



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

**MINUTES OF THE FIRST MEETING HELD ON DECEMBER  
4TH, 2021 VIA ONLINE ZOOM AT 11:00AM GMT**

**1.0 Attendance**

**1.1 Present**

Prof. John D. Kwamena Ekem	- Ghana	President
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
Prof. Jean-Claude Loba-Mkole	- Kenya	Member
Dr. Alice Matilda Nsiah	- Ghana	Member
Boaz Asiamah	- Ghana	Member
Anthony Yaw Badu	- Ghana	Member
Uloma Wabara	- Kenya	Member
Julius Ndishua	- Nigeria	Member
Dr. Abel Aor Inyaregh	- Ghana	Member
Samuel Sam	- Ghana	Member
Emmanuel Foster Asamoah	- Ghana	Member
Dr. Emmanuel Ande Ivorgba	- Nigeria	Member
Emmanuel Twumasi-Ankrah	- Ghana	Member
Isaac Boaheng	- Ghana	Member
Kojo Okyere	- Ghana	Member
Nfor Tanko	- Central Africa	Member
R. Charles	- Ghana	Member
Patrick Yankyera	- Ghana	Member
Yaw Worae	- Ghana	Member

**1.2 In Attendance**

Evelyn Sowah	- Ghana	Recorder
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**1.3 Absent with Apology**

Prof. William Loader	-Australia	Member
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**1.3 Absent**

Prof. Eric Nii Bortey Anum	- Ghana	Member
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Dr. Emmanuel Antwi	- Ghana	Member
Ebenezer Tetteh Fiorgbor	- Ghana	Member
Dr. Joseph Williams Acheampong	- Ghana	Member

## **2.0 Opening**

The opening prayer was said by Dr. Alice Matilda Nsiah at 11:02am GMT.

## **3.0 Devotion at 11:03am - 11:12am GMT**

Anthony Badu led the devotion with a text from Matthew 18:21-35. The anchor verses were 21 and 35 which talks about forgiveness. He defined forgiveness as setting a person free from our hearts. Forgiveness is one of the pillars of our faith. Jesus died that we receive forgiveness from the Lord. It is a blessing to be forgiven. Forgiveness has requirements, it has no limit, it demands compassion, it is a decision of the heart and when the heart forgives, it releases the pain. If we do not forgive, we will face the consequences of our unforgiveness. We have been forgiven so that we would also forgive others who have wronged us. As the Lord prayer says, as we forgive others, the Lord will also forgive us. Forgiveness also heals broken relationships, it brings peace and it brings joy. Alexander Pope said, to err is human and to forgive is divine, meaning that when we forgive we imitate the Lord on what He has done for us. Mr. Badu encouraged members to learn to forgive so that we can receive the blessing God has for us and when we do that, we will live in peace and have joy of the Lord. He said as the year comes to a close, we should forgive people of their offenses towards us, his prayer was that the Lord will forgive everyone who has offended someone too. He ended the devotion with a prayer.

## **4.0 Paper presentations – led by Prof. John David Ekem**

### **4.1 The Challenges of Doing Biblical Studies in Africa - Dr. Daniel Nii Aboagye Aryeh at 11:15am - 11:26am GMT**

#### **Introduction**

Dr. Aryeh introduced his presentation by saying that is a buildup from Prof. Ekem paper presented on the 4<sup>th</sup> of September 2021. He mentioned that while Prof. Ekem gave more attention to various models/concepts/principles underpinning methodologies for biblical interpretation from the second century CE to contemporary times, his study will focus on the challenges biblical studies students and what prospective biblical studies students may face and suggested some solutions. He mentioned that, generally, biblical studies is dominated by Archeology, Jewish studies, Egyptology, textual criticisms, Greco-Roman background, philology, Semitics, exegesis, among others. Biblical studies is the engagement of various approaches to the reading and interpretation of the ancient text in its historical, grammatical, and literary context. Various scholars have identified the inability of the western brewed concepts of biblical studies to adequately respond to the contextual needs of Africa, hence, the proposition of various methods and principles of biblical studies including Mother-Tongue biblical hermeneutics. He mentioned that, in whichever parlance biblical studies is considered, key to the academic discipline of biblical studies/African biblical studies is the teaching, learning, and research of the biblical languages that serve as the critical building block for the discipline.

### **Challenges**

Dr. Aryeh believed that biblical studies in Africa faces many challenges such as appropriate mode of teaching the biblical languages, text books for teaching the languages, the frequency of teaching, scholarship for studies, and how students are examined. These challenges are affecting biblical studies in Africa. He said persons who initially chose to do biblical studies branch into other field of theology at the graduate level. He cited an example where J. Kwabena Asamoah-Gyadu, the President of Trinity Theological Seminary confessed that his intention was to do Old Testament studies and biblical Hebrew but looking at the challenges and how the lecturer was handling the course he decided to branch off into other areas of theology. Dr. Aryeh said that biblical studies has been reduced to a mere memorization.

### **Work that have been done in that regards**

Dr. Daniel Nii Aboagye Aryeh elucidated that some attempts have been made by scholars like Emmanuel A. Obeng, D. T. Adamo, B. Y. Quarshie to improve the study of biblical studies in Africa. Subsequently, the works of Ekem, Quarshie, Addow-Obeng, and Adamo appealed to prospective students and biblical organizations/institutions in Africa and has resulted in increase of biblical scholars in Southern and Eastern Africa, and the quest for Mother-Tongue biblical studies in West Africa. There is no doubt that biblical studies in Africa has not received the needed attention by the church, prospective students, biblical organizations/institutions, and policy makers in Africa.

### **Proposed Solutions**

Dr. Aryeh proposed that specialization for biblical studies should start at the undergraduate level, suggesting that biblical scholars at various Departments and Seminaries must collaborate with accreditation bodies to design biblical studies programmes that would emphasize the biblical languages to have beginners, intermediate and advance levels for biblical students at the undergraduate level, Organizations/institutions of biblical scholars particularly IBSA must make a strong point to policy makers and the church in Africa to indicate the importance of biblical studies to Christian theology in order to seek for scholarship for biblical studies. He encouraged biblical scholars to look for new and innovative ways of teaching the biblical languages to make it easier and appealing to prospective students. He said although there are limited number of biblical scholars in Africa, they should be engaged to teach biblical related courses and the churches in Africa ought to set up a scholarship fund for biblical studies.

### **Conclusion**

To conclude his presentation, Dr. Aryeh said although there seems to be a general increase concerning the number of biblical scholars in Africa and many Departments and Seminaries are offering biblical studies, the proliferation of private universities and Bible schools in Africa, the challenges of biblical studies in Africa continue to increase. He posited that, biblical studies is the most feared and unattractive discipline in theology and suggested the need to attract more funding to the discipline and appeal for more students.

## **4.2 Contextualization of Eschatological Apocalypse of the Matthean Parabolic Pericope (Matt. 25:31-46) in NKST Indigenous Christian Songs: An Appraisal of Paul Ityavgyer Fate – Dr. Abel Aor Inyaregh at 11:27am - 11:40am GMT**

### **Introduction**

Dr. Abel Aor Inyaregh started his presentation by saying that his paper is set out from its point of departure to address the act of contextualizing the gospel. He said the gospel is westernized and therefore not properly ingrained in African culture nor accustomed to the African way of life. His study adopted contextual analysis of examining Fate's song. Contextualization, he said, is part of an embryonic stream of thought that relates the Gospel and church to a local context. In a postmodern world, the current trend recommends contextualization approach to communicate the Gospel.

### **Brief History of Tiv nation**

Dr. Inyaregh elucidated that the Tiv nation descended from one ancestor, Takuruku Anyamazenga, they originated from Bantu in Congo to the South East and inside Cameroon and constitutes approximately 5% of Nigeria's total population and the Tiv admit Aondo (God) as the Supreme Being.

### **Brief History of NKST Church**

Dr. Inyaregh explained that N.K.S.T represents “Nongu u Kristu u i Ser u sha Tar,” translated as “Universal Reformed Christian Church”. The membership is largely the Tiv speaking tribe and other tribes in Nigeria. Rev. Carl Zimmerman of the Dutch Reformed Church (DRCM) of South Africa brought the gospel to Sai on April 17, 1911. The missionary brought four boxes. In 1913 and 1935, seven new mission stations were established. He said the missionaries later encouraged Tiv converts to compose worship songs in their language. Reverend J. G. Botha, a missionary, who first suggested in 1934 that the Tiv people should be allowed to compose their indigenous Christian songs. This proposal prompted Evangelist Kanyam Lyemen to compose the first indigenous Christian song. January 9, 1957, was the birth date of Nongo Kristu U ken Sudan Hen Tiv (NKST). The NKST Church has over a million followership. The NKST Church had recorded a tremendous growth since its establishment.

### **Brief History of Paul Ityavgyer Fate**

Additionally, Dr. Inyaregh gave a brief history of Ityavgyer Fate. He was born in 1908 and has a strong affinity for composing and singing traditional songs. Fate alone has 370, which outnumbered all other ones (306) belonging to 47 poets put together.

### **The Necessity of Presenting the Gospel in African Milieu**

Dr. Inyaregh said contextualization is all that is involved in faithfully applying the Word of God in a modern setting and mentioned that contextualization is one of the

most important issues in mission today. Currently, as the gospel crosses language and cultural barricades, it must be unwrapped from its Western cultural trappings.

### **Appraisal of P I Fate's Indigenous Christian Song**

Dr. Inyaregh mentioned that Fate upholds emphatically the call on believers to do exactly as Jesus commands. In stanzas or verses, 1-4 Fate correlates Jesus' command in Matthew 25: 31-46. Beasley-Murray argues that the love attitude of showing mercy is perceived all over the teaching of Jesus. Ridderbos counsels that those who have been elected and blessed, must exhibit good works as Jesus commands. Beasley-Murray argues that the love attitude of showing mercy is perceived all over the teaching of Jesus. Ridderbos counsels that those who have been elected and blessed, must exhibit good works as Jesus commands. NKST indigenous Christian songs are biblically inclined because before being accepted in the canon of the hymn book. Dr. Inyaregh mentioned that people sing the songs on the farm, offices, homes, market places, special occasions and play its music in cars. His paper encouraged contemporary theological trends in Africa to continue to integrate and use this indigenous Christian poetic resource. He mentioned that the African Christian poets harvest on biblical stories, African folk tales, proverbs, current stories and apply them to Christians to inculcate morality.

### **NKST indigenous Christian songs**

He posited that NKST songs attack and depopulate satanic kingdom and its capable of lifting one's spirit to the heavenly realm, bring forth spiritual satisfaction and remedy to anxiety, poverty, depression etc., evangelizes a thousand lives in a day and attends to psychiatric challenges.

### **Recommendations**

Dr. Inyaregh proposed that to efficiently bring gospel message to Africa soil into cognizance, the following must be taken into consideration; determine of the heart-beat of African cultural ethics, adopt culturally suitable communication methods of contextualization, employ strategies to unwrap the gospel of its western garb, work towards the goal of bringing African cultural worldview, promote culturally ethnocentric readings of the scriptures and guarding against syncretism.

### **Conclusion**

In concluding his presentation, Dr. Abel Aor Inyaregh said the gospel delivered in Tiv culture by the Dutch reformed church was appreciated and has been more fruitful. He mentioned that culture shapes the way the Gospel is grasped and lived and the news of the Gospel can only be grasped as the hearers relate it to their existing, culturally determined, religious ideas and concepts.

### **4.3 A Critical Examination of the Translation Philosophy of the New Testament of the Asante-Twi Bible – Yaw Worae at 11:40am - 11:51am GMT**

#### **Introduction**

Rev. Yaw Worae mentioned that Bible translation continues to be at the heart of every evangelization activity and has provided the avenue for indigenous people to dialogue with the Scriptures within their contexts. According to Nida and Taber, BT is the reproduction in a receptor language of the closest natural equivalent of the source language message, first in terms of meaning, and second in terms of style.

#### **Brief Overview of Bible Translation Activities in Ghana**

He said the earliest known translation of portions of Scripture in Ghana is dated as far as 1805, in 1843, the Gospels of the New Testament were produced and in 1859, the full New Testament Bible in Ga was published. Rev. Worae mentioned that translation activities continued with the missionaries at the forefront assisted by the indigenous people and then arose the era of translation agencies which either revised the existing translations or championed new translation activities in areas that had no portion of Scripture in their mother-tongue. Additionally, he said modern-day Bible translation activities in Ghana are spearheaded by three main agencies: The Bible Society of Ghana (BSG), Ghana Institute of Linguistics, Literacy and Bible Translation (GILLBT) and IBS also known as Biblica. Biblica has completed Bible translations in Akuapem-Twi (AkTB), Asante-Twi (AsTB) and Ewe. The BSG has currently translated the Bible into eight (8) major Ghanaian languages while working on other translations and revising older translations. GILLBT is known for translation and literacy activities in minority language groups in Ghana. The institution has published 14 complete translations and 20 NT and its working on a sign language project to get the Bible closer to hearing impaired people.

#### **The Akan language and the Asante-Twi Bible**

The Basel Mission was known to have spearheaded the translation of the AkTB as acknowledged by Rev. Worae. He said these missionaries were Johann Gottlieb Christaller, J. A. Mader and Eugene Rapp and indigenous people such as David Asante, C. A. Akrofi, Keteku, Birikorang and a few others were involved in the translation.

In 1871, the full AkTB was published and revised edition of the AkTB was published in 1900. Attempts were made to revise the AkTB and publish separate Bibles for the Akuapem-Twi and Asante-Twi speaking people using a different orthography for AsTB. The outcome was the publication of the AsTB in 1964. There were revised editions in 2012 and 2017. In 2018, the BSG published a diglot of the New Revised Asante Twi-English Standard Version.

#### **An Overview of Some Bible Translation Approaches**

##### **Functional Equivalence and Bible Translation**

Rev. Yaw Worae noted that Functional Equivalence approach to translation has been associated with the linguist and bible translator E. A. Nida. This approach finds its roots

in ancient times, for approaches such as free, communicative, and translation via paraphrasing which are oriented towards the receptor group were gradually developed. Nida and Taber's seminal work, *The Theory and Practice of Translation* has been considered a leading work in the field of vernacular bible translations. Nida's use of "equivalence" denotes words that are close in meaning and not necessarily in form and as such the translator must "strive for equivalence rather than identity." Rev. Yaw Worae mentioned that Dynamic or functional equivalence, therefore, in translation aims at rendering the translation to a "degree to which the receptors of the message in the receptor language respond to it in substantially the same manner as the receptors in the source language." The responses of both the original receptors and receptors of the translation can never be the same since there could be socio-cultural gaps between the two cultures but there should be a high level of equivalence in both responses. He reiterated that many have criticized FE approach as being "too sloppy, too paraphrastic, too inaccurate" and that literal translations are more preferable. Rev. Yaw Worae emphasized that the work of the Bible translator is to render the word of God in the simplest form in a way that speaks to the heart of the receptors and this is a daunting task since the translator needs to have a working knowledge of the original languages of the Bible as well as the receptor language. He believes that, it is expedient that the translator is aware of the cultural gaps between the source and the receptor texts and be mindful that certain features in the Judeo-Christian Scriptures are not a commonplace in Africa specifically. He noted that, carefully reading through the NT of the AsTB, one can deduce that the translation is more inclined towards formal equivalence approach with functional equivalence used where there is the need for interpretation of the text to make it clearer to the AsTB reader, this he said has been corroborated by Pastor Ernest Boateng (formerly involved in the revision of AsTB). AsTB was translated from the original Hebrew, Aramaic and Greek texts.

### **The translation of "ὄρους τοῦ καλουμένου Ἐλαιῶνος"**

Rev. Yaw Worae said the expression as found in Acts 1:12 means "the mountain called Olivet" and this has been translated as "bep) a w)fr3 no Ngo Bep)" in the AsTB (2018). Ἐλαιῶνος is the genitive singular noun of Ἐλαιῶν, an olive grove, olive orchard. Ἐλαια denotes an olive tree and the expression "Mount of Olives" was so called from the numerous olive trees on the mountain. From the AsTB, "Ἐλαιῶνος", Olive grove, has been translated as "Ngo Bep)," which literally means "mountain of Oil", or "Oil Mountain". The mountain from which the disciples descended was known for its olive trees. The Mount of Olives is a general term for the series of peaks in the ridge east of the city of Jerusalem. According to the ISBE Online, Jewish writings use the expression har ha-mishchah, "Mount of Oil" to describe the nature of the mount." The Olive tree is known for the fruit and the oil it produces. However, the Olive tree is not a known tree in Ghana. There are many trees that may produce oil as extracts but the Olive tree is not cultivated in Ghana. Hence, any attempt to translate the Olive tree literally would leave the AsTB readers confused about what

the tree is and represents. So to make the translation of “Olive orchard” meaningful to the AsTB user, the translators rendered it as “Ngo Bep),” “Mountain of Oil”.

He admitted that the expression Ngo Bep), does not necessarily mean a mountain that produces oil by itself but a mountain that is cultivated with olive trees producing olive oil (which has some medicinal properties). Finally, he said the rendition in the AsTB is an illustration of the principle of functional equivalence in Bible translation, where there is “thought-for-thought” expression of ideas such that the end users of the translation would understand the translation better in their own socio-cultural contexts.

### **Literal and Functional Equivalences in the translation of the AsTB**

Rev. Worae reiterated that, in the mind of the translators, there is the need to adapt to the linguistic features of the receptor language by using the closest natural equivalents in the texts where appropriate and relevant. In translating, Nida postulates that among other things, the translator should be mindful of “the people for whom a translation is being prepared: their background knowledge, their intrinsic interest in the message, and their attitudes toward communication” all help in determining how far adaptations can be made to bring the text closer to the receptor. In this case, making meanings of text obscured through literal translations would impede the understanding of the text since many AsTB readers may not be able to read further materials in English – which is not their mother tongue – for further elaborations on such texts.

### **Conclusion**

In conclusion, Rev. Worae’s study showed that the AsTB is largely shifted to literal philosophy of translation with little modification of the source text where necessary to suit the understanding of the receptors. Furthermore, ongoing revision works seek to make the AsTB more user friendly in ensuring that readers receive the message of the texts ‘the same way’ the original audiences received them.

## **4.4 A Study of the Modern Trends of Bible Usage and Reading Among Christians in Kenyasi – Boaz Asiamah & Joseph Williams Acheampong at 11:51am - 12:03pm GMT**

### **Introduction**

Mr. Asiamah introduced his presentation by acknowledging that the Bible throughout generations, has been and is the most important document in Christianity. It is “the written witness to that intercourse of mind and events which is the essence of revelation as stipulated by Baille. He quoted James Packer who also describes the bible as “the historical tradition of the Judeo-Christian community of faith...” and the bible is popularly known as Holy because of its divine imports (Asamoah-Gyadu). He mentioned that African Christians regard it as a book of supernatural power and this notion of Africans about the bible informs their approach in the usage of the bible.

He said his paper sought to study the modern trends of the usage of the Bible among Christians in some selected churches and Christian organization in Kenyasi in the Kwabre East Municipality in the Ashanti Region of Ghana.



### **Bible in African Christianity**

He posited that the Tanakh, was read in Africa already before the birth of Christianity in Africa and that the Bible holds a central place in contemporary African Christian life and thought and in the African Christian thought, the bible should be read and used in a way that appropriate the spiritual cosmology in order to address Christian concerns. He noted that, as a final authority of God and his promises to the African Christians, the usage of the bible is distinct among African Christians.

### **Motif for reading the Bible in Kenyase**

He deduced that the motif for reading the bible among the people of Kenyasi is that, it is a command for prosperous life, it is to receive guidance from it for their daily life, to receive healing and be protected from sicknesses, to claim the power and blessings of God, to teach and evangelize to others and to search for prayer points.

### **When do the Christians in Kenyasi read the bible?**

Mr. Asiamah mentioned that it was very obvious during the interview that, almost all the people indicated they read their bibles twice daily except some few who added that, they also have additional time they read the bible during the day but those time are depended on the situations they encounter during the day or possibly if they get leisure time. Furthermore, almost all of them indicated that, they read their bible in the morning and in the evening before bed. From the conversation with the interviewees, it came to light that many people have different ways of reading the bible. In summing up, he said the practice of the Christians in Kenyase on how they read the bible, can be grouped into five (5) different approaches of read the bible. They are as follows: Situational reading, Balloting reading, Book by book reading, Devotional Guide reading and Favorite Portion Reading.

### **Type of Bible Used**

Mr. Boaz Asiamah noted that there were many Bible versions and translations that are used by the Christians in Kenyasi and throughout the conversation, it was realized that it was either the Asante Twi or The King James Version (KJV) of the Bible. About 80% of the respondents use the Asante Twi Bible. They stated in the interview that, their love for The Asante Twi is because, they see it communicate to them as an Akan when they read it. The choice of words which are sometimes used are deep rooted in the culture of the people. The best way of communicating the gospel to people is in their own language. It is a fundamental principle to speak Christ's message to people in their own tongue, otherwise seeds of future prejudices and misunderstanding are soon. He quoted Kwesi Dickson, 'demonstrating the Christian belief becomes a sure way of authenticating the faith of the people in Christ who must speaks directly to African Christians if Africans would make any meaningful response to Christianity'.

### **The electronic Bible Factor**

Many people have their own concerns about the use of the electronic Bible. None of them made it emphatic that the use of the electronic Bible was wrong or right but, all of them gave some kind of pros and cons with the usage of the electronic Bible.

Pros are easy word search, Bible concordance, commentaries, strong dictionary, access to add your personal notes or comments to a particular text or verse you are reading, highlighting, the opportunity to access different Bible resources at a time, portability and accessibility. Cons are phone calls interacting, chats or message notification, the battery of the device can run down and the system is also likely to freeze.

### **Modern Trends of Bible Usage in Kenyase**

Most of the Christians in Kenyase apart from the reading of the text in the Bible have other different uses of the bible as a sacred object of supernatural power. Some of these are the Bible as an Object for Healing, the Bible as a Spiritual Sword and the use of the Bible for Spiritual Directions.

### **Implications of the Study**

Mr. Asiamah realised that the above presented approaches to bible usage have some significant implications on Christianity in Africa. In the first place, the tendency to regard and treat the bible as an object of power is problematic for African Christianity. Such an approach can easily be described as fetishism and animistic. Secondly the distinction of between logos and rhema, which are Greek words used to designate the word of God in the New Testament needs to be considered by African Christians. The Greek word logos in the New Testament is used to refer to the constant, written word, which is recorded in the Bible. Thus, logos refers to the printed copies of the bible. The Greek word rhema, is used to refer to the instant, personal speaking of God. His written word is a record of His speaking, but that is not all. He continues to speak today. It is by the rhema word that we can know God subjectively, in our personal experience.

### **Conclusion**

Mr. Boaz Asiamah concluded that, a careful observation of the trends of Bible usage in our contemporary time showed that, the pre-Christian thinking and worldview are still with most Christians even though they no more worship idols. The conversion of certain aspect of the African Traditional Religion worldviews into the day-to-day life of the Christian must be handled very carefully. The questions that comes to mind throughout this interviews are that, is it the faith of the people that bring the results? Or possibly the prayer of the people? Couldn't there be a result if the Bible as an object was not used? Proper purpose of the Bible should be the focus of the Christian so as to grow in the image of Christ. Where necessary, proper gospel and cultural engagement should be done to avoid extremism and syncretism.

## **5.0 Questions, answers, suggestions and contributions at 12:03pm – 12:15pm 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 12:16pm GMT.**

### **6.1 Adoption and Confirmation of minutes of the first IBSA – West Africa meeting held on September 4, 2021.**

In the absence of any correction, the minutes of the meeting held on September 4, 2021 was adopted and confirmed. Julius Ndishua moved for the adoption and acceptance of the minutes and it was seconded by Anthony Badu.

### **6.2 Categories of Members and Membership Dues**

- Full members – PhD. Holders in New Testament, Old Testament and Bible Translation Studies will pay \$30 annually as membership dues.
- Associate Members – Masters Research degree holders i.e. MTh. and MPhil in New Testament, Old Testament and Bible Translation Studies) will pay \$15 annually as membership dues and will be admitted as full members when they complete their PhD Studies.

Prof. Kuwornu-Adjaottor mentioned that plans are underway to open an account with Cal Bank, KNUST branch for the payment of dues by members.

Dr. Inyaregh enquired about when the dues payment will commence and Prof. Kuwornu-Adjaottor replied that it will commence in January 2022.

Rev. Yaw Worae asked about the criteria for membership. Prof. Kuwornu-Adjaottor responded that full members are those with PhD. in Biblical Studies i.e. New Testament, Old Testament and Bible Translation Studies and associate members are Masters Research degree in Biblical Studies i.e. New Testament, Old Testament and Bible Translation Studies pursuing PhD with anticipation that they will complete their studies and become full members.

### **6.3 E-Payment of Dues**

Prof. Kuwornu-Adjaottor said an IT expert has been engaged to create a platform for the e-payment of dues through MoMo, visa or master card with relative ease through a link created which specifies all the details.

### **6.4 Social media adverts to attract more members**

- Prof. Kuwornu-Adjaottor mentioned that a Whatsapp platform has been created for IBSA – West Africa for the purpose of advertising the Institute.
- Dr. Inyaregh and Julius Ndishua commended Prof. Kuwornu-Adjaottor on his efforts in creating the various platforms.
- Julius Ndishua enquired about how long admins will be the only people to comment on the platform and Prof. Kuwornu-Adjaottor replied that there may

be too many messages on the platform if everyone is allowed to post messages on the platform.

### **6.5 Addition of Accredited Journals**

Prof. Kuwornu-Adjaottor mentioned that there has 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 Journals
- Ogbomoso Journal of Theology, Nigerian Baptist Theological Seminary
- Valley View Journal of Theology, Valley View University

Prof. Jean-Claude Loba-Mkole added that members have to make more efforts to make themselves known both locally and internationally which may be a daunting task, but when they do, it will make it easier to join the Society of New Testament Studies (SNTS) because their application will tell how much they have been active in publishing in international journals. Secondly, he encouraged members to be very specific in their titles in project for papers and books, finally, he urged members to avoid repetitions in their titles and headings.

### **7.0 New Business at 12:34pm – 12:45pm GMT**

- IBSA website – Prof. Kuwornu-Adjaottor said this had been created to cover the whole of Africa, with each regional zone having a page i.e. West, South, Central, North and East Africa. This will make it possible for other regions to replicate what is being done in West Africa. The whole page is IBSA but each regional zone has an individual page. Julius Ndishua invited Nfor Tanko who was on board from Central Africa and has communicated to a good number of people who will be part of the next meeting.
- Appointment of a Public Relations Officer: Mrs. Naa Kai Amanor-Mfoafo has been appointed as Public Relations Officer for IBSA-West Africa to relate to the public and IBSA digitally, she holds an MSc. in Information Technology from the University of Aberdeen and MBA in Information Technology from the Kwame Nkrumah University of Science and Technology. She designed the website, letterhead, Whatsapp platform and e-payment platform on credit and needed to be paid a sum of Ghc 2,500.00 for the domain hosting and website when members starts paying dues. She would be

introduced during the next meeting in June 2022. Dr. Alice Matilda Nsiah commended Prof. Kuwornu-Adjaottor on all that he had done but suggested that a little discussion would be necessary when something has to do with money or payment.

### **8.0 Next meeting date**

The next meeting was scheduled for the first Saturday in June 2022, i.e. June 4, 2022 at 11am GMT via Zoom. A theme is needed around which papers will revolve. Dr. Aryeh suggested that Prof. Adewale and Dr. Alice Matilda Nsiah should put their heads together to come up with topics for the executives to go through rather than an immediate discussion during the meeting. There would be a scientific session during the next meeting.

### **9.0 AOB at 12:46pm – 12:55pm GMT**

9.1 Book Launch by Prof. Jean-Claude Loba-Mkole – The title of the book is ‘Bible and Orality in Africa – Interdisciplinary Approaches’. Prof. Loba-Mkole said the book comes from 20 papers presented at Catholic University of East Africa (CUEA) conference held in Nairobi in 2018 and it was co-edited by three people, Albert Ngengi Mundele, Emmanuel Wabanhu and himself. The book has three (3) parts; General text, orality in selected biblical text and orality in theology and anthropology. The cost of the book is \$20, hard copies and digital copies are available on Amazon but Prof. Jean-Claude Loba-Mkole will communicate to the executives of IBSA- West Africa how members can get copies of the book.

### **10.0 Closing remarks by the President**

10.1 Prof. John David Ekem congratulated co-editors and Prof. Loba-Mkole for their book, he said may he continue to grow from strength to strength and excel and make the African continent proud so Africans can always share what we have with the rest of the world because this will be our contribution as Africans. He encouraged all members to own copies for their education and for the enlightenment of their proteges. He said a big thank you to all members and extended a warm greetings to Bill Loader. Prof. Ekem wished all members a Merry Christmas and a Happy New Year 2022 and prayed members to hope that 2022 will bring good tidings and greater prospects for IBSA-West Africa so that in the second meeting in December 22, we can all converge and have a face-to-face meeting as with God all things are possible. He urged members to pray for one another, for Africa and the rest of the world especially in the light of this challenging Covid-19 which continues to post real problems not only for Africa but for the rest of the world, but he trust that the Lord will still be with us. He urged members to continue with their scholarship, study hard and make sure that they are always on top of their subject-matter and to take note of what Prof. Loba-Mkole shared about the technicalities of paper presentation which are very important. Prof. Ekem also encouraged the younger scholars to learn so they will come up and march up to the standards expected of them from other regions of the world so that, in the near

future, some of them may come on board as members of SNTS. On that note he said a big thank you and may God be with all members.

### **11.0 Closing prayer**

Julius Ndishua said the closing prayer at 13:01pm GMT to bring the meeting to an end. Dr. Aryeh added that executives will get in touch with those who presented papers, give them a date to resubmit their papers and consider it for publication later because the papers have to go through some processes of finetuning for the further steps to be taken. Prof. Ekem again wished all members a Merry Christmas and a Happy New Year.

Signed

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**Prof. John D. Kwamena Ekem**  
**President**

Signed

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

Signed

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**Evelyn Sowah**  
**Recorder**