

# Doing Theology in my context: Sharing my Theological Method

H. R. Tjibeba<sup>6</sup>

*University of Namibia*

---

## **Abstract**

Theology is not an abstract phenomenon. It arises from one's social conditioning such as upbringing, life experiences, and education. This article is an analytical reflection of my theology journey based on my context. I seek to revisit my theological thought and acumen over years of ministry in the poorest communities of the Evangelical Lutheran Church in the Republic of Namibia (ELCRN). To this end, I theologise my theological approach in ministry which is informed by context and takes account of social realities coupled with social responsibilities and actions or by taking praxis seriously. Thus, my theology, both in teaching and practice has been to view and administer the Word of God and Sacraments within its contemporary social relevance. Differently expressed, doing theology is a critical reflection on Christian praxis in the light God's Word. It is a transformative social action, moral obligations and imperatives by seeking world peace and socio-politico-economic justice for all. In short, the art of knowing is never a purely passive contemplation on abstract truth claims but it is an act involving the totality of theology, anthropology, and social ethics of the human reality here on Mother Earth. God acts among us human, in creation

---

<sup>6</sup> Dr H. R. Tjibeba is Senior Lecturer, School of Humanities, Society, and Development, University of Namibia.

Correspondence concerning this article should be addressed to Dr H.R. Tjibeba, School of Humanities, Society, and Development, University of Namibia. Email: [htjibeba@unam.na](mailto:htjibeba@unam.na)

and in contemporary socio-politico-cultural and economic issues and dynamics. In other words, my theological studies, experiences and teaching are formed through my upbringing and training and the years in which I have been teaching theology and religion at the Paulinum Theological Seminary and at the University of Namibia respectively.

*Keywords: theology, Church, Triune God*

### **Author Note**

The paper is dedicated to three of my former classmates, Rev. P /Goagoseb, Rev. P Van Zyl, and Dr M Ngodgi who succumbed to COVID-19 in 2021.

The central thesis of this article is that in doing theology in a specific context involves discerning the relationship between spiritual commitment and political involvement. According to Martin Luther, “after a person is justified by faith”, such a person will not “take a holiday” (Luther’s Works, 1955, vol. 26, p. 155). This is so because God drives humans “to all the exercises of devotion, to the love of God ... and to the practice of love toward the neighbour” (Luther’s Works, 1955, vol. 26, p. 155). According to Luther, “love your neighbour as yourself” has nothing to do with “childish love” such as “walking around with a sour face and a downcast head”; instead, it had to be remembered that all human deeds and good works were redirected to earth, with the result that we ought to be engaged in “love seeking justice” (Luther’s Works, 1955, vol. 27, p. 57). In short, what Luther is defining is the relationship between commitment and political involvement; he is seeking, demanding, struggling – in order to achieve liberation, freedom, and justice for all - while God is graciously giving to people blessings (Isaak, 2018).

Let me reiterate the following by quoting from Karl Barth. According to Barth (1957, pp. 263-264), the Bible is “the story of God.” It is the story of the Living God. Such confession, commitment, and proclamation tell the story of the Living God or again, in the words of Barth, “God really lives ... and is the author of life” (pp. 263-264). For Barth, the Christian cannot be a lover of death, but only a lover of life. The Christian cannot participate in evil activities, such as colonialism, apartheid, oppression, and gender inequality. The Christian should in her or his actions and words, testify that she or he is a child of the Living God and uphold life, and be opposed to death-causing systems.

Time and again, especially in the Pauline theology, we hear that “if Christ has not been raised from death, then we have nothing to preach and you have nothing to believe” (Contemporary English Version, 2000, 1 Cor. 15: 13–14). This is so because “Christ died and rose to life in order to be the Lord of the living and the dead” (Contemporary English Version, Rom. 14:9).

To reiterate, this article serves the purpose to proclaim that God’s being is life and we are called upon to be of service to our neighbour and vice versa. In other words, doing theology in context means that we as Christians are not called to judge others, to look down on others, or to discriminate against others. Instead, we are summoned before the judgment seat of the Living God with the twofold message to love the Lord with all our heart and with all our strength and with all our mind, and likewise love our neighbour as ourselves (Luk. 10: 25–37). Therefore, this article serves as an invitation that we all walk together to promote the way of justice, peace, humane coexistence with our neighbour, while believing and confessing that God’s being is life.

Such an approach to doing theology from a specific context remains important to me because this is the perspective from which I theologise. To some extent,

this standpoint determines how the gospel is read and interpreted, which facets of the gospel are highlighted and developed, and how these facets are explained and applied. Thus, my creed arises out of my personal experience with God through Jesus Christ, then through scriptures, through the Holy Spirit, whom I experience as being alive in me and at work in the world and many people, through the help of hundreds of human beings both known and unknown to me, through my upbringing and training and the years in which I have been teaching theology and religion at the Paulinum Theological Seminary and the University of Namibia.

### **Doing theology in my context**

In this article, the focus shall be on two key issues that shape the process of doing theology in my context. First, my theological method focuses on the doctrine of the Triune God. At the heart of God's mission (*missio Dei*) is to come to the faith conviction that the Church and Christians are mandated to participate in the work of the Triune God in co-bringing care of creation, climate justice and protection of biodiversity, including liberation, freedom, justice, reconciliation and healing of the world. To be concise, the mission is God's job description, capturing both who God is and what God does. This earth-shaking fact of who God is and what God does shall be addressed.

Second, my theological method of doing theology is centered on God's mission for the Church or that the Church actively participates in the Mission of God. It is about word *and* deed or better be adherent to the age-old message of *ora et labora* (pray and struggle for justice) or that the nature of the Church from a biblical understanding is the Church as People of God; the Church as

the Body of Christ; the Church as Temple of the Holy Spirit, and the Church as Koinonia/Communion or to add from African Christianity perspective, the Church as Ubuntu.

Today, Africa is one of the major growth points of Christianity. In 1893, 80% of those who professed the Christian faith lived in Europe and North America, while at the end of the 20th century, almost 60% lived in Africa, Asia, Latin America and the Pacific. “Christianity began in the twentieth century as a Western religion, and indeed *the* Western religion; it ended the century as a non-Western religion, on track to become progressively more so” (Isaak 2007, p. 8) This demographic shift in Christianity means that the time has passed when Africa, Asia, Latin America, and the Pacific sat at the feet of Europe and North America in order to learn, study, research, and do any field of theological studies (Isaak, 2007, p. 10). In that spirit this article is written on doing theology in my context- sharing my theological method.

## **The Triune God**

I begin with presupposing the existence of a divine reality known to us as God and identified with the God of Israel. God has revealed God-self in three beings – as Father, as Son, and as Holy Spirit, but these three beings are one. In the Trinitarian formula, which is an interpretation of the Church, Father Stands for God, who is the creator and sustainer of all things created. Without God no life is possible. The Son is Jesus, who is the same God as the Father and Creator, who has come to be like us and to live among us.

Here that same God who is Father and Creator appears in His second “act” as Reconciler. Now God’s speaking to us in Jesus Christ must be received, heard, and believed by us. This acceptance in faith is also the work of God in His third “act” as the Holy Spirit or “God in us”, who convicts us of sin and sets us free to become children of God.

The Holy Spirit is also the same God who created and reconciles us, and who now guides and encourages us. The relation of Christ to God the Father, or of the Holy Spirit to God the Father has been described as *homoousion* – they are of the same being with the Father. Faith in Christ and the Holy Spirit coincides with faith in God. “God” signifies a Being who is transcendent, creative, imminent, and personal.

From such a Trinitarian understanding of the doctrine of God, my theological method is based on two presuppositions: Who the Triune God is and what the Triune God does. The doctrine of the Triune God is at its best God’s job description, capturing both who God is and what God does\_(Isaak, 2018). In Luk. 4: 16-20 we have a clear directive on who God is and what God does. Jesus announces the five purposes for which God has sent him - to preach good news to the poor; to proclaim freedom for the prisoners; recovery of sight for the blind; release the oppressed; to proclaim the year of the Lord’s favor (Luk. 4:18-19).

This announcement takes place during Jesus’ visit to the synagogue of Nazareth where he publicly presents himself to the entire nation as God’s Messiah. Invited by the leader of the synagogue to read from the Scriptures, Jesus stands, is handed a scroll that he unrolls to the intended passage, reads the passage, rolls

the scroll up again, hands it back to the attendant, and proceeds to speak while all eyes remain fixed on him (Luk. 4:16-20). The interest of those present is intense, and Luke prolongs the silence surrounding the reading to make it clear that the eyes of all in the synagogue were fixed on Jesus' every move.

Jesus' exposition of the text is profound in its brevity: « And he began by saying to them, 'Today this scripture is fulfilled in your hearing'' (Luk. 4:21). Perhaps, this is the shortest and the best job description of who God is and what God does because all spoke well of him and were amazed at the gracious words that came from his mouth (Luk. 4:22).

It is clear that from the beginning to the end that Jesus was oriented to the needs of the poor; both those who were poor within themselves and those who were poor in social, economic, and political terms. His parents were not wealthy (Luk. 2:24) and lived in a despised village (see Joh 1:46). In his public ministry, he lived poorly, mixed with the ordinary folk who were the poor, the 'prisoners', the 'blind', and the 'oppressed' (Luk. 4:18).

Furthermore, he shocked the elite by eating with social outcasts (Luk. 5:30; 19:7). He acted and spoke in a manner that caused him to be seen as a serious threat by the various establishment groups in his country and by the Roman Empire. Eventually, the religious establishment and the Roman colonial power murdered Jesus (Isaak, 2006).

To borrow from Jürgen Moltmann's *The Crucified God*, my attempt shall be at reconsidering some of the central doctrines of Christian faith as they relate to our understanding of the God of the Bible, the cross of Christ, and suffering—both human and divine. In short, doing theology means being directly engaged

in the process of studying and doing theology. In such studying and doing one's focus or theology should be as a critical reflection on Christian praxis in the light God's Word. It is a transformative social action, moral obligations, and imperatives.

In line with Moltmann's (1993) central thesis ; at the heart of theology is the issue of God's suffering in Christ crucified. The cross of Christ represents not only Jesus's suffering and death but also God's identification with the suffering of the world. According to Moltmann, God, and suffering are no longer contradictions. Moltmann challenges the idea of God's impassibility - inherited by Christian theology. Moltmann's view of the apathetic God of traditional theism as inadequate leads him to conclude that people can now open themselves to God's *pathos* (suffering) and *sympatheia* (compassion) as well as that God is capable of suffering and sympathizing with those who suffer (Moltmann 1993).

Furthermore, the closeness of the Triune God to us as humans is directly linked to Jesus Christ. Jesus is God incarnate. In biblical terms, "The word became flesh" (Joh. 1:14). Jesus is not merely a divine man; He is God. God assumed the possibility of becoming a man to God-self and actualized it when God became Jesus. At the same time, Jesus was fully man – just like us except that he did not sin. He lived in perfect obedience to God. In Jesus, God became man so that humanity may come to God and be reconciled to Him. As the man (Jesus) God accepts responsibility for our sins and dies in our place. After three days Jesus rose again from the dead.

But the spirit came in a new way to indwell Jesus' disciples on Pentecost Sunday. The Spirit came as a fulfilment of the promises of the prophets (Joe. 2: 28, 29, Act. 2:17ff); the promise of John the Baptist (Mar. 1:8); and the promise

of Jesus (Act. 11:16; Joh. 14:6). The Spirit will do wonders in the hearts of believers (Joh. 7:38, 39) so that they would be able to impart life-giving power to others. The Spirit will reveal to humanity the things of Christ. (Joh. 16:14) the Spirit of Truth will bear witness to the truth and will lead humanity into the larger revelation of redemptive truth. Jesus knew that His instructions to the disciples were incomplete. The disciples could not receive all the things He could teach them.

The Spirit would interpret the meaning of these things to the disciples (Joh. 16:12). He would also show things to come (Joh. 14: 25, 26). Furthermore, the spirit would empower believers with a divine power to do great things for God (Joh. 16; 17; 14:12). Apart from being a Teacher, Interpreter, and Empowerment to the disciples, the spirit is to the world an Accuser. In Joh. 16:8-11 Jesus describes how the Holy Spirit will work through the preaching of the disciples to convince the world of sin and righteousness and judgment. Of themselves, the disciples' words are only human words; but empowered by the Spirit, it will have to power to convict. The Spirit not only turns human words into God's word in the context of evangelism but is Himself responsible for the faith that is necessary for the acceptance of the preaching (Joh. 6:65) One of the chief tasks of the Spirit is to inspire and empower the witnesses and bring about faith in us so that the whole world can be reconciled to God.

Still, the Spirit enters lives even today and the church needs to take the fact seriously. Act. 2:39 should bring the church on its knees again, praying anew for the Spirit and its descent on individuals. The New Testament answer to the question "who is a Christian?" is consistent: That man is a Christian who has received the gift of the Holy Spirit by committing himself to the risen Jesus as

Lord, and who lives accordingly. Without the Holy Spirit, it is impossible to live the Christian life; impossible to resist temptation and sin; impossible to evangelize; and impossible to worship God, because God is Spirit and can only be worshipped in “spirit and truth” (Joh. 5:23).

Now I am in the position to delve into my second theological method; namely, how to understand the Church as the people of God, as the body of Christ, as the Temple of the Holy Spirit and as communion of the saints. Such a methodology is based upon the doctrine of the Trinity and God’s people as community or being someone for the other or as Ubuntu.

### **The Church as People of God; Body of Christ; Temple of the Holy Spirit and as Koinonia.**

At the onset, I am greatly influenced by the book of the World Council of Churches on what Church is. In the book, *The Nature and mission of the church (2005)*, the Church is not merely the sum of individual believers in communion with God, nor primarily the mutual communion of individual believers among themselves. It is their common partaking in the life of God, who as Trinity is the source and focus of all communion. Thus, the Church is both a divine and a human reality.

Furthermore, to honor the varied biblical insights into the nature and mission of the church, various approaches are required. Four such approaches are chosen - “people of God”, “Body of Christ”, “Temple of the Holy Spirit” and *Koinonia* (fellowship) or from the African context, Ubuntu, because taken together, they illuminate the New Testament vision of the Church in relation to the Triune

God. There may be other images such as “vine”, “flock”, “bride”, “household” and “covenant community”. Better expressed, the church is referred to in the Bible as Israel of God (Gal. 6:16; Rom. 9:6); Seed of Abraham (Gal. 3:29); Twelve tribes of the dispersion (Jam. 1:1; 1 Pet. 1:11); A spiritual house (1Pet. 2:5; 1Tim 3:15); Elect race, a royal priesthood, a holy nation, people of possession, people of God (1 Pet. 2:5, 9, 10); The temple (1 Cor. 3:16, 17; 2 Cor. 6:16; Eph.2:21); The olive (Rom. 11:17-24), and Messiah and His people as Vine and Branches (Joh. 15:1-8)

Despite such various categorization of the Church, our method is based upon the Trinitarian character of God, namely the four images of the Church as the people of God, the body of Christ, the temple/house of the Holy Spirit and communion among people or I am therefore you are and since you are therefore, I am (Ubuntu). Let me summarise the key aspects of the mentioned book, *The nature and Mission of the church*.

### **The Church as People of God**

- In the call of Abraham, God was choosing for himself a holy people. The recalling of this election and vocation found frequent expression in the words of the prophets: “I will be their God and they shall be my people” (Jer. 31:33). Differently expressed, the covenant between God and his people entailed many things. For example, the Torah, the land, common worship, the call to act with justice and to speak the truth.
- The Church, embracing both Jew and Gentile, is a “chosen race, a royal priesthood, a holy nation”, “God’s own people” (1 Pet. 2:9-10), and a community of prophets. Christians are called to express by their lives the fact that they have been named a “royal priesthood” and “holy nation”.

- Every member participates in the priesthood of the whole Church. No one exercises that priesthood apart from the unique priesthood of Christ, nor in isolation from the other members of the body. As a prophetic and royal people, Christians seek to witness to the will of God and to influence the course of events of the world.

### **The Church as the Body of Christ**

- According to the design of God, those “who once were far off have become near by the blood of Christ. For he is our peace” (Eph. 2:13-14). He overcame the enmity between Jew and Gentile, reconciling both with God in one body through the cross. This body is the body of Christ, which is the Church. Christ is the abiding head of his body and at the same time the one who, by the presence of the Spirit, gives life to it. He who cleanses and sanctifies the body is also the one in whom “we, though many, are one body” (Romans 12:5).
- All members of Christ are given gifts for the building up of the body. The diversity and specific nature of these gifts enrich the Church’s life and enable a better response to its vocation to be servant of the Lord and effective sign used by God for furthering the Kingdom in the world.

### **The Church as Temple of the Holy Spirit**

- One image that we want to use is the vivid example of the account of the descent of tongues of fire upon the disciples gathered in the upper room on the morning of Pentecost.
- The New Testament imagery that most closely approximates to this relationship is that of “temple” and “house”. This is so because the

relationship of the Spirit to the Church is one of indwelling, of giving life from within.

- Built on the foundation of the apostles and prophets the Church is God's household, a holy temple in which the Holy Spirit lives and is active. By the power of the Holy Spirit believers grow into "a holy temple in the Lord" (Eph. 2:21-22), into a "spiritual house" (1 Pet 2:5). Filled with the Holy Spirit, they witness pray, love, work and serve in the power of the Spirit, leading a life worthy of their calling, eager to maintain the unity of the Spirit in the bond of peace.

### **The Church as Koinonia/Communion/Ubuntu**

- The basic verbal form from which the noun *koinonia* derives means "to have something in common", "to share", "to participate", "to have part in", "to act together" or "to be in a contractual relationship involving obligations of mutual accountability". The word *koinonia* appears in significant passages, such as the sharing of the Lord's Supper, the reconciliation of Paul with Peter, James and John, and the collection for the poor.
- The biblical notion of *koinonia* has become central in the quest for a common understanding of the nature of the Church and its visible unity. The term *koinonia* (communion, participation, fellowship, sharing) is found not only in the New Testament but also in later periods, especially in patristic and Reformation writings which describe the Church.
- Visible and tangible signs of the new life of communion are expressed in receiving and sharing the faith of the apostles; breaking and sharing the Eucharistic bread; praying with and for one another and for the

needs of the world; serving one another in love; participating in each other's joys and sorrows; giving material aid; proclaiming and witnessing to the good news in mission and working together for socio-politico-gender-economic justice for all and peace here on earth while singing songs of thankfulness to the Triune God.

- Somewhat the word, *koinonia*, reminds me of an African religious and anthropological word, *Ubuntu* or *Khoexasib*, *Menslikheid*, *Humaneness*. It is precisely in this togetherness as human beings that we discover each other and our own humaneness and in fact our humanity or as said in Gen. 2: 23 “bone from bone...flesh from flesh—I am therefore you are; you are because I am. In short, let us dare to say: The Church as *Ubuntu*.”

Furthermore, Pannenberg (2000) adds four classical attributes: the Church as one, holy, catholic and apostolic. These four attributes are known as the Four Marks of the Church (Pannenberg 2000). They describe four distinctive adjectives of Christian doctrine on ecclesiology (church) as expressed in the Nicene Creed [We believe] in one, holy, catholic, and apostolic Church (Berkhof 1949, p. 572). The phrase has remained in versions of the Nicene Creed to this day in most of the ecumenical Christian Churches such as the Roman Catholic, Eastern Orthodox, Anglican, and major Protestant churches (Pannenberg 2000).

Let me then define in what sense these attributes are to be understood:

1. In the first place the church is “*holy*” in the sense of distinguishing it from the profane (secular) world. In Biblical terms everything which belongs to the

divine sphere and was set aside by God for God's use is holy. This does not mean that the church must withdraw or be separated from the world, but that "the church should be sanctified during the world for God and God's coming (Pannenberg, 2000). The word "holy" is commonly used in the New Testament where we would speak of Christians. The saints are those who through Christ's work and God's calling participate in the divine holiness; they are the individual members of the holy people of God (1Pet. 2:5, 9). According to Richardson (1958) the holy should be defined as unity; something which God gives and which we cannot make for ourselves. He argues that in the holy scriptures, holiness is not strictly a moral quality, but it is very closely connected with obedience. Hence, the church can radiate the divine holiness, or it can obscure it, but it is not its place to either create or destroy it.

2. *Unity*: Unity, according to the New Testament, is an essential condition of the church's existence, the test of whether the church is the church. There can be only one church because there is only one Christ (Eph.4:4, 5; 1Cor. 12:12-30; 1Cor.1:12, 13; Rom.12:4-8; Col.3:15). Paul appeals to the church of his day that there be no divisions or sectarianism in the body of Christ (1 Cor.1:10; 12:25; 1 Cor. 11:18ff; Gal. 5:20; Act. 5:17; 15:5; 1 Cor. 12:25-27). Disunity is disobedience to the commandment of love and is the same thing as unbelief (1 John 5:1-3; Rom. 12:10; Heb. 13:1; 1Pet. 1:22, 2 Pet. 1:7; John 17:26; 1 John 4 (Pannenberg 2000).

The single most serious obstacle to the evangelisation of the world is the disunity of the churches. The evident divisions of Christendom into denominations and sects show that the church has inadequately taken the right steps and needs to represent the communion of all Christians.

Isaak (2018) argues that while one ought to retain the unity of the Church one should simultaneously keep the issue of diversity in focus. He argues that world Christianity has diversity within a shared tradition. World Christianity is a construct that provides for a meaningful understanding of this faith movement in an age of global interconnections and inter-cultural exchange. It allows people from cultures across the globe to share a religious identity through identification with the story of its beginnings in first century Palestine. They find this story and the traditions it has spawned to be in some way significant for their contemporary religious identity, often finding in it paradigms of how God still interacts with the world today.

Furthermore, he states that in order to achieve this noble task of being the Church in diversity, Churches are called upon to consider the serious questions regarding the meaning and contemporary validity of teachings and practices that encapsulate the Christian response in word (faith) and deed (good works) to our religious traditions and to our socio-political and economic events. This, according to Isaak (2018), is our *Missio Dei* as African Christians in our *being-ness* and *sent-ness*.

3. *Catholicity*. The Catholicity or universality of the church exists in its openness to “the needs and destiny of humankind in all the different facets of their spheres of living” (Pannenberg 2000). The church must get rid of any narrow ecclesiasticism and with no regard for the nation, race, and class, live for peace and justice among all people. It must look beyond the ecumenical unity of all Christians and work for the reconciliation of the whole of humankind to God.

4. *Apostolic*: The apostolicity of the church does not consist in its preservation of the conditions and modes of thought in the apostolic era in as unaltered a form as possible. Alterations are unavoidable in the process of history. The church is “apostolic” in the sense that it stands faithfully in the traditions of the apostle’s mission to the whole of humankind. The Church, true to the original commission lives in the apostolic tradition to make disciples of all nations (Mat. 28: 18ff).

## **Conclusion**

In conclusion, this article has dealt with my theological method of doing theology in context (De Gruchy. 1994). It is out of this theological method that my theology was born and is still shaped by it. This method is based upon studying and doing contextual theology because it is indeed capturing who the Triune God is and what God does in history. Second, the action of God in the world is calling the Church to participate in God’s Mission as well for us as Christians.

In our participation in our world, we are called upon in a prophetic manner to address faithfully, comprehensively, and holistically, the challenges of ever-changing and complex realities in which we humans are living and professing our faith traditions. We are always telling the story of the Triune God active and participating in church history from the underside perspective.

At the same time while doing such contextual theology or any other branches of theologies, to borrow from Bosch (1991, p. 489) in bold humility, “not as judges or lawyers, but as witnesses; not as soldiers, but as envoys of peace; not as high-pressure salespersons, but as ambassadors of the Servant

Jesus”. Faithfulness to the Servant Jesus and crucified Christ come as expressions of our faith here, along with the conviction of *simul iustus et peccator* (being saint and sinner at the same time) as the foundation for such Christian humility and witness (Isaak 2007).

In sum, what is said in this article will, for lack of space, must suffice as a rough outline of my theological viewpoint. If anything, positive can be said of this present exercise, it started me thinking, reading, and attempting to clarify my position. It also suggested a starting point for many future in-depth studies. In this light, this has been a wholesome exercise. A pressing task of theology today involves recovering the concealed spiritual nature of experience in the concrete world of everyday life.

## References

- Bosch, David. (1991) *Transforming mission: Paradigm shifts in theology of mission*. Orbis Books.
- Barth, K. (1957). *Church dogmatics*. T&T Clark.
- Contemporary English Version, (2000). American Bible Society
- De Gruchy, J.W. (1979). *The Church struggle in South Africa*. David Philip Press.
- De Gruchy, J & Villa-Vicencio, C, (1994). *Doing Theology in Context: South African Perspectives*. David Philip Press.
- Isaak, P.J. (2007). *The influences of missionary work in Namibia: A theological commentary*. MacMillan Namibia.
- Isaak, P.J. (2006) “Luke” in *Africa Bible Commentary: A One-Volume Commentary Written by 70 African Scholars*. General Editor, Tokunboh Adeyemo. [pp. 1204- 1215] WorldAlive Publishers.
- Isaak, P. J. (2018). Missiological Framework in Africa: The Missional African Church and Its Missionary Praxis. In L. Ezekiel & J. Keum (Eds.) *From Achimota to Arusha: An Ecumenical Journey of Mission in Africa* [pp. 1-12]. World Council of Churches.
- Krentz, E. (1975). *The historical-critical method*. Fortress Press.
- Luther, M. (1955). *Luther’s works*. Fortress Press.
- Moltmann, J. (1993). *The Crucified God: The Cross of Christ as the foundation and criticism of Christian theology*. Augsburg Publishers
- Pannenberg, W. (2000) *Apostles` Creed*. Stock Publications.
- Richardson, A. (1958). *An introduction to the theology of the New Testament*. SCM Press.
- World Council of Churches (2005). *The nature and mission of the Church*.
- Tupper, F.E. (1974). *The theology of Wolfhart Pannenberg*. SCM Press.