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## **An annotated bibliography of African doctoral dissertations in Old Testament studies, 1967-2000**

**Author:** ABE, GABRIEL OYEDELE (Nigeria)  
**Diss. title:** “Covenant in the Old Testament” [392 pp.]  
**Inst. data:** Ph.D., University of Ibadan, Ibadan, Nigeria, 1983  
**Advisor:** Abogunrin, Samuel O.  
**Keywords:** covenant; deuteronomism; Hittite vassal treaties; salvation history; ברית  
**Abstract:** The dissertation analyzes historical and theological aspects of the Old Testament concept of a covenant between God and Israel. It is argued that the covenant is enshrined in the salvation history of the Israelites, and that it reflects the saving grace of God. In this connection also its relationship to Hittite vassal treaties is discussed. Then follow studies of various covenant forms, the physical aspects of the covenants, the nature of the covenant God as an ethical and personal being, its relationship to the deuteronomistic reform, the idea of a new covenant, covenant breaking and judgement, and the covenant in exilic and post-exilic times.

**Author:** ABEGUNDE, SOLOMON O. (Nigeria)  
**Diss. title:** “A philosophy and method of translating the Old Testament into Yoruba” [x + 227 pp.]  
**Inst. data:** Ph.D., The Southern Baptist Theological Seminary, Louisville, Kentucky, USA, 1985  
**Advisor:** Tate, Marwin E.  
**Keywords:** cultural parallels; dynamic equivalence; translation; Yoruba  
**Abstract:** The dissertation argues that the existing versions of the Yoruba Bible (which are said to be literal translations of the English King James Version) fail to communicate adequately. As a response, a new approach to the translation of the Old Testament into Yoruba—based on dynamic equivalence—is presented. The cultural parallels between the ancient Israelite and traditional Yoruba cultures are emphasized, and it is also pointed out that the Hebrew and Yoruba languages have many parallels. In conclusion it is argued that in order to have a natural Yoruba translation, no exclusively Hebrew features should be imposed, nor any Yoruba features deleted because they are non-existent in Hebrew.

**Author:** ADAMO, DAVID TUESDAY (Nigeria)  
**Diss. title:** “The place of Africa and Africans in the Old Testament and its environment” [x + 291 pp.]  
**Inst. data:** Ph.D., Baylor University, Waco, Texas, USA, 1986  
**Advisor:** Cresson, Bruce  
**Publication:** *Africa and Africans in the Old Testament*. San Francisco: Christian University Press, 1998. ISBN: 1–57309–204–5 [ix + 208 pp.]  
**Keywords:** Cush; de-Africanization; Ethiopia; כּוּשׁ  
**Key texts:** Gen 2:13; 2 Sam 18:21–32; Amos 9:7; Is 18; Jer 36; Zeph; Ps 68:31  
**Abstract:** [Publ. version:] The book criticizes Western Old Testament scholarship of a more or less deliberate de-Africanization of the Old Testament, and as a response, a close reading of Old Testament references to African nations and individuals is presented. Amongst the possible references to Africa, the book especially emphasizes the role of Cush, and references to Cush in the Torah (Gen 2:13, Gen 10, Num 12:1), the Nebiim (2 Sam 18:21–32, 1 Kings 14:25–28, Amos 9:7, Is 18 and 20, Jer 13:23, Jer 36, Jer 37–38, Zeph) and Kethubim (Ps 68:31, Ps 87:4, Esth 1:1 and 8:9) are meticulously analyzed. In conclusion, it is argued that Africa made a significant contribution to the religious life and civilization of the Ancient Near East and of Israel.

**Author:** ADEMILUKA, S. SOLA (Nigeria)  
**Diss. title:** “The Genesis accounts of creation and fall in an African setting”  
**Inst. data:** Ph.D, University of Ilorin, Ilorin, Nigeria, 1998  
**Advisor:** Dopamu, P. Ade  
**Keywords:** comparison; creation; cultural parallels; fall; mythology  
**Key texts:** Gen 1–3  
**Abstract:** The dissertation critically examines the Genesis accounts about creation and fall (Gen 1–3) in the light of African mythology. First, the Genesis accounts are analyzed: literary critical, form critical and tradition historical perspectives are noticed. Then the concept of creation in Africa is analyzed: the concept is noted as very popular, reflected in sayings, prayers and songs. Finally, the Genesis and African accounts are compared: the basic Genesis motifs are said to have parallels in Africa: creation of heaven and earth, creation of man—even from dust or clay, the loss of immortality—in some cases even through the guile of an animal.

**Author:** ADEOGUN, EBENEZER OLUTOSIN (Nigeria)  
**Diss. title:** “Biblical apocalyptic literature and its relevance to the church in Africa, with particular reference to the book of Daniel” [485 pp.]  
**Inst. data:** Ph.D., University of Ibadan, Ibadan, Nigeria, 1988  
**Advisor:** Abogunrin, Samuel O.  
**Keywords:** apocalypics; relevance  
**Key texts:** Dan  
**Abstract:** The dissertation aims at contextualizing biblical apocalypticism in Africa. Apocalyptic literature is concerned primarily with the judgement of God over those nations and institutions that impose their culture on other

nations and institutions. This is applied to postcolonial Africa, by a study of how various African theologians, religious groups and politicians interpret the impact of westernism through Christianity.

**Author:** ADUTWUM, OFOSU (Ghana)  
**Diss. title:** “The root בַּטַח in the Old Testament” [viii + 501 pp.]  
**Inst. data:** Th.D., University of Hamburg, Germany, 1984  
**Advisor:** Koch, Klaus  
**Keywords:** security; trust; בַּטַח  
**Key texts:** Is; Jer; Psalms  
**Abstract:** The dissertation analyzes the Old Testament use of the Hebrew root בַּטַח, and it is argued that the root reflects not only “trust” but also “security”. Certain texts emphasize the trust-motif, others the security-motif, and others again both. The dissertation first analyzes the בַּטַח-references from etymological, statistical and grammatical perspectives. Then follows more detailed text-by-text analyses, organized according to an historical perspective. The root בַּטַח is in particular used in cultic contexts, and this explains why it is overrepresented in the book of Psalms, and to some extent in Isaiah and Jeremiah.

**Author:** AJAYI, JOEL ADEROJU ADEDOKUN (Nigeria)  
**Diss. title:** “Wisdom and old age in ancient Israel: A critical study of the correlation of wisdom with advanced years in the Hebrew sapiential tradition” [ix + 367 pp.]  
**Inst. data:** Ph.D., Baylor University, Waco, Texas, USA, 1997  
**Advisor:** Bellinger, William H.  
**Keywords:** age; cultural parallels; wisdom; Yoruba; זָקֵן; חִכְמָה  
**Abstract:** The dissertation investigates the relationship between wisdom and old age in the Old Testament: זָקֵן, חִכְמָה and their cognates are analyzed from semantic and tradition historical perspectives. The catchword captioned for the study is “gerassapience” (“old-age wisdom”). Significant variations are noticeable throughout the Old Testament texts: texts describing premonarchical Israel emphasize human elements; texts describing monarchical Israel projects gerassapience as being subservient to Yahwistic wisdom; and texts describing post-monarchical Israel let the gerassapient tradition receive both positive and negative appraisals. Appropriate cross-cultural parallels are drawn sporadically throughout the study, between the culture of ancient Israel, its neighbours, and contemporary African societies, such as the Yorubas.

**Author:** AKAENYI, CHUDI-PETER (Nigeria)  
**Diss. title:** “Judah’s definitive infidelity and the divine response in Jer. 7:1–8:3: An exegetico-theological study in the nature and implications of false religion in Israel” [xxxiv + 743 pp.]  
**Inst. data:** Th.D., Pontifical Urban University, Rome, Italy, 1989

Advisor: Virgulin, Stefano  
Keywords: false religion; infidelity  
Key texts: Jer 7:1–8:3  
Abstract: The dissertation is an analysis of Jer 7:1–8:3, with particular emphasis on the question of false religion. The bulk of the investigation is a detailed analysis of the text, verse by verse. Then follows a more systematic treatment of some major theological questions raised by the analysis of the text: the question of sin and judgement (the covenant traditions, Judah's apostasy, Judah's problem of security, the summons to repentance, divine judgement) and the question of salvation (restoration, a Christocentric reading).

**Author:** AKAO, JOHN OSEMEIKHIAN (Nigeria)  
Diss. title: "The burning bush: An investigation of form and meaning in Exodus 3 and 4" [viii + 374 pp.]  
Inst. data: Ph.D., University of Glasgow, Glasgow, United Kingdom, 1985  
Advisor: Carroll, Robert P.  
Keywords: exodus; oppression  
Key texts: Exod 3–4  
Abstract: The dissertation analyzes the development and theological significance of the Burning Bush narrative. The narrative is investigated from text historical, form critical (the prophetic call narrative) and tradition historical perspectives, and the findings are related to the major theological motifs of the narrative. The motivation for doing this investigation is partly that the narrative is a pivotal point of reference in the traditions of Israel, and partly that it has also come to play a popular role in the lives of oppressed people in every generation.

**Author:** AKPUNONU, PETER (Nigeria)  
Diss. title: "Salvation in Deutero-Isaiah: A philological-exegetical study" [xxi + 351 pp.]  
Inst. data: Th.D., Pontifical Urban University, Rome, Italy, 1971  
Advisor: Virgulin, Stefano  
Keywords: exile; liberation; salvation; פְּדָה; גָּאֵל; יִשְׁעַ  
Key texts: Is 40–55; Is 41:8–16; Is 43:1–7; Is 45:8; Is 46:12–13; Is 54:1  
Abstract: The dissertation analyzes the theme "salvation" in the Book of Consolation, Is 40–55. First, the literary genres of the book are analyzed, with particular focus on the oracle of salvation. Then follows a semantic analysis of the Hebrew key terms יִשְׁעַ, גָּאֵל and פְּדָה, and a close reading of certain texts on salvation that belong to different genres. Finally, various theological themes related to the concept of salvation are analyzed, especially "exodus" and "new creation".

**Author:** APURI, JOSEPH W. (Ghana)  
**Diss. title:** “Human sacrifice, Isaac and Jesus: A study of human sacrifice in the Ancient Near East and Ashante and related tribes, in the light of the blood of Jesus in the Epistle to the Hebrews” [xix + 394 pp.]  
**Inst. data:** Th.D., Pontifical Urban University, Rome, Italy, 1983  
**Advisor:** Virgulin, Stefano  
**Keywords:** Ancient Near East; Ashanti; comparison; cultural parallels; sacrifice  
**Key texts:** Gen 22  
**Abstract:** The dissertation analyzes and compares the phenomenon of human sacrifice in the Ancient Near East, in Israel (with particular reference to Isaac and the Aqedah-tradition), in the Ashanti tradition, and in the New Testament (with particular reference to the letter to the Hebrews). The similarities between the biblical and Ashanti concepts are noticed, and two possible explanations are discussed: (i) God is the creator and saviour of all men, and he is therefore present in all societies and cultures. (ii) There might have been examples of historical interaction in the past between the Hebrews and the Ashantis; this, however, is difficult to prove.

**Author:** ARIRI-CHIDOMERE, AHAMDI CYRIACUS (Nigeria)  
**Diss. title:** “The background to the accession of Solomon to the throne of David: An exegetical and historical study of 1 Kg 1–2 within the context of the Succession Narrative (2 Sam 9–20, 1 Kg 1–2)” [viii + 271 pp.]  
**Inst. data:** Ph.D., Katholieke Universiteit Leuven, Leuven, Belgium, 1985  
**Advisor:** Brekelmans, Chris  
**Keywords:** David; Succession Narrative; Solomon  
**Key texts:** 2 Sam 9–20; 1 Kgs 1–2  
**Abstract:** The dissertation analyzes the so-called Succession Narrative (2 Sam 9–20, 1 Kgs 1–2), with particular reference to the historical and literary questions of 1 Kgs 1–2: Solomon’s accession to the throne. A literary analysis of the Succession Narrative as a whole confirms the traditional understanding of 1 Kgs 1–2 as part of the narrative and as its conclusion, serving to legitimize Solomon’s accession to the throne. This is followed by a close reading of 1 Kgs 1–2 which argues (i) that the final text reveals little redactional interference in the narrative, and (ii) that the search to legitimize Solomon’s accession of the throne reflects the interests of the “new order”, against the more traditionalistic concepts of the “old order”, holding that the older son, Adonijah, should be preferred.

**Author:** ARULEFELA, JOSEPH OLUWAFEMI (Nigeria)  
**Diss. title:** “An analysis of the biblical and Yoruba concepts of covenant with implications for the Christian education of Yoruba Christians” [vii + 173 pp.]  
**Inst. data:** Ph.D., New York University, New York, USA, 1980  
**Advisor:** Belford, Lee A.  
**Keywords:** comparison; covenant; cultural parallels; education; Yoruba; ברית

**Abstract:** The dissertation analyzes biblical and Yoruba concepts of covenant. The Old Testament covenant concepts are discussed under two main sections: covenant between people and covenant between man and God. The New Testament covenant concept is discussed in relation to the Last Supper. The Yoruba covenant concepts are analyzed from the perspective of covenant making. The data were obtained through personal interviews with kings, traditional chiefs, and traditional chiefs who have become Christians. A comparison between biblical and Yoruba concepts of covenant points out similarities as well as areas of conflict.

**Author:** **AWORINDE, JOHN ADEMOLA (Nigeria)**  
**Diss. title:** "A comparative analysis of destiny in the Old Testament and in Yoruba philosophy of life"  
**Inst. data:** Ph.D., University of Jos, Jos, Nigeria, 1997  
**Advisor:** Wambutda, Daniel N.  
**Keywords:** comparison; cultural parallels; destiny; Yoruba  
**Abstract:** The dissertation is a comparative analysis of the concepts of destiny in the Old Testament and in the traditional Yoruba philosophy of life. It is argued that both traditions lack any idea of a secondary cause: God is the cause of everything, and this is explained as ignorance of the free will and neglect of the role of individual responsibility.

**Author:** **BEDIAKU, BUAME YAWO J. BAPTISTE (Togo)**  
**Diss. title:** "Étude comparée de la célébration pénitentielle dans l'ancien testament et chez le peuple Ewe du Togo: Pour une catéchèse de la célébration pénitentielle en Afrique noire" [xxiv + 178 pp.]  
**Inst. data:** Th.D., Pontifical Lateran University: Academia Alfonsiana, Rome, Italy, 1978  
**Advisor:** Koch, R.P.R.  
**Keywords:** comparison; cultural parallels; Ewe; penance  
**Abstract:** The dissertation analyzes similarities and differences between penance rituals in the Old Testament and among the Ewe of Togo, from an inculturation theological perspective. Of major importance is that the Old Testament bases the rituals on a covenant between God and his people, whereas the Ewe rituals make no references to any election, covenant or Creator.

**Author:** **BESSOLE, PAUL MBA (Gabon)**  
**Diss. title:** "La traduction du prophète Osée de l'hébreu en fang: Les problèmes de linguistique et d'exégèse" [810 + 136 pp.]  
**Inst. data:** Th.D., Institut catholique de Paris, Paris, France, 1988  
**Advisor:** Lévêque, Jean & Hagège, Claude  
**Keywords:** cultural parallels; Fang; oral traditions; translation  
**Key texts:** Hos  
**Abstract:** The dissertation analyses the translation of the book of Hosea into Fang, a language spoken in Equatorial Guinea, Cameroon, Congo and Gabon.

After a brief introduction to the geographical, cultural and ecclesiastical situation, the major part consists of a detailed analysis of how various Hebrew terms are to be rendered in Fang.

**Author:** **BONIFACE-MALLE, ANASTASIA (Tanzania)**  
**Diss. title:** “Interpreting the Lament Psalms from the Tanzanian Context: Problems and prospects” [viii + 311 pp.]  
**Inst. data:** Ph.D., Luther Seminary, St. Paul, Minnesota, USA, 2000  
**Advisor:** Nysse, Richard  
**Keywords:** lament; Lament Psalms; Tanzania; worship  
**Key texts:** Psalms  
**Abstract:** The dissertation analyzes the Lament Psalms of the Book of Psalms from the perspective of African (Tanzanian) lament songs. After a brief introduction, five Lament Psalms are interpreted, with particular emphasis on translation, close reading, literary context and central theological themes. The findings are then related to the broader theological motifs of the Lament Psalms. Then follows a presentation of how the Lament Psalms can be read in the Tanzanian context; included here is a presentation of traditional lament prayers and a study of the worship material in the Evangelical Lutheran Church in Tanzania. Finally, the hermeneutical implications of the investigation are discussed, and it is argued that Tanzanian lament songs and traditions can enhance and illuminate the interpretation of the Lament Psalms, for example with regard to aspects such as community and rituals.

**Author:** **BYAMUNGO, GOSBERT T.M. (Tanzania)**  
**Diss. title:** “Stronger than death: David’s winning story in an intertextual perspective of 1 Sam 13–2 Sam 5” [viii + 377 pp.]  
**Inst. data:** Th.D., Pontifical Gregorian University, Rome, Italy, 1996  
**Advisor:** Conroy, Charles  
**Publication:** *Stronger than Death: Reading David’s Rise for Third Millennium*. Rome: Urbaniana University Press, 1996 (Pontificia Universitas Urbaniana: Varia; 59). ISBN: 88–401–8059–1 [xii + 311 pp.]  
**Keywords:** contextualisation; David; intertextuality; model; Saul  
**Key texts:** 1 Sam 16–2 Sam 5  
**Abstract:** [Publ. version:] The book analyzes the narrative about David’s rise for power (1 Sam 16 ff.) from the perspective of how certain biblical characters (especially David and Saul) can serve as “models for life” for contemporary readers of the narrative. The textual material is divided into four groups: “born to win” (David vs Saul), “Michal’s pitiful image” (David vs Michal), “the golden thread of friendship” (David vs Jonathan), and “triumph of good over evil” (David’s triumph). Based on a close reading of the text, the author is then able to present two “anthropological paradigms”: the Saul paradigm of isolation, failure and despair, and the David paradigm of patience and humility, goodness and success. Methodologically, the book acknowledges the post-modern context of contemporary biblical scholarship, realizing that the traditional vision of a

disinterested search for objective truth is an allusion. The book also subscribes to the idea that the question is no longer: what does the text mean, but: what does the text do?

**Author:** CAREW, M. DOUGLAS (Sierra Leone)  
**Diss. title:** “To know and not to know: Hosea’s knowledge in discourse perspective” [x + 306 pp.]  
**Inst. data:** Ph.D., Trinity International University, Deerfield, Illinois, USA, 2000  
**Advisor:** VanGemeran, Willem A.  
**Keywords:** discourse; knowledge; ידע; דעת  
**Key texts:** Hos  
**Abstract:** The dissertation analyzes Hosea’s use of the significant terms ידע and דעת, arguing that it is consistent but not uniform. The terms are employed in cognitive as well as relational semantic domains. True knowledge of Yahweh consists in a proper relationship with him and appropriate moral-ethical conduct in the relationship with fellow human beings. Both relationships are facilitated and maintained by a proper understanding and appreciation of Yahweh’s Torah and salvific acts in Israel’s past, as well as the proclamation of the prophetic word.

**Author:** CHINGOTA, FELIX L.B. (Malawi)  
**Diss. title:** “The use of the concept ‘fear’ in Deuteronomy to denote the relationship between God and Israel” [272 pp.]  
**Inst. data:** Ph.D., University of Aberdeen, Aberdeen, United Kingdom, 1991  
**Advisor:** Johnstone, William  
**Keywords:** deuteronomism; fear; God; ירא  
**Key texts:** Deut  
**Abstract:** The dissertation analyzes how the concept “fear” is used to denote the relationship between God and Israel in Deuteronomy. A number of terms are used in Deuteronomy to denote “fear”; still, the authors consistently use the root ירא to denote the kind of “fear” that expresses the relationship between God and Israel. The dissertation is divided into two parts. (i) An analysis and comparison of the various terms for “fear”. (ii) An analysis of the literary and theological context of ירא, and its use in Deuteronomy. In conclusion, it is pointed out that ירא is used in general and abstract terms, which makes it an appropriate term to use in a theological discourse. Moreover, in its secular setting it is associated with parents, which makes it appropriate within the father/son imagery of Deuteronomy’s presentation of the relationship between Yahweh and Israel.

**Author:** EBO, D.J.I. (Nigeria)  
**Diss. title:** “‘O that Jacob would survive’: A study on hope in the Book of Amos”  
**Inst. data:** Ph.D., University of Nigeria, Nsukka, Nigeria, 1985  
**Keywords:** hope; research history  
**Key texts:** Amos; Amos 9:11–15

**Abstract:** Most modern interpreters of Amos argue, in the same way as J. Wellhausen did a century ago, that the final oracle of hope (9:11–15) is an addition: the prophet of “blood and iron” cannot be responsible for the final “roses and lavender” of the book. However, a close examination reveals that this may not be the case. Irrevocable judgement precludes hope only if the hope is narrowly defined to fall on the near-side of judgement. Hope beyond impending judgement is a possibility. Against this background the present dissertation scrutinizes the central themes in the book of Amos in order to discover whether they go back to the prophet himself. It is concluded (i) that the remnant motif is indigenous to Amos, (ii) that the visions manifest selective judgement, (iii) that Amos’ exhortations have a corollary function indispensable beyond the judgement, and (iv) that the undiluted hope oracle in all probability goes back to Amos himself.

**Author:** **GAKINDI, GÉDÉON (Rwanda)**

**Diss. title:** “La bénédiction aaronique et la berakah de l’ancien testament” [394 pp.]

**Inst. data:** Ph.D., Yaoundé Faculty of Protestant Theology, Yaoundé, Cameroon, 1992

**Advisor:** Amsler, Samuel

**Keywords:** blessing; cultural parallels; בְּרַכָּה

**Key texts:** Num 6:24–27

**Abstract:** The dissertation analyzes the Old Testament concept of “blessing” in general, and the Aaronic blessing (Num 6:24–27) in particular. Some attention is also paid to similar phenomena in the African experience.

**Author:** **GITAU, SAMSON K. (Kenya)**

**Diss. title:** “African and biblical understanding of the environment”

**Inst. data:** Ph.D., University of Nairobi, Nairobi, Kenya, 1997

**Advisor:** Waruta, Douglas W.

**Publication:** *The Environmental Crisis: A Challenge for African Christianity*. Nairobi: Acton Publishers, 2000 (African Christianity Series). ISBN: 9966–888–61–6 [xiv + 187 pp.]

**Keywords:** ecology; environment; Kenya; Kikuyu; Maasai; nature

**Key texts:** Gen 1; Gen 1:26–31; Gen 2–3; Ps 104

**Abstract:** [Publ. version:] The book attempts to develop a theological basis for environmental conservation in Kenya. Based on comparisons between biblical (especially Old Testament) concepts of God, humanity and nature, and corresponding concepts amongst the Maasai and Kikuyu, it is argued that the religious significance of nature should not be sidelined in the struggle for environmental conservation, and that biblical expositions on a theology of responsible stewardship will ensure respect for the environment.

**Author:** GITAU, SAMSON NJUGUNA (Kenya)  
**Diss. title:** “A comparative study of the transmission, actualization and stabilization of oral traditions: An examination of traditions of circumcision in Africa and ancient Israel” [xvii + 442 pp.]  
**Inst. data:** Ph.D., Boston University, Boston, Massachusetts, USA, 1994  
**Advisor:** Purvis, James D.  
**Keywords:** Ancient Near East; circumcision; comparison; cultural parallels; oral traditions; rites of passage  
**Key texts:** Gen 17:1–27; Gen 34:1–31; Exod 4:24–26; Exod 12:43–51; Josh 5:2–9  
**Abstract:** The dissertation examines traditions of circumcision in the Hexateuch to establish a paradigm of the means through which oral traditions were actualized and transmitted in ancient Israel. The examination employs both literary-critical and comparative anthropological approaches. It is shown that the transmission of traditions involves the correlation of ritual and myth; spoken and performed traditions are complementary. An examination of circumcision in African societies suggests that traditions can be treated as societal property, and that circumcision is practiced as a rite of passage where the process of initiation prepares the initiates for adult responsibilities. Also an examination of traditions of circumcision in the Ancient Near East indicates that it was practiced as a rite of passage transforming adolescents into adults. An examination of five circumcision texts from the Hexateuch (Gen 17:1–27, Gen 34:1–31, Exod 4:24–26, Exod 12:43–51, Josh 5:2–9) argues that ancient Israel contextualized it into Yahwism, and that the traditio-historical development culminated in the exilic period when the Priestly legislation limited it to male infants.

**Author:** GNAKO, CÉLESTIN (Ivory Coast)  
**Diss. title:** “Alliance de Dieu avec Lévi et le sacerdoce postexilique: Etude historico-littéraire de Mal 2,1–9” [550 pp.]  
**Inst. data:** Th.D., Université Catholique de l’Afrique de l’Ouest, Abidjan, Ivory Coast, 2000  
**Advisor:** Guillaume, Jean-Marie  
**Keywords:** covenant; Levi; levitical; priesthood  
**Key texts:** Mal 2:1–9  
**Abstract:** The dissertation analyzes Mal 2:1–9 from historical and literary perspectives. Various aspects of the relationship between the levitical priesthood as an institution and the experience of a double standard amongst the priests are discussed. It is argued that the text reflects a postexilic concept of the levitical priesthood which emphasizes a particular covenant between Yahweh and Levi.

**Author:** GRANTSON, EMMANUEL FRANCIS YANKUM (Ghana)  
**Diss. title:** “Death in the individual psalms of lament: An exegetical study with implications for theology and mission” [xi + 398 pp.]  
**Inst. data:** Th.D., Lutheran School of Theology, Chicago, Illinois, USA, 1991  
**Advisor:** Fuerst, Wesley  
**Keywords:** African theology; cultural parallels; death; Lament psalms; world-view

**Key texts:** Ps 6; Ps 7; Ps 13; Ps 30; Ps 49; Ps 64; Ps 88  
**Abstract:** The dissertation analyzes concepts of death and related themes in the book of Psalms. The major bulk consists of a close reading of Psalms 88, 7, 64, 13, 6, 30 and 49. It is concluded that references and allusions to death are most prominent in individual lament psalms, but that death is also reflected in thanksgiving and wisdom psalms. Examples of a correspondence between African and Old Testament world-views are pointed out, and their implications for African theology and Old Testament scholarship are briefly discussed.

**Author:** **HABTU, TEWOLDEMEDHIN (Eritrea)**  
**Diss. title:** “A taxonomy of approaches of five representative scholars to the nature of wisdom in the Old Testament, in the light of Proverbs 1–9” [xv + 336 pp.]  
**Inst. data:** Ph.D., Trinity International University, Deerfield, Illinois, USA, 1993  
**Advisor:** VanGemeren, Willem A.  
**Keywords:** research history; wisdom  
**Key texts:** Prov 1–9  
**Abstract:** The dissertation analyzes the approaches of five representative scholars to the nature of wisdom in the Old Testament: R.N. Whybray, R.B.Y. Scott, G. von Rad, J.L. Crenshaw, and J. Blenkinsopp. Special attention is given to the issue of wisdom’s relationship to the theology of the Old Testament, and in particular the question of creation and redemption. In addition to a critical evaluation, views on the nature of wisdom which are common to all five scholars are tested by an exegetical and theological analysis of Proverbs 1–9.

**Author:** **HIMBAZA, INNOCENT (Rwanda)**  
**Diss. title:** “Transmettre la Bible: Une critique exégétique de la traduction de l’AT: Le cas du Rwanda” [409 pp.]  
**Inst. data:** Th.D., Université Catholique de Fribourg, Fribourg, Switzerland, 1998  
**Advisor:** Schenker, Adrian  
**Publication:** *Transmettre la Bible: Une critique exégétique de la traduction de l’AT: Le cas du Rwanda*. Rome: Urbaniana University Press, 2001. ISBN: 88–401–3780–7 [622 pp.]  
**Keywords:** Catholic; interpretation; Protestant; translation; Rwanda  
**Key texts:** Exodus; Samuel; Kings; Hosea; Malachi; Psalms; Esther; Nehemiah  
**Abstract:** [Publ. version:] The book analyzes the relationship between biblical text and translation context, using two Rwandan translations as case studies: Biblia Yera (Protestant, 1957, rev. version 1993) and Bibiliya Ntagatifu (Catholic, 1990). After brief introductory chapters presenting the project and outlining the historical background of the two translations, the book consists mainly a close reading of texts taken from Exodus, Samuel, Kings, Isaiah, Hosea, Malachi, Psalms, Esther, and Nehemiah. In each instance the two target translations are discussed in relation to the Masoretic Text and to possible influences from English (King James Version, Revised Version) and French (Bible de Jérusalem) translations. It is noted here that the Catholic translation follows the Bible de Jérusalem in choosing some

variants from the Septuagint. Further, in each case text it is discussed how, and to what extent, the target translations manage to express the message of the Hebrew text in a language that is sensitive to Rwandan traditional culture.

**Author:** **ILONU, ANTHONY E. (Nigeria)**  
**Diss. title:** “The New Testament common priesthood and the Hebrew Passover: A comparative study” [xxix + 417 pp.]  
**Inst. data:** Th.D., Pontifical Urban University, Rome, Italy, 1971  
**Advisor:** Mariani, B.  
**Keywords:** passover; priesthood  
**Key texts:** Exod 19:5–6  
**Abstract:** The dissertation traces the Old Testament background of the New Testament concept of a common priesthood. Special attention is given to the Old Testament Passover and Pesach traditions, and the priestly role of laymen—ritually qualified to participate in sacrifice and celebration—is emphasized. A final chapter makes some connections to the New Testament, arguing that the common priesthood promised in the Old Testament is fulfilled in the New Testament.

**Author:** **KABASELE MUKENGE, ANDRÉ (Dem. Rep. of the Congo)**  
**Diss. title:** “La supplique collective de Ba 1,15–3,8: Traditions et réécriture” [381 pp.]  
**Inst. data:** Th.D., University of Louvain, Louvain, Belgium, 1992  
**Advisor:** Bogaert, Pierre-Maurice  
**Keywords:** Apocrypha; confession; rereading; Septuagint  
**Key texts:** Dan 9:4b–19; Bar 1:15–3:8  
**Abstract:** The dissertation analyzes the collective confession of sin in Bar 1:15–3:8 from two perspectives: (i) the editorial background, and (ii) its textual relationship to the Septuagint Jeremiah, to other Greek texts, and to a parallel confession in Dan 9:4b–19. A historical research survey opens the dissertation, and then follows three main parts. (i) An analysis of the literary structure shows a predilection for rereading Jeremiah. (ii) A synoptic reading of Bar 1:15–3:8 (long version) and Dan 9:4b–19 (short version) reveals some of the editorial mechanisms. (iii) How the text is related to a more general interpretation of Baruch.

**Author:** **KAFANG, ZAMANI B. (Nigeria)**  
**Diss. title:** “A semantic and theological investigation of the concept of ‘poor’ in the Psalms” [x + 279 pp.]  
**Inst. data:** Ph.D., Trinity International University, Deerfield, Illinois, USA, 1993  
**Advisor:** Howard, David M., Jr.  
**Keywords:** poor; righteous; עני  
**Key texts:** Psalms  
**Abstract:** The dissertation is an analysis of the concept of ‘poor’ in the Book of Psalms, written from the standpoint that its context is not a social one. After introductory chapters on purpose and method, a semantic analysis

argues that the term 'poor' is synonymous with the term 'righteous'. Then follows a theological analysis of the 'poor' in the Book of Psalms and in the rest of Scripture. In conclusion it is argued that that the concept of 'poor' is employed in the Book of Psalms as a spiritual metaphor in a religious context, and that it is not employed to refer to material want.

**Author:** **KALUGILA, LEONIDAS (Tanzania)**

**Diss. title:** "The wise king: Studies in royal wisdom as divine revelation in the Old Testament and its environment"

**Inst. data:** Th.D., University of Uppsala, Uppsala, Sweden, 1980

**Advisor:** Ringgren, Helmer

**Publication:** *The Wise King: Studies in Royal Wisdom as Divine Revelation in the Old Testament and its Environment*. Lund: CWK Gleerup, 1980 (Coniectanea Biblica. Old Testament Series; 15). ISBN: 91-40-04738-5 [160 pp.]

**Keywords:** Ancient Near East; kingship; Messiah; wisdom

**Key texts:** Job; Prov

**Abstract:** [Publ. version:] The book analyzes Old Testament royal wisdom in light of corresponding texts from Egypt, Babylon, Assyria and the west-Semitic region, and both similarities and differences are noted. It is acknowledged that Israel to some extent was influenced by her environment. However, at the same time it is pointed out that Yahweh, according to the Old Testament, is regarded as the only source of wisdom, manifested in judicial wisdom, in the building of the temple, in proverbial wisdom, etc. It is also pointed out that there is a development of ideas on the subject of royal wisdom, beginning with the wise kings David and Solomon, then in the "messianic oracles" of Isaiah, and the importance of the Torah in deuteronomistic and later literature.

**Author:** **KAWALE, WINSTON RAPHAEL (Malawi)**

**Diss. title:** "God and nature in Genesis 1:1-2:4a and Chewa cosmogony"

**Inst. data:** Th.D., University of Stellenbosch, Stellenbosch, South Africa, 1998

**Advisor:** Bosman, Hendrik L.

**Keywords:** Ancient Near East; Chewa; comparison; cosmogony; creation; cultural parallels

**Key texts:** Gen 1:1-2:4a

**Abstract:** The dissertation analyzes the divergent interpretations of the relationship between deity/deities and nature in Chewa creation narratives, in Mesopotamian creation narratives, and in some Old Testament creation accounts, with special reference to Gen 1:1-2:4a. It is argued that the Mesopotamian, some of the Old Testament, and the Chewa narratives make use of the notion of creator deity/deities and the notion of divine nature to legitimate the cultic, economic and political domination of its particular people over other peoples. Gen 1:1-2:4a, on the other hand, was composed as a critique of the Babylonian ideology, and its concept that all human beings are created in the image of God intends to democratize human rule in that all human beings are rulers of the desacralized earth and

animals. These findings address crucial ideological/theological issues in the contemporary African context, and some of these are briefly discussed.

**Author:** **KOUDOUGUÉRET, DAVID (Central African Republic)**  
**Diss. title:** “Poétique et traduction biblique: Les récits de la Genèse dans le système littéraire Sango”  
**Inst. data:** Ph.D., University of Leiden, Leiden, The Netherlands, 2000  
**Advisor:** Schipper de Leeuw, W.J.J.  
**Publication:** *Poétique et traduction biblique. Les récits de la Genèse dans le système littéraire Sango*. Leiden: University of Leiden, 2000 (CNWS Publications; 92). ISBN: 90-5789-046-1 [xii + 237 pp.]  
**Keywords:** literary devices; narrative; Sango; translation  
**Key texts:** Gen; Gen 1:1-2:4; Gen 4:1-16; Gen 11:1-9; Gen 24  
**Abstract:** [Publ. version:] The book is an analysis of the relationship between four narrative texts in Genesis (1:1-2:4, 4:1-16, 11:1-9, 24) and three Sango (Central African Republic) story-cycles. After a discussion of various literary devices in the Genesis texts, a corresponding analysis of devices in the Sango material follows. Against this background there is a discussion of how and to what extent Bible translators can transform the literary devices in the Hebrew texts into relevant forms from the Sango narrative tradition.

**Author:** **KUBULANA MATENDO, SIMÉON (Dem. Rep. of the Congo)**  
**Diss. title:** “Justice et royaume messianiques: Essai de relecture exégétique de la prophétie de Michée. Eléments d’une théologie de l’espérance pour une église en crise” [ii + 425 pp.]  
**Inst. data:** Th.D., Faculté Universitaire de Théologie Protestante, Bruxelles, Belgium, 1998  
**Advisor:** Chopineau, Jacques  
**Keywords:** Congo; justice; messianic kingdom; prophetism; relevance  
**Key texts:** Mic 1:2-7; Mic 2:1-5; Mic 3:1-12; Mic 4:1-5; Mic 5:1-5; Mic 6:6-8  
**Abstract:** The dissertation analyzes two central topics in the book of Micah—“justice” and “the messianic kingdom”—from various perspectives. (i) Exegetically: the two topics are closely interrelated in Micah. (ii) Historically: the topics relate to pre-exilic, exilic and post-exilic experiences in the history of Israel. (iii) New Testament rereading: the messianic intent of Micah finds its realization in Jesus of Nazareth; a Christocentric rereading of Micah is possible. (iv) Contemporary Congo rereading: the Church is called to wrestle against all sorts of exploitation and injustice, while preaching about the messianic kingdom, and insisting on the justice of God as a fundamental theological truth.

**Author:** **KWASI, UGIRA (Dem. Rep. of the Congo)**  
**Diss. title:** “La problématique de la mort dans les écrits sapientiaux postexiliques: Une contribution à la relecture du Yahviste” [iii + 363 pp.]

Inst. data: Th.D., Faculté universitaire de théologie protestante, Bruxelles, Belgium, 1988  
Advisor: Chopineau, Jacques  
Keywords: death; life; nature; wisdom  
Key texts: Job; Prov; Psalms; Qoh  
Abstract: The dissertation analyzes the concepts of death in post-exilic wisdom writings (Job, Prov, Qoh) and in the Psalms. Two introductory chapters discuss the phenomenon of death from non-theological (medical, psychological, sociological) and theological (biblical studies) perspectives. The major bulk of the work consists of a close reading of selected texts from chosen Old Testament books. Three concepts of death are discussed: (i) death as a threat to life (Psalms), (ii) death as a consequence of sin (Psalms, Prov, Job), and (iii) death as the normal end of life (Psalms, Job, Qoh). Particular attention is shown to the latter: it is emphasized that death is a part of human nature.

**Author:** LASEBIKAN, LATUNJI GEORGE (Nigeria)  
Diss. title: "Prophecy or schizophrenia? A study of prophecy in the Old Testament and in selected Aladura churches" [320 pp.]  
Inst. data: Ph.D., University of Ibadan, Ibadan, Nigeria, 1983  
Keywords: Aladura; comparison; cultural parallels; prophetism; schizophrenia  
Key texts: 1 Sam 19:24; 1 Kgs 18:46; 2 Kgs 9:11; Ezek 12:1–16  
Abstract: The dissertation analyzes the origins, history and nature of Israelite prophecy. Also the social significance of the prophets is investigated, and it is argued that they were not seen as ordinary men but men characterized by irregular actions resulting from "divine possession", cf. 1 Sam 19:24, Ezek 1:28, 1 Kgs 18:46, Ezek 12:1–16, 2 Kgs 9:11. It is noted that many scholars argue that the prophets were not mentally healthy and might have suffered from schizophrenia. However, realizing the social significance of the Israelite prophets, it is argued that mentally ill persons could hardly have contributed to the history of Israel as the prophets did. In order to develop a comparative material, schizophrenic patients at the University College Hospital, Ibadan, were studied and compared with prophets and visioners from selected Pentecostal churches in Ibadan. A total of 80 people were interviewed, consisting of 40 schizophrenic and 40 prophets. Whereas the schizophrenic could not adequately respond to the interview, going off the cue or having a break in their thought process, the prophets were able to respond to all the questions favourably. It was also discovered that the prophets had an important social role and were recognized for helping the depressed and oppressed to get some attention and relief from their problems.

**Author:** LEZOUTIE, JEAN SALOMON  
Diss. title: "Relations entre les vivants et les morts en 2 M 12,38–45; Mt 5,23–26; Lc 16,1–13; Ap 7,9–17" [viii + 210 pp.]  
Inst. data: Th.D., Pontifical Urban University, Rome, Italy, 1995  
Advisor: Virgulin, Stefano

**Keywords:** death; life  
**Key texts:** 2 Mac 12:38–45  
**Abstract:** The dissertation analyzes biblical concepts of the relationship between the living and the dead, and it emphasizes the tradition that prohibits attempts at establishing contact between the two. The major part of the investigation focuses on certain New Testament texts, but there are also thorough analyzes of 2 Mac 12:38–45 and certain Qumran texts.

**Author:** **MAFICO, TEMBA LEVI JACKSON (Zimbabwe)**  
**Diss. title:** “A study of the Hebrew root **טפח** with reference to Yahweh” [iv + 204 pp.]  
**Inst. data:** Ph.D., Harvard University, Cambridge, Massachusetts, USA, 1979  
**Advisor:** Coogan, Michael David  
**Keywords:** judge; **טפח**  
**Key texts:** Gen 18:25; Deut 1:16–17  
**Abstract:** The dissertation analyzes the Old Testament usage and meaning of the root **טפח**, attempting to establish a comprehensive definition. It is argued that the Old Testament usage corresponds with the usage in Akkadian, Ugaritic and Punic texts, where the root refers to the ruler or his appointee. In the Old Testament this means Yahweh and his agents, and Yahweh is depicted as a **טפח** that rewards people according to their just deserts.

**Author:** **MANDA, JOEL WILLIAM (Malawi)**  
**Diss. title:** “Battling with words only: A rhetorical interpretation of the function of proverbs within Old Testament kingship narratives”  
**Inst. data:** Th.D., University of Stellenbosch, Stellenbosch, South Africa, 1998  
**Advisor:** Bosman, Hendrik L.  
**Keywords:** Chewa; kingship; proverbs; rhetorics  
**Key texts:** Judg 9:1–21; 1 Sam 16:1–23; 1 Sam 24:1–23  
**Abstract:** The dissertation elaborates a rhetorical interpretation of the function of proverbs within Old Testament kingship narratives, from a Chewa perspective. The analysis of Judg 9:1–21, 1 Sam 16:1–13 and 24:1–23 shows that, within a narrative discourse, a proverb can at times become an indirect but versatile means of effective communication, especially where hostile circumstances prevail. It is also shown that a proverb’s impact and function vary, depending on its placement within the narrative.

**Author:** **MBELE, PHILÉMON (Cameroon)**  
**Diss. title:** “La justice sociale ou l’ultime possibilité de salut pour Israël selon le prophète Amos” [189 pp.]  
**Inst. data:** Th.D., Faculté de théologie protestante de Montpellier, Montpellier, France, 1988  
**Advisor:** Lys, Daniel  
**Keywords:** judgement; justice; salvation; society  
**Key texts:** Amos

**Abstract:** The dissertation analyzes the book of Amos from the perspective of social justice versus final salvation for Israel. It is argued (i) that Israel's faith in Yahweh is expected to reflect obedience to his commandments for a just society; (ii) that Israel's violation of these commandments cannot be amended by religious ceremonies; and (iii) that Israel has to re-establish a just society if she is to escape total destruction.

**Author:** **MBUWAYESANGO, DORA RUDO (Zimbabwe)**

**Diss. title:** "The defense of Zion and the House of David: Isaiah 36–39 in the context of Isaiah 1–39" [207 pp.]

**Inst. data:** Ph.D., Emory University, Atlanta, Georgia, USA, 1998

**Advisor:** Hayes, John H.

**Keywords:** Assyria; Isaiah; research history

**Key texts:** Is 36–39; 2 Kgs 18–20

**Abstract:** The dissertation is an exegetical analysis of four narratives found in parallel versions in Is 36:1–38:9 and 2 Kgs 18:13–20:19, which focus on the role of Isaiah in the Assyrian crisis. The scholarly consensus is that the Isaiah version is a reworking and abridgement of the 2 Kings texts. An examination of the speech of Rabshakeh (Is 36:1–22 || 2 Kgs 18:17–36), however, indicates that the themes and ideas in the speech correspond closely to those in Isa 1–35 concerning the Assyrian crisis. The speech of Rabshakeh may be considered a commentary on Isaiah's advice and prophecies concerning the Assyrian crisis. This indicates that there is a need for another model for explaining the relationship of the parallel texts of Isaiah and Kings. The investigation tests this initial insight over the whole body of material, concluding that the four narratives are indigenous to the Isaiah tradition.

**Author:** **MEBI-OBAM, RENÉ (Cameroon)**

**Diss. title:** "Le Dieu qui répond: Essai d'analyse d'un thème biblique" [v + 263 pp.]

**Inst. data:** D. Rel., Faculté de theol. prot., Univ. des sciences humaines, Strasbourg, France, 1982

**Advisor:** Heintz, Jean-Georges

**Keywords:** divine response; God; ענה

**Abstract:** The dissertation analyzes the Old Testament use of the Hebrew verb ענה, "answer", in three parts. (i) A semantic analysis points out that the verb is closely linked to the concept of YHWH. (ii) An exegetical analysis of historical, legal, prophetic, wisdom, and Psalm texts demonstrates that the concept of answering is central in the relationship between YHWH and Israel. (iii) The evolution of the use of this verb in the Old Testament is outlined.

**Author:** **MELUMA, BUSE**

**Diss. title:** "Pactes de sang africains et alliances bibliques par le sang: Etude comparative des significations et des fonctions du sang de l'alliance" [vii + 473 pp.]

Inst. data: Th.D., Pontifical Urban University, Rome, Italy, 1983  
Advisor: Spada, Domenico  
Keywords: blood; comparison; covenant; cultural parallels; rituals  
Abstract: The dissertation analyzes various concepts of blood covenants, in traditional Africa and in the Bible. It is pointed out that “blood” has rich symbolism in traditional Africa; however, it has a somewhat ambivalent function: in non-ritual contexts it has negative connotations (death, impurity), whereas it in ritual contexts has positive connotations (life, purity). One example is that various types of blood covenants may express the relationship between a people and their ancestors. In the Old Testament “blood” has a similar function; various sacrifices and rites related to blood express the close connection and covenant between God and his people.

**Author:** MIANBÉ BÉTOUDJI, DENIS (Chad)  
Diss. title: “El, le Dieu suprême et le Dieu des patriarches (Gen 14:18–20)” [vii + 212 pp.]  
Inst. data: Th.D., Pontifical Urban University, Rome, Italy, 1984  
Advisor: Virgulin, Stefano  
Publication: *El, le Dieu suprême et le Dieu des patriarches (Genesis 14,18–20)*. Hildesheim: Georg Olms Verlag, 1986 (Religionswissenschaftliche Texte und Studien; 1). ISBN: 3–487–07760–4 [290 pp.]  
Keywords: Ancient Near East; El Elyon; God; patriarchs  
Key texts: Gen 14:18–20  
Abstract: [Publ. version:] The book analyzes Gen 14:18–20 with particular reference to the relationship between Melchizedek’s El Elyon and the God of the patriarchs. The text is studied (i) from an Old Testament exegetical point of view, reading it as part of Genesis with special attention to El as a name of the God of the patriarchs, and (ii) from a religio-historical point of view, reading it in light of the El-texts from Ugarit.

**Author:** MONSENGWO PASINYA, LAURENT (Dem. Rep. of the Congo)  
Diss. title: “La notion de nomos dans le Pentateuque grec” [xxiv + 230 + 44 pp.]  
Inst. data: Th.D., Pontifical Biblical Institute, Rome, Italy, 1972  
Advisor: Potterie, Ignace  
Publication: *La notion de nomos dans le Pentateuque grec*. Rome: Biblical Institute Press, 1973 (Analecta Biblica; 52 / Recherches Africaines de Théologie; 5) [246 pp.]  
Keywords: Pentateuch; Septuagint; translation; νομος; תורה  
Key texts: Pentateuch  
Abstract: [Publ. version:] The book analyzes the use of νομος in secular Greek, the use of תורה and related terms in the Hebrew Pentateuch, the use of νομος in the Septuagint Pentateuch, and more briefly the use of תורה and νομος in later Jewish tradition (Targums, Qumran, Apochrypha, Pseudepigrapha, Philo and Josephus). Against an influential scholarly tradition, the book argues that the Septuagint translators did not intend a legalistic interpretation of תורה when they translated it as νομος. Rather, he argues,

they wished to give to νομος the same wide meaning that the Hebrew תורה possesses.

**Author:** MUTHENGI, JULIUS K. (Kenya)  
**Diss. title:** “Missiological implications of the book of Jonah: An African perspective” [xi + 264 pp.]  
**Inst. data:** D.Miss., Trinity International University, Deerfield, Illinois, USA, 1992  
**Advisor:** Rommen, Edward  
**Keywords:** missiology; education  
**Key texts:** Is 40–66; Jonah; Pentateuch; Psalms  
**Abstract:** The dissertation analyzes the book of Jonah from a missiological perspective. An introductory exegetical study of Jonah—with some attention to other literary traditions in the Old Testament (Pentateuch, Psalms, Servant Songs / Is 40–66)—argues that the book of Jonah can be called a missionary document. On this background the dissertation analyzes (i) the missiological understandings Old Testament scholars report from the book of Jonah; (ii) what missiological understandings non-African missiologists report from the book of Jonah, and how they agree or disagree with Old Testament specialists; and (iii) the missiological understandings African scholars report from the book of Jonah, and how these correlate with Old Testament scholars and missiological constructions of the same book. In conclusion, it is argued that African theological institutions ought to develop a biblical theology of mission where Old Testament perspectives are included.

**Author:** NARÉ, LAURENT (Burkina Faso)  
**Diss. title:** “Proverbes salomoniens et proverbes mossi: Étude comparative à partir d’une nouvelle analyse de Pr 25–29” [305 + 29 + 100 + 9 pp.]  
**Inst. data:** Th.D., Pontifical Biblical Institute, Rome, Italy, 1983  
**Advisor:** Gilbert, Maurice  
**Publication:** *Proverbes salomoniens et proverbes Mossi: Étude comparative à partir d’une nouvelle analyse de Pr 25–29*. Frankfurt a.M.: Peter Lang, 1986 (Publications Universitaires Européennes; xxiii/283). ISBN: 3–8204–8968–1 [ix + 461 pp.]  
**Keywords:** comparison; cultural parallels; Mossi; proverbs  
**Key texts:** Prov 25–29  
**Abstract:** [Publ. version:] The book makes a comparison between the so-called “Solomonic” collections in Prov 25–29 and proverbs of the Mossi of Burkina Faso. The two traditions are examined separately, and then a comparison is made. With regard to form and style, similarities as well as differences are noted, for example various examples of parallelism. And with regard to content, it is pointed out that the parallels between the two traditions not only cover practical wisdom, for example concerning laziness and mendacity, but also more theological wisdom, for example concerning God as the Creator and God as the source of justice.

**Author:** NDIOKWERE, NATHANAEL I. (Nigeria)  
**Diss. title:** "Prophetic movements in the independent African churches in confrontation with Old Testament prophetism: A comparative study" [xix + 408 pp.]  
**Inst. data:** Th.D., Pontifical Urban University, Rome, Italy, 1977  
**Advisor:** Virgulin, Stefano  
**Publication:** *Prophecy and Revolution: The role of Prophets in the Independent African Churches and in Biblical Tradition*. London: SPCK, 1981. ISBN: 0-281-03737-X [319 pp.]  
**Keywords:** African Instituted Churches; comparison; cultural parallels; prophetism  
**Abstract:** [Publ. version:] The book first analyzes prophetic movements in African instituted churches. It is argued that these churches to some extent express an African opposition to colonialism. Then Old Testament prophetism is analyzed: the figure of Moses, the question of ecstasy and supernormal experiences, the concept of the Messiah, the question of false prophets, and the importance of the Zion/Jerusalem-tradition. Finally, a comparison between the two reveals points of contact as well as areas of difference.

**Author:** NDJERAREOU, ABEL LAONDOYE (Chad)  
**Diss. title:** "The theological basis for the prohibition of idolatry: An exegetical and theological study of the Second commandment" [iv + 360 pp.]  
**Inst. data:** Ph.D., Dallas Theological Seminary, Dallas, Texas, USA, 1995  
**Advisor:** Merrill, Eugene H.  
**Keywords:** Ancient Near East; Decalogue; idol; idolatry; polytheism; פסל  
**Key texts:** Exod 20:2-6; Exod 32; Deut 4:15-24; Deut 5:6-21  
**Abstract:** The dissertation seeks to determine the theological reasons behind the Second commandment and its prohibition of idolatry, and to explain the nature and function of the commandment in the light of its literary, historical and theological backgrounds. With regard to the religious context of the Ancient Near East, the dominating situation of polytheism is emphasized. And with regard to the Old Testament context, Yahweh's act of creation is emphasized. The Hebrew term פסל is given a thorough analysis, and the Golden Calf episode (Exod 32) is used as a case study of violation of the commandment. In conclusion it is argued that the Second commandment functions as an apologetic in support of Yahweh's uniqueness, and a polemic against pagan deities and their worshippers.

**Author:** NELUMBU, MARTIN (Namibia)  
**Diss. title:** "Analytical study of the theme of liberation in the Psalms" [294 pp.]  
**Inst. data:** Ph.D., University of Natal, Pietermaritzburg, South Africa, 1994  
**Advisor:** Wittenberg, Gunther  
**Keywords:** liberation; Namibia; תורה; שלום  
**Key texts:** Ps 6; Ps 18; Ps 22; Ps 34; Ps 44; Ps 60; Ps 72; Ps 103; Ps 119  
**Abstract:** The dissertation analyzes the theme of liberation in the various genres of the Book of Psalms. First, in the psalms of community and individual lament, liberation is related to historical and concrete realities of human slavery in Egypt, oppression, sickness and death. Secondly, in the psalms

of community and individual thanksgiving, liberation is related to return from exile, deliverance from military enemies, prosperity and health. Thirdly, in the hymns, liberation is presented as a reason for praising God, and in the royal psalms it is one of the tasks of the king. Fourthly, the connection between liberation and the Torah is analyzed, and it is argued that the Torah facilitates liberation while at the same time liberation enhances the observance of the Torah. Finally, the exegetical findings are related to the political context of Namibia, suggesting how Christians can praise God in response to their own experiences of national liberation and independence.

**Author:** NGALLY, JACQUES (Cameroon)

Diss. title: "Jérémie 28 & le problème des faux prophètes" [iii + 143 pp.]

Inst. data: Th.D., Faculté libre de théologie protestante, Montpellier, France, 1968

Advisor: Vischer, Wilhelm

Keywords: lie; prophetism; שקר

Key texts: Jer 28

Abstract: The dissertation analyzes the problem of false prophecy with particular reference to the encounter between Jeremiah and Hananiah in Jer 28. Hananiah speaks falsely in the name of Yahweh, and a central question is how to understand this phenomenon. The central role of the Hebrew term שקר is emphasized, and 18 theses about the Old Testament usage of שקר conclude the work.

**Author:** NGEWA, SAMUEL M. (Kenya)

Diss. title: "The biblical idea of substitution versus the idea of substitution in African traditional sacrifices: A case study of hermeneutics for African Christian theology" [424 pp.]

Inst. data: Ph.D., Westminster Theological Seminary, Philadelphia, Pennsylvania, USA, 1987

Advisor: Silva, Moisés

Keywords: African theology; atonement; comparison; cultural parallels; sacrifice; substitution

Key texts: Is 53; Lev 16

Abstract: The dissertation analyzes the biblical idea of substitution and its relationship to the idea of substitution in African sacrificial systems. A number of similarities (for example related to the rituals of the Day of Atonement in Lev 16) are analyzed, but also the existence of dissimilarities is acknowledged. The findings are then used to exemplify certain more general hermeneutical questions within African theology.

**Author:** NIYIBIZI, FRANCOIS (Rwanda)

Diss. title: "L'analyse des énoncés de péché chez le prophète Jérémie et les péripéties de conversion" [xviii + 183 pp.]

Inst. data: Th.D., Pontifical Gregorian University, Rome, Italy, 1969

Advisor: Bernini, Josephus

**Publication:** *L'analyse des énoncés de péché chez le prophète Jérémie et les péripéties de conversion*. Rome: Pontifical Gregorian University, 1977 [248 pp.]

**Keywords:** conversion; God; sin

**Key texts:** Jer; Jer 2

**Abstract:** [Publ. version:] The book is an analysis of Jeremiah's concept of sin and conversion. The first part investigates different aspects (leave, forget, exchange for idols) and implications (rebellion, idolatry) of the people of Judah abandoning Yahweh, and the second part investigates how these aspects and implications are approached in Yahweh's invitation to the people to come back to him: Yahweh's patience, the people's response.

**Author:** **NJOKU, MARK CHIAKA (Nigeria)**

**Diss. title:** "The image of the prophet Jeremiah in the 'so-called Baruch biography' and cognate texts: A theological consideration of the canonical text"

**Inst. data:** Th.D., Universität Freiburg, Freiburg, Germany, 1994

**Advisor:** Ruppert, Lothar

**Publication:** *The Image of the Prophet Jeremiah in the So-Called Baruch Biography and Cognate Texts: A Theological Consideration*. Owerri: Assumpta Press, 1994. ISBN: 978-34657-4-0 [201 pp.]

**Keywords:** Baruch biography; deuteronomism; Jeremiah-image; textual development

**Key texts:** Jer 26; Jer 36; Jer 37:1-40:6; Jer 40:7-41:18; Jer 42-44; Jer 45

**Abstract:** [Publ. version:] The book analyzes the Baruch biography and cognate texts in the book of Jeremiah, in search for their image of the prophet Jeremiah. A keyword to describe this image is "faithfulness", vis-à-vis the people of Judah as well as Yahweh and his word. Particular attention is given to the question of whether the various aspects of the image of Jeremiah go back to the historical prophet himself or reflect a textual development (pre-deuteronomistic and deuteronomistic), where later editors have used the prophetic figure as a flag-bearer of their own particular theological interests.

**Author:** **NTAGWARARA, JEAN (Burundi)**

**Diss. title:** "Alliance d'Israël au pays de Moab (Dt 28,69-30,20): Analyse exégétique, histoire rédactionnelle et théologie" [244 pp.]

**Inst. data:** Th.D., Université des sciences humaines de Strasbourg, Strasbourg, France, 1983

**Advisor:** Renaud, Bernard

**Keywords:** Ancient Near East; covenant; Hittite vassal treaties

**Key texts:** Deut 28:69-30:20

**Abstract:** The dissertation analyzes the Moab covenant (Deut 28:69-30:20) from historical, exegetical and redactional perspectives. The various parts of the text are argued to origin in pre-exilic (Josiah) and exilic times, and the correspondence between the text as a whole and Hittite vassal treaties is discussed.

**Author:** NTREH, BENJAMIN ABOTCHIE (Ghana)  
**Diss. title:** “Transmission of political authority in ancient Israel: A tradition historical study of the demise and succession of kings in the Deuteronomistic history and in the Chronicler’s history” [ix + 218 pp.]  
**Inst. data:** Th.D., Lutheran School of Theology, Chicago, Illinois, USA, 1989  
**Advisor:** Klein, Ralph  
**Keywords:** kingship; politics  
**Key texts:** 1–2 Chr; 1–2 Kgs; 1–2 Sam; 2 Sam 7  
**Abstract:** The dissertation analyzes the transmission of political authority in ancient Israel, in Samuel and Kings, and in Chronicles. It is argued that most kings left the throne as a result of death. For one group of kings the expression “he slept with his fathers” is used to describe their deaths, and it is argued that these most probably died “natural” deaths. Another group of texts simply says that the kings died, and all these die of some violent causes. Various aspects of appointment, coronation and the question of primogeniture are also discussed.

**Author:** NWAORU, EMMANUEL (Nigeria)  
**Diss. title:** “The imagery of the prophecy of Hosea: A literary and exegetical survey of Hosea’s metaphores and similes”  
**Inst. data:** Th.D., Katholisch-theologisches Fakultät, Universität München, München, Germany, 1997  
**Advisor:** Görg, Manfred  
**Publication:** *Imagery in the Prophecy of Hosea*. Wiesbaden: Harrassowitz, 1999 (Ägypten und Altes Testament; 41). ISBN: 3-447-04227-3 [xxi + 226 pp.]  
**Keywords:** imagery; metaphor; simile  
**Key texts:** Hos  
**Abstract:** [Publ. version:] The book analyzes the use of images (metaphors and similes) in the book of Hosea. Against a scholarly tradition of focusing on one particular set of images—related to family life—this work argues that all Hosea’s images are essentially functional literary devices and as such indispensable for an overall understanding of the prophet’s message. It is also argued that the prophet is more independent vis-à-vis other cultural traditions than what is traditionally acknowledged. Hosea is said to have reworked traditions that were fluid in the contemporary cultural environment, however, leaving his own spiritual and religious mark upon them.

**Author:** NZAMBI, PHILIPPE DINZOLELE (Dem. Rep. of the Congo)  
**Diss. title:** “Proverbes bibliques et proverbes kongo: Étude comparative de Proverbia 25–29 et de quelques proverbes kongo”  
**Inst. data:** Th.D., University of Tübingen, Tübingen, Germany, 1991  
**Advisor:** Gross, Walter & Jungraithmayr, Herrmann  
**Publication:** *Proverbes bibliques et proverbes kongo: Étude comparative de Proverbia 25–29 et de quelques proverbes kongo*. Frankfurt a.M.: Peter Lang, 1992 (Religionswissenschaft; 5). ISBN: 3-631-44827-9 [767 pp.]  
**Keywords:** comparison; Congo; proverbs; stylistic parallels

**Key texts:** Prov 25–29  
**Abstract:** [Publ. version:] The book first analyzes Congolese proverbs, arranging them according to topics. Particular emphasis is placed on certain stylistic aspects such as grammar and syntax. The Old Testament Book of Proverbs, chs. 25–29, is then analyzed, once again the stylistic aspects are focused upon. A final comparison follows up this focus on stylistic phenomena, arguing that Prov 25–29 probably has its origin as a collection of popular sayings.

**Author:** **OBETA, JULIUS SUNDAY (Nigeria)**  
**Diss. title:** “Eschatological concepts in Job”  
**Inst. data:** Ph.D., University of Nigeria, Nsukka, Nigeria, 2000  
**Advisor:** Ebo, D.J.I.  
**Keywords:** cultural parallels; death; eschatology; heaven; Igbo; resurrection; Sheol  
**Key texts:** Job  
**Abstract:** The dissertation analyzes eschatological concepts in the Old Testament, with particular reference to the book of Job. It is argued that eschatological concepts are observable throughout the Old Testament, and two sets of eschatological concepts are identified. (i) Collective/national aspects: kingship, Messiah, the day of YHWH, Zion. (ii) Individual/personal aspects: death, Sheol, heaven, resurrection. Only the latter set is reflected in Job, where three of the themes occur: death, Sheol and some kind of transcendental existence. The investigation concludes with comparative analyses of eschatological concepts in Job versus intertestamental and New Testament literature, and Job versus Igbo tradition.

**Author:** **OBIAJUNWA, CHUKWUDI J. (Nigeria)**  
**Diss. title:** “Semitic interference in Theodotion-Daniel” [vii + 252 pp.]  
**Inst. data:** Ph.D., The Catholic University of America, Washington D.C., USA, 1999  
**Advisor:** Di Lella, Alexander A.  
**Keywords:** Semitic interference; Septuagint; Theodotion; translation  
**Key texts:** Dan 2:31–45; Dan 7:1–14; Dan 9:20–27; Dan 10:1–21  
**Abstract:** The dissertation analyzes the phenomenon of Semitic interference in the Greek text traditionally referred to as Theodotion-Daniel. Some time between the second and third centuries this text gained dominance over the Septuagint, and it appears in almost all Greek manuscripts to Daniel. This work exemplifies how a strong presence of Semitic interference is reflected in vocabulary, grammar and syntax: the most common examples arise from literalism in word-for-word translation, the preservation of the original word order, the mechanical translation of some Hebrew technical expressions or pleonasm, slavish translation of physical expressions characteristically employed in Semitic languages to convey ideas or an effort to express a new phenomenon in a language that does not account for it, systematic representation, transliteration, and finally, grammatical literalism.

**Author:** OGUNKUNLE, CALEB OLADOKUN (Nigeria)  
**Diss. title:** “Imprecatory psalms: Their forms and uses in ancient Israel and some selected churches in Nigeria” [xv + 342 pp.]  
**Inst. data:** Ph.D., University of Ibadan, Ibadan, Nigeria, 2000  
**Advisor:** Akao, John Osemeikhian  
**Keywords:** curse; church; enemy; evil; imprecation; Nigeria  
**Key texts:** Psalms; Ps 35; Ps 69; Ps 109  
**Abstract:** The dissertation analyzes the historical and contemporary function of the imprecatory psalms in the book of Psalms. First, an historical and exegetical analysis of the imprecatory psalms is undertaken, with particular reference to Pss 35, 69 and 109. Then, the conclusions from this analysis are corroborated by an investigation of how this group of psalms is used amongst a group of selected churches in Nigeria. On this basis an hermeneutical approach is evolved for how these psalms can best be understood and used in the church today.

**Author:** OJO, ADEWALE ANTHONY (Nigeria)  
**Diss. title:** “‘Honour your father and mother’ (Ex 20,12): The dignity of parents and the duties of children in the Pentateuch” [xv + 258 pp.]  
**Inst. data:** Th.D., Pontifical Urban University, Rome, Italy, 1996  
**Advisor:** Federici, Tommaso  
**Keywords:** children; Decalogue; parents  
**Key texts:** Pentateuch; Exod 20:12  
**Abstract:** Proceeding from the fifth commandment, the dissertation analyzes aspects of the Pentateuch’s portrayal of the relationship between parents and children. It is pointed out that the fifth commandment serves as a link between humanity’s duties to God (cf. 1.–4. commandments) and one’s duties to the neighbour (cf. 6.–10. commandments). In the family, parents are representatives of God, and parenthood is seen as a divine vocation. The call for a recognition of the parents’ dignity is a religious call: it entails a responsibility for transmitting the religious tradition. However, it is also a social calling: the responsibility for transmitting the knowledge and values of society. A final chapter analyzes the relevance and problems of the fifth commandment in today’s society.

**Author:** OKOYE, JAMES CHUKWUMA (Nigeria)  
**Diss. title:** “An examination of the non-literal exegesis in Genesis 1–11 in the Pseudo-Jonathan Targum” [viii + 348 pp.]  
**Inst. data:** Ph.D., Oxford University, Oxford, United Kingdom, 1980  
**Advisor:** Vermes, Geza  
**Keywords:** midrashic exegesis; Targumim; Targum Pseudo-Jonathan  
**Key texts:** Gen 1–11; Targum Pseudo-Jonathan  
**Abstract:** The dissertation analyzes midrashic exegesis in Gen 1–11 in Targum Pseudo-Jonathan. Section I isolates the problems of each of the Pentateuch Targums and discusses and redefines the comparative Targum method. Section II gives an English translation of the text with comments indicating places where the adoption of a particular source has created problems of

interpretation. Section III is a comparative and historical commentary from which the following points are noted: (i) there are two types of midrashic exegesis: those of substitution and those of addition; (ii) the redactor knew and used Targum Onkelos eclectically; (iii) there are striking agreements with the Symmachus and the Genesis Rabbah texts; (iv) three distinct strands are isolated: a pre-Christian, a second century, and a Talmudic/Midrashic.

**Author:** OKOYE, JOHN IFEANYICHUKWU (Nigeria)  
**Diss. title:** “Speech in Ben Sira, with special reference to 5,9–6,1”  
**Inst. data:** Th.D., Pontifical University of S. Thomae in Urbe, Rome, Italy, 1994  
**Advisor:** Agius, Joseph  
**Publication:** *Speech in Ben Sira, with special reference to 5,9–6,1*. The dissertation is published in two almost identical editions, and with the same title: (1) Rome: Pontifical University of S. Thomae in Urbe, 1995 [xiv + 239 pp.]; (2) Frankfurt a.M.: Peter Lang, 1995 (European University Studies, xxiii/535). ISBN: 3–631–48923–4 [xix + 208 pp.]; the latter “[...] edition includes a comparison between Greek, Hebrew, Syriac and Latin texts of some of the passages studied” (p. vii).  
**Keywords:** exposition; rhetorics; speech; ἀτιμία; δοξα  
**Key texts:** Ben Sira 5:9–6:1  
**Abstract:** [Publ. versions:] The book analyzes speech act in Ben Sira, with special reference to 5:9–6:1. The two-way effects of speech are discussed: (i) δοξα/honour: a speaker whose positive use of the language reflects knowledge and discipline, and builds up society and the reputation of the speaker; and (ii) ἀτιμία/dishonour: a speaker whose negative use of the language destroys society and the reputation of the speaker. As for the question of intertextuality, it is argued that Ben Sira developed and popularized texts from Old Testament Proverbs, and it is also pointed out that not only Greek texts, but also Egyptian and Assyrian texts are reflected.

**Author:** OKWUEZE, MALACHY IKECHUKWU (Nigeria)  
**Diss. title:** “Myth: The Old Testament experience”  
**Inst. data:** Ph.D., University of Nigeria, Nsukka, Nigeria, 1995  
**Advisor:** Ebo, D.J.I.  
**Keywords:** Babylonia; mythology  
**Key texts:** Gen 1–11; Prophets; Psalms  
**Abstract:** The dissertation examines mythical material in the Old Testament (Genesis 1–11, the Psalms, some prophetic books) in the light of corresponding material in Babylonian and Graeco-Roman sources. With regard to the relationship between the two, it is pointed out that not all mythical material in the Old Testament should be ascribed to non-Israelite traditions. And with regard to the definition of “myth”, an inclusive approach is advocated.

**Author:** ONAIYEKAN, JOHN (Nigeria)  
**Diss. title:** “The priesthood among the Owe-Yoruba of Nigeria and in pre-monarchical ancient Israel: A comparative study” [xlvii + 297 pp.]  
**Inst. data:** Th.D., Pontifical Urban University, Rome, Italy, 1975  
**Advisor:** Virgulin, Stefano  
**Keywords:** comparison; cultural parallels; Owe-Yoruba; priesthood  
**Abstract:** The dissertation analyzes the concept of priesthood among the Owe-Yoruba and in pre-monarchical Israel, from the perspective of the current debate on the nature of the Christian priesthood in Africa. First, the traditional religion of the Owe-Yoruba people is discussed, with particular reference to the concept and functions of priesthood. Then, priesthood in pre-monarchical Israel is discussed, from historical and systematic perspectives. Finally, the two traditions are compared, with attention to similarities as well as differences.

**Author:** ORJI, CHUKWUEMEKA (Nigeria)  
**Diss. title:** “And Yahweh delivered David wherever he went (2 Sam 8:6b.14b): Composition and redaction criticism of 2 Sam 1–8” [xxii + 319 pp.]  
**Inst. data:** Th.D., Pontifical Gregorian University, Rome, Italy, 1998  
**Advisor:** Pisano, Stephen  
**Keywords:** composition; David; deuteronomism; redaction  
**Key texts:** 2 Sam 1–8  
**Abstract:** The dissertation is a composition historical and redaction historical analysis of the history of David’s rise to power (2 Sam 1–8). It is argued that the deuteronomistic redactor of the history is less interested in the conclusion than in certain significant events concentrated in chs. 5–8. The study first points out the important relation between 2 Sam 1:1–5:5 and 5:6–8:14. Then the redactional structure of chs. 5–8 and the related theological themes are analyzed. And finally, the redactor’s composition, juxtaposition and careful editorial activity are analyzed.

**Author:** OSUJI, BONIFACE ANTHONY (Nigeria)  
**Diss. title:** “The Hebrew and Igbo concept of religion and sin compared in the light of biblical and rabbinic literature: Anthro- ethnological study—partially explanatory” [xii + 305 pp.]  
**Inst. data:** Th.D., Pontifical Urban University, Rome, Italy, 1967  
**Advisor:** Mariani, B.  
**Keywords:** comparison; cultural parallels; Igbo; rabbinic literature; religion; sin  
**Abstract:** The dissertation analyzes various aspects of Igbo and Old Testament religion, with some reference also to the treatment of these aspects by rabbinical sources. The Igbo part focuses mainly on anthropological questions, whereas the Old Testament part focuses mainly on religious institutions. A final part compares Igbo and Old Testament concepts of sin.

**Author:** OSUME, CHARLES ERERAINA (Nigeria)  
**Diss. title:** "A study of the Okpe theophanies and their correspondences in the Old Testament" [viii + 478 pp.]  
**Inst. data:** Ph.D., University of Aberdeen, Aberdeen, United Kingdom, 1984  
**Advisor:** Walls, Andrew F.  
**Keywords:** cosmology; divine beings; God; Okpe; theophany  
**Abstract:** The dissertation analyzes the concepts of theophany and cosmology amongst the Okpe people of Nigeria, making comparative use of Old Testament parallel material. It is argued that whereas the Old Testament theophany is always associated with God or with a divine being authorized by him, the Okpe theophany is the activity of three lesser categories of divine beings: ancestors, divinities and protective essences. And it is further argued that whereas God, according to the Old Testament, controls the cosmology, this role, too, amongst the Okpe people belongs to the lesser categories of divine beings.

**Author:** PUNGUMBU SHAONDO, LODY (Dem. Rep. of the Congo)  
**Diss. title:** "L'intervention sociale d'Amos: Une contribution à l'étude de la mission prophétique en Afrique aujourd'hui" [301 pp.]  
**Inst. data:** Th.D., Faculté universitaire de théologie protestante, Bruxelles, Belgium, 1991  
**Advisor:** Chopineau, Jacques  
**Keywords:** comparison; human rights; justice; prophetism  
**Key texts:** Amos  
**Abstract:** The dissertation analyzes the socio-ethical message of Amos, arguing that this message constitutes a plea in favour of the lower class exploited by its rulers. It is further argued that today's African society offer many similarities to Israel of Amos' time: the lower class in Africa suffers in the same way as the poor and needy of Amos' days. On this background it is argued that the church is called to play a significant prophetic role; she must not neglect the social situation of the people, but rather search for ways to enable Africa to be a place where people can live in peace and justice.

**Author:** RAKOTONDRAZAKA, HABBERSTAD (Madagascar)  
**Diss. title:** "Le fin d'Israël selon la prophétie d'Amos: Nature et fonction des récits de vision" [ix + 223 + 76 pp.]  
**Inst. data:** Th.D., Université de Sciences Humaines de Strasbourg, Strasbourg, France, 1999  
**Advisor:** de Waard, Jan  
**Keywords:** eschatology; oracle; prophetism; vision  
**Key texts:** Amos  
**Abstract:** The dissertation analyzes Amos from the perspective of his prophetic mission: is the prophet sent to predict the final condemnation of Israel, or is Israel rather portrayed as being led to conversion? Two points are emphasized. (i) The visions function as a background of the structuring and prophetic discourse. (ii) Two literary levels are developed: a core level

going back to the prophet, and a peripheral level that probably reflects a postexilic interpretation. The investigation concludes that the prophet, horrified by what YHWH has shown him, tries to bring Israel back to conversion. However, Israel refuses to listen and will therefore fall into irremediable ruin.

**Author:** **RAMAROSATA, ALINE RAHOLISOA (Madagascar)**  
**Diss. title:** “La notion du Dieu de l’alliance dans la tradition ‘D’ avec ses incidences sur le Nouveau Testament et sa portée oecuménique” [2 + 380 + lxxx pp.]  
**Inst. data:** Th.D., Faculté libre de théologie protestante, Paris, France, 1984  
**Advisor:** Cazelles, Henri & Carrez, Maurice  
**Keywords:** covenant; deuteronomism; God; man  
**Key texts:** Deut–2 Kings  
**Abstract:** The dissertation analyzes the concept of covenant in Deuteronomy and the Deuteronomistic history. Certain theological and anthropological aspects linked to this covenant are discussed, also its New Testament echoes and current theological potential are briefly noticed.

**Author:** **RAVALOMANANA, CHARLOTTE (Madagascar)**  
**Diss. title:** “Création et providence: Étude exégétique du Psaume 104” [337 pp.]  
**Inst. data:** Th.D., Faculté libre de théologie protestante, Montpellier, France, 1997  
**Advisor:** Bourguet, Daniel  
**Keywords:** interpretation history; Patristics; rabbinic literature; Septuagint; translation  
**Key texts:** Ps 104  
**Abstract:** The dissertation analyzes Ps 104 from four perspectives: (i) Greek texts: a) the Septuagint version is neither a literal translation nor some sort of a transposition, as a translation it combines an expository tendency with faithfulness to the Hebrew original; b) New Testament: there are only a few references (Hebr 1:7, Matt 6:26, 13:32, Acts 17:25), and these relate to the general New Testament Christological emphasis. (ii) Patristic interpretation: it reflects the general Patristic preference for allegory and analogy; it should be noted that the psalm is used as a reference for the doctrine of the trinity. (iii) Rabbinic interpretation: it reflects the Rabbinic preference for anecdotes relating the text to observance of the Torah. (iv) Modern exegesis: structural questions are emphasized.

**Author:** **RWEHUMBIZA, RULANGE K. PHIL. (Tanzania)**  
**Diss. title:** “A comparative study between the development of Yahwistic monotheism and the concept of God among the Bantu people of Africa south of the Sahara: A biblico-theological evaluation” [520 pp.]  
**Inst. data:** Th.D., Pontifical Lateran University, Rome, Italy, 1983  
**Advisor:** Skalicky, Carlo  
**Publication:** *A Comparative Study Between the Development of Yahwistic Monotheism and the Concept of God Among the Bantu People of Africa South of the Sahara: A Biblico-Theological Evaluation.* Rome: Pontifical Lateran University, 1983 [xi + 363 pp.]

**Keywords:** Bantu; Banyoro; comparison; cultural parallels; El; Gikuyu; God; monotheism  
**Key texts:** Gen 14:18–20; Gen 17:1; Gen 21:33; Gen 49:24; Exod 3:14–15  
**Abstract:** [Unpubl. version:] The major concern of the dissertation is whether there exists some kind of monotheism among sub-Saharan Bantus, and if so, how might it relate to the concept of God in Patriarchal and Mosaic religion? The dissertation first makes an historical and phenomenological study of Bantu religion in general and the religion of the Banyoro (Uganda) and Gikuyu (Kenya) in particular. Then, an historical and literary study of relevant Pentateuchal texts is presented. Finally, the data of both religions is compared, with special reference to their mutual belief in a personal God. Particular emphasis is given to the function that monotheism plays in each religion vis-à-vis the Christian concept of God's revelation. [Publ. version:] The book—in spite of having the same title—includes only the first part of the dissertation: a general presentation of Bantu religion with particular reference to the concepts of God.

**Author:** SIMBANDUMWE, SAMUEL S. (Zimbabwe)  
**Diss. title:** “Israel in two African prophet movements”  
**Inst. data:** Ph.D., University of Edinburgh, Edinburgh, United Kingdom, 1989  
**Publication:** *A Socio-Religious and Political Analysis of the Judeo-Christian Concept of Prophetism and Modern Bakongo and Zulu African Prophet Movements.* Lewiston: Edwin Mellen Press, 1992 (African Studies; 28). ISBN: 0–7734–9182–1 [xviii + 434 pp.]  
**Keywords:** Bantu; comparison; cultural parallels; holy mountain; Kimbangu; prophetism; Shembe  
**Abstract:** [Publ. version:] The book is a comparison between Old Testament prophetism and certain African (Bantu) prophetic movements, especially the Kimbangu and Shembe movements. Emphasized is their common concept of a “cosmic mountain” as the center of the phenomenon of theophany and as the place where the prophets are called to serve God. This concept is developed in five major themes: (i) the cosmological significance of the “sacred mountain” in relation to the prophet; (ii) the socio-religious and political significance of the “cosmic mountain”; (iii) the role of the prophet at the mountain of theophany; (iv) the eschatological hope motif of pilgrimage to the mountain of God; (v) Afro-Israelite socio-religious and political traditions.

**Author:** TCHAPE, JEAN-BOSCO (Cameroon)  
**Diss. title:** “La terre promise dans le Deutéronome: Signification juridique et religieuse” [249 pp.]  
**Inst. data:** Th.D., Université des sciences humaines de Strasbourg, Strasbourg, France, 1987  
**Advisor:** Renaud, Bernard  
**Keywords:** covenant; Hittite vassal treaties; promised land; structuralism  
**Key texts:** Deut

**Abstract:** The dissertation analyzes the concept of the “promised land” in Deuteronomy, using a structuralistic approach. It is argued that the “promised land” is described in terms of past, present and future: the relationship between Yahweh and Israel is structured according to Hittite vassal treaties, and the “promised land” is related to Israel’s observance of Yahweh’s commandments as well as to Yahweh’s providential care of Israel.

**Author:** **TESFAI, YACOB (Eritrea)**

**Diss. title:** “This is my resting place: An inquiry into the role of time and space in the Old Testament” [v + 129 pp.]

**Inst. data:** Th.D., Lutheran School of Theology, Chicago, Illinois, USA, 1975

**Advisor:** Fuerst, Wesley J.

**Keywords:** history; space; time

**Key texts:** Qoh 3:1–8

**Abstract:** The dissertation analyzes the role of time (history) and space (nature) in the Old Testament. The traditional scholarly insistence that the concept of history in the Old Testament is an element that distinguishes ancient Israel from the neighbouring cultures is questioned. First, it is argued that the concept of history as a movement towards a goal (an eschatological understanding of “the day of Yahweh”) does not reflect the Old Testament in its entirety; cf. e.g. the various “times” in Eccl 3:1–8. Secondly, it is argued that space is of paramount importance to the thinking of the majority of Old Testament authors: of special relevance here is Yahweh’s presence in the land, the city (Jerusalem), and the temple.

**Author:** **TSHIDIBI BAMBILA, DONATIEN AIMÉ (Dem. Rep. of the Congo)**

**Diss. title:** “La rétribution négative dans l’histoire monarchique d’Israël” [464 pp.]

**Inst. data:** Th.D., Pontifical University of S. Thomae in Urbe, Rome, Italy, 1997

**Advisor:** Agius, Joseph

**Publication:** *La rétribution négative dans l’histoire monarchique d’Israël*. [excerpt] Rome: Pontifical University S. Thomae in Urbe, 1997 [123 pp.]

**Keywords:** collective responsibility; monarchy; retribution

**Key texts:** Deut 24:16; Ezek 18:2; Jer 31:29; 1–2 Kgs; 1–2 Sam

**Abstract:** [Unpubl. version:] The dissertation analyzes the concepts of collective and individual responsibility in the deuteronomistic and prophetic versions of the history of the monarchy in ancient Israel and Judah. A detailed interpretation of relevant passages in Samuel and Kings emphasizes the dominance of the collective concept: “the fathers eat sour grapes and the children’s teeth are set on edge”. Against this a few exilic texts (Deut 24:16, Ezek 18:2, Jer 31:29) emphasize individual responsibility. [Publ. version:] The book is an excerpt of the dissertation, and it includes the introduction, conclusion, bibliography and one textual case study: the rejection of Saul and his family.

**Author:** UDOFIA, SYLVESTER DAN (Nigeria)  
**Diss. title:** “Documents from Old Testament times: Their implications for African Christians”  
**Inst. data:** Ph.D., University of Nigeria, Nsukka, Nigeria, 2000  
**Advisor:** Ebo, D.J.I.  
**Keywords:** cultural parallels; cuneiform documents; Egyptian documents; Hebrew documents  
**Abstract:** The dissertation analyzes the relationship between the Old Testament and various sets of documents from Old Testament times: cuneiform, Egyptian and extrabiblical Hebrew documents. The sets of documents are analyzed from two perspectives. (i) Their value for Old Testament studies: they throw light on the historical, cultural and religious background of the Old Testament. (ii) Their parallels in African customs and practices: they demonstrate an openness that African Christians should take into consideration in their theology.

**Author:** UGWUEZE, FRANCIS OKO (Nigeria)  
**Diss. title:** “Igbo proverbs and biblical proverbs: Comparative & thematic research” [xxxv + 308 pp.]  
**Inst. data:** Th.D., Pontifical Urban University, Rome, Italy, 1976  
**Advisor:** Federici, Tommaso  
**Keywords:** adaption; comparison; cultural parallels; Igbo; proverbs  
**Key texts:** Prov  
**Abstract:** The dissertation analyzes the relationship between Igbo and Old Testament proverbs. First, the major bulk of the dissertation is made up of a broad analysis of Igbo proverbs. The role of the ancestors is emphasized, and the proverbs are interpreted as part of the heritage of the ancestors, reflecting their theological, intellectual, and rhetorical capacity. Then follows a thematic comparison between Igbo and Old Testament proverbs. Finally, the relationship between the two proverbial traditions is analyzed from the perspective of their possible role in adapting the Christian faith to Igbo culture.

**Author:** UKPONG, JUSTIN S. (Nigeria)  
**Diss. title:** “Ibibo sacrifice and levitical sacrifice: A comparative study of the sacrificial systems of the Ibibio people of Nigeria and of ancient Israel as recorded in the book of Leviticus” [xxvi + 320 pp.]  
**Inst. data:** Th.D., Pontifical Urban University, Rome, Italy, 1980  
**Advisor:** Virgulin, Stefano  
**Publication:** *Sacrifice – African and Biblical: A Comparative Study of Ibibio and Levitical Sacrifices*. Rome: Urbaniana University Press, 1987 [vii + 230 pp.]  
**Keywords:** comparison; cultural parallels; Ibibio; sacrifice  
**Key texts:** Lev  
**Abstract:** [Publ. version:] The book argues that sacrifice stands at the centre of both Ibibio and Old Testament religion. Amongst the Ibibio sacrifice has an all pervading influence in social life as well as being a principal means of

contact with the Divine. Similarly, in Old Testament religion sacrifice overshadows all other acts of cult as a meeting point between God and humankind, and as a means of salvation. In both traditions the internal dispositions of the actors—like confession of sins—goes hand-in-hand with the correct ritual procedure.

**Author:** UZELE, KASAMBA MICHEL (Dem. Rep. of the Congo)  
**Diss. title:** “Proverbes 10,1–22,16: Essai de regroupement et d’interprétation des ‘Meshalim’” [xxiii + 437 pp.]  
**Inst. data:** Th.D., Pontifical Urban University, Rome, Italy, 1982  
**Advisor:** Pennacchini, Bruno  
**Keywords:** Ancient Near East; comparison; cultural parallels; proverbs  
**Key texts:** Prov 10:1–22:16  
**Abstract:** The dissertation analyzes the first collection of “Solomonic” proverbs, Prov 10:1–22:16, from both literary and thematic points of view. The thematic connection between these proverbs and other biblical and Ancient Near Eastern texts is emphasized. A final chapter points out examples of parallel proverbs from traditional Africa.

**Author:** WAFWANAKA, ROBERT (Zimbabwe)  
**Diss. title:** “Perspectives on the problem of poverty in traditional Africa and in ancient Israel” [xxii + 352 pp.]  
**Inst. data:** Th.D., Boston University, Boston, Massachusetts, USA, 1997  
**Advisor:** Darr, Katheryn Pfisterer  
**Keywords:** comparison; cultural parallels; family; poverty; sociology  
**Key texts:** Pentateuch; Prophets; Writings  
**Abstract:** The dissertation analyzes the problem of poverty in ancient Israel through a comparative investigation of poverty in traditional Africa. It is argued that both ancient Israel and traditional Africa dealt with poverty by means of networks of social support systems rooted in extended family structures. It is also shown that the traditional values of social responsibility and communal obligations extend beyond the traditional nuclear family.

**Author:** YILPET, YOILIAH K. (Nigeria)  
**Diss. title:** “A rhetorical/intra-textual study of Isaiah’s use of צדקה/צדק: ‘righteousness’ as order” [xi + 341 pp.]  
**Inst. data:** Ph.D., Trinity International University, Deerfield, Illinois, USA, 1997  
**Advisor:** VanGemeren, Willem A.  
**Keywords:** rhetoric; righteousness; text-linguistics; צדק; צדקה  
**Key texts:** Is; Is 1:21–31; Is 5:1–7; Is 11:1–9; Is 42:1–13; Is 58:1–14  
**Abstract:** The dissertation analyzes five selected passages in Isaiah (1:21–31, 5:1–7, 11:1–9, 42:1–13, 58:1–14) in which the terms צדקה/צדק, “righteousness”, occur. It is argued that the terms refer to some sort of “order”, that is, to a state or condition of peace, harmony, equity and freedom from oppression and bondage. From a methodological point of view it is emphasized that traditional historical-critical approaches fail to deal with the

communicative aspects of the texts, as they generally focus more on the supposed sources behind the texts. As an alternative, the dissertation suggests rhetorical analysis with text-linguistics as a base.

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**Diss. title:** “The kingship of Yahweh in Israel’s history, cult and eschatology: A study of Psalm 47” [vii + 300 pp.]

**Inst. data:** Ph.D., University of Cambridge, Cambridge, United Kingdom, 1987

**Advisor:** Clements, Ronald

**Keywords:** Ancient Near East; cult; enthronement; eschatology; history; kingship; ritual

**Key texts:** Ps 47

**Abstract:** The dissertation analyzes Psalm 47 from research historical and exegetical perspectives. There has never been scholarly consensus on the interpretation of the so-called “enthronement psalms”. These have been given historical, cultic and eschatological interpretations, sometimes all three in various combinations. Through a detailed study of Psalm 47, considered typical of the genre, the dissertation attempts to demonstrate that the three vying models of interpretation need not be mutually exclusive. The remote historical roots of the psalm are traced to early Israel’s war of conquest. Then, the Ancient Near Eastern “ritual-pattern” and Israel’s royal ideology is identified in the psalm, thus uncovering its cultic nature. Finally, the dissertation shows how, at a later stage, the psalm could be understood from an eschatological perspective. This broad reading of the “enthronement psalms” is advocated.

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**Diss. title:** “A Ngoni assessment of the role of ancestors within Israelite world-views and religion in Genesis 11:28–50:26” [viii + 232 pp.]

**Inst. data:** Th.D., University of Stellenbosch, Stellenbosch, South Africa, 1999

**Advisor:** Bosman, Hendrik L.

**Keywords:** ancestors; comparison; cultural parallels; Ngoni; religion; world-view

**Key texts:** Gen 12–50

**Abstract:** The dissertation makes a critical assessment of the role of ancestors within the world-view and religion of the patriarchal narratives of Genesis, from a Ngoni perspective. It is concluded that the ancestors of the patriarchal narratives were understood in a more intricate way, as they are part of a concurrent complex Israelite world-view. This understanding redefines the concept of ancestors in the Ngoni context, as it provides an Old Testament perspective from which the Ngoni concept can be interpreted.