

## Conclusion

The coming of the missionaries to Remoland was indeed a fillip. Modernization in all ramifications was brought to the fore. Many indigenes began to see and enjoyed new ways of life. The MCN missionaries did not just concentrate on the propagation of the gospel. They equally ensured the absolute emancipation of the populace by introducing things that would make prospective converts to move close to them in earnest, and guarantee the enhancement of their social being. Autochthons of Remoland enjoyed certain benefits which would have probably not been visible, save the coming of the missionaries at that time. Indeed, the arrival of the missionaries was quite beneficial to the indigenes.

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## **IMPACT, CHALLENGES AND PROSPECTS OF THEOLOGICAL EDUCATION IN KADUNA STATE, NIGERIA**

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### **Abstract**

*Theological education in Kaduna State has its roots in the activities of Christian missionaries in Northern Nigeria. The arrival of some missionaries from the Church Missionary Society (CMS) from Britain and other denominations in the early 20<sup>th</sup> century inexorably led to the establishment of churches, schools and hospitals. The establishment of the above organizations laid the groundwork for theological education in Kaduna State. Theological education in Kaduna State has evolved significantly over the years and it has been influenced by local and international factors. The local factors include historical, social and cultural contexts. The international factors are transnationalism and globalization. Previous studies on theological education in Northern Nigeria have consistently opened academic vacuums yet to be explored. It is in response to the yearnings created by these vacuums that this paper is visualised. The objective of this paper is to highlight the challenges and prospects of theological education in Kaduna State. The study adopts historical and sociological methods. The paper concludes that theological education faces challenges like inadequate funding, curriculum issues and cultural defiance in Kaduna State. The way these challenges are addressed will largely determine the prospects of theological education in Kaduna State in the future.*

**Key words:** Challenges, Impact, Kaduna State, Prospects, Theological Education and Northern Nigeria

### **Introduction**

Theological education has been part of the Christian Church in Kaduna State since the inception of the missionary activities in the State. Audu suggests that the establishment of formal theological training in Kaduna began in the early 20<sup>th</sup> century through the efforts of various missionary organizations like the Roman Catholic Church, Evangelical Church Winning All (ECWA). Suffice it to say that the establishment of the Nigerian Baptist Theological Seminary in Ogbomosho, Oyo State has significant impact on theological education in the whole of

Northern Nigeria and Kaduna State in particular. Kaduna State became a central hub for Christian education and training because of its strategic location, milieu and cultural diversity. Different Christian organizations and religious bodies synergized to enhance theological training and address the challenge of lack of adequate and qualified personnel for church work in Kaduna State. The main aim of theological education in Kaduna state is to equip church leaders and workers to adequately serve their congregations. Theological education takes place at various seminaries, theological colleges and Universities with departments of religious studies. In recent times, theological education in Kaduna State has expanded to include diverse programmes like terrorism, insurgency, inter-faith dialogue, social justice and community development. The curricula of theological institutions in Kaduna State have metamorphosed over the years to meet local and international challenges.

### **Historical Background of Kaduna State**

Nigeria was constituted as a nation on 1<sup>st</sup> of January 1914 through the amalgamation of the northern and southern protectorates of Nigeria under the colony and authority of the British Monarch Lord Fredrick Lugard over about 16 or 17 million. He was a British-Monarch appointee as the first Governor General in Lagos, which was the first Political zone in Nigeria. Kaduna was founded by the British in 1913, and it became the capital of Nigeria's which were Western region, Eastern region, and Mid-Western region with regional governors under the leadership of governor general Sir Lord Lugard<sup>1</sup>. Part of the reasons that led to the necessity of amalgamation of the North and the South was that the total 332,400 sq. miles, had the Northern Nigerian Protectorates was about 255,700sq. miles while the Southern Protectorates Nigeria including Lagos was 76,700 sq. miles<sup>2</sup>. The North has a vast land mass resource, while the South has a huge mineral resource. It was as if all the resources that the North did not have are replaced by the vast land mass being endowed with. The map of Nigeria which shows that the Nation is divided into two parallel boundaries by the Rivers Niger and Benue, which shows that the Nation is left with one particular tribal area in one administration and the other left to the other also called for amalgamation<sup>3</sup>.

Henry Barth described the North as the densest in all Africa by 1900 with a population reduced to about 9 million for some reasons of war and slavery, while the South was estimated at 7.15 million. The people in the south were described as pure negroids, than the Hausas and others in the North who were agriculturists. The Delta tribes were described as living a semi-aquatic life in their Canoes, fishing both for consumption and for cash purposes<sup>4</sup>. In the same vein, the North was influenced by Islam at early times, because of the religious revivalism of the early 19<sup>th</sup> century with the Fulani conquests and jihad which swept the country from Sokoto to Yola about 1000 miles to the East.

The South on the other hand, was from the most part, held and controlled by Fetish worship, witchcraft, human sacrifice, and twin murder<sup>5</sup>. The East of Niger which is dominated by the great Igbo race was numbering to 3 million and had not developed beyond the primitive stage. The West, the Kingdom of Benin, like its other counterparts in Dahomey was up to 2,897 was deeply involved in despotism for the purpose of its Fetish rites. The West, the Yoruba, the Egba, and the Ijebu had a fairly advanced system of Government under the recognized rulers. The coast fringe was of the people by negro traders and middlemen who had some form of education from the missionaries who came in through the boarders nearer to the areas and the principal towns were Lagos, Calabar, etc. with some few educated men who practiced as doctors, lawyers *et cetera*<sup>6</sup>. Kaduna state is one of the 36 states of the Federal Republic of Nigeria. The state is named after its state capital Kaduna. It is found in the North-western Nigeria, and it is located on the bank of River Kaduna. It is a trade center and a major transportation route for the surrounding agricultural areas with its rail and road junction<sup>7</sup>. The state is bordered by seven states such as Zamfara, Katsina, and Kano to the north, and Bauchi and Plateau to the south, as well as Nasarawa and Niger States. Hausa and Fulani Muslims inhabitants are the dominants in the north, while other tribes who are Christian's majority dominate the south<sup>8</sup>. It also shares boundary with the Federal Capital Territory (FCT). The state is divided into the southern northern regions and is the 4<sup>th</sup> largest state in Nigeria. Both Christians and Muslims occupy the state. It was created as a state on 27<sup>th</sup> of May 1967<sup>9</sup>. The state has ISO 3166 code NG-KD and the country Nigeria<sup>10</sup>. It has the Nigeria's largest textile-manufacturing center and has other major industries as well like as Nigeria National Petrochemical Company (NNPC)<sup>11</sup>. The historical context of Kaduna State, most especially the establishment of Kaduna as the headquarters of Northern Nigeria by the British colonial masters influenced the spread of Christianity and significantly impacted the emergence of theological institutions in the state. The different religious conflicts that affected a lot of Christians played an important role in shaping the need for theological education in Kaduna State.

### **The Relationship between Theological Education and Religious Education**

The relationship between Theological Education and Religious Education can easily be understood from the view point of their definitions, which were earlier given as follows: Theological education is education about theology. The term "theology" connotes the scientific study of the nature and attributes of God, His relations to us, the dispensations of His providence, His will with respect to our actions, His purposes with respect to our end<sup>12</sup>. Theological Education is hereby a science that treats the Being of God, or God as the Supreme Being. It is not just the Being of God, but also all that God has to do with man. It is the education carried out in this respect that is called "Theological Education." God remains the center of it. It is the study that is centered on God's relationship and dealings

with man. God is the ultimate and final in life and in all things. It is His perspective of man and things that is very key, important and crucial. Theological Education is therefore a Science of Education or a scientific systematic education of the being of God and what His attributes and all dealings with man are. Religious Education as defined by Android Theological Dictionary as something, which relates to religion, and also as used for a person or by a person engaged by solemn vows or to a being or his relationship with a being to lead a life of devotion and austerity under some rule or institution<sup>13</sup>. Religious Education is a type of education that is acquired in response or about response to God by man. It is, in this respect man-centered, as it is man that carries out such an obligation to a Supreme Being or a deity. It is therefore activities of worship carried out by a person towards an object of worship, or a Supreme Being. Religious Education therefore, is mainly the education of man in response to God, and of man's interactions and dealings with God. Thomas sees Religious Education, in reference to a school setting as well as to a congregation, where formal instructions are disseminated, and acquired, in the classroom and a sanctuary<sup>14</sup>. In Israel Religious Education is seen as involving prayer and memorization of Scripture, a practice seen as the pillar of their faith<sup>15</sup>. Pillars are strong holds, by which a building stands firm. Without pillars in a building, such a building cannot stand. To the Israelites, prayer and memorization of the Scripture are the strong hold of their Religious Education. It is by these pillars that, the most important part of Israel's religious building is standing. Prayer and the Scripture reading have therefore remained the pillars of Religious Education for long in Israel and even till date. This seems to be what Theological Education is all about. This is therefore man centered, as he seeks God. Further, in Religious Education, man understands and responds to God, as he or she feels or makes an expression to God in worship as he/she feels disposed. It is an education in which man's response to God is affirmed and articulated, for a systematic approach to and dealings with God.

Religious Education is thus important to man because he has to respond to his Creator and Maker in a refined way for the betterment of the society. When Religion is gotten right, then human development is well appropriated and made adequate through proper response to God. Through religion, development in the society can be consolidated and effectively established.

The etymology of the word theology is from the Greek *theologia*. "*Theo*" means God, and *logos*, means word or reason: "Theology" as earlier stated, means "a word" or "rational discourse concerning God", and therefore it is human wisdom or knowledge concerning God. The Dictionary of Latin and Greek defines the word theology more precisely, as meaning the divine revelation itself given in scripture, and the sum of all knowledge necessary to salvation as it is given by inspiration, and it is therefore free from all error as much as possible<sup>16</sup>.

It also means the knowledge held by faith and faith that is gained either by the direct reading of the Scripture or by drawing its conclusions from the texts of the Scripture, the science or wisdom constructed from revelation by means of reason for the explication and defense of the faith. It is a combination of science and wisdom in the defense of faith and it also means the divine self-knowledge, which is the archetype of all true knowledge of God. It is knowledge given to man<sup>17</sup>. This is all about God's word to man to transform and develop humanity for better development of the society. God's word to man is God's mind, God's purpose, God's intention and God's plan for man and His creation. It is a verdict of God for human development in a society, and without which a society is not developed.

The term Theological Education, has been formally described and limited to the professional preparation of candidates for the Christian ministry and for the Christian church services<sup>18</sup>. This is the case, in which the men and women that are being prepared for Church ministry and their education, is being referred to as "Theological Education". Theological Education therefore looks at education from the point view of a portion of the scripture with regard to God's perspective. In this case, it is specifically concerned about what the scripture reveals of God and of His ways for the development of humanity that is, it is what is that the scripture exactly says of God, as of the personalities of God and the ways of God's dealing with mankind and the development of humanity<sup>19</sup>. Theological Education is also, the study of God, the truthfulness of Religion in general and as well as an organized method of interpreting spiritual works and beliefs into practical life and form<sup>20</sup>. The following are some of the theological seminaries in Kaduna State:

- i. ECWA Theological Seminary, Kagoro
- ii. Baptist Theological Seminary, Kaduna
- iii. Zongkwa Theological College
- iv. Francis of Assisi College of Theology, Zaria
- v. Good Shepherd Roman Catholic Major Seminary, Kaduna

### **The Challenges of Theological Education on Human Development in Kaduna State.**

Lack of avenues for cooperation, collaboration and consultation among the theological institutions is a major challenge in Kaduna State. This has been a big challenge as Kafang<sup>21</sup> puts it. lack of qualified teachers; contextualized curriculum, and genuine students of theology rather than those scouting for daily bread. The fact remains, that like it is usually said, "you cannot give what you don't have." There has been a great lack of competent and qualified theological teachers to teach in most of the seminaries or theological colleges. Most of the time, the best from the parishes is not sent to the seminary to teach. This is a big challenge, because it is necessary for the teacher to know better than the students, both in words and in deeds. This is a way in which maturity of the teachers and

proper mentoring would count for maximum development of humanity and effective managing of theological colleges and seminaries.

- (i) The importance and dignity of a theological college and seminary is largely dependent on her caliber and categories of teachers. Even in secular institutions, before there can be accreditation, the caliber and stuff of teacher are taken into consideration as very significant and as (parameters) identified and confirmed before the exercise could go ahead. In most cases, when the needed categories of teachers based on qualifications are not gotten, accreditations are delayed until a satisfactory list of staff and qualifications is secured.

Many of the curricula used in Theological Education are foreign and lack contextualization. Igbari defines Curriculum as all that happens in guided experiences in the home, school and church with the aim of teaching the Christian faith<sup>22</sup>. It is important, that there is the curriculum that is Africanised in nature.

Wahl observed as quoted by Nwosu that, Theological Education in Africa is currently facing a number of challenges and those tasked to develop its curricula, programs, institutions and methodologies are compelled to critically reflect on the relevance of the models used. <sup>23</sup>Wahl has rightly observed these challenges, as far as the researcher is concerned; this is because the development of appropriate and relevant curricula for the study of Theological Education is very essential for a proper understanding and application of the subject matter to the greater benefit of the students of Theological Education and subsequently the society in general. In the same vein, the programs that are developed for the Theological Institution are what make up such an institution. The way and manner, in which the activities of the theological institutions are carried out is also very important and crucial as methodologies. If these methodologies are not well appropriated, it could truncate the total outcome of the Theological Education's productivity. If the curricula, programmes, institutions and methodologies are not well developed, articulated and discharged they could constitute serious challenges to Theological Education.

The goal of the theological education is defeated on the premise of its being irrelevant and obsolete, this could account for the Church becoming bankrupt and empty, especially in the West. In a situation, whereby the youths are not reached with and to accept the Gospel, and the Church is left for the adult alone. This, by itself suicidal and will be spiritually destructive to both the present and future life of many societies. This is a generational damage for the Church marred with grave consequences. It leaves the Church hopeless and without prospect, simply because of the bad and non-communication of her theology to the next generation. It is a fact that in Theological Education, God is made known and seen as God almighty. It is an abuse of Theological Education, to think that it is

only about criticism of the Bible. Though some dictionaries define “theology” as a critical study of God, it is not only the critical aspect of God that it is concerned about. It is rather more about a holistic study of God, of which both the critical and uncritical study of God is inclusive. Theological Education is also with respect to the division between denominations. Every denomination would like to have its own. These seminaries would also like to teach what the denomination approves of as relevant and acceptable theologically.

The Theological Education of most of these institutions is tailored majorly, to suit the denomination that founded the seminary or the theological college. Isiramen<sup>24</sup> gave “an idea of what may or will happen”, and “the possibility of an expected success.” He used this to portray, what prospect of the unity of the body of Christ will be if it is knitted together in one, to have one interdenominational service by all Christians in Nigeria. This prospect of Theological Education as means to achieving the unity of the Church is defeated in the disunity being experienced at the present. It may be difficult but not impossible, to have one interdenominational service by all Christians because with God all things are possible. This is because every denomination is only thinking of itself and no one is thinking of the collectivity of the body of Christ as one Church. This division in the body of Christ is a cancer that is eating deep into the Church as one body.

Another challenge faced by Theological Education is in the challenge it faces among the fields of other aspects of Education, as evidenced being by the discrimination it encounters. This is because Theological Education is discriminated against and not well accepted and included in the core areas of the field of education. It is seen, as exclusive only for the clergy and Church people, and not as a worthwhile subject for all to study as an educational course. As long as there is discrimination between Theological Education and other fields of education, the needful attention and recognition will not be given and accorded it. When this is not done, it will continue to be relegated to the background as long as in the field of education. It is when full respect and regard is given to it as done to such other fields of Education is giving, that will make it acceptable and recognized fully in the society. It will in that case bring a lasting impact that it ought to bring to the society. Every individual in any given society needs Theological Education, because it governs the way God is known and related with. As long as it is seen as for a category or class of people, or the clergy alone, it will not be widely and generally accepted and neither will its impact be felt widely and generally<sup>25</sup>.

Economic challenge is also another challenge facing the pursuit of Theological Education. This is because; the funding of Theological Education is left to the founding Church alone. There is hardly any other denomination that would want to team up with another denomination to run a Theological institution and neither

is the government in any way supportive of this type of education financially. In most cases, some spiritually qualified persons cannot afford the fees, and are hereby deprived of this essential type of Theological Education. This ought not to be so. It should be rather a matter of calling, irrespective of financial capability or not. The economic challenge is also bedeviling its pursuit of Theological Education because the theological instructors and teachers are not well remunerated. This has made most of our qualified Seminarians to opt out for teachings in government Institutions, not minding the Spiritual benefit and reward of teaching in the seminary or theological college. Theological Education is the education that will train the populace importantly in the fear and admonition of God and significantly, peace and tranquility in the society. This is the more reason, why; if the government subsidizes the training it is appropriate and worthwhile. In actual fact, the government is the major beneficiary as the effect of Theological Education reduces the chaos and upheavals that society often tear apart

There is also that ominous division often caused by ethnicity and marginalization of some ethnic groups as a challenge according to Kafang<sup>26</sup>, he went on to say that this issue of tribal differences, which is even result into tribal clashes, is a shame to the Church. The tribal difference is a case in which people of different tribes are conscious of their tribes than other tribes. Tribal differences even exist between members of the same Church and denomination. The issue is a disgrace for the Church, because it only results from lack of in-depth Christian maturity. In a case, whereby the Christianity professed is deep enough, such tribal differences ought to have been eroded and rolled away. In the atmosphere where tribal differences prevail, it shows that there is no total crucifixion to the flesh, and Christ is not yet made to be in charge as Lord and saviour of the persons concerned<sup>27</sup>.

### **The Prospects of Theological Education to Human Development in Kaduna State**

Despite the challenges bedeviling the study of Theological Education, it has a number of prospects, which cannot be brushed aside. The authors will use this section to analyze the prospects of Theological Education in human development in Kaduna State. In our definition of the Theology, as we earlier said, "Theology is the science of that which treats the being of God and all his dealings with man". The issue of God as a person, and His dealings with man in human development is a very prospective matter. This is because the knowledge of the being of God will enhance how He will be worshipped and accorded due honour; this will also determine to what extent humanity will be developed. It is practically difficult for humanity to develop without proper understanding of his maker. It does not follow, or does any good to worship an unknown God when there is no adequate, or worthwhile understanding of this God. It is in the process of ascertaining the

Being or Person of God, that the due and absolute regard and worthiness will be given to Him. It is in order to have a due and adequate understanding and knowledge of God that the study of the “impact of Theological Education on human development in Kaduna State” is of high significance.

Theological Education as among other fields of education has a high prospect in the sense that education is as important as industries and big businesses, according to Kafang<sup>28</sup>. He went on to say that if a school operates just like any business, and not as a social institution, it will not survive but collapse. That as we pay money to buy goods and services, in the same way must money be paid to acquire education and be educated. As long as Theological Education is rated as an educational proviso, it is equally important as other fields of education, and this makes it very important and prospective. If education is that important and crucial in a society, it is equally true that Theological Education is important, because it is a part of the holistic education.

Isiramen<sup>29</sup> gave “an idea of what may or will happen” as earlier said, in regard to the “expected success” if the Church is knitted together in one, by all Christians in Nigeria. It is rather difficult for the various and numerous denominations, though this is not impossible with God, and to have one interdenominational service by all Christians, since with God all things are possible. It is practically difficult, though not impossible that the Church will congregate as one in her unity to run as one visible body of Christ with the so many denominations, we have today. It is not impossible for the Church to be united in her doctrines and teachings; in essence, the Church should be one, as the most essential thing that can impact the society positively. It was in this respect, and for this purpose that our Lord Jesus Christ died and prayed for, that the Church may be one (John 17:22). It remains, forever the wish of God in Jesus Christ that the Church becomes one in essence. It is in the oneness of the Church, that the body of Christ is seen as effective powerful, and impactful.

The study of Theological Education is also highly prospective; this is because it is biblically-based. Theological Education therefore has the Bible as its basis. As far as this is concerned, Igbari affirms, that there is no doubt that the Bible is the source of Theological Education, and the content of our faith. The Bible is hereby the center of our faith and a very solid key to the establishment of the faith. It is as a result of the authenticity and the infallibility of the Bible as the basis of the Christian Faith that make Theological Education of high prospect. There is no doubt, that certain Theologians are concerned, majorly with the critical approach to the study of Theological Education, but the holistic study of it is more edifying, revealing and constructive than critical. It is on this note that the study of Theological Education is highly prospective. In the same sense as the saying goes, “God’s work done in God’s way will not lack God’s support.” The God of the

work is believed to be capable, to provide for His work in any way, especially when the work is done in accordance with the will and purpose of God. This is the Theological Education that is done in the context of the Bible and in conformity with the Bible<sup>30</sup>.

### **Conclusion and Recommendations**

Theological education in Kaduna State faces challenges like training new generations of local church fathers in modern context. Responding to contemporary objections from revisionists is another major challenge of theological education in Kaduna State. The study therefore recommended that the above challenges should be addressed seriously by theological institutions in Kaduna State in order to give theological education good prospects in the future. The challenges can be addressed by reflecting on implications and compatibility of the new scholastic understanding of Christianity in Africa especially in post Covid-19 pandemic era.

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