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## PREFACE

The decision to edit this book came in the year 2001 when I was on Sabbatical/Leave of Absence in the United States. This decision came as I received challenges on the condemnation of African Biblical Studies. It is a response to some Euro/American ideas that western method of biblical interpretation is the only legitimate interpretation.

The twelve articles are, to me, highly scholarly articles from reputable Africanist biblical scholars from all over the world. These are articles which demonstrate the nature of African Biblical Studies. The first part is on the historical perspective of biblical interpretation in Africa and the second part deals with specific interpretation of particular biblical texts. All the articles are fresh articles except Grant LeMarguand's article, "Siblings or Antagonists? The Ethos of Biblical Scholarship from the North Atlantic and African Worlds," which was originally published in the *African Journal of Biblical Studies* (vol. XIX, Nov. 2003, 2 pp.23-49) in an abridged version, and my article, "The Historical Development of Old Testament Interpretation in Africa" which was originally published in *Old Testament Essay* (16/1, 2003, 9-33). It is my hope that readers of this book will be able to familiarize themselves with the contextual nature of African Biblical Studies and thereby appreciate, if not accept it, as equally legitimate as any other method of biblical interpretations. Those who have read my previous publications (*Exploration in African Biblical Studies, Reading and Interpreting the Bible in African Indigenous Churches in Nigeria, Africa and The Africans in the Old Testament, Africa and Africans in the New Testament, and other articles*) on this aspect of biblical studies will appreciate the authors' contributions in this book.

Unfortunately, all my effort to get more female African Biblical scholars to contribute articles to this volume was abortive. Two scholars, Prof. Madipoane Masenya from the University of South Africa, Pretoria, and Dr. Oluronke Olajubu from the University of Ilorin, Ilorin, Nigeria however made valuable contributions. This is an evidence of dearth of female African biblical scholars. It is my hope that this will improve in the future.

It is gratifying to know that African biblical scholars are doing something concrete and are ever ready to continue the struggle of making African Biblical Studies known and acceptable to most western scholars who have hitherto