

**AN EXAMINATION OF LEADERSHIP SUCCESSION IN ANCIENT ISRAEL:
THE CASE OF GENESIS 48:17-19 AND ITS IMPLICATIONS FOR AFRICA
INSTITUTED CHURCHES (AICS) IN KENYA.**

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Declaration

This thesis is my original work and has not been presented for a degree in any other University.

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Dedication

This research is dedicated firstly to the Lord Jesus Christ, the rock of my salvation, the one who appointed me before I was formed in my mother's womb and then He called me to both worship and serve Him in the field of preaching His Gospel to the ends of the earth. His presence in my life has carried me throughout my academic achievement here at PAC University. May His name be glorified, the all wise, knowing and immortal God be praised forever and ever amen. Secondly, the work is dedicated to the Church in Africa especially the leaders of Africa Instituted Churches as a plea for them to establish a long-lasting foundation in the kingdom of God through their ministry. This work is equally dedicated to you the reader with hope that you will find the truth contained therein and that these proposed nuggets of wisdom shall set you free from perishing for lack of knowledge. The thesis is also dedicated to my dad specifically for his critical support throughout my academic journey.

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Abstract

When the church is in conflict, the members are affected especially when such conflicts end up either in splits or closure of the church (Gathuki, 2015). Succession conflicts are on the rise in Africa Instituted Churches (AICs) today. In instances where the founder of the church has retired or died, the traditional plan would be to consider the immediate member of the family or second in command to take over. However, the scripture in Genesis (48:17-19) brings out the picture of such a scenario. The traditional succession plan in the Ancient near East which Israel was part of favoured the first son, but the will of God through Jacob preferred the younger son. The researcher sought to explore the relationship between traditional succession practices in the ancient Near East and the Israelites, and to discuss leadership succession wrangles in Africa Instituted Churches in relation to Genesis (48:17-18) and lessons that Africa Instituted Churches can learn on leadership succession. Using Socio-Scientific method as methodology and Divine and Human Elements theory to understand the Ancient Near East, and the exegesis of Genesis (48:17-19), the study found out that conflict in church leadership succession is a failure by the church leaders to discern the will of God in their decisions. Africa Instituted Churches are influenced by African cultural practices on succession plans just like ancient Israel, which was part of the ancient Near East culture. Therefore, rather than applying African traditional patterns of successions in church leadership transitions, the Africa Instituted Churches should be keen to discern the will of God, just like what was happening in Abrahamic familial lineage, for posterity, and to avoid the bad picture painted about the church in Kenya.

Text: Genesis 48:17-19; When Joseph saw his father placing his right hand on Ephraim's head he was displeased; so he took hold of his father's hand to move it from Ephraim's

head to Manasseh's head. Joseph said to him, "No, my father, this one is the firstborn; put your right hand on his head. "But his father refused and said, "I know, my son, I know. He too will become a people, and he too will become great. Nevertheless, his younger brother will be greater than he, and his descendants will become a group of nations."

Abbreviations and Acronyms

AICs: Africa Instituted Churches

RCCG: Redeemed Christian Church of Lord God

BC: Before Christ

NPCC: Neo-Pentecostal Charismatic Churches

AIPCA: Africa Independent Pentecostal Church of Africa

AIPCK: Africa Independent Pentecostal Church of Kenya

ACK: Anglican Church of Kenya

ATR: Africa Traditional Religion

NIV: New International Version

PAOC: Pentecostal Assemblies of Canada

PAG: Pentecostal Assemblies of God

Operational Definitions of Terms

Ancient Near East: A geographical region that encompasses great civilizations of Ancient History in present middle east, these are: Mesopotamia, Assyrians, Ur, Haran, Babylonian, Israel and Egypt (Yildirim, 2016).

Africa Instituted Churches: Africa Instituted churches emerged in the 1950s, 1960s up to 1970s and were established by Africans (Parsitau, 2014).

Charismatic Pentecostal Churches: Charismatic Pentecostal churches believe in the manifestation of gifts during their worship services (Mwaura, 2004).

Zionist Churches: The leaders believe they received their call through trance and dreams from a biblical figure such as John the Baptist.

Messianic Churches: The church believe in the discernment of the “*Holy Spirit*”.

Prophetic Churches: They believe that *Messiah* who speaks from within a consciousness of being set apart for some divine purpose.

Ethiopian Churches: The name Ethiopian churches means that the churches were started in Africa especially in South and Western Africa.

Will of God and leadership: The process of being appointed into leadership through the divine plan of God having for humanity.

Leadership Succession: Inheriting a title, responsibility, or entitlement

Blessings: Empowerment, conferment, or inheritance. In this work, the blessing in Hebrew *Birhot Hoda ah* is used to mean a double inheritance passed from one generation to another, in this case the elect through divine knowledge and wisdom according to the will of God.

Elect: an individual is chosen as a worthy successor of blessings divinely by Lord God in his generation.

Non-elect: An individual who is overlooked as the worthy successor of blessings of God.

Chapter One: Introduction and Background to the Study

Introduction

This chapter includes first, the background to the study and the statement of problem. The aims and objectives of this study are also highlighted. This research aimed at answering some questions that guided the literature review of the research. Any good research must answer a question and attempt to provide solutions to problems. Other areas covered in this chapter are the significance of the study, the scope of the study, an overview of the methodology used and a conclusion of the chapter is made.

Background to the Study

The focus of this research is on the exploration of leadership succession conflicts in Africa Instituted Churches (AICs) in Kenya in reference to Genesis (48:17-19). In AICs in Kenya, leadership succession conflicts are caused by the refusal of the clergy to hand over power after elections among other factors. In Genesis (48:17-19) a story is written, on how successful leadership succession plan of God, for His people Israel happened, despite appearing to be highly volatile. In the end, the succession was not that of nepotism, if there exists anything of such on the side of God, but that which was principled down the lineage of divine election, which was both physical and spiritual in nature.

The reference to Genesis (48:17-19) to the antecedents in other Old Testament scriptures, and ancient near east on succession make this probatio section of the Genesis narrative worth investigating, and apply the lessons derived from it to AICs in Kenya. The whole of these facts are put to the audience in socio-scientific forms, which helped unravel the leadership succession problem in AICs in detail later on in the main research work. The end value of this problem is to see the Africa instituted churches in Kenya reformed with biblical foundation on leadership succession, worth yearning for and

envying by other formations and avoid prejudices inflicted towards her that they are only after retaining their church numbers and financial gains in their services (Nadimo 2021).

Leadership transition is often characterized by factional battles (Parsitau, 2014). Studies conducted by Beta (2015) reveal that 57 percent of disputes in Africa Instituted Churches among church leaders are caused by the hunger for power, followed by false prophecy, claims of witchcraft, sorcery and Satanism (devil worshipping), lust, and adultery which all tie at 14 percent. The leaders of these churches are heavily dependent on, such that sometimes transition seasons are highly contentious. In case of a calamity such as death, the family members such as the son or the wife feel they are entitled to succeed the founder. And, there is also another faction that is against the idea. However, the biblical narratives on succession in most cases were inspired by the role of the Holy Spirit of God in choosing His anointed one (Tushima, 2016).

Background of Ancient Near East Culture

The ancient Near Eastern society, consisted of Ur, Haran, Assyrian State and Canaan among others (Wood 1970). This society was organized in the form of family, clan and tribe. The Kings from these society gathered all of the prestigious positions available such as “Chief Justice,” “Chief Commander,” “Archpriest”. They also had a more developed bureaucracy system that was made up of the ruling class. This bureaucracy class was responsible for the continuation of the state. Since the class was dynastic in nature, succession to them was hereditary. Therefore, one’s genealogy was an important part of his identity. For instance, a respected forefather could bring social, political, and religious prestige. In the New Testament, the gospel of Mathew presents the lineage of Jesus right from Abraham. This showed the heritage of Jesus from the lineage of David, Jacob, Isaac,

and Abraham. It indicates just how important succession was in Hebrew culture (Graf 1991, 30 NIV, 1978 Yildirim, 2016).

Yildirim (2016) further argues that in certain Ancient Near East cultures such as Egypt, Pharaohs'' proclaimed themselves as gods, there were little resistance from the people because they were seen as divine. In other cultures, such as Sumerian culture, the clan leaders were elected by the people and they served for lifetime, however, a family member was not elected to succeed the said leader in the event of death. Unlike Pharaohs'' who believed that the deceased Pharaoh was ruling in the incumbent divinely, Sumerian did not believe in leadership after life.

Background on Ancient Israel

Mckenzie (2022) argues that just like in the Ancient Near East cultures, leadership succession in ancient Israel was hereditary and dynastic in nature. A king as we observe in the Hebrew Bible and traditions such as the books of Genesis, Samuel and Kings, was expected to be succeeded by his oldest son, and that son by his oldest son and the cycle goes on and on. If the King was sonless, then the throne would go to the closest male relative and the dynasty would continue within the lineage. It is also clear from the narratives that even before the succession debate begins on the right successor, the older sibling seems to have a special position within the family that made them appear next in line. For instance, in Genesis (27:1-4), Esau was loved by Isaac as opposed to Jacob. A similar case is seen between David and his elder brothers in 1 Samuel (17:17) and between Reuben and Judah in Genesis (42:37). This alludes to the fact that older siblings within a family were considered as heirs to the helm of leadership after the father (Fachhai, 2007).

However, Mackenzie concludes that sometimes usurpation succession was common where someone who was not an heir succeeds the king. In this case, the younger siblings being considered for kingly position ahead of their older brother (Wood 1970). This argument is supported by both (Weinstrom, 2012; Roden, 2017, Macdonald, 2011). For instance, Cain was the firstborn of Adam and Eve, but God only accepted the sacrifices of the younger son Abel (Lewis, 2017). In Genesis (10), Ham the son of Noah shows hostility and offending behaviour towards their drunken father Noah, Canaan his (Ham) son is cursed and not his younger siblings (Cush, Mizraim, Phut). Graham argues, that the binding covenant between God and Noah and his sons after the floods, was binding that, Ham was exempted instead, Canaan his oldest son suffered it (Graham, 2005).

In 1 Chronicle (6:1-3) is a story of Amram and Jochebed's children; Aron, Miriam, and Moses. Amram was a Levite and a descendant of Kohath. Exodus (2:1-4) and Numbers (33:39) indicate that Moses was the youngest. Their roles are described in Exodus (15:20, 28:1, and 38:21), Deuteronomy (34:10), and Psalm (99:6). In this case, similarly, the Lord favours the younger sibling. In the book of Judges from chapter (6:15), the reader is introduced to Gideon the son of Joash from the tribe of Manasseh. This story gives the audience an indication that his clan was the weakest within the tribe of Manasseh, and he was the least within his family. However, Verses (1) and (2) give an impression that the fate of Gideon, was already decided. This is seen through the words of the Angel. "Mighty Warrior, the LORD is with you..." (NIV, 1978).

1 Samuel chapters (1) and (2) tell a narrative of Elkana and his family. Elkana was from a priestly lineage of the tribe of Levi. Hannah suffered bareness for a long time after

which she conceived and gave birth to Samuel. Samuel ends up being a judge, a priest, and a prophet. Peninah and Elkana's older children, who stood a chance of becoming priests because of their priestly line, nothing is mentioned about them. Even though, Roden (2017) attributes Samuel's succession to the power of grace and faith, shown by Hannah his mother, the fact that Peninah's children are not mentioned significantly in the narratives, brings out clearly the picture of divine election between the younger and older siblings. The picture repeats itself in 1 Samuel (16) and 1 Kings (1). God gives specific instruction to Prophet Samuel, that an outward appearance should not be considered at the expense of the heart. Thus, David the youngest son of Jesse is favoured ahead of his brothers Eliab. Later on, Prophet Nathan anoints the youngest son of David; Solomon to lead the Israelites ahead of Absalom and Adonijah (NIV, 1978).

In the above biblical narratives, it is clear that the LORD chose, or elected individual persons for specific purposes or tasks. He chose Joseph to preserve the lives of his own family, and the entire world, through the wise administration of resources during the hunger season in Genesis (45:5). He chose Moses to lead the Israelites out of bondage in Egypt in Exodus (3:10). He appointed judges such as Gideon to lead Israel against their enemies, He selected Saul in 1, Samuel (9:17) as king after Israel demanded for earthly king and to be like other nations, and David in 1 Samuel (16:12) who was after His (God's) own heart. In the rabbinical literature Talmud, it reveals Ephraim was more selfless and modest in the things of God compared to Manasseh; hence, qualified more as a successor (Roden, 2017). Thus, both the narratives and scholarly approach, support the fact that the Lord chose someone already following after Him, in order to fulfil a task. This was key in His preference for a successor. In Romans (9:6–13), Paul will point to God's choice to place the younger over the older for instance in the case of Jacob and

Esau and by extension Manasseh and Ephraim as evidence of God's sovereignty in all things.

Background on Africa Instituted Churches

Africa Instituted Churches emerged in the 1950s, 1960s up to 1970s and were established by Africans (Parsitau, 2014). In different countries across Africa, traditional leadership succession has been successful in certain instances while in some it has not worked. For example, in Nigeria in Apostle of Faith Church Nigeria, upon the death of Archbishop Idahosa in 1998, his wife Margaret became the leader as the president and presiding Bishop to date. The succession in this case, though traditional, was successful (Tushima, 2016). However, with the New Anointing Ministries of Reverend Godwin Ikyernum, that was not the case. Upon his death in 1997, some of the leaders within the church opposed Rev Godwin's wife's plan to take over the leadership mantle. This led to the leaders eventually leaving the ministry. Currently, the head of the church is the son Rev Joshua Ikyernum.

The popular article in The Sunday Mail in Zimbabwe records that John Maranke established his church in Zimbabwe in 1912 after he experienced an outpouring of the Holy Spirit and heard the voice saying, "You are John the Baptist...go to every country and command people not to commit adultery, steal, become angry, baptize people and observe the Sabbath day". In the course of his life, he bore twelve sons, namely Abel, Arnold, John Macbes, Judah, Oliver, Clemence Tephros, Raphnos, Ignatius, Ambrose Ebenezer, Israel, and Cleopas. Each son was given a responsibility within the church to carry ranging from baptism to child dedication among others. He died in 1963, and the

leadership of the church was bestowed to Abel the first born. However, the succession was not smooth as it opened up to battles between John Maranke's sons and now Grandsons (Chivasa, 2017). However, Tushima (2016) argues that with Redeemed Christian Church of God (RCCG), things were different in that the founder of the ministry Josiah Olufemi Akindayomi did not leave the ministry to a family member, but rather to a person who would lead the ministry into fruition. The ministry under Pastor Adeboye has flourished and been accepted by many; hence, it can be said that he was under the Holy Ghost (Tushima, 2016).

In Kenya, Just like their counterparts in the rest of Africa, there are different types of Africa Instituted Churches. They include; Ethiopian Churches, Zionist Churches, Messianic Movements, Prophetic Movements, and Charismatic Pentecostal Churches (Mwaura, 2005). The scenarios on leadership succession in each of them, is discussed in details in chapter two. The AICs believe in the manifestation of gifts during their worship services, and a prophetic or messianic figure as the leader of the church. Their form of leadership is self-governance, self-financing and self-supporting (Mwaura, 2005). In terms of ministry, AICs are more evangelistic and aggressive. Through the use of media, AICs promote the gospel of prosperity, the health and wealth gospel, the faith gospel of "name it and claim it theology" among others (Parsitau, 2014).

For instance, Charismatic Pentecostal churches are hugely influenced by western Pastors, especially from North America. This is through their preaching style, tonal variation, dressing code styles, and management structure of their church. An example is Maximum miracle centre of Pastor Pius Muiro and Neno evangelism centre of Apostle

James Maina among others (Muindi, 2012). Another category of AICs is Zionist Churches founded by John Alexander Dowie in 1896. The churches were inspired by an apocalyptic movement church called the Christian Catholic Apostolic Church in Zion in the United States of America (Kagtla, 2016). These churches are characterized by baptism through immersion and charismatic manifestations such as; faith healing, Sabbatarianism, seasonal festivals among other traditional elements of worship. They vehemently prohibit western medicine and the eating of certain foods as observed with Pastor Paul Nthenge Mackenzie of Good News International church Shakahola, Malindi, Kilifi County. In Prophetic Movement Churches, Mwaura (2004) observes that followers always believe that their leader is either a prophet or a prophetess. They believe that the leader speaks from within a consciousness of being set apart for some divine purpose, and the leader adopting a critical stance towards the established order and proclaiming an idea that attracts a huge following such as; Prophet David Owuor of Repentance and Holiness ministries.

A similar case is observed in Messianic churches, such as Kendu Roho Church Mission founded in 1953 by Bishop Elijah Ogul; Musanda Holy Ghost Church founded by Alfayo Odongo Mango in 1934; Legio Maria founded by Lodvikus Simeo Melkio Ondetto and “holy mother” Maria, and the New Roho Israel Church founded by Paul Omumbo Achola (Mwaura 2004). In Legio Maria; for example, the leader of the church is called “holy father” (“Baba Mtakatifu”) or “Pope” and he is appointed by the “holy spirit”. The members of these churches believe in the discernment of the “holy spirit”. Though Kombo et.al (1991) argues that the concept of the “holy spirit” within Legio

Maria Churches is debatable because of their worship which borrows a lot from Africa Traditional Religion. This makes the teachings of the movement on the Holy Spirit heretical (Kombo et al., 1991).

Lastly, in Ethiopian Churches, Mwaura (2004) argues that when in 1883, Nehemiah Tile felt that the missionaries did not understand the deepest cultures of Africans, he seceded from the Wesleyan Methodist Church. This is because he wanted Africans to remain loyal to their cultural practices. From 1891 to 1917, Nehemiah saw the establishment of Ethiopian churches as a cultural protest against white denominations in power and culture over the church. The name Ethiopian Churches means that the churches were started in Africa especially in South and Western Africa. An example of Ethiopian Church in Kenya is Africa Independent Pentecostal Church of Africa (AIPCA) (Mwaura, 2004).

The researcher, sought to examine traditional leadership succession in Ancient Israel with reference to Genesis (48:17-19) and its implications for Africa Instituted Churches (AICS). Using Divine and Human elements by Harper as the theoretical framework, this research argued that the bible is divine because the will of the Lord has worked over centuries in the hearts of individuals and nations since the inception of this world. This research is a library research type. It requires no fieldwork or any laboratory research. The methods involved in this research are the analysis of historical records and of documents written concerning the subject of Socio-Scientific method and of the pericopé. Explaining further the works therein, Robbins (2010) wrote that when it comes to rhetorical documents, there are social and cultural dynamics that are worth noting.

Statement of the Problem

Leadership succession is a problem in Africa and in the Africa Instituted Churches in particular. This occurs when the incumbent refuses to step aside in transitional leadership as observed by Parsitau (2014). Oftentimes, the concerned parties go as far as dragging themselves to the law courts, thereby getting enmeshed in endless litigations that result in denting the church's image, not to mention its finances (Irekamba, 2021). But how can this be tackled so that the church does not degenerate further? What should be the standard procedure for electing a successor in the Africa Instituted Churches?

Brown and Forde (1950) argue that the traditional practices of succession in African society in most cases influences the succession pattern in Africa Instituted churches. For instance, in the event of natural calamities such as death or in retirement where elections are to be carried out, then the eldest son of the dead inherits the leadership responsibilities performed by his late father. Tushima (2016) further notes that in case the eldest son is not of age then the deceased's older brother would be entrusted with the inheritance until the son is of age.

Sometimes, this also includes church properties which are treated like private property, the deceased's spouse, close family members, and friends exercise a lot of authority on who the management of the same will be. This in turn jeopardizes the purpose of the church organs. The family often declines to step aside and finally results in two or more different factions each with a leader and a claim for legitimate leadership in the running of the church (Gathuki, 2015)

Genesis (48:17-19) is a story of Jacob in his old age. He is faced with a decision on who is the worthy successor after Joseph. The traditional ancient Near East practice favored the older grandson Manasseh instead of, the younger grandson Ephraim. However, after discerning God's will, he chooses his younger grandson Ephraim over Manasseh as the one to receive his primary blessing. Joseph their father, was not amused by Jacob's decision. But Jacob extends his blessings too to Manasseh but insists Ephraim will be greater than his older brother. Joseph, though agitated by his father's decision, accepts Jacob's move. McArthur (2022) argues that by blind Jacob finding out the seating arrangement of his two grandsons Mannaseh and Ephraim before he would pronounce their blessing and by considering Ephraim ahead of Manasseh through deliberate exchange of his hands meant that, Jacob was under the divine will of God. This observed divine will tendency of selecting younger sibling ahead of the older was common in Abrahamic lineage as Lee (2014) concludes. The researcher therefore sought to examine leadership succession in Ancient Israel with reference to the case of Genesis (48:17-19) and its implications for Africa Instituted Churches (AICs).

Text: Genesis (48:17-19); When Joseph saw his father placing his right hand on Ephraim's head he was displeased; so he took hold of his father's hand to move it from Ephraim's head to Manasseh's head. Joseph said to him, "No, my father, this one is the firstborn; put your right hand on his head." But his father refused and said, "I know, my son, I know. He too will become a people, and he too will become great. Nevertheless, his younger brother will be greater than he, and his descendants will become a group of nations."

Objectives of the Study

The overall objective of this research sought to examine the problem of leadership succession in ancient Israel in terms of tradition vis-a-vis the will of God. This was achieved by looking at the relationship between the traditional plan of succession and the will of God. The key exegetical text was Genesis (48:17-19), This will be because of drawing leadership succession lessons for Africa Instituted Churches.

Specific Objectives

1. To explore the practise of traditional leadership succession in Israel in the context of the Ancient Near East and Jacob's behaviour in Genesis (48:17-19).
2. To discuss leadership succession wrangles in Africa Instituted Churches in relation to Genesis (48:17-18).
3. To determine the implications of leadership succession in Ancient Israel for the Africa Instituted Churches.

Research Questions

1. What is the practise of leadership succession traditional in ancient Israel, in the context of the Ancient Near East and Jacobs behaviour in Genesis (48:17-19)?
2. What is the relationship between leadership succession wrangles in Africa Instituted Churches and Genesis (48:17-18)?
3. Given Genesis (48:17-19), what lessons can Africa Instituted Churches learn concerning leadership succession?

Research Methodology

This was a library research that required no fieldwork or any laboratory research. The methods involved in this research were the document analysis of historical records concerning leadership succession using Social-Scientific methods. This was because the researcher did not go to the field; instead focused on analyzing Genesis (48:17-19) in relation to other written documents. The Socio-Scientific approach interprets and unearths details relating to social events in the story (Hayes, 2004) and the researcher is able to understand the biblical text in its social and cultural context (Tate, 2008). The researcher is not able to read into social events with biases, but rather, make a comparison with other known cultures in the ancient Near East. Issues such as honour, shame and kinship are then understood in their original setting and their meaning to the original biblical world or audiences (Martin, 1999).

This helped establish the problem under study; that peaceful leadership succession has not been happening as it ought to be at the Africa instituted churches in most instances. Therefore, the main purpose of this study was to try and provide answers on the possible way of godly leadership succession that should be done in Africa Instituted Churches in accordance with the biblical text. Further, an exegetical analysis of the guiding biblical text Genesis (48: 7-19) was done in the original Hebrew language. Socio Scientific as the methodology of this study is discussed in detail in chapter three.

Justification of the Study

The succession feuds in Africa Instituted Churches has demeaned the significance of peace, unity, and the role of the will of God. The church members left tend to go as far as engaging in court battles (Gathuki, 2015). Therefore, using the case study of Genesis (48:17-19), the researcher sought to examine leadership succession in Ancient Israel and its implications for Africa Instituted Churches (AICS). This in turn is expected to help Africa Instituted Churches in matters of church leadership succession.

Significance of the Study

The findings of the research are important to researchers because they contribute to the stock of knowledge in church and theological institutions (Nadimo, 2021). It is hoped that the study will contribute to biblically sound succession policies, among Africa Instituted Churches (AICs). In the academic field, the findings of the study could contribute to the debate regarding succession in a church leadership setting. The findings, too may help believers understand the role of the will of God in leadership succession.

Scope of the Study

This study focused on leadership succession by looking at the relationship between the cultural practices and the will of God in Ancient Israel as portrayed in biblical narratives. *Methodological Scope*; The approach used for the analysis of the pericope is Socio-Scientific method. It is aimed at discovering the cultural leadership succession implored by the author, deriving its meaning on the context of its ancient near east background and determining its interpretation to the audience.

Scriptural Scope; The text guiding this research is Genesis (48:17-19); hence, the pericopé of the study. The text has its interpretative guidelines and some crucial texts of the Old Testament are considered as they formulate interpretative links to leadership succession.

Thematic scope; Three objectives guided the study. These were; To explore the practise of traditional leadership succession in Israel in the context of the Ancient Near East and Jacob's behaviour in Genesis (48:17-19), to discuss leadership succession wrangles in Africa Instituted Churches in relation to Genesis (48:17-18) and to determine the implications of leadership succession in Ancient Israel for the Africa Instituted Churches.

Limitations and Delimitations of Study

The researcher focused on Genesis (48:17-19) as the pericope for the document analysis of historical records on this topic. This text tackled specifically the subject of leadership succession in ancient Israel and its implications on leadership succession in Africa Instituted Churches. The study did not delve into the wealth and family property inheritance or other factors in ancient Israel or the Africa Instituted Churches.

Ethical Considerations

Research needs to always abide by certain ethical rules and guidelines. Saunders et al. (2007) defines ethics as appropriateness of one's behaviour in relation to the rights of those who become the subject of one's work, or are affected. Considering the nature of this study, there were no foreseeable ethical problems associated with the study that require careful considerations particularly with regard to collection of data. This is because textual analysis in the form of exegesis using social scientific method that analyses the scripture in the days it was written. However, the researcher considered

certain ethical considerations in different stages of his research when analysing different documents and author's citation. These ethical considerations provide validity and reliability to the findings of this research.

Chapter Summary

The study sought to examine leadership succession in Ancient Israel with a reference to the case of Genesis (48:17-19) and its implications for Africa Instituted Churches (AICS). This was in an attempt to drawing leadership succession lessons for Africa Instituted Churches. The researcher sought to discuss the pericope on the surface and other various scholarly works written on leadership succession in chapter two. However, a more detailed exegesis is expected in chapter four. In this chapter, the attention was on the background to the study, statement of the problem, research objectives, and questions, assumptions the overview methodology of the research and the justification of the study, the scope of the study, limitations, and delimitations of the study.

Thesis Structure

Chapter One: In this chapter, the researcher provides the background of the study, the statement of the problem, the objectives, and the research questions of this thesis. It is also in this chapter that the significance of the research, the overview of the methodology, scope of the study, limitations, and delimitations of the thesis are broadly discussed.

Chapter Two discusses the existing literature on the topic which is leadership succession in ancient Israel. The chapter ends with the researcher discussing the theoretical framework, pointing out the research gap the thesis contributed in the academic field.

Chapter Three presents the research methodology employed in this study where social scientific method has been applied in order to help interpret the text in its social and cultural context. Chapter Four: This chapter provides an in-depth exegetical analysis of

the guiding text of Genesis (48:17-19) from the original Hebrew language and discussions. Chapter Five: The last chapter presents the findings of this study and gives recommendations on the issue of leadership succession for the Africa Instituted Churches. Here, the voice of the biblical text is brought to bear on the issue of leadership succession as opposed to human opinion. The supra-cultural principles of the text are applied to guide leadership succession principles in the Africa instituted church.

Chapter Two: Literature Review and Theoretical Framework

Introduction

The chapter focuses on the literature review which forms the basis of this research. The purpose of the literature review is to critically interact with related literature. The first section traces the leadership succession tradition in ancient Israel in the context of the Ancient Near East. The second section presents the relationship between ancient Israelite succession tradition and divine will. In the third section, the focus is on how discernment of the divine will of God happens. This chapter also discusses the leadership wrangles in Africa instituted Churches in relation to Genesis (48:17-19). And lastly, the last sections deals with theoretical framework.

The Relationship between Leadership Succession Tradition in Ancient Israel in the Ancient Near East context

Two major cultures in the Ancient Near East impacted Abraham; Mesopotamia (Ur and Hittite) and Egypt (Wood, 1970). Harris (2012) notes that in Ancient Near East culture, a blessing was considered to be a visitation of the grace of a god. Cultures such as the Babylonians and Egyptians believed that pronouncing a blessing or curse could force the deity to do the will of the one who was performing the act. Harris further adds that as opposed to Babylonian and Egyptians cultures which were Polytheists, the Jewish culture was Monotheists. Their belief in blessings or curse was that a blessing or curse simply reflected the future that the sovereign God had ordained.

Firstly, the practice of inheritance in family was common in the ancient Near East just like in ancient Israel. Upon the demise of the father, the oldest son was considered an automatic heir of the family's property (Lee, 2014). However, there were few exceptions in certain instances. For instance, while in the Hittite custom the older sibling had a right to inheritance over the younger sibling (Hiers, 1993), in ancient Israel, it did not always follow that. For example, Abel takes the birth right from his older brother Cain contradicting the customs of the day. This was through God accepting Abel's first fruits ahead of Cain's. The term 'first fruits' in Hebrew signified many things such as firstborns or birth rights (Tongue, 2014). However, in both cultures, if there was an absence of a son to inherit, one was allowed to consider his male servant as a successor. For example, before getting Ishmael, Abraham had considered Eliezer his servant to inherit him. This Hittite custom influenced ancient Israel (Kim, 2014).

Secondly, the kinship system played a huge role in ancient Near East and ancient Israel on the person receiving an inheritance. In the ancient Near East, kinship was understood to be about the blood relationships of people in a society. One had two types of descent in relations; Patrilineal, the relations from the father's bloodline, and Matrilineal, the relations from the Mother's bloodline. Meyers (2014) observes that ancient Near East was patriarchal in nature; hence, the patrilineal had an upper hand always (Andersen, 1969). The same applied in ancient Israel. For instance, Abraham reinforced his lineage in that the entire socio-political structure of Israel is traced through

his son; Isaac. From Isaac, came Jacob, and the twelve tribes of Israel all traced from their patrilineal lineage (Harfield, 2014).

In the case of matrilineal relations, during the marriage seasons, parents had to find for their sons their future spouse. Panda (2020) notes that in ancient near east; “.... marriage shaped the course of history by affecting the leaders’ decision-making capacity. The kings’ wives played a remarkable role that would link leaders to political allies and spheres of influence....”

In ancient Israel, by marrying a foreign woman Midrash literature records that one risked marrying the daughter of an idolater and thereby betraying the way of Israel’s life. And because of this, it was considered that his/her children would always be found disobedient to the Lord God of Israel. For instance, an emphasis was placed on not marrying Canaanite women. The Canaanites were descendants of Ham, In Genesis (9:24-25), Canaan the oldest son of Ham is cursed (Shyfrin, 1993). Therefore, Canaanite women came from a cursed society that was practicing pagan religion and this was considered sin in that Yahweh was not pleased with (Fachhai, 2007). Despite Jacob trying to mend the relationship with them in Genesis (34), their actions of defiling Dinah, Jacob’s only daughter and subsequent revenge mission led by Simeon and Levi, further distanced the relationship.

House (1998) argues that Abraham had to send his servant to Haran to look for a wife, Rebecca, for Isaac. Isaac is specific to Jacob after blessing him, by instructing him not to marry a Canaanite woman but instead travel to Paddam Aram in Genesis (24, 28) respectively. As such, those who went against this often lost their inheritance including

leadership roles. For example, Esau by marrying two Hittite women in Genesis (26:35), Genesis (27:46) suggests that Rebecca went ahead and arranged Jacob to be blessed ahead of him. In Genesis (38:1), even though the marriage between Shua the daughter of Hira the Hittite and Judah played a big influence for future friendship between Hiram, Hirah's descendant and Solomon Judah's descendant, as recorded in 1 King (5) in building of the temple of Jerusalem, but, their marriage was not successful in terms of offspring, as the same chapter of Genesis (38) records that Judah and Shua bore Er, Onan, and Shelah who all died; hence, decline in their lineage.

The kinship system also entailed a naming system. The name of a person gave important information about his or her origin and place in society. Bareket (2020) argues that both in the ancient Near East and ancient Israel, names had meaning and people were given names that reflected their role in the society. Bareket (2020) notes that for future kings or leaders:

“.... kings would sometimes rename a subject king to demonstrate his total control and mastery of him. A likely example of such a renaming is the case of the Philistine king of Ashkelon, Sharru-lu-dari, whose name means, “may the king live forever...”

In 2Kings 24:17, when Nebuchadnezzar established the Judean king after a rebellion, he changed his name from Metaniah to Zedekiah.

וַיִּמְלֹךְ מֶלֶךְ בְּכָל אֶת מִתְנִיָּה לְדָוִד תַּחְתָּיו וַיִּסָּב אֶת שְׁמוֹ צִדְקִיָּהוּ

The name קַיִן *Cain* is an interpretation of Genesis (4:1c) where Eve said ... קָנִיתִי אִישׁ

:אֶת־יְהוָה (“...With the help of the Lord I have brought forth a man...”). קַיִן *Cain* in the

Hebrew language is spear from the noun יָקַן. Or *Qyn* to mean *bearer* or *political* leader.

This tells the reader the two-character traits of Cain; He was a bearer who owned both the animals and vegetation and a leader (Harfield, 2014).

In ancient Israel, Hartfield (2014) argues that through the name, one was able to easily identify the genealogy of a person from the genealogical tree of Abraham. The name given to him by his parents was Abram which meant ‘exalted father.’ However, after his encounter with God, his name changed to Abraham, the Father of many nations. Indeed, through Abraham, the reader observes that the entire socio-political structure of the nation of Israel was established. For Joseph, the name יֹסֵפִי (yôsēp̄) is a Hebrew name given to him as the first child of Rachel and Jacob and eleventh son of Jacob born in Paddan Aram. The name meant “a fruitful vine” or “increase” as recorded in Genesis 49:12. With Manasseh or *M^enashsheh*, his name is derived from the verb *nashah* which was a prayer from Joseph for another child. It also meant that God had healed Joseph of bitter memories of the brother’s mistreatment and betrayal and that Joseph had forgiven them as the result of the Lord blessings upon him in Egypt. Ephraim is from the verb *parah* which means to be fruitful as observed in Genesis (41:52). This verb *parah* along with the proper noun *‘ephrayim*, “Ephraim” forms a prophecy related to the tribe that would descend from Joseph’s second son Ephraim (Weinstrom, 2012).

An Overview of Genesis 48:17-19

Text: Genesis 48:17-19; When Joseph saw his father placing his right hand on Ephraim’s head he was displeased; so he took hold of his father’s hand to move it from Ephraim’s head to Manasseh’s head. Joseph said to him, “No, my father, this one is the firstborn; put your right hand on his head. “But his father refused and said, “I know, my son, I know. He too will become a people, and he too will become great. Nevertheless, his younger brother will be greater than he, and his descendants will become a group of nations.”

In Hebrew, the word Genesis תְּשֻׁבָּה (b'r'eshith) translated in the beginning means “origin, source, or begetting of the world, plants, animals, and human life” (Pfeifer & Harisson 1962, 1). Biblical and extra-biblical evidence points to the fact that the book of Genesis was written and compiled by Moses in the desert of Sinai. Luke notes in Acts (7:22) that “Moses was educated in all the wisdom of the Egyptians...” Indicating that Moses possessed all the literary skills that enabled him to collect the traditions and history of Israel and compose this work. Further in Acts (15:1) in Stephen's defense before Sanhedrin. He states: “... Moses, therefore, gave you circumcision...” and since circumcision is mentioned first in Genesis chapter (17), this implies that Stephen must have been referring to Moses as the author of the book. The year of authorship is believed to be around the fifteenth century (15 BCE) around (1445 BCE), which are Moses's last years in the desert. This was while leading the Israelites to the Promised Land (Baker, 1994).

The book begins with the creation of the world and follows Seth's generations through the Flood in Noah's days up to Abraham. It further provides a dramatic account of the origins of man and the universe, the origin of sin into the world, and the consequences of the curse on the race. Similarly, it contains the beginning of the Lord's plan to bless the nations through his seed who is Abraham. The first part of the book is between Genesis (1-11) also known as primeval histories. This section serves as the prologue to the book. The second part of the book is about the descendants of Abraham through Isaac, Jacob, and the sons of Jacob who lend their names to the tribes of Israel. The book ends with the death of Jacob's son Joseph and the Israelites' settlement in

Egypt. The story of Joseph is important to Genesis because it links Israel as a family and Israel as a nation (Baker et.al, 1994). The blessing narratives of Jacob in Genesis (48) are a complex subunit that forms one of the four parts of Jacob's death bed story recorded between Genesis (47-49). These are; a). Chapter (47:29-31): instructions for the funeral, Genesis (48:1-22): adoption and blessing, Genesis 49:1-28: blessing, and lastly Genesis (49:29-33): instructions for the funeral. In these chapters, Jacob begins sharing the inheritance package of each tribe and organizing his next generation of the nation of Israel (Lee 2014).

Weinstrom (2012) notes that Joseph's birth and life overshadowed his younger brother Benjamin and is divided into three segments: His birth to seventeen years of age Genesis (30:24-37:2), seventeen to thirty years of age Genesis (37:41-46), and lastly from thirty years to death Genesis (41:46-50:26). Joseph received the rights of the firstborn which was a double portion from his father's inheritance. Reuben was stripped of his birth right as the firstborn because he had sex with his father's concubine Bilhah as observed in Genesis (35:22; 49:3-4). BibleRef.com (2002) notes that the Hebrew word "displeased" is from a similar root term to those translated as "evil." In other words, Joseph was very distressed, even angry. He expected the greater blessing to go to his oldest son. Throughout the Bible and the ancient Near East, the right hand or right side was that of the greatest honour. Custom demanded that the greatest honour be given to the oldest male heir. Joseph has tried to correct his father, grabbing Jacob's right hand to move it to Manasseh's head.

The relationship between Ancient Israelite Traditional Leadership Succession and the Will of God

In ancient Israel, succession narratives were about inheritance and continuation of genealogy Fachhai (2007). At the centre of all this was the discernment of the will of God through divine favor. This was carried out by either the father or the grandfather before deciding on the successor (Greenspahn, 1996). The will of God was an exclusive divine move where the Lord "elects" or "chose" specific individuals for specific tasks. This rite was part of the ceremony of dedicating a person or group to an office as recorded in Numbers (27:18,23; Deuteronomy, 34:9). The method used to choose such persons was through blessings שָׂכַל *sakal* by laying on of hands. In Qal state, שָׂכַל means to wisely understand, in Piel state it means to lay hands crosswise and in Hiphil it means to consider (Bluebible 1958). In this context of leadership succession, Qal, Hiphil and Piel states bring out the meaning as to utter words that will invoke the divine favour, with an intention that the receiving object will have favourable circumstances at a future time. This is opposed to the other meanings in Niphal and Hithpael which carries the meaning to kneel or to worship God.

In ancient Israel, Parsons (2021) notes that the word blessing in Hebrew was called בָּרַךְ *barak*. There were three types of blessing; Birkhot *hanehenin* בִּרְכוֹת הַנֶּהֱנִין recited during and before any meals or drink, *Birkhot ha-mitzvot* בִּרְכוֹת הַמִּצְוֹת recited for the gratitude of being given a commandment, and, *Birkhot Hoda áh* בִּרְכוֹת שְׁבַח וְהוֹדָא recited in special times and events. For instance, in the case of succession, *Birhot Hoda ah* בִּרְכוֹת שְׁבַח וְהוֹדָא was recited by Jacob to his grandsons. The *Birhot Hoda ah* בִּרְכוֹת שְׁבַח וְהוֹדָא blessings came about after the Babylonian invasion, and, were affirmed by אֲנָשִׁי

הַגְדוֹלָה *Ansei Knesset HaGedolah* Men of Great Assembly for purposes of unifying the Jewish race and culture.

Birhot Hoda's was generational in that it carried with it a double inheritance by which one easily became the mediator of the divine through הַנִּיב and חֻכְמָה (*binah and chokmah*) knowledge and wisdom. The understanding of Hebrew knowledge and wisdom was that, הַנִּיב (knowledge) was divine inspiration where the mind was allowed to analyse a new insight into a familiar language. While חֻכְמָה (wisdom) was in one's heart and will and subject to divine commandments, חֻכְמָה it was not speculative; instead, it was based on revealed principles of right and wrong in Torah and Talmud (Johnson, 2007).

In Genesis (48:17-19), the Spirit of God was an important aspect of divine will. Parsons (2021) notes that by laying on of his hands to Ephraim, Jacob transferred a spiritual power or gifts of wisdom and knowledge to him. Numbers (23:20) indicate that once uttered, blessings were binding; hence, irreversible. Therefore, the one issuing the blessing was often guided by the Spirit of the Lord in appointing or choosing the elect. Yarkov (2017) for instance argues that in verse (15) when Jacob mentions "...” before whose face my fathers; Abraham and Isaac...” signified the relational Spirit of God. He existed before and was working through their lineage as recorded in Genesis (19) among others. He is the God that guided him by his spirit to place his right hand and put it on the head of Ephraim, and his left hand on the head of Manasseh. Jacob is aware of this insight הַנִּיב (knowledge) and since he is the mediator of this divine promise חֻכְמָה (wisdom) he

has received from the Lord God in his heart by the Holy Spirit. He transfers it to his younger grandson Ephraim (Parsons, 2021).

As indicated above that according to Numbers (23:20), the blessings were oral and binding once invoked. For instance, Jacob referred to God in a threefold title: (1) The God of our fathers, (2) the God who shepherded me, and (3) the angel of deliverance. This implied, that Jacob involved God of his ancestors (Abraham), God, his personal friend he encountered on his way to Haran as mentioned in Genesis (28:10-15). Because of this, Sarah was afraid that Abraham would pronounce the blessing to Ishmael instead of Isaac as the promised child. This explains Sarah's action of sending away Hagar and Ishmael (Wood, 1970). And lastly the redemptive nature of the Lord (Pfeiffer & Harrison, 1962). The above threefold titles uttered by Jacob meant the presence of the trinity in the elect's position in Jewish society, which was going to be an accord between him/her with the trinity (God the Father, the Son, and the Holy Spirit). Ephraim in this case was to have a prominent role in his generation both divinely, physical world, and in eternity ahead of Manasseh (Johnson, 2007).

The Discernment of the Will of God

Yildirim (2016) argues that in certain instances, Ancient Near East culture and leaders such as clan leaders were appointed into leadership positions based on their intelligence, courage and skill that the said person had, and it was expected that, because of his prestigious qualities in society, he was easily accepted by people. In Sumerian culture; for instance, upon being elected by people, clan leaders often ruled for lifetime. However, in other cultures such as Egyptian culture, their leaders namely pharaohs, declared

themselves as gods; hence, no one would question their decisions including a successor because it was considered divine by the fact that it was from god (Pharaoh).

“.... they attributed their decision to a divine power and presented themselves as a divine sublimity before the community...., and people believed that they served their pharaoh who was a god, there was no objection....” (Yildirim, 2016).

Pugh (2016) argues that anyone who ascended into leadership position in ancient Israel had to be called directly by God. One of the ways of calling was through the will of God. The will of God was discerned to ensure that the non-elect were to “fully . . . accept that, the blessings people receive in life are never fairly distributed, especially the love and favor received from parents or the Lord.” (Lee 2013). Kim (2014) though, is of a different view; he argues that divine election involved unfair favouritism of younger siblings over the older sibling. In Genesis (48) for instance, Joseph is unhappy in the Ephraim and Manasseh story; Tongue (2019) supports Kim’s view by dismissing it as divine preference, noting that it did not always augur well between siblings. He states that the move always brought animosity which often resulted in death in some cases. For instance, it led to the first murder in the Bible as recorded in Genesis (4). Genesis (21:9-20) notes that when people began to refer to Ishmael as Hagar’s boy instead of Abraham, Ishmael developed hatred towards Isaac. Genesis (27:41) records Esau's plan to kill Jacob. Another incident is between Joseph and his brothers recorded in Genesis (37:20). In Genesis (48) Joseph is displeased that Ephraim is preferred to Manasseh. Later on, in 1 Kings (1), Adonijah is afraid Solomon his younger brother, will kill him. 2 Samuel (3:4)

indicates Adonijah was the fourth son of David with Haggith. While Solomon was the last son of David and Bethsheba (Shurpin, 2019).

Kim (2014) goes ahead to justify that this “unwarranted partiality” however unfair it was on human terms, it is difficult to ignore it because it was coming from the Lord and it involved the will of God...” He notes that each of the two boys in every generation for instances Ishmael and Isaac or Esau and Jacob or even Joseph and his brothers, hugely benefited from the blessings of God. Therefore, in the instance of Genesis (48:17-19), Jacob was in line with the perfect will of God by choosing Ephraim ahead of Manasseh (Pfeiffer & Harrison, 1962, 45). Vayehi (2012) notes that while Ephraim was great in the in helping people adhere to God, Manasseh inherited his double portion as a firstborn in ancient Israel as recorded in 1 Kings (2:9). Thus, it was a win-win situation for both of them. Lee adds that God was only interested in using one member within the family to reach out to the whole world including the non-elect but in different capacities. This means that though the roles of the elect and non-elect were different, both of them played an important role in the Lord’s agenda (Lee, 2014).

Lastly, the common feature was that the will of God was being fulfilled through the presence of agents (Lee, 2013). These agents had to ensure that the elect ascends to their rightful position given by God. Lee (2014) notes that they were not only being protected by God through His divine grace and faithfulness but also with these agents. Their role as destiny helpers was to ensure that the whole arrangement was well executed. They were quick to discern the will of God. For instance, Sarah in the case of Isaac assists Isaac to ascend at the expense of Ishmael, Rebecca in Genesis (21:10); She knew way before labour, that Jacob the younger nation will be great in Genesis (27:6); Pharaoh in

the case of Joseph in Genesis (41:40), Jacob in the case of Ephraim in Genesis (48:17) (Lee 2014; Steinberg, 1993).

Leadership Succession Wrangles in Africa Instituted Churches in relation to Genesis 48:17-19

Africa Instituted Churches (AICs) are autonomous church groups started by Africans in African countries and have experienced growth through different generations. Both their founders and members are Africans. They range differently based on their origins, historical periods, theology, and geographical location. They are referred to in terms such as; initiated, instituted, indigenous, or independent. These terms are used to emphasize the desire of these churches to be independent and self-reliant from the whites' founded mission churches both locally and internationally. They include; Indigenous/Independent Pentecostal Churches, and Prophetic Churches. Independent Pentecostal integrate African culture into their worship (Parsitau, 1995).

Adomey (2011) reckons in his study that the AICs do not have a definite succession planning despite many of her adherents being very mindful of succession planning to be established. The members believe that having a proper leadership succession can help AICs leadership to promote the growth of the church. He reveals that the people are hungry for change and therefore change in the church leadership administration should be emphasised. This will enable and energize especially young men to feel at home and to be proud of their leaders and church while pastors and ministers equally understand and appreciate what they are supposed to do. Tushima (2016) observes that within Africa Instituted Churches, the traditional practices of succession have mostly been unsuccessful. For instance, Africa Independent Pentecostal Church of Africa (AIPCA), the leadership succession wrangles have pitied her Bishops on who should be the

Archbishop of the church. This has led to the creation of the Africa Independent Church of Kenya (AIPCK) as a breakaway from AIPCA. According to the AIPCA constitution, the election of the archbishop by the church members is conducted by the Registrar of Societies in Kenya. The standoff as of now is yet to be resolved despite even the intervention of former president of Kenya Mr. Uhuru Kenyatta (Nyataya 2019).

In Zionist Churches, the founder of Africa Israel Nineveh Church David Zakayo Kivuli in 1942 at Gambogi Vihiga County, constituted a council of elders with instruction to find a new successor within his family. However, since he died on November 10, 1974, the church has constantly been involved in wrangles the latest one happening during the 2016 transition involving the factions of Archbishop John Mweresa, Zakayo's grandson and Bishop Evans Jadiva (Luvega 2016). Before his death in 1974, Zakayo Kivuli's preferred successor, was his first son Moses Aluse but Aluse fell ill; hence, could not take up leadership. Moses had undergone theological training at St Paul's University Limuru. The elders' court ended up having two factions before resolving to then choosing Zakayo's widow; Mama Rebecca to succeed him. Mama Rebecca retired from her position as High Priest at the end of 1982. His grandchild John Mweresa Kivuli the second, was appointed as the new leader on March 20, 1983 and served to 2015 (Mwaura, 2018). The genesis of Africa Nineveh Church in itself was as a result of leadership wrangles. The church was founded by Zakayo Kivuli on 1st January 1942 after Otto Keller the then leader of Pentecostal Assemblies of Canada (PAOC), had organized for an election for a Pastor who would oversee African Pastors within Pentecostal Assemblies of God (PAG), Nyangori. Indeed, on August 13, 1940, the election was conducted and Zakayo Kivuli was elected. However, his eldest step-brother Pastor Zakaria Oyiengo was

bitter and opposed Zakayo's election. Mwaura (2018) notes that because Zakayo disliked church politics, he requested Otto Keller for permission to begin his own church. His request was granted and that became the genesis of the Nineveh church.

In Charismatic Pentecostal Churches; there is Redeemed Gospel Church Inc for instance located at Huruma, Nairobi, and led by Archbishop Arthur Kitonga. It has been embroiled in leadership succession, the wrangles are between Archbishop Arthur Kitonga and Bishop Wilfred Lai of the then Redeemed Gospel Church Inc Mombasa. As a result of a failed agreement in the transition of power, Bishop Wilfred Lai seceded to change the name of Redeemed Gospel Church Mombasa Inc to Jesus Celebration Centre (JCC) Mombasa. The two churches (Huruma and Mombasa) are still fighting over the property (Muindi, 2012; Mshindi 2020).

The cause of some of the wrangles has been blamed as hamitic curse labelled on Africans and mentioned in Genesis (9:24). Mbiafu (2002) observes that the Hamitic theory argues that the problems Africans are facing such as slavery and wrangles are because of an inherited curse right from Ham's story. In South Africa for instance, the theory was used during the Apartheid era to segregate Africans, and blacks in particular, as a cursed race. The theory suggests that the most organized part of Africa is the Northern part, which from time memorial a superior African race existed there called Negros. These Negros were responsible for a more organized and excellent leadership structure that they inflicted towards their counterparts in sub-Saharan Africa. However, Gathuki (2015) observes that leadership succession wrangles in Africa Instituted Churches can be attributed to the large number of people they attract every Sunday. The

church's income received from tithe and offering collection is usually high which translates to a lot of wealth. This is because of what Nyabwari and Kangema (2014) note that the churches have a contemporary way of responding to people's issues which other churches and denominations have failed to address. In addition to this, since setting up a ministry from the scratch entails a lot of hard work, (Parsitau ,2014) argues that this model of church planting in Africa Instituted Churches favours the only trusted confidants to inherit leadership positions within the ministry in order to ensure the wealth remains within the family (Tushima, 2016).

In Genesis 48:17-19 Jacob insists it was not an error he chooses to bless the younger son above the firstborn. In doing so, he not only followed the pattern of his own life and that of his forefather but also the will of God. In fact, Jacob tells Joseph there will be a difference in the amount of blessing each of the boys will receive. Garrett (2014) argues that Joseph's contention of Jacob's choice, indicated his failure in abiding in God's grace to the order of nature and the same failure is what affects Africa Instituted Churches. The leaders of these churches attempt to shove God into a box of their own choosing. They perceive that the world should work in a particular way and therefore think that God would similarly act in that particular way. But most often, this only court the beginning of an error. No sooner do they put God into the box, than He surprises them with his amazing wisdom like that of Jacob far beyond that which they could ever imagine.

Joseph's firstborn son will, in fact, be blessed with many offspring. Manasseh will become "a people" and a great man. Ephraim, however, will become greater than Manasseh. His offspring will become a "multitude of nations." Years later, the tribe of Ephraim will, in fact, become greater than the tribe of Manasseh. Moses, in his blessing

on the tribes of Israel before his death, will put it this way in his description of the two tribes of Joseph's sons: "... they are the ten thousand of Ephraim, and they are the thousands of Manasseh" (Deuteronomy 33:17). Jacob himself was the second born of twins. And while it is true that he schemed his way into receiving the greater blessing from his father Isaac (Genesis 27), it is also true that God intended for that blessing to go to him the younger brother from the very beginning (Genesis 25:23).

Theoretical Framework

This study used the Theory of Divine and Human Elements by Harper (1894). This theory argues that there was the plan of God for the salvation of men. The divine influence is felt; but as it would seem that God acts in revelation as well as in nature. Gradually, the heart of man is lifted up and becomes capable of receiving the message in higher and more perfect form. The Bible acquires its status as revelation and/or as being "authored" by God as a result of its being inspired by God. According to a common understanding, inspiration is a special divine influence on the writers of the biblical books.

Fretheim and Loveill (2021) supports Harper's statement that Genesis is filled with a theological reflection about God and the divine-human relationship. One such relationship was the blessing ritual. The blessing ritual in Hebrew culture was considered as a gift that God passed through created agents that empowered recipients. The Hebrews, inherited these traditions. When Abraham left Ur of the Chaldees, many of them must have been familiar to him. Naturally, coming himself to be a monotheist, such traditions, passing through his hands, must have assumed more or less of the purified and

monotheistic form which they present in later days. For instance, by divine intervention, Noah is selected as the only righteous man in all the earth, and with him, the race having become corrupt, a new start is made. Through Noah's sons; Shem, Ham and Japheth, Shem is selected, and through his family lineage a special manifestation of the divine presence is experienced. Later on, Abraham of the many descendants of Shem is chosen. Through the divine influence Abraham abandons idolatry, and there is another beginning of the connection with the true God.

But the bible also has a human element because biblical stories are not the outside stories, copied from the bible stories because there is satisfactory evidence that some of the outside stories were in their present form before Israel was a nation; but also, the biblical stories have human elements in them because they do not contain the evidence of comparatively late origin; but rather stories, which have been preserved pure and intact alone in the Hebrew account. For instance, by human intervention, Abraham is rescued by both his father Terah and his mother Amathlai daughter of Karnebo. Abraham is hidden from the then Babylonian king, Nimrod, and his efforts at killing him, to even the extent of trying to bribe Terah with wealth and money and position in his government. The Midrash literature notes that the Babylonians astrologers had seen a rising big star from the East in Abraham's life swallowing one big star and this posed a threat to Nimrod and his Kingship. Later on, his great-great grandson Joseph faces the same fate in that, his brothers sold him to Egypt because of his dream in Genesis 37 which indicated that he would reign over his older brothers.

This theory dismisses critics who have argued that the narratives in the book of Genesis are mere Myth, Etiology, History, or a Tradition arguing that the narratives are actual stories and unique that can only be understood as a theological interpretation of selected records of the ancestors of Israel. The narratives in the book of Genesis lay a foundation for the law and through it, one understands the covenant with Israel at Sinai (Baker et.al, 1994). In leadership succession, Lee (2014) notes that by observing Israelites' leadership succession, the Lord's election was related to the responsibility of the elect towards the non-elect. For instance, in Genesis (12, 26, 48), Abraham and Jacob's election was closely bound up with God's larger plan to bring blessings to the whole world. Through divine and human intervention, God saves Abraham from Nimrod and set him apart. And through him (Abraham), the reader can understand the importance of ancient Israel's socio-political functions and why God himself had to be involved in leadership succession matters (Altein, 1993; Steinberg, 1993).

Chapter Summary

The chapter has critically interacted with related literature on leadership succession in Israel, Ancient Near East succession practices, and the divine will of God. This was to find out gaps in knowledge about leadership succession in Africa Instituted Churches. The chapter also provides a theoretical framework that guided the study in the understanding of Divine will in succession plans and lessons Africa Instituted Churches can grasp on leadership transition in their churches. This was achieved by looking at the relationship between the traditional plan of succession and the will of God in the selection of the worthy successor. The exegetical analysis involved the book of Genesis (48:17-19).

Chapter Three: Research Methodology

Introduction

This chapter explores the research methodology which involved a Social-Scientific method in an attempt at providing understanding of the succession narratives in the Book of Genesis.

Socio-Scientific Method

The Socio-Scientific approach examines the role of kinship in succession narratives. The New English Translation commentary (1996) notes that in ancient Israel culture, messengers typically carried the authority of the one who sent them. When declaring the blessings, Jacob for instance, closely associates God with an angelic protective presence. He is aware of an angelic presence sent by God to protect him. He closely associates the two that they become virtually indistinguishable. Jacob believed that the divine blessing would be mediated through this angelic messenger (New English Translation Commentary, 1996). Harris (2012) notes that this was different from other Ancient Near East cultures such as Egyptians, Babylonians or Assyrians that were polytheists. Instead, Israel is singled out as God's special elect people (Roden, 2017). She is known to be monotheistic which meant that they had a special place in God's plan.

Yildirim (2016) observes that in the Ancient Near East cultures such as Assyrians, the society was divided into different structures such as; The ruling class which had Kings, the military which had army and the priestly which had priests. Other than the Egyptian culture where Pharaohs' suppressed the priestly class so as to consolidate all the powers as gods of Egypt, Assyrians allowed the existence and autonomy of each class and

as such the system too was effective. However, in both societies including the Hittites and Babylonians, parents were to pass their generational legacy to the next lineage. The same practise is equally observed in ancient Israel and in this case Genesis (48:17-19) (Fretheim & Loveill , 2021)

The Socio-Scientific method helps a reader to understand the biblical world by giving sociological insights and dynamics of the day (Theissen, 1978). The reader is often faced with the questions “why”, “what for” or “how” to unearth the original setting and the meaning of a text to the audience (Chege, 2018). Hayes (2004) observes that the Bible has its own social and cultural setting such that while reading it, the reader can avoid his or her ethnocentric perspective. The text, therefore, is analyzed based on the contemporary social setting of the reader and what a reader needs to be unearthed to arrive at the author's intended meaning. (Hayes ,2004).

Johnson (2007) notes that the function of the text is to bring out the extent to which the Lord as a character is active in the lives of people and the world then and now. Johnson further observes that Genesis (48:17-19) is part of larger Genesis (12-50). This particular section of Genesis talks about the story of the first three generations of the family through whom God chose to bring his blessings to the whole world. From Abraham to Joseph, it can be observed that each generation had no particular power, position, wealth, fame, ability, or moral superiority of their own, but they accepted the call of God to trust and provide for them in the course of them fulfilling the great vision He had for them and the society at large.

Scholars such as Kim (2014), Lee (2014) among others refer to Genesis (48) as Jacob's deathbed stories. The characters are Jacob, Joseph, Ephraim, Manasseh, and maidservants in the room. The setting is beside the bed in Goshen Egypt. The two boys Ephraim and Manasseh feature a lot. Roden (2017) notes that the author wrote the text to highlight the importance of Jewish kinship interrelationships and family origins of the twelve tribes. These genealogies demonstrate that Israel was thought to be kin to all of the surrounding people, linking all into one creational family.

In this pericope, Roden (2017) argues that the reason why younger siblings or grandsons were favored, is because it started with Abraham. Abraham favoured his younger grandson Jacob ahead of Esau. He was convinced that through Jacob he would have a reputation and descendants as opposed to Esau. Indeed, the Lord's promises are later fulfilled through Jacob and not Esau. Similarly, just as Abraham loved Jacob and Isaac loved Esau, so are Jacob and Joseph. While Joseph prefers Manasseh, Jacob prefers Ephraim. Through Buisch, a reader can understand that divine will starts from Abraham (Roden, 2017). And as Graham (2001) points out, since the will of God is sovereign and every purpose originates from Him, it is the Lord who has a right to decide who inherits His will and purposes.

Chapter Summary

The chapter has discussed the research methodology used in succession narratives which is the Socio-Scientific method. Through the Socio-Scientific Approach, the researcher discussed the socio-cultural system of the day during leadership succession in biblical

narratives. The aim of this approach is to help a reader understand a text from the analytical perspective of the story and the scenes within the story (Eslinger, 1985).

Chapter Four: Results and Discussion

Introduction

This chapter provides an exegetical analysis of Genesis (48:17-19), which is the main text of consideration in this research. It discusses the biblical understanding of leadership succession in the narratives indicating that the will of God played a huge role in leadership succession in the Hebrew Scripture in particular Genesis (48:17-19). The Bible gives us such instances where God's will surpassed people's traditional expectations. Through the Bible, the nature and the destiny of man are revealed through the written words in it. Furthermore, the Bible is an open book that spotlights an individual's deficiencies; hence serving as a mirror that unashamedly reflects man's true personality (Omulokoli, 2013). The Bible is also a collection of literary works; thus, the narratives can be studied to uncover truths portrayed by the authors (Kuria, 2018). In Genesis (48:17-19), the issue of succession conflict is uncovered. Lee (2014) notes that the overall concern of the chapter (48) is about the inheritance of Joseph. Joseph gives the reader a strong background of the flow of events happening in the inheritance story. Through him, a reader can understand the pericope under study.

The chapter begins by listing Manasseh first since he was the firstborn and Ephraim second. Weinstrom (2021) argues that this represented Joseph's viewpoint that the older will be greater than the younger; however, this is reversed by Jacob. The center of this argument is versed in (17-19), Jacob and Joseph, are at the center of a leadership succession plan that involved two of Joseph and Asenath's sons; Manasseh and Ephraim.

Jacob adopts the two boys as his own and gives them equal standing with Joseph's brothers (Weinstrom, 2012).

Analysis of Genesis 48:17-19

Text: Genesis 48:17-19; When Joseph saw his father placing his right hand on Ephraim's head he was displeased; so he took hold of his father's hand to move it from Ephraim's head to Manasseh's head. Joseph said to him, "No, my father, this one is the firstborn; put your right hand on his head." But his father refused and said, "I know, my son, I know. He too will become a people, and he too will become great. Nevertheless, his younger brother will be greater than he, and his descendants will become a group of nations."

Verse 17

וַיֹּאמֶר יוֹסֵף כִּי־יָשִׁית אָבִיו יְדֵי־יָמִינוֹ עַל־רֹאשׁ אֶפְרַיִם וַיִּתְמָךְ יְד־אֶבְיֹן לְהִסְרִי אֹתָהּ מֵעַל
רֹאשׁ־אֶפְרַיִם עַל־רֹאשׁ מְנַשֶּׁה:

Verse 18

וַיֹּאמֶר יוֹסֵף אֶל־אָבִיו
לֹא־כֵן אָבִי כִי־זֶה הַבְּכֹר עֲשֵׂים יָמִינוֹ
עַל־רֹאשׁוֹ:

Verse 19

וַיִּמָּאֵן אָבִיו וַיֹּאמֶר יְדַעְתִּי כִּנִּי
יָדַעְתִּי גַם־הוּא יִהְיֶה־לְעַם וְגַם־הוּא יִגְדֹּל
וְאוֹלָם אֶחָיו הַקָּטָן יִגְדֹּל מִמֶּנּוּ וַיִּרְעוּ יְהִי
מִלֹּא־הַגּוֹיִם:

The chapter is divided into three parts, namely verses (1-12), verses (13-20), and verses (21-22) (Lee 2014). The pericope under study is, therefore, within verses (13-20). In this pericope, the underlying theme is Jacob's blessing to his grandchildren. In verses (17-19), the narrator portrays a scene of displeasure during the blessings and this is exhibited by Joseph. Jacob adopts his two grandsons Manasseh and Ephraim as his children and, therefore, heirs alongside his ten children and Joseph his son acts as an agent (Lee, 2014). Adopting them first as his sons means Jacob establishes a legal justification as to why they are worthy to be his successors/heirs. The adoption means they take the position of Reuben and Simeon respectively. Both Reuben and Simeon dishonoured their father Jacob. Reuben by defiling his father's bed and Simeon for killing in revenge for the sister Dinah (Lee, 2014). In verse (17) Joseph is displeased at his father's action. In verse 18, Joseph points out why Manasseh should be the successor. Lastly, in verse (19), Jacob refuses to grant Joseph's proposal, and instead, he gives the mantle to Ephraim, the younger sibling.

Verse 17

וַיֵּרָא יוֹסֵף כִּי־נִשִּׁית אָבִיו יָדָיו־מִיְמֵינוֹ עַל־רֹאשׁ אֶפְרַיִם וַיִּרְע בְּעֵינָיו וַיִּתְמָךְ יָד־אָבִיו לְהִסִּיר אֹתָהּ מֵעַל רֹאשׁ־אֶפְרַיִם עַל־רֹאשׁ מְנַשֶּׁה:

In verse 17, Joseph opposes his father's proposal of overlooking Manasseh by clearly reacting fast: "...when Joseph saw his father placing his right hand on Ephraim's head, he was displeased; so, he took hold of his father's hand..." Joseph sought to change his father's hands so that Manasseh, according to tradition, would receive the chief blessing. By his father's action, Joseph was aware that Ephraim was destined to receive it (Pfeiffer

& Harrison, 1962). The narrator uses the conjunctive waw prefix ו (and) a customary non-perfective together with the verb' רָא (saw) to imply that the situation described is no longer taking place at the time of speaking. The verb furthermore also means that what was happening in verse 17a was a consequence of a successive decision that had already happened. From this explanation, it is clear that Jacob had already resolved who the successor was between the two boys:

וַיֵּרָא יוֹסֵף כִּי־יָשִׁית אָבִיו יְדֵימִינוֹ עַל־רֹאשׁ אֶפְרַיִם וַיִּרָע —

When Joseph saw his father lay his right hand on that head of Ephraim and it displeased him. In verse 17a (the head) רֹאשׁ in this verse is the direct object accusative and the use of the article “the” עַל־ shows that Ephraim’s head was the target in receiving the blessings (Waltke & O’Connor, 1990).

Furthermore, Brown (1981) notes the article כִּי “that” serves too as either an adverb or a prepositional prefix that shows relations of all kinds or consequent; In this case, there is a relationship between the three characters; Joseph, his father Jacob and Ephraim. The consequent action is the reaction of Joseph upon realizing that his father has laid his hand on Ephraim. Jacob is the agent between the Lord God and Ephraim, and his role is to fulfill the will of God on Ephraim being the divinely elected.

וַיֵּרָא (va yera) is a combination of
the

Conjunction ו and the verb רָא meaning to see. This is an action performed by Joseph.
The

Narrator has also used : וַיִּרָע (displeased) as a figure of speech. This is Euphemism which means the substitution of an inoffensive term for an offensive term (Snyman & Cronje 1986). Displeased is a verb that has the same meaning as being angry or to act evil. Angry or to act evil is; however, a strong word that could mean violence, hence, the narrator is keen on choosing the right words for his audience.

וַיִּתְּמֶךְ יָד־אָבִיו לְהַסִּיר אֹתָהּ

מֵעַל רֹאשׁ־אֶפְרַיִם עַל־רֹאשׁ מְנַשֶּׁה:

...And he held up his father's hand, to remove it from 'Ephraim head unto Manasseh head.

Verse 17b begins with another a customary non-perfective verb וַיִּתְּמֶךְ (So he took hold) a conjunctive וַ and a verb תִּתְּמֶךְ. The verb is Qal Imperfect in the third masculine singular form. But the mood here is present consecutive imperfect tense to indicate how quick Joseph was in his decision to correct the father to rectify his apparent mistake (Briggs, 1981). For Joseph, this was important in trying to address the conflict that perhaps may arise between his two sons. Then there is a noun in the verse; בָּאָ (father) from the root בָּאָ (abba) a term of respect in Hebrew culture given to a head or founder of a household, in this case, Jacob. יָד - (yad) points the direction of the subject מְנַשֶּׁה which is the other noun at the center of discussion and the suffix וֹ is added at the end of awb or abba.

Verse 18

וַיֹּאמֶר יוֹסֵף אֶל־אָבִיו

לֹא־כֵן אָבִי כִי־זֶה הַבְּכֹר שִׁים יְמִינִי

עַל־רֹאשׁוֹ:

And Joseph said unto his father, Not so, my father: for this *is* the firstborn; put your right hand upon his head.

In verse 18, the tension escalates when Joseph gives Jacob reasons why Manasseh should be his rightful successor. "...this one is the firstborn הַבְּכֹר; put your right hand on his head..." Joseph is still the main character in the verse. The narrator uses the conjunctive waw prefix ו (and) a customary non-perfective together with the verb אָמַר (said), to imply Jacob had already blessed his younger grandson, Ephraim. Joseph negates his father's choice by confronting Jacob by the use of the adverb לֹא (not) a negative participle of warning Jacob not to proceed with whatever decision he is trying to take. The verb שָׂם (to put) is used as an instructional. Joseph is directing his father Jacob on where the right hand is supposed to be. The direct object that the narrative revolves around הַבְּכֹר (the firstborn) meaning מְנַשֶּׁה Manasseh. The article 'the' ה is attached to the noun בְּכֹר to serve the purpose of pointing out who was supposed to receive the blessing. The noun is in masculine singular form (Waltke & O'Connor, 1990).

Laying on of hands was a common ritual of blessing in the Hebrew culture practiced by religious leaders especially the Priests as earlier argued by (Parsons, 2012). This was done by the Priest laying one of his hands or both hands' palms down on top of another person's head while uttering the prayer or blessing (Lotha, 2007). The blessing did not just come in a threefold title as earlier noted by Pfeiffer that the blessing meant: (1) The

Lord God of our fathers, (2) the Lord God who shepherded me, and (3) the angel of deliverance but also the fact that since it was the will of Lord God coming from Lord God Himself, it carried with it: consecration which is set apart for the service to God, the transmission of the divine gift from the Lord, and identification implying that the one who offered was easily linked to his offertory or sacrifice (Pfeiffer & Harrison, 1962).

Verse 19

וַיִּמָּצֵן אָבִיו וַיֹּאמֶר יְדַעְתִּי בְנִי
 יָדַעְתִּי גַם־הוּא יִהְיֶה־לָּעַם וְגַם־הוּא יִגְדֹּל
 וְאוֹלָם אֶחָיו הִקְטִין יִגְדֹּל מִמֶּנּוּ וְזָרְעוֹ יִתְנֶה
 מְלֹא־הַגּוֹיִם:

“.....And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.....”

In verse 19, the narrator’s opening remarks indicate a confrontation between Jacob and

Joseph. “But his father refused and said...” This is seen through the verb **יָמָצֵן** (refused) joined

by the conjunctive waw **וַ** (but) which is imperfect in the past tense to show that the action of Jacob invoking the blessing had happened. Though the utterances are recorded in verse (20), in principle, Jacob had chosen who to succeed him (Waltke & O’Connor, 1990). The noun **בְּנִי** (my son) is a genitive of relation to imply the kinship or relationship between Jacob and Joseph. The main character in this verse is Jacob. Jacob’s opposition to Joseph’s choice is followed by conjunctive waw prefix **וַ** (and) a customary non-perfective together with the verb **יֹאמֶר** (said). While in the previous verse it is used as a

commanding instruction; in this case, Jacob is using it to teach or to give an explanation to Joseph on why he has chosen Ephraim (Waltke & O'Connor 1990).

The figure of speech used by the narrator in this verse is repetition where the verbs

יָדַעְתִּי (I know) have been used twice by Jacob. This repetition is not pleonasm as such but just a repetition within a sentence. While Pleonasm is the use of the redundant expression for emphasis, not all repetition in Hebrew narratives or poetry is to be treated as such (Snyman & Cronje, 1986). The reason for Jacob to repeat was to emphasize to his son Joseph that his argument that Ephraim should receive the chief blessing traditionally meant for Manasseh is right. The blessing will be יָגָדֹל (great), this is a hyperbole. A figure of speech which emphasizes a statement. In this context, the verb יָגָדֹל (great) is the same as being powerful, in the case of Manasseh's double portion inheritance as a first son.

Similarly, both descendants יְהוּדִים (descendants) and יְהוּדִים (of nations) are the same words used as species. This is also a figure of speech used to mean people that includes men, women, and children from the lineage of Ephraim, will be great. This is used to show that Ephraim will experience growth and effectiveness far beyond Manasseh's (Pfeiffer & Harrison, 1962).

Harris (2012) argues that in Ancient Near East, a blessing or a curse was considered to be a visitation from a god, and Numbers (14:18) and Deuteronomy (5:9) indicate that God "visits" the iniquity of the fathers on the children and the children's children, to the third and the fourth generation. However, there was no connection between sin or curse in the Ephraim and Manasseh leadership successions. In Cain and Abel's narrative, Abel is chosen ahead of Cain because God was displeased with Cain's sacrifice as opposed to Abel's in Genesis (4:5). His offering of grain meant he pledged his allegiance to the devil. And to add salt into the wound is that he murdered his younger

brother Abel. It is not therefore evident that their (Cain and Abel) dispute was inherited right from their parents Adam and Eve as a result of their parents' disobedience of eating the forbidden fruit.

Sin is doing what God has prohibited or forbidden and affected others (House 1998), and a curse brought with it a pathological dysfunction within the society, family, or persons such as pathological disorders in families, poor health, illiteracy, sexual violence, and poverty as some of the transmissible misfortunes. As such, Adam and Eve sinned against God and were eventually cursed by God (Iloabugichukwu, 2019; Hangerraff, 2006). However, in Genesis (48:17-19) neither Joseph nor Mannaseh had sinned against God or were cursed by both God and Jacob. In fact, Jacob mentions Joseph as a fruitful vine, a virtue that would be passed on to his generations Manasseh and Ephraim.

On marriage and naming, both the matrilineal and patrilineal relationships played a part in marriage. Panda (2020) observes that in Ancient Israel, marriage shaped the course of history by affecting the leaders' and their decision-making capacity. A daughter of a wealthy merchant brought respect and status to the lineage, and one from the priestly line played a part in shaping future generations genetically. Yosef (2018) points out that it was a serious issue why some people were not allowed to marry from certain tribes for fear of introducing foreign gods as mentioned in Malachi (2:11). However, not all foreign marriages led to introduction of foreign gods. As Tamar (1999) comments, Joseph married an outsider by the name Asenath the Egyptian. In Genesis (41:45b), and Asenath was the daughter of Potiphera, priest of god On in Egypt. But Joseph remains faithful to Yahweh God of Israel and Hebrew culture. This is shown through the naming of his sons, Manasseh and

Ephraim which were Hebrew names, recorded in Genesis (41:51-52). By Joseph marrying a foreign wife meant he was being accepted into the Egyptian culture not only through the naming of Zapheth Panea but also by having an Egyptian wife Asenath (Steinberg, 1993).

However, scholars such as Kodari (2009) have suggested that either Asenath must have converted into Judaism, or she was the daughter of Joseph's step-sister, Dinah, whom after being defiled by Shechem the son of Hamor as recorded in Genesis (34), she conceived and bore Asenath who found her way to Egypt just like Joseph. Kodari notes that all this was planned by God in his all-knowing attribute. He must have known that Joseph will end up in Egypt and will, eventually, marry Asenath, and so, He allowed the painful incident of Dinah's rape to happen, Genesis (30:21; 34; 46:15) (Kodari, 2009; Fletcher, 2006).

Lastly, from the narrative, it is also evident that leadership succession within the family tradition in Ancient Israel favoured the eldest sibling and this was similar to ancient Near East practice. The eldest son was in charge of properties such as land or animals and the family and community leadership. This means that upon the death of the father, the family would entrust the management of the families' resources to the first son who would either distribute it to his brothers or administer the estate on behalf of his brothers. It also suggests that success came with a lot of benefits to the eldest sibling; hence, the animosity that was experienced within the families (Fachhai, 2007).

It is because of this that Joseph, in particular, is afraid that enmity might develop between his two sons on why the younger sibling would enjoy the benefits listed above at the expense of his older son. However, the events in 1 Chronicles (7:14-29) suggests differently, in that both Ephraim and Manasseh tribes received equal distribution of land. While the tribe of Manasseh settled in what would become the Northern Kingdom of Israel,

which extended from the Mediterranean to the Jordan Valley to the Wadi Qanah region between, Yarmuk and Jabbok rivers. Ephraim on the other hand received the Western half of Manasseh to the north including the territories of Benjamin and Dan. Implying that it was a win – win- situation as Vayehi (2012) argued.

The implications of leadership succession in Ancient Israel for the Africa Instituted Churches

Just like the relationship and similarities between Ancient Near East leadership succession practices Ancient Israel, Ndeumana (2018) observes that the same can be observed between Africa traditional society and Africa Instituted Churches. Firstly; for instance, Malunga (2016) observes that most African cultures are patriarchal, with men in most cases considered for leadership positions within their communities. Secondly, Malunga (2006) notes that the brotherhood spirit of Ubuntu has been a source of heritage within the culture; thus, fostering unity in society and leadership succession by extension. The spirit of Ubuntu emphasizes the idea of consensus-building of society together ("I am what I am because of who we all are"). This spirit has been passed on from one generation to another; thus, providing a strong foundation of leadership in communities.

Since time immemorial, succession within the African society was automatic, meaning one of the sons of the deceased would replace the father; in most cases, the oldest. It is believed that he was the vision carrier of his late father's leadership style. Subsequently, he would be automatically considered (Malunga, 2006). Then, some of these leadership successions are passed from one generation to another. Having been born within the 'royal' lineage, they are groomed and considered leaders at a very tender age. For instance, in the case of Nelson Mandela among his Abathembu people where he was a chief, his grandfather was a chief and currently, his great-grandson, Mandla Mandela, is a chief (Mandela, 1994).

The council of elders who were mandated with the task of looking for a successor within a 'royal' family lineage, had to ensure that the legitimacy of a newly elected leader is accepted by the people. For instance, among the Bafut Kingdom in Cameroon, one of the ways to know that a leader has been accepted both by the divine and by the people to lead, was through a public ceremony where his subjects had to attend to see for themselves and affirm the divine's decision through the elders (Malunga, 2006). The practice was referred to as a 'stoning' ceremony where a bunch of stones is spread out on the ground. The stones consisted of tiny harmless pebbles that the supposed leader was to walk on. In case the leader was not accepted, the stones would appear to them large and injurious rocks that they would feel pain or could even kill him. This was the opposite of the favoured one to the throne who would go through the ritual peacefully and eventually be accepted as the new leader in the community. This ritual was to serve as a reminder to the newly installed king that his leadership was accepted by the ancestors, the gods of the community, and the people. Once this is done, the new leader would be coronated in public in front of the people (Malunga, 2006). The leader installed was both political, social, and spiritual leader. In case the king was found to have acted in contempt or in sinful manner, the elders were allowed to dethrone him by asking him to resign voluntarily and a new process of finding a new king would immediately be constituted through the gods of the kingdom. In case the decision of the elders was in error, he was allowed to overrule the council's proposals by consulting the community traditional shrine. This was by providing an adequate explanation. The king, therefore, had to ensure that such cases did not happen in the course of his reign (Malunga, 2006).

Takore (2017) argues that African families have their roots in the same soil, drink from the same river, and recognize the same divinity, and therefore is indicative that they share an unbreakable bond created by the gods of the community and the people. Takore and

Malunga's arguments dismiss the Hamitic Theory used by white supremacists to dismiss the African continent as a cursed race. The arguments are cemented by Genesis (48:17-19) text in that through Joseph's marriage to Asenath, Africans are part of Abrahamic familial lineage. Asenath was an Egyptian from the lineage of Mizraim, one of Ham's children. She got married to Joseph, a descendant of Shem. Their union was blessed with two Hebrew children, namely Manasseh and Ephraim. Jacob's elevation of the two boys to the level of his sons replacing Reuben and Simeon meant Africans were elevated to be part of Israel's national outlook and twelve tribes because they have roots in the same soil, drink from the same river, and have the same divinity which forms an unbreakable bond created by the gods of both communities and the people (Tokore, 2017; Mbiafu, 2002; Shadrach, 2021; Sanders, 2009).

In Africa instituted churches, the problem appears not to be the constitution or discernment of the will of God, but rather, as Malunga (2006) observes in Africa Traditional Society, the spirit of Ubuntu that emphasizes consensus-building of a society. This lack of Ubuntu Spirit has contributed the leaders in AICs to be driven by greed and wealth accumulation in seeking leadership positions as argued by (Beta 2015; Tushima 2016; Gathuki 2015). As, Irekamba et.al, (2021) observes, proper leadership succession problems happen when human weakness creeps in. With Malunga's (2006) observation on Africa traditional society set up and especially on their succession patterns, there is need for leaders to observe true Christian virtues of patience, self-control, and love among others. In their place, they should apply divine wisdom from God in order to stop tainting the church in a negative light (Parsitau, 2014).

Therefore, there is a need for AICs, the church leaders and members to understand that the divine will of God requires divine wisdom from the Lord during leadership succession. The study revealed that the absence of satisfactory solutions in this area stifles

the ability of an organization to achieve its mission and vision. This lack of divine will of God further exposes them as people who lack proper planning succession which contributes to a negative impact on overall morale, staff performance, and effectiveness.

Africa Instituted Churches should understand that the role of the head of a church is dichotomy in that it is both an organism and organization. It is an organization because that is where the temporary power lies, while it is also an organism because it carries the spiritual power. Therefore, in view of the two differences, Africa Instituted Churches should treat the office as both an organization separate from the organism. Just like Jacob listening to Joseph's opinion in disputing his (Jacob) decision, equally in the case where the founder is alive, his/her opinion should be listened to and discerned carefully.

As established, Africa Instituted Churches should ensure that leadership succession is done through a standard process subjected by the Spirit of God through prayer and fasting. In blessing Ephraim, Jacob invokes the God of his forefathers Abraham and Isaac to persuade Joseph that the root of what he was doing had a backing of the promise of God through Abraham. And since all AICs have their roots from Jesus Christ, they should allow God to select the person who takes over.

Lastly, since the calling is from God, the children or family members should not force their way to become the successors. Instead, if the call for ministry is not in them, they should pave way for other people while they remain behind the scenes actively involved in the running of the organism and the organization. Africa Instituted Churches should not run their ministries like business enterprises through the use of the nomenclatures associated with businesses to express their intent. This sometimes causes them to treat

their ministries as personal assets, and that is also why most of the times succession becomes a struggle and gets messier.

Chapter Summary

This chapter has analysed the text, Genesis (48:17-19), the chapter then ended in extensively analysing the first two objectives; Exploring the succession in ancient Israel in the context of Ancient near East culture. Lastly, the researcher discussed how the will of God was discerned during succession in ancient Israel and the relationship between Africa traditional societies in relation to Africa instituted churches and whether there was a generational curse within the Africa lineage. The chapter has also revealed that, the moment people try to bring in human weakness in succession such as fights, then there is no doubt that the succession will not be successful. All these were to understand leadership succession in Biblical narratives; Tradition Vis a Vis Divine plan of God.

Chapter Five: Summary of Findings, Recommendations, Areas for Further Research and Conclusions

Introduction

This chapter summarizes the major findings of the research and implications for leadership succession decisions in Africa Instituted Churches in Kenya. The chapter then concludes the study and makes recommendations for further research.

Text: Genesis 48:17-19; When Joseph saw his father placing his right hand on Ephraim's head he was displeased; so he took hold of his father's hand to move it from Ephraim's head to Manasseh's head. Joseph said to him, "No, my father, this one is the firstborn; put your right hand on his head." But his father refused and said, "I know, my son, I know. He too will become a people, and he too will become great. Nevertheless, his younger brother will be greater than he, and his descendants will become a group of nations."

Summary of Findings

The first objective was to explore the practise of traditional leadership succession in Israel in the context of the Ancient Near East and Jacob's behaviour in Genesis 48:17-19, the research revealed that Succession stories in ancient Israel and Jacob's discernment of the will of God can be said to have started from Abraham's lineage when God began to build a nation through the lineage of Abraham, Isaac, Jacob, and eventually the eleven sons of Jacob. It is also evident that for one to be part of Abraham's familial lineage, the choice of a marriage partner, in this case, the wife, was to be the right one and done in the right way and procedure. This implies that women seemed to have played a crucial role in determining the male line for succession. A number of these women or wives were to be from Abraham's familial lineage. Only Asenath was exempted from this but her marriage to the

Abrahamic lineage brought her into the lineage and the plans of the Lord. It is also important to note that the blessing and arrangement of the girl to be wife, was to be determined and arranged by parents to ensure that the will of God remains in operation within the Abrahamic familial lineage (Fachhai, 2007, 100).

The Divine will in succession was successful though unfair on human terms as both the elect and non-elect benefitted. The ancient near east culture showed that the original sin was understood as “sin of the ancestors” who in some cases were community gods, with a reference to bad and good ones and their sins, implying that the ancestors played a role in the outcome of the subsequent generation. With Israel, the way of life of Ancient Israelites shows Israel’s inability to understand their past sin and to demarcate what sin was (Lee, 2014). For the non-elect who were the firstborns, they were still under the will of God despite the change in roles with God. In Manasseh’s case for instance, because he accepted the decision of Jacob, his subsequent generation, the younger siblings are equally divinely appointed by God to lead in their generation. For instance, Gideon is called to be a judge in Israel. This just showed the impartial nature of God in rewarding His children.

The second objective was to discuss leadership succession wrangles in Africa Instituted Churches in relation to Genesis 48:17-18. The researcher revealed that AICs borrow their succession patterns from Africa Traditional Cultures. In African traditional culture, succession involved larger groups other than families, such as the throne, tribal leadership, priesthood, or judges. The older siblings were considered automatic heirs because of their seniority, rather than merit (Greenspahn, 1996). Unlike Ancient Near East, in Africa's traditional society understanding, sin was not viewed as disobedience to gods but as a generational curse. Generational curses were seen to spring from violating

family rules of honor or doing that which was forbidden by the community. The curse could be passed on from one generation to another if at all one had violated the family rules.

The AICs should not generate any controversy in leadership succession; instead, they should naturally seek spiritual guidance in such matters. They should pursue Bible based standards of leadership succession where leaders bear in mind that they occupy the leadership seat for a time and could be terminated by God's infinite wisdom and powers at any time. So, there is need for the founders or those in authorities to carefully think and project the succession matters for smooth process. Similarly, in all matters of faith and practice, the standard leadership succession plan in the Africa Instituted Church leadership must have its foundation as explicitly seen in the scriptures. The Bible must remain a generational standard for doctrines, faith and governance in the Africa Instituted Churches. Alternatively, leadership succession goes beyond men's thoughts because it involves the will of God.

Lastly, in order to determine the implications of leadership succession in Ancient Israel for the Africa Instituted Churches. The researcher has established, in principle, a true successor must have received the spirit of God that sets him apart for his call and service. Any person in the ministry that carries the spirit of God is qualified to be in succession as long it is evident that the Spirit of God is in that particular candidate who may not necessarily be the son, the daughter, or even the wife but rather any of those that have served with the founder at the helm closely or sometimes outside his or her inner circle. Therefore, the children or family members should not force their way to become

successors. Instead, if the call for ministry is not in them, they should pave way for other people while they remain behind the scenes actively involved in the running of the ministry.

However, Africa Instituted Churches and ministries should be allowed to run their succession plan as it best suits them. They should constitute a proper board of ministers guided by rules stipulated in the Bible. The bible-based succession should stipulate clear minimum requirements for qualifications. Using the will of God, the board should be able to establish a proper hiring strategy or process on who should be the successor of a leader. It would be unfair for anyone to just come suddenly and take charge of the church, after for instance, the demise of the founder. The pinpointed candidates must meet the criteria, in character and learning, amongst others as stipulated in the bible.

Implications of the Study

1. Leadership programs that teach their minds and transform the leaders' hearts through articulation and inculcation of biblical principles on leadership should be developed. This should be done at an individual level to avoid cases where it turns out to be a routine of going and coming out of programs untransformed. The body should also be able to help the leader of the church to manage the organism and the organization, while providing oversight as the leader focuses on the running of the organism and continue to provide spiritual support for the members.
2. Africa Instituted Churches should be deliberate in strengthening the roles of elders in the church who would be non-partisan and, hence, effective in the selection of a successor at the right time. The board should spend time praying to seek the will of

God on who to succeed the founder rather than following the laid down policies and rules even though they are equally important. Transparency in approach and eventually appointments to leadership lead to members and other stakeholders trusting the process and supporting the outcome.

3. Lastly, the mentorship Leadership development should be pursued. Succession is as old as humanity, and the Bible provides a rich source of guidance in addressing leadership development and succession. The Spirit of God guides that process and leaders are selected and developed, and then in turn, they develop others.

Conclusion

In conclusion, the biblical succession on leadership has come up with lessons that if Africa Instituted Churches can apply during their transitions. This will help them avoid tussles that have ended up in court; thus, affecting the body of Christ negatively. The study has established that conflicts in Africa Instituted Churches are a result of leaders not discerning the will of God and, sometimes, not applying properly the discerned will of God. Through the Bible, the researcher has brought out the role of the will of God in Genesis (48:17-19) in leadership succession matters so as to identify practical lessons which can be applied in AICs' leadership successions for a strong future. Leadership development and succession is as old as humanity, and the Bible provides a rich source of guidance in addressing leadership development and succession. The Spirit of God guides that process and leaders are selected and developed, and then in turn, they develop others. The researcher has proposed practical lessons such as strengthening the board of elders in

churches, exposing junior and senior pastors within the ministry, investing in mentorship and coaching among other factors.

Chapter Summary

The overall observation from the chapter is that leadership succession in Ancient Israel was successful because the will of God was discerned. In Genesis (48:17-19), the system of government in Old Testament was theocratic. Therefore, Jacob discerned the will of God by appointing Ephraim to be his successor as opposed to Manasseh who should have succeeded his father in the traditional practice. In African traditional societies, the council of elders appointed a successor through the traditional succession plan of a son inheriting their father.

In Africa Instituted Churches, some church leaders failed to discern the Holy Spirit of God and they were not successful in transitions. Others had a constitution gave the traditional plan but still, succession was not smooth. Greed for wealth and hunger for power positions appear to be the main motives in these successions. This has brought a lot of animosity and conflicts within the churches. The study has proposed certain measures to mitigate fights and wrangles in leadership in Africa instituted churches.

Areas for Further Research

The researcher recommends a study on biblical leadership succession among women in Ancient Israel concerning the Ancient Near East and the lessons the African society can learn on women's leadership and inheritance. Secondly, further research is also needed to investigate the culture of women's leadership in biblical narratives and its influence on African traditional culture.

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Appendices

Appendix 1 Research Budget

Expense Item	Quantity	Amount	Total Cost	
Government Regulation fees (Nacosti).	1	1000	1000	
Lunch	10	500*10	5000	
Telephone	2	500*2	1000	
Printing and other Charges	10copies	10*100	1000	
Total Cost			8,000	

Appendix 2 Research Work plan

DATE/MONTH	ACTIVITY
Jan 2022	Supervisor
Feb 2022	Supervisor
Feb 2022	Submission of proposal and defense.
Jan 2023	Correction and submission of the final Proposal.
Feb 2023	Chapter four
Feb 2023	Chapter five
March 2023	Submission of draft final thesis and defense.
June 2023	Correction and submission of the final Thesis.