

## **A Contextual Reading of the Bible in the Light of New Evangelization in Northern Nigeria**

**Paul Danbaki Jatau**

Catholic Institute of West Africa, Port Harcourt, Nigeria

[stdanbaki4u@yahoo.com](mailto:stdanbaki4u@yahoo.com)

### **Abstract**

The centrality of the Bible in African Christianity is beyond dispute. Africans no longer engage in transactions with the Bible as an alien document. They own, study and pray with it. The most fundamental discussion about the relationship between the Bible and the socio-economic and political life of the people results from how humanity has reached a point where problems such as the evil activities of Boko Haram and other terrorist groups, oppression, violence, poverty and HIV/AIDS threatens its very survival. Hence, this paper attempts to carry out a contextual reading of the Bible to see how the historical record entailing socio-economic, religious and political affairs that tell of the relationship between Yahweh and the people of Israel can be appreciated and appropriated by Christians in Northern Nigeria. Specifically, this work is a reading of Psalm 137:4 in Hausa in order to show how it relates to the peoples' *sitz im leben*. It is argued that if the Bible is read contextually, evangelization would be more appreciated and enhanced.

**Keywords:** Bible, Politics, HIV/AIDS, Poverty, Christians

### **Introduction**

It is clear that the Bible which was previously regarded as a "white man's book" or a "foreign oracle", it has gradually become an "African text." James N. Amanze contends that its centrality in African Christianity is beyond dispute. Africans no longer engage in transactions with the Bible as an alien document. They have warmed up to it, owned it and read into it too.<sup>1</sup> The most fundamental discussion about the relationship between the Bible and politics results from how humanity has reached a point where problems such as Boko Haram, terrorists' attacks, oppression, violence, poverty, and HIV/AIDS threaten our survival. Hence, this paper attempts to carry out a contextual reading of the Bible to see how a historical record entailing socio-economic, religious and political affairs that tell of the relationship between Yahweh and the people of Israel can be appreciated and appropriated by Christians in Northern Nigeria. Our interest in the Bible is also

driven by the realization that "what gives biblical faith its foundation and shape is the idea of God who has acted in history,"<sup>2</sup> suggesting that not only is the Bible a resource for Christian spirituality, it is also a resource for daily living in different ways. This work reads Psalm 137:4 in Hausa to show how it relates to the peoples' *sitz im leben*.

### **Understanding of the Word "Bible"**

The word "Bible" is an English translation of the Latin word *biblia* (books) which is really the plural form of the Greek word *biblos*, which means "a book." Literally, therefore, the word "Bible" refers to a collection of many individual works, and not the product of a single person (Boadt, 1984:11). It refers to the sacred writings inspired by God.<sup>3</sup> Bible is, above all, God's revelation. According to the *Encyclopedia Britannica*, the Bible is not only the literature of faith, it deals with how God revealed his works of creation, covenant and

his promise to deliver the poor. The Bible is an important document that sees what happens to mankind in the light of God's nature. The Bible is not just history in the ordinary sense, but an arrangement of remembered acts and sayings of Jesus retold to win faith in him. This is an example of God's intervention in human history.<sup>4</sup> It is generally held by scholars that the Bible was written by men in their socio-economic, religious and political context-but under the inspiration of the Holy Spirit who prompted, inspired and directed their minds.<sup>5</sup> In this context, the Bible is basically a historical

### **Politics**

*The Oxford English Dictionary* defines politics as the science and art of government; the science dealing with the form, organization and administration of a state. It is an activity concerned with decision making, power and authority.<sup>6</sup> Political power is therefore the capacity to affect another's behavior with the threat of some form of sanction.<sup>7</sup> This is often usually accompanied by authority which relates the basic welfare of the community. Political authority is the recognition of the right to rule irrespective of the sanction the ruler may possess. This view is also shared by Raymond Plant who notes that politics exist not only where laws and rules are enacted and implemented.<sup>8</sup>

Politics can only exist only where there is a demonstrable relation to the legally binding authority of the state in government. Politics is also about the exercise of power and the conflicts which arise from this. Politics occurs only where there is clear decision-making center and a clear conflict of interest.<sup>9</sup> Strictly speaking, the end of politics is to win and wield power. Politics consists in all those activities with this end in view, whether in conformity with the established order or in conflict with it. In the religious and biblical sense, the term often

record entailing socio-economic, religious and political affairs that tell of the relationship between Yahweh and the people of Israel. The Bible first gives us an image of contestation and liberation in the primary social relation of man and woman (Gen 1). As the foundation of all society, it manifests all the characteristic of any inter-human relationship. This is inclusive of the political relations. The Bible may also assist in justifying or confronting the established order. To study how the Bible relates to politics is particularly important and timely in a society bedeviled by various social ills. preferred for the art of politics is theocracy whereby the political institution and agencies are controlled by church officials. Thus, the ruler may be obeyed because of the belief that he is chosen by a divine authority. Supporters of this theory seek verification in the New Testament which states: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God" (cf. Rom 13:1). The above quotation clearly demonstrates how the Bible and politics are intertwined as some leaders argue that they are divinely chosen to exercise their political authority.

### **The Bible and New Evangelization**

The Synod Fathers desire that the divine word "be ever more fully at the heart of every ecclesial activity."<sup>10</sup> Therefore, the document further states, "the gate to Sacred Scripture should be open to all believers. In the context of the New Evangelization, every opportunity for the study of Sacred Scripture should be made available. The Scripture should permeate homilies, catechesis and every effort to pass on the faith". It is precisely "in consideration of the necessity of familiarity with the Word of God for the New Evangelization and for the spiritual growth of the faithful", that the Synod "encourages dioceses, parishes, small

Christian communities to continue serious study of the Bible and *Lectio Divina* – the prayerful reading of the Scriptures.”<sup>11</sup> Reading the scriptures also helps us to discover opportunities to encounter Jesus, and gain insights on evangelical approaches rooted in the fundamental dimensions of human life: the family, work, friendship, various forms of poverty and the trials of life, etc.

### **Bible and Politics**

In an article entitled “What does the Bible say about Politics”, Paul Woolley notes that there are many people who get nervous about talking about God in political discourse. Such people often forget that political divisions throughout the world are often exacerbated by religious divisions as evidenced in calls for holy wars where one religion, often from one sense of choosiness, label other people as “infidels”, “heathen”, and “pagans”. Such acts are sometimes justified by holy scriptures, including the Bible.<sup>12</sup> Woolley gives an example from the Old Testament law on how the Israelites were required to “Love the LORD” (Deut 6:5), and their neighbors (Lev 19:18) as a sign of good governance.

Unfortunately, the Israelites singularly failed to obey the law and suffered both the rebuke of the prophets and the crisis of exile as a consequence. The prophet Isaiah said: “Take your evil deeds out of my sight! Stop doing wrong, learn to do right! Seek justice, encourage the oppressed. Defend the cause of the fatherless, plead the case of the widow” (Isa 1:14-17). Isaiah also warned Judah of impending judgment because of her covenant disloyalty and her rebellion against God. It was during this time that the wealthy were happy to stand by and exploit or ignore the weakest members of society. In his Gospel, Matthew writes that Jesus taught people to ‘Love God and their neighbours

(Matt 22:33-28).’ In essence, says Jesus, true spirituality is all about love. Intimacy with God leads to involvement in his world. Expressed above is the whole faith of Israel: the most intimate revelation of how politics and religion relates in the Bible.

I argue that if we are serious about loving God and our neighbours, it makes sense to get involved in the institutions that have the greatest impact on the lives of our neighbours - especially the most disadvantaged and vulnerable. Politics is one way to do that. According to Charles Henderson, the importance of political activism by individual Christians is clear from the start of the biblical narrative. Any politics that takes the Bible seriously must begin with the account of creation in Genesis 1:26. The ‘image of God’ status enjoyed by human beings confers on them some special privileges and responsibilities, some of which are political because God created the world ‘good’ and his intention is that human beings should rule it accordingly. Genesis further assigns to humanity the task of caretaker or “steward” of creation which God calls “good.” From a biblical perspective, all people are created as equal in God’s image.<sup>13</sup> Furthermore, the biblical mandate that humanity acts as steward and caretaker of all creation suggests that government has a more positive political role to play in protecting all God’s creation. In 1 Tim 2: 1-4, the apostle Paul instructs his readers to pray for all people in positions of authority. Prayer is an important aspect of political activism.

The fact that God created human beings to rule over Earth and exercise good governance indeed suggests that there is a relationship between the word of God portrayed in the Bible and Politics.<sup>14</sup> To love your neighbours as instructed in the Bible by God compels us to take certain political actions and decisions. In the Old Testament law, the Israelites are commanded not to rule

“ruthlessly” but to “fear God as the fear of the LORD is the beginning of knowledge.” (Lev 25:43; Prov 1:7). Thus, human government is a divine institution given by God after the flood (Gen 9) to assure order and prevent anarchy (cf. Judges 17:6). If one were to construct contemporary politics based upon core principles of the Bible, it becomes clear that it has a lot to say about the relationship between the two. Whereas the New Testament at times provides a picture of believers uninvolved in the government of Imperial Rome, this reluctance to include faith in politics creates complete separation between God and the world he created and loved so dearly. In fact, one of the core principles of the Judeo-Christian tradition is the link between unjust treatments of another human being with a wrong committed against God. This is a central element in the prophetic teaching of Old Testament as well as Jesus. The Bible also expresses a special concern for the most vulnerable and powerless members of the human family.<sup>15</sup>

Furthermore, specific biblical laws provide for the liberation of prisoners, and the return of land to those who may have lost it. In other words, the Bible outlines specific means for redressing wrongs such that the disadvantaged members of society have an opportunity to regain their means of self-support and self-sufficiency. In addition to providing special protections for the poor and the marginalized members of a community, the Bible also imposes upon the powerful and the privileged leaders of the nation substantially greater obligation to maintain the general wellbeing of the community. Hebrew Bible prophets focus their harshest criticism on leaders who make decisions on the basis of mere expediency, rather than justice, or who exercise their authority by exploiting the poor or the marginalized. The nation is seen throughout both the Hebrew Bible and the New

Testament as having a political responsibility for the welfare of the entire population.

### **Jesus' Political Milieu**

As already indicated, the Bible constitutes a major factor in the theological formation of any group of Christians at any given time in history. It is the only source to which Christians can consult in matters of faith and for dealing with the problems of their lives. According to Anthony Ceresko, the Bible has an important role in other contexts such as the Church, the university and popular culture.<sup>16</sup> As Lawrence Boadt notes, the Bible is a treasure chest of the wisdom and the inspiration that guided the generations before us. Above all, it is the most complete history of the ancient past that we possess as human beings.<sup>17</sup>

There are a number of topics being debated in the politics of the nation where such biblical principles might be applied. Among the issues on which the wisdom of the Bible would clearly apply are the following. First, the Bible brought its view of God, the universe, and mankind into all the leading Western societies. The basic question relating to how the Bible and politics relate to our political setting and many parts of the world can be seen in the ways Jesus played a political role in his concrete life situation. This should be the norm for Christians. In probing their situation in this changing world, Christians do so in the light of God's revelation as mirrored in the life of Jesus as an evangelist. The starting point for Christian social and political ethics therefore is the fact that God has revealed his purpose for human life in a unique man, Jesus, whose entire life is well documented in the Bible.

Jesus lived and spoke in a time of political troubles.<sup>18</sup> Jesus' death did not just represent God's atonement for our sins, but also came out as an act of liberation for the oppressed.

The sight of Jesus' concrete actions in history can never be lost as the environment in which he lived and preached makes us think of our own. During his time, he identified with the poor and the oppressed. In other words, the historicity of Jesus as a prophet and political philosopher leaves enough room to show the relationship between the Bible and politics. All these images of Jesus in the Bible have generally defined Christian thought and actions on politics. For Christians to come to grips with political life, and to live their faith as a reality in today's world, they have to reflect anew to name God, confess Christ, and make critical decisions between politics and biblical message.<sup>19</sup>

So far, it is clear that a fundamental premise of contemporary Christology is that the Gospels/Bible are essentially reliable historical records of Jesus and his role in politics. This therefore provides a point of reference for Christian theologians to know whether or not to participate in politics. In Jon Sobrino's words, Jesus' political activities affirms not only of the political validity of the Gospel records, but also their relationship with the Bible.<sup>20</sup> Rene Padilla, in an article "Toward a Contextual Christology from Latin America", observed that the socio-economic and political life of Jesus who identified himself with the poor and the oppressed is written in the Bible.<sup>21</sup> Padilla has further argued that emphasis of the humanity of Jesus is in complete harmony with the biblical support of the poor as evident in the gospel when he attacked religious oppression and condemned wealth, greed and idolatry (Luke 4:18-19). He lived as a pauper even though his poverty was a choice and not imposed by the social conditions (John 1:6).<sup>22</sup>

In the New Testament, Jesus clearly identifies himself with the prophetic tradition. Indeed, in one of the few passages in which he speaks of a final judgment at the

end of human history, he makes this identification explicit. The Church in Africa cannot claim to be rooted and built on Christ unless it follows his teachings and actions. If our analysis of Jesus' concern for the poor is correct, then the basis for the relations between the Bible and politics is clearly established. Those who confess Jesus Christ as the Lord cannot close their eyes to the impoverished and marginalized masses.

In addition to affirming the ethical norms of the Hebrew Bible, the New Testament explicitly forbids the economic oppression of the poor, weak, and the vulnerable: "My soul magnifies the Lord. He has put down the mighty from their thrones and exalted those of low degree; he has filled the hungry with good things, and the rich he has sent empty away" [Luke 1:46-53, RSV].

Moreover, in his declaration that he has come "to preach good news to the poor" and "release the oppressed" (cf. Luke 4:18-21), Jesus invoked the most basic prophetic principles, suggesting that changes in the basic structures of society would be required to advance God's will for humanity. Clearly, anyone operating in a manner consistent with such biblical norms of fairness, justice, and equity cannot permit exploitation of the weak by the more powerful (Psalm 72:4). The use of power to privilege the rich and disadvantage the poor is, from a biblical perspective, an offense against the Creator. This is a political act which clearly relates to the Bible and hence, calls for a new form of evangelization.

### **The Thrust of New Evangelization**

Pope Paul VI wrote that "evangelization is the special grace and vocation of the Church. It is her essential function. The Church exists to preach the Gospel."<sup>23</sup> Many do not want the Church in the public square. They believe faith is a personal affair, not something that should shape public policy or form the very institutions that support the

promotion of culture. Hence, even Catholics will be reticent to allow their faith to make a difference in society. Therefore, without the Gospel and the moral compass of our faith, society is left to its own devices. "The Church appreciates that evangelization means the carrying forth of the good news to every sector of the human race so that by its strength it may enter into the hearts of men and renew the human race."<sup>24</sup> Indeed, all pastoral agents need to understand that their ministry is to touch every sector of society. This is the goal of the new evangelization. "Evangelization will not be complete unless it constantly relates the gospel to men's actual lives, personal and social."<sup>25</sup> Consequently, if the latter is not achieved, evangelization ceases to be what it is and loses its very meaning, becoming more of a reductive process of sharing information rather than the means by which people encounter the living God.

### **The Path of Christ (Sequela Christi)**

The fruit of evangelization is to be a follower of Jesus Christ. The evangelizer is a follower of Christ, constantly being evangelized and evangelizing others. Evangelization begins with the premise of a three-fold dynamism. First, the apostles were chosen to be witnesses of Jesus Christ. To be a witness of Christ is to hear his Gospel, see his miracles, encounter the Paschal Mystery, and to receive the gift of the Holy Spirit. The apostles were witnesses of Jesus Christ.

Secondly, each of the apostles had to freely cooperate with the grace to be a witness. One chose not to. Conversion to what they witnessed required the gift of the Holy Spirit, grace from God, and the freedom to cooperate with this grace. The act of faith resulted from conversion which is a total gift from God.

Thirdly, Christ commands the apostles to proclaim the Gospel. The apostles were given a mission. Hence, a

follower of Christ is a witness, embraces conversion, and is on a mission. This three-fold dynamic is never exhausted in the believer. The believer is always witnessing the saving mysteries of our faith, one is always deepening their conversion, and one always is on a mission. This is evangelization.

### **Evangelization as a Promoter of Authentic Humanism**

"New times demand that the Christian message reach people today through new methods of apostolate and that it be expressed in language and forms that are accessible."<sup>26</sup> The new evangelization is the Church's ability to proclaim the Gospel of Christ in every human/cultural situation that man finds himself. Pope Benedict took this theme up with the American Bishops during their *Ad Limina* visit this past year. "I spoke of the need for the Church in America to cultivate a mindset, an intellectual culture which is genuinely Catholic. Taking up this task [...] must be aimed at proclaiming the liberating truth of Christ and stimulating greater dialogue and cooperation in building a society ever more solidly grounded in an authentic humanism inspired by the Gospel and faithful to the highest values of America's civic and cultural heritage."<sup>27</sup>

There is nothing new in regards to the content of our preaching and the Gospel being handed-on. What is new is the method by which this Gospel will be preached and the conditions that man finds himself. Hence, John Paul II used the concept "new evangelization" as a way to promote authentic humanism, a way for people to understand the Gospel of Christ and the practical impact of faith on man himself and upon culture. The new evangelization is the Church's missionary effort to shape culture with Gospel faith which benefits all people, Christian and non-Christian alike. The Gospel is not antagonistic towards culture;

rather, it is a true promoter. The Magisterium of John Paul II leading up the Great Jubilee illustrates this promotion of an authentic Christian humanism within culture. People appreciate the Gospel when it is communicated within their context.

### **Contextual Theological Discussion and Political Analysis of Reading Psalm 137:1-4**

A good number of interpretations among scholars in Africa have surface discussing the issue of Bible reading with marginalized communities as a way of reaching out within the context of evangelization. Leonardo Boff, for example, uses this approach through what is known as Base Ecclesial Communities in Latin American context. He explains how reading the Bible from a people's context showed their understanding of the role of God in their *sitz. em leben*. Consequently, he saw the Bible as a tool in the struggle for the liberation of the poor and exploited. Leonardo did not only interpret peoples' situation only from a theological perspective.<sup>28</sup> Instead he used socio-political analysis which demonstrates clearly the relationship between Bible and politics. In our context, the essential restlessness of the Southern Kaduna people as one of the dispossessed group is based on their demand for liberation which is precisely an echo of the biblical voice of the poor as shown in Exodus 2:23-25 and Psalm 137:1-4. When reading Psalm 137:1-4 with Southern Kaduna people, we also followed methods used by Leonardo Boff whereby communities are allowed to engage the text from their own situation. From our reading of the Bible, we were persuaded that this was the best way to involve indigenous communities in a contextual theological discourse because through it the people were able to compare their present situation with the Jews in Babylonian captivity. We found out that the little knowledge of the Bible

among the people was useful in reading Psalm 137:1-4.

Psalm 137:1-4 talks to us explicitly about what it is like being in exile, but also points us to various ways in which people can be exiled other than through the usual physical form of exile which was experienced by the Israelites. It is also useful because it shows how a different form of exile may bring about an indelible psychological scar, both on the victims and the perpetrators. In this regard, this study can safely share Bruggerman's view that Psalm 137:1-4 has provided communities beyond the Babylonian captivity with the Bible as a valuable resource for doing politics.<sup>29</sup> Peter Sedgwick is even more direct on this issue as he argues that there is a clear relationship between the nature of society as represented in politics and nature of God in the Bible.<sup>30</sup> According to him, the Church, by its actions, points to the political nature of the world that God has created and that this has profound implications for individual Christians in taking theo-political positions. Thus, it becomes necessary for Christianity as an institution to play a role in politics. This is so because human freedom is one of the presuppositions of Christian understanding of God's relationship to the world and it is on that basis that Christian political ethics can be developed. In other words, political freedom is a critical term not only for the enterprise culture, but also for Christianity because God is just.<sup>31</sup>

Coming back to the issue of contextual reading of the Bible in Northern Nigeria, the text reads as follows: "A *bakin koguna Babila muka zauna*" (by the rivers of Babylon we sat down). From the discussion that followed the reading of this verse, it became clear that the people understood this verse and that the Bible is in many ways relevant to their lives. A member of the group stated "*lalai kam mutanin nan sunan gudun hijira kaman mu a arewancin*

*Nijeriya*” (Indeed this people (referred to in the Bible) are in captivity just like us in Northern Nigeria). His sentiments were also shared by Aboi John who also stated that “*Yanzu na iya ganin abinda zaburan ke cewa, domin mutanin nan suna kuka sabili da kasarsu*” (Okay! I can now see what this Psalm is saying, because these people are lamenting for their land); and Danjuma Yayock who concluded the discussion stated as follows: “*ba kuskuri ne a ce wannan zubura yana Magana game da mu ne a kudanci Kaduna*” (It would not be far-fetched to think that this Psalm is also talking about us in Northern Nigeria).

People in Northern Nigeria continue to interpret and re-interpret Psalm 137 in the Bible in relation to their *sitz em leben*. They also compared the God they read about in the Bible with the God they had encountered in the conflicts and joys in their region. It was in this commitment to discerning God in their life as a people that is an essential feature of a contextual theological reading of Psalm 137:1-4. What then is the content of this commitment among the Northern Christians to God? What does it mean to them as a marginalised group? Primarily, this commitment to read the Bible and to understand God of the Bible and relate and compare Him with God who is always with them in their struggle for recognition is in itself at the core of their contextual reading of the Bible.

What is therefore fundamental in the Bible is the option of the poor for their own cause.<sup>32</sup> It must be mentioned here that

Biblical faith means knowing history and believing in the God who reveals himself in it.<sup>33</sup> A commitment to discerning God from the perspective of the poor or marginalized, as is the case with the Southern Kaduna people, leads to a commitment to change the conditions which maintain poverty and powerlessness.

### Conclusion

In this paper, an attempt is made to show that Bible and politics are closely related. This is done through a contextual theological reading of the Bible in Northern Nigeria. Through this approach, Christians are reminded that they can no longer ignore the complexities of their societies, be they political, economic, or otherwise. Instead, they should collectively exercise the moral responsibility to work with the structures in their various countries. This means that Christians should join in an effort to articulate a political ethic for today’s world and life situation in order to avoid a wrong representation of their religion. As already indicated, an attempt is made in the paper to read Psalm 137:1-4 with the Northern Christians to show how their problems are similar to those of the biblical people of Israel. By reading Psalm 137:1-4, the Christians in the North can learn and draw inspiration from the fact that even during biblical times, people who have been politically marginalized and displaced from their ancestral lands turned to the Bible in order to seek God’s intervention in bringing justice.

### Notes

<sup>1</sup>James N. Amanze, (ed.), *Biblical Studies, Theology, Religion and Philosophy: An Introduction for African Universities*, (Kenya: Zapf Chancery, 2010), 11.

<sup>2</sup>James E. Bowley (ed), *Living Traditions of the Bible: Scripture in Jewish, Christian and*

*Muslim Practice* (St. Louis: Chalice Press, 1999), 177-189.

<sup>3</sup>Gerald O’Collins, S.J. & Edward G. Farrugia, S. J. *A Concise Dictionary of Theology* (London: Harper Collins Publishers, 1991), 25.

<sup>4</sup>O’Collins, 27.

<sup>5</sup>A. M. Ramsey, "The Authority of the Bible" in *Peake's Commentary on the Bible*, (Ed) M. West Black (Melbourne: Thomas Nelson, 1977),1.

<sup>6</sup>Alan Ball, *Modern Politics and Government* (London: Macmillan Press, 1983), 70-Ball 76.

<sup>8</sup>Raymond Plant, "Politics" in Macquarrie, John & Childress, James (Eds) *A New Dictionary of Christian Ethics* (London: SCM Press Ltd, 1967), 484-5.

<sup>9</sup>Paul Clifford, *Government by the People* (London: SCM Press, Ltd, 1986), 124.

<sup>10</sup>Benedict XVI, *Verbum Domini* (Post-Synodal Postolic exhortation on The Word of God), 1.

<sup>11</sup>Second Vatican Council, *Dei Verbum* (Dogmatic Constitution on Divine Revelation) in Flannery, A. ed. Vatican Council II. Dominican Publications 1987), 21-22.

<sup>12</sup>Paul Woolley, "What does the Bible say about politics?" *Conservatism Bible Verses* >[http://www.ccfwebsite.com?Archi/what\\_does\\_the\\_Bible\\_about\\_politics.pdf](http://www.ccfwebsite.com?Archi/what_does_the_Bible_about_politics.pdf).12.03.2005.

<sup>13</sup>Charles Henderson, "Will a real Biblical Politics please stand up? A Politics actually based on the Bible might surprise some Christians" [http://www.gov.web.org/biblical\\_politics.htm](http://www.gov.web.org/biblical_politics.htm). 9:07:2010.

<sup>14</sup>Woolley,[http://www.ccfwebsite.com?Archi/what\\_does\\_the\\_Bible\\_about\\_politics.pdf](http://www.ccfwebsite.com?Archi/what_does_the_Bible_about_politics.pdf).

<sup>15</sup>Sugit harajah (Ed) *Voice from the Margin: Interpreting the Bible in the Third World*, (London: Orbis Book/SPCK1990), 421-435.

<sup>16</sup>Anthony Ceresko, *Introduction to the Old Testament: Liberation Perspective* (Maryknoll:Orbis Books, 1997), 4.

<sup>17</sup>Boadt, Lawrence *Reading the Old Testament: An Introduction* (New York: Paulist Press, 1984),74-80.

<sup>18</sup>Charles H. Dodd, *The founder of Christianity* (New York:Macmillan, 1970), 125.

<sup>19</sup>Dodd 90.

<sup>20</sup>Jon Sobrino SJ, *Christology at the Crossroads: A Latin American Approach* (London: SCM Press, 1978), 65.

<sup>21</sup>Padilla Rene, "Toward a Contextual Christology from Latin America", in Branson Mark (Ed) *Conflict and Context, Hermeneutics in America* (Michigan: William B. Eerdmann Publishing Company, 1983),81-90.

<sup>22</sup>Rene, 93.

<sup>23</sup>Paul VI, Apostolic Exhortation, *Evangelii Nuntiandi*, Vatican City: Polyglot Press, 1975, 14.

<sup>24</sup>*Evangelii Nuntiandi* 18.

<sup>25</sup>*Evangelii Nuntiandi* 29.

<sup>26</sup>Rene, 94.

<sup>27</sup>[http://w2.vatican.va/content/benedictxvi/en/speeches/2012/may/documents/hf\\_ben-xvi\\_spe\\_20120505\\_us-bishops.html](http://w2.vatican.va/content/benedictxvi/en/speeches/2012/may/documents/hf_ben-xvi_spe_20120505_us-bishops.html).5:02:2019

<sup>28</sup>Leonardo Boff, *Ecclesio-Genesis, The Base Communities Re-invent the Church* (San Francisco: Collins, 1986),1-11.

<sup>29</sup>Walter Brueggemann, *The Message of the Psalms: A Theological Commentary* (Augsburg: Minneapolis, 1984), 15.

<sup>30</sup>Peter Sedgwick, *The Enterprise Culture* (London:SPCK, 1992), 67.

<sup>31</sup>Jeffrey Stout, *Democracy and Tradition* (London: Princeton University Press, 2003), 38.

<sup>32</sup>Nolan, A. *God in South Africa: the challenge of the gospel* (Cape Town: David Phillip, 1988), 192.

<sup>33</sup>Gustavo, Gutierrez, *The power of the Poor in history* (London: SCM, 1983), 62