around the *mugumo* tree. Karangi (2008:119) notes that the *mugumo* tree has a symbolic meaning from the etymology of *guma* (to have moulds because of age or become grey due to old age). This gives it the connotation of grey hair which means wisdom. Further, *mugumo* also means a jugular sort of vein from where blood is drawn when grazing cattle bleed. It therefore, has association with blood and also mediation of life. It also has an ability through its roots to suffocate and engulf other trees around making it supreme, with unlimited power to rule, dominate and conquer. It has many names describing its centrality to worship, identity and respect accorded to it. Some of its other names according to Karangi (2008:119) are;

> "Muti munene (big tree), muti wa Mugikuyu (Gikuyu tree), Muti wa Ngai (Ngai's tree), Muti wa Mambura (a tree for sacrifices), Ihoero (sanctuary), Muti wa Irungu (Irungu's tree), Muti muugu (climbing tree) and Muti wa uthata (fertility tree)".

According to Karangi (2008:120) this tree is an epitome that well knits the *Agĩkũyũ* socially, politically, religiously and economically.

[23] See Routledge (1910:229-234) enumerates the procedure of blessing of the ram, how it was cut, how it was split, how the meat was divided, what was eaten by the Elders, the kind of prayer that was prayed, who were allowed to attend, the levels of observance and participation and how long it took. This narration gives clearly the sacrificial process and its significance and sacredness among *Agĩkũyũ.*

Over and above worship of Ngai, Kamenju (2013:48) expounds on the ancestors' spirits being consulted or sacrificed to in order to receive blessings and also to keep off malevolent spirits against the community. The *Agĩkũyũ* also wore charms given by the *Mũndũ Mũgo* (medicine man) that brought good luck and other types of protection in form of beads. The *mundu mugo* was also consulted when the community was facing challenges such as sicknesses to offer medicine and perform rituals. The *muraguri/murathi* (seer) would foretell about the future and had the ability to communicate with the ancestors and God. In conclusion, Wanyoike (1974:79) views the *Agĩkũyũ* religion as a life with no sacred and secular life. Any improper life interfered with the sacred order given by *Ngai*. This would bring displeasure and punishment from God to the society, requiring a sacrifice.

The *Agĩkũyũ* religion permeates all facets of life and as seen in the above arguments, the life was all religious and religion was life. Its aim was not just a worship of God but a character formation as one relates with the deity. This ensured that the reference for God inculcated the values required for living. This relational God also ensured that the people had a relationship with one another. That is why the names of God were anthropomorphic to ensure that the *Agĩkũyũ* would associate themselves with the attributes of God and emulate him, just like the Jewish God. Obedience was key in the sacrifices mentioned above and done by a priest on behalf of all. The chance for forgiveness was available, if one was in error, that is why the sacrificial system was established to appease God.

5:4 The *Agikuyu Agĩkũyũ* Education system

Agĩkũyũ had a form of education that was not formal but informal (Kimani 2010:60). She describes the nature of this education was progressive, practical and gradual in life and encompassed developing morality, character, social knowledge and physical aptitudes; that were needed in the societal roles. This education was propagated through practical observance, storytelling and training. It was also gendered education, where women taught girls while men taught boys. The women taught girls to be good mothers, good wives, good cooks, being general care givers, upholders of feminine privacy, their personal hygiene, the taboos and their religion. The men taught boys how to conduct themselves as men, respect for elders and how to be courageously brave. Further, they had the sex education, war or being warriors and the taboos to be avoided in life. Most of this learning took place during initiation but however it was lifelong education. Wachege (2017:25) illuminates this informal education as one that used proverbs, stories, legends and riddles to impact their morals and code of conduct. Maina (2017:32,33) argues that although this education was gendered, it was about obedience, since any child would attract curses or be disinherited of property if they disobeyed.

The education was structured in many ways; one mode is what Kinyanjui (2019:2) refers to as fireside knowledge. This means the children would gather around a fire to keep them warm as they got close to their parent and mentors to receive instructions. Apart from the fireside instruction, education was acquired through experience and the learner's participation in daily household chores and community activities. As a parent or the mentor worked together with the children, this would provide practical instructions and lessons. The content included making individuals human (*ũmũndũ*), self-reliant, productive, resilient, enhancing solidarity and self-determination.

It is therefore, important to note that the education above had a holistic approach unlike todays education that has to do more with intellectual growth, competence and capacity. Wachege (2017:26) quotes Kenyatta and Muriuki who cites how this long life education was passed on. According to the scholars, it started at birth, then childhood, into initiation period and all the way to marriage time. It was done by both men and women, to girls and boys so as to address matters of sexuality, manhood and womanhood, taboos, tribe's traditions and culture, religion, life duties and responsibilities. This education had theory and practical modes. The theory was taught while seated while the practical involved the children joining their parents and seniors in carrying out activities together as they farmed, cultivated, or build. It was therefore participatory.

Agĩkũyũ education had a holistic approach as the above scholars argue, which made the learners all rounded. The values of religion and life were passed on so that as stated above, one became human. This is a great sense of making sure that the subsequent generations had a well behaved life. The skills instilled also encouraged working for a living so that none would not become poor. This education incorporated morality, so that one would do what is right in their eyes and the community. Respect for the teachers who were mentors, parents and older people was reflected in the obedience of the teaching.

5.5 The Agikuyu rites of passage

The rite of passage is intended to show how values were passed down in every stage of life and how each stage dealt with incorporation into the community and society that made a person's life. Karlin (2009:10) views the rite of passage ceremonies as a transition from one stage to another, whether cosmic or social. The rites include birth, the puberty,

marriage and finally death. This rite of passage encompassed a process of transition, separation and reincorporation.

5.5.1 **Birth**

Birth is a key phenomenon in life and Magessa (1997:82) states that it begins with conception. Its importance is in showing a couple has a responsibility that goes beyond their death. Conception is a blessing from God and is not just an act of sexual intercourse. Mbiti (1969:110) brings on the holistic approach of birth not only as an event but also a process of coming into the world, the nurturing, incorporation, care, education and bringing up of the child. Giving birth was one way in which a woman was accepted in the family they married in, and a consummation of marriage. Magessa (1997:89) views the birth as a reincarnation of those who left this world in some communities and it was shown in the naming. It is also a connection with the ancestors.

A pregnant woman was accorded high respect and care since the *Agĩkũyũ* had a great regard for pregnancy. A man would not, according to Kabetu (1947:6), travel far when their wife was close to giving birth so that they could assist in taking care of the home, shepherding and called the midwife when labour started. He further states, if the woman took long before labour came, there would be a ritual which involved piercing of the goat's ear, a ritual referred to as *kũhorohia* (to pour some blood to appease) to seek for the cause of delay in labour. Magessa (1997:84) associates prolonged labour or difficult in giving birth in many African communities to some broken taboo or unfaithfulness of either of the parents. Kabetu (1947:6) notes that the midwife was an elderly person who had

finished giving birth so that they would not contaminate the baby with *thahu* due to their sexually active status, and who was experience in holding the baby.

Kabetu (1947:10) presents from birth, the way children were instructed. The girls by their mother in her house (*nyõmba ya nyina*) while the boys by the father in his hut (*thingira*). These instructions provided a base for work, behaviour, interaction with other people and etiquette when sitting down for the girls. Birth was the beginning of the rite of passage and was central among the *Agĩkũyũ.*

5.5.2 Puberty and initiation.

One major activity that happened during puberty is circumcision. This was not just an event but a process of making, therefore, a transition that made it a rite of passage. Kenyatta (1938:198) clearly spells out how a young boy or girl gained full citizenship after circumcision which gave them the ability to own property, make a home and be held responsible at puberty.

The *Agĩkũyũ* initiation or traditional circumcision played an important role in their life. Kenyatta (1938:129) opines it as one that holds the tribal organization's moral code and customs. According to Wanyoike (1074:86), circumcision was a sign of maturity so that the initiate assumed higher levels of responsibility as an adult. Wachege (2017:24) notes that over and above the family kinship, the other sense of belonging among the Agikuyu was the age-set (*riika*) which was formed from those that one got initiated with in the same season. This then gave circumcision a central part in the *Agĩkũyũ* social and even political

setting. The age-set cut across families and clans forming brotherhood and sisterhood in uniting and solidifying the whole tribe. Magessa (1997:103) argues that during initiation, age-sets were formed and were a group that would protect each other's property, had loyalty, bond and devotion to each other. They were said to have shed their blood together and therefore as blood brothers.

Kenyatta (1938:33) believes the *Agĩkũyũ* social life as incomplete without the centrality of circumcision. Circumcision qualified a man into manhood and gave them a right to be a citizen of a community as well as a precursor to marriage where no *Agĩkũyũ* woman would marry an uncircumcised man. It was also a prequalification for leadership. Maina (2017:34) alludes to the solemnity of this ceremony to a point that the one initiating would slaughter a goat three days before the initiation day so that the ceremony would receive the blessing of God

Kamenju (2013:46,47) explains that the ceremony anchored the *Agĩkũyũ* political and social order, because their government had a foundation structure which used the circumcision age set system to mark historical timelines. Further, this rite of passage influenced the moral standing and behaviour of people as well as gender relations. It was very symbolic because several age-sets formed the ruling generation that passed one leadership to another in a process called *ituika*. The boys' initiation had a rhythm consisting of three or four continuous years that formed a regiment (war) then followed by a break of one year of no circumcision. This is unlike girl's circumcision that was continuously uninterrupted. A number of the boy's regiment formed a generation set or the ruling set.

Wanyoike (1974:73) expounding on the importance of an age-sets, notes that those in the same age group ensured the welfare, hard work, a good name and uprightness of their peers. If a peer misbehaved, they were excluded from their fellowship for a while in a status called *ihinda ria mõhingo* (a time of seclusion). They would not have contact with people, were not helped in their work, would not interact with girls, which if they did the girl would also be excluded. The purpose of this system was to instil discipline among the people in the society.

The female circumcision had its own significance too. Muriuki (1974:134-135) posits it was a way of respect for the ancestors who did it and needed a continuation. Secondly, it was a way of passing on moral values and norms of the *Agĩkũyũ* culture and traditions. Thirdly, it made a girl a woman, therefore, acceptable in the society and into an age-set. Muraya and Muriungi (2014:43), in their analysis of female circumcision, views it a symbolic, over and above the cut and an identity of social construction of a girl into the community. A girl transited into womanhood therefore qualified to get married. Kenyatta (1938:127-128) speaks of how it was a taboo requiring cleansing called *gũtahikio* (vomiting) if a man had a sexual relationship with an uncircumcised woman. Men were not allowed one to marry such.

Kimani (2010:39) explains that the process of circumcision was well organized. The physical cut was part of the event since it involved a lot of rituals and procedures. The process would take days or months. This was a process of instilling masculinity for boys by making the initiate a hunter to instil bravery. Wanyoike (1974:86) looks at the process as two fold; the physical operation and solemn ritual. The operation was secondary though significant since it showed bravery, preparing girls for the pain of childbirth and a boy to

be a warrior. The ritual however, had a bigger significance because of the teachings instilled by the instructors. This ritual gave a person the moral fibre required for survival into adulthood.

Kabetu (1947 :24,27,34) further describes how the circumcision for both girls and boys was planned. It was prepared by two elderly men and their wives who had their children circumcised already referred to as *atonyi.* They were given traditional beer. Together with those who would circumcise, would prepare honey, pigeon peas, a goat and ram as their food when they sat and plan for the circumcision. The initiates would also seek *atiiri* (mentors) who would walk with them during the process of the initiation and they would give them traditional porridge as they informed them of their role. Both young men and women would participate in the preparation before the circumcision. The process also involved a witchdoctor who prayed for their protection during the whole process.

As the *atonyi* performed the ritual preparation before the circumcision, the initiates sang in response for three days. It was aimed at making them tired, and distract them from the anticipated circumcision knife's pain and fear. On the material day, they woke up early and rushed to the river and bathed with cold water in order to be numb to the pain during circumcision. Ceremonies of celebration followed with advice was given by the *mutiiri* (mentor) before and after the initiation. Therefore, this is not an activity or an event but a process of transition into adulthood. It took about three months for total healing.

Kimani (2010:39) points out one major significance of circumcision as an initiation into adulthood through a process of learning. There were teachings of varied nature; on obedience and revering the seniors, rules of life and regulations, taboos on particular

issues and sexual behaviour. Since this ceremony and program was done in seclusion, the teachings done were aimed at inculcation of a value system. It is therefore one great aspect of the rite of passage in puberty that marked a significant stage in the life of the *Agĩkũyũ* community.

5:5:3 Marriage

Puberty prepared a young person for the next stage, which is marriage. Marriage among the *Agĩkũyũ* played a key role in one's transition and development. Kenyatta (1938:200) narrates how an unmarried man could not join the levels of elders (*kiama*).

Marriage was a very important institution in the society because there was not known a term for single parenthood. According to Maina (2017:36) a family started with marriage. He sees marriage as a rite of passage that was corporate and was not just an individual aspect. It involved a clan, especially in the dowry process. Marriage made one gain a new status; the young man became *mõthuri* (one able to choose) and the young lady *mutumia* (one who should be able to persevere silently). This new status was a form of an identity and ability to be involved in political, religious and judicial processes of the *Agĩkũyũ*. Marriage was polygamous, but only for the men who could afford the dowry and support more wives. This is why Wanyoike (1974:75) cites polygamy or the marrying of many wives as a show of prosperity. The couples were expected to have many children because epidemics would come and annihilate them. Therefore, the more one had, the better the possibility of survival. Further, since it was an abomination for a man to be buried by strangers hence parents ensured they had children to bury them in old age.

According to Kenyatta (1938:174) marriage addresses matters of morality where one was incorporated into a family through marriage to avoid any form of promiscuity or prostitution. Before marriage, one was supposed to be sexually pure and virginity was highly valued among the *Agĩkũyũ*. This was to ensure that the institution of marriage was a place of honour and this needed preparation.

Kabetu (1947:48) explains how important purity was to a point that if a lady was married and she was not a virgin, their family would receive back their daughter in addition to traditional beer containing charcoal. However, if the lady was a virgin, the traditional beer would have goat's droppings (*mbimbi*). Cagnolo (1933:114) outlines how a man who got a woman pregnant before marriage had to pay ten goats whether they married them or not. This was over and above the shame they went through in the society and among his peers. Marriage was, therefore, a great rite of passage that all had to go through when they matured and with an aim to propel forward a generation and inculcate values.

In the above three rites of passage; birth, initiation and marriage; incorporation, education, impartation and mentorship cuts across them. Therefore, it has more to do with the process not the event, the way and not the product. Values were inculcated in such a great way that if one miss on them, they would be an incomplete person. It ensured an all rounded person who was part of the community. The living dead had a symbolic relationship that also built a community as discussed below.

5.5.4 Death

Mbiti (1969:149) discuses death in Africa as a key phenomenon that connects humanity with the world of the spirits. It had a lot of rituals associated with it in the African societies. These include; inheritance, burials, respect for the living dead and reincarnation, The

Agĩkũyũ had a great fear for the dead. Scott (1932 :78) reiterates this reality stating that no *Agĩkũyũ* person would dare enter a house with a dead person. Wanyoike (1974:82) alludes to the fact that none of the *Agĩkũyũ* wanted any entanglement with a dead or dying person. Therefore, no one would be allowed to die in the house. If that happened the house was defiled and it would be burnt down. To prevent one dying in the house, a dying sick person would be removed from the house and a temporary shed would be done in the bush, they were fed from there and a fire lit by a relative till they died. The caregiver/relative would then be cleansed by the *mũndũ mũgo* in order to return home.

The ceremony after death was important among the *Agĩkũyũ*. Wanyoike (1974:82) says once a person had died, and they were young, they were thrown away to be eaten by animals. An elderly person, however, was buried. A ceremony, a death-reliving ritual called *hukũro,* was done to show that the dead person was not lost but respected and that there was physical separation from the living. Kabetu (1947:72) views *hukũro* as a separate operation from what Wanyoike mentions above. According to Kabetu, it was more of a ritual that happened after death in order to heal people from the grief that sets in. A he-goat was slaughtered and eaten by the one doing *hukuro* referred to as *muhukuri* and their wife. They had a process of eight days which included appeasing the spirits of the dead through libation using local beer. Whether it was burying as Wanyoike states or the cleansing ritual as Kabetu explains, what mattered is that the process was to separate the *Agĩkũyũ* from the death and a dead person which they dreaded.

5.5.5 Life after death

This section explains how Jonadab son of Rechab had influence on the living, as was seen in chapter two even when he was long dead. According to Mbiti (1969:159,83) life did not end with death. Death is not an annihilation but a connection of the dead with the living, which was evident in the way burial rites were conducted. The respect showed that the person became the living dead. Some generations, though dead were still part of the living. They symbolically lived and ate food with the living. They lived as guardians of life, traditions, ethics, morals and customs. They were consulted on the affairs of the living family.

This belief in the living dead among the *Agĩkũyũ* compares with the Rechabites' whose father Jonadab son of Rechab, though dead, had a great influence. This leads to the question of life after death. For the *Agĩkũyũ*, as argued by Wanjohi (1978:138-140), it was about the immortality of the person and their soul. This was seen in their speech when one died. They would refer to one as having being called, lifted up, rather than dead which shows annihilation or finished. There is therefore life after death. Gathingira (1934:33) further sees *Agĩkũyũ* after life as the spirits going beyond them. The spirit of a bad person would come to torment people which required a diviner to sacrifice a goat and pouring its fat since it washed away the evil spirits.

5.6 The ancestors.

For the Rechabites, the great influence of an ancestor is seen after 300 years. It is important to understand, whether Africans have such an influence in faith and life of the community they just like the Rechabites did. For the Africans, the connection with the living dead as discussed above, became part of the life of the living. Many theologians and scholars have different ways of understanding the ancestors. Some border on respect for them while

others see them as those who should only be venerated. In their opinion the understanding of the ancestor's borders on the living dead, the resting parents, those who have left the earth but still participate in the care of their descendants.

According to Kahakwa (2007:196), ancestors are those departed relatives who have attained a recognition and status from God, and are also recognized by their descendants. They have roles among the living to commune and communicate with their descendants. Kahakwa (2007:203) views the ancestors as having being endowed with supernatural powers, have dynamic authority, knowledge and responsibility from God the creator who is near them.

African ancestors according to Lutahoire (1974:8-9) are not limited to a physical existence, that is of place or time. They can come to the physical world and appear before the living through dreams, visions and can be perceived through telepathy in the life of the living peoples. Mbiti (1989:85) replaces the term ancestor or ancestral spirit with the living-dead since he states that the latter is broader, the earlier only refers to those who were ancestors of the living.

Many critics of the ancestors' concept raise issues of worshiping them. Dealing with this question of ancestral worship or veneration, Kahakwa (2007:207) argues that ancestors are not worshiped as God is, as some theologian's fear, they are venerated and respected. Kenyatta (1938:208) refers to it as communion in a continuity sense but not worship per se. In his opinion, the ancestors remain human with a parental relationship and also communion but they are never deities. Therefore, this communion is about respect while worship is to a deity.

The gifts and libations that are offered to them are not for worship but it is expressing reverence and love from the descendants, which is a symbol of fellowship and remembrance of the ancestors by those living as part of the family. Mbiti (1969:26), just like Kenyatta, points out the acts of pouring libation as not worship but symbols of communication and fellowship of the living with the ancestors. Kenyatta (1938:236) clearly makes the difference by explaining that worship and fellowship were very different. For *Ngai* it is *guthathaiya* (worship) while for the ancestors it is *guitangira ngoma njohi* (offering libation of beer to the spirits).

Wanjohi (1978:138) analyses Gathingira's argument on the difference between the worship of *Ngai* and ancestors in a very subtle way. He views the earlier as communal service involving the sacrifices and elders while the veneration of the ancestors was done locally by a family. This family would chase the bad spirits of the dead who tormented them while the sacrifice was meant for the good ones through libation. The *Agĩkũyũ*, according to Mbiti (1969:89), have three sets of the spirits. The living dead, that is made of dead family members, these are spirits of parents or fore bearers (*ngoma cia aciari*); families offer them libations. The second is the spirits of the clan (*ngoma cia mũhiriga)* whose concern is the national welfare through the clan. Thirdly, the age set or age group spirits *(ngoma cia riika*) that deal with the *Agĩkũyũ* people.

5.6.1 The place of the ancestors in instilling values.

The Rechabites in Jeremiah 35:1-19 had an ancestor called Jonadab son of Rechab who had influence over their lives, three hundred years after his command and they obeyed.

The Ancestors in Africa and among the Agikuyu, similarly, had such influence and this section outlined and analysed this reality.

Ushe (2011:2) brings out the key role of the African traditional society in passing on values system and morals and how this can be used for national development. In that spirit he quotes Orhungur stating thus;

> "morals refer to behaving exactly according to what is considered by the society to be good and acceptable. It also involves action, attitude, virtue and the way of life that makes up a moral person. In this context, traits such as tolerance, love, honesty, kindness, loyalty, fair-play and so forth, are accepted as morals. Anti-social behaviours such as stealing, money laundering, bribery and corruption, inflating contract sum, election rigging, injustice and so on are immoral acts since they are out of steps with what is regarded as proper conducts in the society." Ushe (2011:2)

Ushe's (2011:5) argument encourages morals and manners that are influenced by the traditional lessons learnt from antiquity. These traditional moral values included generosity, hospitability, leadership, love, keeping of community secrets, the respect for humanity and life, respecting other people's property, marriage and respect for elderly. This happened so that young people would become great citizens.

It is therefore key to note from the discussions above, that over and above the veneration that the ancestor received, they were custodians of morality. The fact that the living would feel obliged to do what is right, follow their teachings, cascade traditions they taught, showed their influence. The ancestors consciously observed the life of the living and this world view was held by the African communities, *Agĩkũyũ* included. The passing on of the traditions of the ancestor further shows the continuity of their beliefs to posterity. Disobedience would attract curses or punishment.

5.7 The *Agĩkũyũ* rituals and ceremonies

Some of the major rituals and ceremonies that the *Agĩkũyũ* practiced included sacrificing and pouring libations. They also had ceremonies such as songs and folklore. Karangi 2013:618) associates the sacrifices to a sacrificial council. The highest of the *Agĩkũyũ* elders called kiama *kia matũranguru* (senior most Elders council) would offer sacrifices under the *mũgumo* tree and *Ngai* would come down and feast on it. Goat sacrifice was offered to the ancestors to appease them with the pouring of *tatha* (stomach entails) on the ground. Further libations of beer and fat were poured to Ngai and ancestors as to appease them in worship.

The other major ritual that the *Agĩkũyũ* were associated with is healing. In Africa, according to Mbiti (1969:169), misfortunes were caused by forces and other human being and so it was with the *Agĩkũyũ.* When a person among the *Agĩkũyũ* was sick, they sought services of a medicine man. Kenyatta (1938:157) states that the medicine man performed not just the healing but he also did a cleansing ritual from evil called *gũtahĩkio* (vomiting out). Ndungu (2009:94) presents a situation where the coming of the missionaries interpreted *Agĩkũyũ* healing as paganism and witchcraft and wanted to do away with it by through the introduction of schools. What the European never understood or dealt with, is the fact that the *Agĩkũyũ* did not only talk about the healing, but the cause of the disease. Although they administered medication in their health centres, there was a vacuum among the *Agĩkũyũ* on the spiritual causes of the disease even among their converts.

Another major ritual among the *Agĩkũyũ* is the ritual sacrifice which was combined with prayer. Wanjohi (1978:143) expounds the sacrifice to pray for rains in case they delayed.

This was done by *Njama* (elders) using a one colour goat either black, brown or white to signify purity and holiness as well as honey, beer and milk. The participants would be elders of unquestionable character and a boy or girl of below 8 years because of their innocence. This sacrifice would be offered under a *Mõgumo* tree where the sacrifice is done and prayer offered facing Mt Kenya to *Ngai* for the rains.

These rituals made a connection of the human with divine and the ancestors. It ensured the sense of divine authority as well as parental authority of the living parents and the ancestors. The rituals were performed not only by individuals, but also by designated elders as shown above. The rituals had a very high symbolic significance for the *Agĩkõyõ*. They demonstrated the importance to those who did them as well as to those on whom they were done.

5.7.1 *Agĩkõyõ* myths, songs and folklore

The *Agĩkõyõ* had many ways of instilling their value systems, morals and traditions. This was done individually and also corporately. Karangi (2008:125) points out that the *Agĩkõyõ* use of myth and songs formed an integral part of their own worldview and identity. Kamenju (2013:37) notes how the communion or belonging had a great social significance and the closeness and togetherness experienced through the activities such as song and dances. One key item was the evening fire which worked as an educational class where folk tales were used to teach and inculcate values in the lives of young people. Githuku (2012:31,33) alludes to the reality of the children receiving instructions from their parents and grandparents through fables, stories and songs which deposited in them a value system and culture. Further, the *Agĩkõyõ* culture and values had its expression in art,

proverbs, poetry, liturgy, music, and stories. The *Gĩkũyũ* language was encoded with deep symbolism. Therefore, this mode of communication passed down values for posterity. A grandmother/father would use the symbolic stories as a way of giving warning to live well or else be punished.

According to Wanyoike (1974:86) the *Agĩkũyũ,* celebrated peace, in jubilation in different times of the year and seasons which was marked by song and dances. Kamenju (2013:34,36) explains how the *Agĩkũyũ* would hold communal activities such as dances during harvest season to compete and also as a way of enhancing social cohesion. The songs were categorised according to age groups and gender. Young boy's sang *ngurũ* young girls *ihĩndĩ rimwe,* the young men and women sang *kĩbata* and *gicukia* the older women sang *ndumo* and *gitiro* while the older men sang *mũgoiyo.* [24]Wanyoike (1974:86) raises very pertinent issues in the *Agĩkũyũ* dances, that of discipline and skill. The dances were directed by two people, the conductor and the disciplinarian. The conductor of the dance would deal with the rhythm and tune since movements were very necessary for harmony of the dance. The other director referred to as the *mucini* (burner) dealt with the discipline and went around to check on the dances. If anyone was found off the discipline, they would strike their back mercilessly with a hot blazing torch which would burn them. This was done for the failure to follow the dance rules. Therefore, these dances were not just meant for entertainment but to instil of discipline. Over and above the discipline also

[24] These were traditional songs sang by different groups. They were divided by gender and age. Young boys sang *ngurũ.* Young girls sang *ihindi rimwe*. Young men and women sang *kibata* and *gicukia*. Older women sang *ndumo* and *gitiro* while older men sang *mugoiyo.* Older men and women sang *muthunguci,* where the *c*ouples would hold each other as they locked and danced. Girls and women danced without covering their breasts, the men only wore a skin under their waste. The missionaries saw this as immoral and with sexual orientation and movements. See E.N.Wanyoike (1974:86*)* and Joseph Kamenju (2013:34,36

comes the content of the song was easy for one to remember, therefore easier to pass on a message to others. They also passed on the culture of a community as well as inculcating traditional values and attitudes.

The folk tales and their symbolism is highly dealt with by Routledge (1910:283-328) who gives and puts down a number of tales[25], their symbolic meanings and the moral of the story so that generations would be taught the origin of their lives, how they should behave, to instil morals against vices such as greed and how to relate with others as well as animals. Oral narratives, according to Opondo (2014:118), formed a great deal in one's worldview, personhood, selfhood, creating cultural identity and societal awareness.

5.7.2 *Agĩkũyũ* prohibitions and taboos (*mĩgiro*)[26]

Traditional values in the African setting provided moral codes for the sake of people's behaviours (Ushe 2011:11). It provided taboos and sanctions to anyone who was found wanting or even violating them. They were severely dealt with within the society.

The *Agĩkũyũ* came up with a way of making sure that there was order, decorum and an organised way of doing things. (prohibitions for behaviour). Among them were migiro or *mikana*. (what is a bad omen to do or what is prohibited to do). Githuku (2012:56,60) alludes to the reality of *migiro* in the Ag*ĩkũyũ* as a system of ensuring that there was no harm to an individual and community. Taboos were meant for the community's welfare,

[25] See Scoresby and Katherine Routledge (1910: 283-328) narrates many tales and the lessons the they teach including but not limited to; why the hyena has short limbs, why the rainbow came about, how to deal with strangers, how to treat people and the sacrifice of giving advice.

[26] *Migiro* or singular *mugiro* are the prohibitions or the things that were seen as taboos to be done. If practiced it would bring ritual uncleanliness requiring ritual cleansing or payment of penalties to be appeased.

preservation and protection of life, to promote morality and harmony. Going against it would disrupt the order of life that is divine. Anything that was a taboo to do would have dire consequences and punishment if done. The transgression of the taboo would bring upon one into *thahu* (ritual uncleanliness).

Wanyoike (1974:80) expounds on the purpose of *mĩgiro* as a way of regulating what was done in the community and to have some limits and boundaries to daily actions. According to Githuku (2012:61), taboos were meant to safeguard of the society and encourage compassion, friendship, cohesion, honesty, self-control, societal welfare and justice to those aggrieved and to the offenders. Kabetu (1947:105,106) puts across a number of *mĩgiro* (prohibitions) such as bestiality, incest, homosexuality (cannot be appeased), a grown up excreting in the house or right outside the house, having sex during menses, having sex during bereavement, a home owner falling outside their home, among many others. This shows how the society was ordered for doing what was right. In agreement with Kabetu, Githuku (201:61- 64) notes that the taboos were meant to reinforce security of the community, deal with carelessness that threatens life, instil manners in the way of living and boost food security. Taboos promoted hygiene for the sake of good health, solidarity of the community by instilling cohesion, taking care of the environment for posterity and to applying self-control for modesty. Following these arguments, although they may seem superstitious, the life of every person was safeguarded and the community lived well. This kind of life brought about moral uprightness.

Githuku (2012:56) points out the repercussion of going against the *mĩgiro* as it could lead into one getting *thahu* (ritual uncleanness) which was a life threatening situation among

the *Agĩkũyũ*. Kabetu (1947:106) states that offenders of such *mĩgiro* would have to give goats or sheep, and to some extent go through a process of *gũtahikio* (vomiting act) which was done to appease the community and to cleanse the culprit.

It is evident that among the *Agĩkũyũ*, prohibitions and taboos were emphasised on to bring cohesion, ensure discipline and productivity of the community. The dire consequences of breaking them was a way of ensuring compliance to a code of conduct. This system ensured that the right behaviour was practiced among the *Agĩkũyũ* and their neighbours. In case a person went against what was expected, the system of cleansing also provided a way of appeasing so that individuals would not be condemned for ever, a very good system of order.

5.8 The *Agĩkũyũ* rules and regulations.

To be orderly, the *Agĩkũyũ* had rules and regulations that governed their behaviour. If one broke the rules, the penalties were already stipulated and the enforcers would follow it up for the fines to be paid in case of offence. Kabetu (1947:94) enumerates such penalties that were meted on those who committed any offence against individuals and the community. For example, if one killed another person, would pay penalty of one hundred sheep. Nine sheep were given to the uncle of the deceased, nine *Ngoima* (fattened sheep), to the keeper of the arrows and one for the mother to the deceased. Further, the Elders had the sheep they ate in their sitting. If one had no property to pay, the Elders would take a girl from the family to stand in until they could pay the above penalty. On the other hand, the killer would go and live in the home of the deceased for ever as a replacement.

Kabetu (1947:95) expounding on the matter, other fines were paid on vices such as, piercing one with a spear or arrow, impregnating a girl, adultery, eye injury, and hitting and extracting one's tooth or any other organ. All these had the number of goats and fattened sheep to be paid specified. The purpose of these penalties was to enhance there is cohesion and perpetuity of life. Without it, the *Agĩkũyũ* would continue killing each other and this would breed continuous enmity in the community.

In order to deal with the value of hard work, stealing was dealt with in a grievous way. Kabetu (1947:96) explains how a thief was treated. If an adult stole a goat, they would offer a sacrificial goat to the Elders sit to pay 10 goats as a punishment. A boy would pay three goats. If one stole honey from another person's bee hive, they would pay ten goats and one for sacrifice. If one stole food of any kind, they would pay with six animal hides. If a stranger stole other people's property, they would be put in a bee hive, have dry twigs appended to it, a fire lit and the beehive thrown down hill for the person to burn to death. These grave penalties were to instil fear from stealing and also to ensure that laziness that led to theft was curtailed.

The purpose of these rules ensured cohesion and coexistence in the community. Further, if one did wrong, the fines helped to restore them back into the community. The high fines, for example, paying for one stolen goat with ten goats ultimately beats the logic for stealing in the first place. This therefore, ensured high standards of living that encouraged hard work rather that theft. Once this was passed on from a generation to another, a values system full of virtues was promoted and a peaceful co-existence was encouraged.

In this case therefore, learning from the *Agĩkũyũ*, the regulations brought about a structure of operation apart from which one would not act against. The values came up with a way in which one would question what they did and how they acted.

5.9 The *Agĩkũyũ* parenting authority

Parenting is a very essential aspect in African life and philosophy. Mafumbate (2019:8) reiterates this reality by stating that the parents and the elderly were respected as a form of authority which was legitimately constituted. He quotes an Igbo saying that "he who listens to an elder is like he consults an oracle". An oracle gives the truth and the instructions needed for the right behavior of living within traditions and societal accepted norms.

The social organization in the *Agĩkũyũ* was discussed earlier, in line with our emphasis, parenting authority comes in handy. Wachege (2017:25) raises an important aspect of parenting which required children to obey their parents without room for rebellion. Githuku (2012:31) presents the structure of a home (*nyumba*) as comprising a husband with their wife/wives as the teachers and the custodians of values and traditional customs for their children which would also extend to grandparents. Kenyatta (1978:114) explains how a child should obey their parents, failure to which a curse would be upon them. This therefore instilled fear for the curse and therefore children would obey and would be rewarded with blessings.

Mbiti (1969:107) raises a relatable issue on parenting where the parents have a role over their children as they relate domestically. He further introduces a larger concept of parents as not just being the immediate since an African belonged to the departed relatives,

grandparents, parents, children and the unborn. Therefore, even the departed parents had an impact in a child's life that required obedience and this also applied to the *Agĩkũyũ*.

In regard to the concept of curses, Mbiti (1969:211) states it was done by the parents and it was even worse if its near their death since it cannot be revoked. The authority of a parent, uncle, aunt was perceived to be higher over their juniors. There was no child in the African setting who grew without a parent (Mafumbate 2019:9). Even an orphan grew within a kin system as well. Parenting ensured that a child got a buffer between them and the world, contributing to their cognitive and emotional health. The community became the individual child's custodian as values and morals were passed on to make a child part of the community identity.

Therefore, parents played a big role for posterity by making sure what they believed in and did was passed on to their generations. The family became the center of instructions and had a great influence on their children. The challenge of oral literature would be devoid of uniformity, hence subject to misinterpretation. But the bottom line is reaching the future generations with the information needed for the change of life and forming of norms.

5.10 *Agĩkũyũ* Instilling of value system

This section outlined the values that the *Agĩkũyũ* instilled and how they did it.

In the African traditional religion as outlined by Ushe (2011:5), morals formed one's character and values. The youth had this inculcated formally and informally in the areas of leadership, keeping secrets, love, hospitality, respect for elders and marriage life.

Routledge (1910:245,246) outlines the reality of the instilling of value system stating that, they had a traditional moral code which was inculcated by those in authority. He narrates about two informants he talked to on how their father and mother would teach a child never to steal, not to kill, not to envy someone else's property, not to take food from other people's fields, not to strike a father and mother, respect for seniors, to speak the truth and to practice generosity. Those taught also pass on to another generation and teach them what they are taught.

Karanja (1998:50) notes that the dead had a supernatural attachment to the living in form of spirits. The attachment was on various levels of age set, clan and families which they were part of when they lived. Whenever there was a calamity, the medicine man (*mʊ̃ndʊ̃ mʊ̃go*) would be sought to explain which spirit is under displeasure, and it would be appeased with an appropriate sacrifice. Karanja (1998:51) quotes H.W Kinoti who states that any kind of behaviour that displeased a parent when they were alive, if done after they were dead could bring guilt to the living.

Ndegwa (1992:44) clearly states that values such as cohesion, family responsibility and fidelity, morality and mutual respect were well guarded within institutions of age sets, age groups, marriage, leadership and religion. Mapitsa and Ali (2020:2) points out that the determination of values were determined in three ways; personal, which had to do with individual background; cognitive, that encompasses the thought processes and corporate based on the way people interacted within the community, in family and friendships.

Values in life have a great importance but they are useless if they are not passed on from one generation to another. Apusigah (2011:9) argues that the passing of values is a part of

ontological continuation where there is inter and intra generational interaction so that the young are impacted with the wisdom of the old hence becoming responsible citizens. Virtues are inculcated at each level of life into a socialised collective responsibility. This reality brings out the community's consciousness of African life.

One of the value that the *Agĩkũyũ* taught and instilled in their young ones is honesty. Kabetu (1947:5)

argues that *Agĩkũyũ* had no hypocrisy in any way. If a stray sheep came into their home and the owner was not known, it would be left at the entrance to the home. This prevented their home from being cursed in a ritual called *Kuringa thenge* that would make their home get annihilated.

Generosity was very much encouraged, especially with cooked food that was never sold. Kabetu (1947:5) outlines how a person would be given food if they entered any home on their journey once they got hungry. Further, if hungry, one would enter another person's land and eat what is available there without being counted as a thief.

Uprightness was a key value among the *Agĩkũyũ*. The society nurtured uprightness by disowning a person who continually did what was wrong, such as stealing and becoming restress in the community. To prevent this and also to punish such a person, Kabetu (1947:70) explains that a ritual referred to as *Gũikia mũndũ na kiano*,[27] which was a way of disowning the offensive person was conducted. The parent would call such a person,

[27] This is a function of throwing a person away from the family and community symbolically by use of bow and arrows because of their wrong doing. If later they change their ways, they are accepted back by the parent through
the same process of giving of a bull and a he-goat. It was to reconcile him back to the family. This gave hope that one can change their lives and be reconciled.

give a bull and a he-goat to the community explaining that they have nothing to do with the mischievous person. In case the person stole anything the parent would not be held accountable and in case the community killed him after wrong doing, the family would not charge them. The person was then separated from their family. This would be done by symbolically throwing the person with an arrow. The symbolic arrow would be shot high in the air with the people saying, we have thrown him away. This ceremony would make those in the community desire to live an upright life and it was a way of instilling values of hard work and doing what is right.

Kenyatta (1938:155) puts across a very elaborate way of instilling moral values among the young men and women about their sexuality. He presents a non-penetrative sexual act done referred to as ʊ*mbani na nguĩko* where the young people would meet and caress each other without penetrating. It was to deal with moral physical and mental preparation for adjusting when they got into marriage. It also in a way cooled off the sexual pressure that energetic young people would have.

The lesson that the young people leant here was more of the boundaries and how far they should go if pushed by their sexual pressures. It also taught the young people how they would co-exist with those of the opposite gender and inculcated self-control. The only challenge with this way was whether it would border on the act itself, since it was half way done. The reason being the two would be sexually satisfied even without penetration. It seemed like they valued virginity more than getting pregnant. This act, if practiced today would border on exciting emotions that one cannot fully satisfy or in other words, lighting a fire one cannot quench.

Kamenju (2013:48) raises a pertinent issue in the code of behaviour and moral ethic of the *Agĩkũyũ* as being governed by the actions of the spirits or fear of a God. For the *Agĩkũyũ*, there was a system of taboos which were discussed earlier and which had a list of expectations. The don'ts would bring *thahu* (an abominations) if done and *mũgiro* (prohibitions*)*. Once a person did what was not acceptable, there was a prescribed a penalty in order to undo the ill-effects expected for breaking any of the taboos. For many, there required some purification procedures by a medicine-man which depended on how severe the taboo was broken. Sometimes, one would sacrifice a goat. Behaviour was therefore controlled because of the emotional and economic cost of breaking taboos. When a person did what was prohibited, they got into an abomination and required a purification process called *gũtahikio* by a medicine man.

In order for the *Agĩkũyũ* to have moral order and also prevent any bad omen, they had to put up some by-laws or prohibition to guide people's behaviour (Kamenju 2113:51,52). Analysing these prohibitions as enumerated, they aimed at the behaviour of the people within a home stead, how one treated animals that were prohibited from coming to the compound, matters of personal cleanliness, the behaviour of people within their age set and gender, how areas of the homestead were to be kept and revered, laws concerning handling of food and handling of dead people. All this was geared towards not leaving anything to chance so that if a person did what was prohibited knowingly, the punishment was clear, but also in case of accidental occurrences, one was cushioned by carrying out a purification ceremony.

Kamenju (2013:53) emphasises on the behaviour that ensured the moral ethic of a community was adhered to. This included good manners, relationship between people in age groups and sex, how people slept, how to respect the elderly, how the order of honour was organized by age and gender, how to stand, how to sit. To entrench all these rules, taboos were crafted to enforce good and right behaviour.

Breaking of a taboo as Gathingira (1934:59) argues would cause a disease and required a medicine man to first question a person to establish where they had gone wrong. This reality helped one to live a morally upright life to avoid such diseases. Kamenju (2013:53) however, differentiates between the ordinary disease that requires herbal medicine from the disease requiring a medicine man. The first just needed an ordinary herbalist while the latter would need a professional *mõndõ mõgo* to treat. This separation ensured no one condemned themselves once they were ill since there were occasional sicknesses such as head ache, flu and stomach aches.

Gathingira (1934:59) points out the three reasons one could get sick. They included, first, breaking a taboo. Secondly, *kwĩrĩyanĩria* which meant doing that which your conscience prohibits you to do. Thirdly, are the evil spirits effects or curses infringed by one's enemies. These two new reasons also complicate the disease more to a point of one having to discern the source of their misery. This led *Agĩkõyõ* into suspicion or superstition. To avoid this ambiguity, Kamenju (2013:54) notes that a *mõndu mõgo* would be invited to use their divination paraphernalia to discern where the evil spirits came from and neutralize the curse caused to heal a patient.

The above scholars elaborate the content of the *Agĩkõyõ* values and what they meant in every occasion. This laid a good foundation for building a value system. There seemed to have been no vacuum left, that one would use to do what was wrong because the values

were all rounded. These values also brought checks and balances in the life of individuals versus the community.

5.11 How the *Agĩkũyũ* instilled values

The content of the values was important and the process of instilling also ensure the impact needed to influence behaviour was felt. Agashi (201 2:2) blames the challenge of poor governance and inability to inculcate of traditional African value system in life. Africans today are weakened by lack the traditional values that influences their way of life. He further blames parents, teachers, priests, and elders on the lack of inculcating what is inherent in them to young generations in order to influence their lives. This results to people who do not hold the virtues of love for one another, respect, honesty, sincerity and dignity of human life. What unfortunately is passed on is love of money, which leads to corruption, bribery, lack of love and honour, lack of productivity and hard work in life.

Routledge, (1910 :245) while addressing the question of instilling of values among the *Agĩkũyũ* of Kenya, states that they had a standard of conduct that was to be adhered to when one was alive it affected their behaviour. The *Agĩkũyũ* had a very elaborate and definite traditional code that included morals that were inculcated by an authority in life. In explaining how values were passed from one generation to another, Routledge (1910 :245) outlines the words spoken a were believed by Medicine-Man were believed to have been spoken by a forefather. He thus states; “my father taught me not to steal, while his father before him had taught him.” God then is seen as one used the old people to pass on values. This is a journey of handing over values from one generation to another so that generations influence their posterity.

Kenyatta (1938:241) addressing the matter of passing on a heritage from one generation to another notes that traditions, religion and customs were interwoven. They were acquired right from childhood through the parents as the teachers of the religion, social life and ethics which was embodied in general life. If the parents were the custodian of this inculcation, their parental role in impacting values was crucial to development and character formation of posterity. The development of children was fundamental since the right foundation of behaviour was inculcated as they grew. It was hard to teach an old dog new tricks, therefore changing grown up was harder than dealing with children.

Routledge (1910 :245) notes how the *Agĩkũyũ* challenged the missionaries, who were the prophets of God, and presented what the Bible said. A conclusion was made that what the missionaries taught was half-truth because their own fathers had taught them. The code stated; do not kill, do not steal, do not take food out of other people's fields. These were not the words of God from the Bible but the words of the old men.
For missionaries these were the words from the Bible but for the *Agĩkũyũ*, their fathers spoke of these things to ensure that values were inculcated.

It is indeed a fact that cannot be denied, that the *Agĩkũyũ* had a great inculcation of values. This is what made them fight any vice that came their way. Their inculcated values became the structure in which the vices were repelled. Agashi (2012:4) explains the role of family in value inculcation by first looking at the communal aspect of the African family. This played an important role since it layed the foundation for proper institutions. This family-community structure can be followed in modern life so that proper decision making, conflict resolution, power decentralisation and building of consensus takes place.

5.12 Conclusion

In conclusion, the inculcation of the value system was a well stipulated system among the *Agĩkũyũ*. It was aimed at ensuring that a person became human, treated others well, had self-respect and was hardworking. This inculcation was done from one generation to another with an endeavour to propel moral life as expected for everyone in the community. These values permeated all aspects of life, such that there was no difference between secular and sacred. The beauty of the heritage of the *Agĩkũyũ* made a community propel themselves in the structure of a value system socially and culturally.

Having studied the *Agĩkũyũ* community there are many similarities with the Rechabites, whose parental authority required obedience. The Rechabites obeyed their father, just as the *Agĩkũyũ* followed the instruction and regulation systems, failure to which there were consequences.

SUMMARY OF FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

6.1Summary of findings

This section summarized the findings from the five chapters, and conclusion therein. This section also presented recommendations for further research. It ties together the five chapters so as to show how the objectives of this thesis has been realised.

The first objective of this thesis was to interpret of the text in Jeremiah 35:1-19 in order to get the intended meaning by examining the social, cultural, geographical and grammatical setting. This text has drama, which unfolds in scenes. It falls under the context of the Deuteronomist Theology of obedience. Jeremiah entices the Rechabites to drink wine but the prohibition by their father took center stage and they would not do it, though seduced while in the rooms at the house of the Lord.

The verbs used in the text especially Jer 35:14 הוּקַם *huqam* are in Hophal perfect according to Brown, David and Briggs (1979:877), showing the passive rejection of the Rechabites to follow Jeremiah. They instead followed their father. Further the Hiphil verb showed the causative nature of influence of their father to be obeyed. The imperative verb שְׁתוּ־יָיִן: *shetu-yayin* meaning " drink wine! 'from Jeremiah never frightened them. The writer presented unrelenting resolve of the Rechabites not to take wine because of the authority of the prohibition done by their father, Jonadab son of Rechab.Further, הַשְׁכֵּם the verb *hash^{e}kem* which is Hiphil infinitive absolute shows the continuous obedience seen in the life of the Rechabites as discussed in chapter two. Over and above the use of Hiphill and Hophal verbs, the imperative was also common as in Jer 35:15 stating שֻׁבוּ־

נָא *shubu-nah*, which is a particle and imperative perfect, to show the emphatic factor. It showed urgency where one was asked to come in or do or listen to or take a look and turn, or turn back, or return, or go back, which was generally a command that required to be followed. The exegeted text presented a text with mixed verbs that were a command, causative in nature and passive in voice, all showing the authority heeded by the Rechabites.

On the other hand, God persistently used the prophets for Judah to obey but they did not. The use of the verb דִּבַּרְתִּי *dibar^{e}ti* in Piel perfect, an intensity verb that meant I have spoken, or persuade graciously but Judah did not obey was significant. Further, the verb הַשְׁכֵּם *hash^{e}kem* which is Hiphil infinitive absolute which meant *to do repeatedly* was for Judah to obey God. It ultimately showed how the prophet rose up again and again to persuade Judah to obey but this brought no results.

The verbs used by the prophets of Judah are in Piel perfect, which is an intensity verb that means I have spoken, or persuade graciously but Judah did not obey. Further, the verb hiphil infinitive (הַשְׁכֵּם *hash^{e}kem* meaning rose up again and again to impress) which is only causative in nature does not yield fruit though repeatedly used. They were used on a passive person who did not act.

On the other hand, the verb for prohibition by Johanan son of Rechab (לֹא תִשְׁתּוּ־יַיִן *lo' tish*^{e} *tu-yayin* "you shall not take wine") an imperative, having a lasting influence of authority.

Even when the Jeremiah uses the imperative (שְׁתוּ־יָיִן *shetu-yayin* meaning "drink wine!) the impact is not authoritative due to the person who is speaking it. This showed the authority figure, the social cultural figure unlike the prophets of Judah had been ignored before.

The comparison of the Rechabites and Judah and their obedience to the prohibition made three hundred years earlier versus the daily pressure upon Judah and their disobedience brought out the significance of authority to be obeyed. Rechabites obeyed the authority of their ancestor while Judah would not obey the authority of the prophets. Learning from the contrast, the church therefore has a role to inculcate values through the social-cultural authority right from home.

The church, which is the custodians of the word, need to raise standards and values that are acceptable and can be cascaded down posterity for obedience. The church leadership needs to stand out as an authority that can be obeyed. The obligation to obey is embodied in the authority of the person passing on the command and this is what brings about the obedience required. In this case then, they must have the authority that is required to influence the society. This may not be the case since at times its impact is not felt because of its leader who may not upright be enough to deserve respect.

The second objective of this thesis was analyse social, cultural, geographical setting of the Rechabites community and *Halakah* in the Old Testament. These two subjects were addressed using the Social Scientific Criticism. Rechabites, were not at all related to Kenites, but their close geographical setting could have made them resemble each other. The Rechabites were so distinct from the Nazarites in lifestyle. Their similarities in lifestyles with Nebateans were evident but their family relation was very different. Their own culture was not ascetic, not following the popular agrarian culture that would compromise their loyalty to God and their ancestor. Though there was influence by their close geographical neighbour, they were so distinct. There is no textual evidence showing any relation with the three communities, the Nebateans, Kenites and Nazarites. They were therefore a unique community with its own culture but the environment presented influences their behaviour due to the Canaanite religion.

They remained faithful to their belief amidst negative influence by the environment and prophet Jeremiah. Their obedience was not about their ascetic nature; it was the social cultural authority that made them follow the command.

The church should remain true to the teachings of Christ in word and deed in order to have the authority to chide those practising corruption and become an example. The Rechabites by remaining faithful as presented in this text, becomes an example to Judah. The church has a role to role model Christian praxis on the Kenyans in order to believe, and therefore fight corruption.

The theme of *halakah* has a great reality of following after, the oral law given by their father a Deuteronomistic concept of obedience. The cultural setting was that of an

impending exile, as obedience was key for survival. The reality of passing on of laws from generation to generation came up handy in the theme of *halakah*

In Kenya today, both written and oral law must be used (Midrash and Mishna) to inculcate values in order to influence people's behaviour against the vice of corruption

The church has a role of becoming distinct from the popular culture and not to conform to the general practice that makes one popular against what God requires. Despite the coercion to drink wine by prophet Jeremiah, the Rechabites retained their identity of obedience, unlike the house of Judah that openly rebelled against the prohibitions of the prophets. The halakah authority of passing on the heritage traditionally brought out great learning to the authority of obedience for the church today in the mitigation against corruption in Kenya. It also illuminates the authority of the text with the ancestral authority, that ensures there is obedience. The church would, for example, need to remain true to the teachings of Christ in word and deed in order to have the authority to chide those practising corruption or be examples.

The third objective of this thesis was to find out the effects of corruption in Kenya and how it has been mitigated in the past. The findings from this objective were; first that corruption is propagated through social networks and social communication. The corruption deals are sealed with secrecy with a collaboration based on trust. This system of networks is on relationships that are built into a circuit, at times including members of families, friends, workmates, communities, cartels and cliques in Kenya. It is a vice that is passed on from one generation to another. It therefore has become a culture and a

lifestyle widely accepted as normal. The same way corruption is spread socially and culturally, this thesis looks at the social-cultural remedy towards fighting the vice by inculcation of the right values.

Corruption has affected many institutions and persons negatively, namely; governance, education, churches, professionals, development, economy, culture, morals and security in Kenya.

Corruption has been mitigated in Kenya through constitution review, legislation, prosecutions, formation of commissions, entering into international conventions, religious organisation but there are still some gaps. There many setbacks on the fight against corruption and this thesis proposes taking the fighting of the vice to a higher pedestal. The church has a role which is authoritative inculcation of a value system through generations. The social-cultural authority of the text in chapter two of a community that had influence of their father comes in handy to lay a foundation for mitigating against corruption by values inculcation.

The fourth objective in this thesis was to examine how the *Agĩkũyũ* community of Kenya mitigated against vices like corruption.

The *Agĩkũyũ* were formed in a social system that influenced their lives, values, behaviour, and interaction. They belonged to two institutions the *Mbari* (clan) and *riika* (age set). Under these institutions were elders who were revered, and had authority in the life of the people they led. This authority was marked through the leadership in families and communities. Their religion, education and social life was geared towards inculcation of values to future generations. The values were passed on through songs, stories, legends,

riddles and the *Agĩkũyũ* festivals. Through this leadership, as stated in chapter five, both men and women passed on their morals, believes, taboos, prohibitions and lifestyle to the future generations.

The church needs to adopt the social-cultural relations discussed in chapter five. It presents a great inculcation of value system to posterity. Just like the way the Rechabites had their ancestor, Jonadab son of Rechab, who spoke and his descendants followed, so it was with the *Agĩkũyũ*.

The parents and those in authority through the social-cultural organisation had authority over the children and the future generations. This social-cultural relation therefore becomes a recipe for fighting corruption in the following ways;

The concept of the a *Agĩkũyũ* eldership that had great respect would come in handy in instilling the values in the lives of the people. Once prohibited by them, the citizenship are expected to obey as it were among the *Agĩkũyũ.*

The songs, dances, riddles, were very key in passing on values from one generation to another. The power of music cannot be underestimated in our contemporary Kenya. Coded messages in the songs would go a long way in changing citizens thinking and lifestyle.

The education system among the *Agĩkũyũ* that taught humanness and uprightness would negate the selfishness and greed found in corruption hence mitigating the vice.

6.2 Conclusion

Having observed how the objectives of this thesis have been met and the lessons learnt in this study, the researcher concludes as follows;

The authority to influence life from the word of God as read in the exegeted text of Jer 35:1-19, presents a grammar of obedience, cause to obey, command to be followed and a passive way in which the Rechabites had to obey their father. It is unlike the house of Judah that never obeyed God despite having the prophets who kept speaking to them. The medium of authority therefore takes centre stage, the social-cultural authority. This same reality is also seen in the passing on the vice of corruption from one generation of leadership, families and community, hence the negative influence that keeps flowing down. The *Agĩkũyũ* community brings out a positive social-cultural authority inculcated down the generation in passing on of value system as stated above. The exegeted word of God in Jer 35:1-19, presents the social-cultural authority discovered through the social scientific method, and is required to pass on values and fight corruption in Kenya today.

6.3 Recommendations

The church in Kenya therefore, has to nurture its members in the written word of God passed from generation to generation with authority that warrants obedience. The parents and those in authority have a role to internalise the word so that in turn they can instruct their children and juniors to follow in their life and practice.

The government of Kenya has a role to change the life of the people socially and culturally through the application and enforcement of laws that uproot corruption. Further, good governance is required politically to instil a new social culture of obedience to values and virtues in order to fight corruption.

As seen in chapter four, poor governance has propelled corruption through nepotism. The life of integrity spelt in the chapter six of the Kenyan constitution must be applied to all those vying for elective posts in Kenya,

Kenyan communities have a role to go back to their traditional values that inculcated good virtues to fight corruption.

Recommendation for further research

1. Further research can be done on the post-colonial reading of Jeremiah 35:1-19 in relation to the uprising *Agĩkũyũ* tradition authority in sacrifices.
2. Narrative criticism on the comparison between Rechabites and Judah communities in the covenant Theology.
3. The inculcation of value system to address the challenge of unemployment in Kenya.

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