



**Institute for Biblical
Scholarship in Africa
(IBSA-West Africa)**

**MINUTES OF THE THIRD MEETING HELD ON JUNE
18TH, 2022 VIA ONLINE ZOOM AT 11:00AM GMT**

1.0 Attendance

1.1 Present

Prof. Olubiyi Adeniyi Adewale	- Nigeria	Vice President
Prof. Jonathan E.T. Kuwornu-Adjaottor	- Ghana	Secretary General
Dr. Daniel Nii Aboagye Aryeh	- Ghana	Vice Secretary General
Dr. Alice Matilda Nsiah	- Ghana	Treasurer
Prof. Jean-Claude Loba-Mkole	- Kenya	President, IBSA Africa
Dr. Emmanuel Antwi	- Ghana	Member
Dr. Joseph Williams Acheampong	- Ghana	Member
Dr. Kojo Okyere	- Ghana	Member
Dr. Isaac Boaheng	- Ghana	Member
Dr. Gifty Ama Kyerewaa Dei Dawson	- Ghana	Member
Dr. Uzoma Amos Dike	- Nigeria	Member
Dr. Samuel Oluwatosin Okanlawon	- Nigeria	Member
Dr. Patrick Yankyera	- Ghana	Member
Dr. Godwin C. K. Deffor	- Ghana	Member
Anthony Yaw Badu	- Ghana	Member
Emmanuel Foster Asamoah	- Ghana	Member
Emmanuel Twumasi-Ankrah	- Ghana	Member
Yaw Worae	- Ghana	Member
Evans Katanga	- Ghana	Member
Peter Adams	- Ghana	Member
Gabriel Ihunanya Okechukwu	- Nigeria	Member
Dr. Livingstone Yao Torsu	- Ghana	Member
Godfred Baffour-Awuah	- Ghana	Member
Dr. Michael Wandusim	- Ghana	Member
Henry McCarthy-Vroom	- Ghana	Member
Elekwachi J. Iheaka	- Nigeria	Member
Sam Adigun	- Nigeria	Member
Prince Kwadwo Manu	- Ghana	Member

1.2 In Attendance

Naa Kai Amanor-Mfoafo	- Ghana	PRO
Evelyn Sowah	- Ghana	Recorder

1.3 Absent with Apology

Prof. John D. Kwamena Ekem	- Ghana	President, IBSA W/A
Prof. William Loader	- Australia	Member, IBSA/SNTS
Dr. Emmanuel Ande Ivorgba	- Nigeria	Member
Uloma Wabara	- Kenya	Member

1.3 Absent

Prof. Eric Nii Bortey Anum	- Ghana	Member
Dr. Abel Aor Inyaregh	- Ghana	Member
Dr. Ebenezer Tetteh Fiorgbor	- Ghana	Member
Boaz Asiamah	- Ghana	Member
Julius Ndishua	- Nigeria	Member
Samuel Sam	- Ghana	Member
Nfor Tanko	- Central Africa	Member
R. Charles	- Ghana	Member

2.0 Opening

The opening prayer was led by Dr. Uzoma Amos Dike at 11:02 am GMT.

3.0 Devotion at 11:04 am - 11:08 am GMT

Yaw Worae led the devotion with 2 Timothy 4:1-4 on the urgency for teaching sound doctrine. He said that as biblical scholars, it is important to teach very sound biblical doctrines because many preachers have arisen and are bombarding ears with all manner of doctrines and he wondered whether these preachers have been called or trained to divide the word of truth. Yaw Worae noted that such people have huge followings and through the use of social media, taught all manner of unsound doctrines. Paul exhorted Timothy to do the work of an evangelist and also to teach the word and be ready in season and out of season. He admonished the house that, as teachers and preachers we should not always wait to be given the appropriate platforms (pulpit or in meetings) but wherever we found ourselves because we are mandated as Christians to do so. Yaw Worae wondered how the state of the church will be like in the next 20 years, whether the church will be firmly grounded in the word because the reality he said, was that, people do not like sound doctrine but rather a gospel that is good in their ears. Worae mentioned that this is the time that the church in Africa should be grounded and deeply rooted in the word of God so that people will not stray. It was his prayer that as biblical scholars we would also make it our core duty to teach and preach sound doctrines to as many as **would** avail themselves so that they **would** be firmly grounded and deeply rooted in sound doctrines. He ended the devotion with a word of prayer.

4.0 Paper presentations – Chaired by Prof. Olubiyi Adeniyi Adewale

4.1 The Love-Commandment in Mark 12:28-34 and Family Relationships in Africa – Samuel Oluwatosin Okanlawon, PhD. at 11:13 am - 11:29 am GMT

Background To The Study

Dr. Okanlawon introduced his presentation by saying that the family is the first institution established by God for interactions (Gen. 2:22-24), family birthed all other societal structures and human relationships, hence the fulcrum of society. He mentioned that many problems and complications associated with family relationships were as result of the absence of the love quotient and that the family institution was a critical determinant of nurturing core societal values and the transference of those values from one generation to another. Dr. Okanlawon said the love-commandment trumps all the other plethora of instructions (Eph. 5:22-33; 1 Pet. 3:1; Eph. 6:1-4; Exo. 20:12; 1 Tim. 5:8; Matt. 15:5-6) given in the Bible about how family members were to treat one another (1 Cor. 13:13).

Purpose Of The Study

Dr. Okanlawon's paper analysed the love-commandment in Mark 12:28-34 with a view to exhuming life applications necessary to rebuild the collapsing and dysfunctional family relationships in the African context. He mentioned that Jesus' love-commandment affirms a healthy interrelation principle that can mitigate the exacerbating family problems in Africa hinged on the lack of a love lifestyle. Lastly, the commandment to love God and to love one's neighbour as oneself formed the hermeneutic programme for the understanding and application of the Torah and the Prophets (Viljoen, 2015:8).

Research Findings

His findings revealed that traditional conceptualisation of family and traditional African family patterns have been progressively altered and distorted by the phenomena of modernization, globalization, and contemporary socio-economic paradigms. Context of Mark 12:8-34 – conflict between Jesus and the religious leaders and Jesus' stance to maintain his honour and mission (Repschinski, 2000:325; Powery 2015). The scribe differed from the confrontational religious – he agreed with Jesus' earlier submission in Mark 12:18-27 (Jarvis, 2016:167). Jesus affirmed the love for God (Cf. Deut. 6:5 –the Shema) and the love for others (“neighbours” – Cf. Lev. 19:13-17) as the summation of the Law (248 positive commandments + 365 prohibitions = 613 precepts) and the Prophets (Powery, 2015; Viljoen, 2015:5-6; Meier, 2009:490). “Love” in Mark 12:28-34 is agape (unconditional, self-sacrificial, divine, generous, and un-emotional), not eros (physical or romantic), philia (friendly or familial), or storge (empathetic) (Herrin 2020; Powery 2015; Wallace 1981, 7).

Discussion And Analysis Of Findings

Dr. Okanlawon posited that the love for God with the heart, soul, mind, and strength (holistic) is the foundational commandment and cause for love for others. The desire of the scribe was for knowledge (theology). Jesus' response showed that knowledge of God is insufficient; but a life of love (relational). Additionally, love towards God

provided a logical link to love one's neighbour as evidenced by the group-identity and patronage concepts of the ancient Mediterranean world of Jesus' time (Malina & Neyrey, 1996:167; Malina & Rohrbaugh, 1992:56; Viljoen, 2015:6; Sayers, 2004:142). He said love for others elucidated one's love for God. Love for God (theocentric vertical obligation) and love for others (anthropocentric horizontal obligation) are interconnected (Turner, 2008:537). Jesus' dialogical assertion about love incorporates being altruistic, group-orientated, non-individualistic, and neighbourly (Cf. the Good Samaritan – Luke 10:22-37) [Malina & Neyrey 1996:153-201; Viljoen, 2015:8]. Jesus' love-commandment (the Great Commandment) in Mark 12:28-34 counters the "me-first" philosophy (autonomous humanism) of contemporary times that has disrupted profitable human relationships and agrees with the traditional conceptualisation of "family", which had been ruptured by the trends of westernization and globalization. Similarly, the love-commandment affirmed the interconnection between Christian belief (orthodoxy) and Christian practice (orthopraxis) and advances healthy relationships in the family and the society.

Conclusion

Dr. Okanlawon ended by saying that love for God and others is the overarching principle to obey all of God's commandments and promotes the virtues that will engender healthy family relationships in Africa – interconnection; collectivism; communalism; altruism; human dignification; selflessness; benevolence; solidarity; and loyalty and all of these virtues cancel out all the vices that has created dysfunctional families in many African societies.

4.2 Laments Psalms: Reflections on Israel's Cultic Life and Contemporary Christian Worship – Uzoma Amos Dike, PhD. at 11:31 am - 11:40 am GMT

Background

Dr. Uzoma Amos Dike introduced her presentation by saying that contemporary Christian worship tends to portray an entertainment ground where everybody seemed to feel good and happy. Psalms from the form-critical approach identified different categories of songs in Israel's cultic life such as lament, praise, thanksgiving, enthronement, and royal psalms, and these categories witness varied emotions expressed before God in worship. Nevertheless, in lament, Israel and in fact, humanity found a way of expressing the unbearable. But the questions she asked were; what had happened to the emotions of pain and distress common to humans? Have they ceased to be recurrent decimals in human experience? What will happen when an individual or a group suffers in contemporary society? Her work examined the essence of lament in Christian worship and investigates contemporary Christian teachings that tend to negate its use in worship.

Findings

Dr. Dike's findings discovered a hermeneutical imbalance in pentecostal theological response to suffering which was equally eroding into the orthodox denominations.

Teachings on lament:

She mentioned that Jesus will only bring believers' confession of the Word to the Father and not their begging, crying and pleading and that believers should bring praise to God in all circumstances not lament. It would amount to unbelief sitting under these men and putting lament for any reason.

Discussion

Dr. Dike observed that throughout the ages, lament has been a way of bearing the unbearable of coping with suffering, and the global realities of the century call for the Christian communities indignation and moral outrage. She noted that it had been a century of a series of Covid, displacement of people, wars, exile, abuse and poverty, depression, and anxiety. She passionately cited examples in Nigeria her home country, where every breaking of a new day was ushered in with a long list of breaking bad news ranging from kidnaps, bomb blasts, ethnic/communal cleansing, mass killings, and burials and the list goes on, but unfortunately, the church she said, was the most heated and not putting on a lament. The reason for this was that the church was taught to come before God with praise and not lament. Additionally, she mentioned that trust in God demanded that He be called upon or petitioned when circumstances present themselves for divine intervention and it would only amount to hypocrisy to appear before God in praises (when in reality in distress) without urging Him to act according to His promises. Dr. Dike said many Christians have relapsed into deadly prayerlessness and even atheistic tendencies due to the unvoiced anguish of life. Her work insisted that Christian worship becomes entertainment galore when it creates a temporary feeling of goodness but leaves worshipers to wallow in depression and doubts about the very object of worship – God.

Conclusion

Dr. Uzoma Amos Dike concluded by saying that the negation of lament was a disservice to the Christian community and to individual worshippers and any Christian gathering that discourages the practice of lament loses the true essence of healthy Christian worship and does nothing other than an entertainment concert. Her study re-emphasised the need for lament in the contemporary church and maintained that a denial of lament amounts to hypocrisy as no human life is immune from suffering.

4.3 When Women Co-operate: A Feminist Reading of the Narratives on the Daughters of Zelophehad – Gifty Ama Kyerewaa Dei Dawson, PhD. at 11:49 am - 11:59 am GMT

Background

Dr. Gifty Dawson mentioned that the readings, Numbers 27: 1-11 & 36:1-13 & Joshua 17:1-6, make up the narratives on the daughters of Zelophehad. She said both the Ghanaian and Israelite contexts viewed family as a group of people/ individuals who

share a certain commonality - blood, ancestry, common features, and affinity (Fenrich & Higgins, 2003; Mbiti, 1969; Pedersen, 1926). Functionalists viewed family as the basic unit of socialization for individuals and the Conflict theorists also argued that in spite of the positive roles family plays it created inequalities, which further cemented society's stratification of its members.

Purpose of Paper

Her paper sought to use the feminist approach to read the narratives on the daughters of Zelophehad (Numbers 27: 1-11 & 36:1-13 & Joshua 17:1-6), arguing that when women in the family cooperated and managed the conflicts that arose as a result of their differences, the family and the society would be at peace. The paper, therefore, read the narratives to find out how the daughters of Zelophehad were presented in the narrative to demonstrate instances they cooperated.

Methodology

Dr. Dawson read the text using the tools proposed by reader-response critics but from the feminist perspective and quoted Bellis (1994) who explained feminism as "the point of view in which women were understood to be fully human and thus entitled to equal rights and privileges". Here critics approached the text by asking a number of questions: What does the text say or not say about women? What do the characters male and female, human and divine say about women? Do these answers portray women as fully human or as subordinate to men? (Brayford).

Reading The Narratives On The Daughters Of Zelophehad

Dr. Dawson focused on instances in the entire narrative where the daughters were mentioned and how the narrator presented them. Pericope: Numbers 27:1-11; 36:1-13 & Josh. 17:1-6. These texts are connected because they all deal with the daughters' request and inheritance of land.

Numbers 27

Vs 1-4: Daughters' Request

5-11: Response to the Request

Numbers 36:1-4: Elders Request

36: 4-9 & 10:13: Response to Request

Joshua 17:3-4a Daughters' Demand

17: 4b-6: Response to Demand

Evidence Of Cooperation Within The Narratives

Throughout the narratives, the daughters presented themselves as a group, hence, were treated as a group but the narratives also mentioned their individual names which are quite rare in the Old Testament to see women being mentioned over and over again but it is commendable because when the daughters were mentioned they were not just mentioned in relation to their father but individually which tells for once that women are not just objects of the side but subject too. The narrative used phrases such as:

Bənôt səlophād (daughters of Zelophehad)
'āḇînu (our father)
tənāh llānu (give to us)
Tittēn lāhēm (give to them).

Findings

It was evident in the narratives that the daughters saw themselves as a unit with common agenda. The way women saw themselves in the home & society is very important and they would be viewed and treated as a group which would help sustain their agenda.

Conclusion

Dr. Dawson concluded that from the narrative it was evident that women in a family can work together... and that “women are not their own enemies” but rather their own support group.

4.4 Methods of Healing Miracles of Jesus: A Contextual Reading of Mark 7:31-37 – Dr Alice M. Nsiah and Godwin C. K. Deffor at 12:04 pm - 12:10 pm GMT

Introduction

Dr. Nsiah introduced the presentation by saying that healing stories in the New Testament do not only reflect the attitudes and stories of the people of the first and second centuries but throughout history and present-day Ghana. She said one fundamental concern of Christians today was sickness and the consequent desire for healing especially sicknesses believed to be backed by evil spirits which had made healing crusades be scattered all over the country. Their essay undertook a contextual reading of Mark 7:31-37 with some women in Anlo-Afiadenyigba in the Keta Municipality, V/R. with the aim to uncover the influence of the healing methods of Jesus on healing practices in Ghanaian churches today and to perceive Miraculous healing as a covenant event.

Methodology

Dr. Nsiah and Deffor used the Contextual Bible Study (C.B.S.) approach propounded by West (1993) for the reading of the text with a reading group. This approach revolved on four commitments which are: to read the text from the perspective of the poor or oppressed, to read the Bible in a particular community in a different context, to read the Bible critically, and to read the Bible for personal and social transformation. Their work was divided into three Parts: The first part reflected on New Testament methods of healing. The second part analyzed Mark 7:31-37, and the third part reported on what

came out of the contextual reading of the text with reading partners, and social transformative experiences are highlighted.

A Contextual Reading of Mark 7:31-37

Their Contextual Reading was divided into three sections which are:

A: To bring out the understanding of the text, as coming from a different cultural context.

B: Help the group to be more familiar with the content of the text.

C: Directed to the context of the group in order to enhance their individual and social transformation.

FINDINGS

Their findings on (Healing Miracle is a covenant event) were;

Healing Miracles of Jesus

Jesus the Healer

The Healed or recipient

Healing method: word/command etc.

Condition: Faith, forgiveness

Effect: salvation/incorporation into God's family

Their findings on the Biblical Covenant were;

Jesus the covenant giver

The Covenant receiver

The text of the covenant

Condition: faith, forgiveness

Effect: salvation / incorporation into the covenant family of God.

Recommendations / P&S Transformation Issues

Dr. Nsiah and Deffor recommended that divine healing should not be engaged for economic purposes, the demands of some healing ministers were unreasonable and suspicious, and the dignity of those who are sick must be respected at the healing camps in Ghana. They also mentioned that the healing ministry has been blown out of proportion to the detriment of other ministries. The participants of their research agreed that they would not allow any abuses of themselves or their relatives for any reason. Lastly, Nsiah and Deffor said it was especially the responsibility of the Pentecostal Council of Ghana to ensure that this is done.

Conclusion

They concluded that Jesus still performs miracles today for those who believe and methods of healing are similar to those used by Jesus, i.e. authoritative words/ action, and therapeutic materials with the condition of faith. They also mentioned shared experiences; i.e giving thanks to God to boost the faith of others. However, not all

healing miracles today may be considered to be divinely approved. Miraculous healing contained many covenant elements which are able to renew the faith of Christians and arouse faith in new converts. These miraculous healings offered opportunity for non-Jewish to be part of God's family, which may be said to be covenant renewal events to offer salvation to all.

4.5 The Bible, In-laws and the Family in Africa – Emmanuel Foster Asamoah and Jones Dwomoh at 12:17 pm – 12:27 pm GMT

Introduction

Mr. Asamoah introduced his topic by saying that, the tension in in-law relationships exists all over the world and Africa is not an exception. He defined what an in-law relationship is, how to become an in-law, tension in marriages worldwide and the thorny issues in in-law relationships.

Key Findings

His key findings were on the Biblical basis to in-laws and the family, Biblical outlook for in-law and the family, thorny issues with in-laws and the family in Africa which are lack of intimacy, failing to assimilate in-laws into the family, defining a specific position for in-laws in the family, problem of insecurity, exerting of strong influence on the family.

Discussion

The Role of Children

Children must assimilate newcomers into the family, help in-laws to operate freely, exhibit godly attitudes towards in-laws and recognize in-laws as parents.

The Role of In-laws

In-laws must avoid being “busybodies”, allow children to make their choice, support children in times of difficulties, and wish the best for the children.

Conclusion

In conclusion, he said that in-laws to some extent can determine how joyous and peaceful their childrens marriage can be, and the opposite is also true. He added that the Bible clarifies how children couples should live in peace and harmony with their in-laws no matter how difficult they may be in every context and that couples must seek the welfare of their in-laws, for there is a relationship between the Bible, in-laws and the family in Africa and in-laws must do the needful too.

4.6 The Bible and Family Relationships in Africa – Mr. Anthony Yaw Badu at 12:28 pm – 12:37 pm GMT

Background

Anthony Yaw Badu said family relationships in Africa were communal in nature, vital for human existence, and instrumental for building healthy relationships. The communal nature of family relationships permeated all relationships within African society. He said the family had for many years been responsible for the nurturing of her members and provided economic, emotional and spiritual support for men and women within the African society (Palermo, 1995:51). However, in spite the family's support over the years, economic, social and other challenges have affected both the physical and mental fiber of families. It had led to: broken families and a loss of moral values in society. His study looked at the family from the biblical perspective with a focus on the Asante people of Ghana particularly; the Asante concept of family, challenges, and prospects of family relationships, and the impact of the Bible on family relationships among the Asante people of Ghana.

The Biblical View of the Family

Mr. Badu mentioned that the Biblical view of the family is patrilineal in nature with God as the father of his people (Brown, Driver & Briggs, 2007:3) and both the Old and the New Testaments did not use the English word family but rather, house or household to describe the family. בַּיִת bayith translated as house or household (Miller and Hayes, 2002:85), מִשְׁפָּחָה mishpâchâh refers to a circle of relatives or a class of people (Miller and Hayes, 2002:85) and οἰκία interpreted as house or household (Colijn, 2004:73).

The Biblical Concept of the Family

He elucidated that, in the Jewish society individuals are identified with particular groups such as tribe, clan, or household and the identity of individuals are inseparable from their landholdings which was the material basis for their survival (Colijn, 2004:73). Mr. Badu mentioned that the importance of family identity and inheritance brought the Levirate Law (Latin levir meaning “a husband's brother,”) to guarantee the continued existence of an Israelite family line in case one dies without a child in Israel (Wiersbe, 2007:207). The four-fold promise given to Abraham became the basis of interpreting the story of Israel as a group of people bonded by blood. The ancestry line of family relations is seen in the New Testament when the Pharisees referred to themselves as the sons of Abraham. The training was at the center of Jewish Households with the Torah as the instructional material (Barton, 2016: 291.). In the New Testament, the Household Codes became the instructional material (Brown, 1997:608).

Jesus' View of the family

Mr. Badu emphasized that Jesus did not abolish the family system but added a new dimension. The family goes beyond blood relations and it encompasses a relationship with Christ and obedience to His word. Therefore, to follow Christ is to ‘hate’ one's

family members such as father, mother, brothers, and sisters in order to be his follower (Barton, 2016: 1864). The Greek word *μισος* (*misos*) translated as ‘hate’ can also mean to be indifferent towards one’s family or to love less (Newman, 2001: 695). Christianity brought a new dimension to the concept of family relationships. He quoted Patrick H. Maille asserted that: “Converts to the new religion frequently found themselves not only detached from their families but also in opposition to them. Mr. Badu noted that while the family was certainly an enduring institution, it had also been a dynamic one. The institution of the family initially provided a significant amount of resistance to the nascent Church and at the same time, those families who were incorporated into the Church influenced the Church's later development” (Maille, 1998:9).

The African Family

Mr. Badu mentioned that the African family includes aunts, uncles, grandparents, cousins and other relatives that form a family that functions in unison (Makiwane and Kaunda). A typical African family known as the extended family does not leave out the unborn as well as the dead. It is believed the ancestors are part of the extended family (Gedzi, 2014: 25). Yaw Adu Gyamfi has noted that the ancestors are considered the founders of society and looked upon to: “Facilitate and maintain the welfare of the living. They are expected to be lively and active in the affairs of the living, providing them with children, good harvests, and good health. They are involved in birth, marriage, sickness, relationships, reunion, family needs, and other personal, family, household, lineage, and state concerns” (Adu-Gyamfi, 2012:260). This view of the family runs through the African family system with minor exceptions in the area of a linkage to an ancestor or ancestress; either patrilineal or matrilineal.

The Asante Concept of Family

Mr. Badu added that the Asante society is matrilineal and structured on the basis of clans which had been termed *Abusua Kɛsɛɛ*. These are; *Ɔyoko*, *Aduana*, *Bretuo & Agona*, *Asenee*, *Asona Ekuona* and *Asakyiri* (Adu-Gyamfi, 2012:260). Every individual belongs to a clan that traces its origins to a female ancestry. The family, (*Abusua*) has immediate and extended components (Kyeremateng, 2010:54). The mother and her children and her female children belong to one family with the father/husband as a facilitator to his children (Kyeremateng, 2010:54). The Biblical concepts of identification and cooperation is seen in the Asante family system. People are identified by their clans, e.g., *Asonani*, *Aduanani*, *Ɔyokoni*, etc. The cooperation was mostly seen during marriage ceremonies and funerals. There is an adage that says, *abusua do funu*, meaning the family is concerned about the dead. This saying is an indictment of those family members who do not care for their members when in need but organize expensive funerals for the dead.

Challenges, Prospects and Conclusion

Admittedly, there are mental, spiritual, and physical issues that pose a challenge or sometimes endanger family relationships. These challenges included, the matrilineal

family system which had made some men irresponsible. Polygynous marriage and divorce (Odoi, 2015:44), economic hardships, religious beliefs, Christian expansion and understanding of the Word of God, and reduced polygynous marriages due to faith and ordinance marriages. Also, male involvement in preparation for marriage, Christianity, and the Bible had an impact on family relationships in the Asante society.

5.0 Questions, answers, suggestions and contributions at 12:38 pm – 12:59 pm GMT

Questions were welcomed and responded to as well as suggestions and contributions.

6.0 Business meeting led by Prof. Jonathan Edward Tetteh Kuwornu-Adjaottor at 13:00 pm GMT.

6.1 Adoption and Confirmation of minutes of the second IBSA – West Africa meeting held on December 4, 2021.

In the absence of any correction, the minutes of the meeting held on December 4, 2021, was adopted and confirmed. Emmanuel Foster Asamoah moved for the adoption and acceptance of the minutes and it was seconded by Prof. Olubiyi Adeniyi Adewale.

6.2 E-Payment of Dues

Prof. Kuwornu-Adjaottor mentioned that Rodigital Solutions was hosting the e-payment of dues and as of the day of the meeting, GHC 3,000 have been received from just a few members. He mentioned that the Institute has over 77 members but less than 25 had paid the annual dues. He encouraged members to pay the dues for 2023 so that there would be enough funds to pay Rogigital Solutions (GHC 2,500) for the creation of the e-payment platform and the hosting fee. Prof. Olubiyi Adeniyi Adewale raised a peculiar point about payment of dues from Nigeria; he suggested that he will try paying with his domiciliary account through Paypal, and if it works, he will coordinate payments in Nigeria and send them to Ghana. Prof. Kuwornu-Adjaottor urged Nigerian members to pay the dues together with the commission to Prof. Adewale so that he will not incur any debt in collecting and transferring the funds to Ghana.

6.3 Social media adverts to attract more members

Prof. Kuwornu-Adjaottor mentioned that a Whatsapp platform and a website had been created for IBSA and people in West Africa and other parts of the world are able to see adverts about IBSA. He again, mentioned that the Ghanaian membership is greater than the Nigerian and other West African countries' membership and this is so because of the role being played by some Ghanaian lecturers in bringing on board their masters and Ph.D. students; and admonished other members to do the same to increase the membership of the Institute.

6.4 Addition of Accredited Journals

Prof. Kuwornu-Adjaottor mentioned that there have been additions to the accredited journals. These are;

- Trinity Journal of Church and Theology, Trinity Theological Seminary, Legon
- The Ghana Journal of Religion and Theology, University of Ghana
- Journal of African Christian Thought, Akrofi-Christaller Institute
- Oguaa Journal of Religion and Human Value, University of Cape Coast
- Ibadan Journal of Religious Studies, University of Ibadan, Nigeria
- Ilorin Journal of Religious Studies, University of Ilorin, Nigeria
- The Sierra Leone Bulletin of Theology, Fourah Bay College
- Sierra Leone Bulletin of Theology, University of Sierra-Leone
- West Africa Association of Theological Institutions Journal, West Africa
- E-Journal of Religious and Theological Studies (ERATS)
- Journal of Mother-Tongue Biblical Hermeneutics and Theology (MOBIT)
- Orisa: Ibadan Journal of Religious Studies
- Ogbomoso Journal of Theology, Nigerian Baptist Theological Seminary
- Valley View Journal of Theology, Valley View University

He mentioned that some of these journals are hard copy journals which delays the publication of papers so, for the member who complained about the delay in the publication of her paper, such may be the reason. He admonished members to be mindful of where they send their papers for publication.

Prof. Jean-Claude Loba-Mkole clarified that IBSA is made up of three groups that are the Old Testament, New Testament, and Bible translation Studies. Any scholar in these fields can join the Society of New Testament Studies (SNTS) which is a well-known accredited body and has its own criteria for publishing. Conversely, he said that we as Africans are faced with two major challenges because we have to publish both locally and internationally but most of our African journals are not recognized internationally. He encouraged all members to make themselves known both locally and internationally.

A member pleaded that the list of internationally accredited journals is sent to members, Prof. Kuwornu-Adjaottor responded that it has been sent to individual emails already but will be re-sent when received for Prof. Jean-Claude Loba-Mkole.

Dr. Samuel Oluwatosin Okanlawon suggested that since IBSA is registered, it should float a journal on the website to be linked to an international journal so that papers that are presented during IBSA meetings would be published there. Prof. Kuwornu-Adjaottor thanked him for his suggestion and said that abstracts of the last meeting presentations have been posted on the website and presenters were encouraged to polish their papers with the comments made during the meeting to be published in their choice of accredited journals. He added that IBSA – West Africa will gradually get to the point where it can float journals.

Members from Nigeria suggested that there should be a certificate of evidence that they attended an international conference and presented papers to add to their portfolio in order to be promoted in their various institutions. Other members suggested that they **could** use their acceptance letters for presentation or certificates will be printed for them at a fee for them to use. Dr. Nsiah suggested that rather than putting pressure on the annual dues, registration fees should be paid for each conference which will take care of the certificates and other expenses of the conferences. Another member suggested that the letter of acceptance of their presentation will be enough evidence to show that they presented papers but there should be a certificate of participation. Prof. Kuwornu-Adjaottor reiterated that there would be payment of a registration fee in order to gain access to the conference and the certificate of participation.

7.0 New Business at 13:21 pm – 13:40 pm GMT

- **Reading of Accounts** – Prof. Kuwornu-Adjaottor mentioned that there are about 77 people who have registered as members of IBSA – West Africa but less than 25 members have paid the annual dues. The total amount in the coffers is Ghc 3,000 out of which 2,500 is owed to Rodigital Solutions and the balance of 500 would not be enough to pay for the hosting charges. Dr. Nsiah appreciated members who have paid their dues for keeping the Institution running and appealed to those who have not paid to do so. Members agreed that Rodigital Solutions should be paid.
- **Next meeting date** - The next meeting was scheduled for the second Saturday in December 2022, i.e. December 3, 2022 at 11 GMT via Zoom. A theme is needed around which papers will revolve.
- **Topic** - Prof. Kuwornu-Adjaottor suggested that Prof. Adewale, Dr. Alice Matilda Nsiah and Dr. Daniel Nii Aboagye Aryeh should put their heads together to come up with the theme for the next meeting by August 15, 2022 which will be communicated to members to prepare.
- **Call for papers** - Prof. Kuwornu-Adjaottor encouraged members to forward the call for papers to all their students and other biblical scholars they know when it is advertised.
- **Publication of presentations at the Inauguration, first and second meetings** - Prof. Kuwornu-Adjaottor mentioned that abstracts of the first meeting have been published on the website and the same will be done for the second. He urged members to make corrections per the comments made, and check with the accredited journals they want to publish in for examples to tailor their own publications to them for easy acceptance. Prof. Jean-Claude Loba-Mkole requested each member of IBSA – West Africa to send their list of publications for 2021 and 2022 and whether they have published articles or books in those years so that he can report it to SNTS as part of IBSA activities for the year 2021 and 2022. Secondly, he suggested that the call of papers can be done based on the books of the Bible.

Members were reminded to forward their list of publications to the IBSA – West Africa secretariat to be forwarded to Prof. Loba-Mkole in Kenya for onward forwarding to SNTS.

- **Introduction of new Ph.D. Graduates** - Prof. Kuwornu-Adjaottor introduced two members who have attained their PhDs in the persons of Dr. Ebenezer Tetteh Fiorgbor (Ph.D. in Old Testament Studies) and Dr. Patrick Yankyera (Ph.D. in New Testament Studies) and on behalf of the executives, welcomed them as full members of IBSA – West Africa, congratulated them and urged them not to rest on their oars but continue writing and publishing so that they can soar higher and higher.

8.0 AOB at 13:41 pm – 13:42 pm GMT

Dr. Daniel Nii Aboagye Aryeh sought members to remember Prof. John David Ekem in prayer as he was not doing so well healthwise.

9.0 Closing Remarks at 13:43 pm GMT

Prof. Olubiyi Adeniyi Adewale thanked God for bringing IBSA – West Africa to a successful close of the meeting and employed that in closing prayer members would pray for Prof. Ekem that God will grant him good health to be up and doing and join us soon. He also thanked God for all the issues that were raised during the meeting, believing that before the next meeting all issues will be put to rest. He thanked members who presented papers and all members for their attendance and prayed that more people will have papers to present during the next meeting. He wished everyone success in their endeavors and a Merry Christmas in advance.

10.0 Closing Prayer

Dr. Kojo Okyere said the closing prayer at 13:48 pm GMT to bring the meeting to an end. Members said their goodbyes and Prof. Kuwornu-Adjaottor encouraged members to spread the news about IBSA – West Africa.

Signed

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Prof. Olubiyi Adeniyi Adewale
Vice President
For President

Signed

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Prof. Jonathan E.T. Kuwornu-Adjaottor
Secretary General

Signed

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Evelyn Sowah
Recorder