

A COMPARATIVE ANALYSIS OF HOLY TRINITY AND QUADRANT DIVINITY IN ANYIAM-OSIGWE'S SAGE PHILOSOPHY

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Abstract

There is a God who created the universe and everything that is in it. However, the nature of the God figure has remained a perplexing issue in all of man's existence. God possess the attribute of the divine the divine is pure in all ramification. The divine is found in every religion of the world. According to the different religions of the world especially Christianity, we have different interpretations of the divine. The Christian religion interprets the divine in a triad of manifestation; a three person in one God. Attributes are ascribe to three different beings who operates separately but are one and indivisible. The divine stands in hierarchy of God with each principality based on its special duties. Africa is seen to be a continent of rich religious heritage but Anyiam-Osigwe, a sage in Africa steps away from the octave manifestation of force in the African traditional religion. In the octave of force and its existence in the African religion, man is the manifestation of the divine intelligence. This implies he can grasp and provide explanations about the mystery of the divine. In the metaphysics of the divine, Anyiam-Osigwe deviates also from the 'trinity' as upheld by the Christian metaphysics. He postulates what he calls the 'quadrant principle of God phenomenon'. In his sagacity, he advocates for a quadrant divinity where there is one God but four persons. Instead of the usual trinity of God the Father, God the Son and God the Holy Spirit, Anyiam-Osigwe believes that the equation is not complete. Thus, he added 'God the mother' not as a new person in the God nature but one that cannot be omitted. Drawing his inspiration from the Christian theology, he argues sternly that there should be a fourth person in the divine nature of God. He was influenced by the important role a mother plays in the family. In this research, we set out to investigate into the sagacious philosophy of Anyiam-Osigwe. Can his theory survive rigorous criticisms? What will be the nature of the fourth person he advocated for? If we accept the 'God mother' notion, can people gender God based on how it suits them? To unravel this mystery, the research employs both a critical and comparative position. The similarities and differences between Anyiam-Osigwe quadrant divinity and that of the trinity in Christian religion will be reviewed. If the Christian religion ascribes Mary as just the earthly mother for Jesus, the Son of God, does Anyiam-Osigwe provide in his theory the adoption of Mary as God the mother or a different personhood as God the mother? Just as we have the blessed trinity today, can we talk about the blessed quadrant? Anyiam-Osigwe's view of the view that if we neglect the relevance of 'God the mother', then the 'salvinic' mission of Christ won't have been possible. He writes for the epiphany of the

mother principle into the divine. In the research, the question of gender equality would also be raised on the theater of moral comprehension.

Keywords: Trinity, Divinity

Introduction

Religion is a very important part of man's existence. His existence is ruled by what he believes in and so, in his existential dealings, he tries to either become one with or master of the mysteries that are accompanied with human existence. He finds himself faced with the existence of the known and the unknown. Through science and religion, man has tried to provide answers for the loop that surrounds his existence especially that which has to deal with his life after death. In the evidence that science and technology are both limited in resources and findings, religion steps up to provide answers but they are based on faith. The issue of faith has a lot to do with that innate desire within man; that urge to find 'that' which is responsible for the existence of the universe. There must be a being responsible for the orderliness of the universe; a supreme being responsible for the creation of all that exist.

The concept of divinity has been a controversial topic debated by various scholars of different disciplines. This can be traced to the different interpretations provided by different religions. Human existence has provided answers for the ontological nature of the divine with the aim to understand better the supernatural. In a bid to provide a natural foundation into the mystery of the divine, Anyiam Osigwe in his metaphysics of the divine agrees at some point with the Christian notion of the divine but deviated by taking a critical approach. However, to quite understand what Anyiam Osigwe is advocating for, we need to underscore what the divine truly represents.

Wikipedia defines divinity as "the state of things that are believed to come from a supernatural power or deity such as God and is regarded as holy." Derivatively, divinity can include those beings whose origin is regarded as transcendental and eternal. The Christian metaphysics holds a monotheistic view of God as the blessed trinity (three persons in one God). Man is the manifestation of the divine intelligence, a reflection of God. Due to the creative force in existence, we can say that the human person and all other forms of consciousness and beings are not ordered by chance or some kind of scientific reality.

In this research, the main contention is to understand why the Christian theology relegates the idea of four persons in one God. If we believe that the substance of God is only revealed and explained in faith, then, one is allowed to believe in anything. Just like the depth of the sea which has its deepness as

a mystery, human experience cannot in totality capture the nature of God. In other words, one may ask; why can't there be four persons in one God as against three? The question centers mainly as; 'in what sense can we talk about an undivided Godhead and at the same time talk about different personalities in the same Godhead?' In what sense can we conclude that there are three persons in one God who also, is a single God? If we cannot find a strong argument, it becomes necessary to ask, why three persons in one God and not two, five or four?

Mystery of the Trinity

God is a mystery and so is His substance. Man in his insatiable search for the true nature of the Supreme Being, runs into faith and speculations on the mystery of the being-ness of God. The Christian theologians in their bid to explain the substance of God came up with the 'divine trinity'. In her teaching about the trinity, the church believes that there are three persons who are separate but equal in the being-ness of God. The essence of God is captured in the trinity of God the father, God the son and God the holy-spirit; three persons in one (divine).

Emery Bencroft (1997), identifies;

...the trinity is three eternally inter-constituted, interrelated, inter-existent and therefore inseparable persons within one being and one substance or essence. For instance, during baptism, a person is asked if he believes in God the Father who created the earth and is almighty, God the Son who was born of a Virgin (Mary), tried, died, buried and rose on the third day and God the Holy Spirit, in the holy church?

In its symbolism, the three persons in one God have different functions. One may ask, are the three persons in one God equivalent to the analogy of different part of machine functioning together. The mystery that there are three persons in on God who are separable in duties but equivalent in substance is a tough nut to crack. Initial probing in this direction came from HeribertMühlen, who sought to exploit the (Vondey, 2003) "discourse situation" rooted in man's linguisticity as an analogy for understanding the Trinity in which the divine persons are seen as constituting an "I-Thou-We" relationship. Later thinkers construed the unity, which is the divine nature, as logically subsequent to the Persons and constituted by their mutual self-surrender.

Trinity in Christian Faith

In Trinitarian doctrine, God exists as three persons, but is one being, having a single divine nature. The members of the Trinity are co-equal and co-eternal,

one in essence, nature, power, action, and will. As stated in the Athanasian Creed (2019), the Father is uncreated, the Son is uncreated, and the Holy Spirit is uncreated, and all three are eternal without beginning. "The Father and the Son and the Holy Spirit" are not names for different parts of God, but one name for God because three persons exist in God as one entity. They cannot be separate from one another. Each person is understood as having the identical essence or nature, not merely similar natures.^(reference)

According to the Eleventh Council of Toledo (675) "For, when we say: He who is the Father is not the Son, we refer to the distinction of persons; but when we say: the Father is that which the Son is, the Son that which the Father is, and the Holy Spirit that which the Father is and the Son is, this clearly refers to the nature or substance." The Fourth Lateran Council (1215) adds: "In God there is only a Trinity since each of the three persons is that reality — that is to say substance, essence or divine nature. This reality neither begets nor is begotten nor proceeds; the Father begets, the Son is begotten and the Holy Spirit proceeds. Thus there is a distinction of persons but a unity of nature. Although therefore the Father is one person, the Son another person and the holy Spirit another person, they are not different realities, but rather that which is the Father is the Son and the holy Spirit, altogether the same; thus according to the orthodox and catholic faith they are believed to be consubstantial.

This is a philosophical enquiry into the divine and thus, there is need for criticality and logic. In providing a better understanding of the essence of the divine trinity, Joseph Dare elaborates that the God nature is a three person in one God. He expressed simply that the three persons in God does not mean that there are three different God rather, there is only one God. "Water according to him is a substance same as ice and snow. Ice is water, snow is water and water is water. The nature of ice, snow and water are different but the substance is water." Moving from this position, John Wesley (2005; 27) resolves; "tell me how it is that in this room there are three candles but one light and I'll explain the Divine existence." To provide a rational explanation of how the divine relates for Wesley is almost the same as asking for proof for the existence of God. Thus, he debunked the claim that there could be possible explanation of the divine in relation to the trinity.

The main contention of the Christian theologians was how to reconcile the belief in Christ and the Holy Spirit with the belief of one God. Early Christian trinitarian developed dogmas from philosophical terms such as 'ousia' and 'hypostasis' to explain the relationship between the divine trinity. Hypostasis had come to be generally used in the sense of 'person,' by early Greek

scholars before the Christian trinitarian made use of terminology. In early Christian writings, hypostasis is used to denote "being" or "substantive reality" and is not always distinguished in meaning from ousia ('essence' or 'substance'). Western theologians since in the West use of the vocabulary was different. Many Latin-speaking theologians understood *hypo-stasis* as "substantia" (substance); thus when speaking of three "hypostases" in the godhead, they might suspect three "substances" or tri-theism.^(reference)

Anyiam Osigwe on the Divine

In his treatise on Existence, Anyiam Osigwe postulates man as manifestation of the Divine Intelligence. According to Osigwe (2006); The divine principality is the grand and essence of all reality; the author of all creation, the primal cause of all that is in existence. Man is the resultant of a cause. That cause of man by which he came into existence is divine intelligence.

From this position, Anyiam Osigwe believes that we can talk about the divine from the position of the physical man. We should be concerned with the role of man as an image from which the divine can be known. Anyiam Osigwe in unraveling the mystery behind the constituent of the divine postulated what he calls the quadratic principle of God phenomenon. In support of the Christian monotheistic belief of the essence of the divine, he deviated from the Trinitarian view of the divine as held by the Christian faith. Christian Trinitarians strongly upholds the divine in a triadic mode which includes; God the father, God the Son and God the Holy-Spirit

This paper expressed Anyiam Osigwe as advocating for a fourth person/being to be adopted into the trinity. In his ranking of the divine, he presumes God the Mother to be the second essence after God the Father. All four principles according to Osigwe operate autonomously but are inseparable. In other words, Osigwe consummates the trinity into the quadrant.

Furthermore into his metaphysics, he elaborated the quadratic principle with the use of three separate arguments. He believes that these arguments could prove the neediness of a fourth person. They include; the family, the law of opposites and the quadratic nature of the phenomena

Argument from the Family-Hood

The being-ness of an individual in the African context is pinpointed in the family. An individual is identified by his community and his community identifies him through family. The family is the bedrock of the society. It is a basic component of the community and a very important one. If everything that is immanent is accepted to also be transcendental in existence, the

analogy of the family becomes relevant in the discussion of the divine. In the family, the father has his role which is different from that of the mother, son and the spirit. Osigwe summarizes the divine in the order of the family and its manifestation from the phenomenon (man). Anyiam Osigwe upheld the family as the building block of any society. Anyiam Osigwe (2006) opines that;

The family is an institutional organ in a society which guides and strengthens moral rectitude. It enhances the capacity of the individual to cultivate nobility of character and purpose. It engenders the appropriate mindset on how we ought to apply ourselves as human beings and thus constitute the basic starting point (microcosm) of an ordered society.

Coming from the background of African heritage, the importance of the family cannot be swept under the sheets. Anyiam Osigwe critically observed that what is applicable in the family which is the smallest unit of man can be applied in the divine. God the Father plays the role of the father in the divine, God the mother takes under 'Her' umbrella, the role of creation and pro-creation, God the son and God the Holy Spirit who is the value that binds the family together. God the Mother is responsible for giving life to the universe. Narrowly, we can adopt the popular phrases such as; Mother Earth, Mother Nature, etc. as representation of God the mother as responsible for life in all existence.

He thus concludes that the divine is immaterial and indivisible in nature. Understanding the nature of the divine can be broadened when there is a proper interpretation of man as a manifestation of the divine intelligence. This led Osigwe (2006) to assert:

...man is endowed with all the unique attributes by which he is at one and the same time temporal, mortal, transcendental, infinite and causative. He was created in the "image and likeness" of the God Principality. In the subconscious mind of man (the spirit property) is contained knowledge of all forms and all creation. This knowledge is man's natural and inherent endowment but can only be apprehended by those minds that are able to subject themselves to the discipline of introspection.

Argument from the Law of Opposites

In the second argument, Anyiam deeply understood that there is more to the law of opposites. The law of opposites is a natural phenomenon and it upholds a dualistic approach to all of nature's experience. The idea that there is an opposite of everything in nature became the foundation from which Anyiam built his argument. He believed that there is a kind of unity between opposites. According to him (Osigwe, 2006), "duality is a basic quality of all natural processes in so far as they comprise two opposite phases or aspects." Everything in the universe is governed by the mystery of duality which is embodied in terminologies such as; life and death, up and down, heaven and hell, yang and yin, Shri and Yantra, body and soul, father and mother, good and bad, etc. To accept the mystery of dualism does not imply that in the circle of opposites there is an opposing tension rather; it presupposes a counterbalance and complement of opposites. In other words if life bends back and forth, it still the same circle which is one and whole through interfusion.

Anyiam Osigwe opines that the law of opposites also guides the Arch-beings. He did not deny the unity of the Absolute (One God), rather, he posits that there are substances, each independent but of the same hypostasis. He explains that if we have the masculine principality as God the Father, there is bound to be a God the Mother principality where by the two principalities fuses as two integrals. He (Osigwe, 2006) asserts; "the feminine and the masculine principalities are fundamental integrals to consummate the identity of Divinity." Thus, Anyiam assigns the consummate of human existence into the divine. The masculine and feminine principalities are complementary and equal in the circle of the Arch-Being and this complementary nature makes the divine not only manifest but becomes active. In simple terms, Anyiam ascribes that just as the male and female phenomena in practical manifestation brings about existence so does the integral fusion of both male and female principalities of the divine leads to existence; existence of life.

Though we are not concerned with the sex of God in this research, Anyiam Osigwe believes that in the octave of higher beings, the male and female principalities are equal. Looking at his position, God comprises of both male and feminine aspect which is both maintains equal status and this eliminates the argument on the sex and superiority of sex in the God principle. In other words, in human existence the man and the woman are both equals with different functions for the better of the whole. In his context he asserts; "the question of gender equality or affirmative action requires an attitudinal rather than a behavioral approach".

Further, Anyiam argues that the idea of the feminine principle has always been consummated into the God since early civilization. In Hellenistic and Judaism, the divine comprises of the masculine principle which is the father principle and the feminine principle which he called, Sophia or Wisdom. The Sophia/Wisdom pre-existed and has always been part of the God Phenomenon. Creation was achieved because of the consummation between the Arch-Being. Anyiam (2006) states; “the ancient viewed Wisdom as the breath and the power of God that manifested at the point of creation as the word or force by which being evolved.”

The fundamental question remains, how can we reconcile the fact that there was a feminine principality existing before and after creation that we can assume to be responsible for all creation including the Jesus, God the Son? This may look tricky because if we consider the role of Mary especially in the catholic Christian theology as encompassing not just the mother of the Savior but also the Mother of God, one may begin to question Anyiam Osigwe’s position that there was in existence pre-memorial a feminine principality. With a philosophical lens into this, it implies that we have God the Mother who has always being and is part of the divine on one hand and the Mother of God who in the Christian theology is regarded also as the Mother of Jesus.

To clear the air by distinguishing between God the mother and Mother of God, Anyiam Osigwe (2006) elucidates that in the Judeo-Christian religion, “Wisdom as female is a distinct personage or force, characterized by shrewdness, prudence, and knowledge, is viewed as being one with God through the process of creation and will always be there unto eternity”. In other words, he did not distinguish between the two rather, he only exposes that God the Mother is not separate away from the divine but a substance member of the divine through creation and life sprang from the complementary role with God the Father. Thus, Mary in the teaching of the church cannot be said to be the same as the feminine principle.

Through the hypothesis that the law of opposites is a universal and absolute law, it includes that the divine also possess such feature as this is evident in all existence which cuts out from their creation. What could possible draw our attention is to know that Anyiam’s position is drawn from his presupposition that the divine can be known through the manifestation of man. Critically, if we assume that all things are created by the divine, can we then subject the divine to principles of their creation? Can the created be guided or subjected to its creation? I raise these observations for further research.

In concluding this argument from ‘the laws of opposites’, he started by stating that the universe is sustained on the creative and regenerative propensities of

opposites. This has been evidently proved by science and contemplative philosophy. The product of the interaction of opposites in the universe is the binding force that governs all existence. Creation is a product of such interaction (between the feminine and masculine principalities of the Arch-Being) and this is evident in the combination of a man and a woman. Therefore, the combination of opposites is the origin of being itself.

Argument from the Quadratic Nature of Man

In further postulation, Anyiam Osigwe provides the quadratic nature of man as another proof for the quadratic nature of the divine. Basically, man has been at the center of existence. Majority of the Western philosophers upheld a dualistic nature of man. The early Greek thinkers envisaged that man is a composition of body and soul. Platonic philosophers, who hold in contrary view against the materialistic and existentialist philosophers, gave more credence to the soul. To them, the soul is more fundamental and is superior. The body is just a temporal state in which the soul is imprisoned for a while. Thus for the Platonic and Christian philosophers, the soul is the part of man which survives death. In reaffirming his perspective that everything that is transcendently existent is also immanent and therefore finds form in the phenomenon. He divided man into four parts. Man according to him is a composite of body, mind, spirit and soul. He identifies that the body is the physical aspect of man which also possess a temporal existence. The ‘mind’ he views to be the mental aspect of man is responsible for man’s psyche processing. The spirit is the animating force within the human essence which gives man the spiritual connection into the realm of the spiritual. The soul he regards as the sub-conscious or astral self that connects our existence from the temporal to the transcendental. In his assertion, the spirit is the medium of connection to the astral mind. The spirit is the vital force, the energy which activates the human consciousness and gives it life. The spirit relates with both the soul and the corporeal matter (body). In identification, the spirit lives at variance with the order of the cosmos. After death, the spirit retains its presence in the individual but the soul departs leaving the body to assume a disincarnate form.

In discussing the diverse attribute of the soul, he equates the soul to have properties from the divine principle. He identifies the soul as the moving force or the life force. In his existential philosophy, he gives more importance to the soul. He (Osigwe, 2006) views that “the soul is the cosmic identity of the individual; the pre-modal essence by which man abides in divinity and divinity in him.”

In his contention, the soul is the same with the divine. Thus, the soul is the immanent of the divine and as such, cannot die or suffer penance in hell (as against Christian theology and other religion). The end of human existence according to Anyiam Osigwe is the fusion with the Divine Intelligence. The soul which survives death through dialectic process is absorbed into the Unity of the Absolute if they conduct their lives in accordance to the principles of the divine. He asserts (Osigwe, 2006):

The soul is a divine property... it is infinite, immaterial and transcendental. It is endowed with the fundamental identity and properties of divinity which includes being infinitely good and all-loving. The soul is boundless and has no properties... therefore is ageless, formless and faultless...

The human person is a composite of four parts which circulates around the soul which is the principle of the divine that survives death. Just as the divine is quadratic, the human person is quadratic in all attribute of the divine. In other words, what is manifest in the phenomenon is also manifest in the divine.

The Mother of God (Mary) and God the Mother

The idea of God the mother and Mother of God (Mary) is a controversial aspect of this research. It raises a lot of dust especially in the controversial feminist argument about the sex of God. Anyiam Osigwe's center of contribution in this research about the above topic is to expose the importance of womanhood in the Quadratic principle of the God Phenomenon. We aspire to ascertain if God the mother as a principle in the divine is the same as Mary the Mother of God (Jesus) or are they separate elements. Anyiam Osigwe did not support the feminist claim on the sex of God rather, he provides an equal ground between the masculine and feminine principle of the divine. He (Osigwe, 2006) "lifts the question of gender equality from the theatre of moral comprehension and situates it as an Organic principle of the universal order upon which existence or being itself is precedent."

Just as the trinity is a triadic form of the divine in whom God is the same with God the Father and God the Holy Spirit, God the Son is fundamental in the manifestation of Jesus Christ as both man and God. In the hypostasis of Jesus as both man and God, the center of contention rest on the fact of how Jesus could assume both the nature of man and as well, retain the nature of God. However, Anyiam Osigwe postulates that it is in the same way God the Mother makes manifest as Mary, Sophia or the Logos. Both God the Son and God the Mother are pre-existent in the God Phenomenon.

God the Mother and Mary the Mother of God, are one and of the same principle in the Godhead according to Anyiam Osigwe. They both function and enjoy the same role and place in the God phenomenon. He asserts (Osigwe, 2006) that the role and place of Mary (Wisdom) in giving corporeal form to Christ through the process of his birth indicates that indeed she is the Word of which all was made. She is the breath at creation from which all things found life.

To buttress his position, he refers to Paul's letter to the Galatians where Paul avers; "when the fullness of time had fully come, God sent forth His Son made of a woman, made under the law." (Galatians 4:4).this is in relation with the theology of the church in her teaching of Mary, as the Mother of Jesus and also the mother of God. Mary is regarded as the 'theotokos' catholic theology. However this is against another aspect of the Catholic theology which teaches that Mary is just a God-bearer and is not to be worshipped. Meanwhile, if we accept Anyiam Osigwe's position that God the mother and Mary the Mother of God is of the same substance and share same hypostasis, it implies that we should pay worship to Mary. This raises another argument for further research.

In conclusion, the mother principle (God the Mother) is the same as Mary the Mother of God the Son. She is outstanding because in both element, she is spotless, pure and is the image of the goodness of God.

A Philosophical Appraisal of Anyiam-Osigwe's Quadrant Divinity

The philosophical implication of Anyiam Osigwe reviews him as a modern Galileo. He moved from an anthropocentric interpretation into the mystery of the divine. Can the divine be reduced to anthropocentrism? The divine cannot be reduced to anthropocentric interpretations. There is only one God. The analogies presented by Anyiam Osigwe in advocating for God the Mother principle appears to be logically consistent but analogies do not explain things. Analogies only make things clear, they don't prove things or lay claims of fact. The doctrine of the trinity is not to dispose or give away femininity rather, it is a matter of faith and belief in one God. If we decide to follow every argument that springs up about the nature of the divine, then we will remain lost in the circle of analogies which is equally personal opinions or subjective interpretations. For instance, Anyiam Osigwe deduced the Mother principle from the anthropocentric existence of family-hood. One could also conclude that if there is God the Father, Mother, Son and Holy Spirit, all in the family then, we can have by extension, God the Grand-father, God the Grand-mother, etc. The idea that God created man in his image and likeness does not mean that there is a feminine principle in the divine. God

created the law of opposites and thus, cannot be subjected to the principle/law of His own creation. The idea that there is evident in the universe the law of opposites and through reduction perceive that if there is God the father as a principle in the divine then, there should be God the mother is highly fallacious. God is God. He created all things through His word and not through sexual intercourse with God the Mother. His word is life. The argument from the laws of opposites is to reduce God to the effects of His creations. He is Supreme and above the laws of nature. Thus, Anyiam Osigwe uses clever analogies to provide us with a new theology but as we can contend, God does not work the way the world works. Christian theologians believe that God has nothing to do with the material world. In other words, He is far removed from all material things.

Are there elements of possibilities in Anyiam's claim? If the Christian church teaches about existence of the trinity and belief through faith, what stops us from accepting the quadrant divinity? From angle, the existence of a father indicates that there are children. But are the children born from just the father? The Trinitarian apologetics would reject the idea of a fourth principle into the divine. They uphold that God the son in His manifestation as Jesus Christ taught us to pray to the father and not to the mother. Secondly from the creed, it is stated that Jesus was begotten from the father and not the mother. However, the idea is to deny that there is in no such reality a God the mother principle in the divine. It is evidently correct to say that Jesus (God the son) was begotten from the God the Father and God the mother through which He receives His divine nature and became man through the manifestation of God the Mother as Mary. Only a mortal with divine inclination can exist without sin. Mary was born without sin and thus, she was pure and through the divine principle of procreation gave life to Jesus Christ. In other words, we can say that if Mary was without divine nature, she would have remained a mere mortal with sin and would not qualify as a pure vessel to carry the Son of God in relation to His salvific mission. In other words, just as God the Son manifests in the earthly being of Jesus Christ, God the Mother manifests in Mary, the Mother of God.

The contention of this research is not to dispose or make case of the argument about the sex of God. If we deny the place of God the Mother from the divine, the salvific intention of Christ will not be complete. God the Mother is the same as Mother of God who is the same person as all other principle in the divine. God the mother shares the same hypostasis and is bounded by the same ousia with God the father, God the Son and God the Holy Spirit. If the church cannot accept the claims of the quadrant divine, then on what base should we accept belief in the trinity?

Through reason, the claim of the trinity would not be accepted. How does one prove mysteries if not through analogies? According to Anyiam, his intention is not change anything in the relationship between the divine. His main contention holds that God the Mother is the same as Mary the Mother of God and remains a principle in the divine. The importance of a God the mother is to support the salvific mission of God the Son. The domain of this research is to reconcile philosophy and theology; the analogies of Anyiam Osigwe and the Christian faith. The design argument for the nature of God by Anyiam has taken few forms – most notable that man is a manifestation of the divine; he is part of the divine structure. There is one Supreme Intelligent being who is God; responsible for all creation. In the assumptions of the divine nature of this Supreme Intelligence, there are sufficient reasons to believe that there are four principles bounded in equal existence by the unity of hypostasis (all of the same substance- ousia) as against the Trinitarian School.

Conclusion

The question about the relationship between man and God is one that will never end. Man in his insatiable state continues to search for that which is above him. His desire to provide answers lead to the church fathers to come up with lots of teachings on the God phenomenon. The church teaches that God is the first (beginning) principle and the end of everything created. The act to understand the mystery of the divine, it can be deduced that man is part of the created world endowed specially with ‘human reason’. The distinctive feature of possessing human reason implies that man can inquire into the most fundamental of his existence. The Vatican Council in representation of Gen 1:27, believes that man is capable of understating the mystery of the divine because man is created in the image and likeness of God. Without such capacity, man won’t be able to welcome God’s revelation. Reason is the basic foundation for revelation because; the movement of faith from a subjective consciousness must blend in the universal which is the guide of the teachings of the church. Thus, we can conclude that we can know more about the divine because of reason.

Evidently, the research took a positive dimension in the claims of Anyiam Osigwe’s quadratic divinity. The various arguments stemmed from logical assumptions ensuring that there is present a deductive reasoning in support of the quadratic principle. Many will accept that the origin of the trinity is highly pagan but we cannot deny belief in religious matters. The fact that man is always in the search for knowledge that explains his fundamental existence, we can run into the conclusion that Anyiam’s quadratic principle is not totally inappropriate especially on the altar of beliefs. God the Mother as a fourth principle introduced into the divine does not have a feminist backup neither

does it support any of the feminist position. On the contrary, he reviews with three arguments (the family, law of opposites, quadratic nature of man) to support his claim of a fourth principle in the divine. God is one according to Anyiam but instead of three persons in the divine, he believes that four persons in the divine represent all aspect of man's existence which is a direct picture of the divine.

In conclusion, this research has exposed the thoughts and views of Anyiam Osigwe by presenting his sagacious common beliefs and supporting them with logical reasons. Anyiam Osigwe advocates for God the Mother and provided logical proof to support his claim. Moreover, the idea that there should be a God the Mother in the divine is evident in the bible. The bible states that we are children of God which presuppose that there is God the father and God the mother who is responsible for child bearing. God the mother has been in existence from the beginning and made manifest in Mary who gave birth to Jesus. The quadratic divinity is the best compliment of both the physical existence and the transcendental world.

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