

General Revelation Approach to Salvific Hypostasis and its Reinterpretation of Biblical Christology

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ABSTRACT

This paper capitalizes on a cosmological argument to demonstrate that the hypostatic nature of man is the result of a double relationship in which the Children of God in heaven abide: a unity with the Most-high manifested in the presence of the Word, the fullness of divinity in and around them, and the existence of a tempting potential evil which any bad exercise of free will might actualize. The first relationship, coupled with the absolute non-contingency of the Most-high, translates in the presence of the divine nature in man and the second relationship actualized accounts for the limitations of man. Substantiating the explicit salvific import of this paradigm and its anthropology as the brand of African traditional religion, the paper uses it to reinterpret the hypostasis of Jesus in light of the KCA.

Keywords: Christology; hypostasis; cosmological argument; Bukôngo; Jesus; salvation

INTRODUCTION

The word hypostasis is from the Greek ὑπόστασις - *hypostasis* - which alludes to an entity's basic or essential nature. For Western Christianity, hypostasis alludes to Jesus' double nature as true God and true man. This notion has been an object of many misinterpretations. According to Helland, in regard to Christology, the Church in the first centuries faced five major heresies:

- Arianism-which held that Jesus was a created being, the Son of God, but not eternal;
- Ebionitism -which emphasized the humanity of Jesus at the expense of his deity?
- Apollinarianism-which emphasized the deity of Christ at the expense of his humanity;
- Nestorianism-which split Christ into two distinct persons, one human, one divine;
- Eutychianism-which confused the two natures of Christ into one mixed nature of divine-human.

The debate on this issue of Christology was solved by the Council of Chalcedon (AD 451). Against the above heresies "the council affirmed the full deity and full humanity of Jesus Christ" (Helland, 1993, 311). However, the council of Chalcedon didn't

explain how divinity and humanity are related one to another in ¹Jesus. This issue was addressed by the Fifth Council of Constantinople (AD 553) where it was stated:

The Word of God is united with the flesh hypostatically, and that therefore there is but one hypostasis or only one Person, and the holy Council of Chalcedon has professed in this sense the one Person of our Lord Jesus Christ.²

Thus, the general consensus among Western theologian today is that hypostasis alludes to the double nature of Jesus-Christ as true God and true man.

Our purpose in this paper is to address the issue of the hypostasis within the context of a systematic natural theology, i.e., general revelation. For this purpose, we will capitalize on the kemetic cosmological argument (KCA); a cosmological argument that covers the essential doctrines of the religion that characterized ancient Egypt, Sumer, and whose continuity is Kôngo religion, Bukôngo.³ This religion thus defined has been demonstrated to

¹ Helland, *Hypostatic union*, 311.

² Symeonides, *the Hypostasis of the Logos*, 7.

³ Luyaluka, *Solar cosmological interpretation*.

be the original brand of which any traditional religion of Africa is only devolution.⁴

This endeavor will thus oppose two concepts of theology: the Western trend as influenced by Grecian philosophy and that we label lunar (due to the focus of Western epistemology on matter as the ultimate nature of reality, like the moon orbiting around the earth, symbol of matter) and the theology of African traditional religion that we label solar (due to the focus of its epistemology on the divine, the sun being the symbol the creator in many African cultures; solar epistemology perceives ultimate reality as being spiritual). Solar epistemology is also the brand of the ancient civilizations of Egypt and Sumer.⁵

Therefore, handled according to solar theology, hypostasis will be demonstrated, thanks to the KCA, to be in reality a universal principle alluding to the anthropology of solar religion (the religion that characterized the ancient civilizations of Egypt and Sumer and which is continued in Bukôngo) as the explanation of double relationship in which each one of us abides as a divine being and human one:

- An eternal constant unity with the Most-high, which depend on the absolutely non-contingent nature of the Supreme Being.
- A relationship with the tempting potential evil which any bad exercise of free will might actualize.

For the confirmation of the African nature of this universal hypostasis, we will evidence its presence in the anthropology of Bukôngo; as the deep definition of the nature of the *mûntui*. This anthropology of Bukôngo will be correlated by the ethnographies of the missionaries of the colonial times who worked to understand the doctrines of African traditional religion.

Thus established, solar hypostasis will be used to explain the hypostasis of Jesus as the presence in the Christian Master of this universal solar principle of being. Finally, solar hypostasis thus explained through natural theology as a universal reality will be shown to be the divine instrument for universal salvation of fallen humanity through the Word, the manifestation of the completeness of the Most-high in and around every *mûntu*.

⁴ Luyaluka, *the Elucidation of Africanness*.

⁵ Luyaluka, *an Essay on naturalized epistemology*.

SOLAR GENERAL REVELATION V. LUNAR The Definition of General Revelation In Lunar Theology

According to the lunar paradigm of Christian theology, there are two distinct revelations, the general and the specific or special. Diehl defines general revelation as “a revelation of God through his works of creation and providence in a natural, continuous, universal and non-propositional mode”.⁶ This definition is always understood as including logic as one of those *works of creation*. The existence of general revelation is sustained in the specific revelation, the Bible, in several verses including Romans 1: 18-20.

Despite its biblical basis, general revelation is always perceived by Christian lunar theologians as limited. Beach justifies this limitation this way “God’s revelation of himself can never be an object of human knowledge”.⁷ At the basis of the limitation attached by lunar theology to general revelation is the fact that “the knowledge of God by general revelation has been darkened or distorted by sin”.⁸ Therefore, in lunar theological paradigm, general revelation does only open our eyes to the greatness of God’s works in nature and convinces mortal man of his sin; it is thus “the basis for universal human guilt”.⁹ To sum it up, we must say that general revelation in lunar theology is always perceived as unable to lead man to salvation by itself.

The Presuppositions of Christian Lunar General Revelation

From what has been said above, one arrives easily to the conclusion that general revelation in lunar Christian theology is presupposed on the following convictions:

- Western epistemological perception of reason as a limited activity of cerebral cortex.
- The superior authority of the Bible as special revelation of God’s will.
- The fallen nature of human being due to original sin.

Perception of General Revelation According To Solar Theology

Contrary to lunar theology, solar general revelation as we explain it depends on solar epistemology; a perception of science in which reason, thanks

⁶ Diehl, *Evangelicalism and general revelation*, 443.

⁷ Beach, *Revelation in Scripture*, 269.

⁸ Diehl, op. cit., 444.

⁹ Diehl, op. cit. 444.

to the immortality of soul¹⁰ which implies its freedom from the body, is perceived not as an activity of the brain, but as a series of direct and/or indirect revelations leading to knowledge.¹¹ This African perception of reason as revelatory is affirmed for instance of Yorubas of Nigeria by Abioje:

At a more private level, it is not uncommon to hear an African saying: “My mind told me”, “Something told me”; “I come to realize that ...” and so on. These type of expressions indicate that revelation is an ongoing activity by which God continue to guide His people.¹²

This solar conception of reason implies that solar general revelation, as a revelatory activity of God through deductive logic, is endowed with the authority of special revelation; therefore, it should be salvific! This conclusion seems to be outrageous for lunar, Western minded, theologians, as far as their materialistic epistemological presuppositions are concerned. Thus, lunar theology warns us as to salvation:

One cannot simply speculate from God's universal salvific will a doctrine of salvation through general revelation. *To be raised to the level of dogma, such a doctrine would have to be either explicitly taught* [emphasis is ours] or taken as a necessary implication from the text.¹³

The explicit exposition of the salvific import of solar hypostasis is exactly the standard solar general revelation will meet in relation with its universality and in its application to the life of the Christian Master thanks to the KCA on which it is based.

SOLAR GENERAL REVELATION EXPOUNDED

General Revelation and the Cosmological Argument

One of the components of general revelation is logic; “without logic, no statement of Scripture is intelligible”.¹⁴ However, independently of Scripture, deductive logic fully unfolds divine revelation within the frame of solar religion through the cosmological argument.

Thus, unlike its limited scope in lunar theology, cosmological argument as used in this paper demonstrates not only the existence of God by going from “the presence of the cosmos back to a

creator of the cosmos”¹⁵ but exposes also the systematic natural theology of solar religion, the religion advocated by ancient Egyptians and Sumerians, and continued in Bukôngo.

Solar cosmological argument extracted and adapted from Luyaluka¹⁶ can be summarily introduced in the following manner:

- There are individual entities and particular circumstances in our universe. Thus, our universe possesses individuality, a contingent reality.
- A necessary cause exists that includes our temporal universe in its consciousness and explains its contingency.
- Being the cause of an individual universe, this cause is individual; hence, there are other necessary causes which are at least potentially causative.
- The possession of a precise individuality by each of these relative necessary causes requires an explanation. Therefore, there is an absolutely necessary cause which includes all these relative causes in its consciousness and explains their contingency.
- As the greatest possible being, this absolutely necessary cause is God, the Supreme Being. The Most-high thus defined is transcendent, indivisible, impartial and absolutely infinite because any lesser nature would imply a contingency; moreover, all reality is included in the Most-high.
- As an individual manifestation of the indivisible and impartial Supreme Being, the Father-Mother, each relative necessary being, each Child of God, is the expression of His completeness, the Word.
- Since the Children of God taken around anyone of them constitute a collective relative necessary being, this one manifests also the fullness of God, the Word; thus, the Word is the fullness of God in and around any Child of God.

The KCA thus introduced implies an absolutely immutable nature of the Father-Mother because he is without any contingency. God is the same in all eternity and in relation to any of his Children. It is also obvious from the KCA that being the sum total of relative necessities individualities, the Word is unique, the fullness of God present in

¹⁰ Van Wing, *Etudes Bakôngo*.

¹¹ Luyaluka, *an Essay on naturalized epistemology*.

¹² Abioje, *Divine revelation in Christianity*, 13.

¹³ Johnson, *the Inadequacy of general revelation*, 2.

¹⁴ Kulikovsky, *Scripture and general revelation*, 26.

¹⁵ Thompson & Jackson, *The Case of the existence of God*, 2,

¹⁶ Luyaluka, *Solar cosmological interpretation*.

and around every Child of God and eternally inseparable from him.

Since the Word is the sole fullness of divinity in every Child of God, he is a unique “Child of God”. This nature of the Word is also in conformity with the absolutely impartial and non-contingent essence of God, the Father-Mother. Moreover, being the fullness of the Most-high, the Word manifests its attributes: consciousness, intelligence, love, power, etc.¹⁷

The KCA dictates that, being the sum total of reality, the Father-Mother is inseparable from his Children. Thus, there is an eternal bond between him and the Child. Since he expresses his fullness, the Word, in the Child, this bond is one of love. Therefore, expressing infinite love to an infinite number of Children the Father-Mother is infinite Love.

The Father-Mother being inseparable from the Children and being Love, the bond he has with each Child is an expression of loyalty. Thus, expressing a nature of truth to an infinite number of Children, the Father-Mother is infinite Truth.

The double nature of the Father-Mother as Love and Truth implies that each Child of God is endowed with a free will. The Child is free to turn down the loving offer of divine Love, the Word. But, even in this eventuality, the Father-Mother remains the same Love impartial and absolutely non-contingent. Thus, despite the bad use of free will the Child is never deprived of the Word by the Father-Mother.

Due to the absolutely non-contingent nature of the celestial realm, which is only the consciousness of the Most-high, the sum total of reality, the bad use of the free will causes the lost Child of God to fall in a state of consciousness characterized by spiritual darkness and chaos, because by turning away from the Father-Mother, he turns away from reality and divine order.

Solar General Revelation and the Nature of the Temporal Universe

We have seen that the temporal universe exists in the consciousness of the Creator, a Child of God. However, being without any contingency the heavenly consciousness, the consciousness of the Father-Mother, cannot include a temporal element. The same non-contingent nature implies that the creator cannot leave the celestial plane (the consciousness of the Most-high). Therefore, creation occurs in a temporal intermediary consciousness of a Child of God. The intermediary

¹⁷ Luyaluka, *Religion and science conversion possibility*.

nature of the creative consciousness implies that, unlike the fallen Child of God, the creator is still conscious of the heavenly realm (the consciousness of the Most-high) though no more fully.

Moreover, in conformity to the absolutely infinite nature of the celestial realm, the temporal consciousness is limited and illusory; it is nothing but a perception of celestial plane, otherwise something would be claimed beyond absolute infinity, which is impossible. However, this illusory nature applies only to the limitation the perspective tries to apply to the celestial reality because its substance is God, the All-in-all.

Creation thus requires the voluntary love-impelled descend of a Child of God into the above mentioned intermediary temporal plane to save the fallen Children of God, groping in darkness as non-incarnated spirits; because by turning away from the Father, they have turned away from the sense of their substantiality. Thus, solar cosmological argument, the KCA, teaches us that *apart from the creator every human being appears in the temporal realm as the result of a bad use of the free will*.

The Authority of Solar General Revelation

In conformity to solar epistemology whose foundational truth is the freedom of the soul from the body, we claim solar general revelation to have the authority of special revelation for the following reasons:

- According to solar epistemology reason is not an activity of the cerebral cortex, but a series of direct and/or indirect revelations from God through the hierarchy of divinities.¹⁸
- Being a deduction from a true fact the conclusion of the KCA cannot not be true because a deduction is a kind of reasoning where “it is not possible for the premises all to be true while the conclusion is false”¹⁹
- Moreover, if the validity of deductive reasoning is denied, then even special revelation cannot stand on solid logical ground through induction.
- The KCA results in a cosmology which describes the dynamics of the universe (gravitation, translation, rotation and the equilibrium of the bodies) at the astronomic and subatomic levels in a single theory, a solar holistic “theory of everything”. Now,

¹⁸ Luyaluka, *Spiral as the basic semiotic*.

¹⁹ Ladymna, *Understanding philosophy of science*, 264.

this theory has been proven mathematically to be the simplest explanation of the nature of the temporal universe.²⁰

All these imply that solar general revelation as drawn from the KCA has an authority of divine science independently of the conclusion of any scriptural special revelation; therefore, like logic is indispensable for the understanding of biblical revelation²¹ solar general revelation must cast light on the Scripture. Norman Geisler cited by Kulikovshy affirms that:

Systematic theology is as meaningful as science is, for theology is to the Bible (God's special revelation) what science is to nature (God's general revelation). Both are a systematic approach to the truths God has revealed in a nonsystematic way.²²

If Geisler is true then natural systematic theology elevated to the level of an exact science, as the KCA is, i.e., being a universal episteme based on deduction like mathematics, must interpret the Bible and have an authority superior to that of the Scripture because this last is open to speculation (that which gave rise to many heresies), while the former is not.

Confirmation of Solar Cosmological Argument

The conclusions of solar cosmological argument are not new; they are present in various aspects of solar cultures:

- The transcendent nature of the Most-high is affirmed of Sumer where An, the Most-high, retreated "leaving the power to his son Enlil";²³ it is claimed of ancient Egypt where he was neither named nor "represented by any material, even symbolical, form";²⁴ it is also present in Bukôngo.²⁵
- The apparent nature of the temporal universe is affirmed by Yorubas of Nigeria.²⁶ Plato reveals the same doctrine which certainly is a reminiscence of the Egyptian teachings he acquired.²⁷

²⁰Luyaluka, *Religion and science conversion possibility*.

²¹Kulikovshy, *Scripture and general revelation*.

²²*Ibidem*, 24.

²³Cuvelier, *La Mythologie Mésopotamienne*, 4.

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

²⁵Van Wing, *Etudes Bakôngo & Bittremieux, La Société secrète*.

²⁶Omotosho, *a Critique of the question of African philosophy*.

²⁷Diop, *Antériorité des civilisations nègres*.

- The notion of the Word, or Logos, in the eternal plane is taught by the Memphis theology of ancient Egypt as Ptah,²⁸ in Sumer as Enlil²⁹ and in Bukôngo as Mpina Nza³⁰. In the temporal planes, the Word is named Kimahôngu, Kimalungila or Kitafu-Maluangu in Kôngo culture and is symbolized by the conjunction of the male and female principles³¹. Etc.

SOLAR HYPOSTASIS DEDUCED

Solar cosmological argument has revealed that the temporal universe is only a perspective of the heavenly reality. Everything in the temporal plane is a limited manifestation of its celestial reality; thus, the *mûntu*, the human being as described by solar cosmological argument, is nothing but a limited manifestation of a Child of God in the temporal level due to an original bad use of free will.

Another feature revealed by solar cosmological argument is that every Child of God lives in a double relationship:

- An eternal unity with the Most-high manifested as an expression of the Word. Seen from the side of the Supreme Being, and due to the absolutely non-contingent nature of the Father, this relationship is eternal, constant and doesn't depend on the nature of the usage the Child makes of his free will.
- The existence of the tempting potential evil (the possible absence of good) which any bad exercise of free will might actualize. Due to the illusory nature of the temporal realm and to the absolutely non-contingent nature of the Father-Mother, the link with an actualized evil depends totally on the *mûntu* and doesn't even appear in the divine consciousness. Seen in the context of this second relationship, the bad use of free will by the Child of God reduces the presence of the Word in him to a mere potential state, hence his seeming fall in spiritual darkness and chaos.

According to this double relationship, and since reality is of the domain of God, Truth, the one and true nature of the *mûntu* is defined by the eternal bond the Father-Mother entertains with him. It ensues that the *mûntu* is in reality a divine being, the mortal element (the limiting

²⁸James, *Stolen legacy*.

²⁹Kramer, *History begins at Sumer*.

³⁰Bandzouzi, *le Kimbanguisme*.

³¹Luyaluka, *the Spiral as the basic semiotic*.

pull which is the result of the bad use of the free will) is an illusion that tries to trample on his divinity.

SOLAR HYPOSTASIS AND THE ANTHROPOLOGY OF BUKONGO

Solar hypostasis deductively expounded thanks to the KCA implies that the *muntu* is a true divine being though a mortal pull tries to limit his total manifestation of the divine. This nature of the *muntu* is confirmed in Bukongo by the myth of Mahungu.

The Myth of Mahungu, a Confirmation of Solar Hypostasis

According to this myth reported by Janzen, God created the *muntu* in his image and likeness. Mahungu, as this *muntu* was called, was endowed with divine power, he was a God. God forbade Mahungu to go around the sacred palm tree. However, yielding to the mortal pull, Mahungu went around the palm tree. But at the end of his disobedient action, he found himself split into two mortal weak beings: a male and a female.

Overall, this myth teaches us that the fall of humanity is the result of the bad use of free will and results in the loss of the manifest expression of the Word, the completeness of the Father-Mother expressed as the unity of the male and female principles. We have seen above that the word Kimahungu designates the Word in the temporal level, the divine nature of being. One of the roles of the prefix *ki-* added to a word in Kikongo, the Kongo language, is to mean a nature:

- *Kimuana*: the childhood, from *muana*, child.
- *Kimoya*: alive, from *moya*, life.
- *Kitata*: the nature of being a father, paternity, from *tata*, father.

Thus, Mahungu is the *muntu* who expresses the divine nature Kimahungu, the Word. The myth teaches us that this divine nature is symbolized by the original unity of the male and the female in the *muntu*.

Male + female = divine completeness (Mahungu, the *muntu*-Word)

After the fall, this unity was lost. Now, the fact is that every *muntu* among the Kongo call his right part male and the left female; this means that the Kimahungu is inseparable from the *muntu*, he is truly divine. However, the full extent of this divine nature is reduced to a potential state by sin, *sumu*; hence, the need of the divine initiation which enables the *muntu* to regain the

manifest expression of the Kimahungu, the Word, in the totality of his being.³²

Ethnographic Confirmations of Solar Hypostatic Anthropology

As to confirm in an euphemized way the nature of the *muntu* depicted above, Tempels affirms in his book *la Philosophie Bantoue* that the concept of the *muntu* is not the equivalent of Western concept of man, though both alludes to human being.

The "muntu" has of course a visible body, but this body is not the "muntu". The "muntu", as a native explained to me one day, is what you describe in French by "person" and not what you express by "man". "Muntu" would mean this vital force endowed with intelligence and will.³³

This clearly shows that Bukongo transcends the lunar concept of man as an essentially corporeal entity. Bittremieux found the same concept of the *muntu* among Kongo people: "Man [i.e., the *muntu*] as such is not purely material. There is in him something supra-material, which sees, hears, speak and act when he is asleep and dreaming"³⁴. This shows that for the same ethnic group the *muntu* is made of two parts: an appearance called *nitu* and an immaterial nature called *moyo* and sometimes *ntima*, *mbundu* or *mfumu kutu*.

These three authors were catholic priests working in a colonial context characterized by a prejudiced conviction of the spiritual inferiority of Blacks. Therefore, what they are expressing in a euphemized way is that beyond the apparent visible nature (*nitu*) of the *muntu* lies an inner true being which is the expression of the divinity, the Kimahungu; this is why the song of Lêmba cited below calls him Mahungu.

SOLAR HYPOSTASIS AND THE REINTERPRETATION OF CHRISTOLOGY

We have seen above that in lunar theology hypostasis alludes exclusively to the person of Jesus as true God and true man. Moreover, salvation is seen as the personal work of Jesus.

Solar hypostasis is universal and results from the absolutely non-contingent and impartial nature of the Most-high; it implies that:

32 Fukiau, *Le Mukongo ET le monde & Luyaluka, the Spiral as the basic semiotic*.

33 Tempels, *La Philosophie bantoue*, 35-36.

34 Van Wing, *Etudes Bakongo & Bittremieux, La Société secrète*.

- Each *mûntu* appears in the temporal plane as the consequence of his original bad use of free will.
- Each *mûntu* is, in his true being, an expression of the divine nature, though mortality tries to limit his expression of the Word. The *mûntu* is in reality a *mûntu*-Word or Mahûngu.
- Due to the double nature of the Word, each *mûntu* has a double duty: to work for his own salvation and for the salvation of those he surrounds.

Seen in the context of solar theology, the personal hypostasis of Jesus should be interpreted only in line with solar cosmological argument demonstration of the nature of God as immutable, impartial and absolutely non-contingent, and to its depiction of the Word as never fully reducible to a single human being. Therefore, salvation is not through the person of Jesus but through the Word he exemplified, as seen through the KCA.

Biblical Proofs of the Validity of Solar Hypostasis

Since in solar theology general and special revelations are from God, they cannot be contradictory; therefore, special revelation must bear witness to solar general revelation because the validity of the later is obvious. The Scriptural correlation of the affirmations of solar general revelation about hypostasis can be seen in the following:

- Each *mûntu* appears in the temporal plane as the result of fall (Romans 3:23; Luke 18:19).
- Each *mûntu* is truly a Child of God (I John 3: 1-3; John 10:34, Psalm 82:6-7). I John 3: 1-3 show clearly that while each is in reality a Child of God, this state is yet potential because “it doth not yet appear what we shall be” hence the necessity of purification pointed out by solar salvific hypostasis.

The solar explanation of the notion of the Christ

Solar general revelation presents the notion of the Word as alluding to the completeness of the Father-Mother in heaven and in the temporal planes. Bukôngo makes a distinction between the Word and the *mûntu*-Word. Clearly, the notion of the Word in special revelation corresponds to that of the Christ; therefore, solar

general revelation must help cast more light on the use the Scripture makes of this notion. Compared to the notion of the Word as defined by solar general revelation the Christ alludes:

- To the divine completeness of being in heaven as on temporal planes (Colossians 2:9; Ephesians 3:19). In this meaning, the Christ is not synonymous of Jesus, but is the Word. The KCA has revealed that, as the fullness of the divinity, the Word is unique, the unique “Child of God” in and around any Child of God.
- To the *mûntu*-Word, Jesus the divine man. In this meaning the word Christ alludes to Jesus as a Child of God (Luke 9:20); it is synonymous of Jesus-Christ. We have seen that in Bukôngo this notion correspond to that of Mahûngu and is not confused with the Kimahûngu, the Word.

Therefore, solar general revelation enables us to make the difference between the saving Christ and Jesus the exemplar, the one who was the highest manifestation of the Christ in his lifetime. It leads us to avoid trampling on the absolutely impartial nature of the Most-high by presenting Jesus, the exemplar, as endowed with an exclusive grace of God. Of course, according to the inner and outer nature of the Word, Jesus worked for the salvation of himself and for that of humanity; but we have all to do the same according to the double nature of the Word in us and around us.

The KCA has been shown to be the substance of the solar religion that characterized the civilization of ancient Egypt, Sumer and which is continued in Bukôngo. Now the southward migration of the African ethnics and their immersion in the same epistemology which is the brand of these ancient solar civilizations leads to the conclusion that the different traditional religions of Africa are devolutions of solar religion. Therefore, the reinterpretation of lunar Christology through solar hypostasis demonstrates how the African worldview can help reinterpret Christianity.

SOLAR HYPOSTASIS AND UNIVERSAL SALVATION

Solar hypostasis has evidenced that the relationship of God to his Child is indestructible and eternal, it follows that the *mûntu*, the fallen Child of God, can never be annihilated, and otherwise the absolutely unchanging Most-high God will lose a link to a Child of God and thus change relationally. Since the *mûntu* cannot be

annihilated, the indefectible relationship the Father-Mother has with him, as evidenced by solar hypostasis and the illusory and temporal nature of the pull that draws him toward evil imply that salvation is universal. Moreover, the KCA has revealed that by its very nature creation is a salvific enterprise destined to save the lost Children of God groping in spiritual darkness.

It should also be stressed that a denial of universal salvation will induce everlasting punishment; but, such an eventuality is impossible. Due to the inherently temporal nature of the created realm and the absolutely non-contingent and unchanging nature of the heavenly realm everlasting punishment lacks a locus for its occurrence according to solar theology.

Therefore, through spiritual knowledge or through suffering every *mûntu* will finally turn to the loving presence and power of the Word that awaits to destroy the illusory power of sin on this plane or on other temporal planes.

The freedom of the soul from the body, which is the basis of solar epistemology, and the nature of solar creation imply the existence of more than one temporal plane of existence.

SALVATION AS THE OPERATION OF THE WORD

According to the double nature of the Word, as the manifestation of the fullness of the Father-Mother in and around the *mûntu* and due to the loss of the manifest expression of the Word by the fallen Child of God, salvation is first of all the result of the regenerative activity of the Word around the mortals, which breaks to power of sin.

But, since the absolutely immutable God never violates the free will of man, it is up to this later to accept this regenerative loving presence by living it in sanctity, thanks to the presence of the Word in him. Thus, salvation is through the divine grace, the Word and sanctification.

The Word as the manifestation of the divinity around the *mûntu* is expressed in the temporal level as the presence of the nearest divinities, the holy ancestors that surround him. This reality is confirmed in Bukôngo by the following song of Lêmbe, the Kôngo traditional initiatory academy of civil mysteries:

Kubele bântu;
Kubele bakulu;
Hé Mahûngu e!
Nge bahûngila!

*Badiânga.*³⁵

Here is its translation:

In the world of the living;

In the world of the ancestors;

Hey! Mahûngu, e!

They gather around you!

Those who eats!

The initiate is called in this song Mahûngu, the one who expresses the Kimahûngu, the Word. His highest purpose in undergoing initiation is to get in touch with ancestors who are in *mpêmbe*, the holy world symbolized by water as a token of purity.

This holy ancestors who gather around the disciple are said to be eating, i.e., to be alive. Therefore, thanks to the presence of the Word around him, the *mûntu* is never alone; he is always surrounded by the invisible loving presence of holy ancestors as the manifestation of the Word which will eventually outweigh the seeming pull of evil.ⁱⁱ

CONCLUSION

In this paper, we capitalized on the kemetic cosmological argument (KCA), the systematic natural theology of solar religion, the religion of ancient Egypt and Sumer continued in Kôngo culture, to give an understanding of hypostasis based solely on general revelation.

The KCA demonstrates the hypostatic nature of *mûntu*, the human being, as the result of a double relationship in which the Children of God in heaven abide: (1) an eternal and constant link with the Most-high manifested in the presence of the Word, the fullness of divinity in and around them; (2) and the tempting presence of potential evil which any bad exercise of free will might actualize.

The first relationship depends on the absolutely non-contingent and impartial nature of the Most-high; thus, it translates into the constant and eternal presence of the divine nature in the *mûntu*; thus, he is never deprived of it. As to the second relationship, it accounts for the limitations of the *mûntu* due to the alluremnt of mortal pull which reduces the total manifestation of the Word to a mere potential state.

Solar hypostasis thus established as been used to reinterpret lunar, i.e., Grecian-influenced,

35 Fukiau, Le Mukongo et le monde, 43.

Christology. This reinterpretation was justified by the fact that, being the result of a revelation (according to solar epistemology), being deductive episteme and resulting in a mathematically verifiable cosmology, solar systematic natural theology, the KCA, has the authority of special revelation. The reinterpretation of Christology revealed that the hypostasis of Jesus is only his manifestation of the universal principle of solar hypostasis. As equivalent to the solar notion of the Word the notion of the Christ has been demonstrated to be not exclusively synonymous with Jesus, but to allude essentially to the divinity which animated him and which he was the highest expression in his lifetime.

This outcome reveals how an original African view can help reinterpret Christianity. =The KCA implies that, thanks to the absolutely immutable and non-contingent nature of the Most-high, the *mûntu*, the fallen Child of God, can never be annihilated. Therefore, salvation is universal; through divine science or through suffering every *mûntu* will finally yield to the loving power of the Word that surround him and live it in sanctity through the assistance of the Word that abides in him

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ANNEXE: MATHEMATICAL VERIFICATION OF THE SOLAR COSMOLOGY

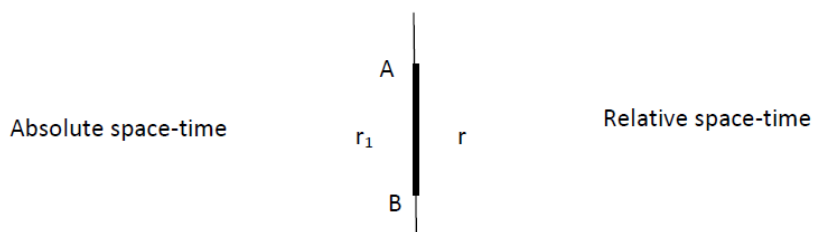
The KCA results in a cosmology which implies the existence of two spaces-times: the absolute space-time and the relative spaces-times which are the differents planes of the temporal universe (the earth and the heavens). Creation occurs in the temporal plane; but, as a necessary being, the

creator, impelled by the Word, moves back to the necessary plane. This isotropic acceleration of the creator to infinity implies the isotropic acceleration of the absolute space-time to nothingness. This last acceleration explains the dynamics of the universe (gravitation, translation, rotation and the equilibrium of the bodies) at the astronomic and subatomic levels, a mathematically verified holistic “theory of everything” (Luyaluka, 2014).

Let A and B be two points of the universe situated at the intersection of the absolute space-time and a relative one; the distance AB measured in both spaces-times are respectively: r_1 and r . We suppose the acceleration of the relative space-time to be negligible in this calculation.

i We use the term muntu rather than man, because, though both terms mean “human being”, they do not allude to the same reality. While man is a corporeal being, the muntu is better understood as a consciousness.

ii The Biblical correlation of this notion is seen in the following verses: Psalm 34:7; Hebrew 12:22-23; Luke 9:30; 2King 6:16; etc.



At the initial moment, an observers placed at point B sees the situation according to the equation: $r_1 = r$. (1). as time elapses r_1 dwindles, our observer sees r_1 as having lost the distance d. Thus, $r_1 = r - d$. Now, d can be written as a factor of r to have $r_1 = r - r.k$. (2).

With $k \leq 0$. The acceleration of k being rectilinear and uniform, the equation (2) becomes $r_1 = r(1 - \frac{1}{2}gt^2)$. (3). A double derivation of the equation (3) yields the acceleration of r_1 calculated according to the time elapsed in the relative space-time: $a = -rg$. (4).

What is dwindling under the acceleration of the absolute space-time is not the isolated segment r_1 but the volume, or the portion of the absolute space-time that contains it. Let v_1 be a prism having r_1 as the sides of its square ends. Thus, in conformity to the equation (1) we have $v_1 = hr^2$. (5). the height h can be written as a factor of r to yield $v_1 = q.r^3$. (6). from (6) we get $r = \frac{v_1}{qr^2}$. (7). the exact height of the prism is not important; thus the ratio $\frac{v_1}{q}$ can be taken as a constant c to get $r = \frac{c}{r^2}$. (8). by replacing (8) in (4) one gets $a = -\frac{cg}{r^2}$. (9). with $-cg = G$, we

finally get $a = \frac{G}{r^2}$. (9). Now by multiplying both sides of the equation (9) 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 easily explained according to KCA, thus offering the mathematical verification of this cosmological argument.

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