

Comparative Theology: Sumer, Memphis, Kongo Religion and Natural Systematic Theology

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ABSTRACT

In this paper, after showing that Sumer, Memphis and Kongo culture bathed in the solar religion, an indication that they share the same solar religion, the author worked to prove the convergences which exist between their theologies. For this endeavor, the author capitalized on the kemetic cosmological argument (KCA), a systematic natural theology which scientifically demonstrates the existence of hierarchical monotheism and the main features of solar religion. Since the deterministic cosmology which result from the KCA is deductive and mathematically verified, the convergences of these three theologies with this cosmological argument is a proof of the scientific nature of solar religion they advocate. This conclusion eschews all wrong demeaning qualifications that the Eurocentric scholars affixed to the religions of Sumer and Egypt as well as to the traditional African religion, because the different trends of this last have been demonstrated to be only devolutions of solar religion.

Keywords: Sumer: Memphis: Kôngo: cosmologv: religion: theologv: natural theologv.

INTRODUCTION

One of the troubles faced by the religions of Sumer and ancient Egyptian as well as the African traditional religion is their misrepresentation by Eurocentric scholars as “mythical, pre-rational or proto-rational”¹ for the second and superstitious if not “diabolic and dangerous”² for the later. Speaking of the religion of Sumer, Kramer notes that due to their wrong presuppositions, many modern students of ancient religions were “underestimating and overestimating the minds of the ancients”³. Thus, there is a necessity of a more accurate approach of study which must be focused on the search of truth rather than on the maintenance of egocentric supremacist claims.

As an answer to this urgent need, this paper aims to show, through comparative religious study, the convergences which exist between the theologies of Sumer, ancient Egypt (Memphis) and Kôngo culture without starting from Western assumptions.

Our main presupposition in this endeavor will be that the three theological cultures that we are studying belong to the same solar epistemology.

We call this epistemology solar because it perceives thought as focused on the divine, like the earth orbits around the Sun (a symbol of the creator God); thus solar epistemology is spiritually based and possesses as foundational tenet the freedom of soul from the body.⁴ This freedom of soul is affirmed in Kôngo religion, the Bukôngo, through its consequent immortality as seen in the fact that “the name never dies, in this it resembles to the soul or *môyo*”.⁵

To affirm this freedom, ancient Egyptians used to depict soul as a bird hovering above a body or a corpse.⁶ The same perception is affirmed of Sumerians about whom Kramer illustrates the soul as flying above Dumuzi’s body “like falcon flies against another bird”⁷. This freedom of soul implies a revelatory mode of thinking which naturally gives preponderance to intuitions and oracles. Herodotus informs us in his *Accounts of Egypt* that oracles were used even for solving puzzling geographic problems about the Nile; and Diop⁸ affirms that they were used in Egyptian clerical justice. The same solar

¹ Van den Dungen, *The Memphis theology*

² Okon, *Distortion of facts in western ethnographic study*, 93.

³ Kramer, *History begins at Sumer*, 80.

⁴ Luyaluka, *An Essay on Naturalized Epistemology*.

⁵ Van Wing, *Etudes Bakôngo*, 16.

⁶ Maspero, *A history of Egypt, Chaldea, Syria, Babylonia and Assyria*.

⁷ Kramer, *History begins at Sumer*, 297

⁸ Diop, *Antériorité des civilisations nègres*.

features are seen also in Sumer where, as recounted by Kramer, the king of Kish rendered justice through “an oracle of Sataran”.⁹

Kôngo culture, like other African traditions, depicts reason, not as an inner activity of the cerebral cortex, as in the Western epistemology¹⁰, but as being essentially revelatory; Abioje hints to the same perception of reason among the Yoruba of Nigeria¹¹. This concept of reason naturally implies the necessity of the oneiric trips of the soul to receive ideas from higher humanities, i.e., the use of the freedom of soul from the body. Alluding to these trips, to the freedom of soul, an African elder in face of a difficult question insists: “let’s sleep and let the head has a dream”.

Solar epistemology implies the existence of a solar religion, a religion based on the hierarchy of divinities upon which thrones a Supreme Being; this hierarchy is reflected in that of the humanities on which this revelatory epistemology is founded.

Our next hypothesis will be the demonstrated existence in the statement of solar religion of a scientific content and a cultural one¹². This hypothesis will enable us to focus on the scientific aspects of the solar religion as evidenced by the kemetic cosmological argument (KCA), a systematic natural theology which, from an empirical base and through deductive approach, evidences the main features of the theology of solar religion. Therefore, our comparative enterprise will be an exposition of the main theological elements of each of the three religions we are examining and the demonstration of their convergence with the KCA. This approach will enable us to avoid the cultural content of each of them as constituting their particularities, i.e., peculiar non-universal elements which are necessary for their contextualization of the scientific content.

Moreover, according to the method of solar cosmological interpretation (SCI), since the KCA is a scientific systematic natural theology whose creationism leads to a cosmology which is in agreement with the Newtonian physics at the astronomic and subatomic levels, a solar

holistic “theory of everything”¹³, any successful convergence of its conclusions with the theology of Sumer, Memphis and Bukôngo, will conclusively extend the scientificity of the KCA to these religions.

SUMMARY OF THE KEMETIC COSMOLOGICAL ARGUMENT

“The earliest version of the cosmological argument occurs in Book X of Plato's *The Laws*”.¹⁴ This argument that goes “from the presence of a cosmos back to a creator of the cosmos”¹⁵, is used as a means of demonstrating the necessity of the existence of a first cause of our temporal universe. This cause has always been identified to the creator God, the male Supreme Being, of Western monotheism. Thus, cosmological argument has always been presupposed on the assumed universal validity of Western monotheism which is shared by Judaism, Christianity and Islam.

Contrary to the traditional cosmological arguments used by Western philosophy and theology, the KCA possesses the advantage of being not presupposed on Eurocentric notion of monotheism; thus, the judgment made on the three religions we are studying will be free from the biases the Eurocentric studies of ancient religions have been marked with. The KCA starts from the empirical, observable, existence of individualities and particular circumstances in this contingent universe and proceeds by deduction by capitalizing on the law of causality and on the principle of the existence of sufficient reason.

As it proceeds by deduction, like mathematics, by starting from an empirical true base, the KCA espouses the mode of an exact science; this is more the case as a deduction is a kind of reasoning where “it is not possible for the premises all to be true while the conclusion is false”¹⁶. Moreover, as we said in our introduction, the cosmological implications of the KCA about the movements and stability of the bodies at the astronomical and subatomic levels have been mathematically verified^{17,18}.

⁹ Kramer, Op. cit, 39

¹⁰ Crolius, *Unsequestered spirits*.

¹¹ Abioje, *Divine revelation in Christianity and in African religion*.

¹² Luyaluka, *the Elucidation of Africanness*.

¹³ Luyaluka, *Religion and Science Conversion Possibility*.

¹⁴ Koons, *Western Theism*.

¹⁵ Thompson, & Jackson, *The Case for the existence of God*, 3.

¹⁶ Ladyman, *Understanding philosophy of science*, 264.

¹⁷ Luyaluka, *Religion and Science Conversion Possibility*:

While in Western philosophy the cosmological argument is restricted to the demonstration of the existence of a Supreme-being-creator, the KCA adds the demonstration of the existence of a transcendent Supreme Being, the depiction of his nature, his difference from the creator, the statement of the main theological doctrines of solar religion and the formulation of a cosmology. What follows is a summarized version of the evidences of the KCA related to hierarchical monotheism:

- There are individualities and particular circumstances in our universe; therefore, our universe is an individuality.
- The possession of a particular individuality is a contingency.
- There is a necessary cause that explains the possession of an individuality by our universe and includes it.
- Being the cause of an individual contingent universe, this necessary entity (cause) is an individuality.
- The possession by this necessary cause of an individuality implies the existence of other necessary causes endowed at least with a potential causation.
- The possession of a particular individuality even by a necessary relative cause is a contingency.
- There is an ultimate necessary cause which includes all necessary individualities and explains their contingency.
- This ultimate cause is absolutely infinite, infinite in the quantity of necessary relative individualities it includes, and in the quality of its individuality.
- Being the greatest conceivable being, this ultimate absolute necessary cause is God, the Most-high.
- The Most-high is indivisible, because any divisibility will imply a contingency.
- Thus each relative necessary being, each Son of God, as an individual expression

of the individuality of the Most-high, manifests the fullness of the divinity of the Supreme Being, the Father; this fullness we call the Verb.

- Since this Verb makes of every Son the image of the Father, the Verb is a constant power at the service of the Sons.
- The Sons of God are inseparable from the Father, who is the sum total of the necessary realm, and they are the expressions of the completeness of His being (the Verb, or the Logos).
- Therefore, the Father, the Son and the Verb are inseparable in their substance, their activity and their being. The Father acts eternally in the Son through the Verb. The Son acts eternally for the Father through the Verb; this is solar trinity.
- Being the irradiation of the fullness of the glory of the Father, the Son is a “sun”.

This summary of systematic natural theology demonstrates in a facto-deductive approach, i.e., a deduction from an empirical base, hierarchical monotheism as including:

- The Most-high;
- The demiurgic creator,
- The Verb.

This systematic natural theology shows that creation is the conscious work of the demiurgic creator through the power of the Verb, the Logos, or the fullness of the Most-high in the Sons. Thus, through the operation of solar trinity, it is the Most-high who acts in a Son through the Verb for the causation of this temporal universe. However, being transcendent, i.e., being without any contingency, the Supreme Being, the ultimate cause of our temporal universe, is not the conscious author of its creation.

Another element evidenced by the KCA is the particular nature of the Father, the Supreme Being; he is transcendent and is the only being who is absolutely infinite, i.e., infinite in the quantity of necessary individualities he includes and in the quality of his individuality. The other necessary beings, the Sons, are relatively infinite; they each include a single necessary

¹⁸ See appendix.

individuality though qualitatively infinite. Thus, the KCA demonstrates the existence of hierarchical monotheism, a theism where the transcendent Supreme Being thrones above lower Gods who are his manifestations.

The Sons of God being the manifestations of the Father, the Supreme Being, it is anomalous to speak of polytheism in this case. Anyway, monotheism as conceived in Western philosophy has been demonstrated to be neither in line with the immutability and perfection of the Most-high, nor with logic.¹⁹ Creation is always an act of contingency, an inner change through an actualization of a potential, or an outer change as a new relation with the created. Moreover, Western monotheism implies the possible existence of a greater being including the Most-high-creator and the creation; according to the ontological argument of Anselm of Canterbury, this greater being must be the Supreme Being, a violation of Western theism.

Western monotheism is thus a logically inconsistent notion that should not be taken as a gauge for the judgment of other concepts of theism offered throughout the world. On the contrary, hierarchical monotheism offers a logical concept of a Supreme Being who is absolutely immutable; this notion results in a mathematical explanation of the movements and stability of the bodies of the universe at all levels, a solar holistic “theory of everything”²⁰.

It must be added that, since the Most-high in the KCA includes all necessary reality and is absolutely infinite, creation according to hierarchical monotheism can only be an illusory limited perspective of the eternal necessary plane in the temporal consciousness of the creator. Logically, being a necessary entity, the creator cannot have simultaneously a temporal and an eternal consciousness, therefore the former must be illusory. However, the illusory nature of creation is not affixed to the good that appears in it, because its substance is the Supreme Being, the All-in-all, but to the limitation that the perspective tries to imprint on that good. Therefore, solar creation is not ex-nihilo, because the eternal plane precedes it.

¹⁹ Luyaluka, *The Elucidation of Africanness in Christianity*.

²⁰ Quantum physics cannot be used as an argument against this solar “theory of everything” because this last demonstrates subatomic elements to be true particles in undulating trajectories; it is thus a simple mathematically valid alternative to quantum physics.

The logical anthropological consequence of this cosmology is that the human being in the temporal plane is only a limited perspective of his reality in the eternal plane, an illusory limitation of the nature of a Son of God. Since the Most-high is absolutely without any contingency, even in his state of fall, due to the bad use of free will, human being is never deprived of the Verb, but in this state of sin this nature becomes merely potential; in other words, human being may lose sight of God, but God never abandon the consciousness of the perfection of his Son.

Since the heavenly plane is without any contingency, in his state of fall due to the bad use of his free will, the strayed Sons of God deprives themselves of the celestial order and substantiality to finally fall in an illusory state of spiritual darkness and chaos as non-incarnated spirits. Therefore, creation, according to KCA is soteriological, a plan of salvation for the mortals, the fallen Sons of God. Creation involves two acts: the spiritual illumination of the darkened fallen beings, and enabling them to take a form. This soteriological plan induces on the part of human beings the need for individual salvation, the need for him to vanquish sin and to recover the manifest expression of the Verb, to gain back his nature as a Son of God.

The absolute non-contingency of the heavenly realm implies that the creation cannot occur in the heavenly realm; however since for the same reason the creator cannot leave the heavenly realm, thus creation occurs in an intermediary temporal realm. Therefore, hierarchical monotheism implies the existence of more than one temporal realm. Due always to the absolute non-contingency of the Most-high the KCA dictates that prayer cannot be addressed to him, because he has no sense of evil. The Supreme Being in indivisible, if evil were part of his consciousness it would be part of his essence, thus he would be infinitely good and infinitely bad, which is a violation of the rule of harmony.

THE BUKÔNGO

Brief Exposition of Its Theology

The master document leading to the understanding of the hierarchy of the divinities of the Bukôngo is the sermon of Simon Kimbangu delivered at Mbanza-Nsanda (Kongo-central, Democratic Republic of Congo (DRC)) in 1921.²¹ Simon Kimbangu is

²¹ Bandzouzi, *Le Kimbanguisme*, 92 ; Luyaluka, *La Religion kôngo*, 149.

perceived in the Kôngo nation as the greatest of their prophets of our time. He was educated at the missionary school of Gombe-Lutete, Kongo-Central, DRC, and became a Baptist catechist. Despite his Protestant education, Kimbangu exhibits in this sermon a true connection with Kôngo religion. His prayer during that occasion was addressed neither to the Holy Spirit, nor to Jesus, nor to the Supreme Being (Nzâmbi Ampûngu Tulêndo), but to the creator through Kôngo hierarchy of divinities which, in the absence of any document alluding to it, a Kôngo initiate alone could master.

The sermon we allude to was delivered by the Kôngo prophet to his nearest disciples to prepare them for the difficulties they would encounter after their arrest by the colonial authorities and to exhort the general Black public about the future of their nations which he was foreseeing as involving first of all nominal political independences, which should be followed by their spiritual independences to come soon and finally by the epistemological revolution which will bring the preponderance of solar epistemology over the Western lunar, i.e., materially based, one.²²

The prayer of Simon Kimbangu in the forest of Mbanza-Nsanda is a reminder of the theology of the Bukôngo; it opens in this way:

“Prayer to you the angels of the celestial throne, the source of all existence!

“Prayer to you the seven angels who seat on the court of the God the Most-high!

“Prayer where the sun rises and where the sun sets!

“Prayer to the East and to the West!

“Prayer to you our Solar Creator God (Mbumba Lowa)!

“Prayer to you our God Governor of mankind (Mpina Nza)!

“Prayer to you the angels of the earth and of the air!

“Prayer to you the angels that govern the waters and the fire!

“Prayer to the Great Spirit Kongo!” (Bandzouzi, 2002, p. 92).

This prayer reveals clearly the hierarchy of the Bukôngo as including the following divine elements in the downward order:

²² Luyaluka, *An Essay on Naturalized Epistemology*.

- The Most-high,
- The angels of the celestial throne,
- The seven angels of the celestial court,
- Mbumba Lowa, God the Creator,
- Mpina Nza, God the Governor,
- Kôngo, the primeval ancestor of the Kôngo nation,

Central to Kongo initiation is the notion of the divine completeness of being, which implies the presence of the completeness, the fullness, of the divinity in human beings and in Gods symbolized by the conjunction of male and female elements.²³ On the temporal levels, this divine presence was called the Kimalungila in the Kimpasi (the Kôngo sacerdotal initiatory academy), the Kimahungu in the Lemba (the civil academy) and the Kitafu-Maluangu in the Kinkimba (the martial academy) where it was symbolized by the python and the rainbow (Mbumba-Luangu).²⁴

Finally, a mention must be made of Kôngo trinity. Batshikama shows trinity to be foundational to the formation and government of Kongo Kingdom. It is interesting to compare the genealogical trinity he gives and the Kôngo hierarchy of divinities. The origin of Kôngo nation is surmised to be in the three sons of their ancestor Nzinga:

- Nsaku, the firstborn, is “the channel of divine revelations”²⁵ coming from Nzâmbi Ampûngu Tulêndo.
- Mpanzu is credited with the creative power (the power of Mbûmba Lowa).
- Nzinga, the daughter, exercised the attribute of government (the office of Mpina Nza).

Thus, the trinity of Bukôngo involves the unity of the Father (Nzâmbi Ampûngu Tulêndo), the Son (Mbûmba Lowa) and the Verb (Mpina Nza).

Two verbs are used in kikôngo, the Kôngo language, to express the concept of creation: *sêma* and *bûmba*. Both verbs convey the idea of giving a shape, “to reduce to some form or

²³ Fukiau, *Le Mukongo et le monde qui l’entourait*, 112.

²⁴ Luyaluka, *The Spiral as the Basic Semiotic*.

²⁵ Batshikama, *Voici les Jagas*, 181.

shape, mould, carve”²⁶; however, according to Laman *sêma* means also “to shine, to illuminate”²⁷. Moreover, the attribute *lowa* affixed to the name of the creator means solar, it conveys the idea of illumination. Therefore, creation in the Bukôngo implies the act of illuminating and enabling original entities to take a shape. What proceeds implies also that prior to creation the temporal world exists potentially in a state of chaos, darkness and formlessness before being actualized by Mbumba Lowa, the demiurge creator.²⁸

The concept of sin is indigenous to the Bukôngo as seen in the presence of the commandments of God called “*nkôngo mi Nzâmbi*”²⁹ or “*khongo*”³⁰. Had this concept been brought by the pre-colonial missionaries it would be abnormal to them to call them *khongo*, e.i., by the very name of Kôngo nation, thus implying that the laws of God are imbedded in this people. This would jeopardize the necessity of the evangelization felt by the West.

Moreover, the word *sumu* (sin) comes from *suma* (to plant). The opposite of *suma* is *sumuna* (to uproot). The fact of being uprooted is designated by the word *sumuka*, it condemns a plant to death. Thus by analogy we are taught that *sumuka* (sin) is an act that leads the sinner to death, sin leads to fall.³¹ However, the concept of original sin is not included in the Bukôngo.

Convergence with the KCA

All the elements exposed above show that the Bukôngo is a theistic religion in which the Most-high (Nzâmbi Ampûngu Tulêndo) thrones above lower divinities, a hierarchical monotheism. The logical validity of this Kôngo monotheism is reinforced by its perfect convergence with the KCA, which is the scientific expression of hierarchical monotheism.

Two different causations are implied by the hierarchy revealed by Simon Kimbangu;

- The Most-high is the “source of all existence”; this implies that, as a source,

his causation of the heavenly realm is synchronic.

- As for the causation of Mbumba Lowa, it is diachronic.

The diachronic nature of the causation of Mbumba lowa is conveyed by the fact that the verb *bûmba* means to give a shape which implies that the creator precedes the created. The two kinds of creative causations are in harmony with the deductions of the KCA. Like, this cosmological argument, the Bukôngo reveals the solar nature of creator by the attribute *lowa* affixed to his name.

The Kôngo trinity is shown as implying the unity of the Father (Nzâmbi Ampûngu Tulêndo), and son (Mbûmba Lowa) and the Verb Mpina Nza; this trinity compared to the KCA enables us to conclude that Mpina Nza is the Verb on the eternal plan. Therefore creation is the work of Mbûmba Lowa through the activity of Mpina Nza, because the Verb is the original nature of human beings and as well as Gods.³²

On the anthropological level, the human being in the Bukôngo is perceived as being essentially male and female, the right part being called male and the left female; this state alludes to the completeness of human being, “*mûntu walunga*”³³. We know also that the purpose of Kôngo initiation is to help the myste become a Mahûngu, a divinely complete being; this is seen in the fact that at the end of his formation the initiate of the Lemba receives a statute of Mahûngu³⁴, a token that he must keep on the purification process in order for this nature to become perfectly manifest.

If prior to his initiation the myste is a Mahûngu (male and female) and must work through sanctification to manifest the Kimahûngu (the state of being male and female), it follows that prior to his initiation he was a Mahûngu only potentially. This perception of the nature of the fallen mortal in need of salvation is exactly what is affirmed by the KCA.

The prayer of Simon Kimbangu shows also that one of the divinities invoked in prayer is Kôngo, the divinized eponymous primeval ancestor. Now, the existence of several hierarchized planes of existence revealed by the KCA implies

²⁶ Bentley, *Appendix to the dictionary and grammar of Kôngo language*, 907.

²⁷ Laman, *Dictionnaire Kikongo-français*, 887.

²⁸ Luyaluka, *La Religion kôngo*.

²⁹ Van Wing, *Etudes Bakôngo*, 147.

³⁰ Bittremieux, *La Société secrète des Bakhimba*, 133.

³¹ Luyaluka, *op. cit.*

³² Fukiau, *Le Mukongo et le monde qui l'entourait*, 112.

³³ *Ibidem*, 19.

³⁴ *Ibidem*, 51.

that the lowest gods called in prayer are divinized ancestors; thus, this is also a point of perfect convergence.

MEMPHIS SCHOOL

Summary of Memphis Theology

Ancient Egypt had three main schools of theology: Heliopolis, Hermopolis, and Memphis; the teachings of these three schools were seen as complementary. The Memphis theology is inscribed on the Shabaka Stone which is kept in the British Museum. The stone is named after the pharaoh Shabaka (ca 712-698) who wanted through it to preserve the sacred teachings, “for his Majesty found it to be a work of the ancestors which was worm-eaten, so that it could not be understood from the beginning to the end”³⁵.

In his book titled *Stolen Legacy*, George G. M. James³⁶ gives us the summary of Memphis theology in three parts:

- The first part presents the Gods of chaos: Ptah the primate of Gods is shown as the logos emerging first in the nun as primeval hill. Ptah is the God of order. Atom emerge from the water and sits upon Ptah. Four pairs of male/female Gods (Ogdoad) remains in the water.
- In the second, part the Gods of arrangement and order are presented. Aton is the source of the Ogdoad with whom they form the Enead. The pairs of the Gods of the Ogdoad are named as the parts of the body of Atom. Atom has created all Gods except Ptah.
- In the last part, Ptah is the logos and creative power which are exercised over all creatures. Ptah transmits power and spirit to all Gods. Ptah controls lives of all things through his commands. In him all things live, move and have their eternal being.

The soteriology of the Egyptian religion is revealed by the *Egyptian book of the dead* where the dead Osiris Ani, after having lived a life of purity claims the right to become an Osiris among the many Osiris.

Convergence with the KCA

Many scholars, presupposing their notion of theism on the validity and exclusivity of

Western monotheism, eschew any allusion of monotheism as far as Egyptian theology is concerned. However, voices are found, even among the Western Egyptologists, which support the existence in Egyptian religion of the notion of one Supreme Being. Rawlinson speaks of Him in this way:

“Besides the common popular religion, the belief of the masses, there was another which prevailed among the priests and among the educated. The primary doctrine of this esoteric religion was the real essential unity of the Divine Nature. (...) This Being seems never to have been represented by any material, even symbolical, form.”³⁷

The *Pyramid text of Unas* confirms Rawlinson’s affirmation of the existence of this Supreme Being by incensing him in this way:

“The Great One will be censured for the Bull of Nekhen, and the flame of the blast will be toward You who are around the shrine. by the King O great god whose name is unknown! A meal in place for the Sole Lord!”³⁸

The monotheism of Egyptian religion is also deduced from the *Egyptian book of the dead*. This book depicts the creator, Ra, as “self-begotten and self-born” and as the son of Nut, the heaven. Both images are contradictory. But seen in the context of hierarchical monotheism, they allude to a higher causative order in relation to which the creator is one of the “firstborn of God” and a temporal order in relation to which he is self created; this means that his appearance in the temporal realm is the prompted by his own desire to save strayed beings. This is convergent with the causation dictated by the KCA which affirms also the existence of more than one relative necessary being.

From Memphis theology we learn that the creator Ra, called Atom, “sits upon Ptah”, which is indicative of a higher hierarchical position. We know through the biblical discourse that, among the Ancients, to be seated is an expression of authority; speaking to the crowd the priest had to seat while the listeners had to stand up. A biblical commentary explains the fact of being sat as: “The usual attitude of Jewish rabbis in teaching, indicating

³⁵ Van den Dungen, *The Memphis theology*.

³⁶ James, *Stolen Legacy*.

³⁷ Rawlinson, *Ancient Egypt*, London, chap. II §24.

³⁸ Van den Dungen, *The Memphis theology*, text n° 171.

authority”³⁹. Creation is accomplished by Atom with the assistance of Ptah, because this later “transmits power and spirit to all Gods” and he is the creative Logos. Like the Verb in the KCA, Ptah assists in the creative process and is not created by Atom.

To all of this must be added the existence in each district of Egypt of a “tomb of its dead god”⁴⁰, this completes the hierarchy of Memphis theology. Thus, compared to the KCA the theology of Memphis is based on the following hierarchical order of divinities:

- An unnamed Great One
- The demiurgic creator called Atom
- The Verb, Ptah, called the God of order
- The primeval ancestor or the “dead God”.

Of Ptah, we learn that he transmits “power and spirit to all Gods”, i.e., Ptah is the Logos, the presence of the power of the Most-high in all Gods. This nature is akin to the description of the Verb in the KCA where the Verb is shown as being at the service of the Sons of God, expressing the fullness of the Most-high in relative beings. The fact that “all Gods are the work of Atom except Ptah, shows that, like in the KCA, the Verb in Memphis theology belongs to the necessary order like the creator, while the other Gods alluded appertain to the created temporal order, i.e. are ancestors. We have learned also from *Stolen Legacy* that Ptah is the “God of order”⁴¹.

As for creation, like in the KCA, it is not ex-nihilo, but it arises from a potential state called the *nun*. The Nut, Shu and Geb scene (see the figure above) shows that the eternal realm includes the “suns”, the Sons of God, in the body, i.e., in the consciousness, of the heavenly Father, while the temporal realm represented by the reeds is included in the body, i.e., the consciousness, of the creator represented by Geb. This teaches that the temporal realm is only a state of consciousness, as perspective of the necessary realm as affirmed by the KCA. Geb is neither in the consciousness of the Father, nor is he like the reeds in him, therefore he is in an intermediary plan as affirmed by the KCA; his downward look illustrated his descend to this temporal intermediary realm. While the

upraised hands of Shu illustrate the fact that the Verb maintain in the Sons of God the consciousness of their divinity.

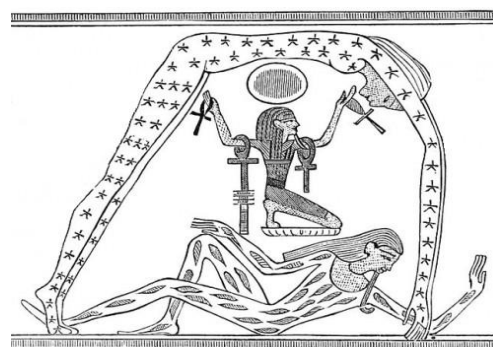


Figure1: the Nut, Shu and Geb scene

\Retrieved from <http://hubpages.com/education/Osiris-and-Isis-An-Egyptian-Love-Story>.

On the soteriological plan, *the Egyptian book of the dead* shows that the initiate is called Osiris prior to his death and in the beyond, he claims the right to become an Osiris because he lived a life of sanctity. This implies that, in conformity to the KCA, he was an Osiris only potentially and had to vanquish sin in order to become an Osiris in a manifest way.

Moreover, an exegete of *the Egyptian book of the dead* reveals that the name Osiris is used to designate:

- Ani, the dead initiate;
- Horus the advocate of the Osiris Ani in the beyond ;
- The solar God Ra;
- The fathers of the initiate.
- The Lord of eternity.

As alluding to all these beings, the term Osiris means only a Son of God; thus the Egyptian religion rejoins the KCA in the fact that the purpose of mortals is to vanquish sin in order to regain his original status as a Son of God.

At last, as seen above, the Most-high God in ancient Egypt was neither named nor represented. This nature is in conformity to his transcendent nature and explains why prayers were never addressed to him, an attitude which is reminiscent of the KCA

THE RELIGION OF SUMER

Brief Exposition of Its Theology

The study of the theology of Sumer was prompted by the discovery in 1849 by Sir Austen Henry Layard, “English Archaeologist and global explorer” of “the first pieces of what

³⁹ Dummelow, *A Commentary on the Holy Bible*, 638.

⁴⁰ Maspero, *A history of Egypt*.

⁴¹ James, *Stolen Legacy*, 139.

would eventually become one of Archaeology's most controversial puzzles: Cuneiform Tablets⁴².

The highest God of the Sumerian pantheon is known as An or Anu. We learn about him from Cuvelier:

“An is the god of the Heaven. He is the first god to govern the universe, the founder of the cosmic order, but in most accounts he is presented as having almost “retreated”, leaving the power to his son Enlil. His main sanctuary was at Urtik”⁴³

Enlil is said to be the “the one who effectively governs”⁴⁴ and the “lord of all the lands”⁴⁵; moreover, Enlil assisted the creator in the creative process⁴⁶. Enlil's name means literally the Lord-breath, thus it can be opined that he was perceived as the Logos, the Verb. Enlil is the result of the union of the divine male and female⁴⁷.

Enki is the creator, the creative intelligence which made human beings from the clay. Describing the abiding places of the Gods of Sumer, Cuvelier informs us that:

“In the mythical geography of the world, An and Enlil abides in the palace of celestial gods, An is higher than Enlil, while Enki, even though he frequently moves towards the god of the celestial plane possesses a separate residence”⁴⁸. About the existence of divinized ancestors the same author adds that “the shepherd-god Dumuzi [was] the most renowned of the “dead” gods”⁴⁹; the fact that this gods are dead implies that they are just ancestors.

Hence the Sumerian hierarchy includes:

- An, the God of heaven
- Enki, the creator
- Enlil, the creative Logos or the Verb, the God governor
- The “dead” gods or divinized ancestors.

On the other hand, Kramer informs us that contrary what is seen in Western Christianity

“the most important deity in the Sumerian pantheon, one who played a dominant role throughout in rite, myth, and prayer, was the airgod, Enlil”⁵⁰.

Convergence With the KCA

The monotheistic nature is affirmed even for the religion of Sumer by an author who insists on the following facts:

“The evidence of an original monotheism in Sumeria, Egypt . . . has long been known. Archeologists have discovered that the further back in Sumerian history you are, the more prominent the sky god An appears”⁵¹.

Perhaps this author started his description from the presupposition of the validity and exclusivity of Western monotheism. Cuvelier informed us above that “An ‘retreated’ living power to his son Enlil”; in reality, seen in the context of solar religion this alludes rather to the transcendence of the Supreme Being. What is called a retreat is in reality the position of the Most-high after, and in relation to, the creation of which he is not the direct conscious causative agent as evidenced by the KCA.

That Enlil, the Lord-breath, assisted Enki in the process of creation rejoins the affirmation of the KCA that, according to solar trinity, it is the Verb which acts in a relative necessary being for the creation of the temporal universe. Thus, it is correct to say that the Lord-breath is symbolical designation of the Verb.

The theology of Sumer affirms that Enlil “abides with An in the celestial palace”; this is convergent with the KCA which explains the Verb as the sum total of the celestial reality, i.e., a necessary being. Thus, the Verb and the Father belong to the same heavenly reality; as to the creator, though being a necessary relative being, he is also in relation with the temporal order, this the Sumerians explain by alluding to him as having a “separate residence”. Therefore, like in the KCA, the Most-high, being transcendent and without any contingency, is higher above the temporal order.

The fact that Enlil assisted Enki in the creative process denotes the existence of the trinity of the KCA in Sumerian religion: it is the Father (An) who acted in the Son (Enki) through the Verb (Enlil). This is more the case as in

⁴² Romongovea, *Sumerian Texts*, 1.

⁴³ Cuvelier, *La Mythologie Mésopotamienne*, 4.

⁴⁴ Ibidem, 4.

⁴⁵ Langdon, *The Sumerian And Semitic Religious*, 182.

⁴⁶ Ibidem, 2.

⁴⁷ Kramer, *History begins at Sumer*, 82.

⁴⁸ Cuvelier, op. cit., 5.

⁴⁹ Ibidem, 155.

⁵⁰ Kramer, op. cit., 88.

⁵¹ Hales, *The Original monotheism*.

“retreating” An “left his power to his Son Enlil”. Therefore, the theism of the Sumerian religion is perfectly convergent with the hierarchical monotheism of the KCA.

It should be noted also that the transcendence of the Most-high advocated in Sumer and deduced in the KCA implies that the prayers were addressed to the lower divinities instead of the Most-high.

COONVERGENCE OF THE THREE THEOLOGIES

As we said above, our starting hypothesis is that, being solar religions, there must be an essential unity the three cultures we are studying which is the very mark of the revelatory brand of thinking. If the same God inspired the truth to all His sons, their articulation of that truth in the framework of deductive thinking must be characterized by a convergence. The divergences found in the religious sphere of solar religion should be thus explained in the following ways:

- 1) Different cultural particularities of each religion;
- 2) Differential devolutions due to external lunar influences;
- 3) Oblivion of certain elements of the hierarchy;
- 4) Preponderance of human elements in the cultural system.⁵²

As far as our three civilizations are concerned, only the cases 1 and 2 should apply. If one consider the whole spectrum of solar religion as found in Africa, i.e., the different trends of traditional African religion, all four cases should apply the explanans of their divergences. The detailed study of these divergences in the case of Sumer, Egypt and Kôngo is out of the scope of this paper; therefore, we will limit our work to the appraisal of the convergent elements found in all of them.

Two Creative Gods

In all three theologies there are two creative principles, the creator, who is a Son of God, and the Verb who assists him through the operation of solar trinity:

- Mbumba Lowa and Mpina Nza in Kôngo culture,
- Enki and Enlil for Sumer;

- Atom and Ptah for Memphis.

Creation is not ex-nihilo. About ex-nihilo creation Wiredu (1998) explains that “out of nothing, nothing comes”; he concludes: “to say that some being could make something come out of nothing is of the same order of incoherence as saying that some being could make two and two add up to fifty”⁵³. The creator is likened to a potter. The potter doesn’t produce the clay, but he just gives it a shape. This implies that prior to its actualization creation already existed in the state of chaos, darkness and shapelessness. This solar creationism is the scientific alternative to the Western ex-nihilo creationism which is logically inconsistent.

Human Being and the Existence of the Verb

In all three Theologies, the Verb is present; he is at the service of the Sons of God. The Verb is called the God of order in Memphis, the God governor in the Bukôngo and in the Sumerian religion. Here it must be underlined that, as the table indicates below, to govern, to judge and to maintain order is mainly the same function in the frame of the old solar civilizations as well as of traditional African cultures.

The KCA explains the Verb as including the “fullness of the Most-high”. This fullness is expressed in the Bukôngo as the conjunction of the male and female natures. Thus expressed the fullness of the divinity is expressed in Memphis by the fact that at the origin the Gods are “male and female in the water”⁵⁴, while in Sumer the Gods are presented as having female consorts; in light of what precedes it should be understood by this that each God of the Sumerians has a male nature and female one. Thus we have the following formulas:

- An = An (male principle) + Antu (female principle);
- Enlil = Enlil (male principle) + Nilil (female principle).

This unity, which is confirmed in the theologies of Memphis and Kôngo, is also formerly affirmed in Sumer by the fact that Enlil is the

⁵² Luyaluka, *African Indigenous Religion*.

⁵³ Wiredu, *Toward decolonizing African philosophy and religion*, 30.

⁵⁴ James, *Stolen Legacy*, 150.

union of the divine male and female⁵⁵. It implies that human beings are, like Gods, essentially male and female, i.e., divine. If this is clearly affirmed in the Bukôngo it is also the case in Memphis because creation has been shown to be a perspective of the heavenly realm; thus the human being is only a temporal expression of a Son of God. That the human being “was created in the likeness of God”⁵⁶ is also affirmed in the Sumerian theology.

The direct consequence of this ideal nature of human beings is that on the soteriological plan the purpose of the human being is to work for the manifestation of his divinity which sin reduced to potential state. In the Bukôngo this is seen in the fact that the initiate is called Mahûngu, a being manifesting the fullness of the divinity, and the aim of the initiation is to help him become a Mahûngu through sanctification.

In Egypt this conclusion is clearly expressed by the scene of the *Egyptian Book of the dead* because the dead Osiris Ani, once in the beyond, claims the right to be an Osiris since he lived in purity. This implies that prior to this he was an Osiris, a Son of God, only potentially. The craving of the Sumerian initiate for immortality bears witness to the same theological doctrine.

Thus the purpose of the divine initiation, the highest solar initiation, is to help the human being regain the manifest expression of the Verb; to be an Osiris among the others Osiris. In the soteriological plan, fulfillment of one’s divinity, salvation, is attained through the work of the Verb, divine grace and sanctification. This plan is also justified by the fact that the original state of divine being is characterized by the conjunction of male female principles and the existence in water (the solar symbol of purity).

In the *Egyptian book of the dead*, this theology translates into the initiate’s craving for immortality, to be an Osiris, a Son of God. The same crave is seen in the Sumerian theology where it is said of the dead Enkidu: “It is tangible, physical immortality which his tormented spirit now craves. He must seek and find the secret of eternal life”⁵⁷. This crave for

immortality can be interpreted, according to the theologies of the Bukôngo and Egyptians, as the desire of the initiate to become a “Son of God”.

The Meaning of the Water

The theologies of Memphis and Sumer affirm that existence in water is the original condition of divine beings. The Bukôngo explains that water in is the symbol of purity and purification. Fukiau⁵⁸ shows that the Kôngo words *longa* (to educate), *n’longo* (the sacred), *bilongo* (revealed medicine) *bun’longo* (purity, to be akin), *anlongo* (state of being pure, akin), etc., belong to the same family and allude to purity.

In the *Egyptian book of the dead*, this theology translates into the initiate’s craving for immortality, to be an Osiris, a Son of God. The same crave is seen in the Sumerian theology where it is said of the dead Enkidu: “It is tangible, physical immortality which his tormented spirit now craves. He must seek and find the secret of eternal life”⁵⁹. This crave for immortality can be interpreted, according to the theologies of the Bukôngo and Egyptians, as the desire of the initiate to become a “Son of God”.

Thus water in the Bukôngo is the symbol of purity and is one of the means of purification in Kôngo rituals. Therefore, when Memphis theology affirms that “water is the source of all things” (James, 1954, p. 14), it implies that purity is the original states of everything in heaven as perfect manifestation of the Most-high. The original state of human beings before

Prayer not Directly Addressed to the Most-High

While in the Western trend of monotheism prayers are directly addressed to the Most-high God, in solar religion, as seen in the three cultures we are studying are not addressed directly to the Supreme Being. The prayer of the prophet Simon Kimbangu showed that in the Bukôngo prayers are addressed to the creator through the hierarchy. That prayers were not addressed directly to the Most-high is seen in Egypt through the fact that he is neither named nor represented even symbolically. As to Sumer Kramer told us prayers were addressed to the Verb, Enlil; this fact was wrongly interpreted as the retreat of the God An.

⁵⁵ Kramer, *History begins at Sumer*, 82.

⁵⁶ Cuvelier, *La Mythologie Mésopotamienne*, 24.

⁵⁷ Kramer, *History begins at Sumer*, 185.

⁵⁸ Fukiau, *Le Mukongo et le monde qui l’entourait*, 119.

⁵⁹ Kramer, *History begins at Sumer*, 185.

Table1. Hierarchies of divinities of some solar cultures

Hierarchies of divinities of some African ethnics						
Ethnic / country	Sumer	Memphis	Kôngo / DRC	Mboshi / R. Congo	Songye / DRC	Baganda / Uganda
The Most-high	An	Not named	Nzâmbi Ampûngu Tulêndo	Nzambe Nzambe Nzambe	Shakahanga	Ggulu
The creator	Enki	Atom	Mbumba Lowa	Nzambe Iko- Latsenge	Evile Mbula	Katonda
The Verb or Logos	Enlil	Ptah	Mpina Nza (the governor)	Nzambe Kane (the judge)	Evile Mbuwa (The judge)	Muhanga (God of order)
The primeval ancestor	“Dead” God	“Dead” God	Kôngo	Nzambe Mwene	Evile Mukulu	

SOLAR RELIGION AND SCIENCE

Solar Creation and Cosmology

It has been demonstrated through the KCA that creation occurs in the consciousness of a Son of God, the creator. This creation implies a movement of the creator from the eternal plane to a temporal one. According to the KCA, there are several temporal planes; thus we have an absolute space-time which includes any temporal plane of existence, and the relative space-time which is peculiar to any plane and is the locus in which the physical perceptions occur.

The KCA implies that, since he is a necessary being and due to the absolutely non-contingence nature of the heavenly realm, creation necessitates the descent of the creator into the ultimate intermediary plane and is naturally followed by a move of the creator back toward the necessary plane under the impulse of the Verb. Thus, being propelled by a constant power, the creator is in a state of acceleration toward reality. *The Egyptians book of the dead* speaks of this move as the initiate “shall embark in the Boat of Ra”; as for Sumer we are told that Enki “frequently moves towards the god of the celestial plane”⁶⁰.

This movement of the creator back to the celestial plane results in a cosmology marked by the acceleration of absolute space-time toward its nothingness as the correlation of the acceleration of the creator toward the heavenly realm and a weaker acceleration of the relative space-time toward reality, i.e., toward infinity. The last acceleration implies that as the creator accelerate toward celestial reality our perception of the same reality increases. The acceleration of the absolute space-time allows one to explain the dynamics (gravitation, translation, rotation and the stability of atoms) of the bodies of the

universe at the astronomic and subatomic level, a solar holistic “theory of everything”⁶¹.

The discovery of this holistic “theory of everything” confirms the hope expressed by the author of *Stolen legacy* about the theology the Most-high has revealed to our dear ancestors: “I believe that the time has come, within which man will be able to unlock most of the secrets of nature hitherto hidden and unknown”⁶².

The cohabitation of science and religion

One of the characteristic of the solar science is the cohabitation of science and religion; but one should note also that religion is one of the three epistemic components in this approach of science.⁶³ This implies that religion can be expressed in a scientific mode. This nature of religion has been evidenced by the KCA and can be demonstrated thanks to two facts:

- The validity of its premises because in a deduction “a deductively valid argument or inference is one where it is not possible for the premises all to be true while the conclusion is false”⁶⁴.
- The mathematical verification of its “theory of everything”⁶⁵.

According to the SCI, the demonstrated convergence existing between the systematic natural theology exposed through the KCA and the theologies of Memphis, Sumer and Kôngo nation implies that the scientific nature the KCA must be extended to these three religions. This means that the divergent elements found in them are not conflicting elements but cultural particularities of each one of them on the practical level; any application of science for the

⁶⁰ Cuvelier, op. cit., 5.

⁶¹ Luyaluka, *Religion and Science Conversion Possibility*; see also the appendix of this paper.

⁶² James, *Stolen Legacy*, 150.

⁶³ Luyaluka, *An Essay on Naturalized Epistemology*.

⁶⁴ Ladyman, *Understanding Philosophy of Science*, 264.

⁶⁵ Luyaluka, op. cit.

resolution of human problems requires cultural adaptations which are not universal.

The existence of a scientific nature of the solar religion implies that the need felt of a common culture to which the whole diasporic Black nation can identify is a feasible objective if we capitalize on the scientific nature of solar religion which has been preserved in the Bukôngo.

The immersion of African ethnics in solar epistemology that characterized ancient Egypt, Sumer and their southward migration from the confines of the Middle-East to the south of Sahara imply that any trend of traditional religion in Africa can be described as a devolution of solar religion, i.e., of the Bukôngo which is its perfect continuation. This also clearly demonstrates that “Africans are not so intellectually impoverished as to be lacking in a sophisticated conception of the Supreme Being”⁶⁶.

CONCLUSION

Our aim in this paper was to prove through a comparative study that the theologies of Sumer, Memphis and the Bukôngo, the Kôngo religion, are three renditions of the same truth: solar religion. The possibility of this convergence was dictated by the fact that they all bath in solar epistemology.

To attain to this demonstration, we capitalized on the kemetic cosmological argument (KCA); an argument which demonstrates not only the existence of a Supreme Being, but also his nature and the main features of solar religion.

Through comparative religious study, we demonstrated the convergence which exists between each of the three cultures we studied with the KCA. This comparison evidenced the existence in all of them of hierarchical monotheism, of the Verb as the manifestation of the fullness of the Most-high in Gods and human beings, of the presence of two creative principles (the creator and the Verb), and it was shown also that creation in these theologies is not ex-nihilo, the temporal order exists in a potential state before creation. The transcendence of the Most-high advocated in all three religions resulted in his being not the God directly addressed through prayers.

These common features led to the conclusion that salvation, as the actualization of the

potential presence in human being of the fullness of the divinity, is attained through the means of divine grace, the Verb and sanctification. Thus the purpose of divine initiation in solar religion is the need to help human being recover the effective manifestation of the Verb.

Since the KCA is a scientific explanation which results in a Newtonian cosmology whose conclusions are mathematically confirmed, the convergence of the Sumerian, Egyptian and Kongo religions with this systematic natural theology is the proof that these civilizations advocate the same solar religion in different cultural trends and it is also a proof that solar religion is scientific.

This conclusion eschews all wrong demeaning qualifications that the Eurocentric scholars affixed to the religions of Sumer and Egypt as well as to the traditional African religion, because the different trends of this last have been demonstrated to be only devolutions of solar religion, of a scientific episteme.

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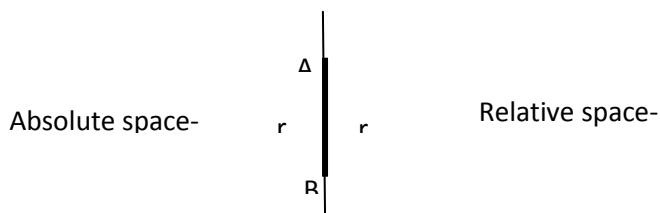
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APPENDIX: MATHEMATICAL VERIFICATION OF SOLAR COSMOLOGY⁶⁷

Let A and B be two points of the universe situated at the intersection of the absolute space-time and a relative one. An observer in the absolute space-time sees these points separated by the distance r_1 but the one in the relative space-time sees them as separated by the distance r . We suppose the acceleration of the relative space-time to be negligible in this calculation.

Diagram 1: an observable situation in both spaces-times



⁶⁷ Luyaluka, *The Solar Cosmological Interpretation*, 671-672.

At the initial moment, before the beginning of the accelerations, the observers in both spaces-times see the situation according to the equation:

$$r_1 = r.$$

As time elapses r_1 dwindles and the situation evolves into the equation:

$$r_1 = r(1 - \frac{1}{2}gt^2) \quad (2)$$

A double derivation of the equation (2) yields the acceleration of r_1 calculated according to the time elapsed in the relative space-time.

$$a = -rg \quad (3)$$

However, the reader knows that what is dwindling under the acceleration of the absolute space-time is not the isolated radius r_1 but the volume that contains it. Let v_1 be a cylinder of the absolute space-time containing the radius r_1 (any other volume corresponding to that radius can be taken); the value of r can be calculated in relation to this cylinder and in accordance to the equation (1).

$$v_1 = \pi r^3 k \quad (4)$$

From this value of the cylinder one gets the equation:

$$r = \frac{v_1}{\pi k r^2} \quad (5)$$

Intuitively the reader may realize that the exact value of the height of the cylinder is not important. What is necessary is that its volume be not null. Thus, the ratio $\frac{v_1}{\pi k}$ can be taken as a constant q and by replacing the amended value of (5) in (3) one gets:

$$a = -\frac{q}{r^2} g \quad (6)$$

In this equation (6) $-qg$ can be equaled to a constant G ; thus one gets finally:

$$a = \frac{G}{r^2} \quad (7)$$

Now by multiplying both sides of the equation (7) by the reciprocal masses of the celestial bodies symbolized by the points A and B one gets: $F = G \frac{Mm}{r^2}$ that is Newton's law of gravitation explained according to solar cosmology and applying to the astronomical and subatomic levels.