

A Contextual Fulfilment of Redemption Theme in African Religiosity: A Case Study of the Nandi People of Kenya

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ABSTRACT: All religions agree that there is something deeply wrong with mankind, that human lives are not what they were meant to be. That human beings are alienated from the source of meaning and value. For the great religions of the Semitic origin - Judaism, Christianity and Islam – the basic human problem is moral (Rice, 1985), it is what human beings have done. Every religion describes a way of overcoming this separation and achieving what man has lost. The “Hebrew sanctuary and its services” a sub-set of Hebrew religion spelt out mainly in the Old Testament which is a prophecy dramatizing the only means of Redemption through the Messiah to come in symbols seem to have some parallelism with the practices surrounding the “Nandi male initiation ceremonies” today – a sub-set of Nandi religion (African). The objective of this study was: To demonstrate that Christ Jesus came to fulfill the history of the plan of Redemption of mankind through African religion (Nandi) just as it does with Hebrew religion in biblical perspective.

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I. INTRODUCTION

According to Musvosvi, (2001) the Hebrew Sanctuary and its services was a prophecy in symbols pointing to the sacrifice and priesthood of Jesus Christ. This ritual law, with its sacrifices and ordinances, was to be performed by the Hebrews until type met antitype in the death of Christ, the lamb of God who takes away the sin of the world John 1:29 (Holbrook, 1983). Since there are a parallelism between Hebrew sanctuary and its services and Nandi male initiation ceremonies, then it is safe to conclude that even the latter does the same with the former unlike the views of (Magezi, V., & Magezi, C., 2016) that general revelation within all pre-Christian religions (with the exception of Judaism) does not prepare its adherents for the gospel. According to this research Nandi male initiation ceremonies prepares its adherence for the gospel just as Judaism (Hebrew religion) prepares the Hebrews for the Gospel.

The Hebrew Sanctuary and its services (HSIS)/Nandi male initiation ceremonies (NMIC) involves the construction of the Sanctuary/Kootabtumdo, placing articles in strategic places of both sacred buildings and the ministration of Hebrew religious leaders (Levites/Motirenik) on behalf of the redemption of the repentant Hebrew congregation/.Tarusiek among the Nandi respectively. Although some articles are missing or misplaced among the Nandi, it should be understood because for them, they had no scriptures that were written. They passed the information by word of mouth from one generation to another which is subject to error.

The three apartments of the Hebrew Sanctuary which are the courtyard, the holy place and the Most holy place correspond to the three apartments of Nandi house of rites (kootabtumdo), which are Seremut, Koima, and Njor respectively. The three apartments symbolize the three phases of Christ's ministry of sacrifice, mediation, and judgment (Ministerial Association, 2005). For the sake of man's redemption from sin; Christ would come to the earth and live a life without sin and die as a Sacrifice, like a lamb without blemish on behalf of man. After His death, burial and resurrection Christ would ascend to heaven in order to play the role of a priest; to mediate on behalf of the sinner before God. Afterwards he would play the role of a judge represented by the earthly high priest. Each phase would be fulfilled after some time as will be shown by symbolic prophecy of Daniel chapter eight and nine below. Afterwards Christ would change His role and become king. He will come to rule the redeemed in the earth made new after destruction of sin. The Sanctuary /Kootabtumdo) and their services provided a preview of the gospel. This research intends to demonstrate that Christ came to fulfill the history of the plan of redemption through HSIS/ NMIC in biblical perspective.

Symbolic meaning of the Courtyard/Seremuut and Items among the Hebrew and Nandi respectively

The Hebrew courtyard represents the earth where the Messiah would come to be offered as a sacrifice for sin on behalf of mankind. The items found in the court were the laver and the altar of burnt offering. The laver [Ex.30:17-31] which contained water represents cleansing or Baptism through the blood of Christ. That of

Nandi is misplaced, a pot half filled with water was placed at Njor instead of being placed at the Seremuut. The altar of burnt offering [Ex. 27:1-8] represented the cross of Christ. It corresponds to fire of rites among the Nandi. The sacrificial animal which was sacrificed beside the altar represented Jesus, the ultimate sacrifice [John 1:29]. Among the Nandi the Korosiot that was constructed near the fire of rites literally means a sacrifice which represented Jesus.

Symbolic meaning of items in the Holy place/Koima.

If the courtyard represented the earth, then the Holy place should stand for heaven where Christ went after His death, burial and resurrection on earth. He ascension to heaven at the right hand of God the Father. He began to play the role that the earthly priest did in the holy place of the sanctuary – that of mediation on behalf of sinners before God. The items found in the holy place were the table of show bread [Ex. 25:23-30], the seven branch – candlestick [Ex.: 25:31-40] and the altar of incense [Ex.30:1-8]. The showbread represented Jesus the living bread [John 6:51]. The seven – branched candlestick represented Jesus, the light of the world [John 9:5;1:9]. The lamps of oil symbolized the presence of the holy Spirit through Jesus [Zechariah 4:16;Rev.4:5]. The altar of incense represented the prayers of God's people [Hebrews 5:7] which are acceptable to God through Jesus Christ. Among the Nandi, these items are not clearly seen but it is still safe to say that light was used in the sanctuary because there were no windows. Nandi male initiation ceremonies in the house of rites (Kootabtumdo) are performed at night and must use light. The altar of incense may correspond to the small fire lit at njor(misplaced) in which salt or millet are put in the fire secretly to indicate the displeasure of the ancestors.

Symbolic meaning of the Items in the Most Holy place

The most Holy place in the Hebrew Sanctuary represents heaven where Christ the high priest went after performing the work of a priest in the Holy place. One day at the end of each year, the earthly high priest performed the work of atonement or judgment. In this case also, Christ acted as a judge in heaven. The only special article which was found in the most holy place [Ex.25:10-22] is the Ark of the testimony, a chest of acacia wood overlaid with Gold. This may correspond to Kimusanyit among the Nandi. At the top of the chest are two Angels made of solid gold. The cover of the Ark where God's presence dwelt is called the mercy seat. This represents the throne of God in Heaven. [Ex.25:17-22]. It corresponds to cloth skins of the initiands covering items on Kimusanyit where Musanyit – a man on the nude sat singing. God wrote His covenant with His finger on two tablets of stone and placed them in the Ark among the Hebrews. The two tablets correspond with the two sides of Kimusanyit designated as left and right. The first tablet among the Hebrews contained 4 commandments that describe the relationship that should exist between man and God may correspond to 4 items on the left of the Kimusanyit. The second tablet which was written 6 commandments that describe the relationship that should exist between man and God may correspond to 6 items on the right of the Kimusanyit. All commandments add up to ten corresponding toten items on Kimusanyit among the Nandi.

The Ten Commandments represents righteousness before God through Jesus. The mercy seat which is above the law signifies that as long as God's people confessed and forsook their sins [proverbs 28:13] mercy would be extended to them through the blood that was sprinkled on the mercy seat by the high priest [Lev.16:15,16]. That blood represent the blood shed by Jesus to bring all people forgiveness and cleansing [Matt.26:28; Heb.9:22]. All the above were to be fulfilled by Jesus Christ.

All the services performed by religious leaders in the court, holy place and the most holy places of the sanctuary represent the role which Christ would do on earth and heaven in order to redeem man from the consequences of sin which is death. This means the Messiah would come to earth and die as a sacrifice, then he would resurrect and ascend to heaven and play the role of a priest in the first apartment of the sanctuary in heaven, then He would transfer His ministry to the most Holy place in heaven. Each section would occupy a period of time. The religious leaders among the two religions and their roles almost correspond excellently together.[Prophet of God = Boiyop tum], High priest = Motiriot neo],[normal priest = motiriot ne mining],[levites = motirenik or initiated males in general],[those who are ministered to are the congregation of the Hebrew children = Tarusiek among the Nandi].

To be able to come up with the right dates for the fulfillment of redemption from the above religions it is important to note that almost everything that has been used is symbolic. First we need to understand the vision given to Daniel by the angel of the Lord in the two chapters of Daniel chapter eight and nine because what is taking place is related to the sanctuary and its cleansing. Furthermore these chapters are prophecies which help us to come up with dating events such as when the Messiah would be anointed and baptized, crucified, ascended to heaven to continue with priesthood.

Fulfillment of major events by Hebrew Sanctuary and its services/Nandi male initiation Ceremonies

In chapter eight God gave a vision of what was to take place at a later date which is related to the sanctuary. The first vision that Daniel saw was a Ram with two horns [Daniel 8:1-4] which represented the king of Media and Persia [Dan.8:20]. Next Daniel saw a male goat with a great horn between his eyes which represented the king of Greece [Daniel 8:21,22] and the big horn represented the first ruler, Alexander the great. The four horns which emerged later represents the four generals who took over the parts of the empire when Alexander died. The next was the rise of the “little horn”. Daniel was told that this little horn would defile the sanctuary, persecute God’s people and obscure the truth and that the sanctuary would be cleansed after 2300 days. All the above prophecies were fulfilled historically.

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The anointing of the Messiah

Daniel was deeply grieved by what was to come upon God’s people that he fainted and was sick for some time. But neither Daniel nor his friends understood the 2300 – day section of the vision. In chapter nine of Daniel the Angel flew to his side and explained the prophecy in greater detail by adding what was not previously mentioned. The Angel explained the vision to include 70 prophetic weeks that were “determined” or allotted to the Jews and the city of Jerusalem. God was giving His chosen nation [the Hebrews] another chance – a 490 – year opportunity to accomplish its purpose of presenting the Messiah to the world [Daniel 9:23,24]. The Angel told Daniel to begin counting the 2300 – day and 70 week prophecies “from the decree to restore and build Jerusalem. The decree was made in the seventh year of king Artaxerxes, who began to reign in 464 B.C. [Ezra 7:7]. This was made in 457 B.C. [Ezra:6:14;7:11-26].

The Angel said that if you count 69 weeks from 457 B.C., you will come to Messiah the prince. In Bible prophecy, one prophetic day equals one literal year [numbers 14:34; Ezekiel 4:4:6; Luke 13:32]. Adding 69 weeks [69*7] or 483 prophetic days to 457 B.C. brings us to the year A.D. 27.

+457 BC beginning date

483

26 AD

+ one year for 1 B.C. – A.D 1 [there was no zero year] comes to AD 27

“Messiah” is the Hebrew word for “anointed” and the word “Christ” is the Greek equivalent. Luke 3:21,22 says this special anointing by the Holy Ghost took place at His Baptism . Chris’s baptism on earth fulfilled the water in the laver at the court. No priest was allowed to officiate either at the court or the holy place without washing hands and feet. This may corresponds to half- filled water in the pot among the Nandi.

Jesus began His ministry as the Messiah after His baptism, that “the time is fulfilled, and the kingdom of God is at hand” [Mark 1:15. Jesus was speaking of the time prophecy in Daniel 9:25. The gospel of Mathew tells us the very day when Jesus was being baptized. When Jesus asked his cousin John who was baptizing to baptize him he was amazed, John tried to dissuade Him saying, “I have need to be baptized by you, and are coming to me? In other words John knew that all those who were baptized were sinners but Jesus was sinless. Therefore He needed not to be baptized. “Permit it to be so now”, Jesus answered, “for thus it is fitting for us to fulfill all righteousness” (Matt.3:13-15). Thus John accepted to baptize Jesus although He was sinless.

When He was on this earth, Christ lived a sinless life comparable to sheep without blemish [Hebrews 4:15, 1 Peter 1:19]. In order to be our sin bearer Christ must live a human life without sin to prove that the law of God could be kept in human flesh by total dependence upon divine power, to provide a sinless substitute who would die in place of guilty man and to make it possible for Christ to live in us today. If Christ had once yielded to temptation, He Himself would have become a sinner, standing under the condemnation of God’s law, needing a savior. He would have had to die for His own sins and the plan of redemption would have failed. After Christ was Baptist, he was taken to the wilderness in order to be tasted by the devil. Although he was hungry he did not yield to sin. He conquered for mankind what Adam failed.

Fulfillment of Christ Jesus as a Sacrifice

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The prophecy next predicted that Jesus would be “cut off [Daniel 9:26,27] or crucified, but not for himself in the middle of the last week of the 70 – week prophecy. Counting three and one – half years from His anointing in the fall of AD 27 would take us to spring of AD 31, which is precisely when Jesus was crucified. At the time He died, the temple veil (sanctuary) was torn in two sections from top to bottom [Matt.27:50,51] , indicating that Jesus had caused the sacrificial system to cease by His death as the Lamb of God who takes away the sin of the world.

The death of Christ as our sin-bearer is the central provision- the very heart of the gospel [Rom. 5:] Without the cross represented by the altar of sacrifice, His sinless life, as an example of perfect obedience would not have assisted. The broken law of God condemns every soul in the world to death, because everyone has transgressed God’s commandments (Ro.6:23). God provided for us a sinless substitute to take the responsibility for man’s sin and die in his stead. This is represented by the lamb to die in the place of the sinner so that the sinner would go free. Through His death in 31.A.D Christ tasted death for every man (Heb.2:9). At the cross God the father laid on Christ the iniquity of us all (Isa.53:6). He died the wages of sin. In this case Christ has redeemed us to God through his death on the cross.

The Resurrection

By His own resurrection [1 Cor. 15:3,4] on the third day; Jesus demonstrated His right to forgive the sins of His people and to bring them out in triumph from the grave. In John 14:19, Christ says that “because I live, ye shall live also”. If Christ had not risen, Paul says, “you are still in your sins” and that they that have fallen asleep in Christ have perished (1 Cor:15:18). If Christ had not risen, both His claim to personal sinlessness and to the savior hood would have been left forever in doubt.

After His resurrection Jesus insisted that His disciples preach first to the Jews, because they still had three and a half years remaining of their 490 – year opportunity to accept and proclaim the Messiah. Jesus’ disciples preached to the Jews for that final three and half years, until the nation officially rejected the gospel message in AD 34 when Stephen, a righteous deacon, was publicly stoned. Jesus had made it very clear that the special status of the Jewish nation [Matt.21:43] would be revoked if the people persisted in rejecting the Messiah. As of AD 34 with the stoning of Stephen [Acts 7:58, 59] the literal Jewish nation [Rom.2:28,29,Gal3:29] was no longer God’s only chosen nation. The nation of Israel is no longer the central focus of the end – time prophecy. Now all those who accept Jesus are His chosen people, and the promises God made to literal Israel now apply to the spiritual Israel [Rom 9:-9].

Fulfillment of the second apartment of the Sanctuary

After Jesus’ death on earth for us in AD 31, He conquered death for us and ascended into heaven in AD 34. Our savior was to begin His work as our priest before God on our behalf. Says Paul, “Christ is not entered into the holy place made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us” [Hebrews 9:24].

As the typical ministration consisted of two divisions, the daily and yearly service, so Christ’s ministration was to consist of two great divisions, each occupying a period of time and having a distinctive role to play in the heavenly sanctuary. John the revelator was permitted to look at the first apartment of the sanctuary in heaven at that time when Christ had just ascended to heaven. He saw “the seven lamps of fire” represented by the golden candlestick and the “golden altar” in which incense was burnt all corresponding to what was in the earthly sanctuary. From 34 AD to 1844; a period of 1810 years just like what took place in the earthly sanctuary, the priestly ministry in the holy place is characterized as a ministry of intercession, forgiveness, reconciliation, and restoration (ministerial association, 2010). As a continual ministry, it provided a constant access to God through the priest. It symbolized the truth that the repentant sinner has immediate and constant access to God through Christ’s priestly ministry as an intercessor and mediator [Eph.2:14; Heb.4:14-16;7:25,9:24,10:19-22].

As the priest in the daily ministration sprinkled the blood of the sacrifice in the holy place in the sinner’s behalf so Christ at his ascension appeared in the presence of God to plead His blood on behalf of penitent believers. As in the type the blood of the sin offering removed the sin from the penitent, but it rested on the sanctuary until the day of atonement, so the blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was not to cancel the sin; it would stand on record in the sanctuary until the final atonement. Just as every sacrifice foreshadowed Christ’s death, so every priest foreshadowed Christ’s mediatorial ministry as high priest in the heavenly sanctuary “for there is one God, and one mediator between God and man, the man Christ Jesus [1 Tim. 2:4] (Holbrook,1983).

As the atoning death of Christ reconciled the world to God, so the mediation, or the application of the merits of the sinless life and the substitutionary death, makes reconciliation or atonement with God a personal

reality for the believer. After the sinner in the type confessed and transferred his sin, the participant understood that the sins and accountability were transferred to the sanctuary and its priesthood. In this ritual parable the sanctuary assumed the penitent's guilt and accountability - for the time being at least- when the penitent offered a sin offering, confessing his errors. He went away forgiven, assured of God's acceptance. So in the antitypical experience, when a sinner is drawn in penitents by the Holy Spirit to accept Christ as his savior and Lord, Christ assumes his sins and accountability. He is freely forgiven. Christ is the believer's surety as well as his substitute (Holbrook, 21).

As in the type the holy place ministry primarily centers on the individual; Christ's priestly ministry provides for the sinner's forgiveness and reconciliation to God [Hebrews 7:25] "for Christ's sake God forgives the repentant sinner, imputes to him the righteous character and obedience of His son, pardons his sins, and record his name in the book of life as one of His children [Eph.4:32; 1 John, 2 Cor. 5:21; Rom.3:24; Luke 10:20]. As the believer abides in Christ, spiritual grace is mediated on him by our Lord through the Holy Spirit so that he matures spiritually and develops the virtues of graces that reflect the divine character.

As in the typical service the one who realized that he was a sinner must bring a lamb for a sin-offering. The priest could not officiate for him without this offering. When we realize that we have sinned, we remember our "lamb" confess our sins, and in his name they are forgiven, then He officiates as High priest in our behalf before the father. He pleads the merits of His blood, and covers our life, stained with sin, with the robe of His spotless righteousness, and we stand before the father "accepted in the beloved" [Eph.1:6]. When we confess our sins to the Lord, He rises up before the father in heaven, holding up those nail – pierced hands, saying, "Father, my blood, my blood, I have shed my blood for these dear ones. By the merits of my sacrifice on Calvary, I now plead that you accept my sinless life for these sinful lives".

The fulfillment of the second apartment (Most Holy place)of the Sanctuary/Njor in 1844 onwards

The prophet Daniel was given a view of the antitypical work in the heavenly sanctuary. He describes it thus: "I beheld till the thrones were placed" [RSV] and the ancient of days did sit, whose garments was white as snow, and the hair of His head were like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened" [Daniel 7:10]. Daniel beheld till the thrones were placed [RSV]. In other words Daniel beheld the Father's throne changed from the first apartment of the heavenly sanctuary to the second. This change may correspond to what takes place in the Nandi house of rites. In some way changes take place in the Kootabumdo. After Tarusiek passing through Kimusanyit being tortured with pain, the very room is swept and re- arranged again for another event. Thousand thousands ministered unto Jehovah as He took His seat upon the throne to judge the world. The Angels, who have been "ministering spirits" to those whose cases are to come in review before God, stand ready to obey commands. The books are opened.

Then Daniel's attention is now attracted to the "clouds of heaven" – myriads of Angels bearing the savior before the Father in triumph. [Daniel 7:13,14] so that as the books are opened in judgment which reveals one life record after another [may correspond to Tarusiek appearing before Kimosop and confessing their sins in order one after another], Christ confesses the name of every overcomer before the father and before the innumerable company of Angels.

God's throne is a moveable structure. As in the type His visible presence was manifested in the outer apartment of the earthly sanctuary, so in heaven the throne of God was in the first apartment when Christ ascended and sat at the right hand of His father. Daniel saw not only the father and Christ change their position, but the position of the thrones also was changed, when the judgment was set, and the books were opened. Type had met antitype. The high priest in the heavenly sanctuary entered the most holy place, and as in the type God promised to meet the high priest in the most holy, so the father passed into the holy of holies before the high priest, and was there when the angels bore Christ triumphantly in before Him.

The pre - millennial judgment (investigative judgment)

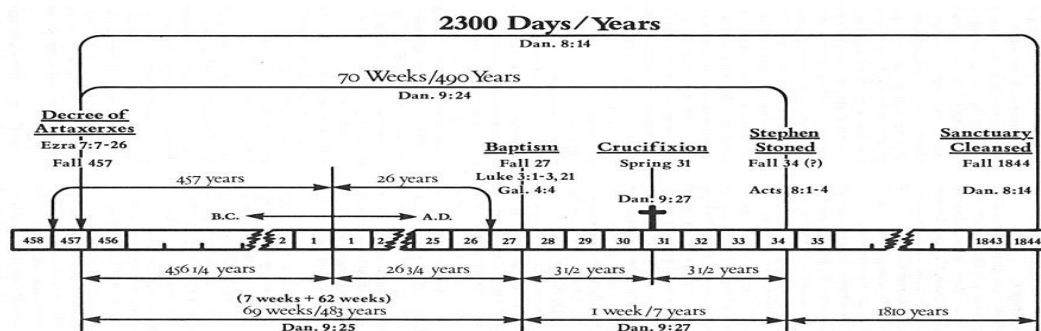
Ministerial Association (2005) notes that the events on the day of atonement illustrate the three phases of God's final judgment. They are the "pre-millennial judgment" or the investigative judgment, the "Millennial judgment and the executive judgment" which takes place at the end of Millennium (1000 years).

At the termination of the 2300 days in 1844, Christ our high priest entered the most holy place to perform the closing work of atonement – to "cleanse the sanctuary" preparatory to His coming (White, 1960). As in the earthly sanctuary, the cleansing of the sanctuary took place on the tenth day of the second month of each year; the heavenly would be cleansed once for all. This work was began in 1844 AD, at the end of the prophetic period of the two thousand three hundred days [Daniel 8:14].

As the typical work was performed at the close of the year, so the cleansing of the heavenly sanctuary will take place near the end of Christ's priestly work. The cleansing of the heavenly sanctuary necessitates an examination of the records – an investigative judgment.

As the earthly high priest presented blood to atone for the sins of the people; our high priest pleads His own blood, "Father, my blood, my blood". As the earthly high priest carried the censer with the fragrant incense; Christ presents the fragrant righteousness of His own character, which He imputes to every one whose sins are all confessed and covered with His blood when their names come up in review before the great judge. While Jesus pleads as our high priest, there is hope for every repentant sinner; but when He at last comes forth from the heavenly sanctuary, the mercy's door will be forever closed.

The apostle Peter [1 Peter 4:17] notes that judgment begins with the house of God. The house of God means those who professed faith in Christ and ending with those who did not believe. Judgment will begin with Abel the first martyr and will proceed to the living at the end of time. The innumerable company of Angels who kept records that reveal one life record after another in heaven may correspond to the elders seated at Koima who know about the lives of the initiands and who listen attentively as each Tarusiot after another confess their sins.



The diagram above describes the fulfillment of redemption through the Hebrew sanctuary and the Nandi House of rites.

Millennial Judgment

The millennium is the thousand-year reign of Christ with his saints in heaven between the first and the second resurrection. This is a future event. At Christ's Advent, the righteous dead will be resurrected and the living saints are caught up "to meet the Lord in the air"[1 Thes. 4:17]. They are then taken to heaven- New Jerusalem. Since the righteous ascend to be with the Lord, and the wicked are destroyed at His appearing, the earth stands for a time without human inhabitants. Scripture points to such a situation. Jeremiah said, "I beheld the earth, and indeed it was without form, and void. It indicates that the earth is to become as chaotic as it was at the beginning of creation. The events that take place at this time were foreshadowed in the scapegoat ritual of the day of atonement in Israel's sanctuary service. On the day of atonement the high priest cleansed the sanctuary with the atoning blood of the Lord's goat. Only after this atonement was fully completed did the ritual involving Azazel, the goat that symbolized Satan, begin. Laying his hands on its head, the high priest confessed "all the iniquities of the children of Israel, and all their transgressions, concerning all their sins, putting them on the head of the goat" [Lev.16:22].

Similarly, Christ, in the heavenly sanctuary, has been ministering the benefits of his completed atonement to the people; at his return He will redeem them and give them eternal life. When He has completed this work of redemption and the cleansing of the heavenly sanctuary, He will place the sins of His people upon Satan, the originator and instigator of evil. Satan must bear the responsibility of all the sin he has caused those who are saved to commit. And as "a fit man" led the scapegoat into uninhabited land, so God will banish Satan to the desolate and uninhabited earth.

John's vision of the millennium vividly portrayed the banishment of Satan. He saw that at the beginning of the thousand years "the dragon, that serpent of old, who is the devil and Satan "is chained and confined to the bottomless pit"[Rev.20:2,3]. This symbolically conveys the temporary ending of Satan's activities of persecution and deception: "He should deceive the nations no more till a thousand years were finished" [Rev.20:3].

The term John uses – bottomless pit [Greek, abussos] – appropriately describes the earth's condition at this time. Confined to this earth, Satan is "bound" by chain of circumstances. Since the earth is devoid of any human life, Satan has no one to tempt or persecute. He is bound in the sense that he has nothing to do.

The Judgment of the wicked

John saw that during the millennium the saints would be involved in judgment – he saw “thrones, and they that sat on them, and judgment was committed to them” [Rev.20:4]. This is the time of judgment of Satan and his angels [2 Peter 2:4;Jude 6]. It is the time when Paul’s declaration that the saints would judge the world and even the saints [1 Cor.6:2,3] will come to pass.The millennial judgment does not decide who is to be saved or lost. The judgment in which the righteous participate serves the purpose of answering any questions the righteous may have as to why the wicked are lost. God wants those to whom He has given eternal life to have the confidence in His leadership, so He will reveal to them the operations of His mercy and justice. In this work the redeemed fulfill the crucial role in the great controversy between good and evil. They will confirm to their eternal satisfaction how earnestly and patiently God cared for lost sinners.

Christ, the saints and the city descent

Christ descends to earth again, with the saints and the new Jerusalem, for two purposes. He will end the great controversy by executing the decision of the millennial judgment. Sinners of all ages will be resurrected and will face the final destruction by fire and thus God will purify and renew the earth so that He can establish on it His eternal kingdom. Then, in the fullest sense, “the Lord shall be king over all the earth” [Zech. 14:9]

II. CONCLUSION

In conclusion, it can be rightly said without any reasonable doubt that Hebrew sanctuary and its services and Nandi male initiation ceremonies have parallelism.The Hebrew sanctuary has three apartments namely, the Courtyard, Holy place and the most Holy place which corresponds perfectly with Seremuut, Koima and Njor among the Nandi respectively. The three apartments symbolize the three phases which the Messiah would work in order to redeem man from the consequences of sin which is death. He would come to the earth to die as a sacrifice in place of sinful man in 31 A.D., resurrect thus conquering sin and ascend to the Holy place of the sanctuary in heaven to mediate for man in 34 A.D. In 1844, Christ began playing the role of a judge in the most Holy place of the heavenly sanctuary. He began the work of investigative judgment with the dead. Afterwards He will judge the living climaxing to His second coming. He will resurrect the righteous dead then transform their mortal bodies with those of the righteous living into immortal bodies then takes them to heaven. The saints will be in heaven for 1000 years judging the dead or going through the records of their lives on earth. After going through all the records and vindicating God, the dead of all ages will be resurrected and destroyed with Satan. After cleansing the earth with fire, the saints will live in the new earth where there is no sin and death with God the father and the son forever. Therefore Christ Jesus came to fulfill aspects of the Hebrew sanctuary and Kotaabumdo and their services.

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