

PRAYER THAT BRINGS HEALING (2nd Chron 7:12-14)

How do we pray for Kenya? The need to pray obviously exist. The rains have not done well. The economy is not doing well

- Inflation - 20%
- Industries on verge of collapse
- Hard times ahead

The political climate unhealthy

- Cosmetic changes in Kanu
- Government has inadequate checks and balances
- Certain group amassing wealth

Possibly most unsettling are the changes that have taken place in Ethiopia, Somalia etc. and their oisubke effects here. Is Kenya heading the same way.

The need to pray exists. But when we try and pray we are reminded that Government are appointed by God therefore we should support them. Clergymen and I suppose laymen too should leave politics to the politicians. Our work is to save souls.

III - Vanguard - March 1991 page 7

We are also reminded that Kenya is fortunate because certain members of parliament are “saved”, yet we do not see the fruits for repentance or of the spirit. There are good men in leadership, but their work seems to be overshadowed by opportunists.

Does God condone all this? Is he supportive of such leaders. If they are appointed by God, do we therefore have the right to speak?

Last year, after the July 7 riots, a national day of prayer was called and the theme of the prayer was II Chron 7:14

I began to think about that, how does it apply to us and how can it guide us to pray in a way that brings healing to our land?

The passage was in reply to a request, Solomon had made before God at the dedication of the temple in Jerusalem. He recognized that if the people distanced themselves from God through their practices, then Gods protection would be removed form Israel and they as a nation would experience possible drought, famine, and suffering.

To restore again the promised protection around Israel,

1. Repent and turn form their wicked ways
2. Seek God’s face alone
3. Humble themselves

all this being done at a national level. If they did this, then God would hear and his blessings would be upon the nation.

If that promise stands for Kenya today and for other nations, then it looks as though Gods hedge of protection is being broken down at different places and there is hope and that hope lies in fulfilling the conditional clauses of this promise at a national level. If we humble ourselves and pray, seek God’s face, repent and then our hope will mature.

What things do we as a nation need to repent? I wish to point out three even though there are more, that I believe could have brought God’s judgment on us.

II Sam 21:1-14

The sin that God held against Israel was that of blood guilt. Israel’s covenant with Gibeonites.

Not several things form this account

1. Saul had authorized
2. Possibly carried out by officers
3. Effects felt in David’s reign
4. God punished the whole nation for their leaders sins.

When the blood guilt of the Gibeonites had been paid for, then God answered David's prayer and the famine came to an end.

Ill of Tesonika (Greece)

BLOOD GUILT

I believe Kenya is guilty of this same sin. There are three deaths in the history of Independent Kenya that have not been paid for. All three were done with such professionalism that it must have taken a group of people, in a premeditated fusion, to carry them out. All three were seemingly politically motivated murders. I believe all three were covered up and the people responsible, through known, have never been brought to book. These are the deaths of Tom Mboya, JM, Kariuki and Robert Ouko. Their blood still cries from the ground, and God hears that cry.

LAND GRABBING

Naboth was an ordinary citizen without any say or power in the policy making in Ahaz court. Ahaz in all his wealth and Naboth's land and coveted after it - to grow vegetable. When he could not get it by legal means, his wife got it by lay extortion. Obviously after the land had been taken, Naboth was not in any position to find restriction - in death he was powerless. But God had seen Ahaz's sin and the punishment due him. The punishment came in two ways.

(i) Ahaz's son would pay

(ii) Ahaz went into battle and God did not protect Israel. Through the prophet Michael he said "I saw all Israel scattered on the hills like sheep without a shepherd" God was going to allow Israel to fall into situation by allowing Ahaz to be killed.

In extending his field, Ahaz had denied Naboth his rights, and sinned against God.

Land grabbing is not new in Kenya. From the onset of independence it has become the refined art of those in authority and anyone with power to legally trick or forcibly take the land of the marginalized and weak in our society. You hear of squatters being evicted from Government parcels of land, or as Bishop Gateru says in the case in Kirinyaga - protected forest areas and the same is then sold to powerful people.

Possibly the freshest incidents in our mind is the eviction of squatters from Muoroto, Kigagare and Kangemi. Several people lost their lives in this exercise, and others experience untold suffering and exposes. Three weeks back when they tried to march to Nairobi Provincial commissioner; and tried to complain that the resettlement land promised them had never been delivered they were quickly swept off the streets.

There is the further fresh incident of the two farms in Elgeyo Marakwet district that Biwott has been accused of grabbing. The case goes on and on; some know many unknown. God sees them and counts them as a sin against this land

3. CORRUPTION - Amos 5:12-17

Israel had a problem. As a nation it had prospered under the rule of King Jeroboam but this national prosperity was not evenly spread out. The rich were becoming richer and more powerful, while the poor were marginalized into desperation. The older homogeneous economic structures of Israel gave way to sharp distinctions of wealth and privilege.

The courts for Amos seem to be the acid test of the soul of the country because it was here that the poor should have found a defender and their rights. But the judicial process had been corrupted by the powerful and rich. They had become no more than a market where the needy were dispossessed of their land and produce. The rights of the poor man were violated with impunity.

In shocking contrast to the plight of the poor, the leaders of society lived in pride and luxury. Amos does not denounce their wealth because he was ascetic by faith, the wealth he denounced was their wealth is detested by God. The leaders of the nation were intoxicated with a heady pride in their status and achievements, while the managers of the economy were infected with a greed that knew no bounds.

Israel's crime had risen out the level of a nations rebellion against God. Eventually, Gods judgment caught up with them, they were overthrown and they themselves became exiles and refugees in another land.

How similar this sounds to Ethiopia and Somalia!

But Kenya does not seem to be far behind! Several years back the Catholic Bishops circulated a pastoral letter stating that Kenya had embarked on a dangerous path. Corruption is on the rise, and it is done at such high levels there is no hope of stamp it out. The gap between the rich and the poor has increased considerably. Kenya does not have a good human rights record, and I have heard people joke about our judiciary saying that in our court " the law is not necessarily synonymous with Justice".

CONCLUSION

- There are other
- What then do we do
 - Prophets not prophets of doom.
- There is hope for Kenya
 - Later look at national repentance
- There is hope in prayer too
- There is hope in speaking up for this we have been commanded by God.

Prov. 31. 8

"Speak up for those who cannot speak for themselves, for the rights of all who are destitute. Speak up and judge fairly, defend the rights of the poor and needy.