

EDITOR'S NOTE
THE CREATOR, THE CREATED, AND HUMAN LIFE

The three Abrahamic religions (Judaism, Christianity, and Islam) and African Indigenous Religions believe in God as the creator of the universe and all that is in it. For this reason, God is revered in his relation to his creatures, and humans are required to promote mutual respect and honour among themselves and for the created world. Each of these religions named above projects the ideas of human 'createdness,' reliance on God, promotion of human dignity, and care of the environment through the study of their scriptures. Papers in this issue focus on one aspect or the other of our humanness and the need to live in peace together.

The first paper by **Luca Mazzinghi**, entitled "Creation, Sin, Wisdom: Interpreting Gen. 1—3 in its Ancient Near Eastern Context," reflects on the fundamental question: 'Who are human beings?' Appropriating the Judeo-Christian Scriptures (Gen. 1—3) in the Ancient Near Eastern background, Mazzinghi reminds us that a human being is a creature of God, called to live in communion with Him and with the non-human creation. Communion is represented in the story by the gift of the garden of Eden (2:4b-17), where a human being also experiences communion with the opposite sex (2:18-25). According to the author, the narrative of these chapters invites us to reflect on *who we are*, and to read our history in the light of God's plan, to discover the true root of our sin, to welcome the hope that comes to us from God's mercy, and above all, to understand that the Lord created us as free and responsible beings to carry out his plan for the world.

Aware that God addresses us where we are through our cultural milieu, **Emmanuel Kojo Ennin Antwi** in his paper shows how interpreting the Christian scriptures from an Akan perspective engenders in Akan ethnic readers a deeper understanding and appropriation of the Word of God. He uses Ps. 23:1 to demonstrate how adequate rendering or translation of biblical imagery into Mother-Tongue scriptures may provide powerful elements for 'intercultural' or

‘contextual’ theologising. He laments the absence of the shepherd metaphor in most of the Akan Bible versions of Ps. 23:1, except the *Mfantse*, and calls for a revised translation.

Joshua Awienagua Gariba and **Bernard Kwame Assenyoh** in their paper entitled, “One Lord, One Body: Rethinking Disability through Biblical and Western Theological Anthropology,” reflect on the experience of persons with disability (PWDs) starting from the first creation narrative (Gen. 1—2), which present all human beings as created in image and likeness of God. They attempt to answer the question: Are there models for a theology of disability? After providing some biblical-theological and anthropological basis for the disability debate, Gariba and Assenyoh based themselves on Nancy Eiesland’s book, *The Disabled God: Toward a Liberatory Theology of Disability*, to context the notion that God is responsible for peoples’ disability and show how God stays in solidarity with us and in the lives of persons with disabilities to suffer, corporate, and struggle with them. Against this background, the paper advocates for a life of inclusiveness in the church in Ghana and argues for pedagogical and structural approaches which would lead to the transformation of disability culture in the church and the country.

If there should be transformation in society, people should be able to differentiate between what is right and wrong and make choices. The next paper by **Chiedu A. Onyiloha**, “Ethics of Values and its Significance in Society: A Christian Perspective” attempts to answer the question: ‘What values should one seek in the overall moral order in society?’ After defining and situating ‘ethics of values’ within Christian Ethics, the author discusses truth and friendship as examples and shows how these two values well harnessed contribute to the sustenance of mutual trust and peaceful co-existence.

Ramesh Prasad Adhikary explores the representation of gender relations in Jean Sasson’s *Desert Royal*, focusing on the impact of Islamic patriarchy on women in the Saudi Arabian context. His study of female characters in the book resonates with the plight of Saudi Arabian women, their resistance to oppression, and their struggle for recognition of their human dignity. He concluded by noting that Sasson’s depiction of the living conditions of Islamic women in Saudi Arabia has brought to the attention of the Western world their

oppression and contributed to the campaign for women's rights in Islamic countries.

The last paper by **Cyril Osilama Adamu**, “National Security and Good Governance in Nigeria: The Hermeneutical Imperative” examines how religious hermeneutics can contribute to national development, good governance, and security. The author discussed extensively with examples of how misinterpretations of sacred texts of Christianity and Islam have in many instances generated conflict and violence, especially in Nigeria. He concluded by indicating that adopting contemporary religious hermeneutics will engender peace, security, and good governance.

I wish to take this opportunity to thank our contributors and readers for the work done in the year 2023 and wish them a fruitful 2024 year in our collaborative publication ministry.

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