

## The Concept of Elohim and Theos in an Urhobo Cosmological Context: A Biblical Perspective

Dr. John Arierhi Ottuh<sup>1</sup> & Revd. Reuben Edafenene Ojighoro<sup>2</sup>

### Abstract

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The understanding of Elohim and Theos in the Old and New Testaments respectively relate to the Urhobo understanding of Oghene (the Supreme Being-God). While the Hebrew word Elohim and Greek word Theos mean God, the Urhobo word Oghene also means God. Using the comparative paradigm as a method, the paper aimed at comparing the concept of Elohim (Old Testament) and Theos (New Testament) with the Urhobo concept of Oghene. The paper showed that the Urhobo nation in Nigeria like the Jews has a name for God and that name is Oghene. The paper also argued that Oghene is the same thing as Elohim and Theos. In both the Jewish, Greco-Roman and Urhobo cultural milieus the concepts of Elohim and Theos revealed an understanding of a Supreme Being who created the universe and all things in it and the object of man's worship. Whatever name a people know the Supreme Being with should be seen as powerful and should be valued by Christians of such nation and other nations.

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**Keywords:** *Elohim*, *Theos*, Urhobo Cosmology, Biblical Perspective

### Introduction

Throughout history men have followed the religious faith of their own culture, and the majority has accepted their own faith as the only embodiment of truth. Yet in every religion there has been wise men holding the candle of light by which wisdom can be seen (McDowell and Stewart, 1982, 12). It is a fact that in African traditional belief, God is the explanation of all things, and as such, Africans therefore believe that the environment is knitted to the presence of God because He is the creator of all things (Igboin, 2011, 96). In this same line of understanding, Mbiti (1969: 119) sees God as the explanation of man's origin and sustenance; it is as if God exists for the sake of man and as such, God's agents are charged with the responsibility of maintaining law and order in the society. This understanding of God as the creator of all things informs the understanding of peoples of African culture on the name of God. The concept of the Supreme Being is present in every culture. That of the Urhobo is not different. In English speaking countries for instance, the Supreme Being is called God and in Arabic speaking nations, the Supreme Being is called Allah. In like manner, the Urhobo speaking nation calls the Supreme Being *Oghene*. Within this name, there are other descriptive attachments that make the name more real to the people. This concept is not far fetched in the Bible. While the Old Testament referred to the Supreme Being as *Elohim*, the New Testament referred to Him as *Theos*. Using the comparative model as a method, the aim of this study therefore is to compare the concept of *Elohim* (Old Testament) and *Theos* (New Testament) with the Urhobo concept of *Oghene*. Within this interpretation, it is also the aim of this paper to show that whatever name a people know the Supreme Being with should be seen as powerful and should be valued by Christians of such nation and other nations. The comparative model is also within the inculturation paradigm and it seeks to establish similarities and dissimilarities between African and biblical life and thought, and correlate one another (Ukpong, 2006, 7). As a way of decolonization of the Urhobo nation in Africa, the concept of *Oghene* is to be understood side by side with other popular nations which have their own name for God so that any one visiting Urhobo land from another nation can know God's name as *Oghene* and worship Him as such in Urhoboland.

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<sup>1</sup> Vicar, Winners Baptist Church, Box 1214 Effurun, Delta State.

Email: [wibachef90@yahoo.com](mailto:wibachef90@yahoo.com) or [wibachef90@gmail.com](mailto:wibachef90@gmail.com), Phone: +2348063500579 or +2348024789660

<sup>2</sup> Ph.D Student, Delta State University, P.M.B 1, Abraka, Delta State. Email: [reubenojighoro@yahoo.com](mailto:reubenojighoro@yahoo.com), Phone: +2348073109641

The Nigerian world view consists of a belief in a Supreme Being who created the world and everything both animate and inanimate. He reveals Himself to man in various cultures and in different ways. This self-disclosure is universal but the difference is that the response to this self disclosure varies from locality to locality according to the intellectual and spiritual ability of the people (Ubrurhe and Adogbo, 2000,142). It is within this same context of universal self-disclosure of God that the Urhobo concept of *Oghene* will be discussed in comparison with the Hebrew concept of *Elohim* and the Greek concept of *Theos* in the Bible.

### **Urhobo Cosmology and Theology about Oghene**

All life-spirits, humans, animals, plants, trees, oceans, rocks, etc come from God. They depend on the creator God for their existence and sustenance. In the African understanding all life is infused by the active and dynamic life force of the creator (Ikeke, 2013, 346). Metuh (1985, 37-38) sees cosmology as the complex of a people's belief about the origin, structure and organization of the universe and the laws governing the interaction of beings in it. Ubrurhe and Adogbo (2000,140) clarified further that the process involved in the man's attempt to understand his world and its relation to him is what scholars often call world view. The Traditional Urhobo's religion is the African Traditional Religion. Before the advent of Christianity to Urhoboland, the African Traditional Religion held sway among the people. Ekwenife (1990:1) explain African religion to mean: those institutionalized beliefs and practices of indigenous religion of Africa which are rooted in the past African religious culture, transmitted to the present rotaries by successive African forbears mainly through oral traditions ... sacred specialists and persons, sacred places and objects and religious work of art, a religion which is slowly but constantly updated by each generation in the light of new experiences through the dialectical process of continuities and discontinuities.

It is believed that the founder of African Traditional Religion is unknown. Since the founder of African Religion is neither known nor worshipped, Africa religion can be said to be as old as Africa. It is autochthonous to Africa and persistently meets the existential problems of its adherents in profound ways (Igboin, 2011, 97). The Urhobo cosmology has to do with the Urhobo traditional world view. In this case, it has to do with the Urhobo world view about *Oghene* (God). The Urhobo believe that God is transcendent yet exist among men as spirit and representatives. It is believed that the Supreme Being has no beginning neither end. Moreover, since God is seen by the Urhobos as a transcendent Being, it is believed that he created other smaller gods called *edjor* to represent him to govern the affairs of men on earth. In addition to *edjor*, it is also believed that the spirit of the ancestors other wise known as *erivwi* are also being enacted to watch and arrest evil doers in the society. The Urhobo believe that the universe which was created by *Oghene* is composed of visible and invisible existence. This is the semantic import of the Urhobo epigram: '*Emu amreren yen, Oghene marho-o*' meaning, 'whatever does not exist has not been created by God.'

The implication is that whatever exists has been created by God. Because African cosmology is a religious cosmology, in the sense that cosmology and religion are so organically knit as to be almost inseparable (Erivwo, 2005, 160; Emusi, 2013, 38). African cosmology in general and Urhobo cosmology in particular, cannot be understood in the absence of theology. It is theology that breathes life into cosmology. Apart from attributing the origin of all things to God, the Urhobo concept of the universe also bears out another aspect of the relationship between cosmology and theology; they conceive of existence as being on two contemporaneous planes: the physical plane (inhabited by humans and animals and other natural things) and the supersensible plane, which is basically invisible (Ibid). Although among the Urhobo God is seen as a transcendent Being, He is not comprehended in abstract terms, but visualized anthropomorphically; that is, He is regarded as man performing all functions of man and yet divine (Ubrurhe and Adogbo, 2000, 142). By this understanding, God's Supreme nature is found in His attributes of Omniscient (all knowing), Omnipresent (simultaneously present every where) and Omnipotent (almighty). It is also believed by the Urhobo that God sees the heart of men and He is the determiner and sustainer of the people's destiny and life and as such, *Oghene* must sanction man's endeavours to succeed. Moreover, among the Urhobo, the concept of God is discoverable from name and attributes of God, from stories as well as from religious ceremonies (Erivwo, 2005, 156). The word *Oghene* and its origin was traced by Erivwo (2005) to a street in Benin called *Orhe Oghene* thereby suggesting that the Urhobo name for God *Oghene* originated from the Beni culture. Talbot (1926, 29) and Bradbury (1957, 20) traced the word *Oghene* to Yoruba and Benin cultures respectively. The above traces of origin can be seen as speculation in the sense that the present rendition of the name of God in Yoruba and Benin are *Olodumare* and *Osalobwa* respectively. None of them resemble the name *Oghene*.

## Biblical Understanding of *Elohim* and *Theos* in the Light of Urhobo Understanding of *Oghene*: A Comparative Analysis

### Old Testament Concept of Elohim

In the Old Testament, the name of God is not known by the Israelites but whatever they know God with was rather descriptive. For example, when Moses asked God of His name during an encounter in the land of Midian while he was being sent by God to go and deliver Israel from slavery in Egypt, He revealed that His name is "אֲנִי הוּא אֲשֶׁר אָמַרְתִּי לְךָ (who I am)." This depicts the fact that ever before Moses asked of God's name He has been who He is and He will continue to be who He has been forever. By implication, He is great and does not change. This understanding is also built into the concept of *Elohim*. The Hebrew word *Elohim* is plural of *El* and is the first name for God given in the *Tanakh*: וַיֵּצֵא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ (Gen 1:1-2:4a). Translated: in the beginning God Created the heavens and the earth. The name *Elohim* is unique to Hebraic thinking: it occurs only in Hebrew and in no other ancient Semitic language. The masculine plural ending does not mean "gods" when referring to the true God of Israel, since the name is mainly used with singular verb forms and with adjectives and pronouns in the singular (e.g., see Gen. 1:26). However, considering the *Hashalush HaKadosh* (Trinity), the form indeed allows for the plurality within the Godhead (Parsons, 2014). In the traditional Jewish view, *Elohim* is the Name of God as the Creator and Judge of the universe (Gen 1:1-2:4a). Parsons revealed further that in the second creation story (Genesis 2:4b-ff) the Name of God is revealed as the Sacred Name יהוה YHVH (from the semitic root that means "to be") and expresses the idea of God's closeness to humans. YHVH "breathed into his (Adam's) nostrils the breath of life" (Genesis 2:7). *Elohim* is combined with other words to provide additional description about God. These other names or titles for God are sometimes called "construct forms," indicating that they are "constructed" from the base name (e.g., *Elohei*) with other designators. Here Parsons (2014) gave the following construct forms:

- i. *Elohim*: this is the basic form and it means God; gods but the plural form of *El*, means "Strong One." The Name *Elohim* occurs 2,570 times in the *Tanakh* (See Isa. 54:5; Jer. 32:27; Gen. 1:1; Isa. 45:18; Deut. 5:23; etc.).
- ii. *Elohei* (God of): a "construct form" that never appears without a qualifying descriptor.
- iii. *Elohei Avraham elohei Yitschak velohei Ya'akov*. This is translated as the God of Abraham, Isaac and Jacob (Ex.3:6,14).
- iv. *Elohei Haelohim*: The God of gods (Deut.10:17; Josh.22:22; Ps.136:2).
- v. *Elohei Ma'uzzi*: God of my Strength (2 Sam. 22:33; Ps. 31:5; 43:2).
- vi. *Elohei Mishpat*: God of Justice or judgment (Isa. 30:18).
- vii. *Elohei Kedem*: Eternal God (Deut. 33:27).
- viii. *Elohei Tseva'ot*: God of hosts or God of armies (2 Sam. 5:10).
- ix. *Elohei Tehillati*: God of my Praise (Ps. 109:1). From the Hebrew word *Tehillah*, we have praise, hymn, or psalm. While *Tehillim* is the book of Psalms in Hebrew.
- x. *Eloheynu*: Our God (Ex. 3:18). This is a pronominal form that is common in many Hebrew blessings and prayers.
- xi. *Elohei Mikkarov*: God who is near (Jer. 23:23). This Title for God acknowledges His immanence within all.
- xii. *Elohei Merachok*: God who is far (Jer. 23:23). This Title for God acknowledges His transcendence above all.
- xiii. *Elohim Emet*: The God of truth (Jer. 10:10).
- xiv. *Elohei Avotenu*: The God of our fathers or the God of our forefathers or the God of our ancestors (Deut. 26:7; 1 Chron. 12:17).
- xv. *Elohim Bashamayim*: God in heaven (2 Chron 20:6).
- xvi. *Elohim Chayim*: The Living God (Deut. 5:26; Jos. 3:10; 1 Sam. 17:26, 36; 2 Ki. 19:4, 16; Ps. 42:2; 84:2; Isa. 37:4, 17; Jer. 10:10; 23:36; Dan. 6:20, 26; Hos. 1:10; Matt. 16:16; 26:63; Jn. 6:69; Acts 14:15; Rom. 9:26; 2 Co. 3:3; 6:16; 1 Tim. 3:15; 4:10; 6:17; Heb. 3:12; 9:14; 10:31; 12:22; Rev. 7:2).

Another Hebrew name for God is יהוה YHWH which means Jehovah or LORD (Ex.20:2; Deut.5:27, 1 Kings 18:39, Jere.10:10, ). Jehovah is also translated as The Existing One. The chief meaning of Jehovah is derived from the Hebrew word *Havah* meaning "to be" or "to exist." It also suggests "to become" or specifically "to become known" - this denotes a God who reveals Himself unceasingly. *Sabaoth* (*se bā'ōt*) means "armies" or "hosts." Jehovah *Sabaoth* can be translated as "The Lord of Armies" (1Sam 1:3). This name denotes His universal sovereignty over every army, both spiritual and earthly. The Lord of Hosts is the king of all heaven and earth as could be seen in Psalm 24:9-10; 84:3; Isaiah 6:5 ([http://www.blueletterbible.org/study/misc/name\\_god.cfm](http://www.blueletterbible.org/study/misc/name_god.cfm)). In Genesis 14:22 He is being referred to as אֱלֹהֵי עֵלְיוֹן *Elyon* which means high or highest. By implication, God is being referred to as the Most High God who produced the heaven and earth. There are over 2,000 additional references of *Elohim* to the one God. When applying to יהוה *Elo-him* is used as a plural of majesty, dignity, or excellence (Gen.1:1). Regarding this, Ember (1905, 208) explains that: the language of the Old Testament has entirely given up the idea of plurality in . . . *Elo-him* (as applied to the God of Israel) is especially shown by the fact that it is almost invariably construed with a singular verbal predicate, and takes a singular adjectival attribute. . . . *Elo-him* must rather be explained as an intensive plural, denoting greatness and majesty, being equal to The Great God.

*Elohim* appears 35 times by itself in the account of creation, and every time the verb describing what he said and did is in the singular number as could be seen in Genesis 1:1-2:4 (<http://jehovah.to/exe/hebrew/elohim.htm>). The choice of the word for God varies in the Hebrew Bible. Some scholars view these variations as evidence of different source texts, the "documentary hypothesis." According to the proponents of this theory, *Elohim* is consistently used in texts that reflect the early northern traditions of the Kingdom of Israel, whereas Yahweh (Jehovah) is consistently used in texts that derive from the early southern traditions of the Kingdom of Judah and Jerusalem. Hence, higher criticism has found it useful to distinguish between "E" traditions and "J" traditions, which they see as reflective of multiple sources and multiple authors for Genesis (<http://www.theopedia.com/Elohim>). *Elohim* is usually attached in titles by means of a construct, relative clause, or participle phrase. Another name for God in the Old Testament is אֲדֹנָי *Adonai* (Gen.15:2) and it is translated as Lord It is only used some 300 times in the Old Testament in the plural possessive. Most of these occurrences are found in Psalms, Lamentations, and the latter prophets (Harris, Archer Jr. and Waltke, 1980, 13). It is also used 215 times of men and translated, "sir," "lord," and "master." In situations where it refers to men (as in Gen. 24, where Eliezer speaks of "my master, Abraham"), it is always in the singular, adon (Stone, 1944, 43). The name, *Adonai*, signifies ownership or mastership. Used of God, it is best understood that He is our master and therefore fully deserving of all rights as the owner and master of our lives. He has the right to our unrestricted obedience (Stone, 44). *Adonai* in the Septuagint is *kurios*, meaning Lord or Master. There are other names for God in the Old Testament. All the names are associated with *Elohim* one form or the other. Such other names for God in the Old Testament include

([http://www.blueletterbible.org/study/misc/name\\_god.cfm](http://www.blueletterbible.org/study/misc/name_god.cfm)):

אֱלֹהֵי שָׁדַי *Shaddai* (Gen.17:1-Lord God Almighty): In the Old Testament *El Shaddai* occurs 7 times and it is first used in Genesis 17:1. The equivalent of *El Shaddai* in the Septuagint is *theou saddai* - God Shaddai; *pantokratōr* (for Shaddai) - the Almighty.

אֱלֹהֵי עֵלְיוֹן *El Elyon* (The Most High God): In the Old Testament *El Elyon* occurs 28 times and it occurs 19 times in Psalms. *El Elyon* is first used in Gen 14:18. The Septuagint equivalent of *El Elyon* is *ho theos ho hupsistos* - the God most high.

יְהוָה נִסִּי *Jehovah Nissi* (The Lord My Banner): The Hebrew word *Nissi* is derived from *Nes* (*nēs*), meaning "banner" in Hebrew. In Exodus 17:15, Moses, recognizing that the Lord was Israel's banner under which they defeated the Amalekites, builds an altar named Jehovah-Nissi (the Lord our Banner). *Nes* is sometimes translated as a pole with an insignia attached. In battle opposing nations would fly their own flag on a pole at each of their respective front lines. This was to give their soldiers a feeling of hope and a focal point. This is what God is to His children and as such, He is a banner of encouragement to give hope and a focal point.

יְהוָה רֹחִי *Jehovah Rohi* or *Raah* (Ps.23-The Lord My Shepherd): *Rō'eh* (*Rohi*) from which *Raah* derived, means "shepherd" in Hebrew. A shepherd is one who feeds or leads his flock to pasture (Eze 34:11-15). An extend translation of this word, *rea'*, is "friend" or "companion." This indicates the intimacy God desires between Himself and His people. When the two words are combined - Jehovah *Raah* - it can be translated as "The Lord my Friend."

יְהוָה רַפָּא *Jehovah Rapha* (Ex.15:26-The Lord That Heals): *Rapha* (*rāpā*) means "to restore", "to heal" or "to make healthful" in Hebrew. When the two words are combined - Jehovah Rapha - it can be translated as "Jehovah Who Heals." (cf. Jer 30:17; Jer 3:22; Isa 30:26; Isa 61:1; Psa 103:3). Jehovah is the Great Physician who heals the physical and emotional needs of His people.

יְהוָה שָׁמָּה *Jehovah Shammah* (Ezekiel 48:35-The Lord is There): The Hebrew word *Shammah* is derived from the Hebrew word *sham*, which can be translated as "there." Jehovah *Shammah* is a symbolic name for the earthly Jerusalem. The name indicates that God has not abandoned Jerusalem, leaving it in ruins, but that there will be a restoration.

יְהוָה צְדִיקָנוּ *Jehovah Tsidkenu* (Jer 23:6-The Lord Our Righteousness): The Hebrew word *Tsidkenu* was derived from *Tsedek* (*tseh'-dek*) and it means "to be stiff," "to be straight," or "righteous" in Hebrew. When the two words are combined - Jehovah *Tsidkenu* - it can be translated as "The Lord Who is our Righteousness."

יְהוָה מְקַדְּשֵׁנוּ *Jehovah Mekoddishkem* (Exodus 31:13-The Lord Who Sanctifies You): The Hebrew word *Mekoddishkem* is derived from the Hebrew word *qādash* meaning "sanctify," "holy," or "dedicate." Sanctification is the separation of an object or person to the dedication of the Holy. When the two words are combined - Jehovah *Mekoddishkem* - it can be translated as "The Lord who sets you apart" (Cf. Lev. 20:8):

אֵל עוֹלָם *El Olam* (Gen. 21:33-The Everlasting God): The Hebrew word *Olam* is derived from the root word *'Im* and it means eternity. *Olam* literally means "forever," "eternity," or "everlasting". When the two words are combined - El *Olam* - it can be translated as "The Eternal God."

יְהוָה יִרְאֵה *Jehovah Yireh or Jireh* (Gen.22:14-The Lord Will Provide): Jehovah-*Jireh* is a symbolic name given to Mount Moriah by Abraham to memorialize the intercession of God in the sacrifice of Isaac by providing a substitute for the imminent sacrifice of his son.

יְהוָה שָׁלוֹם *Jehovah Shalom* (Judges 6:24- The Lord Is Peace): The Hebrew word *Shalom* is a derivative of *shālēm* and it means to be complete or sound). *Shalom* is translated as peace or absence from strife. Jehovah-*Shalom* is the name of an altar built by Gideon in Ophrah.

#### New Testament Concept of Theos

The word for God in the New Testament is θεός and it means figuratively, a magistrate; by Hebraism, very Derivation: of uncertain affinity; a deity, especially (including the feminine ἡ, and the neuter τό in all their inflections) the supreme Divinity (Strong, 2001). The Greek word θεός also refers to a god or goddess, a general name of deities or divinities, the Godhead, trinity God the Father, the first person in the trinity Christ, the second person of the trinity Holy Spirit, the third person in the trinity spoken of the only and true God refers to the things of God, H his counsels, interests, things due to him whatever can in any respect be likened unto God, or resemble him in any way God's representative or vicegerent of magistrates and judges (Thayer and Smith, 1999). Walter (2003) defines the Greek word θεός as, "a general appellation of deities or divinities...spoken of the only and true GOD." It is sometimes used accommodatively of pagan idols (Acts 14:11; 19:26; 28:6; 1 Corinthians 8:5; Galatians 4:8). But the overwhelming usage of it is regarding the one true God (1 Corinthians 8:6; Ephesians 4:6).

In this same line of thought Vine (1996) says that:

Hence the word was appropriated by the Jews and retained by Christians to denote the one true God. In the Septuagint theos translates (with few exceptions) the Hebrew words Elohim and Jehovah, the former indicating His power and preeminence, the latter His unoriginated, immutable, eternal and self-sustained existence. Moreover, Walter (2003) gives three other words derived from θεός (*theos*) which deserve further examination. The first is θεϊός (*theios*) which was used by Paul Acts 17:29 to mean Divine Nature Instead of "Divine Nature" (*theios*), the King James Version has "godhead." This is an adjective form that when found as a noun was "used by the Greeks to denote the divine nature, power, providence, in the general, without reference to any individual deity" (Thayer, 1999). It is believed that the word was used on purpose by Paul in speaking to the Greeks on Mars Hill out of regard for Gentile usage.

Second, the word *theiotes* is found in Romans 1:20, "for since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead..." This term is derived from *theios* and according to Thayer also carries the general concept of "divinity, divine nature." Vine (1996) states that "*Theotes* indicates the Divine essence of Godhood, the Personality of God; *theoites*, the attributes of God, His Divine nature and properties." There is much about the nature of God that finite beings cannot completely fathom. But from these terms we do know that He is a divine being of both power and personality. And they move us to sing, "Holy, Holy, Holy, Lord God Almighty!"

### Urhobo Descriptive Names of God: Implication for the Urhobo Christian

*Oghene* is an equivalent of *Elohim* and *Theos*. *Oghene* in Urhobo Language is Almighty (*Oberho ta kporhurhun; Agbradagbrurhu*) and omniscient (*Omevwe yo omovwe*). Although, *Oghene* is not different from *Elohim* and *Theos*, the Urhobo has other descriptive names for *Oghene* to demystify the ideal of the foreignness of God on the one hand and to depict the reality of the true God in Urhobo land on the other hand.

- i. ***Osonobrugwe* (the owner of life and every thing)**. This name of God in Urhobo cosmology is descriptive of God as the one who has absolute ownership of all things including vivacious and inanimate objects and the one who has the power to apportion blessings to His children (Erivwo, 1991:11-12).

Emusi (2012:85) Quoting Nabofa (in Ilega 79) says that *Osonobrugwe* is derived from the Edo principal name of God "Qsonobua. The name *Osalobua* means God. As *Osonobua*, He is the one who holds and sustains the universe (Idowu, 1962:161). If *Osalobua* means God in Bini Language it will not be completely correct to say that *Osonobrugwe* is derived from *Osalobua*. The Urhobos are known for giving of nick names called (*odova*) especially during presentation of kola nut, money and drinks during ceremonies. A befitting *odova* is usually giving to people who are great and philanthropic in the society. It is usually said in Urhobo parable that: *Oghene* did not have any meeting with man to receive the nick name *Osonobrugwe* but the work He has done among humans has necessitated the nick name. Therefore, it is plausible to say that the name *Osonobrugwe* is unique and peculiar to the Urhobo.

- ii. ***Oberho ta kporhurhun* (the leave that covers the whole earth)**: This gives the understanding of a shady tree which gives cover from the scourge of the sun and the drench of the rain. Here the Supreme Being (*Oghene*) is being seen as the Almighty one who gives covering to the earth and His children. This also literarily means protection from evil.
- iii. ***Agbradagbrurhu* (the Almighty)**: This gives the understanding of a Mighty God who's Mightiness surpasses the comprehension of humans. In the opinion of Emusi (2012,85) quoting Nabofa (in Ilega 2000:80), *Agbradagbrurhu* mimics or echoes the sound of thunder which is believed by the Urhobo to be *Oghene's* voice, hence when thunder blasts and lightning streaks across the sky, it is not uncommon to hear an Urhobo say reverentially: Emo we h'oto, meaning: "Your children are here below." The is also the understanding of *agbrada* (ladder) and *abada* (branches of a tree). First, *agbrada* means ladder and it is used to connect between low and the high so as to climb. By this understanding *Agbradagbrurhu* describes *Oghene's* transcendent and His provision to enable man relate with him from below. Second, *abada* means branches of a tree. By this understanding *Agbradagbrurhu* describes *Oghene's* omnipresence which spreads to every where simultaneously without any hindrance by space or time. This understanding assures the Urhobo Christian of God's presence every where and even in the time of trouble. This implies that whenever and wherever a Christian prays God is present without any invocation.
- iv. ***Omevwe yo omovwe* (I am that I am)**: This corresponds to God's revelation of Himself as I am who I am. By this understanding, it means the Supreme Being (*Oghene*) does not change. He is the same from everlasting to everlasting.
- v. ***Orovwohwo* (the owner of man)**: The Urhobo believes that God created man and owns man. The term *Orovwohwo* depicts man's relationship with *Oghene* (God) as slave and master. While God is the master, man is the slave. It was believed in Urhobo culture that a slave was being owned by his master. This understanding is embedded in the term *Orovwohwo*.

### Conclusion

The Urhobo nation is not oblivion in the knowledge about God. Just as the Jews and Greeks have *Elohim* or YHWH and *Theos* for God so is *Oghene* for the Urhobo. Both the Hebrew and Urhobo name for God are descriptive. However, God is seen as Supreme Being who is real anywhere and any time across nations and the universe.

One lesson the Urhobo Christian must learn is the fact that God who revealed Himself as creator and sustainer in Israel is not different from the *Oghene* we know in Urhoboland and as such, the Urhobo Christian is expected to pray in Urhobo language and believe that *Oghene* can hear and answer the prayer.

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