GOD IN THE LIGHT OF *AGIKUYU NGAI:* TOWARDS AN ATTEMPT TO RESOLVE *AGIKUYU* CHRISTIAN DUALISM

BY

CEPHAS R.M. GATU

MTH/LMR/7675/13

THIS DISSERTATION IS SUBMITTED IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE AWARD OF A MASTER OF THEOLOGY (MTH) FROM ST. PAUL'S UNIVERSITY

AUGUST, 2016

ST. PAUL'S UNIVERSITY

GOD IN THE LIGHT OF *AGIKUYU NGAI*: TOWARDS AN ATTEMPT TO RESOLVE *AGIKUYU* CHRISTIAN DUALISM

BY

CEPHAS R.M GATU

MTH/LMR/7675/13

THIS DISSERTATION IS SUBMITTED IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE AWARD OF A MASTER OF THEOLOGY (MTH) FROM ST. PAUL'S UNIVERSITY

1st SUPERVISOR: REV. DR JOHN KIBOI

2nd SUPERVISOR: REV. DR SAMMY GITHUKU

ST. PAUL'S UNIVERSITY

DECLARATION

This Dissertation is a product of my own work and is not the result of anything done in collaboration. It has not been previously presented to any other institution. I agree that this dissertation may be available for reference and photocopying, at discretion of the college.

SIGNATURE OF STUDENT……DATE……..

Word Count: 21,096

I/we confirm that the work reported in this thesis was carried out by the student under my/our supervision.

SIGNATURE OF 1ST SUPERVISOR_____ DATE _____

SIGNATURE OF 2ND SUPERVISOR_____ DATE _____

ST. PAUL'S UNIVERSITY

ACKNOWLEDGEMENT

I thank the Almighty God for granting me the opportunity to study and giving me strength to study.

I am grateful to my two Supervisors, The Rev. Dr. John Kiboi and The Rev. Dr. Sammy Githuku, who tirelessly guided me throughout the research period. Without their combined support, comments, challenges the research would not have been successful.

I am thankful to the elders who sacrificed their time and offered information to this dissertation. I appreciate the love and support of my family members. Thank you for sacrificing towards my academic achievement.

I thank my wife Rev Esther for standing with me and encouraging me that I will make it, and even sitting with me at odd hours of the night. I thank our daughter Shiphrah for her love and encouragement. Finally Mr Richard and Mrs Polly Rose deserve a pat on the back for financial support.

ST. PAUL'S UNIVERSITY

ABSTRACT

The *Agikuyu* worshipped one true God, who is the Supreme Being, creator and the giver of all things. They had a close relationship with God (*Ngai*), their daily lives that of the individual and the society were influenced by believing in Him. When the missionaries came, they introduced the Christian God and Christianity coated with their Western culture. In this they despised the Agikuyu concept of God as inferior. For one to be considered as Christian, one had to embrace the western concepts. Since then, *Agikuyu* Christian converts revert to *Agikuyu* God *(Ngai)* whenever they think that their problems have not been addressed by the Christian God (Church). Therefore, there is need to understand the nature of the Christian concept of God in the light of the *Agikuyu Ngai*. The aim of the study is to show that if *Agikuyu* Christians understood God, they would cease from dualism. The thesis uses Nyamiti's Ontological approach with the principle of *nexus mysteriorum* a model of inculturation the principle of *analogia entis*.

ST. PAUL'S UNIVERSITY

TABLE OF CONTENTS

DECLARATION ii

ACKNOWLEDGEMENT iii

ABSTRACT iv

CHAPTER ONE: INTRODUCTION 1

1.0 Introduction 1

1.1 Background 1

1.2 Statement of the Problem 2

1.3 Aim 3

1.4 Objectives of the study 3

1.5 Research Questions 3

1.6 Hypothesis 4

1.7 Significance of the study 4

1.8 Rationale 4

1.9 Methodology 5

1.9.1 Data Collection and Sampling 6

1.10 Structure of Thesis 6

1.11 Scope, delimitation and limitation of the study 7

CHAPTER TWO: AGIKUYU ETHNOGRAPHY 8

2.1 Introduction 8

ST. PAUL'S UNIVERSITY

2.1.1 Settlement 9

2.1.2 Socio-political 10

2.1.3 Economic activities 11

2.1.4 Dressing 12

2.1.5 Language 12

2.2 Agikuyu Religion 13

2.2.1 Concept of God 14

2.2.2 Names of God 15

2.2.3 The Nature of God and His Attributes 16

2.3 The Agikuyu religiosity and God's Response 22

2.4 Introduction of Christian concept of God by the Western Missionaries 26

2.5 Conclusion 28

CHAPTER THREE: THE CHRISTIAN DOCTRINE OF GOD 29

3.0 Introduction 29

3.1 Concept of God in the Bible 29

3.1.1 Name of God 29

3.1.2 God's Attributes 31

3.1.3 The Tri-unity of God 38

3.2 Concept of God in Church Tradition 41

ST. PAUL'S UNIVERSITY

3.3 Conclusion 50

CHAPTER FOUR: THE RELATIONSHIP BETWEEN CHRISTIAN AND 51

AGIKUYU CONCEPT OF GOD. 51

4.0 Introduction 51

4.1The Ontological Approach 51

4.1.1 The Principles of Analogia entis and Nexus Mysteriorum 51

4.1. 2 Critic of the Approach 54

4.1.3 Justification of the Approach 55

4.2 Fusing Christian God into *Agikuyu Ngai* 55

4.2.1 Similarities 55

4.2.2 The differences 59

4.3 Conclusion 64

CHAPTER FIVE: CONCLUSION AND RECOMMENDATION 65

5.0 Introduction 65

5.1 Synthesis 65

5.2 Pastoral reflections on the effectiveness of this study 66

5.3 Recommendations 67

BIBLIOGRAPHY 68

APPENDIX 72

ST. PAUL'S UNIVERSITY

CHAPTER ONE: INTRODUCTION

1.0 Introduction

Recent events in Kenya following Post Election Violence of 2007/2008 paused as litmus paper to many Kenyan Christians. Many believers were victims of the violence and this led them to looking for alternative help elsewhere other than from the God they purported to worship. This thesis exposes this dualism among the *Agikuyu* Christians in response to crisis. This chapter forms the foundation of the study. Chapter one gives an account of the problem of *Agikuyu* Christian dualism. These facts open our eyes to the problem that this thesis aims at addressing.

1.1 Background

All persons everywhere have a deep, inner sense that God exists, that they are his creatures, and that he is their Creator. Paul argued that, even Gentile unbelievers knew God but did not honour him as God or give thanks to him (Rom.1:21).This argument shows that people from any continent had knowledge that God existed. The *Agikuyu* knew God and believed that, He was the one who held everything in existence and was responsible for any good which happens in the universe. The Bible affirms that God never left himself without a testimony. He is always known.

Christianity was introduced by the European missionary in Mutira in central Kenya in 1912. They condemned the way they worshipped God and introduced Christianity coated with the western culture (Mwangi, 2000:14-15). Anglican Church was the first to arrive in this region. During this period many people were converted to this new religion. The European missionaries discovered that the people had embraced Christianity. Many missionaries came from various

ST. PAUL'S UNIVERSITY

denominations like Catholic and the Presbyterian Church of East Africa. This resulted to the growth of Christianity.

The researcher having worked at the Anglican Church in Mutira discovered that many Christians that are active in the Church, when they think their problem have not been addressed by the Christian God; they revert to the tradition and then return to Christian God.

This was evident in the media during the prayers period for President Kenyatta's case at the International Criminal Court- Hague. During this period, President Kenyatta attended several church services. The church prayed for him. The interesting thing is that He knelt down and the Church leaders laid their hands on His head. The kneeling was to show that he respects God and humbles himself before Him. The other interesting event that followed is that after the Church prayed for the President, he went to Mt Kenya and rituals were conducted before the prayers. Calabashes were broken down and then prayers were offered by the elders. This clearly demonstrates an element of dualism.

1.2 Statement of the Problem

Before the coming of Christianity to Africa, Africans had the concept of God. This shows that God in His own ways had been revealing himself to the African people. It is in this respect that we claim that God had specifically revealed Himself to the *Agikuyu* people of Central Kenya. According to Bediako (1992:226) when the missionaries came to Africa, they never understood the way Africans worshipped God. The missionaries challenged the African knowledge of God. They saw it as inferior and in need of the contribution of the West. The conversion implied that someone had to accept the Christian faith and embrace the western ideas.

ST. PAUL'S UNIVERSITY

Since then, *Agikuyu* Christian converts revert to *Agikuyu* God/*Ngai* whenever they think that their problems have not been addressed by the Christian God/Church. This clearly demonstrates dualism exist in their understanding of the nature of God. Therefore, there is need to understand the nature of God, both in Christianity and *Agikuyu* tradition. This is to avoid contradistinctions and dualism.

1.3 Aim

The aim of this study was to show that if *Agikuyu* Christians understood God dualism would come to an end.

1.4 Objectives of the study

The purpose of the study

1. To find out the nature of God in *Agikuyu* and show how their knowledge affected their life.
2. To explore the Christian doctrine of the nature of God.
3. To find out the similarities and differences of the nature of God as understood by *Agikuyu* and as presented in Christian faith.
4. To demonstrate that *Ngai* and the Christian God is the same deity the difference being in the nature of revelation.

1.5 Research Questions

1. How did the *Agikuyu* understand the nature of God?
2. How are they influenced by their traditional knowledge of the nature of God?
3. What is the relationship between the Christian and *Agikuyu* understanding of the nature of God?

ST. PAUL'S UNIVERSITY

4. How did the introduction of Christian concept of God lead to the *Agikuyu* dualism?

1.6 Hypothesis

Since the introduction of Christianity among the *Agikuyu*, the *Agikuyu* Christians have developed some form of dualism in their understanding of God's nature. Thus, today there exist dualism between the Christian God and the *Agikuyu Ngai*. This was as a result of the manner in which the missionaries differentiated between the *Agikuyu Ngai* and the Christian God.

This thesis argues that, if the nature of God is properly explained and understood by the *Agikuyu* Christians, they would cease from dualism.

1.7 Significance of the study

The study will encourage the *Agikuyu*, to strengthen their relationship with God. Secondly, it will help in creating a sense of humility as they seek to learn about God's wonderful truths and their relevance in people's lives. Thirdly it will create awareness of the knowledge of God's nature in both Christian view and the traditional way. It will help the church to acknowledge the views of both Christian and *Agikuyu* tradition and uphold the positive views for development of the Church.

1.8 Rationale

There was need to conduct this research in order to demonstrate that *Ngai* and the Christian God is the same deity. There was need for *Agikuyu* Christians to recognize that both *Agikuyu* tradition and Christian religions worship one God who is the Supreme Being, from the words of Kibicho, "We deal with one Eternal God who, we believe, communicates himself and his will to finite persons separated by space, time and culture. The eternity of God means that the same God who

ST. PAUL'S UNIVERSITY

communicated with Abraham or *Gikuyu* still communicates to us and also the generation to come." (Kibicho, 2006:179)

This idea of dualism and contradiction that was created by the missionaries could be solved by *Agikuyu* Christians upholding the positive views of *Agikuyu Ngai* and appreciate that both worship one true God. It is evident that this requires attention for *Agikuyu* Christianity to be relevant and lively.

1.9 Methodology

The researcher argues that Nyamiti's Ontological model of Inculturation could provide a solution to African Christian dualism. This approach uses the principle of analogia entis. Nyamiti (2005:32) argues that analogia entis is based on belief that between God and his creation (what is good in creation); there is similarities in such a way that one can gain a deeper understanding of the revealed mysteries by examining them in the light of natural knowledge gained from human experience in the World. He argues that one can reason from a basis derived from faith and another from natural reason in order to arrive at a theological conclusion which is valid and contains a deeper knowledge of the revealed mystery (Nyamiti, 2005:32).

It is justifiable to use this approach because the Bible and in the Church, language of analogy is used for example, the Lord's Prayer, God is called our 'Father'. Jesus is referred as 'Lion of Judah, and 'Rock of Ages. These expressions are used analogically (Kiboi, 2012:32)

Our knowledge of God through nature is lesser compared to the knowledge of God acquired through supernatural revelation, His word in the Bible or through Jesus Christ. Natural knowledge, we know God through his traces. When God reveals himself to us, the language

ST. PAUL'S UNIVERSITY

which He uses although taken from the world of nature reflects directly his knowledge and measured by it (Nyamiti, 2005:34)

The ontological method applies well in this study because it explains the revealed mystery, analyses it, and attempts to find solution to our real-world experiences in the revealed mystery.

1.9.1 Data Collection and Sampling

The interview was one of the research instruments that were used in chapter two of the study. Interview was an oral administration of a questionnaire developed to address the specific research questions and research objectives of the study. The discussion was cordial between the interviewer and the interviewee. This instrument was useful because, it ensured that all the expected respondents without wasting time.

The research employs non-probability sampling. This was very useful because, investigator controlled the investigation. Data used was analysed using qualitative method.

1.10 Structure of Thesis

CHAPTER ONE: INTRODUCTION

Chapter one provides the back ground and the statement of the problem. This forms the basis of the study. This section provides the way by which the study would address the problem in order to come up with a solution.

CHAPTER TWO: THE ETHNOGRAPHY OF THE AGIKUYU

This section is an exploration to find out how *Agikuyu* were influenced by their understanding of God. It mainly explored the settlement, social-political, language and economic activities of *Agikuyu* with an aim of recognizing how God influenced their life. It found out how the *Agikuyu* thought about God. The study explored the way of worship and religious ceremonies, the names

ST. PAUL'S UNIVERSITY

of God and the attribute of God. It also found out how God reviewed himself to *Gikuyu* people. This showed that the revealing power came from God. The study dealt with the introduction of Christian concept of God by the western missionaries. The study also demonstrated that *Agikuyu* knew God even before the coming of the missionaries.

CHAPTER THREE: THE CHRISTIAN DOCTRINE OF GOD

This section deals with the concept of God in the bible, God's attribute, the Tri-unity of God and concept of God in Church tradition.

CHAPTER FOUR: THE RELATIONSHIP BETWEEN CHRISTIAN AND *AGIKUYU* UNDERSTANDING OF GOD.

This chapter deals with Ontological Approach, its critic and justification. There was fusing of Christian God into *Agikuyu Ngai*. This evaluation helped the *Agikuyu* Christians to realize that both Agikuyu Christians and *Agikuyu* traditions worshiped the same God.

CHAPTER FIVE: **CONCLUSION AND RECOMMENDATION**

This chapter is a reaffirmation of thesis hypothesis. It gives solution founded on the earlier chapter by dealing with synthesis, pastoral reflection on the effectiveness of this study and recommendation.

1.11 Scope, delimitation and limitation of the study

The research restricted itself to the nature of God in Christianity and *Agikuyu* traditional concept of God.

ST. PAUL'S UNIVERSITY

CHAPTER TWO: AGIKUYU ETHNOGRAPHY

2.1 Introduction

The first chapter laid down the foundation of this thesis. This chapter is divided into two parts. The part one of this chapter will explore on the *Agikuyu* ethnography; that is settlement, social-political, economic activities, dressing and language. The *Agikuyu* upholds a close relationship with spiritual entities, their daily lives; both individual and groups are influenced by believing in the supernatural. *Mzee* Makumi (Interview by Author, 16/2/2016) state that, *gwitanio na mbari, kunyitanira na andu aria-angi a itura nakurutaga magongona nikuo gwatumaga mundu atuike mugima* (To be identified with kinship, to participate in the community and involve one-self in beliefs and ritual ceremony of *Agikuyu* made a person to be complete human. Mbiti (1984:2) adds that to be human is to belong to the whole community. This involves participating in beliefs, ceremonies and rituals of that community. This shows how their life was influenced by the knowledge of God.

The part two of this chapter deals with *Agikuyu* religiosity. *Mzee* Makumi (Interview by Author, 16/2/2016) argued that *ndini ya Agikuyu yari unduire* wao (The *Agikuyu* religion was their way of life). This shows that their daily activities were done religiously. The writing of Mbiti shows that, African traditional religions permeate all the departments of life, there is no formal distinction between the sacred and the secular, between spiritual and material areas of life (Mbiti, 1984:2). This demonstrates that *Agikuyu* knew God before the coming of missionaries.

The reason for the researcher to start with the *Agikuyu* concept of God is to show that, Agikuyu knew God even before the coming of missionaries. Mzee Murani (Interview by Author, 18/2/2016) observes that *Gikuyu* people had intimate contact with Nature. This made them to

ST. PAUL'S UNIVERSITY

realize the presence and power of God through the wonders of His creation that is, the mountains, sun, moon, stars, sky, and the earth. These were referred to us "Moriru *namahinya ma Ngai*" (Wonders and mysteries of God). This shows that, it is through natural knowledge they knew God. This made them know God in traces. Nyamiti (2005:34) argues that our knowledge of God through nature is much inferior when it is compared to the knowledge of God we acquire through supernatural revelation that is through his word in the Bible or through Jesus Christ. For through natural knowledge, we know God through vestiges, but when God speaks himself to us the language which he uses, although taken from the world of nature reflects directly his knowledge and measured by it.

2.1.1 Settlement

The *Agikuyu* settlement is important because, it helps in understanding how they related with God. The mythical story of origin as Kibicho observed that, after God created all things, He took *Gikuyu* on top of the Mount *Kiri-Nyaga* (Mt. Kenya) and showed him the beauty of the country. The land holds many rivers, high mountains and evergreen forest (Kibicho, 2006:17). Kenyatta added that, as they were on top of Mount *Kiri-nyaga*, God pointed out a spot at the centre of the country filled with the fig trees and commanded *Gikuyu* to descend and make his home on that spot. He named that *Mukurwe wa Nyagathanga*. He further instructed *Gikuyu*, whenever in need to communicate to Him, through prayers and God promised to hear and answer his prayers (Kariuki, 1938:2).

When he reached the place that was alocated to him, he found a beautiful woman waiting for him. He knew that God had sent her to be his wife. He named her Mumbi (moulder). They had nine daughters with no sons. They prayed to God, so that He can provide men who can marry the nine daughters. God answered the prayers by provision of nine young men who married the

ST. PAUL'S UNIVERSITY

daughters and propagated the tribe (Kibicho, 2006:18). This shows that the origin of *Agikuyu* had the divine foundation.

2.1.2 Socio-political

The *Agikuyu* behaviour and the rank of every person in the society were determined by three governing principles. One of the principles is family unit. This unit is formed by the husband, wife (wives), children, grand-parents and great-grandchildren. The unit is called *Nyumba.* The several *nyumba* make *Mbari*. Several *mbari* formed the clan, and then the clans formed the tribe (Kariuki, 1938:1)

The clans were important because they influenced the behaviours of every member and the maintenance of the strong bound (Kariuki, 1938:7). Mbiti adds that, the kinship controlled the social relationship between the members. It determined the customs and regulations and the behaviours of one individual towards another (Mbiti, 1984:104).

The third principle is age group (*riika*). This system brought the unity and strengthened the *Agikuyu* in all its activities (Kariuki, 1938:1). The *Agikuyu* practised the rites of passage for both boys and girls. It is from this rite of passage that the community was structured as the age group. It is in this stage that the young people received the education on religious matters and taught how to be responsible people. It is at this stage that myths regarding God, the origin of the universe and the nature of man were narrated. The girls especially learnt of sacred and religious mysterious, for they transmit life, the gift from God (Mugambi, 1976:40). This shows that Agikuyu had deep concept of God and their social activities were shaped by this knowledge. They were to maintain their moral standard in order to appease God.

ST. PAUL'S UNIVERSITY

Politically, the *Agikuyu* was based on democracy; the leader was one who had led several successful attacks against their enemies and had showed leadership qualities. The leader was given authority together with a group of ruling elders who held power for thirty years (Githuku, 2012:31).

They were not only interested with political life of the people but they also functioned as priest and judicial council (Kariuki, 1938:117-118). The appointed elders officiated in public prayers and sacrifice during national calamities such as epidemic and tragedy (Githuku, 2012:31-32).

2.1.3 Economic activities

The backbone of the economic activities of the *Agikuyu* is the land. The land was very important to *Agikuyu*, because they believed that God/*Ngai* gave them (Kariuki, 1938:33-34)

There are two rainy seasons annually. The long rains rain in the first half of the year and the shorter rains rain in the second half of the year. There are many permanent rivers, almost all rises from either Mount Kenya (Mt. *Kirinyaga*) or the Aberdare range. The rivers run in a general north-west to south-east direction. The rivers are also used to irrigate the land (Forde, 1965:16-17).

During the hot season, the farmer prepares the land for planting the seasonal crops as they wait for the rain to start. The seasonal crops are like maize, different type of beans, sweet potatoes and the vegetable. When the rains start, these crops are planted. These crops are the main diet of the *Agikuyu*. Beans are planted in rotational bases. These beans are peas, *njahi*. Millet was also planted on rotational bases. These crops were used to feed women after child birth (Kariuki, 1938: 34-35).

ST. PAUL'S UNIVERSITY

The *Agikuyu* kept animals such as cattle, goat and sheep. The wealth of the family was determined by the number of the animals one owned. Cattle were economic assets and played a major role in the marriage ceremony, they are given as a dowry (*ruracio*). Cattle are given as substitute for sheep or goat, each cow being valued at ten sheep or goats (Kariuki, 1938:39).

The farm products and the domestic animals were used for barter trade. This was due to the reason that Agikuyu had no financial currency. The *Agikuyu* economy was centred on subsistence cultivation and animal keeping (Githuku, 2012:34).

2.1.4 Dressing

The *Agikuyu* dressed in skins. The men dressing varied according to the age. Men had only one garment called *gethii.* The young men worn a *gethii* made of kid skin or of a very small calf. These were more desirable because of smooth hairs and small. The young men's *gethi*i were short and covered the body from the shoulder to below the hips. The elders worn long *gethii,* chiefs and the rich worn a decorated *gethii* made of fur (Kariuki, 1938:55)

Mzee Gatu (Interview by the Author, 12/2/2016) argued that the ladies clothes contained three parts; the upper garment (*Ngu'o ya igu`ru`*), the second part is skirt (*mu`thuru*) and the third part is apron (*mwengu`*). The skin for the ladies dress was made thin and soft, it was believed that the woman's body is delicate texture and therefore it must be covered with smooth materials.

2.1.5 Language

The *Agikuyu* speak *Gikuyu* which is a Bantu language. This is used to express their worldview. *Agikuyu* religious values and culture are expressed in proverbs, art, music, poetry and stories (Githuku, 2012:32-33)

ST. PAUL'S UNIVERSITY

Kikuyu is a common language in Central Kenya region. The region is composed of Nyeri, Kirinyaga, Murang'a and Kiambu. There are other areas that *Kikuyu* language is spoken, for example Embu, Mbeere, South Meru and Ukambani (Forde, 1965:16).

The *Agikuyu* had their rules that they were supposed to follow during the time of communication. *Agikuy*u considered the situation one is in, they age group of the people that are being addressed and these factors helped them to determine their choice of words. *Kikuyu* is the language that was used by the *Agikuyu* when communicating to *Ngai.* God understood their language and fulfilled their prayers (Githuku, 2012:33). The *Kikuyu* language helped the *Agikuyu* to have a strong relationship with *Ngai.* This bonding lasted because they could communicate to one another.

2.2 Agikuyu Religion

The study investigates the religion of the *Agikuyu* before the coming of the European missionaries. It affirms the premise that the *Agikuyu* believed in God (*Ngai*). It is evident that the *Gikuyu* believed in one God, *Ngai,* the creator and the ruler of all things. They also believed that He loves or hates people in relation to their behaviours. He visits His people and blesses or punish them, regarding to their deeds. He lives in the sky but rest at His temporary home located on the mountain (Kariuki, 1938:127).

The neighbours of *Agikuyu* used the same name of God that *Gikuyu* had, even though the methods of prayers were different. These neighbours are the *Maasai* and *Wakamba*. This shows that the *Agikuyu* worshipped one God. *Agikuyu* worshipping of one God is demonstrated in Prayers and sacrifice; they address Him *Ngai* or *Mwene-Nyaga*. *Mwene-Nyaga* means the owner of brightness (Kariuki, 1938:128).

ST. PAUL'S UNIVERSITY

Kibicho (2006:18-19) argues that the *Agikuyu* believed in the sacredness of their Mountain, home and the land. They also believed in the sacred of certain trees, for example the fig tree (mu`gumo). Mzee Kimani (Interview by Author, 19/2/2016) adds that Agikuyu believed in the sacred of the following trees; *Mugumo, Ithare, Mukoigo, Muu, Murigono, Muthakwa and Maigoya*. Kariuki (1938:128-129) state that *Agikuyu* had no building for worshipping their God; they worshipped Him under the sacred tree- fig tree. The trees are known as *miti ya Ngai*.

Agikuyu believed that, God (*Ngai)* cannot be seen by human being. It is argued that (Kariuki, 1938:128-129) He is eternal God and also distance away in the sky. *Agikuyu* believed that God has little interest in individual person's life. During the important stages in life, for example birth, initiation, marriage and death, God is consulted. The ceremony during these events shows that God was important to them, and they sought help from Him.

Agikuyu believed that in the normal way of life there are no prayers or religious ceremony (Kariuki, 1938:128-129). They believed that, when there is prosperity and things are going well, God is pleased with the people. Kariuki (1938:129) argues that *Agikuyu* draw near to God, when they are in real need. When they meet either to decide a case, discuss public affairs, offer prayers for protection and guidance.

2.2.1 Concept of God

Mbiti (1984:29) argues that God is the origin and sustenance of all things. He is older than *zamani* period; He is outside and beyond his creation. He states that in all these societies, people have notion of God as the Supreme Being. He further argues that African knowledge of God is expressed in proverbs, short statements, prayers, names, myths, stories and religious ceremonies. They are easy to remember and pass on to other people. He states that Ashanti proverb, "No one

ST. PAUL'S UNIVERSITY

shows a child the Supreme Being" (Mbiti, 1984:29).This shows that everybody knows of God's existence almost by instinct and even children know Him.

Kibicho (2006:17-20) argues that, the *Gikuyu* people believed in the One Almighty God, the creator and the ruler of human beings and all things. They believed that God made His presence felt through the wonders of his creation which every normal person see; the earth, sky, mountains, sea, sun, moon and stars. These were regarded as wonders and mysteries of God.

2.2.2 Names of God

The names of God are very important in this study. These names of God reveal the *Agikuyu* concept of the nature of God. The *Agikuyu* name of God as Kibicho (2006:42) explains is *Githuri*; this word meant the great Elder. The name shows God's wisdom, care and love that He has towards His children. He continues to argue that the name also point out that *Agikuyu* can draw near to God without fear, in trust and confident.

Agikuyu called God *Murungu*, which shows that He is the creator, and one who controls the universe. Kibicho (2006:42) argues that *Murungu* means the otherness of God, mercy, mystery and powerful. He adds that the *Murungu* was commonly used in Prayer.

Mwene-Nyaga is another name for God. The name shows that He is the possessor of brightness, associated with *Kirinyaga* (M.T Kenya), denoting beauty, glory and holiness (Kariuki, 1938:128-129).

The name *Ngai* was used to describe God. Kibicho (2006:42) points out that the name *Ngai* was used by *Maasa*i and *Akamba*. He also argues that, *Ngai* to *Agikuyu* was derived from *Gaya* meaning divide. The *Agikuyu* concept is that, *Ngai* is the creator and controls everything that exists, gives and distributes everything to His people. Mzee Gatu (Interview by Author,

ST. PAUL'S UNIVERSITY

12/2/2016) adds that *Agikuyu* also called God *Mugai*. *Agikuyu mamwitaga Mugai niundu niwe wagayaga indo ciothe kuri ciana ciake. Mugai ni undu umwe na Ngai* (This means that God is the divider and giver of all things to His children). The name *Mugai* is the same as *Ngai* because, they are derived from the root *Gaya*- meaning distribute or divide.

2.2.3 The Nature of God and His Attributes

Mzee Murani (Interview by Author, 18/2/2016) argues that *Agikuyu metikitie Ngai ni umwe muumbi wa indo ciothe na mugai wa indo ciothe* (This means that *Agikuyu* believed in one God, creator of all things and divider or giver of all things). He continues to state that God has no father or mother and love and hate people according to their behaviour. Kenyatta (1969:232-233) adds that the creator lives in the sky but has temporary homes on earth, situated on mountains, where he may rest during his visits. *Agikuyu* acknowledged the nature of God; this is expressed through the proverb; *Ngai ndariaga mbembe* (God does not eat maize) meaning that God is immortal (Githuku, 2012:42). They believed that God is incomprehensible to human beings.

Mzee Mwangi (Interview by Author, 18/2/2016) argues that *Agikuyu* believed that God lives in heaven and he does not bother with the matters of one man alone. He is concerned with the matters of whole family or community. When life is normal and people are at peace and prospering, there is no organised prayer for morning and evening. It is believed that God is pleased with them. Kibicho (2006:33) adds that in the matter of religion, the emphasis was on communal approach to God. There could be no God of an individualistic anti-social person, according to *Gikuy*u belief.

The *Gikuyu* monotheism is traced in believing one God. *Agikuyu* believed in existence of God and was never seriously questioned. According to Kibicho (2006:18) *Agikuyu* located their faith in God himself, in his own initiative. The *Gikuyu* religious belief and practices were based on the

ST. PAUL'S UNIVERSITY

revelation from God. He further emphases that *Agikuyu* had never been exposed to idol worship or to conception of God drastically different from their own. *Agikuyu* put a lot of emphasis on what God is and what God does. *Agikuyu* people had a distinct religion with *Ngai* as their God. Irungu (Interview by the Author, 18/02/2016) insists that their religious teachings and practices were similar without any *Agikuyu* contradicting one other. Their religious teaching is informally taught, and is passed from one generation to the other through *Agikuyu* oral tradition. *Agikuyu* were united in one religion with common religious teachings which collectively were applied by the whole population.

Agikuyu believed that God has unique character which is eternal and not sharable by human beings. God's nature is learnt by people through the experience.

The *Agikuyu* believed that God is holy. The concept of God's holiness is seen in the way *Agikuyu* address God. They called Him *Mwene-Nyaga* it means (The owner or possessor of brightness), symbolizing holiness (Kibicho, 2006:42).

God's holiness is understood in the *Gikuyu* language. The word used is *kwamura* meaning setting apart. The sacred tree once consecrated was set apart for the service of God only (Githuku, 2012:43). The animals that were offered as the sacrifice were also set apart for the service of God. There were people set apart to conduct the ritual ceremonies (Kabetu, 1982:55-57). This clearly shows that God is holy and everything that was presented to Him must be holy.

Agikuyu believed God was actively involved with their experiences, they were aware of the great difference between God, their creator and them as the creatures (Mugambi, 1976:128). Makumi (Interview by the Author, 16/2/2016) argued that *Agikuyu* believed that God cannot be seen by ordinary mortal eyes. He lives in the sky, distance from the human beings. He continues to explain that God is powerful and perfect that nobody can reach him. Kibicho (2006:21) adds that

ST. PAUL'S UNIVERSITY

Agikuyu emphases God is isolated from the people, but He didn't abandon them. He created the universe and everything that exist in it. He continues to preserve and rule it and to create new forms of life.

Murani (Interview by the Author, 18/2/2016) argues that *Agikuyu* believed that God is powerful and perfect that no one can reach his home. God is also believed to be perfect in matters that regard to moral standard; no one is as good as He is. He continues to argue that this is reflected when people offer their sacrifice of thanksgiving for the good harvest.

Murani (Interview by the Author, 18/2/2016) argues that the lamb that was sacrificed, must be without blemish and must match with the colour of crop that is being harvested. The elders are the one to choose the colour of the lamb, and the one to conduct the ceremony. He continues to narrate that sacrifice is done under the *Mukuyu* tree that is fig tree. When the lamb was killed and the ritual of cutting the lamb's skin into small ribbons was performed the elders stood facing Mt *Kirinyaga* and uttered this prayer; *Mwene-Nyaga, wee uturiirie mbura na ugatuhe kimera kiega, reke kirindi kirie irio cia kimera giki ngiri. Menya ugaturehere ituanda turigitire murimu wa andu kana wamahiu maitu. Tumumia thu citu ciothe nigetha turire kimera giki twigangarite. Thaai thathaiya Ngai thaai.* The interpretation of the prayer is; possessor of brightness, you made the rain to rain and have given us a good harvest, let people eat the food of this harvest in calm and peace. Do not bring us any surprise. Guard us against the diseases of people and livestock. Blind our enemies, so that we enjoy this season's harvest peacefully.

The knowledge of God in the *Gikuyu* people is seen by the way they recognized justice. Kibicho (2006:41) argues that the foundation of justice was considered to be sacred responsibility of every member in the community and through the help of the council when dispute arose. They believed that God guided them in making the right judgement.

ST. PAUL'S UNIVERSITY

The *Agikuyu* believed that justice or truth constantly won the day; it was believed that God is on its side (Kibicho, 2006:42). He further argues that *Agikuyu* had faith that God is just and would preserve them as they face their oppressors (Kibicho, 2006:42-43).

There is general believe in Africa that a person cannot be in two places at the same time. When the head of the family went to a meeting of elders, he was away from home the whole day until he comes back home in the evening (Mugambi, 1976:126). *Agikuyu* emphasized that *Ngai aturaga matuini na eekundu guothe* meaning God lives in heaven and is everywhere (Kibicho, 2006:19). This reveals that the *Agikuyu* believed that God is present everywhere at the same time.

The *Agikuyu* believed that *Ngai ninene* meaning that God is great (Kibicho, 2006:19). They believed that God expresses His power in natural happening such as lightning, thunder, earthquakes, sun, moon, rain and rainbow (Kariuki, 1938:129). Mzee Murani (Interview by Author, 18/2/2016) adds that when thunder and lightning appears, it is believed that a warning is given to people to clear the way as *Mwene-Nyaga* is moving from one sacred place to the other. He further explains that if a person is stricken by lightning, *Agikuyu* believed that a person looked upwards to see *Mwene-Nyaga* cracking joints as He straighten to crush his enemies. It is believed that it was taboo- (*mugiro*) to look up-ward to the sky during thunderstorm. *Agikuyu* believed that God is the creator and ruler of human beings and all things (Kibicho, 2006:17). The creation of all creatures shows that God is powerful. The way *Gikuyu* people address God as *Mwene-Nyaga* meaning possessor of brightness, shows clearly that God is Almighty and powerful (Kariuki, 1938:127). The unique gifts that they have such as eldership, prophecy and diviners show that God is powerful (Kibicho, 2006:21).

ST. PAUL'S UNIVERSITY

The *Gikuyu* people believed that God is very close to them and they can approach him with confidence and trust (Kibicho, 2006:43). *Agikuyu* believed that the creator lives in the sky and has a temporary home on earth, located on the mountains; He may rest in the time of visit (Kariuki, 1938:127). These visit and resting on the mountain indicates that God is close to His people.

The closeness of God is felt during the participation of the rituals. These rituals are the rite of birth, initiation, marriage and death (Githuku, 2012:40). The head of the family conducted prayers on behalf of those who were undergoing the rituals (Kibicho, 2006:34).

Gikuyu people felt the nearness of God in the time of crises such as drought, sickness and calamities. During this period the whole community worshipped God through public Prayers and sacrifices. These prayers and sacrifices were conducted by the elders of the ceremonial council including the diviners and seers (Kibicho, 2006:38-39).

The closeness of God is felt among *Gikuyu* people in time of harvesting. The community met to offer prayers and sacrifice of thanksgiving because of the good harvest. This religious ceremony was performed by the elder of the ceremonial council including seers and diviners (Kibicho, 2006:38-39).

Agikuyu believed that God created the universe, the visible and non-visible things. They believed that He continues to care, rule and creating new forms of life (Kibicho, 2006:19-21). This shows that God is close and concerned with His creation.

The *Agikuyu* believed that God is merciful. *Ngai ni watha* means he is a God of pity and mercy. He was always ready to help them, when they requested for help. When *Gikuyu* people sinned

ST. PAUL'S UNIVERSITY

against God, if they repented and sacrifice was made to prove their sincerity. He forgave them and withdrew the punishment (Leakey, 1977:1077).

The animals, plants, insects, human beings live for a period of time and then die. God is believed to live beyond the life span of human beings. He created the universe, He existed before it. He continues to provide for the creatures that live and die in the universe, and therefore God does not die (Mugambi, 1976:127). Mbiti (1970:28) states that the *Gikuyu* people expressed God as the same today as he was yesterday. He is neither a child nor an old man. God cannot be described in terms of age, growth, change and development for He is eternal.

Agikuyu believed that God is the creator of the visible and the invisible things in heaven, earth and in the water (Kariuki, 1938:128). God created when there was nothing, he continues to creating new things, shaping and reshaping what has already been created (Kibicho, 2006:19-21).

Murani (Interviewed by the Author, 18/2/2016) argues that *Agikuyu* believed that God is the provider of the basic needs to the created things. They believed that the provision of God indicates his goodness towards the whole universe. God provides life, food, fertility, sunshine, rain, water, and good-health. This shows that *Agikuyu* trusted God for their daily needs.

The *Gikuyu* people offered prayers to God for protection and guidance. This shows that the *Agikuyu* had a clear concept that God is the creator and protector of his creation (Kariuki, 1938:126-127).

Irungu (Interview by Author, 18/2/2016) argues that *Agikuyu* believed that God excelled above all wise men. Wise men know many things, but God knows all things. The wise men draw their wisdom from God, and in the *Gikuyu* community a wise man had a religious function. Kibicho

ST. PAUL'S UNIVERSITY

(2006:21) state that God revealed his powers, wisdom and mystery to the *Gikuyu*. They perceived that God gives wisdom of being good judges, prophets, diviners and blacksmith. They believed that God gave wisdom and helped them in maintaining and enhancing life and its well-being.

2.3 The Agikuyu religiosity and God's Response

The *Agikuyu* connected with God in prayers and worship. These are the ways in which *Agikuyu* communicated with God; family worship is one way of how *Agikuyu* drew near to God. The family is important institution in *Agikuyu* tradition because, they believed that it was instituted by God (Kibicho, 2006:34). The family was composed of parents, children, grandparents, uncles, aunts and other immediate relatives (Mbiti, 1984:106).

The family is an important unit, because the sacred action of worship such as sacrifice and other ritual rites that a person is involved in the stages of life, were observed by the members of the family (Kibicho, 2006:34). A person has to undergo all these stages of life, therefore the family members meet and worship God on behalf of the individual. This is done because the person may not be in a position to pray for his/her behalf (Kenyatta, 1969: 226).

The rite of the second birth (*Guciarwo ringi*) in the life of Agikuyu was a very important event to the child and the family. This rite was performed when the child is between two and a half to four years of age. This event was important because, it incorporated the child to the family as well as making the child free. The family gathered and worshipped God on behalf of the child. They prayed God to help the child at this foundational stage of its life. They offered prayers of thanksgiving to God for creating the child, and supporting the child. The family admits the responsibility to unite with God in the duty of developing the child (Kabetu, 1982:11-15).

ST. PAUL'S UNIVERSITY

Initiation was also an important event in the life of a person and the family. Kibicho (2006:35) argues that the significance of initiation rite is change and formation of the initiate, and cooperation between God, family and the society. He continues to argue, that the difference between second birth and the initiation rites is that, second birth rite the child was freed person within the family while the initiation rite the initiate was born to the society. The candidate was entrusted with the responsibility for him/herself, family and the community (Kibicho, 2006:35).

The moral code and the custom of the *Agikuyu* were taught during the initiation period. This symbolized the unification of *Agikuyu.* It also marks the beginning of participation in various governing groups in the *Agikuyu* administration, because the real age group begin from the day of physical operation. The songs and dances associated with this ceremony are known as *mambura* that is rituals or Divine services (Kenyatta, 1969:129-130).

During the sickness of a family member or their domestic animals, the family met together to pray God on behalf of the family member. The family also met for the ceremony of cleansing and purification, adopting a person of another tribe into the family and blessing the homestead. When the sickness strikes one of the members of the family, and fails to respond to the herbal treatment, the head of the family looked up to the diviner. The diviner performed a ritual known as *horohio ya guita maguta* (means oil pouring prayer for removing sickness) (Kabetu, 1982:55-57).

The ceremony included the slaughtering of the sacrificial lamb, pouring of its oil, pouring of beer and set of prayers at different stages (Kibicho, 2006:36-37). The lamb to be sacrificed was supposed to be healthy, one colour and without defect. There were herbs and leaves that were used in the ceremony. There was also a white substance known as *ira* picked from Mount

ST. PAUL'S UNIVERSITY

Kirinyaga and is believed to be the white substance from the mountain. This act of worship the head of the family was the chief priest of the family (Kibicho, 2006:36-37).

Killing of sacrificial lamb and the building of the sacrificial bonfire built at the centre of homestead. The sacrificial bonfire was in which all parts of sacrificial lamb were burnt. If the lamb burned evenly on all sides so that all sides so that it left a well-rounded heap of ashes at the centre and the smoke ascended to heaven. It was believed that the sacrifice was accepted by God (Kibicho, 2006:36-37).

The concept of God in *Agikuyu* is also viewed in public worship, for example when the rain fails to rain at its season and the drought continued, the prayers were offered in public. The elders who have attained the membership of the ceremonial council conducted the worship. The prayers were performed under a fig tree (*Mugumo*), where the generations have offered their sacrifice to *Mwene Nyaga* (Kariuki, 1938:134). The small pieces of meat and the bones are collected after finishing the feast. They are burnt and when the smoke goes up towards the sky, the elders start to pray. They lift their heads towards *Kirinyaga* in the north, they turn right towards *kia Njahi* (Mt. Kilimambogo), they turn to *kiri-Mbiruiru* (Ngong Hill) in the south, then turn to *kia Nyandarua* (Aberdare Ranges) and finally to the North (Kariuki, 1938:136-137).

Kibicho (2006:33) argues that *Agikuyu* stressed on communal prayers. This is because the *Agikuyu* regarded the welfare of the family and the community. The individual prayers were also allowed and the prayers were made short. The prayers were for thanksgiving, intercession or other kind regarding the need of a person.

Mugo (Interview by the Author, 19/2/2016) argues that *Agikuyu* held communion with the ancestral spirits. This ceremony was very important because it brought the remembrance and glory of our fore-fathers. He continues to state that the sheep that was sacrificed to the ancestors

ST. PAUL'S UNIVERSITY

by the elder was a tribute, which symbolized the gifts which the departed elder would have received had they been alive.

Kenyatta (1969:267-268) writes that the ancestral spirits are recognised groups in the spirit world. One of the recognised groups is the spirit of the father or mother- *ngoma cia aciari* which communicate direct with the living children and advise them. The other group is *ngoma cia muhiriga* which means clan spirit. They acted collectively in unity with the living clan, administering justice according to the behaviour of the clan. There was also age group spirit that is ngoma cia *riika*. They were concerned with the events of their particular groups. It can also be called tribal spirit; it unified the groups which formed the tribe.

Mugo (Interview by the Author, 19/2/2016) argues that Agikuyu poured beer on the ground to quench the thirst of the ancestral spirit and to appease them before partaking of feast. He continues to argue that pouring out of beer, milk, water and giving share of food to the ancestral spirit, symbolizes communion or fellowship. These acts are mystical bond between the living and the ancestral spirit.

The response of God to the *Agikuyu* prayers could be witnessed, if a person was overtaken by nightfall on the road and did not know whether he/she would reach home safely or if a person was in danger of the wild beast. The person would call upon God, and this was accompanied by tearing off an ornament, such as necklace and throwing it skywards as an offering. God respond by rescuing the person. A person would offer a thanksgiving prayer and sacrifice to God. If the person is not the head of the family would get the man who was the head of the family to offer it on his/her behalf (Leakey, 1977:1102). The protection that God gave to the individual shows that God could answer the prayers immediately.

ST PAUL'S UNIVERSITY

Agikuyu people believed that sometimes God does not answer to their prayers immediately. Kenyatta (1978:250) argues that every rain ceremony that he had witnessed was followed by the rain. He continues to argue that it is not believed that the rain ceremony must always be successful. If it failed to rain the ceremony would be repeated and every step of the ceremony was followed until the rain came. This clearly demonstrates that God at times failed to respond to the prayers offered by the *Agikuyu*.

2.4 Introduction of Christian concept of God by the Western Missionaries

The researcher will use the Mugambi (1989:41) argument of "Christianity and the African cultural and religious heritage" to show how Christianity was introduced to East Africa is the same way that happened to *Agikuyu.* Mugambi (1989:41) writes that the missionaries did not differentiate the gospel and the cultural adaptation which created many western denominations from which missionaries were sent.

The introduction of Christianity as a new way of life, according to Mugambi (1989:42-43) resulted to a confrontation between Christianity and African cultural and religious heritage. The African converts were supposed to abandon the traditional rituals such as the worshipping God traditionally, sacrificing for the rain, veneration of the ancestors. He continues to argue that African converts maintained their traditional links with their kinship. Though they did not involve themselves in communal ritual for fear of excommunication, they did not abandon some of the traditional values. It is in this light that Ngugi wa Thiong'o (2007:28) argued that Joshua who was Nyambura's father was among the first people to be converted to the new faith. He went to live in missionary and abandoned his tribe's magic power and ritual. He continues to argue that Joshua preached to people of *Makuyu and* some were converted, but some of the

ST PAUL'S UNIVERSITY

converts refused to abandon their tradition. They continued to practice the tribe's magical power and rituals. Joshua was against these practices especially the rite of female circumcision.

Ngugi wa Thiong'o (2007:30) narrates that Joshua believed circumcision was a sin even, he prayed God to forgive him for marrying a circumcised woman. He prayed that the people should leave their ways and follow the ways of white man. This shows how the introduction of the Christianity brought conflict to the land of *Makuyu* which represents the *Agikuyu*.

The circumcision according to Ngugi wa Thiong'o (2007:36) was very important in the *Agikuyu* ways of life. The candidates were taught how to be responsible adults and how to defend their family and the tribe. During this period the age set were formed which gave identity to the individual.

Orobator (2009:26-29) argues that when the missionaries arrived at Mbanta village. The missionaries introduced a new God who is the creator of the world and the human beings. They accused Mbanta people and their ancestors that they worshipped false god. Missionaries preached that those who worshiped false god would be thrown to the fire and be burnt like palm-oil. The missionaries argued that God sent them, and urged Mbanta people to leave their wicked ways and false god and turn to God, who will save their life when they die. This brought conflict because Mbanta people had a concept of God.

The way missionaries introduced salvation according to Orobator (2009:134-135) brought conflict in understanding. The missionaries argued that one has to give his or her life to Jesus Christ in order for him or her to have peace and happiness in heaven when one dies. The missionaries said that "since African ancestors had not given their life to Christ they will be on the other side of heaven, where they will weep and gnash their teeth". The African opted to

ST. PAUL'S UNIVERSITY

remain on the side of their ancestors. This is because the African religiosity emphasized on community and relationship. This also happened to *Agikuyu.*

Kibicho (2006:187) writes that the missionaries brought conflict in Agikuyu religiosity. He insists that the Church has been preaching and teaching Africans about strange God whom they identified as the God of white man. The dualistic attitude of the missionaries and some of the African converts continued, this made *Agikuyu* to have a contradictory spiritual life.

2.5 Conclusion

This chapter confirms that *Agikuyu* believed in the existence of God. This is reflected in the way they worshipped, their religion and the way they lived. It shows that God revealed Himself to the *Agikuyu*.

ST. PAUL'S UNIVERSITY

CHAPTER THREE: THE CHRISTIAN DOCTRINE OF GOD

3.0 Introduction

The previous chapter reveals that the *Agikuyu* gained their knowledge of God through the nature and human experience. Nyamiti (2005:33) argues that by purifying the human terms from all limitations in order to attribute them to God according to their formal meaning that is analogically. One does not obtain through such purification a kind of generic term which enables us to conceive God as he is in himself.

This chapter deals with the Christian doctrine of God; the doctrine contains the mystery of the Triune God. According to Nyamiti (2005:48) our primary concern is the truth which is the living God and his plan for salvation revealed in Jesus Christ. The chapter relies on secondary data, which is from library.

3.1 Concept of God in the Bible

3.1.1 Name of God

Christians believed that the Bible is the word of God. God guided human author to communicate significant and powerful truths about himself and the destiny of the entire human beings. The Bible contains the revelations made to the human beings by God about himself. It contains the Old Testament and the New Testament (Hanson, 1997: 5-9).

Names in the Old Testament showed the character of a person. Bavinck (1977:84-85) argues that God's name is God's revelation of himself, whereby he actively and objectively makes himself known. He continues to argue that the name of God is same with the virtues which he reveals outwardly with his glory (Ps. 8:1, Ps.72:19).

ST. PAUL'S UNIVERSITY

Oden (1992:32) writes that God is willing to let the people know His name (Gen 2:4-9, Ex 4:1-5, Ps. 23:1). He continues to argue that God's being is revealed to us through names that designate who God is. God reveals himself by means of His name. He requires His people to call Him in accordance with that name. The name by which God reveals himself becomes the name by which we address Him. Dyrness (1977:45) adds that to know the name is to have a relationship with that person. He continues to argue that the name stresses God's presence among his people. The names reflect the dynamic intervention in the life of Israel. The names have to be with God's relation with His people. He states that Israel did not identify God with any part of nature but reflects the history of his dealings with Israel. He is actively involved in his life of his people.

One of the names for God is Yahweh. The Jews believed that Yahweh is the name for God who was known to Abraham and to Moses, and who chose Israelites to be His special people. God made himself known to the Israelites and He was actively involved in their history (Hinson, 1976:18-19).

Oden (1992:33) argues that the name Yahweh in (Ex 3:13-14) means I am who I am. This shows that God is what people discover Him to be through their worship and their history. God reveals himself to them, and that they fill His name with meaning through their experience of Him.

The other name of God is *Elohim*. Berkhof (1959:48) argues that *Elohim* points to God as the strong and Mighty one. He continues to argue that *'Elynon i*s derived from *'alah,* to be elevated and designates God as the high and exalted one (Gen 14:19, 20 Num 24:16).

The Israelites called God *El-Shaddai*. The name *Shaddai* means to be powerful, and points to God as possessing all power in heaven and on earth. The name stresses the greatness of God; it does not represent Him as an object of fear and terror, but as a source of blessing and comfort. It

ST PAUL'S UNIVERSITY

is the name with which God appeared unto Abraham, the father of the faithful (Ex.6:2) (Berkhof, 1959:48-49).

New Testament helps the Christians to understand that God's revelation in nature and scripture is focused to the human beings. Brunner (1949:120) adds that God manifests himself to us in order that we may call upon him and have communion with him. The name of God covers the revealed nature and His revealing action. The foundation of this revelation in being and in act is the Divine will to sovereignty and communion, the purpose of which is the Glory of God and communion with Him.

3.1.2 God's Attributes

There are mysterious things associated with Yahweh. Davidson (1964:56-57) argues that in Old Testament we find thunder and lighting, a mountain with smoke and flame, an awesome mysterious sight associated with Yahweh coming to visit his people (Ex. 3:2-3).

Davidson (1964:56-57) writes that the mysterious power of Yahweh is described as a temple filled with the smoke and through the circular motion of the smoke a sight of a throne surrounded by Seraphim (Isa.6:1-4).A flashing storm cloud out of which emerge four bizarre creatures bearing a throne- chariot across the sky (Ez. 1).

Bray (1993:112-114) argues that in the Old Testament, Yahweh is a God of unlimited power, sufficient to meet every conceivable need of Israel. He can defeat the gods of other nations and bring tangible blessings to his people. He continues to argue that Yahweh is one God who is central to the religious identity of Israel.

The power of God is seen in the revealing and redeeming activity of God. Brunner (1949:253) argues that God shows "His Mighty and Sovereignty where the impotence of the crucified, the

ST. PAUL'S UNIVERSITY

defeat of the son of God, must accomplish the work of revelation and reconciliation". He continues to argue that on the cross, where the saving act took place, God surrendered himself in His son and revealed the incomparable character of His Mighty as compared with all that the human mind could conceive. He continues to state that God commands the world in such a sovereign way that even through the resistance to His will, He makes it means of revelation and the instrument of realizing His authority.

Paul argues that God is able to do immeasurable more than all we ask or imagine, according to his power that is at work within us (Eph. 3:20). He continues to state that God is called the Almighty (2Cor. 6:18). This shows that God possesses power and the authority. Jesus stated that with God all things are possible (Matt. 19:26). John the Baptist stated that God is able from these stones to raise up children to Abraham (Matt. 3:9). Grudem (2003:217) argues that God's power is infinite; he is not limited to doing what he has done. He can be able to do more things beyond what human beings can think.

The concept of God in the New Testament is centred in the *logos* meaning the word, and this word became the human being (Jn.1:1-14). Jesus Christ, who was word and became flesh, related with the human beings and revealed to them about the knowledge of God. He taught, performed miracles and healed the sick. God's action is to reveal himself through his son so that we understand Him who is the truth (1Jn.5:20) (Bavinck, 1977: 86).

The Old Testament shows that God is present everywhere at the same time. Brunner (1949:257) argues that God fills the whole world of space, there is no place in the world where God is not. He continues to argue that God's omnipresence is not only his greatness above space, but far beyond this it is His gracious presence with His creation. Donovan (1996:45) argues that God is present everywhere in the universe at the same time. He argues that King Solomon professed

ST PAUL'S UNIVERSITY

that, the heavens; even the highest heavens cannot contain God. How much less, this temple I have built (2 Chron. 6:18). King David said, "Where can I go from your Spirit? Where can I flee from your presence? If I go to the heavens, you are there. If I make my bed in depth, you are there" (Ps.139:7-8). The prophet Jeremiah said, "Can anyone hide in secret places, so that I cannot see him, declares the Lord? Do not I fill heaven and earth, declares the Lord" (Jer. 23:24). These verses show that God is omnipresent.

God's presence in His creatures is binding basis of their being, their life as it is determined in particular forms. God's presence in whatever form, is always the standard of existence, and of the fullness of being of what has been created (Brunner, 1949:261).

The Old Testament according to Dyrness (1977:41) shows that the Angel of God was identified as with the Lord himself speaking in the first person (Gen. 16:7-14; Jud. 6:20-23). He could bring blessing or judgement (2 Sam. 24:16). He continues to argue that, when the angel of the Lord is present, God's presence and protection is felt. God is free to make his presence known, while human must be protected from his immediate presence.

The Christians believe that God is immanent. Matthew in his gospel states that, the virgin will be with child and will give birth to a son, and they call him Immanuel- which means God with us (Matt. 1:23). Jesus Christ having been born and lived in this world shows that God is with His people. Brunner (1949:259) adds that "through the coming of Messiah the indwelling of the Holy Spirit has been made both possible and real. Through this indwelling in us of the Holy Spirit, that distance, the remoteness from God has been overcome, His presence moderated to our need".

For the nearness of God to happen one must repent and believe. This is the condition that makes the presence of God in Christ to be experienced by a human being (Jm. 4:8). Brunner (1949:261) explains that God's presence in His creature is the abiding basis of their being and their life.

ST. PAUL'S UNIVERSITY

God's presence, in whatever form, is always the source of the existence, and of the varying fullness of being of that which has been created.

God's presence according to Brunner (1949:219), the incarnation of the word and Jesus Christ, can create the rule of the Holy Lord only Jesus Christ can create the rule of the Holy Lord; Only Jesus Christ can truly reveal God to us and unite us to him. Jesus Christ is the perfect revelation of God to us and unites us to him.

Christ, who was in the beginning with the father, has revealed the father unto us (Jn.1:18). He further argues that John's Gospels shows that whoever has seen the Jesus Christ has seen the father (Jn.14:9). The Christians believe that Jesus Christ assures them the true knowledge of God and they receive all the benefits related with that understanding (Bavinck, 1977:84).

God in the Bible was known as omniscient which means that God is all knowing. God has perfect knowledge. He knows everything and has knowledge of every kind. His knowledge is not limited. If he knows everything it means there is no time, he does not know. He knows even those things which will happen. His knowledge is unlimited (He knows past and future events) (Bavinck, 1977:86-87). God knows the small facts in every person's life. Jesus stated that, your father knows what you need before you ask him (Matt.6:8) and even the hairs of your head are all numbered (Matt.10:30).

Hodgson (1982:65) states that Yahweh's dominant concern for and the relation to history of his chosen people that is the Israelites. He adds that God manifested his power and glory through nature. He further states that God manifested himself through his divine works for example the orderly historical events related to the calling, establishment, nurture and the protection of his chosen people that is the Israelites. These historical events show that God revealed himself as

ST. PAUL'S UNIVERSITY

righteous. The basis of the law and the punishment that the Israelites received when they broke the law, shows that God wants his people to be righteous because He is righteous.

In the Old Testament according to Dyrness (1977:54) God's righteousness is revealed in his intervention on behalf of his people and in the maintenance of the covenant people (Ex. 32:10; Num. 14:12). The unique relationship with his people is in the context of the revelation of God's righteousness.

The acts of God's deliverance are referred to as the righteousness (1Sam. 12:7; Mic.6:5). Dryness (1977:54) writes that righteousness is a relationship that implies the responsibilities growing out of the claims of that relationship. The controlling factor is the character of God, but righteousness must be manifested in the concrete interchange of the community.

The Christians believe that God is holy. Christianity teaches that the holiness of God differentiates God from other beings. God's holiness has to with his character. He is perfect and pure. There is absolutely no sin or evil thought in God. His hatred for sin reveals His wrath against sin (Gen. 2:17, Rom. 6:23) (Donovan, 1996:64).

Yahweh took the Israelites and set them apart. He made them the holy nation (Deut.4:20). According to Davidson (1964:47) God proclaimed kingship over his people. The Israelites were committed to worship God who demonstrates his power over the forces of nature that is the plague and crossing of the red sea.

The Old Testament story about the call of Moses (Ex.3) there are events that show the mystery and holiness of God. One of the events is that the bush is on fire but is not burning. Moses heard the voice calling him and was told not to go near and to remove the sandals for he was walking on the holy ground. God identified himself as the God of his ancestors, he hides his face for the

ST. PAUL'S UNIVERSITY

fear of looking at God. The Israelites believed that if a person would directly see God, he would die. This implied that God is Holy (Robert, 1964:56-57).

God in the Bible is known as the father of Jesus Christ through him, he reveals himself to the people. Jesus taught his disciples to call upon God and that they should address him, "our father, who is at in heaven" (Matt.6:9-14). Jesus has made men to know God, and the growth of faith in the heart of men is achieved by the Holy Spirit (Brunner, 1949:206-207).

Brunner (1949:209) writes that Peter the disciple of Jesus Christ, confessed that Jesus is Christ the son of God (Matt. 16:16). Jesus replied to Peter, that he is blessed because, for it was not revealed by man but by God himself (Matt. 16:17). He continues to argue that before God could reveal himself as the father, he had to come out from His mystery, entered into history and showed himself as the father, in the form of man, in the son; and he had to enlighten the hearts of the people through the Holy Spirit.

Christians believe that God is self-sufficient. Oden (1992:54-55) argues that the scriptures confirm that God is self-sufficient. God in the Old Testament is shown as the uncreated one and the end of all things (Ps.90; Isa.40:28). The book of Isaiah states, "I am the Lord, I myself" (Isa.43:10), God is defined as self-sufficient. This means that He does not depend on anything for His existence.

Oden (1992:54-55) argues that God's independence has no limit except whatever limit God chooses freely to permit, such as God's gracious choice to create and share being with other beings. Berkhof (1959:58) argues that God is not only independent in himself, but also causes everything to depend on Him. He continues to state that God is independent of all things and that all things exist only through him (Ps.94:8; Isa.40:18).

ST. PAUL'S UNIVERSITY

Christians believe that God is the provider. Macquarrie (1977:239) argues that in the doctrine of the providence, it is the same God who gave the being to the world continues to govern its affairs. This means that He constantly create and sustain his creatures. He continues to argue that faith in providence affirms that creativity has the positive character, of which purposefulness in human activities might provide an analogy. He states that creativity is an ordered movement into an ever fuller and richer kind of being. Faith in providence asserts this definite movement in the creation, an overcoming of deficiencies and distortions and fuller realizing of potentialities.

The plenty of the living creatures, the psalmist see a kind of playfulness of the divine creativity: "Yonderis the sea, great and wide, which swarms with countless living things both small and great. The ship travels on the sea". Randomness and play occur in the context of order (Macquarrie, 1977:240).

Macquarrie (1977:241) argues that this happenings increase and strengthen our being, because we acknowledge the presence of Being, acting on us and in us and giving itself to us. He further states that the happenings of Israel's exodus from Egypt and the cross of Christ, the communities of faith have come to believe in God's providence.

The Israelites understood their history as the working out of a destiny to which God called Abraham and His descendant. God made the covenant with his people, and their history is interpreted in term of covenant relationship, where God remained faithful, renewing the covenant and guiding the people towards their destiny even when they had fallen away from it (Macquarrie, 1977:242).

Macquarrie (1977:242) argues that from the creation story of Genesis, God's providential control is considered as extending to nature. He continues to argue that, there is continuity from a

ST. PAUL'S UNIVERSITY

personal conviction that God's grace has been experienced in the events of personal life to the belief in God's providential rule over both history and nature.

The Israelites prophets believed that providence is an ordering of history by God who is righteous as well as merciful. The providence of God might be experienced as a discipline, as the prophet talked about the God's judgement of Israel and about his favours (Macquarrie, 1977:243). He argues that a "mature belief must hold together all the attributes that belongs to God.

The experiences of God's providence according to Macquarrie (1977:244) "needs to be checked in the light of the experience of the whole community of faith, the community's experience needs to be viewed in the light of the whole history of the community and of the revelation on which it was founded". He continues to argue that Christian community proclaims the crucification of Christ as the supreme manifestation of the divine providence; this is to affirm the dialectical character of God's providential action.

3.1.3 The Tri-unity of God

The believe in the existence of the Trinitarian God. This is evident as Bavinck (1977:256) points out that the Old Testament contains some elements which are of importance for the doctrine of God's tri-personality. He states that the name "*Elohim"* is plural word that indicates the richness and fullness of the Divine Being. He writes that *Elohim* creates by means of word and spirit.

In the creation story according to Bavinck (1977:256) God spoke the word and it happens (Gen. 1:3; Ps.33:6; Job 26:13). He continues to argue that the word spoken by God "proceeds from him and is distinct from him and is personified as wisdom (Job 28:23-27; Prov.3:19; Jer. 10:12)".

ST. PAUL'S UNIVERSITY

Oden (1992:189) writes that God and the spirit of God are well-known, "God created" and "the Spirit of God was moving over the face of the waters" (Gen. 1:1; 2). He continues to argue that the spirit of God is the giver of life, "For the spirit of God made me, and the breath of the Almighty gave me life" (Job 33:4; Ps. 33:6). The same Spirit inspired Moses and the prophets (Num. 11:24).

The other point that the Old Testament teach about the triune indication, according to Oden (1992:190) in Isa. 48:16. "Me" the word was referred to by the exegetes to be "anticipatory of the son, who speak of the Lord God whom he is sent and the spirit with whom he is sent, therefore keeping all the primary elements of the trinity in place.

Yahweh appearing to Abraham and Lot in (Gen.18:1-19; 19:1ff) talks about trinity. According to Oden (1992:190-191) the angel is referred to as Lord and is sent by Yahweh. He continues to argue that in the story of Hagar, "God both sends and is sent; is both the Lord and sent of the Lord (Gen.18:1-19).

The Old Testament shows the dialogue between God and God's son in (Ps.2:7), Oden (1992:191) states that the son of God is viewed as the type of the coming messianic kingdom. He continues to argue that the one who delivered Israelites out of Egypt and completes the mighty deeds in history is one God, but pronounced as God and the angle of God. He states that classically interpreted, there is messianic reference in (Ex.3:2-4; 14:19; 23:30) and as the spirit of God (Isa.63:7-14). God talked to Moses to tell the people that, "I am who I am" (Ex.3:14), he says that, "I am He" (Deut.32:39) the classical exegetes advocate that there is interpersonal dialogue within the God head (Oden, 1992:191-192).

ST PAUL'S UNIVERSITY

Bavinck (1977:264) argues that during the time of Jesus' baptism, the Trinitarian is evident, the voice of God the father was heard declaring Jesus as beloved son, then the Holy Spirit inform of a dove rested on his shoulders (Lk.3:21-22; Matt.3:16; Mk.1:10-11).

The teaching of Christ according to Bavinck (1977:265) had a Trinitarian thought, "He declared unto us the Father, whom he described as the spirit, who has life in himself (Jn.4:24).The command that Jesus Christ gave to his disciples as he ascended to heaven, "Go therefore and make disciples of all nations, baptizing them in the name of the father and of the son and of the Holy Spirit teaching them to observe all that have commanded you."(Matt.28:19), this shows Trinitarian thought.

Hanson (1997:32) argues that Paul ends one of his letters with Trinitarian blessings, "The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all (2Cor.13:13). Bavinck (1977:265) adds that the apostles taught about trinity in several times and gave equal distinction to each, (1Cor.1:8-6, 2Cor.13:14).

Hanson (1997:32) states that Jesus Christ was exalted, he gives example of Paul saying, "Jesus Christ, through whom all things" this means that everything in the world receives its existence through Jesus Christ (1Cor.8:6; 1Tim2:5), Paul says that "For in him all the fullness of God was pleased to dwell".

McGrath (1984:128) argues that the scripture sheds some light on the immanent relations in the trinity. He continues to argue that in John's gospel, the Spirit was given after the resurrection with the purpose of glorifying Jesus and revealing the truth about him (Jn.14:16-17; Jn. 16:13-14). He continues to argue that Jesus gave the Spirit to his disciples; this indicated that there is close personal link between them.

ST. PAUL'S UNIVERSITY

The scripture shows that according to Mcgrath (1984:128-129) the Spirit leads human beings to knowledge of Jesus and to have fellowship with him. He also argues that through the knowledge of Jesus Christ comes the knowledge of the father and fellowship with him.

Mcgrath (1984:129) states that the close connection between the Father, son and the Holy Spirit are emphasized in the scriptures. He gives an example just as the father sends the son (Jn.5:23), it is he who sends the Spirit in the name of the son (Jn.14:26). He continues to argue that the son comes from God (Jn16:27) just as the spirit comes from God, sent by the son (Jn.15:26).

Mcgrath (1984:129) argues that "The Spirit is understood to stand in the closest possible relationship to Christ", so that his presence among the people of Christ is equivalent to the presence of Christ himself, just as the presence of Christ is treated as being of God himself.

3.2 Concept of God in Church Tradition

During the time of the Apostle, the church was growing rapidly and new problems and disputes emerged and could not be solved within the narrow limits of a local church. The church leaders met to discuss and seek solution for increasing difficult problems. These solutions were to be practiced by the churches and became the Church tradition (Robert, 1984:25-27).

The Council of Nicaea in 325 A.D. resolved that "they believed in one God, who is Father Almighty, creator of the seen and the unseen, and in the Lord Jesus Christ, the son of God, begotten of the father. He is God from God, light from light, true God from true God, begotten not made of one substance with the father" (Grudem, 2003:244). This became the tradition of Christian believe and this confession was practiced by all Christians. The Christians continued to defend their belief in one God, Hughes (1961:21) adds that "the word *homousion* is non-scriptural word which characterizes the true traditional belief. The word was to make it clear that Arian theory was unsuited with the

ST. PAUL'S UNIVERSITY

Christian tradition, it prevented further penetration of these enemies of Christ within the church and defeated any attempt to change the belief from within".

The council of Constantinople in 381 A.D. reaffirmed the Nicene statement and added the deity of the Holy Spirit, which had come under attack in the period of Nicaea. They affirmed the equality of God the father, son and Holy Spirit. The Christians all over the world affirms their faith in God as they proclaim the Nicene Creed. These traditions show of a God who can reach out of himself with his creation. The knowledge of God is involved with influencing the moral choices and shapes the character of a person (Grudem, 2003:245-246).

Jedin (1960:33) argues that in the council of Ephesus in 431A.D, the doctrinal exposition drawn by Cyril was introduced. Cyril advocated for the two nature of Christ. Brox (1994:169) adds that the council emphasized on the distinction between Godhead and the manhood in Christ, and also the unity in him. The council came up with this formula, "We confess, Our Lord Jesus Christ as perfect God and perfect man, consubstantial-*homoousios* with the father as his Godhead and consubstantial with us to his manhood: there is unity of two natures, therefore we confess one Christ, one son, one Lord on the basis of this unconfused unity we confess the holy virgin as Mother of God".

The council of Chalcedon in 451A.D, according to Jedin (1960:40) the council proceeded with its work of unification. It reaffirmed the Nicene tradition. The council accepted as orthodox the letters of Cyril, Leo and a letter of Flavian. He argues that the faith formula was, "We all teach with one voice. One and the same Christ, son, only begotten, perfect man in two natures, without confusion, without change, without separation both natures being united in one person and hypostasis". Elwell (1984:204) adds that the Chalcedon council safe guarded both the divine and human natures of Christ existing in one person in unchangeable union. He continues to argue that

ST. PAUL'S UNIVERSITY

since salvation was in the mind of the writers of the creed, they knew that only Christ who was truly God and man could save men.

Elwell (1984:204) argues that the council declared Mary to be "God-bearer" (*Theotokos*) of God the son, who at the incarnation became truly man. Christ was declared as his deity consubstantial with the father and as to his humanity consubstantial with us in manhood. He also states that the Chalcedonian creed continues to be the standard for Christological orthodoxy.

Jedin (1960:42) argues that Chalcedon Council was against the view of monophysitism, which stated that had only one nature and his human nature was lost in the union with the divine nature. Hughes (1961:53-55) adds that the council was against apollinaris who stated that Christ did not have human mind. The council was against the nestorianism who stated that Christ was two persons united in one body.

The Vatican II stressed that the invisible God (Col. 1:15; 1Tim.1:17) out of great love, speaks to men and women as friends (Ex.33:11; Jn.15:14-15) and lived among them and have communion with them. The council stated that the truth about God was revealed to us by Jesus of Nazareth. They declared that, God had used many ways to communicate to his people through prophets. God sent his son, who enlightens all men and tells them about the inner life of God. Jesus Christ speaks the words of God (Jn. 3:34) and accomplishes the saving work which the father gave him to do (Brown, 1969:20).

Flannery (1962:551) argues that God in his mystery and saving intervention in history; all of which is known from what God revealed about himself and his work. Christ is of central importance both in God's saving intervention and in his manifestation to the people. The objects therefore of catechesis are the mysteries of God and the works of God for us men and for salvation. It also stressed that Christ is the centre of salvation history, so the mystery of God is

ST. PAUL'S UNIVERSITY

the centre from which this mystery originated and towards which it is ordained as to its end. It stressed that catechesis must be theocentric-Trinitarian: through Christ, to the father, in the Spirit.

Flannery (1962:552) writes that Vatican II Council stressed that salvation is given meaning by the word incarnate, whose coming it prepared, kingdom on earth, it manifests and extends after his death and resurrection until his second coming which will complete God's work. The mystery of Christ flings light on the whole content of biblical, evangelical, ecclesial, human and even cosmic. Which catechesis has to explain has to be understood in relation to the son of God incarnate.

Flannery (1962:552) argues that the Vatican II council emphasized that the definitive purpose of the incarnation of the word and salvation is to lead human beings to the father. It resolved that catechesis helps to increase the understanding of God and to do his will, as Christ taught us by his words and example of his life, and thus to attain eternal life.

The Vatican II council according to Flannery (1962:552-553) passed that the knowledge of the mystery of Christ and making one's way to the father are achieved in the Holy Spirit. It resolved that when catechesis is taught the content of the Christian mystery should emphasize the presence of the Holy Spirit, by which people are led continuously to communion with God.

The Vatican II Council further emphasized that "The history of salvation is the story of how one, true God, Father, Son and Holy Spirit, revealed himself to the human beings, reconciled and joined to himself those who turned away from their sin"(Flannery, 1962:555).

The Vatican II Council resolved that when Jesus revealed himself as the son of God, he revealed the father and the Holy Spirit. A close knowledge of the true God permeates the whole

ST. PAUL'S UNIVERSITY

personality of the divine dominance. He communicates it to his followers, inviting them to become sons of God through the gift of his Spirit which he bestowed on them (Jn. 1:12) (Flannery, 1962:556).

Flannery (1962:556) argues that the Vatican II Council emphasized that the encounter with God one and triune occurs when the Father, Son and the Holy Spirit are acknowledged as the originator of the plan of salvation which concluded in the death and resurrection of Jesus Christ.

The Vatican II Council according to Flannery (1962:556) resolved that the revelation communicated in the Church is encountered by the growing consciousness of the faithful that from baptism their lives entail in achieving more friendly familiarity with the three person, to share their divine nature. Christians are able to anticipate and to approach in love the Holy trinity of persons, as it occurs from eternity in God's intimate life.

Flannery (1962:556-557) argues that the true nature of worship which God requires and which glorifies him, is the worship which fulfils the will of God in all areas to multiply the talents that are given by the Lord. The Vatican II Council emphasized that, "In the liturgy, the faithful bring the fruits of the acts of charity, justice and peace and offer them humbly to God. They receive the words of life and grace, which they need to speak the truth in charity, in the world and in communion with Christ, who offers his body and blood for human race (Eph. 4:15)

The Vatican II Council according to Flannery (1962:557) emphasized that God's greatest work is the incarnation of his son, Jesus Christ. The first born of all creation, he takes precedence over all things which are held together in him (Col.1:15-17). In him and through him all things have been created (Col.1:15).

ST. PAUL'S UNIVERSITY

The Vatican II Council argued that Christ having become obedient unto death, he was exalted as Lord of all and was made manifest to us through the resurrection as Son of God by a might act. Through him all of creation will be freed from the slavery of corruption (Rom.1:4; 8:19-21). They emphasized that Christ is the only salvation (Flannery, 1962:557).

The Vatican II Council highlighted that Christ is Head and Lord of all things, has been manifested in the body to men and women. The man Jesus Christ, who lived among the people, thinking and labouring like human beings, is truly the word and son of God, who joined himself to every man and woman through the incarnation (Flannery, 1962:559).

The Vatican II Council according to Flannery (1962:560) emphasized that Christian teaching should always defend and strengthen belief in the divinity of Jesus Christ, so that He may be acknowledged from his words and signs as God's only son (Jn.1:18). "God from God, light from light, true God from true God, begotten not made, consubstantial with the father".

The Vatican II Council pointed out that the "right understanding of the mystery of the incarnation has developed in Christian tradition; the church fathers and the council intensely taught the exact nature of the mystery of Christ, relating him with the heavenly father and the human race" (Flannery, 1962:560).

The Vatican II Council highlighted that the church must always witness to the truth; the communion between God and the human beings which is given in Christ is the basis of joy and hope. The council also emphasized that the completeness of divinity is in Christ, God's love for human beings is made manifest in him (Flannery, 1962: 561).

Flannery (1962:565) argues that the Christ commissioned his disciples to teach the adherence of all his command (Matt. 28:20), therefore the Vatican II Council highlighted that the moral

ST. PAUL'S UNIVERSITY

standard of the Christians must be befitting human beings adopted by God as his son and daughters, is toeing the line with the responsibilities to live and grow, under the guidance of the Holy Spirit, in the new life communicated by Jesus Christ.

The Vatican II Council further highlighted that according to Flannery (1962:565) the moral life of Christians is guided by grace and by the gifts of the Holy Spirit, in the new life communicated by Christ. It is also guided by grace and by the gifts of the Holy Spirit. The love of God has been poured out in our hearts through the Holy Spirit which has been given to us (Rom.5:5).

Flannery (1962:570) argued that the Vatican II Council pointed out that the faithful through Jesus Christ and his mystery in the universe awaits in hope our Lord Jesus Christ, who will give new form to the bodies and remake it according to the patterns of his glorified body (Phil.3:21; 1Cor.15).

Flannery (1962:570-571) argued that Vatican II Council emphasized that salvation will be manifested only when Christ will come with power, as judge of the living and the dead, to bring history to an end and to hand over his people to the father so that God may be all in all. The Vatican II Council emphasized that the faithful will reach its perfection on the second coming of Christ and will enter into fullness of God; this is the ultimate goal of the Christian hope (Flannery, 1962:571).

Brown (1969:35) writes that in 1948 when the World Council of Churches was formed passed that Jesus Christ is God and saviour, according to the scripture and therefore seeks to fulfil together their common calling to the glory of one God, father, son and Holy Spirit. They also passed that the word of God, Jesus Christ, comes to us through the scriptures and that it is the on-going task of the church to interpret the meaning of the scripture.

ST. PAUL'S UNIVERSITY

The World Council of Churches affirmed that God gives his gifts to the individuals and member of the corporate groups in which they have heard the gospel, and which each regard as his church and indeed God's (Brown, 1969:197).

Patelos (1978:92) argues that the second assembly of the World Council of Churches in 1954 stressed the significance of the belief in the second coming of Jesus Christ for the Christian hope. World Council of Churches also emphasized on the actual presence of the Kingdom of God in the Church. The council stressed that kingdom was founded by God through the incarnation of his son, the redemption, the resurrection, the ascension of Christ in glory and the descent of the Holy Spirit.

The World Council of Churches laid emphasis that the kingdom of God, is open to human beings, granting to all who enter the power converting and renewing human existence now on earth. The council highlighted that life eternal is not only the purpose of the future, but it is given to those who are called by the word of God in the sacrament of Baptism (Rom.6) and is continuously renewed through the participation of the Holy Eucharist. Our participation in the renewed life of the kingdom of God is a present reality as well as future fulfilment (Patelos, 1978:92).

Patelos (1978:93) argues that in preaching that Christ is the hope of the world, people must acknowledge the truth that Christ is not separated from his Father and the Holy Spirit. World Council of Churches pointed out that Christ promised that the Holy trinity will abide in us (Jn.14:23; 15:26; 16:13-17). The council highlighted that the life eternal is fellowship with the Divine Trinity (Patelos, 1978:93-94).

The World Council of Churches according to Patelos (1978:93) highlighted that human beings hope should be positioned in the incarnate Son of God, in whom we have become sons and

ST PAUL'S UNIVERSITY

daughters of God-the father and co-heirs with Christ. He states that according to the World Council of Churches this relationship start the foundation, the content, and the aim of our Christian hope.

Patelos (1978:94) writes that the World Council of Churches pointed out that in Christ the fatherhood of God has been revealed to us and communion with him has been given. It also highlighted that through Jesus Christ, the son of God, the father confers on us the knowledge of truth, divine love, sanctification, eternal life, and ultimate participation in the divine nature.

The World Council of Churches highlighted that according to Patelos (1978:94) hope in Christ means hope in the blessed Trinity. They expressed this truth in form of a prayer, which stated "My hope is in the father; my refuge is in the son; my shelter is the Holy Spirit; Holy Trinity, glory to Thee" (Patelos, 1978:94).

Patelos (1978:94) argues that the World Council of Churches emphasized that their faith is grounded on the belief that God takes a personal interest in human life and human history. God so loved the world that gave his begotten son. The World Council of Churches pointed out that the Christian hope is grounded in the belief that Jesus Christ, incarnate Lord, came down from Heaven to save men and women.

The World Council of Churches according to Patelos (1978:94) emphasized that Jesus Christ completed the work of salvation, during the crucification on the cross and manifested new life for humanity in His glorious resurrection. The World Council of Churches also pointed out that He founded the church which is His Body in which by the power of the Holy Spirit, He abides with human beings.

ST. PAUL'S UNIVERSITY

3.3 Conclusion

God reveals himself through various ways; His name, mightiness, his presence, his righteousness and providence. This is just to mention few ways in which God manifests himself. God has a lot of love for human beings, He sent his only begotten son to save the human beings from the bondage of sin. The researcher has learnt that from the history of salvation, God- the father, son and Holy Spirit revealed himself to human race. So that He may reconcile and have communion with his people.

ST. PAUL'S UNIVERSITY

CHAPTER FOUR: THE RELATIONSHIP BETWEEN CHRISTIAN AND *AGIKUYU* CONCEPT OF GOD.

4.0 Introduction

This chapter will be divided into two parts. Part one of this chapter will evaluate the Nyamiti's ontological approach and the critic of the approach. Part two is fusing Christian God into *Agikuyu Ngai*.

The reason for evaluating the concept of God in both *Agikuyu* tradition and Christianity religions is that they both worship one God who is the Supreme Being. However, the Agikuyu tradition understood God in the light of natural information obtained from human practices in the realm. This means that from the natural consciousness we know God through his traces. However, Christianity acquires its knowledge of God from in his word found in the Bible and in the Church traditions. For God loved his people, He sent His only begotten son to save humanity from the bondage of sin. This brought reconciliation and fellowship between God and the people. Therefore, Christ shed more light in our understanding of God.

4.1The Ontological Approach

4.1.1 The Principles of Analogia entis and Nexus Mysteriorum

Nyamiti's methodology was developed following the Vatican II council, which stated that "Reason enlightened by faith, when it inquires earnestly, religiously, obtains with God's help, some understanding of the mysteries, which is very fruitful. It does so by analogy with the truths it knows naturally and from interconnection of the mysteries with one another and with man's ultimate end" (Nyamiti, 2005:32).

ST. PAUL'S UNIVERSITY

This method according to Nyamiti (2005:28) yields better results because it examines the Christian mystery from the African world view. Therefore, ontological approach should serve as the guide towards understanding pastoral concerns. He further argues that we should always try to find a solution of our experiences in the revealed mysteries.

This approach uses the principle of *analogia entis*. Nyamiti (2005:32) argues that *analogia entis* is based on belief that between God and his creation (what is good in creation); there are similarities in such a way that one can gain a deeper understanding of the revealed mysteries by examining them in the light of natural knowledge gained from human experience in the World. He argues that one can reason from a basis derived from faith and another from natural reason in order to arrive at a theological conclusion which is valid and contains a deeper knowledge of the revealed mystery (Nyamiti, 2005:32).

It is justifiable to use this approach because the Bible and in the Church, language of analogy is used for example, the Lord's Prayer, God is called our 'Father'. Jesus is referred as 'Lion of Judah, and 'Rock of Ages. These expressions are used analogically (Kiboi, 2012:32)

In the first step, Nyamiti chooses the Christian mystery as subject of the study and then finds out the appropriate African cultural theme to be employed for theological explanation of the Christian mystery.

Second stage, Nyamiti applies the *nexus mysteriorum* meaning interconnection of Christian mysteries. He argues that in this principle each of the Christian mysteries is first connected with all the others in order to achieve a deeper and more complete understanding of particular mystery by examining it from the perspective of mysteries.

ST. PAUL'S UNIVERSITY

He further explains that, Christ as our ancestor can be employed to survey its implications for the understanding of not only the whole Christology but even the whole Christian message. He reflect African theological findings by examining their meaning and practical relevance from the approaches of other Christian themes (Nyamiti, 2005:28).

Nyamiti (2009:29) argues that in linking a particular revealed mystery with another, more fruitful results will be obtained by associating each of the components of the concerned mysteries. He continues to state that "according to cultural anthropologists, there are two elements; one stress upon certain cultural elements common to many cultures, secondly the elements of a culture are integrated among themselves in that particular culture. Each culture has its own unique way of integrating its cultural items". The cultural integration in this regards interconnect the Christian mysteries in agreement with the cultural integration of their African parallel themes.

The third stage, Nyamiti makes theological reflection on the meaning of the Christian mystery. He argues that this sheds light on the knowledge attained from the ontological quest (Nyamiti, 2005:30).

Nyamiti (2005:30) argues that African theologians should recognize the people's experiences as they do theological reflection. He states that the ontological quest should begin, for it is the theological principle gained from such quest that guides in understanding the pastoral issues.

It is in this stage of ontological and the functional approach that inculturation theology and the one of liberation will meet as complementary and inseparable partners (Nyamiti, 2005:31).

Nyamiti approach to inculturation first explains on the revealed mysteries as it is then address the pastoral issues. He referred this as ontological approach. This method is founded on the fact that solutions to practical experiences are to be found in the divine revelation (Kiboi, 2012:33).

ST. PAUL'S UNIVERSITY

Our knowledge of God through nature is lesser compared to the knowledge of God acquired through supernatural revelation, His word in the Bible or through Jesus Christ. Natural knowledge, we know God through his traces. When God reveals himself to us, the language which He uses although taken from the world of nature reflects directly his knowledge and is measured by it (Nyamiti, 2005:34).

4.1. 2 Critic of the Approach

Gehman (1987:52-53) points out that the method's insufficiency and defects of non-Christian religions. The method shows that the Christianity answers to, surpasses, human needs and inspiration. It tends to arouse polemic discussions and thus likely to hinder fruitful dialogue. He insists that theologians should study the African and Christian themes to find the parallels and differences and show how Christianity fulfils the aspiration and needs of African.

Congar (1968:247-248) argues that the other objection from protestant, in addition to subordinating the revealed data to human philosophy has logical deficiency, since the two principles that is logic and faith of the syllogism, will have different meanings. The syllogism will contain four terms and the conclusion will be invalid.

Kiboi (2012:20) states that according to Waliggo evangelical fear is that inculturation could dismantle the central doctrine of the Christian faith and lower the Christian standards established at such cost of lives and efforts. In addition to that Waliggo (1986:13) argues that "evangelical suspect could divert the Christian growth by introducing in it superstition long condemned elements of paganism long forgotten and create a syncretic Christianity".

ST. PAUL'S UNIVERSITY

4.1.3 Justification of the Approach

The principle is justifiable as Nyamiti (2005:14-16) argues on account that Christology is analogized with an African practices. He continues to state that "we can show how Jesus Christ is our ancestor". Kiboi (2012:32) adds that the Bible and in the Church, language of analogy is used for example, the Lord's Prayer, God is called our 'Father'. Jesus is referred as 'Lion of Judah, and 'Rock of Ages. In the John's Gospel, Jesus Christ was referred as *logos*. These expressions are used analogically.

4.2 Fusing Christian God into *Agikuyu Ngai*

4.2.1 Similarities

Omnipotence of God: both Christian and *Agikuyu* tradition believe that God is Omnipotent. The *Agikuyu* believed that God expresses His mighty powers through nature. According to Murani (Interviewed by Author, 18/2/2016) insists that God's power is revealed by the way God causes the sunshine, sunset, thunderstorm, rainfall and other wonders which are beyond human comprehension.

In the scripture the mightiness of God is described as the temple filled with the smoke and through the circular motion of the smoke a sight of throne seraphim (Isa.6:1-4). A flashing storm cloud out of which emerge four bizarre creatures bearing a throne of chariot across the sky (Ez. 1). This shows that thunder and lightning, a mountain with smoke and flame an overwhelming mysterious sight associated with Yahweh coming to visit his people (Davidson, 1964:56-57). This concept is similar with the *Agikuyu* tradition where they associated God with natural happenings for example, the thunder, and lightning.

ST. PAUL'S UNIVERSITY

Christ miracles are evidence of God's power, for example raising the dead. Jesus Christ spoke that, "I am the resurrection and the life. He who believes in me will live, even though he dies" (Jn. 11:25). The Christianity maintains that God's power is revealed in Christ's incarnation, life, death and resurrection. Bavinck (1977:86) indicates that incarnation, life, death and resurrection of Jesus Christ, confirms to the Christians that God has power over life and death.

God's power is witnessed by the *Agikuyu* since they believed that God controls the health of people, beast and all living things. They also believed that God controlled the rain and the supply of food that the rains bring from the soil.

Holiness of God: both Christian and Agikuyu tradition believed in holiness of God. Agikuyu addressed God as *Mwene- Nyaga* which means holiness. Murani (Interview by the Author, 18/2/2016) explains that *Mwene* is a kikuyu word meaning the owner while the word *Nyaga* means Ostrich. It is a bird with has feathers divided into two parts. One part has the black feather while the other part is white. The *Agikuyu* identifies God as holy and pure (*muthingu na mutheru)*, therefore the white part symbolizes God's holiness.

Agikuyu believed that God's holiness is beyond humanity's holiness, this makes them to be careful while making sacrifices to God. Kenyatta (1969:244) asserts that the animals to be offered as sacrifice to God are to be without blemish. The people to conduct the sacrificial ceremonies are to be holy and of high moral integrity.

The bible in the Christian concept shows the holiness of God. The event of the burning bush, according to Robert (1964:56-57) Moses approached the bush that was on fire but was not burning; he heard the voice calling him and was told to remove the sandals, because the ground was holy. This event indicates that God is Holy. The Israelites were set apart by God. According

ST. PAUL'S UNIVERSITY

to Davidson (1964:47) since God took the ownership of Israelites, they were to worship God alone. This is because God is Holy.

Transcendence of God: both *Agikuy*u traditions and Christian religions believed in the transcendence of God. Makumi (Interview by the Author, 16/2/2016) argues that Agikuyu believed that *Mwene-Nyaga* sits on Mount *Kirinyaga* (Mount Kenya), he is above nature and is distance from the human beings. He continues to state that God is great and perfect and no one can reach him. Kibicho (2006:21) writes that *Agikuyu* believed that God is isolated from people, he did not abandon them. He continues to create new forms of life and rules it.

The bible according to Grudem (2003:267) God is different from his creation. He is far above "the creation in the sense he is greater than the creation and he is independent of it". He continues to argue that God is involved with the creation, because it is continually dependent on him for its existence and its functioning. Oden (1992:54-55) adds that God is above all and he is self-existence, he does not need to be close to his creation in order to exist.

The *Agikuyu* tradition and the Christian religions believed in Omnipresence of God. Brunner (1949:257) argues that in the Bible, for example the Old Testament God's omnipresence is not only above space, the greatest of all is God's presence with his creation. Donovan (1996:45) adds that the Israelites believed that God is in the world at the same time. For example, King Solomon professed that; even the highest heavens cannot contain God. How much less, this temple I have built (2Chron. 6:18). King David during his reign said that, "Where can I go from your Spirit? Where can I flee from your presence?" He argued that if he goes to heavens, God is found there, if he makes his bed in depth, he finds God there (Ps.139:7-8).

Prophet Jeremiah said, "Can anyone hide in secret places, so that I cannot see him, declares the Lord? Do not I fill heaven and the earth, declares the lord (Jer. 23:24). The research has shown

ST. PAUL'S UNIVERSITY

that the *Agikuyu* believed that God is present everywhere at the same time. They believed that God lives in heaven and is everywhere. God according to the *Agikuyu* understanding cannot be limited by anyone, circumstance or event. God's influence can be felt anywhere, anyplace and anytime.

Agikuyu tradition and the Christian religions believed in the Immanence of God. During the time of public prayers for example harvesting time, the closeness of God was felt among the *Agikuyu*. Kibicho (2006:38-39) writes that the community gathered and offered prayers and sacrifices of thanksgiving for the good harvest. During this time the *Agikuyu* experienced the closeness of God.

Research has found that during the time of critical moments, for example catastrophes, sickness and drought. The closeness of God was experienced, according to Kibicho (2006:38-39) the public prayers were offered and sacrifices to God.

God's visit and resting on the Mount *Kirinyaga* shows that God is close to his people. Kenyatta (1969:127) argues that *Agikuyu* believed that God is close to them; therefore they can come near to him with complete trust.

The Christians believed that God is near. Jesus Christ having lived on this world showed that God is with his people. Brunner (1949:259-261) argues that the Holy Spirit is living in us, God is near us and He attends to our needs. God sending His angle to bring blessing or judgement according to Dryrness (1977:41-42) God's presence and protection is felt.

God's providence: both *Agikuyu* tradition and Christian religions believed in God's providence. The researcher has found out that *Agikuyu* believed that *Ngai* (God) gives and distributes everything to his people. Gatu (Interview by Author, 12/2/2016) adds that *Agikuyu* called God

ST. PAUL'S UNIVERSITY

Mugai meaning the divider and giver of all things. During the time of drought according to Kariuki (1938:134) the prayers and sacrifices were performed under a fig tree- "*Mugumo*". They believed that Ngai is the provider of the rain. The prayers that *Agikuyu* offered to God, shows that Agikuyu believed in the providence of God, according to Murani (Interview by the Author, 18/2/2016) the prayer was as follows; "Possessor of brightness, you made the rain to rain and given us the good harvest, let the people eat food of this harvest in calm and peace.

Murani (Interview by the Author, 18/2/2016) argued that *Agikuyu* believed that God provided them with the basic needs. *Agikuyu* believed that God provides life, good-health, fertility, water, rain, food and sunshine. Therefore, they trust that God will provide them with the basic needs.

Christians believe that according to Macquirre (1977:239-242) God is the creator, who rules the creation and sustains it. God's providence enlightens the Christians that He made everything seen and the unseen. God continues creating new things, shaping and reshaping what has been created. This is evident in the creation story of Genesis, where God's control extends to nature.

The Christians believe that God's providence might be experience as a discipline. Macquirre (1977:243) writes that the prophet of Israel believed that God's providence is God's historical order for judgement and favours towards Israelites.

4.2.2 The differences

The Christian God is fully revealed in the person of Christ. Bavinck (1977:84) argues that Christ, who was in the beginning with the father, has revealed the father unto us (Jn.1:18). He further argues that John's Gospels shows that whoever has seen the Jesus Christ has seen the father (Jn.14:9). The Christians believe that Jesus Christ assures them the true knowledge of God and they receive all the benefits related with that understanding. According to Monro (1961:132)

ST. PAUL'S UNIVERSITY

God the eternal son became incarnate in Jesus Christ. Through Jesus all things were created, the character of God was revealed and the salvation was accomplished. Forever truly, became also truly human, Jesus the Christ. It is from these arguments that the researcher has found out that, Jesus Christ was sent by God to redeem the World from the bondage of sin. Jesus Christ came and revealed God to the world. Kiboi (2012:29) adds that "Jesus Christ in unique because, he is God and different from other human beings".

Among the *Agikuyu* God is vaguely revealed in the general revelation. The research has found out that *Agikuyu* believed in one God, whom they called *Ngai*. The powers of nature communicate a lot to *Agikuyu* about the existence of God, who created and controls power which control rain, sun, moon and stars. Mzee Kimani (Interview by Author, 19/2/2016) observes that the weather, storms, thunders, lightening, day, night, sky, moon and stars are all bodies which are awesome to *Agikuyu*. From the beginning, these heavenly forces and bodies were convincing realities that there was God.

Christian God is three in one (Trinity), *Agikuyu* concept is that of one God who has no ability of plurality and unity. Kenyatta (1978:223) adds that *Agikuyu* believed in one God, who is the creator and the giver of all things. He loves or hates people according to their behaviour. They also believed that He visits his people and blesses or punishes them regarding to their deeds. He states that *Agikuyu* worshipped one God; this is demonstrated in prayers and sacrifices, as they addressed him *Ngai* or *Mwene Nyaga* meaning the owner of brightness.

Leakey (1977:1075) argues that *Agikuyu* believed in Supreme Being who controlled everything in the world and who was powerful and had control over departed human spirits and over the spirit of diseases and epidemic. He continued to argue that *Agikuyu* believed that without Him no

ST. PAUL'S UNIVERSITY

child could be born and no plant could bear fruit. They also believed that death was in His power, and although other agencies can cause death, they could do so only with His agreement.

The research has found that the concept of God as triune and one God was not understood in the *Agikuyu* religiosity. They believed in one Supreme Being, who is the Almighty God, creator, ruler and giver of all things. Mugambi (1989:44) adds that the "teaching about Jesus Christ as the incarnate son of God, who came to proclaim the Kingdom of God" was a new concept to the Africans. This shows that in *Agikuyu* religion Jesus Christ was not known.

The Scriptures and the Christian traditions teach that God is three in one (Trinity). The Vatican II Council highlighted that the invisible God (Col.1:15; 1Tim. 1:17) out of the great love, speaks to men and women as friends (Ex.33:11; Jn.15:14-15) and lived among them and have communion with them. The council stated that the truth about God is revealed to us by Jesus of Nazareth. It also stated that God sent his son, who enlightens all men and tells them about the inner life of God. Jesus speak the words of God (Jn.3:34) and accomplishes the saving work which the father gave him to do (Brown, 1969:20).

The Vatican II Council highlighted that according to Flannery (1962:556) to meet with God one and the triune occurs when the father, Son and the Holy Spirit are acknowledged as the founder of the plan of salvation which concluded in the death and resurrection of Jesus Christ.

The history shows that according to Robert (1984:25-27) from the time of Apostles church could meet to solve the challenges that faced the Christians. Grudem (2003:244) stated that the Council of Nicea decided that Christians believe in one God, who is the father, Almighty, creator of the unseen and seen, and in the Lord Jesus Christ, the son of God, begotten of the father.

ST. PAUL'S UNIVERSITY

The evidence of triune God is found in the Bible. According to Bavinck (1977:84) Christ who was in the beginning with the father, has revealed the father unto us (Jn.1:18). Hanson (1997:32) adds that in 1Cor.8:16 and 1Tim.2:5, Paul stated that all things in the world receive its existence through Christ. For Paul, it is in Christ all the fullness of God was pleased to dwell. This shows that Christ was exalted by God.

Hanson (1997:34) argues that as Jesus was preaching in synagogue in Nazareth, He said that, "The Spirit of the Lord is upon me, because he has me to preach and to proclaim the good News to the poor, he has sent to proclaim release to the captives and set at liberty those who are oppressed" (Lk.4:18-19). This indicates that Christ is the core of the salvation history and in his manifestation of God.

During the time of baptism of Jesus Christ the concept of God as; triune and one true God was manifest. According to Bavinck (1977:264) writes that "The voice of God the father was heard declaring Jesus as beloved son, then the Holy Spirit inform of a dove rested on his shoulders" (Lk.3:21-22).

The research has found that in Christianity, God is understood as triune and one true God. This is well indicated from the Bible and the Church traditions which form the basis of the Christian faith. The Bible and the Church tradition clearly explain that Jesus Christ is the Son of God and who revealed God himself. Brunner (1949:219) adds that "God was in Christ reconciling the World unto himself. The word became flesh, and saw his glory full of grace and truth". Therefore, Jesus Christ is unique because, he is true revelation, reconciliation and the self-communication of the true God.

Agikuyu God needs to be appeased with sacrifices. Kibicho (2006:17) adds that from the foundation story of the *Agikuyu*, God commanded "*Gikuyu* to always communicate his or her

ST. PAUL'S UNIVERSITY

needs to him and call on him through sacrifice and prayers. God promised to hear the prayers whenever Gikuyu raised his hands towards the holy mountain of mystery. *Agikuyu* obeyed this command as Kenyatta (1969:226) asserts that a person undergoing the stages of life such as birth, initiation, marriage and death. The family met and offered prayers and sacrifices on behalf of the individual.

When there is entry into different age-set, council of warriors and elders, thanksgiving of harvest, epidemic of disease, ordaining of diviners, purification of new crops, prayers for the rain according to Kibicho (2006:37-39) the public met and ceremonial council conducted prayers and sacrifices to God.

Christian concept of God is that of God who does not need to be appeased by animal sacrifices. Brunner (1949:253) writes that God shows "His Mighty and Sovereignty where the impotence of the crucified, the defeat of the son of God, must accomplish the work of revelation and reconciliation". He continues to argue that on the cross, where the saving act took place, God surrendered himself in His son and no other sacrifice required for salvation. Bavinck (1977:86-87) writes that Jesus as a high Priest does not require to offer sacrifice every day, for he did it once for all when he offered himself (Heb. 7:25-27).

Christian God is a Jealous God who does not allow rivalry by other gods. Robert (1964:40-47) writes that Yahweh has taken Israel to himself; and made them the people of his own (Deut. 4:20-24). God declaring his Kingship over his people, the Israelites were committed to exclusive worship of a God, who has demonstrated his power over forces of nature. They were forbidden to worship other gods. When they worshiped other gods according to Hanson (1997:24) they were punished by conquest and exile. This shows that God does not allow syncretism.

ST. PAUL'S UNIVERSITY

The *Agikuyu Ngai* may have been as jealous. Kibicho (2006:18-19) writes that "*Gikuyu* monotheism is not exclusive and particularistic but rather inclusive in its conception of God as the God of all men and tolerant of other peoples' pattern of worship despite their differences."

4.3 Conclusion

This chapter has attempted to solve the *Agikuyu* Christian dualism by choosing and explaining the method to be used, and then examined the similarities and the differences of the revealed mystery. This affirms that by fusing the divine mystery into the *Agikuyu* cultural values which are well-suited to Christian practices. The well-suited *Agikuyu* cultural values will enrich the Christian practices. In this way the gospel maintains its purpose of being transformative, informative and formative. Kiboi (2012:41) states that Noetic approach has been recommended because, it is made "to introduce into African culture the pure doctrine for the purpose of purging the culture of any repugnant cultural practices." Therefore, by emphasizing the intrinsic difference, on especially on God's plurality (Trinity) in His unicity, the Christian God is superior to the *Agikuyu* concept of God.

In this Thesis our argument is that the *Agikuyu Ngai* and the Christian God is the same one God, but the revelation to the *Agikuyu* is too veiled to be known. For this reason, we need the full revelation of God in Jesus Christ. Therefore, the difference between the *Agikuyu Ngai* and the Christian concept of God lies in the mode and extent of revealedness. The Christian God is fully revealed in the person of Jesus Christ but *Ngai* is revealed to the *Agikuyu* through general revelation.

ST PAUL'S UNIVERSITY

CHAPTER FIVE: CONCLUSION AND RECOMMENDATION

5.0 Introduction

This chapter obtains its summary from the whole research. The chapter reaffirms thesis hypothesis. It attempts to give solution founded on the earlier chapter. The chapter presents recommendation arising from the study.

5.1 Synthesis

In this thesis our research has revealed that upon the introduction of Western Christianity among the *Agikuyu* people, there developed some kind of dualism. This was due to the fact that the Western missionaries despised the *Agikuyu* concept of God and their way of worship. Upon conversion to Christianity, the *Agikuyu* realized that they had left behind very important concepts of their deity. From time to time, the *Agikuyu* have reverted to their way of worshiping God especially during crises as we noticed in chapter two. It is in this context that we saw the need to inculturate the Christian God into the *Agikuyu Ngai* so that He (God) finds proper rooting and expression among the *Agikuyu* people.

The justification for our task is founded on the argument that if God wished to be known by all his creation, then He must have revealed himself. On this basis, God can be said to have revealed Himself in the same manner he revealed Himself to the Jews. However, His revelation in the Old Testament is general, unlike the New Testament revelation that is special and therefore clearer.

On this basis both the Old Testament and African Tradition Religion (*Agikuyu*) knowledge of God is veiled. It is for this reason (veiled revelation) Judaism needs the special revelation and hence the *Agikuyu* need for special revelation. This special revelation of who God is essentially is found in the person of Jesus Christ- the GodMan.

ST. PAUL'S UNIVERSITY

5.2 Pastoral reflections on the effectiveness of this study

The *Agikuyu* Christians have realized that God has revealed himself fully through his Son Jesus Christ. The birth of Jesus Christ shows that Christ is God united to human nature, God's otherness, holiness, mercy, love and compassion has become revealed in human form. Therefore, Jesus Christ having identified with us, he will meet our daily needs.

The Christian mysteries which hold the truth are joined with the *Agikuyu* tradition values that are well-matched with Christian beliefs. This helps in enriching our liturgy and in interpretation of the scriptures and the teaching of the Christian beliefs. It is in this way that Christianity becomes the way of life to *Agikuyu* Christians.

The continuity of the tradition concept of God has made it easy for deepening our understanding. This helps much because a person will start from the known to the unknown and this result to better and clearer understanding. The continuity helps in realization that *Agikuyu Ngai* and the Christian God is the same one God

The empowerment has brought change in the Christianity. The introduction of Christianity by the Western Missionaries made it foreign, but through Theological education has brought realization that conversion is different from the missionary presentation. This has resulted to fulfilment and has empowered Christianity to the *Agikuyu* people.

There is deeper understanding that salvation is through the sacrifice, death and resurrection of Jesus Christ. All other forms of sacrifices are not needed since Christ has reunited us to God.

The lack of knowledge of the *Agikuyu* traditional values have hindered the achievement because of the difficulty in identifying the traditional values that are in harmony with the Christian beliefs.

ST. PAUL'S UNIVERSITY

Both the *Agikuyu* concept of God and the Christian concept have difference in ideas and faith. These have difference in meaning and therefore giving the wrong interpretation.

5.3 Recommendations

The research recommends the Churches to integrate the revealed Divine mystery with the *Agikuyu* traditional values that are compatible with Christian practices. It is in this way that Christianity becomes the way of life to the *Agikuyu* Christians. The problems of *Agikuyu* are met and solved with satisfaction.

The other recommendation is that the Churches should train its leaders and the members about Ontological approach of inculturation. This will help in avoiding the danger of approaching it from the viewpoint of a certain occurrence and weakening the Gospel message.

The research recommends World Churches to support and encourage the promotion of Inculturation of the Gospel. It is in this way that the gospel will be relevant to the way of life and thinking of Africans.

The research recommends that the *Agikuyu* traditions values should be taught to the clergy and the church leaders. This will help in identifying the traditional values which are in harmony with the Christian beliefs.

ST. PAUL'S UNIVERSITY

BIBLIOGRAPHY

Books

Argyle, A.W (1965) *Knowing Christianity: God in the New Testament*. Britain: Hodder and Stoughton

Congar, Y. (1968) *A history of Theology*. New York: Doubleday and company

Baille, J. (1963) *Our knowledge of God*. London: Oxford University

Bavinck, H. (1977) *The Doctrine of God*. Britain: The Bath Press

Bediako, K. (1992) *Theology and Identity: The impact of culture upon Christian thought*. Singapore: Regnum Books

Berkhof, L. (1959) *Systematic Theology*. Grand Rapids: Williams B. Eerdmans Publication

Bray, G. (1993) *The doctrine God: contours of Christian theology*. USA: Intervarsity Press

Brunner, E. (1949) *The Christian Doctrine of God*. Philadelphia: The Westminster Press

Brown, R. M (1969) *The Ecumenical Revolution: An Interpretation of the catholic-protestant Dialogue*. USA: Doubleday and company

Brox, N. (1994) *A History of the Early Church*. London: SCM Press

Davidson, R. (1964) *Knowing Christianity: The Old Testament*. Britain: Hodder and Stoughton

Donovan, W (1996) *Biblical Christianity in African Perspective*. Carlisle: The Pasternoster Press

Dyrness, W. (1977) *Themes in the Old Testament*. USA: Intervarsity press

Elwell, W. A. (1984) *Evangelical Dictionary of Theology*. Britain: Marshall Morgan and Scott Publication Ltd

ST. PAUL'S UNIVERSITY

Flannery, A.O.P (1962) *Vatican Council II*. USA: Fowler Wright Books Ltd

Fredrick, C. (1972) *A history of Medieval philosophy*. London: Methuen and co Ltd

Forde, D. (1965) *Ethnographic survey of Africa: The Kikuyu and Akamba of Kenya*. Nairobi: International African Institute

Gehman, J. (1987) *Doing African Christian Theology: An Evangelical perspective*. Nairobi: Evangel Publishing House

George, N. (1994) *God in Christian perspective*. Edinbugh: T and T Clark

Gilson, E. (1955) *History of African philosophy in the middle ages*, New York: Random house

Githuku, S. (2012) *Inculturation Biblical Hermeneutics: A Christian Integration of the Old Testament and the Agikuyu concept of Sin*. Nairobi: Nairobi Academic Press

Grudem, W. (2003) *Systematic Theology: An Introduction to biblical doctrine*. Leicester: Inter-varsity Press

Hanson, B. (1997) *Introduction to Christian Theology*. USA: Fortress Press

Hinson, D. (1976) *Theology of the Old Testament*. London: SPCK

Hodgson, P. (1982) *Christian Theology*. London: SPCK

Jedin, H. (1960) *Ecumenical Council of the Catholic Church*. London: Herder Freiburg

Kabetu, M.N (1982*) Kirirakia Ugikuyu*. Nairobi: Kenya Literature Bureau

Kenyatta, J (1969) *Facing Mt Kenya: The tribal life of the Gikuyu*. New York: Vintage book

Kibicho, S.G (2006) *God and Revelation in an African context*. Nairobi: Action Publication

Kiruki, J. K (2004) *Introduction to critical thinking*. Eldoret: Zapf Chancery

ST PAUL'S UNIVERSITY

Leakey, L (1977) *The Southern Kikuyu before 1903*. London: Academic Press

Macquarrie, J (1977) *Principles of Christian Theology*. London: SCM Press

McGrath, A. (1984) *Understanding the Trinity*. Britain: Kingsway Publications Ltd

Mbiti, S.J (1970) *Concepts of God in Africa*. London: S.P.C.K

Monro, M. (1961) *Enjoying the New Testament*. London: Longman

Mugambi, J.N.K (1976) *The African Heritage*. Nairobi: Oxford University Press

Mugambi, J.N.K (1989) *African Christian Theology: An Introduction*. Nairobi: East African Educational Publishers ltd

Muller, S. J. (1984) *What are they saying about theological method?* .USA: Paulist Press

Mwangi, P (2000) *A Century of God's Household: Diocese of Mt Kenya South 1900-2000*. Nairobi: Uzima

Ngugi wa Thiong'o (1965) *The river between*. Nairobi: East African Educational Publishers

Nyamiti, C (2005) *Jesus Christ, the ancestor of Humankind: Methodology and Trinitarian Foundations*. Nairobi: CUEA Publications

Oden, C. (1992) *The living God: Systematic Theology*. USA: Prince Press

Orobator, A.E (2009) *Theology brewed in an African pot*. Nairobi: Pauline Publications Africa

Patelos, C.G. (1978) *The Orthodox Church: In the Ecumenical movement*. Switzerland: World Council of Churches

Prestige, G.L (1952) *God in Patristic thought*. London: S.P.C.K

Rhodes, W.S (1998) *The Christian God*. India: ISPCK

ST. PAUL'S UNIVERSITY

Robert, B. (1984) *Teaching authority in the Early Church*.USA: Michael Glazier

Robert, D. (1964) *Knowing Christianity: The Old Testament*. Britain: Hodderand Stoughton

Shorter, A. (1975) *African Christian Theology*. India: Chapman

Tillich, P. (1951) *Systematic Theology*. USA: University of Chicago Press

Waliggo, J. (1986) *Inculturation: its meaning and urgency*. Nairobi: St Paul's Publication

Articles

Kiboi, J (June 2012) "Theological Inculturation and the problem of syncretism: Towards a Noetic Approach as a remedy against syncretism", *African Christian studies* 28 (2), 20-44

ST. PAUL'S UNIVERSITY

APPENDIX

LIST OF INFORMANTS	AGE	DATE
Gatu	72	12/02/2016
Irungu	67	18/02/2016
Kimani	70	19/02/2016
Makumi	83	16/02/2016
Mugo	65	19/02/2016
Murani	90	18/02/2016
Mwangi	75	18/02/2016

ST. PAUL'S UNIVERSITY