Abraka Journal of Religion and Philosophy -**ISSN: 2971-5997 (Online)**
Volume 6, Issue 2 (July – December), 2026, pp. 56-64.

Blood, Sacrifice, and Atonement: Old Testament Sacrificial Rites in African Traditional Ritual Perspective

Bukola Comfort Olusegun
Federal University Lokoja
Department of Christian Religious Studies
comfortbolusegun28@gmail.com
&
Peter Anakobe Adinoyi
Federal University Lokoja
Department of Christian Religious Studies
peter.adinoyi@fulokoja.edu.ng/peteradinoyi@yahoo.co.uk
ORCID: https://orcid.org/0009-0008-5880-9888

Abstract
Old Testament sacrificial system - burnt offerings, purification offerings, guilt offerings, and peace offerings - culminating in the annual Day of Atonement, has typically been read within Western scholarship through a legal or forensic lens, in which sacrifice functions primarily to expiate a violation of the law or restore a broken legal standing before God. This paper argues that African Traditional Ritual practice, in which blood sacrifice functions to restore ontological balance between the human, ancestral, and divine realms, offers a comparative perspective on the relational and ontological dimension of Old Testament sacrifice which a purely forensic reading underplays. Drawing on recent scholarship on Luo, Igbo, and broader Sub-Saharan sacrificial practices alongside current Old Testament scholarship on blood and atonement, the paper identifies five convergences between the two sacrificial systems: blood as the bearer of life-force whose ritual manipulation, not merely the animal's death, accomplishes atonement; substitution and identification between offerer and victim; sacrifice as the restoration of a disrupted relational or cosmic equilibrium rather than only the payment of a legal debt; the necessity of a ritually authorised mediator to perform the sacrificial act; and the communal meal that seals the restored relationship. It also names four divergences, namely, repetition, theological economy, the object of sacrifice, and the fixity of the textual versus oral record, which prevent the comparison from collapsing into equivalence. The paper argues that reading Old Testament sacrifice through African Traditional Ritual practice illuminates dimensions of the biblical text, particularly its concern with restored relationship rather than only satisfied law that have been neglected by forensic atonement theology, with direct implications for African Christian converts who continue to navigate ancestral sacrificial obligation alongside Christian faith.
Keywords*:* sacrifice, blood, atonement, Old Testament, African Traditional Religion, Leviticus, inculturation hermeneutics.

Introduction

To a reader influenced by Western Protestant atonement theology, Old Testament sacrifice is most naturally read through a legal grammar: sin creates a debt or violation, sacrifice pays or satisfies that debt, and the relationship between worshipper and God is restored because the legal ledger has been balanced. Wiese (2023), surveying recent debate on the meaning of the blood of Christ in the New Testament, shows that this legal-substitutionary reading remains

dominant even as some recent scholarship pushes toward alternative, more relational accounts of what blood accomplishes in sacrificial ritual.

African Traditional Ritual practice offers a different, and in some respects older, grammar for the same phenomenon. Nyandiwa (2024), describing sacrifice among the Luo of Kenya, defines a blood sacrifice as a displacement of mystical forces made possible by the mediation of a spirit, divinity, or ancestor and a priest, for the satisfaction of the sacrificing community, a definition centred not on debt and payment but on the restoration of a disrupted relationship between the human and spiritual worlds. Mbiti (1969), in his foundational account of African religion, describes sacrifice as functioning to restore the ontological balance or equilibrium that should exist between God, humans, the deceased, and the wider cosmos, a balance that misfortune signals has been disrupted.

This paper asks what becomes visible in the Old Testament sacrificial system, Leviticus's burnt, purification, guilt, and peace offerings, and the Day of Atonement in which the system culminates, when it is read alongside this African ontological-relational grammar of sacrifice rather than only through the forensic grammar that has dominated much Western atonement theology. The paper does not argue that the Old Testament sacrificial system and African Traditional Ritual practice are interchangeable, and it names genuine divergences as well as convergences. It argues that the relational and ontological dimension of Old Testament sacrifice, present in the text but neglected by forensic reading alone, becomes much more visible when African Traditional Ritual categories inform the reading.

Theoretical Framework

The paper is set within inculturation hermeneutics, following Ukpong (1995, 2002), which treats African religious and cultural categories as a legitimate interpretive lens for biblical texts rather than as illustrative decoration for conclusions reached through Western critical method alone. Milgrom's (1991) Anchor Bible commentary on Leviticus provides the detailed grounding needed for the biblical sacrificial system, while Douglas's (1966) structuralist account of blood, life, and danger in ritual systems, itself drawn in part from African ethnographic material, supplies a comparative anthropological touchstone that sits between the two traditions this paper brings into conversation.

Wiese's (2023) recent survey of competing theological accounts of the blood of Christ, forensic-substitutionary, moral-authority, and incarnational-life readings, is used here to establish that the meaning of sacrificial blood remains a genuinely contested question within current biblical scholarship, not a settled matter the African comparative reading simply revisits from outside. This matters methodologically: the paper is not importing African categories to unsettle a stable consensus, but joining an existing internal debate with an additional, currently underused comparative resource.

Methodology

This is a comparative hermeneutical study rather than a systematic review or original fieldwork. The biblical material is read closely against Milgrom's (1991) account of the Priestly sacrificial system and Wiese's (2023) survey of recent debate on sacrificial blood theology, while the African comparative material draws principally on Nyandiwa's (2024) study of Luo traditional sacrifice, supplemented by Obeten's (2024) survey of indigenous ritual practice, Ng'etich's (2024) account of religion's social function in Africa, Anizoba's (2026) study of Igbo taboo and purification, and the foundational descriptive work of Idowu (1973) and Mbiti (1969).

Sixteen sources, spanning foundational biblical and African Traditional Religion scholarship alongside recent peer-reviewed literature from 2023 to 2026, inform the comparative reading developed in this paper. As with the companion studies of Leviticus 11–16 and

Deuteronomy 18:9–22 that this paper's wider project undertakes, the contribution is not ethnographic originality but the sustained, structured comparison of two sacrificial grammars against a specific body of biblical material, organised around five convergences and four divergences.

The Old Testament Sacrificial System

Leviticus 1–7 sets out four principal sacrifice types: the burnt offering (עֹלָה, *olah*), wholly consumed on the altar as an act of complete dedication; the purification offering (חַטָּאת, *chattat*), addressing impurity and inadvertent sin through blood manipulation at the altar or sanctuary; the guilt offering (אָשָׁם, *asham*), addressing specific trespasses requiring restitution alongside sacrifice; and the peace or fellowship offering (שְׁלָמִים, *shelamim*), shared between altar, priest, and offerer as a communal meal. Milgrom (1991) argues that blood manipulation, not the animal's death as such, accomplishes the ritual's purifying or atoning function; the killing is merely the necessary means of obtaining blood for the priest's subsequent, theologically decisive act of applying it to the altar, veil, or sanctuary furniture.

The Burnt Offering (Olah)

The burnt offering, in which the entire animal except its hide is consumed on the altar, functions in Milgrom's (1991) reading as the most general-purpose sacrifice in the Priestly system, offered for a range of occasions from personal devotion to national ceremony, and distinguished from the other offerings precisely by the totality of its consumption, nothing is retained for priest or offerer to eat. This totality signals complete dedication rather than the resolution of a specific named violation, making the *olah* the closest biblical analogue to what might be called a general act of worship rather than a targeted remedy.

The Purification and Guilt Offerings (Chattat and Asham)

The purification offering addresses impurity, whether from inadvertent sin, childbirth, disease, or discharge, through blood applied at different points in the sanctuary depending on the severity and status of the person or situation involved, a graduated system Milgrom (1991) reads as reflecting a theology in which impurity is understood almost physically, as a kind of miasma that accumulates on the sanctuary itself and must be periodically purged. The guilt offering addresses a narrower category of specific trespasses, often involving misappropriated property or sancta, and requires restitution with an added percentage alongside the sacrificial animal, combining ritual and material remedy in a single act.

The Peace Offering (Shelamim) and the Day of Atonement

The peace or fellowship offering stands apart from the other three in being partly eaten, by the priest and the offerer alike, transforming the sacrifice into a shared meal that seals or celebrates a restored or affirmed relationship, a function that anticipates, in miniature, the paper's broader argument that Old Testament sacrifice carries a relational dimension alongside its more commonly emphasised legal one. This blood-centred logic culminates in the Day of Atonement in Leviticus 16, of which the high priest applies sacrificial blood to the cover of the ark itself, the most sacred point of contact between Israel and the divine presence, resolving in a single annual rite, the accumulated impurity the preceding chapters have tracked across dietary law, childbirth, disease, and discharge. Leviticus 17:11 supplies the passage's own explicit rationale: the life of the flesh is in the blood, and blood is given for atonement upon the altar precisely because it is the life that makes atonement, a rationale that Wiese (2023) notes continues to anchor even the most recent scholarly debate about what New Testament blood-of-Christ language inherits from this Israelite cultic background.

African Traditional Ritual Sacrifice

Nyandiwa (2024) describes Luo traditional sacrifice as resting on the belief that blood, when poured upon an altar or sacred site, releases the vital force it contains, feeding the spiritual beings addressed by the officiating priest's accompanying words, and thereby displacing whatever mystical disturbance has necessitated the sacrifice in the first place. The sacrifice is not primarily an act of destruction but of transfer, the animal's life-force is redirected from the animal to the spiritual economy in a way intended to restore proper relationship between the sacrificing community and the powers it depends upon.

Mbiti (1969) generalises this pattern across the continent, distinguishing sacrifices in which an animal's life is destroyed from mere offerings of food or objects, and describing both as responses to a disrupted ontological balance between God, the ancestors, humans, and the cosmos. Obeten (2024) adds that many African sacrificial rites carry an explicit peace-building and conflict-resolution function at the communal level, sacrifice performed not only to address an individual's misfortune but to restore relationship within a fractured community. Anizoba's (2026) study of Igbo taboo shows purification and sacrificial rites operating together as a single system for restoring cosmic and social order after a violation, precisely the kind of integrated ritual-social function this paper argues Western forensic atonement theology tends to separate out and underweight.

Anizoba's (2026) account is worth dwelling on further because it makes explicit, from the Igbo side, a connection that this paper's companion study of Leviticus 11–16 identifies from the biblical side: taboo violation and sacrificial remedy are not separate systems running in parallel but stages of a single ritual process, diagnosis of the disturbance, identification of what has been violated, and a sacrificial or purificatory act that resolves it. The *ikpuala* (earth-purification) rites among the Igbo typically incorporate a sacrificial element alongside their purificatory one (Anizoba, 2026), just as Leviticus's purification offering functions simultaneously as sacrifice and as purification rite rather than as two distinct categories of ritual action. This integration, visible on both sides of the comparison, is part of what a reading that treats sacrifice and purification as entirely separate topics risks losing.

Comparative Reading: Points of Convergence

Blood as the Bearer of Life-Force

Both traditions locate sacrifice's efficacy specifically in blood rather than in the animal's death as a generic fact. Leviticus 17:11's rationale, that blood atones because it carries life, is functionally identical in structure, though not in theological content, to Nyandiwa's (2024) description of blood as releasing vital force to feed the spiritual beings addressed by Luo sacrifice. Milgrom (1991) makes the same point from the biblical side that Mbiti (1969) makes from the African side: it is specifically the blood's ritual manipulation, applied to an altar, poured out, sprinkled, that accomplishes what the sacrifice is for, not the killing considered as a bare fact.

Substitution and Identification between Offerer and Victim

Old Testament sacrificial law repeatedly requires the offerer to lay hands on the sacrificial animal before it is killed, a gesture Milgrom (1991) reads as establishing identification between offerer and victim, such that what happens to the animal is understood to happen, ritually, on the offerer's behalf. Nyandiwa's (2024) account of Luo sacrifice displays the same logic of substitution, the animal stands in for the sacrificing individual or community, absorbing or redirecting the mystical disturbance that has occasioned the rite. In both systems, the sacrificial

animal is never merely killed for its own sake; it is killed as a ritual stand-in for the human party whose situation the sacrifice is meant to resolve.

Restoration of Relational and Cosmic Equilibrium

Both traditions treat sacrifice as restoring a disrupted relationship or balance rather than only settling a legal account. Mbiti (1969) frames African sacrifice explicitly around restoring ontological equilibrium between God, ancestors, humans, and the cosmos, a framing that resonates with, and arguably clarifies, the relational dimension already present in Leviticus's own logic, where the purification offering addresses not moral guilt as such but the sanctuary's fitness to house the divine presence, itself a claim about restored relationship between a holy God and an impure people, not merely about a debt paid. Wiese (2023) notes that recent biblical scholarship has itself begun moving away from a purely forensic reading of blood-of-Christ language toward relational and life-oriented alternatives, a shift that makes the African comparative material considerably more germane to current Old Testament and biblical theology than it would have been under an older, more strictly forensic scholarly consensus.

The Necessity of Ritually Authorised Mediation

Neither tradition permits sacrifice to be performed by just anyone. Leviticus assigns blood manipulation specifically to the Aaronic priesthood, a restriction Milgrom (1991) treats as central to the entire Priestly system's logic of graduated holiness. Nyandiwa (2024) and Obeten (2024) both describe African sacrificial ritual as requiring a properly authorised officiant, priest, elder, or ritual specialist, whose words and actions accompany the blood's application and whose authority the community, not the individual sacrificer, recognises. In both systems, sacrifice is a communal and institutional act mediated by recognised authority, not a private transaction between an individual and the divine.

The Communal Meal as Seal of Restored Relationship

The *shelamim*'s shared meal, part burned, part eaten by priest, part eaten by offerer, has a structural counterpart in African sacrificial practice that is easy to overlook if the comparison focuses only on blood and killing. Nyandiwa (2024) describes the meat of a Luo sacrificial animal as customarily shared among the officiating elders, the sacrificing family, and sometimes the wider community, a communal meal that seals the restored relationship the blood rite has accomplished, functioning as visible, celebratory confirmation that whatever disturbance occasioned the sacrifice has been resolved. Obeten (2024) documents comparable communal feasting following indigenous ritual practice more broadly, tying the meal explicitly to the reaffirmation of social bonds among participants. In both traditions, the sacrifice is not complete at the moment of death or even at the moment of blood application; it is completed in the shared meal that follows, a detail that reinforces this paper's broader argument that both systems treat sacrifice as fundamentally relational and communal rather than as a private transaction concluded the instant blood is shed.

Points of Divergence

Four divergences deserve equal emphasis. First, the Old Testament system moves toward a single, centralised, non-repeatable annual resolution on the Day of Atonement, in which one national rite resolves the accumulated impurity of the preceding year, whereas African Traditional Ritual sacrifice, as Nyandiwa (2024) and Obeten (2024) both describe it, is typically occasional and localised, performed as specific misfortunes or disruptions arise rather than on a fixed communal calendar culminating in a single annual rite.

Second, Old Testament sacrifice operates within a strict monotheistic economy directed toward a single deity, while African Traditional Ritual sacrifice, as Idowu (1973) and Mbiti (1969) both describe, typically addresses a populated spiritual economy of ancestors, territorial or nature spirits, and a Supreme Being, any of which may be the specific addressee of a given sacrificial act, a theological pluralism the Old Testament system's exclusivism forecloses.

Third, the two systems differ in what exactly sacrifice is understood to resolve. Old Testament purification and guilt offerings are calibrated with some precision to specific categories of impurity or trespass, Milgrom's (1991) detailed taxonomy of *chattat* and *asham* offerings reflects a legal specificity in which the type of sacrifice required depends on the type of violation involved. African Traditional Ritual sacrifice, as documented by Nyandiwa (2024), tends to be calibrated more to the presenting misfortune or disruption itself, a poor harvest, an illness, an unresolved conflict, than to a taxonomy of named moral or ritual violations, a more diagnostic and situational logic than the Old Testament's more categorical and legally specific one.

A fourth divergence, methodological rather than theological, is worth naming alongside the others. The Old Testament sacrificial system survives as a fixed, extensively commented textual artefact, allowing Milgrom (1991) to reconstruct its internal logic with a precision and consistency that oral, regionally variable African sacrificial traditions do not offer in the same way. Nyandiwa's (2024) Luo material and Anizoba's (2026) Igbo material are each explicitly local, and neither claims, nor should this paper claim on their behalf, to represent a single, continent-wide African Traditional Ritual system in the way Leviticus represents a single, textually fixed Israelite one. Any comparative claim built on this asymmetry, a fixed ancient text against living, regionally diverse oral traditions, needs to hold its conclusions about the African side of the comparison more provisionally than its conclusions about the biblical side.

Implications for African Biblical Hermeneutics and Christian Practice

The clearest implication concerns how Old Testament sacrifice, and by extension the New Testament's use of sacrificial language for Christ's death, is taught and preached in African contexts. A purely forensic reading, sin as debt, sacrifice as payment, risks presenting Christian atonement theology as more foreign to African congregants than it needs to be, when the relational and ontological categories African Traditional Ritual practice already supplies, restored equilibrium, redirected life-force, ritually mediated reconciliation, could instead serve as an interpretive bridge into the biblical text's own, currently underused, relational dimension.

There is also a significant pastoral dimension specific to African Christian converts who continue to navigate real or perceived obligations toward ancestral sacrifice alongside Christian faith, a tension neither this paper nor the literature it reviews resolves definitively, but one the comparative reading offered here reframes usefully. Understanding what African Traditional Ritual sacrifice is actually doing, restoring relational and cosmic equilibrium, rather than treating it simply as superstitious animal killing to be abandoned wholesale, allows pastoral conversation to engage the underlying spiritual and relational anxiety a convert may still carry, rather than dismissing the anxiety itself as illegitimate alongside the practice.

Another implication touches the New Testament's own use of sacrificial language, particularly in the Epistle to the Hebrews, which explicitly draws on the Levitical system to interpret Christ's death as a superior, final sacrifice that renders repeated offering unnecessary. Reading this

Christological claim only against the Old Testament's own sacrificial background risks missing a further point of contact with the African material reviewed here: if African Traditional Ritual sacrifice is understood, per Mbiti (1969) and Nyandiwa (2024), as addressing recurrent, situational disruptions to relational equilibrium rather than a single, once-for-all breach, then Hebrews' argument that Christ's sacrifice ends the need for repetition addresses a concern, the periodic and never-finally-resolved character of ritual sacrifice, that African Traditional Ritual practitioners would recognise as a genuine and significant claim rather than a merely abstract theological point, since it is precisely the recurring, never-quite-finished character of traditional sacrificial obligation that the Hebrews argument proposes to resolve.

Recommendations

The following recommendations follow from the comparative reading developed above.

For African biblical scholarship: teach the Old Testament sacrificial system with explicit attention to its relational and ontological dimension, using African Traditional Ritual categories as an interpretive bridge, rather than presenting a purely forensic, debt-and-payment account as the only available framework.

For systematic and biblical theology: engage the relational alternative to forensic atonement theology that Wiese (2023) documents emerging within recent biblical scholarship in explicit conversation with African Traditional Ritual understandings of sacrifice as restored equilibrium, since the two literatures are currently developing largely in parallel without reference to one another.

For pastoral practice: address the tension converts experience between Christian faith and residual ancestral sacrificial obligation by engaging the underlying relational anxiety sacrifice is meant to resolve, rather than treating the practice as a superstition to be dismissed without pastoral engagement with what it was doing for the person or family involved.

For seminary and theological education: incorporate the five convergences identified here, blood as life-force, substitution, restored equilibrium, ritual mediation, and the communal meal, into the standard teaching sequence on Leviticus and atonement theology, while explicitly naming the four divergences so that students do not walk away with an over-harmonised account of either tradition.

For future research: extend this comparative method to the sacrificial theology of Hebrews, which draws directly on the Levitical system to interpret Christ's death, and to a wider range of African sacrificial traditions beyond the Luo and Igbo material that anchors this paper, such as Yoruba *orisha* sacrifice, Akan libation and offering, and Zulu ritual slaughter, to test how far the convergences identified here generalise across the continent. Further studies could also draw on the wider recent commentary tradition on Leviticus and sacrifice, beyond Milgrom's (1991) commentary and Wiese's (2023) survey, and could add fieldwork with practitioners in specific communities.

For liturgical practice: consider what African Independent and mainline churches might learn from the *shelamim*'s communal meal structure identified in the section on points of convergence when designing services of reconciliation or restoration, since both the biblical and African material reviewed here suggest that a shared meal following a rite of atonement or purification carries theological weight beyond mere social custom.

For comparative Christology: pursue the Hebrews connection identified in the section on implications for African biblical hermeneutics as a distinct research programme in its own right, since the question of whether Christ's sacrifice is best presented to African congregations as ending a cycle of recurrent, situational sacrifice, rather than only as satisfying a single legal debt,

may materially affect how convincingly that theology addresses the lived experience of communities still negotiating ancestral sacrificial obligation.

Conclusion

Reading Old Testament sacrifice through African Traditional Ritual practice does not replace the forensic dimension long emphasised in Western atonement theology, sin, debt, payment, restored legal standing, is present in the biblical text and this paper has not argued otherwise. What the comparative reading recovers is a relational and ontological dimension, present in the biblical text's own explicit rationale that blood atones because it is life that a purely forensic reading tends to underweight. The five convergences identified here, blood as life-force, substitution and identification, restored relational equilibrium, ritually authorised mediation, and the communal meal as seal of restoration, are substantive enough to justify treating African Traditional Ritual practice as a genuine resource for Old Testament sacrificial theology, not a rhetorical gesture toward African relevance. The four divergences named alongside them, concerning repetition, theological economy, the object of sacrifice, and the asymmetry between fixed text and oral tradition, are equally important, since a hermeneutic that erased them in pursuit of a tidier argument would misrepresent the theological architecture of both traditions it claims to bring into conversation.

The model which this paper has established, beyond any single conclusion about Leviticus or Luo sacrifice specifically, is a way of doing comparative African biblical theology in which neither tradition is treated as the yardstick against which the other is measured. African Traditional Ritual practice is not read here as a primitive anticipation of a more developed biblical theology, nor is Old Testament sacrifice read as simply confirming what African tradition already knew. Each is allowed to sharpen questions the other has left underdeveloped, which is the discipline Ukpong's (1995, 2002) inculturation hermeneutic asks of anyone attempting this kind of comparative work.

References

Akoto, R. O. (2024). Mother tongue biblical hermeneutics within the context of African biblical hermeneutics: Its origin, trends and challenges. Journal of Mother-Tongue Biblical Hermeneutics and Theology, 6(3), 19–34. https://doi.org/10.38159/motbit.2024631

Anizoba, E. C. (2026). Taboos (Nso Ani) as instruments of moral regulation in Igbo traditional society. African Journal of Arts, Humanities and Social Sciences, 3(1). https://www.journals.ezenwaohaetorc.org/index.php/AJAHSS/article/download/4113/4206

Aryeh, D. N. A., & Molobi, V. V. S. (2023). Biblical interpretation during the era of the COVID-19 pandemic: Perspectives from Africa. HTS Teologiese Studies/Theological Studies, 79(3), Article 8096. https://doi.org/10.4102/hts.v79i3.8096

Douglas, M. (1966). Purity and danger: An analysis of concepts of pollution and taboo. London: Routledge & Kegan Paul.

Idowu, E. B. (1973). African traditional religion: A definition. London: SCM Press.

Jantiku, I. J. (2025). A path to sound biblical hermeneutics in an African context. IBSA-West Africa Journal, 3(1), 56–68. https://doi.org/10.38159/ibsawan316

Mbiti, J. S. (1969). African religions and philosophy. London: Heinemann.

Mensah, M. K. (2025). Reimagining Ghana's cities: Perspectives from the Bible and African Indigenous Sacred Texts. Theologia Viatorum, 49(1), Article 232. https://doi.org/10.4102/tv.v49i1.232

Milgrom, J. (1991). Leviticus 1–16: A new translation with introduction and commentary (Anchor Bible, Vol. 3). New York: Doubleday.

Ng'etich, E. K. (2024). Religion and development in Africa: History, status, and future prospects. Religion Compass, 18(8), Article e12511. https://doi.org/10.1111/rec3.12511

Nyandiwa, C. O. (2024). Elements of Luo traditional sacrifice: An anthropological approach. International Journal of Research and Innovation in Social Science, 8(1), 149–158. https://doi.org/10.47772/IJRISS.2024.801012

Obeten, U. B. (2024). Indigenous rituals, panacea for peace building, conflict management and national development in Africa. IntechOpen. https://doi.org/10.5772/intechopen.1003612

Ukpong, J. S. (1995). Rereading the Bible with African eyes: Inculturation and hermeneutics. Journal of Theology for Southern Africa, 91, 3–16.

Ukpong, J. S. (2002). Inculturation hermeneutics: An African approach to biblical interpretation. In W. Dietrich & U. Luz (Eds.), The Bible in a world context: An experiment in contextual hermeneutics (pp. 17–32). Grand Rapids, MI: Eerdmans.

Wandusim, M. F. (2023). Mother-tongue biblical hermeneutics: A critical assessment of the history of an emerging approach in African biblical studies. Journal of Mother-Tongue Biblical Hermeneutics and Theology, 5(2), 17–35. https://doi.org/10.38159/motbit.2023521

Wiese, T. (2023). The blood of Christ: Sacrificial death or moral authority? Scottish Journal of Theology, 76(4), 369–377. https://doi.org/10.1017/S0036930623000327