

understanding all creation as bound up with God (Gen. 9:1–17) through the spirit (*Sunsum*) of God. It retains an emphasis on the promise of redemption (Rom. 8:19–23; Col. 1:19–20) when all individuals will ultimately return to God in the end. This conveys a picture of redemption as encompassing “all things” and not only human beings.

Further, the concept of God’s sparks suggests a solidarity that may be interpreted as the community of creation or kinship with nature. Thus, the concept of *sunsum* may lead us to embrace the solidarity between God and nature and solidarity in nature. If we embrace a notion of kinship with nature, we may discover sympathy for all things. This may lead us towards the way of justice and peace that reflects the very being of God. It may help to embrace solidarity and resist the forces of death and the threats to life: that is, economic injustices, numerous forms of violent conflict, and environmental destruction. It offers a very particular way of looking at the world with far-reaching ethical implications; it gives meaning to our social activities – in advocacy for the vulnerable, feeding the hungry, healing the sick, and combating ecological degradation. Finally, this model implies that life belongs to God and life participates in God.

In Christian theology, the concept of *sunsum* may be explained within the context of the doctrines of God, humanity, creation redemption, and consummation. The Christian concept of transcendence (*Sunsum*) and immanence (the sparks that emanate from God’s *Sunsum*) expresses this idea: God relates to individual human beings as well as all to forms of life through God’s nature (or *Sunsum*) and all forms of life representing God’s presence in the world.

Conclusion

The early Western missionary proclamation was necessary for the development of an African Christian concept of God. However, as how concepts are used is by shaped one’s social context, this concept is not only derived from the biblical roots of Christianity but also socially constructed. Since a community’s conception of God indicates the focus point of much of its other belief, it is crucial for African theologians in Ghana to engage in a sustained dialogue on an African Christian concept of God by exploring biblical sources in relation to traditional African culture. In responding to this challenge, this contribution seeks to develop an indigenous African concept of God that stresses the ontological relatedness of humans and the natural environment. According to the proposal that creation may be regarded as the sparks of God’s *Sunsum*, we meet non-human forms of life as part of ourselves. This offers a very particular way of looking at God in a panentheistic and trinitarian way – with far-reaching ethical implications.