An abstract painting with a central blue figure, possibly a person, surrounded by dark, textured brushstrokes in shades of grey, black, and brown. The overall style is expressive and gestural.

BOAZ ADHENGGO

OLIMA



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“Blessed is the one who does not walk in step with the wicked or stand in the way that sinners take or sit in the company of mockers, but whose delight is in the Law of the Lord and who meditates on His law day and night”.

Psalms 1: 1 - 2

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OLIMA /ulima o:lema, o:le'ma:/

Noun

- Uncountable
- Blessor, the gifted person. Of generosity and anointing.
- Elite African from the *dholuo* speaking tribe along River Nile
- A native name given to *dholuo* scholars of Agwara Village in Bondo; who are recognised for being generous and with specialist knowledge on the “*Laws of Love*”. They are believed to be direct descendants of *Okumu Rawago* of the *Wagalo* clan
“*Olima came and blessed me with words of happiness*”
- A name given to French baby girl meaning Olive; Old-maid, optimal
“*Olima Adhengo is the daughter of Adhengo*”

Adjective

- Literary, “*the learned dholuo speaking person*”

Verb

- Born or be related to the *Wagalo* clan in Sakwa Bondo.

-

PREFACE

God gives us different gifts that are unique to each of us. We need not compare our abilities towards achieving success yet in using our unique gifts to pursue change, we will always be victorious. More so, even as we use our gifts to pursue success, we must always put God first in addition to behaving wisely; and as Apostle Paul puts it, for I no longer live but Christ lives in me.

Always remember that wherever you are in life, there is a way forward, a way into the future; thus when you do the work necessary for your livelihood, it is connected to a reward, a certain recognition. This becomes a motivational element towards ethical pursuits that are pivoted in humility with results of sustainable success. Important to note is that a person's ability to believe in God will be greatly impacted by his or her psychological and cognitive development; and this is why proper upbringing of children translates to God fearing, wise mature individuals. As a matter of fact, each stage of human life presents a psychological crisis and a person has to face these critical challenges on a *step-by-step* ascension, for they define the pace of maturity. Different tasks will help manage the various stages of crisis as experienced in age; and all these processes will eventually be meaningful to be seen as attitudes, thoughts, values, motivation or even behaviours. All depending on how we chose to respond to the very changes we experience in our own living, as families or individuals. We must own our beliefs before we master them.

In the midst of tribulation, God provides His presence, His purpose and His power; three things that act as our protection. His presence changes our perspective on the conflict, His purpose changes our priority and His power changes our possibilities (*Isiah 26: 3-4, Isiah 55: 8 – 11*).

May this book be a source of inspiration to you with all its enlightenment. Amen!

CHAPTER ONE

magic and the bible

What does the Bible say about witchcraft? Are instances of magic charming with incantations recorded in the Scriptures? How does God view this practice? Is it a harmless pastime or a dangerous engagement with demonic forces? An understanding of what the Bible teaches on this subject will better enable one to analyse and counteract the present-day growth of witchcraft.

Supernatural powers possessed by the "*magicians*" of Egypt and of Babylon were not unlike the powers and the chanting of some witches today.

The morning after the Pharaoh (*of Joseph's day*) dreamed about seven fat cows devoured by seven thin ones and seven full ears of corn consumed by seven thin ones, he called in his magicians to interpret the dream (*Genesis* 41:1-8). The word translated "*magicians*" in the Authorized Version occurs twice in this chapter (41:8, 24). They were "men of the priestly caste, who occupied themselves with the sacred arts and sciences of the Egyptians, the hieroglyphic writings, astrology, the interpretation of dreams, the foretelling of events, magic, and conjuring, and who were regarded as the possessors of secret arts.

In Moses' and Aaron's contest with Pharaoh the Egyptian magicians duplicated three of the miracles: rods were turned to snakes (*Exodus* 7:11), water was turned to blood (7:22), and frogs appeared (8:7). However, the magicians could not produce lice, as Aaron did (8:18). The three demonstrations of their magical powers were accompanied by "enchantments" or "incantations," a word meaning "*to wrap tightly or to envelop*" and thus suggesting secret, mysterious ways. Jehovah's supremacy over these magicians is demonstrated in a threefold way: **(1)** their snakes were devoured by Aaron's (7:12), **(2)** Aaron's miracles did not require incantations, and **(3)** they were unable to duplicate the plague of lice.

The same word for "magicians" is listed along with names for other occultists in the book of Daniel. Nebuchadnezzar called in magicians, sorcerers, Chaldeans (*Daniel* 2:2) and wise men (2:27) to interpret his image dream, but they were unable to do so. Also these occultists were unable to interpret Nebuchadnezzar's dream of a large tree (4:7).

God's attitude toward witchcraft is bluntly stated in Exodus 22:18, "*Thou shalt not suffer a witch to live.*" "*There must not be found among you anyone who makes his son or daughter pass through the fire, anyone practicing divination or soothsaying, observing omens, applying sorcery, a charmer, a medium, a wizard, or a necromancer. For all who do these things are offensive to the Lord*" (*Deuteronomy* 18:10 - 12). God gave these stringent orders in order to preserve the Israelites from spiritual contamination with the degraded occultism practice of Canaan.

Jezebel, the wicked queen of the Northern Kingdom of Israel, was deeply involved in witchcraft ("*her sorceries were many,*" *2 Kings* 9:22). Therefore Joram asked how there could be any peace in Israel so long as Jezebel's magical practices prevailed. This "*cursed woman*" (9:34) died a violent death (9:33-35), which is typical of the fate of so many who are involved in this kind of evil practice.

King Manasseh of Judah practiced numerous kinds of occultism, including Spiritism and magical sorcery (*2 Chronicles* 33:6). God called these deeds "abominations" and stated that Manasseh had "*done wickedly*" (*2 Kings* 21:11). Therefore Manasseh and his kingdom suffered greatly (21:10-16). The term 'abomination' has the clear connotation of outrageously affronting God by contaminating His holy worship with the adoration of finite, polluted, false deities. It is certainly shameful that the chief monarch of God's people fell to such low depths of sin.

In the New Testament there are several striking examples of the clash of Christianity with demonic magic.

The New Testament speaks of four magicians. Simon (Acts 8:19- 24) practiced magic in Samaria and amazed all who saw him. Along with wrongly using his natural abilities to try to convince the populace that he had great supernatural powers, he was also rebuked by Peter for supposing that the manifestations of the Holy Spirit could be purchased with money.

BarJesus or *Elymas* (Acts 13:4-12) was a false prophet and magician who resisted Paul and Barnabus. Paul's condemnation of Elymas was not because of his natural ability to perform, but rather because of his wrong use of the ability and his opposition to the faith.

Jannes and *Jambres* (II Timothy 3:8) are two of the Egyptian magicians who opposed Moses. They were advisors to Pharaoh and are always considered while studying ancient Hebrew words.

Now after the passion of Christ, our Lord, and his ascension into heaven, there arose a certain Simon, the magician, a Samaritan by birth, from a village called *Gittha*, who having the leisure necessary for the arts of magic deceived many, saying that he was some *Power of God*, above all powers. Whom the Samaritans worship as the Father, and wickedly extol as the founder of their heresy, and strive to exalt him with many praises. Who having been baptized by the blessed apostles, went back from their faith, and disseminated a wicked and pernicious heresy, saying that he was transformed supposedly, that is to say like a shadow, and thus he had suffered, although, he says, he did not suffer.

Simon was the son of Antonius and Rachael, a Samaritan of *Gittha*, a village six *schoeni* from the city of Caesarea called a village of the *Gettones*. It was at Alexandria that Simon perfected his studies in magic, being an adherent of John, a *hemero-baptist*, through whom he came to deal with religious doctrines.

John was the forerunner of Jesus, according to the method of combination or coupling. Whereas Jesus had twelve disciples, as the Sun, John, the Moon, had thirty, the number of days in a lunation, or more correctly twenty-nine and a half, one of his disciples being a woman called *Helen*, and a woman being reckoned as half a man in the perfect number of the *Triacontad*, or *Pleroma* of the Aeons.

Of all John's disciples, Simon was the favourite, but on the death of his master, he was absent in *Alexandria*, and so *Dositheus*, a co-disciple, was chosen head of the school.

Simon, on his return, acquiesced in the choice, but his superior knowledge could not long remain under a bushel. One day *Dositheus*, becoming enraged, struck at Simon with his staff; but the staff passed through Simon's body like smoke, and *Dositheus*, struck with amazement, yielded the leadership to Simon and became his disciple, and shortly afterwards died.

Aquila and *Nicetas* tell how Simon had confessed to them privately his love for Luna, and narrate the magic achievements possessed by Simon, of which they have had proof with their own eyes. Simon can dig through mountains, pass through rocks as if they were merely clay, cast himself from a lofty mountain and be borne gently to earth, can break his chains when in prison, and cause the doors to open of their own accord, animate statues and make the eye-witness think them men, make trees grow suddenly, pass through fire unhurt, change his face or become double-faced, or turn into a sheep or goat or serpent,

make a beard grow upon a boy's chin, fly in the air, become gold, make and unmake kings, have divine worship and honours paid him, order a sickle to go and reap of itself and it reaps ten times as much as an ordinary sickle.

To this list of wonders the *Homilies* add making stones into loaves, melting iron, the production of images of all kinds at a banquet; in his own house dishes are brought of themselves to him. He makes spectres appear in the market place; when he walks out statues move, and shadows go before him which were presumed to be souls of the dead

But afterwards seeing the apostles accomplishing wonder-workings that were really true and divine, and bestowing on those who came to them the grace of the Spirit, thinking himself also worthy to receive equal power from them, when great Peter detected his villainous intention, and bade him heal the incurable wounds of his mind with the drugs of repentance, he immediately returned to his former evil-doing, and leaving Samaria, since it had received the seeds of salvation, ran off to those who had not yet been tilled by the apostles, in order that, having deceived with his magic arts those who were easy to capture, and having enslaved them in the bonds of their own legendary lore, he might make the teachings of the apostles difficult to be believed.

Nevertheless in the public controversy which follows, this secret is made public property, in order to meet Simon's declaration: "*I say that there are many gods, but one God of all these gods, incomprehensible and unknown to all*"; and again: "*My belief is that there is a Power of immeasurable and ineffable Light, whose greatness is held to be incomprehensible, a power which the maker of the world even does not know, nor does Moses the lawgiver, nor your master Jesus*" (Acts 8).

But the divine grace armed great Peter against the fellow's madness. For following after him, he dispelled his abominable teaching like mist and darkness, and showed forth the rays of the light of truth. But for all that the thrice wretched fellow, in spite of his public exposure, did not cease from his working against the truth, until he came to Rome, in the reign of Claudius Caesar. And he so astonished the Romans with his sorceries that he was honoured with a brazen pillar. But on the arrival of the divine Peter, he stripped him naked of his wings of deception, and finally, having challenged him to a contest in wonder-working, and having shown the difference between the divine grace and sorcery, in the presence of the assembled Romans, caused him to fall headlong from a great height by his prayers and captured the eye-witnesses of the wonder for salvation.

Simon, of Samaria, had gained a great following through his practicing of witchcraft. People on all levels of society ("*from the least to the greatest*") followed him for some time (Acts 8:10, 12). They were amazed because of his magical arts (8:12) and his claim that he was "some great one" (8:9). Overwhelmed and deceived were they by his power that they claimed, "This man is the great power of God" (8:10). However, on hearing the Gospel from Philip, Simon believed and was baptized. Interestingly, Simon himself was amazed as he saw that the miracles Philip performed were far greater than his own (8:13). This points to the superiority of God's power over that of sorcery.

The success of the early church in fulfilling the Great Commission was dependent upon the ministry and work of the Holy Spirit. Without His conviction and power the lost world would have never been convinced that the apostles were sent messengers of God. There were miracles, signs, healings, and wonders done by the apostles, convincing both Jew and Gentiles the gospel message of Christ's death, burial, and resurrection was real.

Early in our Lord's ministry, He told the twelve disciples "...Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel" (Matthew 10:5-6). From that point until now in the history of the church, the Christians were all Jewish people. In fact, the Jewish people thought, as Christians, only Jewish people could become Christians. Suddenly the walls are starting to break down as Philip carries the gospel to Samaria.

Jesus ministered in Samaria to the woman at the well (John 4). He also sent His disciples to be "*witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth*" (Acts 1:8). So Philip is obeying the command of the Lord Jesus as he goes "*...down to the city of Samaria, and preached Christ unto them*" (Acts 8:5). As he preaches Christ, he encounters people who need the Lord and he ministers to them through the power of the Holy Spirit. The miracles and healings which resulted through Philip's ministry authenticated him as a true messenger of God.

The Samaritans were a mixed race people. When Israel was conquered in 722 B.C., by Sargon of Syria, he carried away most of the inhabitants of Samaria. He left the poorest people behind then he brought foreign people in to intermarry with these Samaritans. As a result, the Samaritans became half Jewish and half mixed nationalities. To the pure Jews in Judea and Jerusalem, these Samaritan were not really Jews. The primary task of the early church was not to feed the poor or heal the sick. It was to preach Jesus Christ. Although miracles and healings were a part of the ministry of the first apostles, the apostles did not go everywhere healing the sick or working miracles. They did go "*everywhere preaching the word*" (Acts 8:4). Preaching the word was their primary task and that could only be possible through the ministry of the Holy Spirit.

CHAPTER TWO

rebuked

Generational curses are judgments that are passed on to individuals because of sins perpetuated in a family in a number of generations. Generational curses are similar to original sin curses because they can be passed down on a generational basis. They differ in that generational curses do not impose eternal judgment. They bring judgment or bondage during an individual's life, reducing the quality of life, until that individual addresses the sin issues that put the curses into place.

Many good Christians attend church regularly and strive with all their efforts to lead Godly lives. However, despite of their best effort, everything seems to be falling apart. They are working hard but things are not working out; the harder they try, the harder life becomes. Some had prayed and fasted, some had gone for several counselling sessions and nothing seems to help. Solomon, in the book of proverbs says:

“Where there is no wood, the fire goes out” (26:20a)

The wood here stands for whatever is fuelling the problems; how is it that you have done the best you know to do but still suffer failure, barrenness, delay, denial, oppression, joblessness, affliction and problems still persist. It simply means there is a wood fuelling that problem.

Countless families are plagued by conditions they cannot explain, it just seems to run in the family. In some families, it could be mental disorder, emotional instability, infirmities, catastrophes, barrenness, poverty, insomnia, marital problems, alcoholism et.cetera.

There are hardworking, intelligent people who know what they want out of life but because of the curse upon them, they do not amount to much in life; is a similar thing happening to your life or family? Do you notice a trend of profitless hard labour? Starting well but finishing poor of any worthwhile venture? A situation where anyone who is building a house will either die suddenly or will not be able to complete it? Hatred from people without any justifiable reasons? Infertility, late marriages, death of spouse/children? et.cetera

The bible says, *“If the foundation be destroyed, what will the righteous do?”* I put it to you that the righteous will humble himself, pray fervently with understanding, not as one who beats the air, and will break every yoke of ancestral curse by faith.

“Get out of this trap now. Save yourself like a deer that escapes from a hunter or a bird from the net” (Proverbs 6: 5).

Rahab was a prostitute, and that placed her under a curse. Prostitution according to Leviticus 19: 29 is degrading; it fills a land with wickedness and as such was prohibited. Rahab had a double curse in her life, but when she believed the message of the spies sent by Moses to spy Jericho, she came under the scarlet tread of the blood of Jesus (Joshua 2: 18). Rahab and her household were saved. Rahab became the great-great grandmother of the messiah, Jesus Christ.

“And Salmon begat Boaz of Rahab and Boaz begat Obed of Ruth; and Obed begat Jesse” (Mathew 1: 5).

The perquisites for breaking ancestral curses are repentance and faith. Once you become born again, believe in God and obey His words, the power of Satan is limited over you. Everyone in your family has to do it for himself because salvation is a personal relationship with God.

What is in a curse?

A curse is an evil wish or offensive words used to express violent anger; it is a volatile word spoken with the aim of punishing, injuring or destroying something or somebody. An ancestral curse is an offensive word spoken as a repercussion to sins committed by the ancestors or parents; resulting in misfortunes, diseases, bareness, poverty et.cetera; these misfortunes are transferred from generation to generation.

A curse is charged with supernatural power for evil and is a direct opposite of blessings. When we look at curses and study their evil effects on mankind, we find that they have been responsible for many problems in human lives. An ancestral curse acts as an invisible barrier that shields people away from what God has in stock for them, people who are under a curse will find themselves taking wrong steps and making wrong decisions. They will fail at the brink of success because the spirit of failure is in operation in their lives. In fact, almost all contradictory Christian living and confessions are results of ancestral curses. A curse like an evil omen has spiritual power to persecute, destroy and cause sorrow to an erring person or target. A curse also comes from violating covenants.

Curses give demons legal grounds to operate in a life, property or family; these demons begin to carry their nefarious activities through the ancestral bloodline. These curses run in such family from generation to the other in “*spiritual genes*”, by the ruse of inheritance. This is mostly based on the biblical truths found in these passages:

Thou shalt not bow down thyself to them, nor serve them; for I the lord thy God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me (Exodus 20:5)

And now I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation (Numbers 14 : 17 -18)

Even the entire world is aware that generational curses can be passed down to children’s children. That is why when you fill out an insurance form of any kind, they always ask, “*Is there a history of heart disease, diabetes, cancer, mental illness or untimely death in your family?*” Why do they ask? It is simply because they know that if such problems or diseases are your family background, then you are susceptible to such. Whether you like it or not, you are previously a partaker of whatever runs in your ancestral bloodline.

The bible clearly informs us that God’s people suffer and are taken captivity because of ignorance. This can also be applied to curses:

“Submit yourselves therefore to God. Resist the devil and he will flee from you” James 4:7.

If you do not resist the devil in submission to God, he will not run from you but will continuously harass and oppress you.

One of the legal grounds by which Satan enforces curses is through ancestral covenants. A covenant is a formal agreement between two or more persons or parties that is legally or spiritually binding; and it will contain five parts of outline:

1. The preamble, identifying the Suzerain or Lord
2. Prologue, describing previous history of relationships
3. Stipulations and demands of the Suzerain (Lord)
4. Ratifications or swearing allegiance with benefits for keeping the treaty or curses for breaking it.
5. Witness or instructions for implementing it

Covenants could be entered into unknowingly or knowingly, willingly or unwillingly and in whichever case, it is legally binding. Ignorance is no excuse, once a person or his family is covenanted; he is subject to all the inherent conditionality’s.

Ancestral spirits are demons (*fallen angels*) and like all spirits, they do not die. They are also known as generational spirits, and will know every family they have been attached to including details of every member of such families. As generations pass, they remain in the family to perpetuate multidimensional evils;

execute unbroken curses and negative covenants incurred by the ancestors.

Unbroken covenant with Satan will bring disaster, destruction, doom, calamity and sorrow into the life of the person and his generations.

Deuteronomy 11:26-28 "See, I am setting before you today a blessing and a curse - the blessing if you obey the commands of the Lord your God that I am giving you today; the curse if you disobey the commands of the Lord your God and turn from the way that I command you today by following other gods, which you have not known."

Curses released by Satan and his agents are always for the purposes of causing harm, loss, injury, destruction and eventually death. Whereas curses from God is usually for the purpose of gaining the persons attention and causing him to turn from his evil ways, return to God and live a life of holiness and purity. If he/she does not respond to this, he will eventually die.

Curses from Satan and his servants always involve demons known as satanic enforcer. When a curse is placed on a family usually as a result of breaking the covenants, there are specific purposes for which these curses are sent; to steal, kill and destroy (John 10 : 10).

There is power of pronouncement made by a man who represents God. Whatever he says, either good or bad comes to pass. Please do not put yourself under a curse by openly insulting a man of God, no matter his error or offense, leave him

for God to judge. Miriam rightly accused Moses, yet she became leprous (Numbers 12: 1 – 10).

Servants of Satan can pronounce curses upon believers. But such curses can be destroyed or revoked by an anointed servant of God in the name of Christ Jesus.

Therefore says the lord God: *“Behold, I am against your magic charms by which you hurt souls there like birds. I will tear them from your arms, and let the souls go, the souls you hurt like birds”* (Ezekiel 13: 18 – 20).

As a young man growing, many a-times, the father figure in my life prompted to unleash curses to me due to his grievances that am not his biological product (*see the book, “Abundance of God”*). Yet, these harsh realities that he beckoned towards me, only led me to Christ and am now sure that it was the church that kept me safe. As a believer, we can know the truth about the misfortunes that consume our blessings; and this can be done in stages of hope:

1. Prayer for discernment and clarification
2. Prayer to break the curse
3. Fasting
4. Identifying family traits and purposefully ruling against them
5. Patient continuous and self-evaluation until results come

Prayer for Discernment and Clarification

Generational curses arise from generational inequities. The truth telling issues that are robbing you of your blessings can be difficult to identify. David said:

“Who can understand his errors? Cleanse me thou from secret faults”
Psalm 19: 12

Prayerfully and transparently inquire into your personal history and your family history. Make note of any occult involvement or membership in any denominations or organisations whose belief violate scriptural truth or principal. Pay attention to any crimes committed or the abuse of others (child abuse, spousal abuse, hatred, prejudice – hidden in your generational narrative). Pray out the consequences of illegitimate children born into your family line (*Deuteronomy 23: 2*); drug and alcohol abuse, infidelity, incest and/or deviant behaviour (*1 Corinthians 6: 9*). All these things create a breach in your life that can affect your family for generations. Pray over these things in your family thoroughly. Also pray over your now deceased relatives inequities over these areas as though you were repenting for it yourself. Take time to linger in prayer and be prepared to dig deep and look honestly at yourself and your family history to expose those things that are holding you captive.

Prayer to Break the Curse

Once familial traits contrary to the character of Christ are identified, they must be repented verbally and out loud. Repentance breaks the curse more than saying “I break the

curse”. Even when you found in your family history inequity of those now dead, you can repent for your family bloodline. One of the great intercessory prayers in the bible was a prayer to break the generational curse:

“And said, I beseech thee, O Lord, God of heaven, the great and terrible God that keepeth covenant and mercy for them that love him and his commandments. Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against: both I and my father’s house have sinned”. Nehemiah 1 : 5- 6

Fasting

Isiah speaks out and instructs that fasting can be a key to breakthrough in the area of breaking generational bondages and the dearth of unanswered prayer in your life.

“⁶ Is this not the fast that I have chosen? To loose to the bands of wickedness, to undo the heavy burdens and to let the oppressed go free, and that ye break every yoke? ...⁸ Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward.⁹ Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger and speaking vanity”
Isaiah 58: 6, 8 – 9

Identifying Family Traits

The generational inequities evincing the curse will be found in your character outside of Christ. Here are a few that arise especially vulnerable from generational curses:

Pessimism	Poverty Mentality
Sarcasm	Religious Spirit
Greed	Sectarian Attitudes
Pride	Wilful Ignorance
Temper	Victim Mentality
Prejudice	Hedonism

These are to name just but a few.

Ezekiel 18: 1 - 20 states explicitly that the chain of inherited guilt or ancestral curse could be broken through repentance and obedience to God. Repentance and faith are the prerequisites. Rahab, Ruth and David were all examples of God's mercy and compassion.

Ruth was a Moabite. The Moabites were the incestuous descendants of Lot and her daughter (Genesis 19: 33 – 37). They were placed under a curse and none of their descendants were permitted to enter the assembly of the Lord even unto the tenth generation.

“An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord forever” (Deuteronomy 23: 3)

Tracing the genealogy from Moses to Ruth was about the fourth generation. But Ruth decided to believe and accept the Israelites God. By faith, she said to her mother-in-law:

“Entreat me to leave thee, or to return from following after thee: for whither thou goest, I will go; where thou lodgest, I will lodge: thy people shall be my people and thy God my God” Ruth 1: 16

By this act of faith, Ruth came under God’s blessings. She was redeemed by a kinsman redeemer (Ruth 3: 12 -13). She became an ancestor to the messiah.

The sequence of breaking away from ancestral spirits is five fold in the pattern of:

Research → Repent → Rebuke → Restore → Rejoice

Make sure that you are truly repentant as you confess these sins. Otherwise the confession means very little. It is important to be repentant on behalf of your family. If you continue to be angry and bitter towards your family, your prayers will not be effective. Ask God to give you a spirit of forgiveness.

After you have confessed all sins on each list, renounce any claims of Satan upon your life in the name of Jesus Christ. Declare that you have placed all his claims against you under the blood of Jesus Christ, your Saviour. Then spend a time of worship and praise to the Lord. Thank Him in advance for the deliverance and healing that He is going to bring into your life.

Don't expect everything to come at once. The Lord will unfold to you new freedoms in the days that follow. Don't compare yourself with anyone else. His work in your life will be different than in other lives. He knows what you need and when you need it. Keep close accounts with the Lord. Stay in His Word and in prayer. Stand against the enemy. When you have new freedoms, remember that the enemy will visit you trying to steal them away from you. Keep your eyes on the Lord. The Lord loves you and He is faithful.

Here is an example of with a prayer I used on myself:

“In the name of Jesus Christ, I now rebuke, break, and loose myself and my family from any and all evil curses, fetishes, charms, vexes, hexes, spells, every jinx, all psychic powers, sorcery, bewitchments, enchantments, witchcraft, love potions, and psychic prayers that have been put upon me, back to ten generations on both sides of my family.

I break and loose myself from any and all connected or related spirits from any person or persons or from any occult or psychic sources. I ask You, Heavenly Father, to return them to the senders now. Let him that loves cursing receive it unto himself”.

Creating A Legacy of Blessings

Blessing means to “*speak well of*” another, to praise, to speak what is conducive to another’s welfare. In a specific sense, blessing is an intentional act whereby one speaks God’s favour and power into another’s life, thus serving as a conduit for God’s grace. The spoken blessing is intended to communicate to the one being blessed value and purpose as an image-bearer of the Creator.

Because spoken blessing usually involves meaningful touch or a symbolic gesture such as the laying on of hands, it also provides a powerful, physical means of counteracting the “*curses*” of the world where negative and evil messages damage and devalue an individual. Blessing imparts value to another as opposed to cursing.

God is the source of all blessing, but we have the privilege of being His channels or conduits. When we speak blessing we are communicating the love, value and purposes of God to another. We also serve as a wall of protection by calling attention to the reality that our value, peace and security in the midst of a troubled, turbulent world is rooted in, not how we perform, but who we are as God’s cherished possession, distinct from the rest of creation because we alone are created in His image.

Most people tend to think of blessings as prayers, and while there are similarities, they really are different. Prayers are addressed to God as petitions or statements of praise and worship. As petitions, prayers may ask for blessing and specific requests for other people, as they often do, or they may be petitions for our self. Blessings, however, are solely about others and are spoken on God’s behalf for the one being blessed.

Remember that you are not the “*blessor*” – that’s God’s work. While words of blessing are important to everyone, we don’t all respond in the same way or at the same time. Consider the Chinese Bamboo tree whose seed goes dormant when planted. The farmer who knows about this plant realizes that no amount of attention to the seed will arouse it from its sleep. However, careful care and nurture is required during this dormancy. Even

though no visible signs of life are noticeable for FIVE YEARS, at the end of that time something extraordinary occurs. Suddenly the seed sprouts and grows into a mature tree more than ninety feet high in that one growing season.

Our children and grandchildren can be like that Chinese bamboo tree. You may do everything right, faithfully speaking words of blessing into their lives on a regular basis, only to discover that they have moved in a direction you did not expect showing signs of spiritual life at all. The temptation will be to try to 'fix' them by digging them up or over-tending. Be patient... God is at work, but they have to make their own decisions. Even when you see them moving in the wrong direction, don't despair. Keep speaking blessing into their lives and never stop praying. Guard yourself from a spirit of criticism or nagging. Keep on nurturing and loving. Don't try to fix things. The seed has been planted. Give it time to grow.

CHAPTER THREE

ontology of magic

Many people are drawn, these days, to the idea of witchcraft. Some seek religious freedom, some wish for magical powers, some wish to reawaken the ancient links with our *Mother Earth*, or seek healing of both body and spirit. Some wish to be part of covens, to share ceremonies and regular meetings with like-minded folk in the comfort of their own homes. Others, however, have heard wilder music, playing to an older beat, and wish to reunite with nature, alone, out of doors, under the light of the stars and changing moonlight, in a simpler way.

What traditional witchcraft is really about on its practical side is the hidden powers of the human mind. These can be aided by traditional knowledge of techniques which will bring them out and develop them, but basically the powers of witchcraft, shamanism, magic or whatever one likes to call it are latent in everyone.

As we approach the end of the century, many people are looking for new directions in life, in philosophy and in religion. Some have set out on strange paths, beckoned on by the ideas and practices of foreign cults. Others have looked for a more homely, familiar tradition to follow, but this latter path is overgrown and lost in the modern world. Yet the longing remains. Somewhere there is a form of religious expression which appeals to the heart, is without dogma, brings the seeker close to God, from which spiritual comfort, healing and guidance may be received at first hand.

On the contrary, since the 1950s, something similar to such a faith has been re-emerging under the title of '*Witchcraft*'. Witchcraft is not just a pagan religion, however, for it has at least two other interesting components. One is magic and the other encompasses a wide array of traditional crafts, from using herbs in healing to making talismans and charms.

Witchcraft, as a religious impulse, has never gone out to recruit or convert those of other faiths, nor does being a witch prevent you following an orthodox belief as well. Today there are Catholic witches, Quaker and Church of England witches, as well as Hindu, Jewish and Buddhist witches.

The paganism of modern witchcraft is an expansive philosophy which holds all aspects of life as sacred. Its mythology includes many forms of gods and goddesses, both Classical pagan, like the pantheons of ancient Egypt, Greece or the Celtic and Norse lands of the North, as well as the magically born, annually dying and sacrificed hero gods, which can include *Attis* or *Jesus*. It is necessary to study all scriptures and holy books, and mythologies too, to reassess their teachings and values for the current world.

It is often thought that witchcraft involves the worship of a character which the Christians call '*Satan*', but this is not true. The Satanists are not pagan witches but derive from Christianity, perverting the usual understanding of Good and Evil of that religion. Witches, on the whole, do not have any kind of evil deity.

The concept of a witch is hard to pin down, and this is reflected in the complex inter-relationships of the words that were used for it. In English, for instance, the word "*witch*" comes from the early medieval Old English words "*wicca*" (masculine) and "*wicce*" (feminine), pronounced "witch-a" and "witch-eh".

Both meant a witch, and derived from the verb "*wiccian*", to practise harmful magic or divination. (The idea that "*wicca*" meant "*wise one*" is erroneous.) In English we also have the terms "*conjuror*", "*diviner*", "*enchanter/enchantress*", "*magician*", "*necromancer*", "*sorcerer/sorceress*", "*warlock* and "*wizard*", not to mention the less familiar "*hag*", "*sibyl*" and "*pythoness*".

People felt threatened by witchcraft because they believed in magic. The witches' powers were essentially magical. So what do we mean by magic? Yet also, people felt threatened by witchcraft because they believed in religion. It was Christian religion that told people about the devil, and it was the Bible that said "*Thou shalt not suffer a witch to live*" (Exodus 22:18). So what do we mean by religion?

Magic is the art of causing changes in consciousness, for it is in an altered state of consciousness that the seeds of magic are sown, that the visions of past, future or distant events are seen, and when the true communions with the ancestors in their many forms may take place. To be able to control the state of your own conscious awareness is a very valuable skill for the magician. It requires lots of regular and consistent practice for the magician to bring most fractious part of humanity under his control; and yet without it, all magical acts, rituals or divinations are pale shadows of what they could be, if the will is there to direct the inner perceptions accurately towards the goal of the moment.

Magic was a set of traditional beliefs and ritual practices that helped people to understand the unusual forces in the world, and to achieve practical ends by seeking to manipulate those forces. Magic was thus overwhelmingly practical. People cast spells or carried amulets for material reasons. Magic relied primarily on tradition rather than on what we would call science; people believed that it worked, not because its operations could be demonstrated empirically, but because people whom they respected had said that it worked. It was ancient wisdom. In societies where most knowledge is handed down and where ancestors are respected, this is the most powerful way in which any knowledge is validated.

Religion was a system of belief in God, and of organised public rituals, run by a professional staff, designed to propitiate God. This operated for the spiritual and material benefit of believers, and provided believers with an altruistic code of conduct by which they should behave towards other humans.

The differences between early modern magic and religion were thus numerous and complex. Religion offered a universal interpretation of the world. Priests could discuss and explain any natural phenomenon, or any human behaviour, in religious terms. Magic was limited to individual cases, and did not seek to explain the human condition as a whole. Religion was organised, with churches, staff, property, and formal powers over people's lives. Magic, by contrast, was essentially private. It is impossible to imagine a church of magic. Magical practitioners were not organised, and, if they sought to persuade people to believe in magic, this was a matter of attracting business to themselves rather than of attracting converts to the cause. Here we see magic as seeking immediate, practical benefits.

Herbal medicine is an inevitable part of magic and its functions. Without medicinal plants magician cannot do his activities properly. These medicines include herbs, animal parts, gemstones, sacred objects, or props used in performance and are thought to be potent in them or empowered by incantations or rituals. In some cases, medicines that are intended to heal are physiologically effective; the rites and condition of the performer based on his performance. Foremost among the many roles, magic played a role in its instrumental and expressive functions. Based in the attempt to influence or capture nature or human behaviour, magic's instrumental function is measured by its efficacy in achieving the desired goal. Magic's expressive function results from the symbolic and social meanings attached to its practices, though its performers by medicinal plants necessarily are aware of this function.

Scientifically, the existence of magical powers and witchcraft played a prominent role in human culture. Magic might be called the science of exploring man's hidden powers and his abilities. It is based upon a strong intuition of human mind. Magic was not completely the science of the past it was the science of the future. During the 19th century was the growth of psychology as a serious branch of medicine. Important development in the diagnosis and classification of mental illness come to influence the medical and legal discourse concerning the popular belief in black magic. Magic deals with the inner character and behavioural pattern of the believers. The people who born overwhelmed with infirmities and misfortunes, and fully convinced that they were the punishment of his signs, imagined that he would appease and propitiate the gods by offering the noblest and most perfect activities. Sometimes it leads to human sacrifice, sometimes animal sacrifices it is indisputable that human sacrifices have been offered, both in ancient and modern times and even continues in the remote areas of our society today. Evil is easier than good, creativity is harder than destructiveness, evil is a disease, but it can be atrocious liberation, like the cap flying of a piano. Evil is always seeing in negative sides. The evil is born out of earth, spreading out; it reaches up to the sky, certainly it reverts from there, may it turn back and full on the every maker of it.

People believe that the power of magic is a creative and destructive dynamic force or power in everything visible and invisible in animate and inanimate things. These powers include everything assuming a separate entity in individual things in which it becomes a transmissible personality. It believes that magic is a power which acts both for good and for evil and also believes that it is a dangerous element like a sword and cannot be lightly treated. But from one point of view the whole of man's endeavours in magic and in religious practices are concentrated on getting control of this supernatural power by using it for one's own selfishness and accumulating a fund of it as a

potential source of all forms of desires. Magical practices arise from the emotional experience which assails man in the impasses of his daily life.

The practice of witchcraft and sorcery both aim to do harm to others but “*while the witch move through an obscure compulsion or spirit possession, the sorcerer is moved by a simple ill will*”. That's the principle magic. To expect miracles, happiness, success, redemption from failures, etc., from external and superior entities that feed from the humiliation of those who voluntarily make sacrifices to them and who reduce unbelievers to subjection, from spirits that rejoice from one's destruction of oneself and other people, from gods that demand one's contempt for oneself and other people, from supernatural beings with unlimited powers and arbitrary desires that are not bound by any law knowable by reason but are meant to be influenced by a show of feelings from their humiliated followers.

No religion ordains or justifies black magic, superstition, human sacrifice, or occult practices. Any opposition to superstition or magic should not be construed as anti-religion or against the freedom to practice religion. One can be faithful to one's religion of choice without being superstitious. Superstition refers to the dogmas and blind faith without giving any consideration to reason, logic. All superstitious belief has originated in human society on the basis of ignorance and fear of the unknown or incomprehensible.

The primitive ancestors believed in one god, and that they gradually degenerated through the evil influence of tribal magicians or witches in to worshippers of many gods. Certainly primitive man's interest in bears is still one of the great unsolved mysteries of Anthropology. The primitive man had immense power of his wishes at the animistic stage he ascribed omnipotence to them. “*Magic was the Stone Age science, and he was the most intelligent creature to yet appear on earth*”.

The more man expanded his activities, the more gods he needed. His every new enterprise needed a new god. Man was out to gain control of his environment and his chief means of achieving this control was still magic.

On one hand, both the sun and the moon were seen as being either gods and goddesses actually flying through the heavens, or, more frequently, as symbols of such luminous deities. For example, the tribe of the *Druids* had a concept of the Son behind the Sun, a great power hidden by the sheer brilliance of sunlight. They did not worship the actual star, which we now know forms the central axle of our solar system, but the energy, the force that great light represented.

This is the most important aspect of all magical arts. What every spell, ritual or practical working is doing is manipulating the power which is so often referred to as the Light. Today we understand that light itself is energy, transformed from fuel by heat, as in a candle flame, or by making a thin filament incandescent as in an electric bulb, but there is an inner meaning to the concept of light.

The same analogy turns up in many religions; for example, Jesus is called '*The Light of the World*' and angels are described as '*The Shining Ones*'. But there is more to it than a philosophical argument about the meaning of words. Light is a symbol of growth, it is eternal, for the light of the first spark is still travelling outwards through the universe, at the speed of light. It is a symbol of illumination, of 'seeing the light' or receiving a '*flash of inspiration*'. We seek 'enlightenment' which means more than simply driving out darkness from our rooms after nightfall.

Suspicion of modern medicine due to beliefs about illness being due to witchcraft also continues in many countries to this day. It was increasingly believed that Christianity was engaged in an

apocalyptic battle against the devil and his secret army of witches, who had entered into a diabolical pact. In total, tens or hundreds of thousands of people were executed, and others were imprisoned, tortured, banished, and had lands and possessions confiscated. The majority of those accused were women, though in some regions the majority were men.

Modern culture shows that we remain both haunted and fascinated by ideas about witchcraft and the supernatural that we have inherited from previous centuries. To the superficial glance it might seem that he who would urge a revival of witchcraft is confronted by a task more Herculean than that of making dry bones live - in that the bones he seeks to revivify have never existed. The educated class - which, be it remembered, includes those who have studied in the elementary schools of whatever thought - is united in declaring that such a person as a witch never did, never could, and never will exist. It is true that there are still those - a waning band - who, preserving implicit faith in the literal exactitude of revealed religion, maintain that witchcraft - along with Gardens of Eden, giants, and Jewish leaders capable of influencing the movements of sun and moon flourished under the old dispensation, even though it has become incredible under the new. Yet, speaking generally, the witch is as extinct in civilised men's minds as is the dodo; so that they who accept as gospel the *vaticinations* of racecourse tipsters or swallow patent medicines with implicit faith, yet moralise upon the illimitability of human superstition when they read that witch-doctors still command a following in *West Africa*, or that *Sicilian* peasants are not yet tired of opening their purses to sham sorcerers.

Witchcraft beliefs that are widely held throughout Sub-Saharan Africa have served a variety of social purposes, and is showing no tendency to lose salience during the post-colonial period. In northern Ghana, hundreds of women accused of witchcraft by

relatives or members of their community are living in ‘*witch camps*’ after fleeing or being banished from their homes.

The camps, which are home to around 800 women and 500 children, offer poor living conditions and little hope of a normal life. The women have fled discrimination, threats or even mob justice after being accused of witchcraft and blamed for ‘*crimes*’ such as causing sickness, droughts or fires, cursing a neighbour or even just appearing in someone’s dream.

Those who reach the witch camps are the lucky ones. Women have been murdered after accusations of witchcraft. Recently a mother of three was beaten and set on fire after being blamed for making a child sick through witchcraft. In 2010, the case of a 72-year-old woman who was set on fire and killed made headlines around the world.

Some elderly women have lived in the camps for as long as 40 years - abandoned by their families and trapped in the camps until they die. Their only companions are young girls, often granddaughters or family members, who were sent with the women as ‘*attendants*’. Most of these girls have never gone to school, or have dropped out, and even when they reach the age when they could leave the camps, they usually cannot because they are tainted by the word ‘witch’.

There is a widespread belief in witchcraft in Ghana, as in many other African countries. Though both men and women can be accused of witchcraft, the vast majority are women, especially the elderly. Women who do not fulfil expected gender stereotypes, for example if they are widows, unmarried or cannot have children, are vulnerable to being branded as witches.

Across Africa - in Nigeria, Kenya, Tanzania, South Africa, the Democratic Republic of Congo, Angola and the Central African

Republic - women and children are targeted as witches and suffer horrific abuse. Witches and wizards are believed to possess inherent, supernatural powers that are used to create evil or misfortune. Sickesses, the inability to have children, accidents, the loss or destruction of property, droughts, floods and fires are among such events blamed on witches. Yet, when the belief system leads to people being persecuted and abused it becomes problematic. Even an accusation, whether or not it is followed by violence or banishment, can be seen as psychological abuse.

Witchcraft accusations are thought of as mostly to do with traditional and '*backwards*' beliefs, but they are an integral part of belief in religion. Most religions believe in good and evil. The main issue is how people respond to this belief in witchcraft. It is to do with the way that society copes when misfortune hits - whether it is ill health, an accident, loss of jobs or property. When people do not have a rational explanation for this they tend to use the supernatural to show that someone somewhere is responsible for this misfortune and to find a way of removing this person so they are no longer able to harm them.

Another misunderstanding through witchcraft is that the magician has the ability to deprive others influence and income, destroying someone's career, causing to separate others, controlling someone's mind, making them sick, depriving the victim of sleep, causing depression, blocking women's monthly periods, blocking women's ability to conceive, raping women in their dreams by the spirits, where the orgasm is real; causing accidents, making people sick, making the victim commit suicide, and so on. Paranormal activity is experienced by the victims of black magic. All these activities are done to terrorize weak minded humans; thus in believing these things, people approach witches instead of counsellors, because their faith rest in the hands of these magicians.

CHAPTER FOUR

global invasion

“We don’t know what we want, but we know what we don’t want”; was a popular quote in Kenya during the seasons of constitutional amendment. Such a time when religion and democracy collided amidst global threats of terrorism, exploitation or even disease.

With the world becoming a global village through free trade pressures, many are raising questions about what will happen to Africa’s rich and diverse culture and the people’s heritage. What has not been explored is the globalization of culture, especially those aspects of culture that are generally acceptable and beneficial to the global village. Equally important is the use of culture and cultural institutions to address global problems facing societies today. For instance, tapping on traditional medicine and knowledge systems to fight diseases like HIV/AIDs. It can also be of use to the rising anarchy in the world system. African culture is renowned for its ethical and moral awareness, which is embedded within the different indigenous languages, myths, folklores and national heritage.

Throughout humanity’s past, there have been individuals, perhaps even illiterate individuals in African cultures who have been excellent critical thinkers attempting to justify beliefs through argument. Some logical principles seem inbuilt to humans, so it would be surprising if humans never used them. But if there is no institutionalized tradition of dialectic, the reasoners must be relatively isolated *“wise people”*; their views not necessarily elaborated or enriched or criticized in turn by subsequent thinkers.

At an earlier point in its history, anthropology had the concept of a cultural compulsive, meaning the widespread recognition that a cultural trait or institution was necessary for the survival of a society. Today, Africans are demanding democracy characterized by free elections and the end to autocratic rule.

However, there is growing recognition that Africans must be free to choose or develop forms of governance in keeping with their local realities, and that this be linked with local development. African democracy may require the integration of the indigenous methods of village cooperation with innovative forms of government, combining the power of universal rights with the uniqueness of each nation's own customs and respected traditions. When and how this happens must be a function of local conditions but modalities must permit dialogue and accommodation with global norms. My suspicion is that this will not be possible unless the unseen hand of market forces can show our global village that it has novel ways that would permit the resources of our planet to be used in the interest of all humankind.

Living the African Culture

The social engineer does not ask any questions about historical tendencies or destiny of man. He believes that man is the master of his own destiny and that in accordance with our aims, we can influence or change the history of man just as we changed the face of the earth.

An old sage quotation during the slave trade era put it that “*When all roads are closed, the human beings will always find their way out*”. From a long historical tendency, the African continent has struggled for equal status, to prove humanness despite characterization by western scholars. We have the mind of the planet in our people, what we need to create is a political, cultural, social and economic reality that can replace the alien elephant left by those who defined their activities as colonialists. We need to act in a normative thought within the natural laws of our continent.

The breakdown of *magic-tribalism* is closely connected with the realization that taboos are different in various tribes within the

continent, that they are imposed and enforced by man, and that they may be broken without unpleasant repercussions if one can only escape the sanctions imposed by fellow men. This reality is quickened when it is observed that laws are altered and made by human lawgivers.

Historically, all ethics undoubtedly begins with religion; but I do not now deal with historical questions. I do not ask who the first ethical lawgiver was. I only maintain that it is we, and we alone, who are responsible for adopting and rejecting some suggested societal moral laws. However, my insistence that we make the decision and carry out responsibility must not be taken to imply that we cannot be helped by faith or inspired by tradition. Nor does it imply that the creation of moral decision is merely a natural process.

It is not in accordance with nature that the skilled navigator should beg the unskilled sailors to accept his command; nor should the wise man wait at the doors of the rich. But the true and natural procedure is that the sick, whether rich or poor, should hasten to the doctors door.

It is about time that the citizens of Africa fight their fears and reshape their beliefs. They should stop having faith for political miracles; design is an outcome of human action and only grace is a free gift from God. History is not *spontaneous*, it depends upon ones understanding of a social milieu. We are creatures of the planet and all species are a reflection of God's design for the universe; thus, we should value individual worth and dignity of each individual in the context of ecological life support system with a multitude of individuals, each of whom has political worth and value.

The roots of African renaissance rest on the environmental setup of the traditional men. We should pledge to adjust our individual and societal behaviour so that it is compatible with *biospheric*

integrity instead of further modifying the biosphere so that our technological society can expand and grow.

Lastly, on nature and culture in Africa, we must acknowledge that the biosphere world has existed for billions of years and that the world of anthropogenic artefacts (*roads, shopping malls e.t.c*) has only existed a few millennia. We have to integrate these two worlds so that the recent intrusion does not endanger the ancient equilibrium.

Spiritual thinking creates dreams widely misunderstood as utopias. Most of the African sages were *timocrats*, blessed upon unique systems of government with sovereign illiteracy. Any attempt to harmonise holistic developments resulted to civil wars and in many a times, the agents of civilization would demand a discovery for the handmaids of justice in Africa. It is this *onlook* that catalysed the colonialist attitude towards Africa. Although the natural laws advocate for a dogmatic relation towards the international culture which is ever changing. Africans have always been in attempts to adhere to this natural principle and in effect, they have slow development patterns and no greed for politics.

Africans are profane, Africans are humans and more so, unique intellectual beings best described as the backbone of contradictions. This point, I will not explain. However, to avoid narrow politics, we must understand that all forms of power corrupt and human power corrupts humanely.

The African utopia is not understood along racial lines, but on the eyes of western scholars, who agree that they stole ideas from the continent and baptized them as concepts of discovery, as if to mean that those who possessed these activities never had cognition of them happening. These scholars were robbers of dignity and perverts of culture. African humanism remains a unique issue just as African philosophy; the two concepts are

self-generative. It is still the same guilt that drives racial thoughts to be blamed on the profane continent. Tribalism is a concept from the west and it came with a definition of religion.

This topic, I have brought forward as a concluding remark, to defend the sources of sovereignty, the controllers of time and to make the reader understand that civilisation is a concept of African dialect, perverted in meaning to suit different regions. It is for this reason that the world intrudes its assistance into the continent, to correct those mistakes resulting from the religious utopia, driven by *non-African* mathematics constituting of inferior numbers that outdo time.

The best continental slogan is “*Hakuna Matata*” – no problems en worries. The native knows his way out, he is afraid of false thoughts but encouraged by wicked actions as he attempts to maintain ethics as understood in his society.

The international time is future time, African time is reality and history is a concept of the world system. We believe in slow actions with sure results and justify the lack of history in our midst. Ethnographic tales are scholarly works, done and brought into sagacity by the western elites, the agents of civilization. It is about time we accept our human status and live according to our time as mirrored from the developed world. In this respect, we will have our technology and still acknowledge being part of a living continuum, that participating in the destruction of this continuum is self-destruction.

CHAPTER FIVE

fatherless

Understanding my past has always left me grappling in awe of what future this life has to offer, and never in my history has a chance to regret begotten my purview of thoughts. My mother, to the best of my imagination, has always been a Christian but such a Christian who still holds on to some myopic traditional African beliefs. To a modern mind, his Christian association would be *cultic* or of not a globally recognised religion. She grew in a family that till this date practices such a religion and we call it *Legio Maria*, a tribal inclination by the *dholu* speaking people of Kenya and a deep religion that has its origin during the colonial oppressiveness of the *nyanza* natives. As such, it is an orthodox of Catholicism. Am not so interested to research into the basis of such a religion but would base my story from experiential know as observed, whether such consequences were emanated from such a church, it's less of my concern, but to my truthfulness, I hated most of what I witnessed.

My brother whom I follow by birth from my mother's womb was born epileptic, and for many years I watched him become incapacitated, suffering in pain as his abilities dwindled towards paralysis. With pride, my father walked and even offered this precious brother as a medical experiment to many doctors who came from overseas. He would later benefit perhaps in fame of being assisted or whatever whims they offered him. Myself, am a fifth child from my mother's womb, born out of an affair my mother was forced to have as proclaimed by her religion. It is a trial to reconcile my mind to understand that a child born of epilepsy was a sign of evil, and cleansing could only come from within the family, perhaps a younger brother to the husband, a manly figure not yet married. The product is myself, a miracle

child born normal and without any medical defects. This result of existence would later haunt me to become that meek person; curious to understand why my life was shaping the way it unfolded.

We used to play with my brother, normal games including football but as we grew older, his convulsions persisted and for lack of necessity, medical options became the least of priorities to my mother, she focused on her religion, the church that she believed had advised her well and her womb had been cleansed. We would occasionally see these prayer persons dressed in colourful robes, mostly pink or yellow, walking with big sticks as if on exodus and prophetically speaking to culminate in a Pentecostal tongue that warranted deeper belief. For no reason, my mind refused to indoctrinate into this system and my stubbornness rescued me, for the herbs provided, I disliked with passion.

My epileptic brother followed through birth, our elder brother and these concoctions were a must. I saw him being immersed into herb consumption, and prayers were a norm; and in no time, he started developing asthma and other respiratory problems associated with inhaling fumes that were medically poisonous but religiously powerful. In this witness, I decided to abstain from anything religious and the only connection I shared with God was during my school studies where they taught Christian religious education, later on, for the love of basketball, I joined the Church of Christ, a newly established mission at that time and their urge was to be part of a boys club where we were inducted into ways of worship and christened existence. I found

this awesome and not in contradiction with my school teachings. Mostly so, I enjoyed playing basketball.

As the days progressed, my brother became paralysed on his left side and soon he could not walk; he started drooling and further, he could not chew. He became a vegetable.

Being the immediate child born after him, there was some sibling attachment and it saddened me how chaotic my family was transforming to become. My father was a proud man and decided to hide this fate from the public eye, and this would affect me psychologically. I shared the same bed with my paralysed brother but not until I started to understand what this life meant.

In my deeper reflections, I remember attending a school function somewhere around Uhuru Park; my father gladly took me there. The worst part is that he claims to have forgotten to pick me up and being a child, ten year old, I had to beg strangers to show me my way back home, for it was a long walk. I remember waiting for my dad not until I felt it's better to start the journey, and this thought came later, almost at the verge of sunset and the dusk was creeping. All I could imagine were the routes of getting to the school function and from such a memory traced my way back towards origin. At times, I got lost and had to cry, plead with a stranger to show me the correct road to a destination that they felt was not mine. And yes, I walked for five hours on foot, with wonders that my mother still try's to understand, I knocked at the door and my feet were sour. It was the first time I saw her pray without rituals, a prayer that I understood was genuine. On the other edge, my father was not

even grateful, he looked bothered. It would be after my epileptic brother passed on that I started to understand the reasons why so much hate was being passed towards me; why a person am blessed to call father is casting me away.

I was fifteen years young when my epileptic brother passed on. He died while asleep and this demise transformed my thoughts, I felt empty and actually realised that death was real. Most people talked about it and most friends looked at me differently, but then I was almost finishing my eighth grade. To wonders, I passed better than any of my other siblings did. A few months passed and as accustomed with Kenyan education, February is the month of admission for form ones. My father knew all along that I was to attend school but come this day, am not with uniform, not that he couldn't afford. My mother was just that housewife who depends upon the husband for every penny. With no better option, I borrow a trouser from my eldest brother and a blouse from my sister; the uniform was white shirt and grey trousers. The only things that were new in me was the tie and that pair of cheap socks, things that am grateful my mother bought out of her own volition.

By playing basketball at the church, I had made new friends and I was also honest in my bible studies and one summer, this missionary requests to meet my parents. To his mind, I was that poor child but upon reaching my neighbourhood, he is surprised, but persistent he is and a must he will meet these folks. Luckily, my mother is around and he manages to gather all the information that made him help me. However, before his help, I suffered a lot.

In form two, being a day scholar at a prestigious school, I was only equal when am at home, sleeping in my bed. At school, my classmates looked down upon me because I couldn't afford bus fare back home, I had to trek a long distance back to *buruburu* from south B, perhaps thirty kilometres. In this very time when am in my form two, my dad started passing insults to me; telling me how much a product of infidelity I was. Things that a child in a loving family shouldn't listen to and to make it worse, he went ahead and abandoned the entire family in his quest to get married to a woman she had met; my father wanted a second wife. We didn't see him for almost eight months and all these while, no money for bills and no money for food. My mother was forced to start a shop, and in her pain, I saw life as God wanted me to see it. I remember coming back home and just sleeping because there was no food, and each day, just waking up to trek that long mile knowing that this would be a routine. Then out of a deeper blue, a sponsor came, the missionary father who chose to take me like his own. His name is Berkeley Hackett and he had been worried why I was not attending church or playing basketball; he had managed to trace me back to my home of residence and with much bitterness in my heart, I spoke the truth and things changed for the better. I reconnected with God and in my deeper heart, God was the only father I could turn to for help. Endlessly, I prayed for my family and mostly, for wisdom, for God's guidance in this life that I knew nothing of. At school, I started improving in studies, bought a lot more uniform than my classmates expected me to have and I afforded bus fare still. I was no longer arriving in school tired and hiding to wash my armpits. No! I was confident, changed and brightened. The school administration noticed and in good emphasis, made me a prefect and this even motivated me to do

more good. At the finish of school, I once again excelled but the worst evil happened. My father approached the missionary and issued threats of law suits; at least this is what the secretary told me and on such grounds, I was left alone. God had given me a chance to prosper and gifted me with good grades; I would not relent to the devil.

At a silent discussion with my mother, in her soliloquies of lamentation, I noticed that my biological father had always tried to reconnect with me but for fear of shame and open secrets, he kept distance. His family was younger than ours and my father always had ways of threatening others. And so, connecting all such dots that my conscious could allow, it was a pity on what my existence had caused and in my memory, I attempted to commit suicide just to end this suffering that my mother was experiencing. Nothing seemed to work towards my favour and the hate that I gathered from my dad made me want to live in heaven, I wanted peace and perhaps death would have been the answer.

Having failed in my attempts to commit suicide and having benefited from gracious talks from those who cared, I decided to let go of my Kenyan life and connect with my missionary father abroad. It would be a travel to the United States of America; I had good grades from high school and an invitation from these *church blessers* wouldn't be trouble. And so, I applied for a University admission and several institutions approved my request but all that was needed was a parental consent. I remember reading something like below twenty one year olds are required to have signed documents consenting their travel and stay abroad; and without my father accenting to these, my

visa application process wouldn't be a success. Once again, without my expectation, he frustrated my quest. Later on, I would come to understand that he envied my pursuit, I was not directly his creating and my other brothers weren't so good in ambition or behaviour. They were spoilt, my sisters had children from wedlock and here I was playing saint. This disturbed him proper.

Having been the only one in this family with the best grades, and realising that my American dream was a hoax, I decided to focus on the stitch in time, this letter to join University of Nairobi. They required a substantial amount of money and perhaps my father could help. And on the occasion of admission, the same history that teared me apart in form one attempted to repeat itself. My father had no money to admit me to the campus and as a child, I only had my mother to cry on to. These would be my last tears for she gave me twelve thousand shillings and insisted that that was all she had, yet I left the house knowing that God was with me and should I ever return, it wasn't going to be that tomorrow, perhaps another day. And as fate dictates, I started looking for a job and in such a process, met a woman who changed my life for the better. This lady loved me for real and introduced me to her father within a short while. With her as my love and in mutual happiness for a future, my school fee was not a trouble any more. I moved to Karen, a different neighbourhood from my *Buru-Buru* childhood space; and from this neighbourhood, my day schooling continued. I worked at their family business around the city centre, and in motivation to study, I joined several student association clubs. For no better reason, I refused to pursue business courses and chose

development oriented training. My option was philosophy and political science; a path that would change my way of thought.

It would be obvious that I hated my father for not accepting me as legitimate and the irony was that I felt no remorse for my mother who many felt was the cause of all these. It was not until early spring of that year when I was almost completing my first degree that I decided to visit home. It would be a tour of hope to see if by my absentee membership from this family I love, things would have been better. Always, I felt a deep association with the misfortunes that my siblings were facing; and worse still, the hate and abuse from my father induced them to attempt the same on me. It would therefore have been better if they were at peace without me, and that wasn't the case. Life was not even as usual, things were gloomy and my mother was stressed. This time, she had not managed to refute her husband's quest for a wife, to much of a guess, other siblings were being created elsewhere and the family was growing. This meant one family had to suffer at the expense of another.

The tension affected my psyche and I made it a routine to visit my mother to help out whichever way I could; it would not take me a day but maybe several months to change the environment. I didn't have much to spare but with the little I gathered, I changed the look of things. It would be making the kitchen look homely and much of the items at the living room needed to be disposed and replaced with a fresh look. All these, in my doing, I didn't care to share with my partner and in my late arrivals she developed a misrepresentation of reality that perhaps I was cheating on her until her delusion confused our entire relationship when she followed me to Buru-Buru, not knowing

that that was my childhood home. Coming back to Karen, it was hell and I found myself alone. My future wife was not with trust for me anymore and time to explain was not available. And so, after graduating from the university, I was once again a child in my home. This wouldn't be comfortable and each day I longed to reconnect with my spouse. I endlessly prayed, joblessness crept to occupy my life and financial constraint would be a life to adopt.

One evening while attempting to look for jobs online, I stumbled into a website that had articles written in a philosophical language, the website represented an organisation that claimed to promote science and freedom of inquiry. This organisation was also expanding and in Africa, they had only but one contact, this was in Nigeria. To my persistent exchange with the resource person, am accepted to lead the Kenyan chapter and on we progress towards incubation or later in the program, a probation period before am accepted to be a director. Am promised a stipend and a continuous library of books from their head office located in New York.

The organisation turned not to be only promoting science but a geared organisation towards championing for atheism, and in reading most of their materials, am developing a rebellious attitude towards God and deeply so, hating my childhood father for such mistreats that I have gathered in his favour of dislike. In a quest to prove my worth, am proclaimed to be a lead figure in atheist endeavours within Kenya, a role that would later haunt my psyche as I leave this organisation for a better quest of peace and honesty with God. Nevertheless, working for the *Center for Inquiry Transnational*, as this organisation is known; opened my

eyes to realise that God is real and also real was the evident racial discrimination from other continents of the first world. Having suffered at the hands of my father and lost a bride who had given me hope, my rebellion had some basis of justification, I wanted to blame God and to do this, I would be a disbeliever. I hated the hypocrisy of my father who prided himself as a Christian for the public to see but a family devil inside our home. I wanted to blame God for everything negative in my life and this rebellion persisted; and the more I rebelled, the deeper my troubles became.

I ended up doing research online, I wanted to become a Jew, perhaps having a religion that is biblically mentioned would reconcile me to God. The only synagogue I knew was located next to the university and to my admitting, my gut was scared. Religion was becoming a confusing norm and for many years, I lived without religion, not until 2016 when I finally reconnected with my childhood church.

As much as subjects of religion remain areas to be discussed, atheism must be seen as a personal reflection of the psychology of those particular people who propagate it; thereby receiving much support from social, economic and cultural forces surrounding our existence. This owes to the fact that many of these people advocating for atheism, have been considered as the leading intellectuals of our time including Sigmund Freud, Friedrich Nietzsche, Bertrand Russel and Jean Sartre. Their peculiar psychological needs have always been advocated in such books that we use to solve our livelihood problems and

without knowing, we might become influenced by such ideologies that support scientific truths and are therefore facts of knowledge.

Many atheists are famous for arguing that the religious congregations suffer from illusions, from unconscious and infantile needs and from other psychological deficits. This is not rational at all. Atheism remains an instinct that can never be generalised to equate an event, it is inclined to personal confessions of its proponents who merely write from the unconscious memoirs and this impedes their ability to believe. Nevertheless, we all have a free choice to reject or accept God and this began since the fall of Adam from the Garden of Eden.

Notably, Sigmund Freud is popular for elucidating that most religious ideas have arisen from the same needs seen as facilitative elements towards achieving civilisation; from the necessity of defending oneself against crushing superior force of nature. Therefore, religious beliefs are illusions, fulfilments of the oldest, strongest and most urgent wishes of mankind. And just like helpless children, fear aroused the need for protection through love that was often provided by the father. This argument suffers from a weak conjecture that cycle's autonomy of falsehood. Mostly so, Freud insists that man is accustomed to project his nature into the world outside himself before he finds it in himself thereby living in a projected dream of images or wish-fulfilment. Such advocacy as propagated and sustained by the godless persons who identify with atheism is blatantly untrue and full of ignorance. The power of God is evident to all of us who want to visualise and experience it but as persons of love,

we must forgive their conscious and strife to instil ethical etiquette as biblically instructed.

We must agree that there is much research showing that a serious and committed religious life is associated with greater physical health and psychological well-being; and this means the religious man is a conscious person, not submerged in periods of illusion as Freud and Bertrand Russel would make believe. Not only them but many other intellectual atheists who tend to equate the Christian honour of God as father to many subjective orientations; with imaginations of laws that protect mankind as documented in the bible. Atheists tend to view God as that jealous father who creates cultural taboos for his own children without presumption that his sons will grow to develop sexual desires; a father who wants to keep all the women to himself and in such desire to fulfil such a prohibition, his sons gang against him and in freedom they do what they would rather have suffered to desire. Meaning that through science, a group of humans discover what God has been hiding to them, some sweetness of nature; perhaps the *psychological* orientation of Sigmund Freud who is the origin of such misuse of self, must be put at check.

Modern atheism has often attempted to replace our heavenly father with man, to dissociate the source of goodness and power in the universe into a central whim of man, not God. To a Christian, this atheistic interpretation of God must be seen as wrong and unwarranted; mostly so, unconscious and wishful.

Freud's theory widely cited as *oedipus* complex, argues that once a child or youth is disappointed in or losses respect for his

earthly father, belief in heavenly father becomes impossible. That a child's psychological representation of his father is intimately connected to his understanding of God thus an atheist's disappointment or resentment of his father will unconsciously justify his rejection of God. Notably, the relationship was defective because either the father was dead, abusive, weak, or had abandoned the children; but nevertheless, such absentia affects the general upbringing and intellectual development of this child. No matter what our family background, we are still responsible for the choices we make. Growing up in an unloving home does not excuse us from rejecting God, but it does explain why some people reject God. That there may be a psychological component to their commitment to atheism, that they are expressing dissatisfaction with their past and want to blame God. Through atheism, they express such rebellion.

Most atheists have deficiency of morals when family units are concerned and rebellion is outright to them. A good example is Fredrick Nietzsche the German philosopher who is widely known for advocating that "God is Dead". Nietzsche was fond of his father, Pastor Ludwig of the Lutheran church whom he spent most of his time with and was apparently even allowed to his study. Ludwig was to later die of a brain disease making Nietzsche orphaned at a tender age and to be brought up in a house full of females; to his lamentations, Christianity was a woman's religion and being a pastor was the greatest mistake by his father; he later joined into a pagan religion to compensate for his social deficiency and search for masculinity. Other well-known atheists who fit the pattern include David Hume whose father died when he was two and there was no subsequent substitute father, Bertrand Russel whose father died when he was four and was raised by a puritanical grandmother whom he

nick-named the *deadly nightshade*. She was by birth a Scottish Presbyterian, and by temperament a puritan. Russell's daughter Katherine noted that his grandmother's joyless faith was "*the only form of Christianity my father knew well.*" This ascetic faith taught that "*the life of this world was no more than a gloomy testing ground for future bliss.*" She concluded, "*My father threw this morbid belief out the window.*"

Ludwig Feuerbach was a prominent German atheist who was born into a distinguished and gifted German family. His father was a prominent jurist who was difficult and undiplomatic with colleagues and family. The dramatic event in young Ludwig's life must have been his father's affair with the wife of one his father's friends. They lived together openly in another town, and she bore him a son. The affair began when Feuerbach was nine and lasted for nine years. His father publicly rejected his family, and years later Feuerbach rejected Christianity. One famous critic of religion said that Feuerbach was so hostile to Christianity that he would have been called the Antichrist if the world had ended then.

The lack of stability from a father's care appears to leave a void that a discredited God cannot fill, and that instead requires the search for a new principle of order and flourishing, most of these intellectuals buried their dissatisfaction in books, to produce theories of life and to date, despite being atheists, their works still solve human problems but we must continuously reject their rebellion. In mathematics, we have Bertrand Russel as the leading theoriatian; for existential philosophy, its Jean Sartre and in other sectors we could list Adolf Hitler, Stalin or others who have rebelled and dehumanised the world through their ideologies. The list is endless.

In a fallen world, every father fails in some degree to reflect and interpret the fatherhood of God, and yet many children implicitly or explicitly reconcile that gap with trust in the

providence and faithfulness of God. Fatherlessness is the most harmful demographic trend of this generation of our time; and while divorce and unwed pregnancies are still the leading causes of fatherlessness in some countries, poverty, violence, and disease are the root causes globally.

Additionally, radical feminism has done much to render fathers superfluous in developed countries, as well as challenge traditional interpretations of *God's Word*. Fatherlessness has helped usher in the pervasive popularity of a feminist hermeneutic in reading *God's Word*. Those precious children who have been on the receiving end of the pain of fatherlessness will have a negative outlook toward the God who calls himself, “*Father*”—thus the feminization of God who now becomes “*Mother*.”

The Bible teaches that husbands/fathers are to be the spiritual leaders in the home (*Deutronomy 6; Psalms 78:1–8; Ephesians 5:21–33; 6:4*), yet husbands/fathers are becoming increasingly rare in the twenty-first-century culture of *divorce-on-demand* and unwed births. In America, “60 percent of all rapists, 72 percent of adolescent murders, and 70 percent of long-term prison inmates come from fatherless homes.”

Across time and cultures, fathers have always been considered essential (*and not just for their sperm*). Marriage and the nuclear family --*mother, father and children*-- are the most universal social institutions in existence. In no society has the birth of children out of wedlock been the cultural norm. To the contrary, a concern for the legitimacy of children is nearly universal with women tirelessly championing for compensation or other allowances that associate with a child being born from a manly intercourse.

Few people doubt the fundamental importance of mothers, but what do fathers do? Much of what they contribute to the growth of their children, of course, is simply the result of a mother being that second adult in a home. Bringing up children is demanding, stressful and often exhausting. Two adults cannot only support and spell each other; they can offset each other's deficiencies and build on each other's strengths.

Fathers also bring an array of unique qualities. Some are familiar, for example, that of being a protector and role model; teenage boys without fathers are notoriously prone to trouble.

The pathway to adulthood for daughters is somewhat easier, but they still must learn from their fathers, in ways they cannot from their mothers, mostly so, how to relate to men in their future. They learn from their fathers about heterosexual trust, intimacy and difference. They learn to appreciate their own femininity from the one male who is most special in their lives. Most important, through loving and being loved by their fathers, they learn that they are love worthy.

It's sometimes said that fathers express more concern for the child's longer term development, while mothers focus on the child's immediate wellbeing (which, of course, in its own way has everything to do with a child's long-term wellbeing). What is clear, is that children have dual needs that must be met. Becoming a mature and competent adult involves the integration of two often-contradictory human desires: for communion, or the feeling of being included, connected, and related, and for agency, which entails individuality and independence. One without the other is a denuded and impaired humanity, an incomplete realization of the human potential.

In response to this crisis of fatherlessness, congregations need to love fatherless children and single mothers, thus thanking God that they choose to attend church. There are other sundry places

they could be each Sunday, yet they choose to worship and serve God in a local church. These broken families are not burdens, but blessings. Let Christians show these hurting children/families the infinite love and grace of Christ with no strings attached. Congregations could offer free, biblically-based counselling to families including fatherless children. Pastors must proactively engage fatherlessness to prevent future generations from making the same mistakes of the past. Fatherhood must be taught and vividly modelled for fatherless children.

Just as cultural forms can be discarded, dismantled and declared obsolete, they can still be regenerated. In order to restore marriage and reinstate fathers in the lives of their children, we are somehow going to have to undo the cultural shift of the past few decades toward radical individualism. We can't return to the so-called Boaz and Ruth, *breadwinner - housewife* family of the fifties; that time has passed. And no one wants to return to loveless marriages held together only by economic interdependence. But there are ways to strengthen the institution of marriage; and thereby the husband - wife nuclear family that stays together and actively and responsibly raises its children in a Godly manner.

And so am continuously consoling myself into a righteous path, understanding that my past inclination towards atheism was a rebellious act catalysed by an imposed deficiency of a father figure, an oppressive loveable that refused to mantle his own roles as that other parent. My survival, as I now see it, has been the falling towards the correct path of accepting that am but a child of God, and He is my heavenly father who will never forsake thee. Am at peace knowing for sure that the constraints approached towards my bewilderment are nothing compared to such everlasting love I can gather from religion.

When my house was burnt to the ground and my car torched in an attempted assassination related to forced inheritance as presumed from a document that I didn't even have, the would be beneficiaries were my immediate relatives and my life mattered not to them. I have always been that obstacle yet in my path of struggle, am visualising some horizon of hope. It has been a long way back to God and in my bitter escapism relating to the oppression I experienced from my family, am transformed from Christianity to atheism and later, attempting the Islam faith only to reconcile into a sincere agnostic. My doubt was not satisfied and the curiosity to experience such abundance with God only came when I lost all that my mental paradise had accumulated in terms of material wealth. A series of misfortunes bandwagon my life until a religious advisor cautioned that evil is real and to seek the ways of the church must be a priority to myself. And ever since joining into fellowship with my community church, am not worried.

In my struggles with hope, my love relationship hit a black end and each of us separated into different directions. My depression was so severe that out of mercy, my spouse volunteered to leave me with my son whom am proudly raising as a single father. In such turmoil's and never understanding what evils prompted my separation, am always reluctant to establish in another relationship but continuously my trust in God has blossomed and my hopes for a new beginning keep rejuvenating my young psyche that all is not lost. Am blessed to be back into worship and God is my *father*, the one who never classifies anyone as a grandchild but *thee child*. We are all children of God; fear no evil.

CHAPTER SIX

knight woman

It has taken me a lengthy period of time to surely understand the true grace of God, to see my life transformed from glory to glory as the sea of trouble is split wide open for me to walk majestically through it. And with such an experience, am only able to define myself as a *child of God*.

Having grown up under a confused pressure of not knowing my true identity; it took the devil thirteen years to finally reveal that I was a child born as a result of an affair. But the ways of God overcome all, and the comfort we get by truly putting our faith in Him is overwhelming, for in learning about His love and mercy am able to accept my identity and rejoice with pride in Jesus, for am one of the adopted sons of God.

In most reflections of my teenage struggles and the gap that existed from a forced curse upon me through a sin that was not within my capacity to avoid, this father whom am thankful that at least I had a figure to look up to, has continuously frustrated my mind. And the painful insults whether through the verbal or uttermost neglect, prompted me to pursue possible replacements in my heart. I always admired other friends who perhaps were poor but yet peaceful because their parents had love for them. And in such a dilemma, God became my ultimate father but the desperation caused in experiencing an abused upbringing made me humble and in so being, was able to find refuge in many different elderly men who treated me as though I was family to them. Of great importance was Berkeley Hackett whom am thankful for most part of my early *childhood development* stages, especially the teenage years; for without him discovering me in my troubles, I could be lost and it is through such

reaching's that I came to know the importance of the church as a body of Christ.

With God, nothing becomes impossible and my dreams became a reality amidst great tempting cycles that prompted rebellion and urge for vengeance. Riches came into my life as properties and wealth of academics defined a regenerated soul, for reading has always been a major interest at heart. In developing literacy, I was able to interact with many different minds, boarded a plane several times to destinations that would have remained wishful if at all I was illiterate; and in such travels, some brought me love while some became regrets of lust. But in one major conference, I met a woman who would mother a child to me, and in relating with her, our bond became stronger than the natural family into which I was born and brought up.

Although this woman had been part of my life when I first left home to join University of Nairobi, for the undergraduate degree; it only became real when my graduate studies began. I had been working for their company which was a few minutes from the campus, including being housed in their Karen home for a few months; but love only developed when we both started attending conferences and having a silent time away from work and home.

Rukia is the only daughter to a rich German diplomat who had been living in Kenya for almost thirty years (*as she once told me*) and always conversed in Kiswahili. This woman, *Elizabeth*, was the mother of *Rukia Abubakar*, whom she named according to the love experience of her past; Elizabeth claimed to have spent intimate time with *Abubakar*, a diplomat from Morocco,

while on a project in Zanzibar. And from such a relationship, Rukia was born.

Rukia Abubakar grew up without any religious affiliation but her mother was a dedicated catholic, which also prompted Rukia to gain an interest on Catholicism, but due to the love for her name, she felt inferior when people failed to understand that this naming had nothing to do with her faith; that she was simply named as such and grew up knowing that it was just her name, not a definition. Notably, as human beings, we have the power of choices yet only God can control our realities.

At a time when I was pursuing my master's degree, conferencing became part of my priorities because I needed a ground to not only network with new prospective employers but also a ventilation zone for most of what I was being taught in the classrooms. Thus, at a conference for engineers, which needed input from students of political science, my abstract conceptual proposal was approved and consequently, a research paper was needed. It was at this conference that I first got to intimately know *Rukia* and a few months later, we were dearly in love.

In their Karen home, her mother, though a diplomat attached to culture and environmental policies, was a great ecological enthusiast working on for her country, Germany. She once told me that she had transversed most of Africa, introduced landscaping programs that not only addressed the issue of food security but deeply conserved the environment. Kenya remained her crux of coordination, and sadly, after an attack on my Bondo home, she decided to be relocated to Germany. Now, this is how I built bondo...

In 2012, after dreaming for a few years, it was the right time to build my rural home and without concern to traditional cultural processes inclined to ethnic Luo tribe, I decided to purchase a piece of earth not far from my ancestral source. A place which to my lack of understanding, was laden with poverty due to deeply entrenched practices of the dark, including sorcery and cultic formations. Most villagers opted for Christianity, not because they understood anything about salvation, but in belief that by associating with the church, they could be able to escape victimhood when voodoo was practiced against them. It was like each home had a church and if not, there was an alter table. The dominant religion here was the cultic *Legio Maria*, an offshoot of Catholicism but recreated with a mentality for *African renaissance*.

Elizabeth and her daughter *Rukia* loved to occasionally visit this new place that I had purchased because it was closer to Lake Victoria (*actually, my other neighbour owned a yacht and she was a minister for defence in Kenya*) but mostly because it was surrounded by nature - birdlife, plants and a few wild animals.

Although there was no significant relationship between *Rukia* and myself at this time other than love from a shared past; her mother treated me as a son. And her prowess of talking Swahili to the villagers in addition to being a white woman, made her gain a local name, *nyapala* (sword woman) because she could chop firewood using *panga* and participate to clear the bushes just as the local villagers did. She was more of a *Knight Woman*, a warrior spirit and because we did not communicate a lot with the villagers, partly because my *dholuo* was not that perfect,

they failed to get our names, and each went with a local name. Rukia became *nyar-nyapala* and myself *wuod-nyapala*.

And whenever they visited, such names defined our existence to them and soon, it exported my uniqueness to the outside village; for I was able to bring foreigners into a remote village and make them live domestically, just like local villagers. The handling of *panga* to clear bushes and chop firewood by Elizabeth brought a lot of stories, and soon a local musician made a song about it which she insisted was not good for her profile, and as a replacement of her name, they sang *wuod-nyapala*, inserting my name as they deemed fit. And yet I didn't complain, because it added no value to me but to a bad extent, it brought misery, for most thought I was excessively rich; and this prompted some relatives to plan my death with expectations of inheriting a lot. Of which they could have been right, but to a lesser extent.

As son to the knight woman, I gained fame yet lost all the material wealth after an attempted assassination. It was the aftermath that brought me to Christ, in seeing how narrow of an escape from the siege of Satan who had deceived my own father to try and kill me.

In as much as it is a fact that people come to know God through different circumstances, mine has been by understanding how merciful He has been to me, bringing me from the verge of atheism and taming my mind to be able to learn the true wisdom of salvation through Jesus Christ.

Imagine a person who decided to blame God for his misfortunes, and in so doing, am engulfed with denial of His existence by

embracing atheism. But then, I meet a woman, she becomes pregnant and because am afraid of the hypocritical Christian friends, I try Islam to which am confident enough to say did teach me a lot during the transition period when I accepted that it was better to be hated as a man of an inferior faith other than a man without God. But then, in trying to reconcile with Christianity and having gained Islamic values, my heart refused to accept Jesus as God, mainly because I was depending on my own understanding of the scriptures, the Word of God. At that point, I discovered the *Unitarian Christianity* which partly satisfied my curiosity, and somehow, was able to speak directly to God (*still in my own understanding*) without feeling any need for a mediator (*Jesus*). This part of Christianity still reconciles with atheism, and slowly in my noticing; I was becoming lukewarm yet with no mindful gain, lost. It is only after the attempted assassination and two separate car accidents occurring to me, that a deep reflection upon my survival brought me to tears with my knees bowing at last and accepting Christ, for He is Lord.

CHAPTER SEVEN

power of prayer

There is nothing more common among men, no human activity more universal, yet none more mysterious and misunderstood than prayer. Since the dawn of time and the advent of recorded history, the religious expression of prayer has been found in every culture, civilization, and era. Primitive tribes on every continent to complex civilizations around the world have been known to practice this ancient art called prayer to some god or deity. Even we as Christians, we practice prayer.

Psychologists and behavioural scientists have long studied the effects of prayer on human development and socialization. Some studies have even attempted to validate and document the effectiveness of prayers on the individual practicing the art. There is no shortage of skeptics and antagonists who frown on those who believe that such human superstition and fanatical religious tradition could impact human experience or the course of life on earth.

Yet the question must be answered, why do men pray? Hundreds of millions of people around the world participate in this ritual every day in every language, race, and culture. Why do people of every religion pray? All the major religions require their adherents to practice regular daily prayers. Why? Why is the human spirit naturally drawn to seek solace and comfort in the unseen and unknown? Is there a mystery that man still does not comprehend? Why should and - why do we - pray?

While prayer is so common, it is also mysterious and misunderstood. It seems as if it is the most commonly practiced activity unknown on planet earth. Scores of books have been written on the subject in every generation. Conferences and

seminars are held everywhere to explore the mysteries of this ancient art called prayer.

Despite all the questions, confusion, and uncertainty surrounding prayer, though, it is still the greatest common denominator among all the great Biblical characters and thousands of believers throughout history: Moses practiced it. Abraham practiced it. King David, Solomon, Esther, Deborah, Daniel, Joseph, all the prophets - and, of course, Jesus Christ Himself - had dynamic and profound commitments to lives of prayer. Their records show the direct impact of their prayers on their lives and on the circumstances and situations they faced. The evidence affirms that one thing is sure; no matter what you may think about prayer, it works.

To understand the principle of prayer, it is necessary to understand the mind and purpose of the God Himself. Prayer is a result of God's established authority structure between heaven and earth, as well as a product of His faithfulness to His Word. Prayer is as simple as respecting God's authority. This is because prayer was born out of God's arrangements for man's assignment on earth; it happened when the Creator spoke two words during the creation process: "*so that they*." These words are recorded in the Bible:

Then God said, "*Let us make man in our image, in our likeness, so that they may rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.*" (Genesis 1:26 - 27).

These words are critical in understanding the principle of prayer, since they define the relationship the Creator intended and desired with man and the planet earth.

The Creator's mandate for man to dominate the earth was established in the declaration, but the parameters of that dominion were established with the words, "*so that they.*"

The Creator's commitment to His original intent for creation is a priority for Him and motivates and regulates all His actions. In essence, everything He does is driven by His purposed desire, which never changes. In fact, His declaration is clear when He states, "Many are the plans in a man's heart, but it is the Lord's purpose that prevails" (Proverbs 19:21 - 22). Again, He declares, "*I make known the end from the beginning, from ancient times, what is still to come. I say: My purpose will stand, and I will do all that I please.*" (Isaiah 46:10 - 11)

It is this commitment to His Word that is the basis of the prayer principle. The Word of God is not just the law for man, for it is also called "*the Law of God.*" This implies that every word God speaks is also a law to Himself. He will subject Himself to His promises and decrees because of His integrity.

In the book of Psalms, we find these words: Your word, O Lord, is eternal; it stands firm in the heavens. Your faithfulness continues through all generations. (Psalms. 119:89 - 90).

Prayer is a lonely experience for many of us. Although we have been taught that it is important to pray, we have been so disappointed and frustrated that our prayers haven't been

answered, we've almost given up on it. We may pray when we are scared or sick, but it's not a regular practice in our lives. Outwardly, we agree that prayer is worthwhile, but secretly we wonder: Does God really hear me when I pray? Why is prayer so boring and fruitless for me?

Unanswered prayer is a major obstacle that stands in the way of a life of true faith. Certain people have lost their faith altogether because of unanswered prayer. Some have turned to philosophy, metaphysics, or cults to find answers to life's questions and problems. Others have turned to horoscopes, psychic hotlines, and witchcraft. Still others have rejected the spiritual realm completely and now focus on purely materialistic things.

Confusion about prayer also affects those who are committed Christians. The greatest difficulty in most believers' experience is their prayer lives. Even though they believe prayer is a foundational element of the Christian life, they shy away from it because they don't really think it will make a difference. They don't pray because it hasn't seemed to work for them in the past, and they don't like failure. Some have been tempted to delve into ungodly activities because they were weary of not having their prayers answered.

Prayer is one of the most misunderstood arts of the human experience - yet it is meant to be one of the most exciting aspects of a life of faith.

What is faith and how does it work? What is the difference in faith and believe? Faith is information we get from God for us to act upon. We get information (faith) from God basically two

ways: (1) from the Scriptures and (2) directly into our spirit man from the Spirit of God. Faith (*information that we get from God*) enables us to know God's will in advance on a given subject. It enables us to literally peer into the future. It shows us what God is going to do before He does it. In addition, this advance information also shows us what our part is in what God is about to do. This is what faith is. We can demonstrate this from Hebrews 11:7 with the case of Noah:

“By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith”.

Now what is the difference in faith and belief? Faith is knowing something, believing is acting it out. Faith is having information, believing is following the instructions in that information. Although the term, believe, is not used in Hebrews 11:7, Noah obviously believed because he walked out the information God gave him.

Nothing will take the place of our dwelling in the secret place. We must experience God on our own. The person, who makes the choice to dwell there, is a person moving into the position to receive the blessings of God, no matter what adversities come. This is a person who is moving into a position where there is a protection and a covering, no matter what blows up in his life.

Your job may disappear. Your business may be running well today and tomorrow go bankrupt. Your home, family, wife, husband and children may be going perfectly right now and

tomorrow disaster strikes. One of them wants a divorce, a child runs away or gets in jail, but when you learn to dwell in the secret place of God, there are some benefits that accrue to you simply from the fact that you dwell there.

Psalms 91:1-16:

“He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the LORD, which is my refuge, even the most High, thy habitation; There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. With long life will I satisfy him, and shew him my salvation”.

You can't move in and out, you must learn to dwell in that place. We must step aside and enter the chambers of the throne room and dwell in the secret place of the Almighty. There must be a

time when you enter the throne room. You must spend time in the presence of God. Then, and only then, will He become your fortress and refuge. At that point, you abide under His shadow. This is a figure of speech. God does not have a *shadow*; neither does He have feathers and wings. These figures of speech are used here like Jesus used parables. The point is that if I am close enough to God to be in His shadow, I am close. If I am this close, since nothing harmful can get this close to God, it can't hurt me either since I am with Him. There is a refuge in the storm when we dwell in the secret place.

Do you have a storm brewing in your life? Are you living under circumstances that are painful for you? Is there a situation in your home that you really wish you could change, that has become like a fowler and a noisome pestilence? Is there anything in your work place that comes against you, robbing you spiritually and pulling you? Stop battling these things long enough to get into the secret place of God Almighty and get under His shadow. Under His shadow, He will surely deliver thee.

God has not given us the spirit of fear, but of power, love and a sound mind. When our minds go haywire and start thinking strange things, our answer is not in a tranquilizing pill, it is in the secret place. There, things level out and everything comes back into place. Then, I can function the way God intended. Everything comes together in the secret place.

A major principle regarding our authority and power in prayer is our right to use the name of Jesus. The authority of Jesus' name gives us access to our heavenly Father. Our right to "*approach*

the throne of grace with confidence” (Hebrews. 4:16) brings us the delight of a restored relationship with God. Yet this essential aspect of prayer also enables us to agree with the Father and His purposes, and to ask Him to fulfil His Word as He meets our needs and the needs of others.

In that day you will ask in my name. I am not saying that I will ask the Father on your behalf. No, the Father himself loves you because you have loved me and have believed that I came from God (John 16:26–27).

God’s presence, power, and unlimited resources are available to us in the name of Jesus. Yet Jesus’ name isn’t a magic word we use to get what we want. We must pray according to God’s will, which we find in His Word. Jesus said in John 15:7, “*If you remain in me and my words remain in you, ask whatever you wish, and it will be given you.*” The backbone of prayer is our agreement with God’s Word, our oneness with Christ, who is the Living Word, and our unity with God’s purposes and will.

God is loving and gracious. He knows we have a limited understanding of Himself and His ways, and that we struggle with our fallen nature. That is why He will at times answer our prayers even when they are weak and full of doubt. However, as a loving Father, He wants us to grow and mature. He doesn’t want to leave us in our weakness and uncertainty. He wants us to enter into His purposes, because that is where we can truly be children of our heavenly Father, work together with Him, and live the abundant life Christ came to give us (John 10:10). Therefore, at times, He will withhold answers to prayer so we will seek Him and the principles of prayer that are essential for

praying according to His will and for appropriating His promises and power.

To begin with, God does everything for a reason, because He is a God of purpose. His actions are not arbitrary. *“The Lord Almighty has sworn, ‘Surely, as I have planned, so it will be, and as I have purposed, so it will stand’”* (Isaiah. 14:24). *“The plans of the Lord stand firm forever, the purposes of his heart through all generations”* (Psalms. 33:11). *“Many are the plans in a man’s heart, but it is the Lord’s purpose that prevails”* (Proverbs 19:21). God is a God of purpose, and everything He has created in this world, including men and women, has been created to fulfil His purposes. Therefore, when God said, *“Let us make man in our image, in our likeness”* (Genesis 1:26), what does this statement reveal about His purposes for humanity and the reason for prayer?

God created humanity to reflect His character and personality. We were created to be like Him, having His *“image”* and *“likeness”* (Genesis 1:26). This means we were created to have His nature and moral character. That was meant to be the essence of our being.

Man was created out of the essence of God, yet is always dependent on God as his Source. As human beings, we are not self-sufficient, even though we would like to think we are. We cannot reveal God’s image and likeness apart from a relationship with Him. We were intended to reflect God’s nature in the context of being continually connected to Him in fellowship. I John 4:16 says, *“Whoever lives in love lives in God, and God in him.”* No human being is going to be truly satisfied with life

until he or she loves God. God must have the primary place in our lives because we were designed to find fulfilment and ultimate meaning in Him.

The account of the creation of mankind shows us that God never desired or intended to rule the earth by Himself. Why? It is because “*God is love*” (1 John 4:8, 16), and love doesn’t think in those terms. A selfish person wants all the glory, all the credit, all the power, all the authority, all the rights, and all the privileges. But a person of love wants others to share in what he has. It is crucial for us to understand that the relationship of love that God established with mankind is not separate from the purpose God has for mankind. Rather, the relationship is foundational to the purpose; both are essential keys to prayer.

When God created Adam and Eve and placed them in the Garden of Eden, it was never His intention that they leave the Garden. Instead, He wanted the Garden to be spread over the earth. What does this mean? God wanted them to take the character of the Garden - *God’s presence, light, and truth* - and spread it throughout the world. This was the overarching meaning of having dominion over the earth. This is still God’s purpose. Isaiah 11:9 says, “*The earth will be full of the knowledge of the Lord as the waters cover the sea.*”

We know that tragedy came to mankind when Adam and Eve turned their backs on God and desired their own wills apart from His will. Some think prayer originated because we were separated from God by our sin, and we needed a means by which to reconnect with Him. That is one use for prayer; however, it is not the heart of prayer. To understand its essence,

we must realize that prayer began with the creation of mankind. It was not instituted after the *fall* but before it. Prayer existed from the beginning of God's relationship with man.

Because of the fall of mankind (*see Genesis 3*), and because of the stubbornness of our sinful nature, we often need to prepare our hearts in prayer so we can truly enter God's presence. Yet that is only for the purpose of taking us where we were originally created to be, the place where Adam and Eve were before the Fall - a place of purity before God in which we reflect His nature and a oneness with His purposes, in which our wills are in total agreement with His will. Jesus said, "*Where two or three come together in my name, there am I with them*" (Mathew 18:20). The heart of prayer is communion with God in a unity of love and purpose. It is agreeing with God - *heart, soul, mind, and strength* - to bring about God's will.

Praying does not mean convincing God to do your will, but doing His will through your will. Therefore, the key to effective prayer is understanding God's purpose for your life, His reason for your existence - as a human being in general and as an individual specifically. This is an especially important truth to remember: *Once you understand your purpose, it becomes the "raw material," the foundational matter, for your prayer life.* God's will is the authority of your prayers. Prayer is calling forth what God has already purposed and predestined - continuing His work of creation and the establishment of His plans for the earth.

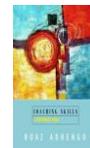
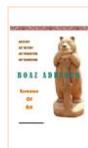
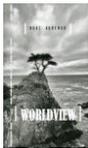
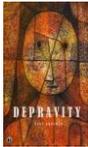
Prayer is not an option for the believer. It is a necessity to fulfil God's purposes in the world and in our individual lives. Time

spent in prayer is not time wasted but time invested. As we embrace the will of God, as we live before Him in the righteousness of Christ, as we seek to fulfil His purposes, nothing will be able to hinder our prayers, and we will begin to understand Jesus' saying, "*With God all things are possible*" (Mathew 19:26).

Power in prayer is not based on emotions, feelings, or the theories of men, but upon the Word of God, "*which lives and abides forever*" (1 Pet.er 1:23). His Word is the guarantee of answered prayer. God is asking you to bring Him His Word, to plead your covenant rights. We are not to pray to God in ignorance but as partners in His purposes. Prayer is joining forces with God the Father by calling attention to His promises. "*No matter how many promises God has made, they are 'Yes' in Christ. And so through him the 'Amen' is spoken by us to the glory of God*" (2 Corinthians 1:20). The New King James Version expresses it in this way: "*For all the promises of God in Him are Yes, and in Him Amen, to the glory of God through us.*"

Jesus' prayers were effective because He had a relationship with God, knew His purposes, and prayed according to God's will - according to what God had already spoken and promised to do. We are to imitate Him. More than that, we are to let His Spirit and attitude rule in our lives. "*Let this mind be in you which was also in Christ Jesus*" (Philippians 2:5). We are to live in the new covenant that God has granted us in Christ, which restores us to oneness with God's heart and will: "*This is the covenant I will make with the house of Israel after that time, declares the Lord. I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people*" (Jeremiah. 31:33).

Also by Boaz Adhengo



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