

THEOLOGY AND ENVIRONMENTAL STEWARDSHIP: IMPLICATIONS OF JEREMIAH (2:7) FOR AFRICA'S ECOLOGICAL CRISIS

Michael Paul Pilani, PhD

Department of Theology, Veritas University, Abuja

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Ikechukwu Anthony Kanu, PhD

Department of Philosophy, Veritas University, Abuja

Abstract

This paper examines Jeremiah 2:7 through the lens of contemporary African eco-theology, exploring its implications for environmental stewardship and sustainable resource management in Africa. Employing historical-grammatical exegesis, the study analyses the verse's historical and literary context within the book of Jeremiah. An analysis of key Hebrew terms and rhetorical structure reveals the theological underpinnings of land stewardship and environmental care. The paper then applies these insights to the African context, utilizing a comparative approach to draw parallels between ancient Israel's environmental challenges and those facing modern Africa. An African ecological hermeneutic is developed, integrating biblical exegesis with traditional African worldviews and ecological knowledge. This interdisciplinary approach yields a culturally resonant framework for addressing current environmental issues. The study discovers that Jer 2:7 offers a theocentric model of environmental stewardship that aligns with many African traditional concepts of land and nature.

Keywords: Africa, Ecological Crisis, Theology, Environment, Stewardship

Introduction

In an era of unprecedented environmental challenges, the ancient words of the prophet Jeremiah resonate with striking relevance. Jer 2:7, a powerful indictment against environmental degradation, declares: "I brought you into a fertile land to eat its fruit and rich produce. But you came and defiled my land and made my inheritance detestable" (NIV). This verse, situated within the broader context of Jeremiah's prophetic oracles, offers a profound theological perspective on humanity's relationship with the environment that transcends its historical setting (Lundbom, 1999). The ecological wisdom embedded in this ancient text finds particular resonance in contemporary Africa, where rapid development, population growth, and climate change are exerting immense pressure on

the continent's rich natural resources. As African nations grapple with issues such as deforestation, soil degradation, and loss of biodiversity, the call for a robust ecological ethic grounded in both spiritual and cultural values has never been more urgent (Mafiana et al. 2022; Gitau, 2000).

Ecotheology, an emerging field that explores the intersection of religious thought and environmental concerns, provides a valuable framework for interpreting and applying Jeremiah's message in the African context. This approach not only draws on the rich traditions of biblical exegesis but also incorporates insights from African traditional ecological knowledge and contemporary environmental science (Kaoma, 2015). This paper argues that Jer 2:7 provides a prophetic critique of environmental degradation that resonates deeply with contemporary African ecological challenges. Through an examination of the historical, literary, and theological dimensions of this verse, and applying an African ecological hermeneutic, one can derive valuable insights for addressing current environmental issues.

Furthermore, this study demonstrates how an African ecotheological interpretation of Jer 2:7 can contribute to the development of a uniquely African Christian environmental ethic, inform church-based conservation initiatives, and inspire faith-based advocacy for sustainable resource management policies. Through a careful analysis of Jer 2:7 and its implications for African ecotheology, this paper seeks to bridge the gap between ancient wisdom and contemporary ecological concerns, providing a theologically grounded and culturally relevant approach to environmental stewardship in Africa.

Environmental Issues in Africa

Africa, a continent rich in natural resources and biodiversity, faces numerous environmental challenges, primarily due to human activities. Deforestation is a major concern, with Africa losing 3.9 million hectares of forest annually from 2010 to 2020 (FAO, 2020). This contributes to soil erosion, biodiversity loss, and increased greenhouse gas emissions. Bush burning, while traditional, has become problematic, leading to soil degradation, habitat destruction, and air pollution (Archibald et al., 2017). Misuse of agrochemicals which on the increase daily, causes soil and water pollution, threatening ecosystems and human health (Jepson et al., 2014, Kanu 2021).

Soil degradation affects 65% of Africa's land (UNCCD, 2019), impacting food security and economic development. Biodiversity loss is alarming, with large mammal populations in protected areas declining by 59% between 1970 and 2005 (Craigie et al., 2010, , Kanu 2021). Water scarcity and pollution, exacerbated by urbanization and climate change, pose additional challenges, particularly in sub-Saharan Africa (Vörösmarty et al., 2010).

Addressing these environmental issues requires concerted efforts at local, national, and international levels. Sustainable land management practices, stricter regulations on agrochemical use, reforestation initiatives, and improved wildlife conservation measures are crucial steps towards mitigating these challenges. Additionally, raising awareness about the long-term consequences of environmental degradation is essential for fostering a culture of conservation across the continent. In this connection, eco-theology comes handy as one of the indispensable interventions in issues of environmental concerns in Africa and indeed globally.

Understanding Eco-theology

Eco-theology, a recent theological development, addresses environmental concerns and humanity's impact on nature. It explores the relationship between religious beliefs and ecological issues, aiming for sustainable human-nature interactions. This field is built on several key principles that reshape traditional religious perspectives. At its core, eco-theology views creation as sacred, considering the natural world as divine creation worthy of reverence, not merely a resource to be exploited (Conradie, 2006, , Kanu 2021). This principle is closely tied to the concept of interconnectedness, which emphasizes the interdependence of all creatures, aligning with both scientific understanding and religious concepts of unity in creation (Deane-Drummond, 2008).

Eco-theology reinterprets the notion of human dominion over nature as a call for responsible stewardship. This perspective advocates for sustainable practices and conservation efforts as religious duties (Gottlieb, 2006). Furthermore, it incorporates principles of eco-justice, addressing environmental and social issues simultaneously. This approach recognizes that ecological degradation disproportionately affects marginalized communities (Rasmussen, 1996). A critical aspect of eco-theology is the re-examination of religious texts through an ecological lens. This process aims to uncover and apply traditional ecological wisdom to contemporary environmental challenges (Santmire, 2000). In contrast to some traditional theological perspectives, eco-theology proposes a holistic concept of salvation that extends beyond human souls to include the wellbeing of all creation (McFague, 2008). Lastly, eco-theology promotes mindful and ethical consumption practices, encouraging believers to consider the environmental and social impacts of their lifestyle choices (Berry, 2006, , Kanu 2021). These principles collectively integrate environmental concerns into religious thought, bridging spiritual beliefs and ecological awareness to foster a more sustainable relationship between humanity and nature.

Eco-theology in Jer 2:7 and Environmental Issue in Africa

Eco-theology, being an emerging field that explores the relationship between religion and environmental concerns, proposes a unique perspective on addressing ecological issues. In this regard, Jer 2:7, a biblical passage that speaks of humanity's responsibility towards the land, provides a compelling framework for environmental stewardship. In the context of Africa's pressing environmental challenges, the eco-theological interpretation of Jer 2:7 can offer valuable insights and possible solutions.

Historical Context of Jer 2:7

Jeremiah's prophetic activity spanned from 627 BCE to the fall of Jerusalem in 587/586 BCE (Lundbom, 1999). This period was marked by political instability, social injustice, and religious syncretism in Judah (Brueggemann, 1998). Economically, Judah experienced relative prosperity, but with significant social inequalities (Carroll, 1986). The environment was diverse and fertile, supporting various crops and livestock (Rick et al., 2020; Lionello et al., 2006; Hopkins, 1985). However, archaeological and paleobotanical evidence suggests that by Jeremiah's time, some areas of Judah were experiencing environmental stress due to intensive agriculture, deforestation, and population pressure (Dever, 2012). The expansion of olive and vine cultivation, while economically beneficial, led to increased erosion on hillsides. Moreover, the demands of urbanization and military fortifications resulted in significant deforestation in some regions.

Additionally, the concept of land defilement in Jer 2:7 likely refers to both spiritual pollution and physical degradation of the environment (Hareuveni, 1980). Political instability and warfare further exacerbated environmental challenges (Zohary, 1982). Jeremiah 2:7 thus reflects not only spiritual apostasy but also the consequences of neglecting proper environmental stewardship. This demonstrates an early recognition of the interconnectedness between spiritual fidelity, social justice, and environmental care.

Literary Context of Jer 2:7

Jeremiah 2:7 is situated within the opening oracles of the book, part of a covenant lawsuit genre where God brings charges against Israel for breaking the covenant (Lundbom, 1999; Barker, 1995). Broadly speaking, the literary context of Jer 2 is characterized by a covenant lawsuit genre, where God brings charges against His people for breaking the covenant. Verse 7 serves as a focal point in this lawsuit, presenting concrete evidence of Israel's ingratitude and rebellion. It follows a recollection of God's faithfulness in the exodus and wilderness journey, making the accusation of land defilement all the more

poignant (Holladay, 1986). Thus, the verse introduces key themes recurring throughout Jeremiah's oracles: Covenant unfaithfulness, Corruption of worship, Misuse of God's blessings and Relationship between people and land.

Accordingly, v. 7 emphasizes the interconnectedness between spiritual and ecological well-being (Brueggemann, 1998; Schultz, 2008; Yates, 2010; Fretheim, 2002). As a prophetic oracle, it carries divine authority, using vivid imagery to convey the severity of Israel's sin and urgency for repentance (Sweeney, 2005). The use of natural imagery is characteristic of prophetic literature, grounding spiritual messages in tangible experiences (Peterson, 2002). The verse's position within the covenant lawsuit framework amplifies its impact by contrasting God's provision with the people's defilement (Moberly, 2006). It also foreshadows the coming judgment and exile prophesied in later chapters (Miller, 2001). This literary context enhances the verse's significance in Jeremiah's overall message and its relevance to contemporary eco-theological discussions.

Exegetical Analysis of Jer 2:7

Jer 2:7 presents a poignant indictment of environmental degradation that resonates strongly with contemporary ecological concerns. The verse, situated within the broader prophetic discourse of Jeremiah, serves as a powerful reminder of humanity's responsibility towards the environment and the consequences of neglecting this divine mandate (O'Brien, 2016; Crosby, 2016). The Hebrew phrase (*'e'rec haKKarmel*), translated as "fertile land," literally means "land of the vineyard" or "fruitful land" (Holladay, 1971). This term evokes images of agricultural abundance and productivity, emphasizing the divine gift of a bountiful environment. In the context of ancient Israel, this phrase would have carried significant weight, as the land's fertility was often seen as a sign of God's blessing and favour (Keown et al., 1995). The use of this term in Jer 2:7 serves to highlight the contrast between the land's inherent potential and its subsequent degradation.

The verb (*waTTüfammü'û*), translated as "defile" (Holladay, 1971), carries strong connotations of ritual impurity and moral corruption. In the context of land, this defilement suggests not just physical pollution but also a spiritual contamination that renders the land unfit for divine presence (Fretheim, 2002). This concept of defilement extends beyond mere environmental damage, encompassing a breach of the covenant relationship between God, the people, and the land. In the context of eco-theology, this verb underscores the interconnectedness of environmental stewardship and spiritual fidelity. The term (*naHälätî*), meaning "my inheritance" (Holladay, 1971), is particularly significant in understanding the theological implications of environmental stewardship. In Hebrew thought, the land was not merely a possession but a divine inheritance, entrusted

to the people for safekeeping (Anderson, 1998; Wright, 1990). By referring to the land as His inheritance, God asserts His ultimate ownership and the people's role as stewards rather than absolute owners. This concept challenges contemporary notions of land exploitation and emphasizes the responsibility of care and preservation.

The rhetorical structure of Jer 2:7 employs a powerful contrast between God's benevolent action ("I brought you into a fertile land") and the people's destructive response ("But you came and defiled my land"). This juxtaposition serves to heighten the sense of betrayal and ingratitude inherent in the people's actions. The use of the first person ("I brought you," "my land") personalizes the indictment, emphasizing the relational aspect of environmental stewardship (Brueggemann, 1998).

Theological Implications

The theological implications of Jer 2:7 provide a foundation for understanding the relationship between God, humanity, and the environment. This verse, situated within the broader context of Jeremiah's prophetic message, presents a perspective on environmental stewardship that remains relevant in contemporary ecological discussions:

i. God as owner and provider of the land

The verse firmly establishes God as the ultimate owner and provider of the land. The phrase "I brought you into a fertile land" emphasizes God's role as the giver of the environment, highlighting the divine origin of the natural world. This concept of divine ownership is a recurring theme in Hebrew scripture, reflecting a worldview where the earth and its resources are not merely natural phenomena but sacred gifts from the Creator (Wright, 1990). This theological understanding challenges anthropocentric views of nature and positions the environment as part of God's divine economy, entrusted to humanity for responsible use and care.

The implications of God's ownership extend beyond mere possession. As Brueggemann (1998) notes, it implies a continuing divine interest and involvement in the land's welfare. This ongoing divine concern for the created order provides a theological basis for environmental care, suggesting that proper stewardship of the environment is an act of faithfulness to God (Baham, 2020). It also implies that environmental degradation is not just an ecological issue but a spiritual one, directly affecting humanity's relationship with the divine.

ii. Human responsibility as stewards the Land

In 2:7, Jeremiah underscores human responsibility as stewards of the land. The accusation that the people "defiled" the land implies a prior expectation of care and responsibility. This concept of stewardship is rooted in the creation narratives of Genesis, where

humanity is given the mandate to “till and keep” the garden (Gen 2:15) (Ibe & Anthony, 2023). In the context of Jeremiah, this stewardship is seen as an integral part of the covenant relationship between God and Israel (Fretheim, 2002). The notion of stewardship presented here is not one of passive preservation but of active and responsible management. It suggests that humanity’s role is to cultivate and enhance the fertility of the land while maintaining its integrity. This balanced view of stewardship challenges both exploitative approaches to nature and extreme preservationist views that exclude human interaction with the environment. Instead, it proposes a model of responsible engagement with nature that recognizes both human needs and the intrinsic value of the created order (Bauckham, 2010).

iii. Environmental degradation as a form of disobedience

Jer 2:7 presents environmental degradation as a form of disobedience to God. The use of the term “defile” in relation to the land suggests that environmental mismanagement is not just poor resource use but a violation of the divine order. This framing elevates environmental concerns from mere practical considerations to moral and spiritual imperatives. As Santmire (1985) affirms, this perspective challenges the often-held dichotomy between spiritual and material realms, suggesting that care for the physical world is intrinsically linked to spiritual faithfulness. The portrayal of environmental degradation as disobedience also implies that such actions have consequences beyond the immediate ecological impact. In the prophetic literature, environmental devastation is often presented as both a consequence of and judgment for covenant unfaithfulness. This theological framing provides a powerful motivation for environmental care, linking ecological responsibility to the broader context of covenant obedience and divine-human relationships (Davis, 2009). Furthermore, the verse’s placement within a covenant lawsuit genre suggests that environmental degradation is not just an individual sin but a communal failure. This communal aspect of environmental responsibility challenges individualistic approaches to ecology and calls for collective action and societal change in addressing environmental issues (Moo and Moo, 2018).

By and large then, the theological implications of Jer 2:7 provide a robust framework for understanding environmental stewardship from a biblical perspective. By establishing God as the owner and provider of the land, emphasizing human responsibility as stewards, and framing environmental degradation as disobedience, the verse offers a theocentric approach to ecology that integrates spiritual, moral, and practical concerns. This multifaceted theological perspective continues to inform and challenge contemporary eco-theological discussions, offering valuable insights for addressing current environmental crises.

Application to African Ecotheology

Jer 2:7 provides a rich foundation for theological reflection on ecological issues in Africa, revealing parallels between ancient Israel's challenges and contemporary Africa's environmental problems. Deforestation, a major issue in Africa, particularly in the Congo Basin (Laurance et al., 2006), echoes the land defilement mentioned in Jer 2:7. Similarly, bush burning in Africa (Hamid et al., 2010; UNDRR, 2012) contributes to soil degradation and biodiversity loss (Olanipekun 2019; Kull, 2004), echoing ancient Israel's agricultural challenges. The misuse of agrochemicals in Africa (Pretty, 2005) can be viewed through Jer 2:7's warning against defiling the land. The verse also challenges exploitative resource extraction, with Mugambi (2001) arguing that African ecotheology must address colonial legacies in resource management.

Gitau (2000) calls for a renewal of the prophetic tradition in addressing ecological crises, inspired by Jeremiah's accusatory tone. Kaoma (2015) emphasizes the interconnectedness of spiritual and ecological wellbeing, noting synergies between African traditional worldviews and biblical theology. This application of Jer 2:7 to African ecotheology offers a framework for addressing contemporary environmental challenges (Kanu et al, 2024), providing theological grounding for responsible resource management and inspiring a prophetic voice on ecological issues.

i. Jeremiah and Contemporary African Ecological Hermeneutics

Contemporary African ecological hermeneutics offers a unique and vital perspective on biblical texts like Jer 2:7, providing a framework that integrates African worldviews, traditional ecological knowledge, and Christian theology. This approach not only enriches our understanding of the biblical text but also offers practical insights for addressing current environmental challenges in Africa. Reading Jer 2:7 through an African ecological lens reveals resonances between the prophetic message and traditional African concepts of land and nature. In many African cultures, land is not merely a resource to be exploited but a living entity with spiritual significance. Mbiti (1990) notes that in African traditional religions, the earth is often viewed as a mother figure, nurturing and sustaining life. This perspective aligns with the biblical concept of land as God's gift and inheritance, as expressed in Jer 2:7. The prophet's indictment of those who "defiled" the land thus takes on added significance when viewed through this African lens, as it represents not just a violation of divine law but a disruption of the sacred bond between humans and the earth.

Furthermore, the African concept of *ubuntu*, which emphasizes the interconnectedness of all beings (Usman and Paul, 2024; Onukwuba et al., 2023; Richard et al., 2024) provides a hermeneutical key for understanding the ecological implications of Jer 2:7. Setiloane (1998) avers that *ubuntu* extends beyond human relationships to include the natural world.

In this light, the defilement of the land described in Jeremiah can be seen as a violation of the fundamental principle of interconnectedness, with consequences that ripple through the entire community of creation. Integrating African traditional ecological knowledge into the interpretation of Jer 2:7 offers valuable insights for contemporary environmental stewardship. Many African societies have developed sophisticated systems of land management and conservation based on generations of observation and interaction with their local ecosystems. Berkes (2012) highlights how these traditional practices often embody principles of sustainability and reverence for nature that align with biblical stewardship concepts.

For instance, the traditional practice of taboos and sacred groves in many African cultures, which restrict access to certain areas of forest or prohibit the harvesting of particular species, can be seen as a practical application of the stewardship mandate implied in Jer 2:7. These practices, rooted in spiritual beliefs, have often served to preserve biodiversity and maintain ecological balance. Interpreting prophet's call for responsible land management through this lens of traditional ecological knowledge can provide concrete models for implementing biblical environmental ethics in an African context. The implications of this hermeneutical approach for Christian environmental ethics in Africa are significant. Firstly, it challenges the often-held dichotomy between "traditional" and "Christian" worldviews, suggesting instead a potential synthesis that draws on the ecological wisdom of both traditions. Gitau (2000) argues that such a synthesis is crucial for developing an environmental ethic that resonates with African Christians and provides practical guidance for addressing ecological challenges.

Secondly, this approach emphasizes the role of the church in environmental conservation. Just as Jeremiah called the people of Judah to account for their treatment of the land, African churches can take up a prophetic role in addressing environmental degradation. Kaoma (2015) suggests that churches can serve as centres for environmental education, integrating scientific knowledge with biblical teachings and traditional ecological wisdom. Moreover, reading Jer 2:7 through an African ecological lens highlights the importance of community-based approaches to environmental conservation. The communal aspect of land ownership and management in many African societies aligns with the biblical concept of land as a collective inheritance.

Finally, this hermeneutical approach underscores the spiritual dimension of environmental care. In the African context, where the material and spiritual realms are often seen as interconnected, environmental stewardship becomes not just a matter of resource management but a form of spiritual practice. Nkemnkia (1999) maintains that this holistic worldview can provide a powerful motivation for environmental care, framing ecological responsibility as an integral part of one's spiritual life and relationship with the divine

(Kanu, et al., 2024). In conclusion, contemporary African ecological hermeneutics offers a rich and multifaceted approach to interpreting Jer 2:7. By reading the text through an African ecological lens, integrating traditional ecological knowledge, and drawing out implications for Christian environmental ethics, this approach provides a robust framework for addressing current environmental challenges in Africa. It offers a path forward that is both biblically grounded and culturally relevant, holding the potential to inspire a new generation of African Christians to take up the mantle of environmental stewardship.

ii. Viewpoints on Practical Applications

The practical applications of an African ecotheological interpretation of Jer 2:7 are very significant and quite transformative for both religious communities and broader society in Africa. These applications span the development of a uniquely African Christian environmental ethic, the implementation of church-based environmental stewardship programs, and advocacy for sustainable resource management policies. Developing an African Christian environmental ethic based on the insights from Jer 2:7 and other relevant biblical texts is a crucial first step. This ethic would blend biblical teachings with African traditional ecological wisdom, creating a framework that is both spiritually grounded and culturally relevant. Ngong (2010) contends that such an ethic should emphasize the intrinsic value of creation, the interconnectedness of all life, and human responsibility as stewards of God's creation. This ethic would go beyond mere conservation to promote a holistic vision of human-nature relationships that reflects both Christian and African values.

The environmental ethic in Africa is a form of worship and spiritual discipline, rooted in the concept of land as God's inheritance in Jer 2:7. This approach aligns with traditional African worldviews, which view the natural world as spiritually significant (Daneel, 2001). Church-based environmental stewardship programs can implement this ethic, taking various forms tailored to local contexts. For example, churches can establish community gardens to promote sustainable agriculture practices and address food security issues. This embodies the stewardship mandate implied in Jer 2:7, transforming degraded land into productive spaces. Education and awareness programs within churches are also crucial. Amanor-Wilks (2009) suggests that they can serve as centres for environmental education, integrating scientific knowledge with biblical teachings and traditional ecological wisdom. This includes regular teachings on environmental themes, workshops on sustainable practices, and the development of educational materials that present environmental care as an integral part of Christian discipleship. Practical conservation projects, such as tree planting or waste management, can also demonstrate the church's commitment to environmental stewardship and inspire community engagement.

Advocacy for sustainable resource management policies represents another critical application of the insights derived from Jer 2:7. African churches and Christian organizations, drawing on the prophetic tradition exemplified by Jeremiah, can play a significant role in shaping public policy on environmental issues. This advocacy could take various forms, from grassroots community organizing to engagement with national and international policymakers. At the local level, churches could advocate for sustainable land use policies, drawing on both biblical principles and traditional African land management practices. This might involve campaigns against deforestation, promotion of agroforestry techniques, or efforts to protect community land rights. The concept of land as a divine inheritance, as expressed in Jer 2:7, provides a powerful theological basis for such advocacy efforts.

On a broader scale, African Christian leaders and organizations could engage in advocacy for sustainable resource management at national and international levels (Pilani, 2023). Munyaka and Motlhabi (2009) argue that the African concept of *ubuntu*, which emphasizes interconnectedness and mutual responsibility, can provide ethical framework for advocating for more equitable and sustainable global resource management policies. This could involve lobbying for stronger environmental regulations, advocating for climate justice, or promoting sustainable development models that prioritize both human needs and ecological integrity. Moreover, churches and Christian organizations could partner with environmental NGOs, scientific institutions, and government agencies to develop and implement sustainable resource management strategies. Such partnerships would allow for the integration of scientific expertise, policy know-how, and spiritual motivation, creating powerful coalitions for environmental change.

By and large, the practical applications of an African ecotheological interpretation of Jer 2:7 are diverse. In this regard, African churches and Christian organizations can play a crucial role in addressing the continent's pressing environmental challenges by developing a uniquely African Christian environmental ethic, implementing church-based stewardship programs, and engaging in advocacy for sustainable policies. These applications not only offer practical solutions to ecological issues but also present an opportunity for the church to embody its prophetic calling, demonstrating the relevance of biblical wisdom to contemporary environmental concerns.

Conclusion

This study explored the relevance of Jer 2:7 to African eco-theology, revealing its relevance to the current environmental challenges faced by African nations. The prophet's indictment against the defilement of God's "fertile land" resonates with the ecological crises faced by many African nations today. Jer 2:7 establishes a theocentric model of

environmental stewardship, positioning the land as God's inheritance and humanity as its caretakers. This aligns with many African traditional worldviews that view the earth as spiritually significant. The verse portrays environmental degradation as a form of disobedience to God, highlighting the moral imperative for ecological care. Applying an African ecological hermeneutic to this text provides a culturally resonant framework for addressing environmental issues.

The significance of Jer 2:7 for African ecotheology is undeniable, as it offers a biblical foundation for environmental ethics that is both spiritually grounded and culturally relevant. It motivates environmental care beyond mere conservation and inspires a renewed commitment to addressing environmental injustices and advocating for sustainable resource management policies. The study calls for urgent action in the African context, including developing uniquely African Christian environmental ethics, implementing church-based conservation programs, and engaging in faith-based advocacy for sustainable policies.

As Africa endeavours to embrace a more balanced and ethical ecotheology, several questions merit further exploration: How can the African churches more effectively integrate environmental stewardship into their liturgy? What role can African traditional ecological knowledge play in developing sustainable land management practices? How might an African eco-theological interpretation of biblical texts contribute to a more comprehensive Christian environmental ethics? In what ways can African ecotheology inform and enrich global discussions on environmental ethics? How can African theological education be reformed to better equip future church leaders to address environmental challenges? By grappling with these questions and embracing the ecological wisdom found in texts like Jer 2:7, African Christianity can play a crucial role in fostering a more sustainable and just relationship between humanity and the natural world. The time for action is now, as we seek to honour God's inheritance and preserve the rich biodiversity of the African continent for generations to come.

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