CTH 601 COURSE GUIDE

# COURSE GUIDE

# CTH 601 BIBLICAL HERMENEUTICS

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CTH 601 COURSE GUIDE

Content Pa	
Introduction	1
What you will learn in this course	. 1
Course Aims	. 1-2
Course Objectives	. 2
Working Through This Course	3
Course Materials	. 3
Study Units	3 - 4
Set Text Books	4 -5
Assignment File	5
Presentation Schedule	5
Assessment	. 5
Tutor Marked Assignments (TMA)	. 5-6
Final Examination and Grading	6
Course Marking Scheme	6
Course Overview	7 - 8
How to Get The Most From This Course	8- 9
Tutors and Tutorials	. 9
Summary	10- 11

#### Introduction

CTH 601: Biblical Hermeneutics is a one-semester, 2 credit unit course. It will be available to all students as a course in post-graduate diploma in theology.

The course which consists 15 units is a survey of the history, principles and methods of biblical interpretation. Particular attention is given to grammatical-historical principles of interpretation and examination of some selected biblical passages. The material has been especially developed for students in African context with particular focus on Nigeria.

There are no compulsory pre-requisites for this course. The course guide tells you briefly what the course is about, what you are expected to know in each unit, what course materials you will be using and how you can work your way through these materials. It also emphasizes the need for tutor-marked assignments. Detailed information on tutor-marked assignments is found in the separate file, which will be sent to you later. There are periodic tutorial classes that are linked to the course.

#### What you will learn in this course

The overall aim of CTH 601: Biblical Hermeneutics is to introduce you to the history, principles and methods of interpretation of the Bible. You will be exposed to the development of biblical hermeneutics from the period of the church fathers through the middle ages, the Reformation, to modern and contemporary periods. The contribution of some biblical scholars across the ages to the development of biblical interpretation will be highlighted.

Your understanding in this cause will help you to acquire and improve your skills in the use of certain principles for biblical interpretation. This will not only enrich your knowledge, it will also equip you to preach and teach the Word of God. In addition, this course will help you to have a better understanding of theology and related courses.

#### Course Aims

The aim of this course is to lead you in a survey of the history, principles and methods of biblical interpretation. This will be achieved by aiming to:

• Introduce you to the meaning, rationale and importance of biblical hermeneutics:

- Lead you to survey the history of biblical hermeneutics at the various periods of the church history: patristic/medieval, Reformation, modern/contemporary;
- Assist you to describe the major schools of Bible interpretation;
- Highlight the contribution of some scholars in the historical development of biblical hermeneutics;
- Expose you to some of the principles and methods of biblical hermeneutics;
- Explain to you the interpretation of different literary types on the Bible (Old and New Testaments);
- Apply the principles and methods surveyed to interpret some selected Bible passages. .

## **Course Objectives**

To achieve the aims set out above, there are set overall objectives. In addition, each unit also has specific objectives. The unit objectives are always included at the beginning of a unit. You should read them before you start working through the unit. You may want to refer to them during your study of the unit to check on your progress. You should always look at the unit objectives after completing a unit. In this way you can be sure that you have done what was required of you by the unit.

Stated below are the wider objectives of this course as a whole. By meeting these objectives, you should have achieved the aims of the course as a whole.

On successful completion of the course, you should be able to:

• Define the meaning and state the rationale and importance of biblical hermeneutics;

- Discuss the history of how the interpretation of the Bible developed from the patristic to the contemporary periods;
- List and describe the major schools of Bible interpretation;
- Explain the contributions of some scholars to the development of biblical hermeneutics;

Discuss the principles and methods of biblical hermeneutics;

- Identify and analyse different literary types in the Bible (Old and New Testaments);
- Apply principles of biblical interpretation to some passages.

#### Working through this course

To complete this course, you are required to read the study units, read recommended books and read other materials. Each unit contains self-assessment exercises, and at points in the course you are required to submit assignments for assessment purposes. At the end of this course is a final examination. Below you will find listed all the components of the course and what you have to do.

#### **Course Materials**

Major components of the course are:

- 1. Course Guide
- 2. Study Units
- 3. Textbooks
- 4. Assignments File
- 5. Presentation Schedule

In addition, you must obtain the materials. They are provided by NOUN. Obtain your copy. You may also be required to purchase your own copy from the bookshops. You may contact your tutor if you have problems in obtaining the text materials.

#### Study Units

There are sixteen study units in this course, as follows:

#### Module 1

Unit 1.	Fundamentals of biblical Hermeneutics
Unit 2.	History of Biblical Hermeneutics I –
	Patristic/Medieval Period
Unit 3.	History of Biblical Hermeneutics II - Reformation
Unit 4.	History of Biblical Hermeneutics III –
	Modern/Contemporary Period
Unit 5.	Some Other Hermeneutical Issues and Approaches

#### Module 2

Unit 1	Principles of Biblical Hermeneutics I - Schools of
	Bible Interpretation
Unit 2	Principles of Biblical Hermeneutics II –
	Historical/Grammatical Method
Unit 3	Inductive and Deductive Methods of Biblical
	Hermeneutics
Unit 4	Special Literary Methods of Biblical Hermeneutics
Unit 5	Methods of Biblical Criticism

#### Module 3

Unit 1	Interpretation of the Old Testament I – History,
	Law
Unit 2	Interpretation of the Old Testament II – Poetry and
	Wisdom Literature
Unit 3	Interpretation of the New Testament I - The
	Gospels and Acts of the Apostles
Unit 4	Interpretation of the New Testament II – Epistles
	and Revelation
Unit 5	Application and Correlation

The first five units examine the fundamentals of biblical hermeneutics, survey the history and consider some hermeneutical issues. The next five units discuss the principles, schools and methods of interpretation of the Bible. The last five units investigate the interpretation of specific literary types in the Bible and apply the principles of biblical interpretation to some passages.

Each unit contains a number of self-tests. In general, these self-tests question you on the material you have just covered or require you to apply it in some ways and, thereby, help you to gauge your progress and to reinforce your understanding of the material. Together with tutor-

marked assignments, these exercises will assist you in achieving the stated learning objectives of the individual units and of the course.

#### Set Textbooks

You are required to purchase these textbooks stated below. They are compulsory for you. You need them for this and some other theology courses.

- 1. The Holy Bible (RSV or NIV).
- 2. Virkler, Henry A. (1981). *Hermeneutics*. Grand Rapids, Michigan: Baker Book House.
- 3. Nihinlola, Emiola (1997). *The Task of Bible Interpretation*. Ibadan: Sceptre Prints Ltd.

## **Assignment File**

In this file, you will find all the details of the work you must submit to your tutor for marking. The marks you obtain from these assignments will count towards the final mark you obtain for this course. Further information on assignments will be found in the Assignment File itself and later in this *Course Guide* in the section on assessment.

#### **Presentation Schedule**

The *Presentation Schedule* included in your course materials gives you the important dates for the completion of tutor-marked assignments and attending tutorials. Remember, you are required to submit all your assignments by the due date. You should guard against falling behind in your work.

#### Assessment

There are two aspects to the assessment of the course. First are the tutor-marked assignments; second, there is a written examination

In tackling the assignments, you are expected to apply information and knowledge acquired during this course. The assignments must be submitted to your tutor for formal assessment in accordance with the deadlines stated in the Assignment File. The work you submit to your tutor for assessment will count for 30% of your total course mark.

At the end of the course, you will need to sit for a final three-hour examination. This will also count for 70% of your total course mark.

## **Tutor-Marked Assignments (TMAs)**

There are fifteen tutor-marked assignments in this course. You need to submit all the assignments. The best five (i.e. the highest five of the sixteen marks) will be counted. The total marks for the best four (4) assignments will be 30% of your total course mark.

Assignment questions for the units in this course are contained in the Assignment File. You should be able to complete your assignments from the information and materials contained in your set textbooks, reading and study units. However, you are advised to use other references to broaden your viewpoint and provide a deeper understanding of the subject.

When you have completed each assignment send it, together with TMA (tutor-marked assignment) form to your tutor. Make sure that each assignment reaches your tutor on or before the deadline given to the Assignment File. If, however, you cannot

complete your work on time, contact your tutor before the assignment is done to discuss the possibility of an extension.

# Final Examination and Grading

The final examination of CTH 601 will be of three hours' duration and have a value of 70% of the total course grade. The examination will consist of questions which reflect the type of self-testing, practice exercises and tutor—marked problems you have come across. All areas of the course will be assessed

You are advised to revise the entire course after studying the last unit before you sit for the examination. You will find it useful to review your tutor-marked assignments and the comments of your tutor on them before the final examination.

# Course Marking Scheme

This table shows how the actual course marking is broken down.

Assessment	Marks	
Assignment 1-4	Four assignments, best three marks	
	the four count at 30% of course marks	
Final Examination	70% of overall course marks	
Total	100% of course marks	

Table 1: Course Marking Scheme

# **Course Overview**

This table brings together the units, the number of weeks you should take to complete them, and the assignments that follow them.

	Title of work	Week's	Assessment
Units		Activity	(end of unit)
36 11	Course Guide	1	
Module 1			
Unit	Fundamentals of Biblical	1	Assignment 1
1.	Hermeneutics		
2.	History of Biblical Hermeneutics I – Patristic/Medieval Period	2	Assignment 2
3.	History of Biblical Hermeneutics II – Reformation Period	3	Assignment 3
4.	History of Biblical Hermeneutics III – Modern/Contemporary Period	4	Assignment 4
5.	Some Other Hermeneutical Issues and Approaches	5	Assignment 5
Module 2			
Unit 1.	Principles of Biblical Hermeneutics I  – Schools of Interpretation	6	Assignment 6
2.	Principles of Biblical Hermeneutics II  – Historical/Grammatical Method	7	Assignment 7
3.	Inductive and Deductive Methods of Biblical Hermeneutics	8	Assignment 8
4.	Special Literary Methods of Biblical Hermeneutics	9	Assignment 9
5	Methods of Biblical Criticism	11	Assignment 11
Module 3			
Unit 1.	Interpretation of the Old Testament I – History and Law	12	Assignment 12
2.	Interpretation of the Old Testament II  – Poetry and Wisdom Literature	13	Assignment 13
3.	Interpretation of the New Testament I  - The Gospels and Acts of the Apostles	14	Assignment 14
4.	Interpretation of the New Testament II	15	Assignment

	– Epistles and Revelation		15
5	Application and Correlation	15	Assignment
			16
16	Revision and E	16	
17	Examination	17	

Table 2: Course Overview

# How to get the most from this course

In distance earning the study units replace the university lecturer. This is one of the great advantages of distance learning; you can read and work through specially designed study materials at your own pace, and at a time and place that suit you best. Think of it as reading the lecture instead of listening to a lecturer. In the same way that a lecturer might set you some reading to do, the study units tell you when to read your set books or other materials. Just as a lecturer might give you an in-class exercise, your study units provide exercises for you to do at appropriate points.

Each of the study units follows a common format. The first item is an introduction to the subject matter of the unit and how a particular unit is integrated with the other units and the course as a whole. Next is a set of learning objectives. These objectives let you know what you should be able to do by the time you have completed the unit. You should use these objectives to guide your study. When you have finished the units you must go back and check whether you have achieved the objectives. If you make a habit of doing this you will significantly improve your chances of passing the course.

The main body of the unit guides you trough the required reading from other sources. This will usually be either from your set books or from a *Reading* section.

Remember that your tutor's job is to help you. When you need help, don't hesitate to call and ask your tutor to provide it.

- 1. Read this *Course Guide* thoroughly.
- 2. Organize a study schedule. Refer to the 'Course overview' for more details. Note the time you are expected to spend on each unit and how the assignments relate to the units. Whatever method you

- choose to use, you should decide on and write in your own dates for working or each unit.
- 3. Once you have created your own study schedule, do everything you can to stick to it. The major reason that students fail is that they get behind with their course work. If you get into difficulties with your schedule, please let your tutor know before it is too late for help.
- 4. Turn to *Unit 1* and read the introduction and the objectives for the unit.
- 5. Assemble the study materials. Information about what you need for a unit is given in the 'Overview' at the beginning of each unit. You will almost always need both the study unit you are working on and one of your set books on your desk at the same time.
- 6. Work through the unit. The content of the unit itself has been arranged to provide a sequence for you to follow. As you work through the unit you will be instructed to read sections from your set books or other articles. Use the unit to guide your reading.
- 7. Review the objectives for each study unit to confirm that you have achieved them. If you feel unsure about any of the objectives, review the study material or consult your tutor.
- 8. When you are confident that you have achieved a unit's objectives, you can then start on the next unit. Proceed unit by unit through the course and try to pace your study so that you keep yourself on schedule.
- 9. When you have submitted an assignment to your tutor for marking, do not wait for its return before starting on the next unit. Keep to your schedule. When the assignment is returned, pay particular attention to your tutor's comments, both on the tutor-marked assignment form and also written on the assignment. Consult your tutor as soon as possible if you have any questions or problems.
- 10. After completing the last unit, review the course and prepare yourself for the final examination. Check that you have achieved the unit objectives (listed at the beginning of each unit) and the course objectives (listed in this *Course Guide*).

#### **Tutors and Tutorials**

There are 8 hours of tutorials provided in support of this course. You will be notified of the dates, times and location of these tutorials, together with the name and phone number of your tutor, as soon as you are allocated a tutorial group.

Your tutor will mark and comment on your assignments, keep a close watch on your progress and on any difficulties you might encounter and provide assistance to you during the course. You must mail your tutor-marked assignments to your tutor well before the due date (at least two

working days are required). They will be marked by your tutor and returned to you as soon as possible.

Do not hesitate to contact your tutor by telephone, e-mail, or discussion board if you need help. The following might be circumstances in which you would find help necessary. Contact your tutor if:

- you do not understand any part of the study units or the assigned readings,
- you have difficulty with the self-tests or exercises,
- you have a question or problem with an assignment, with your tutor's comments on an assignment or with the grading of an assignment.

You should try your best to attend the tutorials. This is the only chance to have face to face contact with your tutor and to ask questions which are answered instantly. You can raise any problem encountered in the course of your study. To gain the maximum benefit from course tutorials, prepare a question list before attending them. You will learn a lot from participating in discussions actively.

# Summary

CTH 601 intends to lead you in a survey of the history, principles and methods of biblical hermeneutics. Upon the completion of this course, you will be able to answer questions such as:

- What is then meaning, rationale and importance biblical hermeneutics?
- How did the interpretation of the Bible develop historically from the patristic to the cotemporary periods?
- What are the major schools of Bible interpretation?
- How did some scholars contribute to the development of biblical hermeneutics?
- What are the principles and methods of biblical hermeneutics?
- What are the different literary types in the Bible?
- How can you apply principles of biblical interpretation to some passages?

Of course, the questions you will be able to answer are not limited to the above list. The study of Biblical hermeneutics is an academic and spiritual exercise. We wish you success with the course and hope that you will find it both interesting and useful.

We wish you every success in your programme.

# MAIN COURSE

Course Code CTH 601

Course Title Biblical Hermeneutics

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# **Table of Content**

Page

# Module 1

Unit 1 Fundamentals of Biblical Hermeneutics1 – 6 Unit 2
History of Biblical Hermeneutics I – Patristic
/ Medieval Period7 – 13 Unit 3 History of
Biblical Hermeneutics II – Reformation
Period14 - 19 Unit 4 History of Biblical
Hermeneutics III - Modern
/ Contemporary Period20 – 25 Unit 5 Some
Other Hermeneutical Issues and
Approaches26 - 30
A p p 1 0 a c n c s 2 0 - 3 0
Module 2
Wiodule 2
Unit 1 Principles of Biblical Hermeneutics I –
Schools of Interpretation31 – 37
Unit 2 Principles of Biblical Hermeneutics II – Historical / Grammatical Method 38 – 44
Unit 3 Inductive and Deductive Methods of
Biblical Hermeneutics
Unit 4 Special Literary Methods of Biblical
Hermeneutics
Unit 5 Methods of Biblical Criticism58 – 64
Madula 2
Module 3
Unit 1 Interpretation of the Old Testament I –
History and Law
Unit 2 Interpretation of the Old Testament II –
Poetry and Wisdom Literature 73 – 79 Unit 3
Interpretation of the New Testament I – The
Gospels and Acts of the Apostles 80 – 85 Unit 4
Interpretation of the New Testament II –
Epistles and Revelation
Unit 5 Application and Correlation

#### **MODULE 1**

Unit 1	Fundamentals of Biblical Hermeneutics
Unit 2	History of Biblical Hermeneutics I – Patristic/ Medieval Period
Unit 3	History of Biblical Hermeneutics II – Reformation Period
Unit 4	History of Biblical Hermeneutics III – Modern / Contemporary Period
Unit 5	Some Other Hermeneutical Issues and Approaches

# UNIT 1 FUNDAMENTALS OF BIBLICAL HERMENEUTICS

#### **CONTENT**

1.0	Introduction
2.0	Objectives
3.0	Main Content
3.1	Origin/Etymology of Hermeneutics
	3.1.1 Definition of Hermeneutics
	3.1.2 Rationale for Hermeneutics
	3.1.3 Meaning of Biblical Hermeneutics
	3.1.4 Biblical Hermeneutics and Exegesis
	3.1.5 Importance of Biblical Hermeneutics
4.0 C	onclusion
5.0 St	ımmary
6.0	Tutor Marked Assignments
7.0	References and Further Readings

#### 1.0 INTRODUCTION

One basic tool that every theologian need is the ability to interpret the Bible with competence. This is because theology involves a critical study of the Bible and some other sources to think about God. This study unit begins by exploring the origin/etymology, definition and rationale for Hermeneutics in general. It will then examine the meaning of Biblical Hermeneutics, relationship of Biblical Hermeneutics to exegesis and the importance of Biblical Hermeneutics in particular.

#### 2.0 OBJECTIVES

It is hoped that by the end of this unit, you should be able to:

- i) Explain the etymology/origin of Hermeneutics,
- ii) State the definition and rationale for Hermeneutics,
- iii) Define Biblical Hermeneutics,
- iv) Explain the relationship of Biblical Hermeneutics to exegesis
- v) Discuss the importance of Biblical Hermeneutics.

#### 3.0 MAIN CONTENT

# 3.1 Origin/Etymology of Hermeneutics

The term Hermeneutics points back to the Greek word *hermeneien* which means "to interpret." This is a reference to the Greek god Hermes, the messenger of the gods. His task was to explain the decisions of the gods to the humans. *Hermaneia* thus means interpretation or commentary.

In classical literature the verb *hermeneus* (interpret) is used in such senses as "to express aloud," "to explain," or "to translate." It "often appears in contexts which stress the responsibility of human beings rightly to interpret ancient writings thought to contain messages from the gods.' In view of this root meaning of the word Hermeneutics, one important continuing question of all interpreters is "how can we today understand the sense of the texts, especially of ancient texts whose world view we no longer share?"

#### **Self-Assessment Exercise**

Explain the etymology/origin of the word Hermeneutics.

#### 3.1.1 Definition of Hermeneutics

While the contemporary use of the term Hermeneutics varies, in a Biblical and Theological context, it refers usually to the theory of text interpretation. Thus, Hermeneutics can be defined as the art and science of the process of interpretation. Interpretation is an art because of the flexibility of interpretation by the individual person involved. It is also a science because it has to follow some rules to prevent "arbitrary" interpretation of individual.

Hermeneutics involves the determination of the original meaning of a text which leads to elucidation of its sense for modern readers.

Hermeneutics is deeply involved in communication because we speak or write to give meaning; we also listen and read to receive meaning.

Two major concerns of Hermeneutics as shall be seen in this course are: One, the development of criteria for text interpretation; Two, the act of interpretation itself. Therefore, in addition to the study of rules or principles for the interpretation of particular texts, Hermeneutics involves philosophical inquiry, calling upon lexical, linguistic, literary and other disciplines.

#### **Self-Assessment Exercise**

Define the term Hermeneutics.

#### 3.1.2 Rationale for Hermeneutics

Having considered the meaning of Hermeneutics we will now look at the reasons for the task. According to Benard L. Rahmm (1967, 100) there is a need for Hermeneutics because of the gap that usually "exists between the interpreter and the materials to be interpreted and rules must be set up to bridge the gap." The gap may be historical, cultural, linguistic, geographical/biological and philosophical.

**Historical gap** is the separation in time between the author and the reader.

**Cultural gap** is the difference between the cultures of the writer and the recipient.

There is **linguistic gap** when the text is originally written in a different language.

The gap is **geological/biological** if the document originates in a different geographical region.

There is a **philosophical gap** when there is a difference of attitude toward life and the universe between the writer and the interpreter of the text.

#### **Self-Assessment Exercise**

State the rationale for Hermeneutics.

#### 3.1.3 Meaning of Biblical Hermeneutics

Biblical Hermeneutics is a technical kind within the larger comprehension of Hermeneutics. It is also called sacred Hermeneutics. Biblical Hermeneutics can be defined as the study of the rules or "principles which pertain to the interpretation of Holy Scripture." Many Bible passages illustrate the task of Biblical Hermeneutics. Some examples are Genesis 40:8; Ecc. 8:1; Daniel 2:28; Luke 24:27.

As a theological discipline, the goal of Hermeneutics is the proper interpretation of Scripture. Biblical Hermeneutics can be further divided into Old Testament Hermeneutics and New Testament Hermeneutics. In this course we shall combine both Old and New Testament Hermeneutics.

Theology and Hermeneutics are so close that William J. Hill OP (1988, 293) even asserted: "Theology is thus Hermeneutics insofar as it is an interpretation, or reinterpretation, of the Word of God that always summons every past event or scriptural account." One way to also define Theology is an interpretative analysis of the revelation of God in nature, Jesus Christ and the Bible. The Bible is the primary and major source of every Christian Theology. Bible Hermeneutics is a Theological task because it involves interpretation of the Word of God directly, primarily and interpretation of God, ultimately, by inference.

#### **Self – Assessment Exercise**

Define biblical hermeneutics.

# 3.1.4 Biblical Hermeneutics and Exegesis

Our examination of the meaning of Biblical Hermeneutics above shows that it is related to Biblical exegesis and other fields of Biblical study like Biblical criticism, Biblical and systematic Theologies. This section will consider the connection of Biblical Hermeneutics with exegesis and exposition. Actually Hermeneutical theories are formulated from the issues of exegesis. Hermeneutics begins with exegesis and continues with exposition. Biblical Hermeneutics, exegesis and preaching thus form one continuum.

We can define **exegesis** as "the process of getting out of a text what it actually says in its original setting." Biblical exegesis is thus a scientific effort to ascertain the meaning of the text; it is the Word of God understood historically. In exegesis the interpreter or preacher concentrates on the meaning of the texts as meant for the original readers.

**Exposition** is the relevant proclamation of the text to the congregation. It is the Word of God made relevant to present time and place. Exposition grows out of exegesis. In exposition the preacher is concerned with the application and relevance of the text for the contemporary generation. Therefore, every kind of preaching (textual, topical or expository) rests upon sound interpretation of the Word of God.

#### **Self – Assessment Exercise**

Explain the connection between Biblical Hermeneutics and exegesis.

#### 3.1.5 Importance of Biblical Hermeneutics

Biblical Hermeneutics is very important not only as a Theological exercise and discipline but also for effective Christian ministry. In Protestantism, the ministry of the Word of God is the central function of the minister whereas in Roman Catholicism the minister is a priest and his primary function is sacramental.

In the Reformation tradition, the minister is an interpreter of the word of God. The Word of God is therefore the center of gravity in his ministry. Berhard L. Ramm (1967, 100) thus affirmed, "the greatest responsibility of a ministry is the ministry of the Word of God to the congregation. Preaching must be centered in the interpretation and application of Holy Scripture."

The assertion made above underscores the need for the right use of the Word of God (2 Tim. 2:15). We must not abuse the Word (2 Cor. 2:17). We should depend on the power of the word for a ministry of salvation (Rom. 10:9-10), for spiritual growth (I Peter 2:2), for healing/comfort (Psalm 107:20) and for deliverance (Prov. 30:5).

#### **Self – Assessment Exercise**

Discuss the importance of Biblical Hermeneutics in Christian ministry.

#### 4.0 CONCLUSION

We have explained that the first major preoccupation of Biblical Hermeneutics is to seek to discover the original texts to the ancient readers. Of course, that should be followed by the application of the original meaning to the modern, contemporary readers.

#### 5.0 SUMMARY

In this unit, we have examined the origin/etymology, definition and rationale for Hermeneutics in general. The following aspects of Biblical Hermeneutics were also discussed: meaning, relationship to exegesis and the importance for Christian ministry.

#### 6.0 TUTOR – MARKED ASSIGNMENTS

- 1. Define Biblical Hermeneutics
- 2. What is the connection between Biblical Hermeneutics and exegesis?
- 3. Discuss the importance of Biblical Hermeneutics in Christian ministry.

#### 7.0 REFERENCES AND FURTHER READINGS

The Holy Bible (RSV or NIV).

- Virkler, Henry A. (1981) **Hermeneutics.** Grand Rapids: Michigan, pp. 15-20.
- Jeanrond, Werner G. (1987). "Hermeneutics" **The New Dictionary of Theology**, p. 462.
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- Rahmm, Bernard L. (1967) "Biblical Interpretation" **Baker's Handbook of Practical Theology** ed. by Ralph G. Turnbull.
  Grand Rapids, Michigan: Baker Book House, p. 100.
- Thiselton, A. C. (1988) "Hermeneutics" **New Dictionary of Theology**, p. 293.

# UNIT 2 HISTORY OF BIBLICAL HERMENEUTICS I – PATRISTIC/MEDIEVAL PERIOD

#### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
- 3.1 Biblical Period
  - 3.1.1 Greek and Jewish Thinkers
  - 3.1.2 Alexandrian Scholars
  - 3.1.3 Antiochene Scholars
  - 3.1.4 Aurelius Augustine
  - 3.1.5 Thomas Aquinas
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignments
- 7.0 References and Further Readings

#### 1.0 INTRODUCTION

The contemporary need for accurate interpretation of the Bible is not a new desire. Throughout the history of the church, Christian scholars have struggled to interpret the word of God correctly. A knowledge of the history of Biblical interpretation will help us to know the different principles and methods of Biblical interpretation. This unit examines various Hermeneutical practices before the Reformation. The history of interpretation at the Biblical, patristic and medieval times will be studied through the efforts of Jewish thinkers, Greek Philosophers, Alexandrian and Antiochene Scholars, Augustine and Thomas Aquinas.

#### 2.0 OBJECTIVES

It is hoped that by the end of this unit, you should be able to:

- i) Discuss the nature of interpretation found in the Bible.
- ii) Explain the style of Biblical interpretation in rabbinic Judaism.
- iii) State how Greek and Jewish thinkers interpreted the Bible.
- iv) Identify the contribution of the following to the development of Biblical Hermeneutics at the patristic and medieval period: Alexandrian Scholars (Philo and Clement of Alexandrian, Origen) Antiochene Scholars (like Theodore Mopsuestia), Augustine and Aquinas.

#### 3.0 MAIN CONTENT

#### 3.1 Biblical Period

Biblical Hermeneutics began in the Bible itself. Interpretation is involved anytime that an earlier tradition or writing is reviewed from the standpoint of a later one. During the Ezra – Nehemiah reform, Ezra read the law (referring most likely to the five books of Moses) for about six hours to the Israelites. The entire process involved in trying to help the Israelites to live by the law of God is summarized in verse 8". They read from the Book of the law of God, making it clear and giving and meaning so that the people could understand what has been read."

About three steps seem to be involved in the task. The first is reading the law. The second is "making it clear". This most likely refers to an extempore translation from Hebrew to Aramaic. This was necessary because it appears that some of the Israelites did not understand Hebrew. After reading the original language and translating it to an understandable language of the people, the third step is "giving the meaning" or "sense" (RSV). They needed to give the meaning through explanation so that Israelites could understand what was read.

Jesus Christ also interpreted his life, ministry and death in accordance with the Old Testament Scriptures as follows:

- Isaiah 7:14 cf. Matt. 1:22-23; The prophecy of the virgin birth was ultimately fulfilled through his incarnation.
- Isaiah 61:1-2 cf. Luke 4:16-21; The public declaration of his earthly ministry has been foretold in the Old Testament.
- Isaiah 52:13-53:12 cf. Luke 24:25-27; It has been prophesised that the Messiah would serve and suffer before entering the glory of God. Read the following passages for more understanding; Gen. 3:15; Nu. 21:9; Dt. 18:15; Isa. 9:6; 40:10, 11; Ez. 34:23; Da. 9:24; Mic. 7:20; Mal. 3:1).
- In rabbinic Judaism a lot of interpretation involved drawing out logical inferences and comparisons. Traces of this can be seen in the writings of Apostle Paul, e.g. Romans 3:9-12, 13-20; vv. 10-12 (Psalm 14:1-3; 54:102); v. 13 (Psalm 59; 140:3); v. 14 (Psalm 10:7); vv. 15-17 (Isaiah 59:7-8); v. 18 (Psalm 36:1).

The Apostles (Paul, Peter etc) and other New Testament writers thus freely quoted from the Old Testament to explain events or show fulfillment of the promises of God. Sometime that practice may look arbitrary to the modern interpreter but it was an acceptable Hermeneutical method at that time.

#### **Self – Assessment Exercise**

- 1. Give one example of Biblical interpretation during the Biblical period in the Old and New Testaments.
- 2. Explain the style of interpretation in rabbinic Judaism

#### 3.1.1 Greek and Jewish Thinkers

In the early Christian centuries education a lot of emphasis was given to training in grammar, rhetoric and philosophy. In view of the appreciation for the nature and functioning of language as explained by G. R. Evans (1983, p 537) Bible readers did not only look "at the obvious meaning of the words but also at the possibility that they might stand for something other than at first appeared."

Greek and Jewish thinkers developed some Hermeneutical criteria long before Christian theologians began to do critical Biblical Hermeneutics. Greek philosophers tried "to understand the actual meaning of linguistic components of a text (grammatical method) and to appropriate this meaning within the wider spiritual framework of the time (allegorical method)" (Werner G. Jearond, 1987, p.462) Jewish scholars concerned themselves with the interpretation of **Halacha** (directly legal parts of the Torah). They also gave some attention to **Haggada** (the more narrative sections). An allegory is an extended narrative in which each detail has a hidden spiritual equivalent, correlation or meaning.

More generally, during the time of Jesus Christ, Jewish exegesis was of four types: literal, midrashic, pesher and allegorical. The literal Hermeneutics (also called **peshat**) was the basis of other types. Rabbi Hillel, through midrashic interpretation, gave rules of rabbinic exegesis like comparison of ideas, words or phrases. **Pesher** interpretation was practised by the Qumram communities by giving eschatologic emphasis to midrashic interpretation. Allegorical exegesis will be discussed in the next section.

#### **Self – Assessment Exercise**

How did Greek and Jewish thinkers interpret the Bible?

#### 3.1.2 Alexandrian Scholars

During the patristic period (100-590) the two centers of Christian scholarship that dominated biblical interpretation in the church were Alexandria (in Egypt) and Antioch (of Syria). Philo and Clement of Alexandria and Origen were the major leaders of the Alexandrian Hermeneutics.

Allegorical methodology flourished among Jews and neo-platonic philosopher in Alexandria. **Philo of Alexandria** attempted to unite the Jewish and Greek Hermeneutical traditions. He developed the thesis that "an interpretation should disclose that spiritual sense on the basis of an explanation of the texts literal sense." His overall emphasis, however, was allegory.

Clement of Alexandria also taught the twofold meaning of scripture on the basis that the human being is made up of a body (literal) and a soul (spiritual). The spiritual sense is therefore hidden behind the literal sense. For example in the story of the prodigal son (Luke 15:11-32) (Klein and Others, 1993, p.34):

- the robe represents immortality
- the shoes represent the upward progress of the soul
- the fatted call represents Christ as the spiritual nourishment for Christians

**Origen** (c. 185-254). He was a Biblical critic, theologian and spiritual writer. He wrote an important work on biblical criticism called *Hexapla*. He can be described as the first major Biblical Hermeneut. Origen emphasized the need for more than one way of text interpretation. He reasoned that scripture is essentially allegory based on I Cor. 2:6-7 (KJV). He used allegory to look for a hidden spiritual meaning behind the history of the Old Testament. As man consist of three parts (body, soul and spirit). Origen recognized a triple sense – literal (body), moral (soul) and allegorical (spirit or mystical) which he favoured the most. He believed that only allegory yielded true knowledge.

#### **Self-Assessment Exercise**

Highlight the contributions of the following Alexandrian scholars to the development of Biblical Hermeneutics:

- Philo of Alexandria
- Origen

#### 3.1.3 Antiochene Scholars

The Antiochene Scholars rejected the idea of multiple senses of scripture. They emphasized a Christological and exegetical approach in Biblical Hermeneutics. They reacted radically against allegorism and stressed literal and historical interpretation of scripture. Two leaders of the exegetical school were Theodore Mopsuestia (350-428) and John Chrysostom (347-407).

Mopsuestia and others were highly influenced by the Jewish community in Antioch and held that the literal, historical sense corresponded to the spiritual sense. For instance while the allegorical scholars interpreted Song of Solomon to symbolize the love of Christ for the church Theodore argued that it was essentially a poem of Solomon to describe his love for one of his wives (Klein and Others, 1993, p.35).

#### **Self – Assessment Exercise**

What is the contribution of Mopsuestia, an Antiochene Scholar, to the development of Biblical Hermeneutics?

#### 3.1.4 Aurelius Augustine

**Aurelius Augustine**, Bishop of Hippo (354 – 430), he has been described as the greatest of the early Church Fathers. The fourth book of his *De Doctrina Christiana* was developed to stories, images, examples, illustrations, analogies land figurative meanings in an attempt to prove that the Bible was to be respected as fine writing. Through his philosophy of language he provided philosophical support to the hermeneutics of the multiple senses. He also supported a fourfold sense – historical, aetiological, analogical and allegorical, which became predominant during the middle ages. The interpretation of the city of Jerusalem is a good example of this Hermeneutics:

- Literally: It was the historical city,
- Allegorically: It refers to the church and Christ,
- Morally: It indicates the human soul,
- Anagogically (that is eschatologically) it points to the heavenly Jerusalem.

#### **Self – Assessment Exercise**

Highlight the contribution of Augustine to patristic/medieval Hermeneutics.

#### 3.1.5 Thomas Aquinas

Thomas Aquinas (c. 1225-74). Allegorical interpretation began to decline during the middle ages (590-1500). The scholastic period produced intellectuals like Anselm and Peter Abelard and Thomas Aquinas Scholastics employed the use of reason in Biblical Interpretation. Aquinas was a philosopher and theologian. With him and his contemporaries the literal sense was considered to be the bearer of theological truth.

According to him (Jeanrond, 462-463) "appropriate interpretation is the task of dogmatic theology while exegesis concentrates on the purely philological task of preparing the text for theological understanding."

#### **Self – Assessment Exercise**

Highlight the contribution of Aquinas to medieval hermeneutics.

#### 4.0 CONCLUSION

A study of the development of Biblical Hermeneutics at the patristic and medieval period shows that the debate centered on literal, allegorical and other senses of Scripture. Many favoured the allegorical, spiritual and mystical interpretation. It should be stressed that even right from the beginning the multiple senses of Scripture had no universal acceptance. The Antiochene scholars rejected the idea. The Alexandrians also developed higher senses of profound meanings in place of figurative interpretation.

#### 5.0 SUMMARY

In this unit, we have studied the history of rise of Biblical Hermeneutics from the Biblical period and the Greek and Jewish thinkers. We also considered the efforts of Alexandria and Antiochene Scholars. The unit ended with the contribution of Augustine and Aquinas.

#### 6.0 TUTOR-MARKED ASSIGNMENTS

- 1. How did Greek and Jewish contribute to the rise of Biblical Hermeneutics?
- 2. Highlight the contribution of Augustine to patristic/medieval Hermeneutics.

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# UNIT 3 HISTORY OF BIBLICAL HERMENEUTICS II – REFORMATION PERIOD

#### CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
- 3.1 The Humanist Hermeneutics
  - 3.1.1 Luther and Melanchton
  - 3.1.2 Knox and Zwingli
  - 3.1.3 John Calvin
  - 3.1.4 Immediate Post-Reformation Hermeneutics
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignments
- 7.0 References and Further Readings

#### 1.0 INTRODUCTION

Every major development in the history of the church has characteristic biblical interpretation. This is true of the Reformation. The major characteristics of Reformation interpretation are: **Humanist Hermeneutical**, **Christological exegesis** and the **clarity of Scripture**. These can be discussed in the works of the following scholars: Lorenzo/Laurentius Valla (c. 1406 – 57), Disiderius Erasmus (c. 1469-1536), Martin Luther (1483 – 1546), Philip Melanchton (1497 – 1560), John Knox (c. 1513 – 72), Ulrich Zwingli (1484 – 1531), and John Calvin (1509 – 64).

#### 2.0 OBJECTIVES

It is hoped that by the end of this unit, you should be able to:

- i) Explain the influence of the humanists to the Reformation Hermeneutics.
- ii) Discuss the contribution of the following Reformers to the development of Biblical Hermeneutics: Luther, Melanchton, Knox, Zwingli and Calvin.
- iii) Describe the immediate Post-Reformation Hermeneutics.

#### 3.0 MAIN CONTENT

#### 3.1 The Humanist Hermeneutics

Humanism is confidence in system of thought (or philosophy) of the power of human intellect or cultural movement. After the medieval period, there was intellectual renewal during Renaissance. The rising humanism and interest in the study of classical literature encouraged the study of Greek language. This had profound implications on Hermeneutics.

According to Corley and Others (1996, 8) some of the key hermeneutical development as a result of the Renaissance were:

- The use of textual criticism to determine the authorship, dating and quality of texts,
- Emphasis on literal interpretation to find the essential meaning,
- Private Bible translation,
- The study and printing of the Bible in original languages. When **Valla**, an Italian Christian humanist, began to study the Greek text of the New Testament, that decision began a positive reform in Theology.

In **1501 Erasmus** published his *Enchiridion* in which he "sets forth a programme of popular piety based on those Scriptures." Erasmus published Valla's notes in 1505. He also published Greek New Testament with fresh Latin Version and critical notes in 1516. Most of the reformers benefited from their efforts. In place of the complex theology by scholastics the humanists emphasized simple explanation of the Christian faith like that of the early Church fathers.

Valla, Erasmus, Martin Bucer and others were the humanists who sparked off a new Reformation Hermeneutic: They returned to and edited the Greek New Testament. They revised the archaic Vulgate Latin text; they rejected the multiple senses in single scriptural passages.

#### Self – Assessment Exercise

Explain the influence of the Christian humanists to the Reformation Hermeneutics.

#### 3.1.1 Luther and Melanchton

A new element on Reformation interpretation is the Christological center of Luther, the founder of the German Reformation. The proclamation of faith in Jesus Christ rendered the fourfold sense of

Bible interpretation obsolete. In Luther's Christology he "found Christ as the law and Gospel in both Old and New Testaments."

Luther argued that only the Bible has divine authority and not the tradition of the Church. He rejected the allegorical method of interpretation and taught that the Scripture could interpret itself, with the help of the Holy Spirit, with the emphasis on *sola fide* (faith alone justifies). Luther proposed and worked with a faith-oriented Hermeneutics. Together with Calvin, he argued that Biblical truth is accessible only to the interpreter that is illumined by the Holy Spirit. He argued that Biblical interpretation is to be done by applying the rules of grammar bearing in mind the history of the text.

Luther was impressed with the authority of Scripture as expounded with the Greek texts by Melanchton over and against the interpretation of Latin Versions and theologians. Melanchton, another Protestant Reformer, attempted to restore the patristic exegesis. Luther and Melanchton emphasized the Hermeneutic principles of Scriptural grammar with faith alone.

#### **Self – Assessment Exercise**

Discuss the contribution of Martin Luther to Biblical interpretation at the Reformation Period.

### 3.1.2 Knox and Zwingli

In **John Knox**, a Scottish Reformer and Ulrich Zwingli we find an insistence on the clarity and certainty of divine words. According to Marvin W. Anderson (1967, p.124) Knox stated his conviction for the clarity of Scripture thus: The Word of God is plain in itself; and if there appear any obscurity in one place the Holy Ghost who is never contrary to Himself, explains the same more clearly in other places, so that there can remain no doubt, but to such as obstinately remain ignorant." This argument for the clarity of Scripture sounds like the contemporary principle of harmonization in Biblical interpretation.

For **Zwingli**, a **Swiss Reformer**, and others the clarity of Scripture led to its certainty. He also made the following remark concerning the clarity and divine authority of Scripture: "If it is obscure in any place, it is to be expounded by God's Word from another place."

However, the Protestants realized that their doctrine of priesthood of the believer could lead to private Biblical interpretation that "could become excessive and dangerous." (Bruce Corley and Others, 1996, p.84). They therefore gave rules called "analogy of faith" to guide interpretation:

- "Scripture interprets Scripture by explaining obscure passages in light of clearer ones;
- Exegesis must remain faithful to the context of all Scripture,
- There is an essential, organic Christological unity to the Bible".

#### **Self – Assessment Exercise**

Discuss the contribution of Ulrich Zwingli to Biblical interpretation at the Reformation period.

#### 3.1.3 John Calvin

**John Calvin**, a French reformer and theologian, along with others emphasized the Christological sense. Christ was considered to be the subject and sovereign of Scripture. Therefore, to be ignorant of Christ was to be ignorant of Scripture.

Like Luther he also believed in the necessity of spiritual illumination for interpretation. He was of the opinion that allegory obscured the sense of scripture. By use of the phrase "Scripture interprets scripture" he interpreted the Bible by studying the context, grammar, words and phrases. He, however, argued that Christ could not be found in some Messianic psalms advocated by Luther.

Reformation Hermeneutics thus formulated four principles to challenge Roman Catholic tradition. According to Bruce Corley and Others (1996, 83) the four principles were:

- "the focus of Scripture on Christ; not on the Church and man;
- the ultimate purpose of the Bible was salvation, not knowledge;
- the basis for Christian doctrine and practice was the Bible, not ecclesiastical tradition;
- and the authority for interpreting scripture rests with individuals illumined by the Holy Spirit not in a dogmatic, priestly hierarchy."

#### **Self – Assessment Exercise**

Discuss the contribution of John Calvin to Biblical interpretation at the Reformation Period.

#### 3.1.4 Immediate Post-Reformation Hermeneutics

The clarity and certainty of Scripture emphasized by the reformers provoked a Roman Catholic exegesis. The council of Trent met between 1545 and 1563 and the Roman Catholic Church issued some decrees to

critique Protestantism. One of the resulting arguments was whether Scripture authorizes bishops or bishops authorize Scripture. **The Scots Confession of 1560** was issued to formulate a Protestant answer to that crisis of authority.

One major concern of the Reformers was "to show that the Bible could stand on its own feet, and could actually speak as judge of the validity of Church traditions." Amidst the arguments and bitterness pietism arose and called for "a return to mutual Christian concern and good works, better Bible knowledge on the part of all Christians and better spiritual training for ministers."

#### **Self – Assessment Exercise**

Describe the immediate Post-Reformation Hermeneutics.

#### 4.0 CONCLUSION

We conclude then that the Protestant Reformation gave a new importance to the Scriptures by emphasizing the need for all individual believers to read and understand the Scripture. The Reformers taught both "Scripture only" and "Scripture for all." However, they "did not alter the basic scholastic concern for an adequate theological understanding of the literal sense of the Biblical texts." Biblical interpretation after the Reformation is the concern of the next unit.

#### 5.0 SUMMARY

This unit has examined how the Biblical interpretation of the humanists influenced that of the Reformers. It also highlighted the Hermeneutics of Luther, Melanchton, Knox, Zwingli and Calvin. The immediate Post-Reformation Biblical hermeneutics was also studied.

### 6.0 TUTOR -MARKED ASSIGNMENTS

Discuss the similarities and the differences in the opinions of Luther and Calvin in their contribution to Reformation Biblical interpretation.

#### 7.0 REFERENCES AND FURTHER READINGS

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# UNIT 4 HISTORY OF BIBLICAL HERMENEUTICS III - MODERN/CONTEMPORARY PERIOD

#### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
- 3.1 Friedrich Schleiermacher
  - 3.1.1 Wilhelm Dilthey
    - 3.1.2 Martin Heidegger and Rudolf Bultmann
  - 3.1.3 Hans-Georg Gadamer, Ernst Fuchs and Gehard Ebeling
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignments
- 7.0 References and Further Readings

#### 1.0 INTRODUCTION

In Christian thought the modern world refers to nineteenth century (1800) onwards. The contemporary world also refers to the period within a century or generation. A new movement that has arisen recently in Hermeneutics is both a philosophy and a theology. The table below will introduce you to some of the modern/contemporary philosophers and theologians who have made significant contributions to Hermeneutics.

Name of Philosopher/Theologian	<b>Characteristics of Hermeneutics</b>			
Friedrich Schleiermacher (1768 – 1834) Wilhelm Dithey (1833-1911)	Romantic hermeneutics			
Martin Heidegger (1889-1975) Rudolf Bultmann (1884-1976)	Existential or Phenomenological hermeneutics			
Karl Barth (1886-1968)	Kerygmatic Hermeneutics			
Hans-George Gudamer (1900- ) Ernst Fuchs (1903-1983) Gehard Ebeling	Ontological or new hermeneutics			

Table: Modern and Contemporary Biblical Hermeneutics and their Major Emphases

The contribution of these scholars to modern and contemporary Hermeneutics will be examined in this unit.

## 2.0 OBJECTIVES

It is hoped that by the end of this unit, you should be able to:

- i) Highlight the characteristic of the biblical hermeneutics of the modern/contemporary period thought the works of scholars like: Schleiermacher, Dilthey, Heidegger, Brutmann, Gadamer, Fuchs, Ricover, Barth and Thiselton.
- ii) Analyse and critique modern/contemporary Biblical Hermeneutics.

#### 3.0 MAIN CONTENT

#### 3.1 Friedrich Schleiermacher

**Friedrich Daniel Ernst Schleiermacher** was a German theologian who is regarded as the founding father of liberal Protestantism in particular and modern theology in general. We can describe him as the father of modern Biblical Hermeneutics as well. Hermeneutics got a new philosophical foundation as a result of The Enlightenment.

The work of Schleiermacher began a new era in Hermeneutics. "His work transformed the hermeneutical question "from one of devising adequate 'rules' for accurate exegesis to realization that the real issue is how any understanding of another mind or culture through written communication is possible." He thus understood Hermeneutics as the reconstruction of the mental process of the author as a reality distinct from his/her language.

Schleiermacher saw the circular nature of Hermeneutical enquiry. As the interpreter tries to grasp the meaning of a text as a whole, this depends on the understanding of its parts (component words and phrases). However, the meaning of the parts also "depends equally on their context within the meaning of the text as a whole."

In other words, a **Hermeneutical circle** (or circulation) is involved in the attempt to grasp **the parts** and **the whole** in interpretation. We therefore "understand the parts of a text first in view of our preunderstanding of the whole which is challenged in the act of understanding." The concept of Hermeneutical circle will be discussed more in the next unit.

#### Self – Assessment Exercise

What is the major contribution of Friedrich Schbleiermacher to the modern/contemporary Biblical Hermeneutics?

# 3.1.1 Wilhelm Dilthey

Wilhelm Dilthey (1833 – 1911) was a Professor of Philosophy at Basel, Kiel, Breslan and Berlin (from 1866 until his death). There is no place for the supernatural in his methodology. He reasoned that knowledge of life comes from understanding the mental processes and worldviews of human beings.

Therefore, over against the Biblical understanding he developed a philosophy of history in which God has no place. His scheme of history provided a basis for the phenomenology of Edmund Husserl (1859-1938), the historicism of R. G. Colingwood (1889-1943), and the existentialism of Martin Heidegger (1889 – 1976).

His approach to the philosophy of history has greatly influenced 20th century historical methodology. Dilthey dealt with the issue of historical understanding. In this system the life experience of the interpreter provides a 'pre-understanding,' a point of contact to approach a text.

The hermeneutical concern, issue of trying to recover the consciousness of past cultures and persons as seen in Schleiermacher, Dilthey and especially Emilio Betti (1890 - 1968) is called romantic (or romanticist) hermeneutics. This is because they try to interact (a kind or romance) with the mental processes and thought system of a writer so as Internet the work of the writer.

#### **Self – Assessment Exercise**

What is the romantic hermeneutics? Mention the name of three scholars associated with it.

## 3.1.2 Martin Heidegger and Rudolf Bultmann

The Hermeneutics of Martin Heidegger and Rudolf Bultmann can be described as **existential and phenomenological Hermeneutics**. A cardinal proposition of existentialism is 'Existence precedes essence." Phenomenology deals with the phenomena (things which appear).

**Heidegger**, a German, was one of the major existential philosophers. His thought and work has influenced and formed existential theology as

seen in the works of Karl Barth, Rudolf Bultmann, Paul Tillich, John Macquarrie and Osadolor Imasogie.

Pre-understanding was a major hermeneutical issue for Heidegger. He taught that we begin enquiry from within given horizons. He urged that "A particular person . . . will interpret what he or she sees in terms of the purposes and practical standpoints around which his or her life is already organized."

**Bultmann** was a New Testament Scholar and Theologian. He trained in critical methodology and applied this to biblical text. Convinced that only science can settle matters of fact he incorporated antisupernaturalism into his Hermeneutics. He gave an existentialist interpretation of the Christian faith. His major contribution is in the demythologization of Biblical writings. In his demythologization "attempt is made to disengage the essential message of the gospel from the mythological and eschatological presentation of reality in which it is clothed."

Bultman reasoned that Biblical writings presented generalizing and descriptive statements about God and man. Their primary purpose was the existential or practical function of calling persons to appropriate attitudes and responses of will. Existential Hermeneutics thus reduce questions of meaning and truth to individual experience.

Unlike the romantic concern, Bultmann and Karl Barth considered the real Biblical Hermeneutic issue to be "the relation between the Biblical text as such and the 'kerygma' that God has drawn near to us in Jesus Christ."

#### **Self – Assessment Exercise**

Mention the names of two modern existential and phenomenological Hermeneutics.

# 3.1.3 Hans-Georg Gadamer, Ernst Fuchs and Gehard Ebeling

The Hermeneutical approach of Hans-Georg Gadamer (1900 - ) and Ernst Fuchs (1083-1083) can be described as either Ontological hermeneutics or "New" Hermeneutic. The singular is derived from Greek and German. Gadamer was a pupil of Heidegger. He proposed a new Hermeneutical theory that "seek to relate language and meaning to the disclosure of truth in a way which transcends and calls attention to the reality of the 'world' projected and mediated by a work of art."

In his work *Truth and Method* (ET, 1979), he speaks of the goal of Hermeneutics as a "fusion of horizons of the interpreter and the text

which occurs within and through language." Gadamer's significant contribution to Hermeneutics is the contemporary emphasis of the cultural distance between the Biblical world and our own.

The **new Hermeneutic** accepts and builds on the Hermeneutical principles of Bultmann as seen in the thoughts of his pupils, Fuchs and Gehard Ebeling. **Fuchs** worked on the narrative 'world' of the parable. The reader enters the world and it is grasped by it. The Hermeneutical focus is "on the text actively addressing and scrutinizing the interpreter." This implies that the text must first of all translate the reader before the reader can translate the text.

For the new Hermeneutic interpretation is not a matter of simply using the right method. Whereas the traditional Hermeneutics was concerned with the detailed principles of interpretation, the new Hermeneutic looks upon this as merely a special problem within the much wider activity of interpretation."

The new Hermeneutic asserts that language itself is interpretation. Words and sentences can be used in different ways: pragmatic, existential, factual/scientific and formal. The new hermeneutic thus rejects the neutral, objective, scientific approach to exegesis as done by Oscar Cullman.

Some of the criticisms of the new Hermeneutic are:

- 1. Its critical methodology, that is in the liberal tradition.
- 2. Restricted understanding of the supernatural and destruction of prophecy.
- 3. By stressing the purely existential and kerygmatic elements, it has a limited focus.
- 4. It is very subjective.
- 5. The anthropology is narrow and defective.
- 6. Its concept of the Word of God as existential communication is opaque and empty.

#### Self – Assessment Exercise

Highlight and evaluate the "New" Hermeneutics.

#### 4.0 CONCLUSION

Modern Theology and Hermeneutics began with Friedrich Schleiemacher. He and some other Biblical Theologians made Biblical studies to be open to scientific, critical methodology, modern,

contemporary Biblical Hermeneutics is this approached more philosophically.

#### 5.0 SUMMARY

In this unit we have examined modern, contemporary Hermeneutics. The contributions of the following key scholars were highlighted: Schleiermacher Dilthey, Heidegger, Brultmann, Barth, Gadamer and Fuchs. Their Hermeneutics are variously described as romantic, existential, phenomenological, ontological, kerygmatic and new.

## 6.0 TUTOR – MARKED ASSIGNMENTS

- 1. What is the contribution of Friedrich Schleiermacher to modern/contemporary Hermeneutics?
- 2. Write a short note on each of the following topics: Demythologization, New Hermeneutics.

## 7.0 REFERENCES AND FURTHER READINGS

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# UNIT 5 SOME OTHER HERMENEUTICAL ISSUES AND APPROACHES

#### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
- 3.1 **Sensus Plenior** 
  - 3.1.1 Hermeneutical Circle
  - 3.1.2 Socio-Critical Hermeneutics
    - 3.1.3 Reader Response Hermeneutics
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignments
- 7.0 References and Further Readings

#### 1.0 INTRODUCTION

In the last three units we have surveyed the history of the development of Biblical interpretation. Some key issues during Patristic/Medieval, Reformation, Modern/Contemporary periods were highlighted other works of scholars. What will be done in this unit is to further discuss some of the Hermeneutical issues and other approaches, namely, **Sensus Plenior**, Hermeneutical circle, socio-cultural Hermeneutics and reader – response Hermeneutics.

#### 2.0 OBJECTIVES

It is hoped that by the end of this unit, you should be able to:

- i) Explain the perennial problem of **Sensus Plenior** in Biblical Hermeneutics,
- ii) Discuss the Hermeneutical circle in modern Biblical interpretation,
- iii) Describe and analyse socio-cultural Hermeneutics and readerresponse Hermeneutics.

# 3.0 MAIN CONTENT

#### 3.1 Sensus Plenior

One perennial issue in biblical interpretation is the question of whether a particular text has single meaning or multiple sense. Some scholars are of the opinion that several scriptures (especially Old Testament) do have

a fuller sense (called **Sensus Plenior**). In contemporary study Raymond E. Brown popularized the study and he defined **Sensus Plenior** as "that additional, deeper meaning intended by God but not clearly intended by the human author which is seen to exist in the words of a biblical text (or a group of texts or events or a whole book) when they are studied in the light of further revelation or development in the understanding of revelation".

This controversy is based on the understanding that the Bible has double authorship, divine and human. It means that there may be fuller sense of a text meant by the divine author not known to the human author. For example, was Daniel aware that his dream (Daniel 2:31-35) which was interpreted in verses 36-45 would have a later ultimate fulfillment in Jesus Christ? (Rev. 19:17-21).

Some aspects of **Sensus Plenior** concern interpretation of allegory prophecy as well as typology and it will be done later.

#### **Self – Assessment Exercise**

What do you understand by the concept of **Sensus Plenior** in biblical hermeneutics?

#### 3.1.1 Hermeneutical Circle

Hermeneutical circle can be defined as the process involved between the question (and prior understanding) that an interpreter brings into a text and the dialogue with subsequent questions reshaped or raised by the text (along with enlargement of understanding). This definition implies that interpreters do not approach the Bible text "neutrally, rather they move within a Hermeneutical circle."

David J. Bosch (1997, p.423) explained the same point further: "Interpreting a text is not only a literary exercise, it is also a social, economic and political exercise. Our entire context comes unto play when we interpret a Biblical text."

The various dimensions, types of Hermeneutical circle are:

- One, between the parts of a text and the whole or context,
- Two, between the past (historical conditions) and the present,
- Three, between the text and the context of worldview/human situation,
- Four, between theory (orthodoxy) and practice (orthopraxis),

• Five, between linguistic level (the scientific consideration of grammar and vocabulary) and psychological experience (the interpreter has to enter into psychological rapport with the author),

• Six, between revelation (faith) and reason (logic).

#### **Self – Assessment Exercise**

Write a short note on the Hermeneutical circle.

## 3.1.2 Socio-Critical Hermeneutics

In social sciences Hermeneutical explorations have called attention to the role of 'interest' in interpreting texts. Those interests have to do with social assumptions and practices. Examples of contemporary socio-cultural Hermeneutics are liberation, feminist and black theologies that interpret Biblical texts about the poor/slavery/oppression, women and the black race, respectively.

Socio-critical Hermeneutics is an integral part of the methodology adopted for liberation theology. Liberation theologians interpret the Christian faith from the perspective of the poor, oppressed and marginalized. Three-part Hermeneutical agenda of liberation theology, according to Klein and Others (1993, 45) are:

- Experience taking precedence over theory. The reference is to the experience of injustice, poverty, suffering, etc in the Third-world,
- Attempts to analyse or assess the reason for the impoverishment,
- Precedence of action over rhetoric.

Feminism, women voices in liberation theology, is concerned with the exploited sex. In some feminist Hermeneutics the Bible is accepted as only one of the sources of authority. Others are experience, tradition and intellectual research. The experience refers to the oppression of women.

It should be clarified, however that there are different and diverse models and agenda within the feminist hermeneutical group. While some are biblical and liberal others are social, radical and reject the biblical, Christian faith and theology for been hopelessly chauvinist.

In black theology the focus of liberation is freedom from racist oppression. Black theology emerged in the late 1960s as "a new reading of the black socio-political condition in the light of God's revelation in Christ Jesus" (Copeland, 1987, 138). The idea developed in the USA and South Africa from black consciousness and black power due to the experience of racial oppression of black people. Some black theologians like J. H. Core endorse the use of violence to achieve liberation.

#### **Self – Assessment Exercise**

Describe and analyse socio-critical Hermeneutics in liberation Theology.

# 3.1.3 Reader-Response Hermeneutics

The reader-response approach to Hermeneutics has become more prominent in the early 1970s. It "stresses the reciprocal relation between the text and the reader. This is opposed to an earlier emphasis on the autonomy at the text" (Corley and Others, 1996, p.137).

Paul Ricoeur (1913) has explored the role of suspicion in interpretation of dreams, symbols and languages. He has also examined metaphors and theories of signs (called semiotics). The active role of the reader in creating meaning is being investigated in literary and biblical hermeneutic. This is what is called reader-response hermeneutics. The full meaning of the text is to be supplied by the reader. This makes reader-response hermeneutics to be subjective and relativistic.

One issue close to the centre of current hermeneutical debate is what Ricoeur called the 'career' of the biblical texts after leaving the hands of the authors. This idea appears to go along with some aspects of biblical criticism.

#### **Self – Assessment Exercise**

Discuss Paul Ricoeur's idea of reader-response hermeneutics.

#### 4.0 CONCLUSION

One recurrent issue in the history of Biblical Hermeneutics is whether a scripture has one or multiple sense or meaning. The issue is studied in contemporary interpretation with the term fuller sense (**Sensus Plenior**). Hermeneutical circle is a modern process that arose from the work of Friedrich Schleiermacher. Two contemporary approaches in the interpretation of biblical texts are socio-critical and reader-response.

#### 5.0 SUMMARY

This unit, which concludes this module on the survey of the history of Biblical Hermeneutics, has considered some other Hermeneutical issues and approaches not discussed in the previous units. These are **Sensus Plenior**, Hermeneutical circle, socio-cultural Hermeneutics and reader-response Hermeneutics.

# 6.0 TUTOR – MARKED ASSIGNMENT QUESTIONS

Write short notes on two of the following issues and approaches in contemporary Biblical Hermeneutics.

- Sensus Plenior,
- Hermeneutical circle,
- Socio-critical Hermeneutics,
- Reader response Hermeneutics.

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## **MODULE 2**

Unit 1	Principles of Biblical Hermeneutics I – Schools of Interpretation							
Unit 2	Principles of Biblical Hermeneutics II – Historical/Grammatical Method							
Unit 3	Inductive and Deductive Methods of Biblical Hermeneutics							
Unit 4	Special Literary Methods of Biblical Hermeneutics							
Unit 5	Methods of Biblical Criticism							

# UNIT 1 PRINCIPLES OF BIBLICAL HERMENEUTICS I – SCHOOLS OF INTERPRETATION

## **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
- 3.1 Literal School
  - 3.1.1 Allegorical/Typological School
  - 3.1.2 Analogical School
  - 3.1.3 Anagogical School
  - 3.1.4 Tropological School
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignments
- 7.0 References and Further Readings

## 1.0 INTRODUCTION

From the patristic through the medieval periods it was generally accepted that there were literal and several non-literal meanings of Scripture. Some patristic and medieval scholars actually theorized that there were multiple senses to Scripture. For instance, Clement of Alexandria proposed five senses: historical, doctrinal, prophetic, philosophical and mystical. Augustine believed that four levels of meaning exist in every Biblical passage (Virkler, 1981, p.63): "The

letter shows us what God and Our father did; The allegory shows us where our faith hid; The moral meaning gives us rules of daily life; The anagogy shows us where we end our strife". The various senses of Scripture, which can also be described as principles or schools of interpretation which will be discussed in this unit, are: literal, allegorical, analogical, anagogical and tropological.

#### 2.0 OBJECTIVES

It is hoped that by the end of this unit, you should be able to:

- i) Name the schools of Bible interpretation that flourished during patristic and medieval periods,
- ii) Explain the literal school of Bible interpretation,
- iii) Describe the allegorical/typological school of Bible interpretation,
- iv) Discus the analogical school of Bible interpretation,
- v) Define the analogical school of Bible interpretation,
- vi) Evaluate the tropological school of Bible interpretation.

#### 3.0 MAIN CONTENT

#### 3.1 Literal School

According to the literal approach to Bible interpretation, the natural, straight forward sense of a text or passage is taken to be fundamental. A cardinal viewpoint of literal interpretation as explained by De Haan (1971, p.15) is "that every passage must be taken to mean exactly what it says unless context or the expression itself indicates otherwise". However, the principle needs further qualification. It should not be taken to extreme leading to literalism, ignoring imagery, literary form, metaphor, etc.

Two illustrative examples of Bible sentences that cannot be interpreted literally are:

- 2 Chr. 16:9: The text does not suggest that God has two giant eyes to see all parts of the world simultaneously. It means that God is able to watch over and keep secure all those who trust in Him;
- Matthew 23:14: It is obvious that houses are made of materials that cannot be eaten; the warning is for those who cheat widows.

Some authors prefer to call this approach the original letter or natural sense of Scriptures. Another relevant point to this issue concerns Scriptural injunctions that are peculiar to a particular culture, time or

event and so may not be literally carried out in another cultural context. 2 Cor. 13:12 is a good example: "Greet one another with a holy kiss".

While not trying to disobey the Bible, this injunction is difficult to carry out in some culture (like Africa) where kissing (especially in public places) is not a way of life. Yet this Scripture can be fulfilled through any other socially acceptable custom that can help to create and deepen Christian fellowship. This exhortation is therefore stated and interpreted in some other Bible versions as:

"Greet each other warmly in the Lord" (**The Living Bible**) "A handshake all round, please! (**Philips Modern English**)

Another example is 1 Cor. 14:33b-35. This passage expressly forbids women from speaking in church meetings. This may mean they were forbidden from teaching, asking questions, etc. some churches abide literally with this injunction. However, other churches recognize this instruction as a specific solution to a particular problem in the Corinthian congregation. Therefore, they allow women to speak in different ways like speaking in tongues, prophesying, ministering (like teaching a Sunday School class), participating in church business meetings and even serving as church leaders.

It is fitting to conclude the explanation of the literal sense with the opinion of someone (De Haan, 1975, p.15): "If the literal sense makes good sense, seek no other sense, lest it result in nonsense." As we now begin to discuss the non-literal senses of Scripture it should be stated that these interpenetrate. Sometime a particular bible text can be interpreted in more than one figurative sense.

#### **Self – Assessment Exercise**

Write a short note on "The Literal School of Bible Interpretation".

# 3.1.1 Allegorical/Typological School

Allegorical, typological and even analogical senses of Bible interpretation are closely related. Allegorical interpretation goes back to pre-Christian times. Philosophers like Plato spoke of a "meaning" below the surface of the text described as **allegoria**. Allegorical method was thus established in Greek and Jewish circles (e.. Philo) before the growth within the Christian Church, as explained in unit 2 of Module 1.

The allegorical sense of Scripture can involve some form of **translation**, that is, ransference of meaning from the literal sense, e.g. Jesus Christ is called the Lion of Judah (Rev. 5:5). This could mean that we see in a

real lion certain qualities or attributes which (by analogy) we may see as "Christlike." It is also allegorical to say Jesus Christ is the Lamb of God (John 1:29) or shepherd (John 10:11). The same person cannot be both lamb and shepherd.

Examples of allegorical interpretation, some of which are debated, are:

- Joshua 2:18; the red scarlet cord stand for the blood of Jesus Christ,
- I Cor. 10:1-4; that the spiritual food and drink in the wilderness were the bread and cup (wine) of Lord's Supper, respectively.
- Gal. 4:22-26; Hagar stands for Mount Sinai in Arabia and represents the Old covenant. Sarah stands for the new covenant and represents the heavenly Jerusalem.

Typology is the study of types in the Bible. A type is a symbol, event or person replaced by reality at a future time. Allegory is a form of parable. While allegory and typology naturally interpenetrate within Scriptures and in post-biblical times the following distinctions have been made by James Barr (1983, 11): **One**, typology is historical as it is a comparison of events or persons along a scale of time e.g. Adam and Christ (Rom. 5:12-21); Allegory is not necessarily historical but it turns the text into an indicator of eternal truths; **Two**, typology is basic to the internal structure of the Bible, whereas allegory is only marginally present; **Three**, typology is more Jewish, allegory is more Greek; **Four**, typology can be fitted in with modern critical understanding better than allegory.

## **Self-Assessment Exercise**

Name four differences between allegory and typology in Biblical hermeneutics.

## 3.1.2 Analogical School

Analogies has been defined by D. Burrel (1983, p.15) as "proportional similarities which also acknowledge dissimilar features." To a large extent, religious language is basically analogical concept. For example the Biblical, Christian of God as the heavenly father (Matt. 6:9) is an analogy. The fatherhood of God shows God to be the creator, owner and sustainer of mankind and the entire universe. Some of these attributes do not apply absolutely to the idea of earthly fatherhood. In recent understanding analogy is not so much a metaphysical concept but "a fact about language and the way we use language."

A basic reasoning of analogy is "that if some principle obtains in one area it may well also obtain in some other, similar area." For example, since complexity and regularity of a watch imply that it was consciously designed, by analogy, complexity and regularity in the universe also implies that it too was designed. This is a part of the proofs of the existence of God. Two features of analogy which have been underscored in theological use are: One, properly analogous expressions as distinguished from metaphorical ones; Two, analogous terms as between univocal (synonymous) and equivocal (homonymous) terms.

## **Self-Assessment Exercise**

Discuss the analogical school of Bible interpretation using one Biblical example.

# 3.1.3 Anagogical School

The relationship of a Bible passage "to the culmination of God's purpose in eternity" is the concern of the anagogical sense. This is the predictive prophetic sense, looking forward beyond time to eternity. This sense also provides hints of heaven. When the Old Testament is regarded as prefiguring the New Testament each Old Testament figure had a counterpart in the New Testament. For examples:

- The prophecy of Isaiah 7:14 was ultimately fulfilled in the birth of Jesus Christ through Mary (Matt. 1:21),
- The appearance of the glory of the Lord in the tabernacle, tent of meeting (e.g. Exodus 40:34) was replaced by the incarnation of the eternal Son of God. God in Jesus Christ dwelt with humanity and showed forth his glory (John 1:14). However, both of these speak of the permanent presence of God with his people in heaven,
- Apostle Paul taught that all who have been justified now will be glorified later but it is put in "prophetic past" (Rom. 8:30). It is as if it has already taken place in the mind of God.

#### **Self – Assessment Exercise**

Write a short note on The Anagogical School of Bible interpretation.

## 3.1.4 Tropological School

This is the moral sense. Bible texts and lessons are "turned" or "ben:" (trope) to make points for practical conduct, the living of a good Christian life. When bible passages are used tropologically, the context is ignored as long as the text is considered appropriate to teach a moral

lesson. It is valid to ask an ethical question, if it is appropriate to use the Bible in this way some examples will be cited:

- One, the use of Colossians 2:21 (Do not handle! Do not taste! Do not touch!) to counsel ex-drug addicts and alcoholics;
- Two, a person who warn people with "Beware of Dogs" notice and justify his action with Philippians 3:2 (KJV). Is this not amusing!
- Three, some Christian converts have been wrongly, morally advised (on the basis of Acts 2:40; 2 Cor. 6:14) to abandon non-Christian parents, jobs in non-Christian settings, or their churches for other ones even when they are not persecuted for their faith.

#### **Self-Assessment Exercise**

Explain and evaluate the tropological school of Bible interpretation.

## 4.0 CONCLUSION

Most scholars argue that the fourfold system of medieval exegesis, which gave multiple insights to the Biblical scholars were: Literal, Allegorical/Typological/Analogical, Anagogical and Tropological. One problem of this approach to Bible interpretation is that, according to Thiselton (1988, 295), the multiple meaning of Scripture "might yield edifying results. But often the primary meaning of a text became buried and lost under layers of pious tradition".

#### 5.0 SUMMARY

In this unit, we have examined the multiple senses of Scriptures especially practised during the medieval period of church history. The schools of Bible interpretation considered are literal, allegorical, typological, analogical, analogical and tropological.

# **6.0** Tutor – Marked Assignments

- 1. Write a short note on the literal school of Bible Interpretation.
- 2. Explain allegorical/typological approaches to Bible Interpretation. Name two differences between the two schools.

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# UNIT 2 PRINCIPLES OF BIBLICAL HERMENEUTICS II – HISTORICAL/GRAMMATICAL METHOD

#### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
- 3.1 The Need for the Historical Method
  - 3.1.1 The Life and Times of the Author
  - 3.1.2 Knowledge of the Original Recipients
  - 3.1.3 The Role of Historical Geography
  - 3.1.4 The Need for the Grammatical Method
  - 3.1.5 The Use of the Grammatical Method
- 4.0 Conclusion
- 5.0 Summary
- 6.0 References and Recommended Books
- 7.0 Tutor Marked Assignments

#### 1.0 INTRODUCTION

The sixty- six books of the Bible were written between over two thousand to four thousand years ago. The three original languages were Hebrew, Aramaic and Greek. There is a gap between the reader of the Bible in the 21<sup>st</sup> century in Africa and the authors of the Bible. This point was explained under Rationale for Hermeneutics (Refer to and revise Study Unit 1, Section 3.1.3). Since the authors wrote in certain historical and linguistic contexts it is imperative for the contemporary interpreter to know the history and grammar of the Bible. This is why the historical/grammatical method of Bible interpretation is basic and important as stated by Corley and Others (1996, p.217): "Without an honest, careful, intelligent use of grammatical and historical knowledge, there is little or no hope for a correct interpretation of documents written in foreign languages within several different ancient historical contexts". This unit will elaborate on this point

#### 2.0 OBJECTIVES

It is hoped that by the end of this unit, you should be able to:

- i) State the need for the historical and grammatical methods of Biblical Hermeneutics.
- ii) Explain the importance of knowing the history of the author of a Bible text,

- iii) Discuss the value of the knowledge of original recipients for biblical interpretation,
- iv) Explain the role of geography in the historical and grammatical interpretation of the Bible,
- v) Describe how to use the grammatical method of biblical hermeneutics.

#### 3.0 MAIN CONTENT

#### 3.1 The Need for the Historical Method

Christianity is an historical faith based on certain concrete historical events in human experience. The Bible is also an historical document a record of definite events of the past. However, the authors are not just historians. They were people who encountered God and put down their experience and testimonies for the benefit of other persons. This is why it is necessary to know about the Biblical authors, the original recipients of their messages, the characteristics of their societies and the geography of their lands.

In order to interpret the Scriptures accurately we must bear in mind the history, customs, circumstances and thought forms of the people God used to write the Bible. This is important because the individuals used concrete terms from their daily life experiences. The Historical Principle argues "that unless the historical circumstances of a passage is unveiled the accurate meaning might not be known and that the style and manner of expression with the circumstances under which the author wrote all have a role to bare open the mind of the author" (Adewale, 1996, p.18).

The meaning of a Bible passage thus becomes clearer when we know the politics, custom, geography of the Biblical world and times. This will give us an understanding of its original meaning to the first, earliest readers. An important aspect of Bible interpretation is the discovery of the original meaning of a text, as Bruce Milne (1998, p.60) explained: "God's word is almost always immediately relevant to the situation to which it was addressed; we need, therefore to uncover as fully as possible the original setting and meaning before attempting to relate it to ourselves".

#### **Self-Assessment Exercise**

Write a short note on "The Need for the Historical Method in Biblical Interpretation."

## 3.1.1 The Life and Times of the Author

Knowledge of the life of an author will help us to interpret the writing in line with the historical reality of his/her times. For instance it is reasonable to believe that Moses is the author of the first five books of the Bible (Genesis, Exodus, Leviticus, Numbers and Deuteronomy) because he grew up in the Egyptian palace (Exodus 2:10) and he must have been exposed to Egyptian civilization. Most likely, however, his writings were updated to include the story of his death (Deut. 32-33).

Apostle Paul wrote 13 out of the 27 books of the New Testament. We cannot understand or appreciate his doctrine of the grace of God unless we know his backgrounds (birth and upbringing), persecution of the church, dramatic conversion and commission to preach the Gospel (Acts 9:1-19), his missionary journeys and experiences. These constitute the historical background of his writings and it is of crucial importance to use them to interpret his teachings.

#### **Self-Assessment Exercise**

- 1. Is it necessary for us to know the history of the author to interpret a Bible passage?
- 2. Explain with an Old Testament example?

# 3.1.2 Knowledge of the Original Recipients

Who were the original audiences of the messages of God that have been compiled as the Bible? Most of the epistles in the New Testament indicate the original readers of the letters. It is of significant value if we know what the messages meant to them. Corley and Others (1996, 226) explain: "Valid interpretation demands that before we try to understand what a writer is saying to us, we must do our very best to understand what he said and meant to that original group."

Let us corroborate the explanation above with some illustrative examples. Many Old Testament prophets delivered God's judgement concerning the sin, evil and wickedness of people. Amos denounced the injustice and unrighteousness of Israelites around 760-750 B.C. We can then apply the pronouncements to many 21<sup>st</sup> century African societies characterized by idolatory, oppression of the poor, misgovernment, moral and religions corruption. Also knowledge of the city of Corinth and the founding and composition of the church (Acts 18:1-7) help to understand the numerous problems and issues confronting the church which include: division/disunity, incest, court-case, marital relationships

(like incest), idolatry conduct in public worship and the doctrine of resurrection.

### **Self-Assessment Exercise**

Is it helpful to know the original recipient(s) of a text for biblical interpretation? Explain with a New Testament example.

# 3.1.3 The Role of Historical Geography

The physical features and climate of Palestine exercises a very powerful influence on the history found in the Bible. Many Biblical events can be understood only in their geographical settings. For instance a knowledge of the physical feature of Palestine will help us to understand David's experience in Shepherding (Psalm 23) and the security he found in God as reflected in his reference to God as "my rock" (Psalm 18). You are advised at this point to obtain a good Bible Atlas for this lesson and Bible interpretation generally.

Some specific examples will now be given to explain the role of historical geography in Biblical Hermeneutics. The student should study the following in an atlas:

- The movements of the Patriach Abraham in Ur (Gen. 11:31), Haran (Gen. 11:37) Shechem (Gen. 12:6) and Hebron (Gen. 13:18),
- The route of the journey from Egypt to the promised land,
- The missionary campaigns of Apostle Paul: First Journey (Acts 13:4-14:28), Second Journey (Acts 15:36-18:22), Third Journey (Acts 18:23-21:17).

A knowledge of historical geography will also help the Bible interpreter to understand: why people are always going up to or down from Jerusalem (Psalm 125:2; Luke 19:28; Luke 10:30), and why the Sea of Galilee is susceptible to sudden storms and waves (Matt. 8:23-24).

#### **Self-Assessment Exercise**

Explain how the knowledge of the geography of Bible lands help in the interpretation of a particular selected text.

#### 3.1.4 The Need for the Grammatical Method

In an attempt to interpret the Bible grammatically we need to recognize the literary form of the passage. Is it poetry (e.g. Psalms, Proverbs), prose (e.g. the epistles), parable (e.g. Matt. 13:1-23), allegory (e.g. Ezekiel 16; Gal. 4:21-31), apocalyptic (e.g. Revelation), or fable (e.g.

Judges 9:8-15)? For instance while a poetic Scripture can contain factual material it should not be interpreted the same way as historical/narrative or doctrinal passages.

Some of the features to observe in an attempt to interpret a Bible passage are: etymology of words, punctuation, tenses, verbs, idioms, etc. We should endeavour to determine the correct meaning of each word and phrase in a text. According to Colson (1959, 15) we cannot know what a whole passage means "until we know what each separate word and phrase exactly means."

The task of trying to discover the original meaning of text is called **exegesis**. Exegesis means "to bring out." Through exegesis the interpreter seeks to bring out accurately the meaning of the words. The opposite is **essegesis** which means to "bring out," that is, to bring or read ideas into a passage. In an attempt to eagerly apply the Scriptures while preaching or teaching many Bible interpreters do not put in a great deal of efforts at exegesis before they apply the scriptures to contemporary life situations.

#### **Self-Assessment Exercise**

Write a short note on "The Need for the Grammatical Method in Biblical Interpretation."

#### 3.1.5 The Use of the Grammatical Method

Theoretically, the starting point to the grammatical study of the Bible is to examine a passage in the original languages – Hebrew, Aramaic and Greek. However, most Bible interpreters in the African context are not familiar with the use of lexicons and grammars which are considered to be the primary tools for biblical interpretation.

For accurate biblical interpretation the basic text should be a good, literal translation. Various Bible versions available today has been classified by Fee and Stuart (1981, pp.34-39) as follows:

- Literal versions e.g. KJV, NKJV, RSV,
- Dynamic equivalence e.g. GNB, NIV,
- Free/paraphrase e.g. LB, NLT.

In case you are not familiar with these acronyms they mean the following:

- KJV King James (Authorized) Version,
- NKJV New KJV,

RSV	-	Revised Standard Version,						
GNB	-	Good	New's	Bible	(Today's	English		
Version),								
NIV	-	New International Version,						
LB	-	The Living Bible,						
NTL	-	New Living Translation,						
Philips	-	Philips Modern English,						
NEB	-	New Er	nglish Bib	le.				

Words and sentences can be identified as found in literal version e.g. faith, grace and repentance. It will be of interest to the interpreter to also see how the word is rendered in some other versions. For instance "study" (2 Tim. 2:15; KJV) is rendered as "Do your best" in RSV, "concentrate" in Philips, "try hard" in NEB. Every Bible interpreter should remember to constantly refer to the Amplified Bible which gives shades of meaning of Bible words. A word can also be studied using a Bible dictionary which may give the etymology and history of the use of the word.

Apart from word study interpreters will find study Bibles to be very helpful to study Bible books. One good example that is readily available today for the interpretation of Bible books is **The NIV Study Bible**. It provides information about the following to aid the interpreter: the author, date/historical situation/date of writing, recipients, purpose, structure/outline, literary features and theme/message. Bible commentaries are also good for biblical interpretation. However, most scholars counsel that they should be consulted last.

#### **Self-Assessment Exercise**

Describe briefly how you can guide a new Christian to use the grammatical method to interpret the Bible.

## 4.0 CONCLUSION

The Bible is full of both literal and figurative languages. The meaning of literal languages can be discovered by the historical and grammatical method explained in this unit. A knowledge of the life, times and culture of the writer help to discover the literal meaning a passage. However, such study will also indicate the texts that are not meant to be interpreted literally. Special literal principles required to interpret figurative Bible texts will be considered later on.

## 5.0 SUMMARY

This unit has examined the historical/grammatical method as a basic principle of Biblical Hermeneutics. It has been explained that the knowledge of the life and times of the author, of the original recipients and of the role of historical geography is indispensable. The need for and how to use the grammatical method are also explained briefly.

## 6.0 TUTOR – MARKED ASSIGNMENTS

Write short notes on:

- 1. The Need for the Historical Method in Biblical Interpretation.
- 2. The Use of the Grammatical Method to Interpret the Bible.

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# UNIT 3 INDUCTIVE AND DEDUCTIVE METHODS OF BIBLICAL HERMENEUTICS

#### CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
- 3.1 The Meaning of Inductive and Deductive Methods
  - 3.1.1 Synthetic and Analytical Methods
  - 3.1.2 Topical and Theological Methods
  - 3.1.3 Biographical and Devotional Methods
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignments
- 7.0 References and Further Readings

## 1.0 INTRODUCTION

The Bible contains so much information and ideas to guide human life and enrich Christian service. Fortunately, the treasures can be discovered through a variety of methods. Two major approaches are either detailed study of some minute parts or bird's eye view of a wide range of book or event. Inductive and deductive methods have been employed in Biblical Hermeneutics and these will be considered in this unit.

## 2.0 OBJECTIVES

It is hoped that, by the end of this unit you should be able to:

- i) Explain the meaning of inductive and deductive methods of Bible interpretation,
- ii) Identify the synthetic and analytic methods of Biblical Hermeneutics,
- iii) Discuss how the Bible can be interpreted through topical and theological approaches,
- iv) Describe the use of biographical and devotional methods in Biblical hermeneutics.

#### 3.0 MAIN CONTENT

## 3.1 The Meaning of Inductive and Deductive Methods

The essence of Bible interpretation is to explain and give understanding of meaning of the word of God. This involves a reasoning process that

may be either inductive or deductive. For the inductive method general meaning will be obtained from particular facts. The starting point of study is thus specific words, phrases, sentences, paragraphs, chapters and books of the Bible. The deductive method is the opposite, when general meaning have been derived from our study and knowledge of the various dimensions of a concept, these will be applied to particular cases.

It should be clarified that in actual practice the Bible interpreter may have to oscillate between examination of general and particular facts. Let us illustrate with an example. In a study of John 3:16 the interpreter may be interested in the study of eternal life, with emphasis on the life that Jesus promises and gives. Reading through the whole book he will discover that John actually wrote the gospel so that people may believe in Jesus and have life in his name (20:31). Going through the twenty-one chapters of the Gospel he cannot but notice the frequency of the use of the word "life" (actually the word life is found 36 times using the NIV). The interpreter will also discover that Jesus is also portrayed as the source of life: bread of life (6:35, 48), the light of life (8:12), the resurrection and the life (20:31).

Therefore through a combination of inductive and deductive means the interpretation of the Gospel according to John can be interpreted and used to present Jesus as the author of life the giver of life, and the sustainer of life. Jesus gives life, good life, satisfying life, abundant life. Exegesis and hermeneutics lead to preaching and teaching.

#### **Self-Assessment Exercise**

Define inductive and deductive methods of Bible interpretation.

## 3.1.1 Synthetic and Analytical Method

According to Corley and Others (1996, p.236) the three steps that constitute the foundation of inductive Bible study are observation, interpretation and application. They also explained that the inductive method can be used to carry out the following types of Bible investigation: synthetic study, analytical study, topical study, theological study, biographical study and devotional study. Each of these types will now be explained and illustrated.

• **Synthetic Method**. The interpreter has to read the whole of a Bible book repeatedly. He will develop his own outline without consulting any aid like study Bible, Bible Dictionary or Bible Commentary. From the reading he will be able to discover the overall intention, emphasis, purpose and message of the author.

Illustrative Example: A holistic reading of Ephesians will show that the Apostle was concerned with the nature of redemption (salvation) and how Christians should experience it in fullness and manifest it in various form of Christian relationships at home, in places of work and in the church.

• Analytical Method. In analytical Biblical Hermeneutics the interest is to study the parts of a text in detail. The study may involve the use and frequency of a word, part of speech, phrase or even idea. An outline will be developed from the use of the study.

**Illustrative Example:** In Ephesians 3:14-19 Apostle Paul prayed for Ephesians and other Christians to understand the love of God expressed in Jesus Christ. He started each request with the conjunction "that" (RSV):

- that (v.16); prayer for inner power,
- **that** (v.17a); prayer for Christ to indwell believers (Christians),
  - that (v.17b-19a); prayer for comprehension of God's love,
  - **that** (v.19b); prayer for fullness of God.

Take time to study the Bible passage and the prayer points.

## **Self-Assessment Exercise**

Write a short note on the difference between Synthetic and Analytical methods of Biblical Hermeneutics.

## 3.1.2 Topical and Theological Methods

A popular and spiritually enriching method of Bible interpretation is to study a chosen topic of interest in Christian faith and life. Examples of such topical studies are sin, obedience and heaven.

**Illustrative Example:** Sin can be studied in different ways topically:

- Word study of sin such as: debt, transgression, trespass, lawlessness, iniquity and failure,
- The cause of sin, nature of sin, effects of sin and remedy for sin,
- Sin in the life of a particular bible character like David, who committed adultery with Bathsheba and arranged for the death of Uriah, her husband (2 Sam. 11:1-27).

A special and advanced kind of topical method of Biblical investigation is Theological or doctrinal study. For this kind of study the interpreter

will study a particular Christian doctrine from the perspective of the entire Biblical revelation, both Old and New Testaments.

**Illustrative Example:** To do a study of the Biblical Theology of Jesus Christ, the interpreter may use sub-topics with some particular Bible passages as the focus, primary texts. These basic texts will then be supported with some other relevant passages.

- The person of Jesus Christ:
  - His unique birth (Matt. 1:18-25)
  - His humanity (Matt. 1:1-17)
  - His divinity (John 1:1-3; 14; 20:24-28)
- The work of Jesus Christ: Atonement (Rom. 3:21-26)
- The Life and Ministry of Jesus Christ: Preaching/Teaching/Healing (Matt. 9:35)
- The death, resurrection, ascension and exaltation of Jesus Christ (Phil. 2:5-11)
- The second coming of Jesus Christ: The Importance, Nature and Purpose (1 Thess. 4:13-5:11; 2 Thess 2:1-12).

At the end of this kind of indepth and rigorous study, the interpreter can make a doctrinal statement about Jesus Christ like this part of the Apostles' Creed: "I believe in... Jesus Christ... Our Lord, who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered Under Pontius Pilate, was crucified, dead and buried... He shall come to judge the quick and the death" (Philip, 1990, p.10).

#### **Self-Assessment Exercise**

Use one example to explain how the Bible can be interpreted through topical study.

# 3.1.3 Biographical/Devotional Methods

## **Biographical Method**

Another very rewarding method of Biblical Hermeneutics is character study. To do a biographical study the interpreter needs to collect detailed facts (as much as available) about the person: the birth, upbringing, life, strengths (virtues) to be emulated, negative aspects (faults) to be avoided. The interpreter will have to decide the basis for the organization of the information obtained about the person.

## Illustrative Example: A Character Study of Timothy

- His background: Son of a mixed marriage. Native/inhabitant of Lystra (Acts 16:1; 2 Tim. 1:5)
- His upbringing/conversion: Instructed in sacred writings (2 Tim. 1:5; 3:15)
- His conservation/ordination: Circumcised, ordained (Acts 16:3; 1 Tim. 4:18; 4:14)
- His character: Timid disposition and stomach ailment but effectionate, reliable, amiable and faithful (2 Tim. 1:7; 1 Tim. 5:23; 2 Tim. 1:4; Philip 2:19-22)
- His ministry: Leader of the Church in Ephesus (1 Tim. 1:3)
- Lessons/Challenges: Inspite of certain weakness/disposition (physically, socially and spiritually) every Christian can serve God faithfully as Timothy did.

#### **Devotional Method**

The particular concern of the devotional study of the Bible is to apply the word of God. Bruce Corley and Others (1996, p.243) comment with justification: "The potential for practical, moral and theological error is great among the Christians who have little knowledge of applying the Bible personally." While it is good to discover the meaning of the Bible it is more important to be influenced and guided by the fact for a holy, godly living.

A devotional use of the Scripture should be based on sound principles of biblical hermeneutics discussed earlier with special reference to historical and grammatical principles. There are some Bible study aids that are particularly developed to help readers and interpreters to apply God's word. One of these aids is **The Life Application Bible**. There are many devotional materials that are also widely circulated today to promote devotional study of the Bible. Two examples are **Our Daily Bread** and **Every Day with Jesus**. These materials provide a selected passage to be read each day and give some appropriate devotional comments.

### **Self-Assessment Exercise**

Write a short note on the Biographical method of Biblical Hermeneutics using one example.

# 4.0 CONCLUSION

Several methods of study can be used to interpret the Bible. A good bible interpreter will employ will not stick to a particular method all the

time. We can see from the discussion of this unit that Biblical hermeneutics required hard work. Interpretation is involved in biblical preaching and teaching and it is described as labour (1 Tim. 5:17, RSV). However, as you diligently and prayerfully use the various methods the Lord will give you understanding (2 Tim. 2:7, 15).

#### 5.0 SUMMARY

In this unit we have studied the inductive and deductive approaches to Bible interpretation. The unit began with the explanation of the meaning of inductive and deductive methods. This was followed with discussion and illustrative examples of the following methods: Synthetic, Analytic, Topical, Theological, Biographical and Devotional.

## 6.0 TUTOR – MARKED ASSIGNMENTS

- 1. Define inductive and deductive methods of Bible Interpretation.
- 2. Use one example to explain how the Bible can be interpreted through topical study.

## 7.0 REFERENCES AND FURTHER READINGS

Corley, Bruce and Others (1996). **Biblical Hermeneutics**, pp. 235-249. **Life Application Bible**, 1988.

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# UNIT 4 SPECIAL LITERARY METHODS OF BIBLICAL HERMENEUTICS

#### CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
- 3.1 Similes and Metaphors
  - 3.1.1 Parables
  - 3.1.2 Prophecy
  - 3.1.3 Apocalypse
  - 3.1.4 Symbols
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignments
- 7.0 References and Further Readings

#### 1.0 INTRODUCTION

The principle and methods which have been considered thus far apply to Bible passages that are literal. However, substantial portions of the Bible are figurative and their interpretation will be studied in this unit.

Similes and metaphors are the brief figures of speech that are important in Biblical interpretation. Some other brief poetic devices that are less significant are personification, apostrophe, hyperbole, metonymy, synecdoche and euphemism. Examples of long figures of speech, some of which will be considered in this unit, are parable, allegory, riddle, fable, and "dark"/"hard" sayings.

#### 2.0 OBJECTIVES

It is hoped that by the end of this unit, you should be able to:

- i) Identify bible texts that are similes and metaphors,
- ii) Discuss how to interpret parables especially in the New Testament,
- iii) Explain the special methods being used for the interpretation of prophetic scriptures,
- iv) Describe the nature and approach of the interpretation of Biblical apocalypses,

v) State the literary methods for the interpretation of symbolic scriptures.

## 3.0 MAIN CONTENT

## 3.1 Similes and Metaphors

Similes and metaphors are brief figures of speech that communicate by comparing two things. The essential difference between the two is that similes use the word "like" or "as", whereas metaphors do not. The comparison is thus explicit in simile while it is implicit in metaphor.

William W. Klein and Others (1993, pp.242-251) have given various examples of similes in the Old Testament. In a simple simile there is a "single correspondence between two items in a single sentence". Examples are Amos 2:13 and Song 2:2. The parables of the Kingdom used by Jesus are extended similes (e.g. Matt. 13:31, 33, 44, 45, 47). Please read these and other Bible references to understand this unit.

It is easier to recognize a Biblical simile because of the words "like" or "as". However, a metaphor is more likely to be taken literally but it is also "more direct and forceful." Examples are Psalm 119:105; Zeph. 3:3 Anthropomorphic languages, picturing God as a human being with eyes, ears/voice, face, nostrils, a mouth, feet, are also metaphoric (Psalm 34:15-16; 18:8, 9, 13, 15, 16). Less popular special kind of metaphor are the anthropopathic languages which describe God as expressing human emotions like feelings and passions delight, joy, hatred, anger and jealousy (Jer. 9:24; Zeph. 3:13; Deut. 12:31; Jer. 7:18; Ex. 20:5). Examples of metaphors in the New Testament are description of Jesus as lamb and shepherd (John 1:29; 10:11) and Christians described as salt and light of the earth and world respectively (Matt. 5:13, 14).

#### **Self-Assessment Exercise**

Explain the differences between similes and metaphors using specific Biblical examples.

#### 3.1.1 Parables

A parable, according to David H. Wallace (1967, p.107) is "an extended metaphor or simile which compares a religious truth with a common experience or circumstance in life." stories told as parables usually keep within the limits of human experience.

Parables abound both in the Old Testament (especially Proverbs) and in the New Testament. A good example of parables in the Old Testament is the story of the poor man's little lamb told by the Prophet Nathan (2 Samuel 12:1-4). In the New Testament the greatest numbers of parables are found in the teachings of Jesus Christ. Parable was a very common feature of the teaching ministry of Jesus.

As a specific illustration of a spiritual truth, a parable is usually likened to an arrow with one point, one area of impact. As a rule, a parable generally has one point, one overall lesson. It is generally not necessary to try to find a special meaning in every detail of a parable, unless the context so indicates. It will be helpful to look at some examples:

- Matthew 13:33: The Parable of the Yeast. The literal meaning makes sense which is that the growth of the Kingdom of God comes steadily through a positive influence. It is of no use to try to explain the spiritual meaning of the yeast and the woman. Some interpreters have proposed without justification that the woman stands for the church.
- Matthew 25:1-13: The Parable of the Ten Virgins. The overall lesson is the need for wisdom and adequate preparation for the coming of the Lord Jesus Christ to establish His Kingdom. It is wrong to look for the detailed meaning of the virgins, the lamps, oil, etc.
- Luke 10:25-37: The Story of the Good Samaritan. The main lesson of this parable is that we should care for and love others as we ourselves.

However, Jesus Himself sometimes put meaning into the specific details of parables:

- Matthew 13:3-9: The Parable of the Sower. The detail explanation is given in verses 18:23.
- Matthew 13:24-30: The Parable of the Weeds. The interpretation is found in verses 30-43.

#### **Self-Assessment Exercise**

Mention some of the principles guiding interpretation of parables using one New Testament example.

# 3.1.2 Prophecy

Throughout the Bible, God reveals Himself, His ways, His purposes and what He intends to do to His people (Gen. 18:17; Amos 3:7). Prophecy is the Word of God concerning the present and future. Therefore, the whole Bible is prophecy (2 Peter 1:20-21). All Bible passages are prophetic, whether they are forth telling (speaking about contemporary situation) or foretelling (speaking about the future). The word of God

concerning the future, sometimes called predictive prophecy, is the concern of this section.

However, when Biblical prophets spoke to their generation things which related to their own immediate, particular historical circumstances, such words often have second, further or ultimate significance. In an attempt to interpret prophetic Scriptures we must allow for its future (even possible multiple) fulfillment. This idea is sometime called the "gap principle" or the "law of double reference."

Some examples will help to clarify how to interpret prophetic Scriptures:

- Isaiah 7:14: This prophecy applies immediately to the situation of the King of Judah, Ahaz. God gave him this sign to reassure him of His presence and victory over his enemies. However, beyond this first purpose this prophecy also has a second fulfillment in the birth of Jesus Christ through a virgin (Matt. 1:22-23).
- Joel 2:28-32: According to Apostle Peter, what happened on the day of Pentecost was a fulfillment of Joel's prophecy. However, we must note that Joel's prophecy contains other parts that were not fulfilled that day. There is thus a "gap" between the fulfillment of verses 28-29 and verses 30-31. The Holy Spirit poured out that day (verses 28-29) but there were no wonders in the heavens as predicted. Verses 30-31 will be fulfilled at the end of the age (Rev. 6:12). The "moon turned to blood" is a figurative expression meaning that the colour of the moon shall turn blood-red.

Prophetic Scriptures are often beyond complete human description so they usually employ figures, symbols and poetic languages. This observation calls for warning in interpretation of prophecies. Both prophetic utterance and interpretation should be done in proportion to revelation given by God (Deut. 18:22; Rom. 12:6b). A prophecy, which lacks fulfillment or a false interpretation qualifies a speaker/interpreter to be a false prophet.

#### **Self-Assessment Exercise**

How should prophetic scriptures be interpreted? Illustrate with one Old Testament example.

# 3.1.3 Apocalypse

The average Bible reader finds apocalyptic portions of the Bible to be strange and even puzzling. This is quite understandable because the language of apocalypse is not usually plain. It involves the use of symbols and codes. Apocalypse actually means "an uncovering" or "revelation".

Apocalyptic writings in the Bible can be found in Ezekiel, Zechariah, 1 & 2 Thessalonians and 1 & 2 Peter. The books of Daniel and Revelation are the greatest Biblical apocalypses. Some Bible prophecies are also in form of apocalypse. While there are no universal symbols (of numbers, materials, colours) there is a high degree of regularity in the symbolic use of certain numbers (like 7, 12, 40) and colours (like white, red, black) in the Bible. To interpret apocalyptic symbols there is a need for knowledge of "the historical significance of those symbols at the time and place of the writing." Let us illustrate with two examples:

- Daniel 2:31-35: This text contains a record of King Nebuchadnezzar's dream and the interpretation given it by Daniel. The king saw a statue of enormous size with a head of gold, chest and arms of silver, belly and thighs of bronze and legs of iron. Daniel also interpreted this to be four successive empires: Babylonia, Medo-Persia, Greece and Rome. However, this prophecy will be fulfilled ultimately when Jesus Christ comes to establish His everlasting Kingdom to replace all these and other earthly powers (verses 36-45; Rev. 19:17-21).
- Matthew 24:14: In the prophecy of Jesus concerning the signs of the end of the age, "the abomination that causes desolation" is mentioned recalling the earlier prophecy of Daniel (Daniel 9:25-27). This prophecy is generally understood to have been primarily fulfilled in "168 B.C. when Antiochus Epiphanies erected a pagan altar to Zeus on the sacred altar in the temple of Jerusalem." However, other stages are identified as the progressive, subsequent fulfillment of this same prediction: The destruction of the temple by Roman soldiers in A.D. 70, and the rise of the Antichrist before the second coming of the Lord Jesus Christ (2 Thess. 2:4; Rev. 13:14-15).

Biblical apocalypses should not be interpreted arbitrarily. The interpreter needs to benefit from the insights of informed scholars as found in Bible commentaries. (Perhaps commentaries are most useful for the interpretation of apocalyptic Scriptures).

#### **Self-Assessment Exercise**

"Biblical apocalypses should not be interpreted arbitrarily." Discuss.

# **3.1.4 Symbols**

It is difficult to avoid symbolic language in religion. How do we speak about God except through the use of symbolic and anthropomorphic language? Let's cite two instances:

- We refer to God as our Heavenly Father who hears our cries (Matt. 6:9; 2 Cor. 7:14). **Father** and **hears** in this usage are symbolic.
- Description of Jesus Christ as the Lamb of God (John 1:36; Rev. 5:5) and the Good Shepherd (John 10:11) are valid and good symbols.
- As we interpret symbolic Scriptures we must observe again that symbolism is not the same as spiritualizing Scriptures. Usually in symbolism the text or context will provide the meaning of the symbols.
- Daniel 2: The dream of King Nebuchadnezzar. The text provides the interpretation of the various parts to mean four real nations of history.
- Isaiah 11:6-9: It is wrong to make the Wolf, Lion and Bear to represent three nations. Neither the text nor the context suggests so. This must be taken to be literal.

#### **Self-Assessment Exercise**

Write a short note on "The Interpretation of Symbolic Bible Passages."

#### 4.0 CONCLUSION

It is safe to draw some conclusions from the discussion of the various principles and methods considered above: many Bible passages are not to be understood literally but figuratively; we need to determine the particular type of a figurative scripture and treat it accordingly. It is recognized, however, that some figurative texts may be categorized into two or more types. Since figures of speech sometime blend, a scripture may be interpreted as a parable or allegory, as both prophecy and apocalypse. For example, the Parable of the Sower (Matt. 13:3-9, 18-23) is also an allegory.

#### 5.0 SUMMARY

This unit has examined special literary methods being used to interpret Biblical texts that are figurative. Such figures of speech are similes, metaphors, parables, prophecy, apocalypse and symbols. Some specific passages of the Old and New Testaments are selected and explained to illustrate the principles stated. You are encouraged to consult some of the references and recommended books stated below for additional information.

#### **6.0 TUTOR – MARKED ASSIGNMENTS**

- 1. Explain the similarities and differences between similes and metaphors using two Bible passages.
- 2. With the aid of one Old Testament example explain how prophetic Scriptures should be interpreted.

#### 7.0 REFERENCES AND FURTHER READINGS

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#### UNIT 5 METHODS OF BIBLICAL CRITICISM

#### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
- 3.1 Textual Criticism
  - 3.1.1 Literary/Source Criticisms
  - 3.1.2 Historical Criticism
  - 3.1.3 Tradition/Form Criticisms
  - 3.1.4 Redaction/Canon Criticisms
  - 3.1.5 Content Criticism/Structuralism
  - 3.1.6 Responses to Biblical Criticism
  - 3.1.7 A Critique of Biblical Criticism
- 4.0 Conclusion
- 5.0 Summary
- 6.0 References and Recommended Books
- 7.0 Tutor Marked Assignments

#### 1.0 INTRODUCTION

The term biblical criticism is a description of a modern complex field of study, which involves a variety of principles, techniques and methods. In biblical criticism, according to Harrington (1987, 115), biblical writings are studied "in order to establish their text, understand their context and style, and determine their origin and authenticity." The goal of biblical criticism is thus "to enable the reader to know as much as possible about the meaning of the text in its original setting." The major tasks, methods or sub-divisions of Biblical criticism are: Textual Criticism, Literary and Source Criticisms, Historical Criticism, Tradition and Form Criticisms, and Redaction Criticism. Some others are Canon Criticism, Grammatical Criticism, Content Criticism and Structuralism.

#### 2.0 OBJECTIVES

It is hoped that by the end of this unit, you should be able to:

- i) Explain the relationship and the difference between literary and source criticisms,
- ii) Evaluate historical criticism,
- iii) Discuss tradition and form criticisms,
- iv) Describe redaction and canon criticisms,
- v) Define content criticism and structuralism.
- vi) Mention the various responses to Biblical criticism,
- vii) Critique biblical criticism.

#### 3.0 MAIN CONTENT

#### 3.1 Textual Criticism

Textual criticism is used to be called "lower Criticism" and the aim is to construct a text as close to the original text written by its author (i.e. autograph) as possible. This discipline "endeavours to restore the original text of documents which have been exposed to the hazards of successive copying and recopying" (Bruce, 1988, p.93). Usually, earlier copies have suffered less from alterations than latter ones. Three of the rules that help to determine the original reading are: **One**, the older text; **Two**, the more difficult text, **Three**, the shorter text.

# **Illustrative Examples:**

- One of the things that led scholars to conclude that Mark is the earliest of the synoptic gospels is because it is the shortest.
- The **NIV Study Bible**, 1995 ed, pp.15-28 states that "The earliest manuscripts and some other ancient witness do not have Mark 16:9-20". This is a textual critical comment.

#### **Self-Assessment Exercise**

What is the aim of textual criticism?

# 3.1.1 Literary/Source Criticisms

Literary and Source Criticism attempts to answer questions like: "Who wrote the document? When and where was it written under what circumstances and with what purpose? Harrington also explain (1987, 116), that literary criticism "refers to the systematic analysis of a text with regard to its words and images, characters, progress of thought or structure, form and meaning." This means that the concern of literary criticism is to understand the context and style of the biblical context. The literary form is related to the message of the writer. Biblical writers appear "to convey their truth in artistically appealing and memorable literary forms."

Source criticism is part of literary criticism and it tries to discern the oral or written sources on which a literary work has drawn." Therefore, it "seeks to establish where already existing material has been incorporated, either by following explicit statements that a source has been used or by arguing on the basis of literary style and content."

# Examples:

- The author of Chronicles used Samuel and Kings,
- Matthew and Luke used Mark to compose their own gospels.
- The Pentateuch consists of four major sources (Yahwist, Elohist, Priestly and Deuteronomist).

#### **Self-Assessment Exercise**

Explain the relationship and difference between literary and source criticisms.

#### 3.1.2 Historical Criticism

Historical criticism relates documents to their historical context. That is to say it "concerns the origins and authenticity of the Biblical documents." It approaches all data with an initial skepticism with the use of hermeneutic of suspicion.

Historical criticism can be "used in a narrow sense to refer to the event behind the text" in which case "the goal is to describe the event exactly as it happened." Literary and historical criticisms were at one time called "higher criticism" as they are concerned with the issues of literary structure, date and authorship.

One problem of historical criticism is that it "often proceeds on the basis of philosophical assumptions that rule out divine intervention and the miraculous, and holds negative views about the faith-communities that transmitted the Biblical sources." (Harrington, 1987, 117) Unlike this liberal, critical approach some other scholars argue that the Bible should be studied with hermeneutics of faith.

Example: Feminist critical hermeneutics. They have argued that historical records of Christian origins has sexist bias that oppress women and put them at a disadvantage in church life (e.g. 1 Cor. 14:33b-38; 1Tim. 2:11-15).

#### **Self-Assessment Exercise**

Evaluate historical criticism using the feminist critical hermeneutics as example.

# 3.1.3 Tradition/Form Criticism

Tradition history answers the question "By what processes have various written and oral traditions come to be formed into the Biblical document?" Form criticism is an important aspect of tradition criticism.

It is "the study of the 'forms' which the material took in the course of being handed down." The concern of form criticism is: "How do the distinct forms of literary expression reveal something of the origins, history and meaning of the text?"

Therefore, "Form criticism deals with the range of literary devices used in communicating the message and tries to determine the historical settings in which the forms were employed before they became part of the Biblical books." The task of form criticism thus "suggests that some biblical writers had at their disposal already existing sources in written or oral form."

# **Illustrative Example**

Why did Matthew and Luke differ in the order of the second and third temptations of Jesus? The temptation to jump down from the Jerusalem temple was placed second by Matthew but third by Luke (Luke 4:1-13, Matt. 4:1-11cf). This is a tradition critical concern.

#### **Self-Assessment Exercise**

What do you understand by tradition/form criticisms?

#### 3.1.4 Redaction/Canon Criticisms

This is a theological criticism which complements tradition, historical criticism. "It studies the use which an author makes of the material at his disposal whether received by tradition or otherwise." The relevant question of interest to redaction criticism is "How has the author shown his own creativeness in reshaping older traditions to serve his particular theological purpose?" Therefore, it is concerned with "how the final author or editor used the sources to address the concerns and problems facing his audience in their historical setting."

Canon criticism is an extension of redaction criticism. It is a theological study of the completed canon of Scripture. The emphasis is not on the original form of the text as it is done in some other critical approaches.

#### **Illustrative Example**

How do we account for the difference between the gospel written by John and the three Synoptic Gospels? His primary intention evidently was to evangelise non-Christians and to teach new Christians (John 20:31).

#### **Self-Assessment Exercise**

Write short notes on redaction and canon criticisms.

#### 3.1.5 Content Criticism/Structuralism

Content Criticism is a special form of criticism that is characteristic of the new Hermeneutic. It holds that mythological elements of Bible accounts are foreign materials to the real existential communication of the Word of God in the Bible texts. Content criticism came into sharp focus in the demythologization controversy, especially as proposed by Bultmann.

Structuralism is the study of "the operation and interaction of signs within a structured system controlled by an underlying 'code.'" The concern of structuralism "is the final form of the text as a linguistic or semantic phenomenon."

#### **Self-Assessment Exercise**

Define content criticism and structuralism as they relate to Biblical Hermeneutics.

# 3.1.6 Responses to Biblical Criticism

The four main responses to biblical criticism in general and historical criticism in particular can be called outright denial, total acceptance, partial acceptance and compromise as discussed Nineham (1983, pp. 256-257):

- 1. Outright Denial of the relevance of historical criticism to the Bible and story of Christian origins. This is the response of some evangelicals/fundamentalists.
- **2. Total Acceptance**. The modern historical methods are applied to the Bible critically like any other historical source, e.g. liberal and feminist Hermeneuts.
- **3. Partial Acceptance**. These apply historical criticisms to the Bible but hold that the Bible contains unique events.
- **4. Compromise**. Some Lutheran scholars like Barth, Bultman and Tillich proposed that we hold on to the Christ of faith and proclamation while we may not be able to arrive at a full historical account of Jesus.

#### **Self-Assessment Exercise**

Mention the major responses to Biblical Criticism.

# 3.1.7 A Critique of Biblical Criticism

Biblical criticism challenges the traditional authority of the Bible and it has both negative and positive elements.

#### Weaknesses

- 1. Biblical criticism is often speculative and pastorally disturbing.
- 2. It reflects on and applies to only a small part of the Bible, especially the historical portions.
- 3. It reflects the assumptions and concerns of the Enlightenment. It is thus secular and liberal.

# **Strengths**

- 1. It has a positive value because it "enables the reader to view Biblical texts in a new light."
- 2. The efforts to understand the intention of Bible authors are fruitful for Biblical study.
- 3. As a valid academic discipline, biblical criticism can help us to "gain a deepened understanding of the Bible and its cultural setting."
- 4. The various methods of biblical criticism remain fundamental tools for "any serious contemporary treatment of Scripture."

#### **Self-Assessment Exercise**

Outline some strengths and weaknesses of Biblical Criticism.

# 4.0 CONCLUSION

Biblical criticism "involves textual, literary and historical methods." Thus, the biblical critic is concerned with the historical setting of the document itself (redaction criticism) and of the small units (form criticism) or sources (source criticism) contained in the document."

It is not yet possible to combine traditional Christianity "with a thoroughgoing application of modern criticism method." The relationship of biblical criticism "to understand the role of the Bible in the theology, ethics and worship of the Christian Church" is also yet to be adequately defined.

#### 5.0 SUMMARY

In this unit we have examined the meaning and various methods of Biblical criticism. The methods considered are textual, literary, source,

historical, tradition, form, redaction, canon, content criticisms and structuralism. Some illustrative examples were given for explanatory purpose. Also, the responses of scholars to the critical biblical hermeneutics are also highlighted as well as a brief critique. The Unit ends the module on principles and methods of biblical hermeneutics.

#### 6.0 TUTOR – MARKED ASSIGNMENTS

- 1. What is biblical Criticism? Explain with historical critical method.
- 2. Mention two strengths and two weaknesses of biblical criticisms.

#### 7.0 REFERENCES AND FURTHER READINGS

- Harrington, Daniel J.S.J. (1987) "Biblical Criticism". **The New Dictionary of Theology**, pp.115-118.
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#### **MODULE 3**

Unit 1	Interpretation of the Old Testament I – History and Law
Unit 2	Interpretation of the Old Testament II - Poetry and
	Wisdom Literature
Unit 3	Interpretation of the New Testament I – The Gospels and
	Acts of the Apostles
Unit 4	Interpretation of the New Testament II - Epistles and
	Revelation
Unit 5	Application and Correlation

# UNIT 1 INTERPRETATION OF THE OLD TESTAMENT I – HISTORY AND LAW

#### CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
- 3.1 Identity of Old Testament Narratives
  - 3.1.1 The Nature of Old Testament Narratives
  - 3.1.2 The Interpretation of Old Testament Narratives
  - 3.1.3 Identity of Old Testament Law
  - 3.1.4 The Nature of Old Testament Law
  - 3.1.5 The Interpretation of Old Testament Law
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignments
- 7.0 References and Further Readings

#### 1.0 INTRODUCTION

This unit begins this module which is chiefly concerned with the study of the major genres of the Bible. The literary types that will be examined in the Old Testament are Narratives, Law, Poetry, Prophecy and Wisdom Literature. Prophecy will no longer be considered because discussion of prophecy as a literary type done in the last module applies to the Old Testament prophetic Scriptures as well. The literary forms of the New Testament are Gospels, Acts of the Apostles, Epistles and Revelation. The module will end in Unit 15 with application and correlation of the entire course on Biblical Hermeneutics.

# 2.0 Objectives

It is hoped tat b the end of this unit, you should be able to:

- i) Describe the identity of Old Testament narratives,
- ii) Discuss the nature of narratives in the Old Testament,
- iii) Explain the interpretation of Old Testament narratives,
- iv) Describe the major types of Old Testament laws,
- v) Discuss the nature of laws in the Old Testament,
- vi) Explain how to interpret Old Testament law.

#### 3.0 MAIN CONTENT

# 3.1 Identity of Old Testament Narratives

The most common literary type in the Old Testament is the narrative. The following Bible books consist mostly of history: Genesis, Exodus, Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, Daniel, Jonah and Haggai. It has been said that narratives constitute about 40% of the Old Testament. Klein and Other (1993, pp.261-274) have also identified many kinds of narratives in the Old Testament including the following major ones:

- **Reports**: e.g. tribal settlements in Canaan (Judges 1:16-17), royal construction projects (I Kings 7:2-8; 12:25), and military campaigns (1 Kings 14:25-26; 2 Kings 24;20b-25:7).
- Heroic narrative and prophet stories: e.g. the lives of Moses, Deborah, Gideon, Samson; Prophets Elijah, Elisha and Daniel.
- **Comedy** (narrative with a happy ending) e.g. Joseph and Esther.
- Farewell speech e.g. Moses as recorded in Deuteronomy.

#### **Self - Assessment Exercise**

Discuss the kinds of narratives in the Old Testament.

#### 3.1.1 The Nature of Old Testament Narratives

We believe that as records of historical events, the Old Testament narratives are historically accurate. However, several scholars have explained that the interest of the authors is not just to record detailed histories of the events. The biblical authors were not pure historians. They wrote more as storytellers not just to present historical facts for the sake of facts but to inform and to teach.

According to Adewale (1996, p.50) "the narratives we have in the Bible are to be seen as historical events that have been interpreted from the

religious perspective." This means that for the purpose of interpretation, Old Testament narratives should not be treated like scientific documentary histories but as religious stories crafted to promote godly lifestyle.

#### **Self - Assessment Exercise**

Are Old Testament narratives to be interpreted as pure histories? Discuss.

# 3.1.2 The Interpretation of Old Testament Narratives

What will be done in this section is to provide some hints that apply generally to the interpretation of the various types of narratives in the Old Testament.

- The interpreter needs to make a distinction between the narrative itself and the lesson(s) that the narrative is meant to teach. While all Scripture is inspired and profitable for teaching (2 Tim. 3:16) a narrative is not doctrine in itself. We have to derive doctrine from it.
- For instance, while several Old Testaments saints like Abraham, David and Solomon were polygamists the narratives not justify that form of inadequate marriage. Instead the accounts as written show the problems associated with polygamy. In the Old Testament narratives we can learn positive lessons to emulate and negative lessons to avoid (Read 1 Cor. 10:6-13).
- Old Testament narratives are not necessarily allegories of Christian faith and church life. However, Christians can learn many spiritual lessons from the accounts.
- For instance, the journey of the Israelites after deliverance from Egyptian bondage to Canaan, the Promised Land, is not necessarily a picture of the Christian life salvation from sin, spiritual growth and entering into glory. However we can learn lessons for spiritual pilgrimage from their experience: faith, trust, dependence on God to care and provide for us, to lead and guide us, to help us to fight and overcome enemies of Christian life.

Illustrative Example: King David and Bathsheba

Focus Text: 2 Samuel 11 and 12

**Literary Character of 1 and 2 Samuel**: the two were originally one book. The books were most likely compiled with some independent sources.

**Author**: It has been suggested that Zabud, son of Nathan the prophet, wrote the book. He served as a "personal adviser" to King Solomon (1 Kings 4:5).

**Key Characters**: David, Bathsheba, and Uriah.

# The Story:

- Covetousness of David 11:1-3)
- David and Bathsheba in the act of adultery (11:4-7)
- Futile attempts of David to cover up (11:6-13)
- David arranged for the death of Uriah (11. 14-24).
- Mourning of Bathsheba and marriage with the King (11:26-27)
- Nathan used a parable to confront and rebuke David (12:1-6)
- The judgment of God: sword (12:10), calamity, shame and evil in the family (12:1); the death of the child (12:14-23).
- The repentance and confession of David (12:13 also Psalm 51:1-19).

#### **Lessons of the Narrative**

- David was a man after God's heart. A man of God can possess weaknesses and even commit sin.
- When a person who is God's elect commits sin or does evil he/she
  will be punished accordingly. God is a God of justice and
  righteousness.
- When we genuinely repent and confess sin, evil and weakness God forgives.
- God is loving and gracious. The LORD loved the other children of the union (Solomon, the next child became king after David).
- David misused his position and power as king to do wrong. People in leadership positions should not misuse their opportunities.
- The reign of David on the whole was successful. It was the standard used to measure other kings (2 Kings 18:3; 22;2).
- The disappointment and failures of human beings will not thwart the plan and purpose f God. David was the progenitor of Jesus Christ (Matt. 1:1; 9:27; 21;9). This is a lesson on the providence of God.

#### **Self - Assessment Exercise**

Explain how Old Testament narratives should be interpreted, using one example.

# 3.1.3 Identity of Old Testament Law

What is the "law" in the Old Testament? It could stand for the Dialogue, the Ten Commandments (Exodus 20:1-17) or the expanded commentary, "the book f the Covenant" (Exodus 20:22 – 23:33; 24:7), or the first five books of Moses (Genesis, Exodus, Leviticus, Numbers, Deuteronomy) or even the entire Old Testament. Technically speaking, the "law" refers to four major collections of laws: the Covenant Code (Exodus 20:22 – 23:33), the Deuteronomic Code (Deut. 12-26), the Holiness Code (Lev. 17-26), and the Priestly Code (Exodus 25-31; 34:29 – Leviticus 16; parts of Numbers).

The two main types of legal forms of Moses are the casuistic law (or "case law") and the apodictic (or "absolute law"). The common structure of the **Casuistic Law** is "If a man does so-and-so" or "if . . . then." The "if" describes the case and "so-and-so" or "then" describes the penalty for violation. Read the following examples: Exodus 21:18-19; 21:1 14.

It has been observed that while the Casuistic style is found in extra-Biblical Cuneiform law the **apodictic type** is a unique feature of the Mosaic legislation. The apodictic laws are also usually simpler and shorter compared with casuistic form. The apodictic formula is "You shall/shall not" (Exodus 20:12, 13). Also, while most Casuistic laws treat civil or criminal cases most apodictic types concern moral and religious issues.

#### **Self - Assessment Exercise**

State the two major types of Old Testament laws. Describe the differences between the two.

#### 3.1.4 The Nature of Old Testament Law

When we hear the word 'law" today it conveys legal idea but it is not so historically for the Israelites who were the first recipients of the laws. The law is first of all God's revelation and then it is an instruction. The Israelites first entered into a covenant relationship with Yahweh (Exodus 19:1-8). The laws were then given them as moral implications and requirements of that covenant relationship. The primary purpose for the giving of the law is not judicial but instructional, to teach personal and societal values.

In the next section we will consider some principles to interpret the Old Testament as ethical principles, not as legal code. The five sub-divisions

of the laws are: Criminal law (e.g. Exodus 21:16; 22:18), civil law (e.g. Exodus 21:33-36), family law (e.g. Deut. 25:5-10), cultic law (e.g. Deut. 5:12-15) and charitable law (e.g. Deut. 14:28-29).

#### **Self - Assessment Exercise**

Write a short note on the nature of Old Testament laws.

# 3.1.5 The Interpretation of Old Testament Law

As it was stated in the last section the law was given as part of the revelation of the transcendence, sovereignty and love of God. The law is not a burden. However, we know that the law was meant to prepare people for salvation by grace in Jesus Christ (Gal. 3:24). Jesus stated categorically that he has not come to abolish the laws but to fulfill them (Matt. 5:17). Klein and others (1993, 280) have suggested the following Hermeneutical principles to apply the Old Testament in the New Testament age: "All of Old Testament should apply to Christians but none of it applies apart from its fulfillment in Christ." This means that the laws as fulfilled in Jesus Christ apply to Christians today. This principle requires further elaboration.

- Some Old Testament laws are culturally conditioned and so may not have universal, timeless application (e.g. Read Deut. 21:18 2:22; 14:1-21).
- Some Old Testament laws are ethical, moral and theological instructions that are relevant in all places, at all times (e.g. The Ten Commandments).

**Illustrative Example**: Interpretation of Deuteronomy 22:5. Does it forbid the wearing of dress styles of the opposite sex today?

**Book**: The word "Deuteronomy" means "repetition of the law."

**Author:** Moses, by internal evidence of the book (1:5; 31:9, 22, 24).

**Historical Setting:** Moses wrote and gave the speeches in the process of transferring leadership to Joshua.

**Theme:** He called the Israelites to renew their covenant with the Lord.

**Context/Text:** Deuteronomy 22 is part of the various laws given to sanctify the Israelite community. We believe that these laws addressed particular special concerns of Israelites. The entire context (Read 21:22 – 21:12) does not stand on the same level with the Ten Commandments.

Read the following laws which are no longer binding even in Israel today and in other societies: Not to plant two kinds of seed in a vineyard (v. 9); Not to wear clothes made of wool and linen woven together (v. 11); To put to death a newly married lady who is discovered not to be a virgin (vv. 21-22).

- The intention of this particular text is to prohibit social vices and perversions like homosexuality. It is a call for us to have a high regard for the differences between male and female as created by God (Lev. 18:22; 20:13).
- The intention and the context in which a dress is won determines whether it is right or wrong.
- We also note that the New Testament does not teach the normative authority of this text.

#### **Self - Assessment Exercise**

Does the Old Testament law apply to Christians today? Explain with one example.

# 4.0 CONCLUSION

From the discussion of this unit, we can conclude that two crucial requirements to interpret narratives and laws in the Old Testament are: Knowledge of the nature and peculiarities of the literary forms and, Application of the historical and grammatical principles presented in the last module.

#### 5.0 SUMMARY

In this unit, we have examined how to interpret narratives and laws in the Old Testament. The identity, type and nature of narratives and the laws were also explained. Some particular illustrative examples were used for explanatory purpose.

#### 6.0 TUTOR – MARKED ASSIGNMENTS

- 1. Explain how Old Testament narratives should be interpreted, using an example.
- 2. What do you understand by casuistic and apodictic laws? State three differences between the two.

#### 7.0 REFERENCES AND RECOMMENDED BOOKS

Longman Dictionary of Contemporary English, New Edition.

Klein, William W. and others (1993). **Introduction to Biblical Hermeneutics**, 259-282.

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The NIV Study Bible, 1959 ed.

# UNIT 2 INTERPRETATION OF THE OLD TESTAMENT II – POETRY AND WISDOM LITERATURE

#### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
- 3.1 Types of Old Testament Poetry
  - 3.1.1 Interpretation of Old Testament Poetry
  - 3.1.2 The Nature of Old Testament Wisdom Literature
  - 3.1.3 Interpretation of Proverbs
  - 3.1.4 Interpretation of Job
  - 3.1.5 Interpretation of Ecclesiastes
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignments
- 7.0 References and Further Readings

# 1.0 INTRODUCTION

In this unit, we will continue with the study of how to interpret the specific literary types found in the Old Testament. The genres that will be considered are Poetry (in Psalms) and Wisdom Literature (Proverbs, Job and Ecclesiastes). Interpretation of prophecy will not be examined because of lack of space. (Moreover, discussion of prophecy under special literary methods in the last module applies to the Old Testament prophetic books as well).

#### 2.0 OBJECTIVES

It is hoped that by the end of this unit, you should be able to:

- i) Describe the various types of poetry in the Old Testament, especially in Psalms;
- ii) Explain how to interpret Old Testament poetry;
- iii) Discuss the nature of Wisdom Literature in the Old Testament;
- iv) Explain how to interpret Old Testament proverbs;
- v) Describe some of the principles for the interpretation of the book of Job;
- vi) Discuss the contribution of Ecclesiastes to Wisdom thoughts in the Old Testament literature.

#### 3.0 MAIN CONTENT

# 3.1 Types of Old Testament Poetry

As a literary style, poetry is also very common in the Bible. While most of the poems are found in Psalms, some poetry are found in almost every book of the Old Testament. A poem can be defined as "a piece of writing, arranged in patterns of lines and of sounds expressing some thought, feeling, or human experience in imaginative language." (Longman Dictionary of Contemporary English, New Edition, 793).

Types of poetry in the Old Testament, according to Klein and Others (1993, pp.285-290), are prayers, songs, liturgies and wisdom psalms. These will now be highlighted with examples from Psalms.

A very common genre of prayer in the Psalms is **complaint**, an individual or a community calling for God's intervention in a situation of illness, misfortune, false accusation, drought, plaques, attack by enemies, etc. (e.g. Psalms 22, 89, 144). In **imprecatory Psalms** the petitioners express emotional exaggeration "to persuade Yahweh to act" (e.g. Psalm 59). The Old Testament also contains **dirges** that lament the destruction of Jerusalem in 58 B.C. (Lamentations 1-2, 4).

Through poems of **thanksgiving songs** people expressed gratitude to God (e.g. Psalms 18, 21, 30). **Hymns** were used by individuals or the entire community to praise Yahweh (e.g. Psalms 8, 77, 93, 103-104). The "**royal psalms**" (or "messianic psalms") were used during ceremonies that either involved the King or celebrated the uniqueness of Jerusalem (e.g. Psalms 2 and 110).

We also have **love songs** like wedding song (e.g. Psalm 45) and love poetry found in the Song of Songs (e.g. 3:6-11). **Liturgy psalms** were used when the Israelites came to the temple in Jerusalem to worship Yahweh (e.g. Psalm 15, 24, 95, 118). **Wisdom psalms** look so much like Proverbs and Ecclesiastes in their language, style and themes (e.g. Psalms 1, 19 and 33). They seemed to belong more to the private educational sphere of the wisdom teachers of Israel rather than to the public worship life. According to Klein and Others (1993, 290) many wisdom psalms "focus on ethnical issues such as the justice of human suffering and God's apparent injustice in tolerating it." Wisdom psalms recognized by many scholars include 37, 49, 112, 127 and 133.

#### **Self - Assessment Exercise**

Mention four types of poetry in the Old Testament. Give one example of each type in Psalms.

# **3.1.1 Interpretation of Old Testament Poetry**

The knowledge of the historical context of a psalm will determine the purpose and use, e.g. for worship, wedding or funeral service. If the poem is corporate it should be applied to the Christian community. If it is an individual text it is applicable to individual persons. Royal Psalms are appropriate for use in leadership contexts. Poems in the Old Testament should not be interpreted as isolated verses but as complete units.

Illustrative Example: Psalm 23:1-6

**Author:** King David

**Theme:** The author sees God as the heavenly Shepherd- King.

Occasion: It is a psalm of testimony, confessing and confidence in the

Lord as a caring shepherd and dependable guide. It was perhaps used in a festival of praise (v. 6).

**Poetic Analysis:** The NIV Study Bible (1995, 800): Stanza one: vv. 1-4c;

Centering line: vv. 4d - f; Stanza two: vv. 5a - 6d.

#### **Explanation:**

- The shepherd provides food and drink (vv. 1, 2a, 5, 6). Understanding of nomadic practice (vv. 2a, b) and hosting in the ancient Near East (v. 5) will help to interpret the provision of the Shepherd-King.
- The shepherd gives rest (vv. 2a, 2b, 3a). Lying down and restoration are also nomadic images/expressions.
- The shepherd leads and guides (vv. 2b, 3a). Those who follow the King in the paths of righteousness will experience security and prosperity.
- The Shepherd gives courage and comfort (vv. 4a, 6). In the midst of fear the rod and staff of the shepherd reassures the sheep.

**Overall Lesson: Life Application Bible (1988, 925):** "We must follow God and obey his commands. He is our only hope for eternal life and security."

#### **Self - Assessment Exercise**

Explain how to interpret Old Testament poetry giving one example in Psalms.

#### 3.1.2 The Nature of Old Testament Wisdom Literature

The main Wisdom books of the Old Testament which will be considered in this unit, are Proverbs, Job and Ecclesiastes. Wisdom thoughts are also found in some portions of Genesis, Psalms, Song of songs and prophetic books. The wisdom statements are based on observations of creation and conclusions about what will work or fail in daily life. They have been described as "probable truth" that applies most of (but not all) the time. They are not necessarily "absolute truth."

Why are these books called wisdom literature? Life is full of many possible choices. One way to define wisdom, according to Fee and Stuart (1993, p.206), "is the ability to make godly choices in life." Israel's wisdom sages have observed and reflected on life. They have also written and compiled catchy concise sayings that are meant to teach, lead and guide people (especially the youth) in choices that will determine a good quality life. The collection covers almost every aspect of life. Wisdom sayings in the Old Testament have been classified by Hubbard (1962, 1258) as follows: family wisdom, courtly wisdom, scribal wisdom, nature wisdom, juridicial wisdom and theological wisdom.

The Wisdom statements are not merely theoretical and abstract. While they are philosophical they are also eminently practical and life-related. It is folly indeed to reject these tested and wise insights.

# **Self-assessment Exercise**

Write a short note on the nature of Old Testament Wisdom Literature.

# 3.1.3 Interpretation of Proverbs

In everyday use a proverb is "a short well-known supposedly wise saying usually in simple language." (**Longman Dictionary of Contemporary English**, New Edition, 834). This definition is very appropriate for the collection called "Proverbs" in the Old Testament. Old Testament proverbs consist of two major types – the indicative and the imperative mood. The indicative mood proverbs simply declare life as it is based on observations (e.g. Read Prov. 11:24; 14:17). Sometimes it may also prescribe what is to be done for good life (e.g. Read Prov. 14:31; 15:31).

The wisdom teachers of Israel also spoke in the imperative mood to give instruction (e.g. Read Prov. 8:33; 22:17 –24:22). Some proverbs use comparisons (e.g. Read Prov. 15:17). There are also numerical proverbs (like Prov. 30:18-19), example story and reflection (e.g. Prov. 24:30-34).

Two principles to guide interpretation of proverbs in the Old Testament are:

- It is wrong to treat proverbs like absolute promises of God to claim provision, blessing and protection (e. g. Prov. 14:23).
- Many proverbs point to only one aspect of the truth. Therefore, proverbs need to be balanced with other proverbs and understood in comparison with the rest of biblical revelation (e.g. Prov. 10:2 cf. 17:8; 26:4 cf. 5).

#### **Self - Assessment Exercise**

How should proverbs found in the Old Testament be interpreted?

# 3.1.4 Interpretation of Job

The book of Job constitutes an integral part of Old Testament Wisdom Literature. The book is as enigmatic as it is revealing and it is a literary masterpiece. The book has many genres; It is a narrative; The speeches are largely poetic; It is also a wisdom literature.

Job made a good choice, he lived in uprightness (Job 1:1, 8), which should have guaranteed peace, health, prosperity by traditional understanding and expectation. However, he was afflicted with the death of his children and servants, loss of his wealth and health. This tragedy was followed by disputation speeches for almost the rest of the book.

In the dialogues of Job's friends and comforters (Bildad, Zophar, Eliphaz and Elihu) we see many wrong pieces of advice and incorrect conclusions about life. These friends reasoned that when people experience calamities it shows that they have sinned against God. On the other hand, Job rightly maintained his innocence in the face of his affliction. While scholars reason that the book of Job is an example of speculative wisdom it is nonetheless true to contemporary human life experience.

Some ideas for the interpretation of the book and the lessons therein are:

• According to Fee and Stuart (1993, p.215) the goal of the dialogue is "to establish convincingly in the mind of the reader that what

happens in life does not always happen because God desires it or because it is fair."

- Job did not know that Satan is the source of his affliction. He thought it was from God (Job 2:2). This is a part of the problem of the philosophical and theological nature of evil, pain and suffering (called theodicy). Today, like Job we do not understand why evil happens to good, righteous people but we leave it to God.
- Interpretation of any aspect of the book of Job should be done from the perspective of the major lesson of the book, namely, the patience of Job in his suffering (James 5:10-11). Klein and Others (1996, p. 322) have proposed justifiably that the lesson of the book "is that the ultimate root of some human suffering lies in the mysterious hidden plans of God for his people."

#### **Self - Assessment Exercise**

Describe three ideas that can guide the interpretation of the book of Job as a wisdom literature.

# 3.1.5 Interpretation of Ecclesiastes

If proverbs are parabolic and Job is enigmatic then Ecclesiastes is puzzling. The author appears to hold a pessimistic view of life and the message and wisdom conveyed appear to be negative and even cynical. Again and again he asserted that human life is vanity, meaningless (Read 1:2, 14; 2:15; 11:8). According to Fee and Stuart (1993, 213) Ecclesiastes' "consistent message (until the very last verses) is that the reality and finality of death meant that life has no ultimate value."

A critical reading through the book shows that the meaning of human life cannot be found in knowledge and wisdom (1:12-18; 2:12-16), in pleasures (2:1-11), in toil and possessions (2:17-26, 5:8 – 6:12). This means that a godless life is a mistake, a tragedy. The conclusion of the author (Hebrew, **qoheleth**, usually called preacher, which is better translated as teacher or even philosopher) is treated in Ecclesiastes 12:9-14. Here he promoted the fear of God, which is the foundation of wisdom in the Old Testament (Read Psalm 111:10; Prov. 1:7). Life not centered on God is truly without meaning, purpose and fulfillment. However, in God life and the good things offered are to be received, used and fully enjoyed (Eccl. 2:26; 11:8). This is consistent with the entire Biblical revelation (James 1:17).

#### **Self - Assessment Exercise**

What is the contribution of Ecclesiastes to the wisdom thoughts in the Old Testament?

# 4.0 CONCLUSION

The principles and illustrative examples given for the interpretation of poetry and wisdom literature in the Old Testament in this unit is only good for introductory purpose. You are advised to read more about this interesting aspect of biblical hermeneutics in the references and recommended books stated below.

#### 5.0 SUMMARY

This unit started with the explanation and interpretation of poetry in the Old Testament with concentration on Psalms. After explaining the nature of Old Testament Wisdom literature the interpretations of the following books were specifically considered: Proverbs, Job and Ecclesiastes.

#### 6.0 TUTOR – MARKED ASSIGNMENTS

- 1. Mention four types of poetry in the Old Testament. Give one example of each type in Psalms.
- 2. Write a short note on the nature of Old Testament Wisdom Literature.

#### 7.0 REFERENCES AND FURTHER READINGS

**Longman Dictionary of English**, New Edition, 1987.

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# UNIT 3 INTERPRETATION OF THE NEW TESTAMENT I – THE GOSPEL AND ACTS OF THE APOSTLES

#### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
- 3.1 The Nature of the Gospels
  - 3.1.1 Interpretation of the Gospels (Generally)
  - 3.1.2 Interpretation of the Gospels (Individually)
  - 3.1.3 The Importance of Acts of the Apostles
  - 3.1.4 Interpretation of Acts of the Apostles
- 4.0 Conclusion
- 5.0 Summary
- 6.0 References and Further Readings
- 7.0 Tutor Marked Assignments

#### 1.0 INTRODUCTION

The four major genres of the Bible in the New Testament are the Gospels, Acts of the Apostles, Epistles and Revelation. The first two will be examined in this unit. Out of the four canonical gospels (Mark, Matthew, Luke and John) the first three are called synoptic gospels because they exhibit many similarities. Interpretation of the four gospel accounts will be considered both generally and individually. Acts will be studied as a narrative that calls for a particular caution, the issue of historical precedent.

# 2.0 OBJECTIVES

It is hoped that by the end of this unit, you should be able to:

- i) Explain the nature of the four canonical Gospel books,
- ii) Highlight principles of interpretation that apply to the Gospels generally,
- iii) State the peculiarities of the Gospels and the corresponding ideas for hermeneutics,
- iv) Discuss the importance of the Acts of the Apostles,
- v) Describe how to interpret the Acts of the Apostles with particular emphasis on the issue of historical precedent.

#### 3.0 MAIN CONTENT

# 3.1 The Nature of the Gospels

The term gospel is derived from the Greek word **euangelion** and it means "good news". In the New Testament the gospel, good news, is the message proclaimed by Jesus. It is also used to describe the accounts of the life of Jesus Christ. The four **Canonical Gospels** are Matthew, Mark, Luke and John. The first three are remarkably similar and are called **Synoptic Gospels**.

Traditionally, the Gospels used to be considered to be biographies of Jesus. However, in modern scholarship it has been observed that while the narratives say something about the birth, childhood and adult years of Jesus they gave particular attention to his death. For instance, out of 16 chapters, Mark devoted 6 chapters to report the last week of Jesus. The gospels therefore constitute a special kind of biography. In contemporary biblical interpretation the gospel writers are not regarded as mere complier or historians but as evangelists. Klein and Others (1993, p.325) have prospered that the gospels should therefore be called **theological biographies**.

#### **Self – Assessment Exercise**

"The Canonical Gospels can be called theological biographies." Explain.

# **3.1.1** Interpretation of the Gospels (Generally)

The gospels are made up of two important components: One, the sayings and teachings of Jesus; Two, the story of the life and ministry of Jesus. In view of this composition, the principles for the interpretation of other narrative and didactic portions of the Bible apply to the gospels as well. One important unique element of the sayings of Jesus is the use of parables. Take this time to revise the ideas presented in the last module about the interpretation of parables as a special literary type. The discussions of the interpretation of narratives in the Old Testament are also relevant to the gospel narratives.

However, the gospels constitute a distinct literary form and some comments will now be made about their unique features and how to interpret them generally.

• Try to think of both the historical setting of the life and ministry of Jesus as well as the historical setting of the authors (Mark, Matthew, Luke and John). A knowledge of the Jewish culture and religion (Judaism) will help to appreciate why Jesus extensively used

parables (Matt. 13:3, 34) hyperboles (e.g Mark 9:43-48) and proverbs (e.g. Matt. 6:21)

Many scholars agree with Fee and Stuart (1993, pp.120-129) that interpretation of the gospels requires both horizontal and vertical thinking. Horizontal interpretation is to interpret a periscope (individual story and saying) with the awareness of the parallels in other gospels (e.g. Parable of the Sower – Matthew 13:1-23; Mark 4:1-20; Luke 8:4-15). Vertical interpretation is to be aware of the historical context of Jesus, of the author and of the text as well (e.g. The call of Jesus for discipleship in Mark 8:31-38).

#### **Self – Assessment Exercise**

Highlight the principles of horizontal and vertical interpretation of the Gospels with one example of each.

# **3.1.2** Interpretation of the Gospels (Individually)

Whereas the four gospel writers all bore testimony to the saving life and ministry of Jesus, each of them did it in a peculiar way with a peculiar purpose. In view of this observation each has a particular emphasis that is helpful for its interpretation. This section is based on John Stott, **Men With a Message** (1994, pp.12-85).

- Mark presented Jesus as the suffering Servant. He is particularly concerned with discipleship, perhaps because of his own personal experience (Read Mark 14:51-52 and Acts 13:13). He also emphasized the preaching of Jesus about the Kingdom of God (1:14-15; 2:18-22; 4:26, 30; 9:47; 10:15, 21, 24). Mark reported more of the actions and less of the teachings of Jesus Christ.
- Matthew is the Gospel of Christ as the King. He focused on the Kingdom of Heaven (the same concept as the Kingdom of God). Because he was a Jew he presented Jesus as the fulfillment of the Old Testament. In addition to the actions of Jesus Matthew added five main sermons, sayings or teachings of Jesus (5:3-7:27; 10:5-42; 13:3-52; 18:2-35; 23:1-25:46).
- Luke sees Jesus as the universal Saviour. The Gospel and Acts of the Apostles is his two-part work. As an educated gentile (a medical doctor) he took special interest in some themes like the Holy Spirit, marginalized people (women, the sick, the unclean, the rich and the poor) and prayer.
- John's Gospel is different from the three synoptics. Apparently his interest was not just to tell the story of Jesus, but to explain it as the source of faith and life. In John 20:30-31 he stated his purpose expressly in writing the gospel. He focused on Jesus as the source

and giver of life (e.g. 1:4; 6:35; 11:25). John is regarded as one of the formative theologians of the New Testament.

#### **Self-Assessment Exercise**

State the peculiarities of a particular Gospel account. What hints do these provide to interpret the Gospel?

# 3.1.3 The Importance of Acts of the Apostles

The book of Acts is important for some reasons: as an historical document, as a missionary book and to teach about the Holy Spirit. The book of Acts of the Apostles is to be regarded and treated basically as an historical document. It is primary importance lies in the fact that it is the only historical account of the beginning and development of the early church in the Bible. Acts is the only bridge between the Gospels and the Epistles. The Acts recount the post-resurrection activities of Jesus through the ministry of the Holy Spirit.

If we take Acts 1:8 as the one sentence summary of the whole book it gives us some clues to interpret the book. The natural division of the book is:

- The coming of the Holy Spirit (1:1-24),
- Church witness in Jerusalem (3:1-81a)
- Church witness in all Judea and Samaria (8:1b 12:25),
- Church witness to the end of the earth (13:1-28:31)

This division deals with Acts as the account of the geographical expansion of the Gospel. Its treats Acts as a record of the description of the missionary work of the church. In the last section it was stated that Luke appears to be particularly interested in documenting the activities of the Holy Spirit. It has therefore being suggested that the book of Acts is better recognize as the Acts of the Holy Spirit through the Apostles. In view of this observation Acts provide a rich source for the study of the person and work of the Spirit. This is a particularly important point to note for the study of the 20<sup>th</sup> century Pentecostal, charismatic awakening.

#### **Self-Assessment Exercise**

What is the importance of the Book of Acts in the New Testament?

# 3.1.4 Interpretation of Acts of the Apostles

One important issue to consider for the interpretation of Acts is the issue of normative authority of the record. You will recall that when we considered how to interpret the Old Testament law in the last module we also asked if the laws are binding on Christians today. Is Acts only giving us information about the history of the church? Or is the account meant to be understood as a model for the church now and all times? In view of the nature of the book and the questions raised above the following should be considered as we try to interpret Acts:

- It is an historical book and it is historically accurate and reliable with regard to the birth and growth of the Apostolic Church.
- It is also a missionary book. The evangelistic theme and a possible outline of the book was explained and highlighted respectively above.
- It is also a book of devotion or doctrine. While the historical accounts are not doctrines in themselves they provide some data for doctrines (e.g. of the Holy Spirit, church) in the book. This is an important point and it needs a little elaboration. One major hermeneutical difficulty of Acts is the issue of biblical precedent for our lives. There are people who study and interpret Acts as if it was written as a pattern for the church at all times to copy. An important principle of hermeneutics is to make a distinction between historical and instructive portions of the Bible. Description of events are not necessarily doctrines themselves but teachings can be derived from them. Fee and Stuart (1993, 106) thus state: "unless scripture explicitly tells us we must do something, what is only narrated or described does not function in a normative way - unless it can be demonstrated on other grounds that the author intended it to function in this way." Let us consider some examples to corroborate and illustrate the point.
- The presence and power of the Holy Spirit can be experienced in a Christian gathering today without the physical manifestations of wind and fine (Acts 2:1-4). To what extent is Acts Chapter Two normative?
- The fellowship, caring and sharing of possessions and goods in the Apostolic Church does not suggest Christian communism (Acts 2:42-47; 4:32-37) and it does not forbid private ownership of properties. Is that practice a historical or biblical precedent?

#### **Self-Assessment Exercise**

Discuss three examples of the practices of the early church (recorded in Acts of the Apostles) that may not be normative for today.

# 4.0 CONCLUSION

From the study of the nature and the interpretation of the Gospels and the Acts of the Apostles done in this unit we can make some conclusions. The first is that certain aspects of the Gospels and the whole of the Acts are narratives. General principles for the interpretation of Biblical narratives apply to them. The second is that both the historical settings of Jesus and the gospel writers should be considered to interpret the gospel pericopes. The third is that grammatical and other literary methods can be used to interpret the sayings of Jesus. The fourth is that we should seek to derive and determine doctrines from the narratives of the Acts. We need to exercise caution in dealing with every part of Acts as an historical or Biblical precedent.

#### 5.0 SUMMARY

In this unit, we have studied the nature of the Gospels and the Acts of the Apostles. Portions that can be interpreted with general principles of Hermeneutics were identified (narratives and parables). The parts that call for distinct Hermeneutics were also highlighted (double historical settings of the gospel stories and the issue of Biblical precedent in Acts).

# **6.0** Tutor – Marked Assignments

- 1. What do you understand by horizontal and vertical interpretation of the Gospels? Give one example each.
- 2. What is the importance of the book of Acts in the New Testament?

#### 7.0 REFERENCES AND FURTHER READINGS

Klein, William W. and Others (1993) **Introduction to Biblical Hermeneutics**, pp. 323-351.

Fee, Gordon D & Douglas Stuart (1993) How to Read the Bible for all Its Worth, pp. 94-134.

Stott, John (1994) **Men With a Message**. England: Evangelical Literature Trust, pp. 12-85.

# UNIT 4 INTERPRETATION OF THE NEW TESTAMENT II – EPISTLES AND REVELATION

#### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
- 3.1 The Form of New Testament Epistles
  - 3.1.1 The Nature of New Testament Epistles
  - 3.1.2 Interpretation of New Testament Epistles
  - 3.1.3 The Nature of Revelation
  - 3.1.4 Interpretation of Revelation
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignments
- 7.0 References and Further Readings

#### 1.0 INTRODUCTION

Having considered the interpretation of the Gospels and Acts of the Apostles in the last unit, we will now study how to interpret the Epistles and the book of Revelation. The Epistle is the dominant literary type in the New Testament. Out of the 27 books 21 are Epistles. There are 13 Pauline Epistles, 7 General Epistles and Hebrews. The non-epistolary New Testament books are the Gospels, Acts and Revelation. Revelation is the last and concluding canonical book of the Bible and it has three literary forms: Epistles, Prophecy and Apocalypse. The emphasis of the presentation will on the apocalyptic parts.

#### 2.0 OBJECTIVES

It is hoped that by the end of this unit, you should be able to:

- i) List the main parts of New Testament epistles,
- ii) Explain the nature of New Testament epistles,
- iii) Discuss the principles for the interpretation of New Testament epistles,
- iv) Describe the nature of the book of Revelation in the New Testament.
- v) State the various approaches for the interpretation of the book of Revelation.

#### 3.0 MAIN CONTENT

# 3.1 The Form of New Testament Epistles

From linguistic viewpoint an epistle is a letter-personal, private or official. However, there is a technical difference between a letter and an epistle. A letter appears to be a personal kind of communication addressing a specific issue(s) on the basis of a relationship between the writer and the reader.

Two good examples of New Testament letters are Philemon and 3 John. On the other hand an epistle seems to be more impersonal and addressed to a wider public e.g. Romans and Ephesians. Examples of New Testament writings that lie between letter and epistles are James and 2 Peter. They share some of the characteristics of both letters as well as epistles as outlined above.

The literary form of letters and epistles in the New Testament follow the form of first century letter. The parts using the example of Philippians are:

- Address which includes name of writer and recipient (e.g. "Paul and Timothy" "To the Saints of Christ Jesus at Philippi" Phil. 1:1).
- **Salutation** (e.g. "Grace and Peace to you..." (1:1). This is a distinct Christian greeting.
- **Thanksgiving and/or Prayer** (e.g. "I thank my God..."(1:3)." And this is my prayer" (1:9). Most Pauline letters contain either or both of these.
- **Body**. As it is expected this is always the largest part of an epistle (e.g. Philippians 1:12-4:20). The body may consist of exposition and application in different parts or these may be woven together.
- **Closing** which may include greetings and farewell e.g. Greet all the Saints" (4:21) and "The grace of the Lord Jesus Christ be with your spirit. Amen" (4:23).

It should be noted, however, that not every letter or epistle conforms, exactly to this pattern.

#### **Self-Assessment Exercise**

List the six main parts of an epistle in the New Testament.

# 3.1.1 The Nature of New Testament Epistles

One important aspect of the nature of epistles is that they are regarded as "occasional documents." This means that they arose out of specific occasions. Each epistle was thus called forth by a particular circumstance, which may be from the side of the reader or that of the author.

For the purpose of interpretation we will do well to remember that epistles were written in the first century to speak to particular situations in Christian/church life. As explained by Fee and Stuart (1993, 48): "Usually the occasion was some kind of behaviour that needed correcting, or a doctrinal error that needed setting right, or a misunderstanding that needed further light. Most of our problems in interpreting Epistles are due to this fact of their being occasional."

In view of this explanation the documents should not be treated as full Christian Theology. Most of the time when Theology is implied the intention of the author was to speak to the particular situation at hand. Whereas the epistles provide a lot of Biblical data for us to formulate Theology, the writings are not theological treatises in themselves.

#### **Self-Assessment Exercises**

Write a short note on "The Occasional Nature of the New Testament Epistles."

# 3.1.2 Interpretation of New Testament Epistles

Based on the occasional nature of the epistles the following major steps/ principles will help to interpret an epistle in part or whole:

- Seek information about the **historical background** of the particular Epistle. The historical context may apply to a word or phrase or an idea or even a whole letter.
- Study the **literary context** of the text you wish to interpret. You need to read through the whole epistle. You can read through the whole of most New Testament epistles in about 1 hour. One does not read a letter in parts. Apart from this point, scholars also stress the importance of thinking paragraphs. You will find in a paragraph a unit of thought. With the above historical, literary and contextual explorations you should seek to determine the meaning of the epistle to the original recipient(s).
- Next consider if you share **specific life situations** (called "comparable particulars") with the first-century cultural context. If you do then God's word to them is the same as God's word to you.

This is the issue and problem of **cultural relativity**, which is so important in the interpretation of epistles. Fee and Stuart (1993, 71) thus argued and proposed, "we suggest that the recognition of a degree of cultural relativity is a valid Hermeneutical procedure and is an inevitable corollary of the occasional nature of the Epistles."

#### **Illustrative Exercise**

Read the following bible passages (in the Epistles) and determine if you share comparable particulars with the original setting and so if the instructions are binding on you:

- 1 Cor. 11:2-6; Head covering in public worship,
- 2 Tim. 5:23; Taking wine for the sake of stomach illness;
- 1 Cor. 14:34-35; 1 Tim. 2:11-12; Women to learn in quietness in public worship, not to teach men;
- 1 Cor. 1:16; The practice of infant baptism;
- Rom. 16:16; 1 Cor. 16:20; Greetings with a holy kiss.

#### **Explanatory Notes:**

Please note that:

- Cultural items are relatives and issues of right and wrong on cultural practices are to be determined in every culture (e.g. Holy kiss, feet washing),
- Lists of sins in the Bible do not usually contain cultural items because they are to be condemned in every culture (e.g. adultery, homosexuality, idolatory, drunkenness, stealing, greed, 1 Cor. 6:9-10),
- The principle of cultural relativity needs to be applied to several parts of the Epistles. Solution to whatever was a local cultural problem does not apply to a different culture in a different time.

#### **Self-Assessment Exercise**

Discuss the problem of cultural relativity with the interpretation of one New Testament epistolary text.

#### 3.1.3 The Nature of Revelation

Revelation is not just the last book of the Bible it is one of the most difficult to interpret and understand. Indeed some Bible readers and interpreters are skeptical if we can understand and claim to be able to

correctly interpret the seals, trumpets, angels, beasts, plagues and bowls in the book.

However, if we affirm the previous Hermeneutical lessons we can approach the book with the conviction that God gave the human author (John) a message to communicate. It is possible to know that message to the original recipients and apply it to contemporary Christian faith and church life.

How then are we to approach the rich and diverse symbolism, earthquakes, dragons and bottomless pits in Revelation? We should do so with the understanding that since the book does not interpret itself we should not be dogmatic in our assertions and conclusions. The starting point is to recognize that, as a matter of fact, some of the hermeneutical questions, issues and principles of other parts of the Bible are also relevant to Revelation. This is because, viewed critically, the book has three literary forms: epistle, prophecy and apocalypse.

Revelation is an **epistle** because it is a type of letter written by John to the seven churches (1:4-7). Indeed the messages to the seven churches (chapters 2 and 3) can be approached as occasional documents. Revelation is also a **prophecy** (1:3; 22:18-19) both in terms of foretelling and forthtelling. Chapter 6 and some others contain predictive prophetic parts. The book is definitely an **apocalypse**, a revelation (1:1) and it shares many apocalyptic features with Ezekiel, Daniel and Zechariah.

#### **Self-Assessment Exercise**

Mention three distinct literary forms found in the book of Revelation.

# 3.1.4 Interpretation of Revelation

In an attempt to interpret Revelation in part or whole the reader should recognize four major approaches being used by scholars (Klein and Others, 1993, 369):

- **The preterist approach** which emphasizes that the book was written eventually for the first, original readers;
- The historicist approach which traces the development of the church age. It is believed that the seven churches of Asia stand for different ages of the history of the church.
- **The futurist approach** that the entire description is for the future. Beyond chapters 1-3 it is believed that the book is eschatological, conceived with the end of the age.
- **The idealist** considers the book to be a symbolic presentation of the struggle between good and evil.

I am of the opinion that these different approaches are applicable to different sections of the book. Therefore epistolary and prophetic portions of Revelation should be interpreted with the principles discussed earlier for epistles and prophecies respectively. What will now be done is to consider how to interpret Revelation as an apocalyptic literature.

The book of Revelation shares the following characteristics of apocalypse, according to Fee and Stuart (1993, 232-234): It is concerned with coming judgement and salvation; It is a literary work, John was told to write what he saw (1:19); It is full of visions, dreams, symbols and hidden language; The images are often forms of fantasy (e.g. 9:10; 12:1; 13:1). It has a formalized style with symbolic use of numbers. The only apocalyptic quality not shared by Revelation is that it is not pseudonymous. John identified himself as the author (1:4).

If the principles of exegesis, literary and historical contextuality are applied to Revelation it would be seen that the larger concern of John is that while the church will experience persecution she will triumph ultimately because "God is in control of history and the church". This hermeneutical key should be used to interpret the book in parts or whole.

# **Self-Assessment Exercise**

State the four approaches for the interpretation of the book of revelation.

#### 4.0 CONCLUSION

In view of the occasional nature of the Epistles, and based on the principle of cultural relativity discussed in this unit, New Testament letters are to be interpreted from the perspective of the entire biblical revelation and worldview. On the other hand, any Hermeneutical approach to Revelation should give comfort and encouragement to Christians suffering persecution and tribulation now or in the future.

#### 5.0 SUMMARY

In this unit we have examined the interpretation of two genres of the New Testament – Epistles and Revelation. After considering the form and nature of the Epistles their interpretation was studied through historical background, literary context and cultural relativity. The nature of revelation as an epistle, prophecy and apocalypse were highlighted as well as various Hermeneutical approaches.

# 6.0 TUTOR – MARKED ASSIGNMENTS

- 1. List the six main parts of an epistle in the New Testament.
- 2. State the four approaches for the interpretation of the book of Revelation.

# 7.0 REFERENCES AND RECOMMENDED BOOKS

- Fee & Stuart (1993), **How to Read the Bible for all Its Worth**, pp. 45-77, 231-245.
- Klein & Others (1996) **Introduction to Biblical Interpretation**, pp. 352-374.
- Adewale, 'Biyi (1996) **The Praxis of Biblical Interpretation**, pp. 135-158.

## UNIT 5 APPLICATION AND CORRELATION

#### CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
- 3.1 Rationale for Application and Correlation
  - 3.1.1 Methods of Application and Correlation
  - 3.1.2 Examples and Exercises of Application and Correlation I
  - 3.1.3 Examples and Exercises of Application and Correlation II
  - 3.1.4 Examples and Exercises of Application and Correlation III
  - 3.1.5 Some Essentials for Application and Correlation
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignments
- 7.0 References and Further Readings

## 1.0 INTRODUCTION

I believe that your study of Biblical Hermeneutics in the past units has inspired, provoked, challenged, enlarged, and enriched your thoughts. What I want to do in this concluding unit is to try, through application and correlation, to tie together all that you have studied thus far. Application will deal with how to put the theory of Biblical Hermeneutics into practice. The concern of correlation is how to integrate the principles and methods as you handle the word of God. In this unit I will try to be very practical.

# 2.0 OBJECTIVES

It is hoped that by the end of this unit, you should be able to:

- i) State the rationale for application and correlation of the Bible,
- ii) Explain three methods of application and correlation of the Bible,
- iii) Apply the principles of biblical precedent and cultural relativity to contemporary Christian life,
- iv) Discuss the essential requirements for application and correlation of the Bible.

## 3.0 MAIN CONTENT

# 3.1 Rationale for Application and Correlation

Why do we have to apply and correlate Scriptures? Why did we take the pain to survey the history and principles of Biblical interpretation? How do we bring the lessons learnt unto practical use and operation? What is the connection between the historic and contemporary methods of Biblical Hermeneutics? It should stated at the onset that the value of this exercise is not only academic but it is profoundly practical. It is meant to give us practical benefits in Christian life and ministry.

We need to apply and correlate the Biblical information for some reasons which include the following:

- The Bible should be applied because it is **inspired and authoritative** (Read 2 Tim. 3:16a). It is God-breathed means that it is God-inspired, God-given. Since the Bible is the breath and word of God it is no ordinary but divine book. To obey the Bible is to obey God. The Bible thus reveals to us who God is, and what God requires of us. There is a sense in which our knowledge of the Bible will determine our knowledge of God.
- Application of the Bible will give us some benefits that can be described generally as **spiritual blessing** (Deut. 30:11-20). It is good to find truth but the more important thing is what we do with the truth. Obedience to the Bible gives spiritual knowledge, meaning and satisfaction in life. It also regulates human conduct (Psalm 1:1-3) without application Biblical interpretation is a scholarly exercise in futility.
- There is a need for correlation because God has revealed (unveiled) the truth recorded over a long period through diverse human experiences. Since the **revelation** of God **is progressive**, we need to correlate and harmonise what God has said in different situations through different persons in different ages. We need to correlate the revelation of God in the Old and New Testaments, in the narratives and instructions as well as in the poetry and prose.

#### **Self-Assessment Exercise**

State three reasons why we need to apply and correlate bible truths.

# 3.1.1 Methods of Application and Correlation

How should we apply and correlate the Bible? To ask the same question more practically, what is the purpose or value of the Bible? How shall we benefit from Bible reading, study and interpretation? The first three

methods in this section concern application while the last two concern correlation.

- Apply for Spiritual education (2 Tim. 3:14-15): The Bible talks about the holiness of God, creation, sin and redemption of human beings. This knowledge can help to transform the reader. It can also enrich the spiritual life of the interpreter (John 6:63).
- Apply for Spiritual maturity (2 Tim. 3:16b): The Bible is milk and meat for spiritual life (1 Peter 2:2; Jer. 15:16). It is valuable for doctrine (teaching and rebuking) and conduct (correcting and training). The Bible should help us to formulate and live by Godly principles. It rebukes us when we do wrong, when we commit sin and evil. It also ought to correct us when we are set on the path of indiscipline and error. It trains us to live in righteousness, Holiness and Godliness. This leads to a life of maturity.
- Apply for Christian service (2 Tim. 3:17): The Bible gives instructions on how to serve the Lord. It is full of examples of people who helped others. In the Bible we find encouragement to be faithful in the use of our life, possessions, time, talents and spiritual gifts (1 Cor. 4:2).
- Apply appropriate Hermeneutical principles and methods as described in the previous units: Klein and Others (1993, 406) summarize the point succinctly: "legitimate application requires the use of both the general Hermeneutical principles (establishing an accurate text, the correct meaning of words, the historical cultural background, the larger literary contexts and the like) and, also, special Hermeneutics or genre criticism."
- Apply the peculiar principles of Biblical precedent and cultural relativity: These methods are especially applicable to narratives and epistles respectively.

At this juncture it is appropriate to warn you of some misapplication of the Bible like using it: to swear, to catch a thief, to put it under a pillow to ward off evil spirits, to wash with water and drink. These magical, fetish and pagan uses of the Bible are wrong.

#### Self – Assessment Exercise

Explain three values of Bible study and interpretation.

# 3.1.2 Examples and Exercises of Application and Correlation I

In this unit section and the next two are consider some specific texts and issues for application and correlation. I will also give you some passages and issues to interpret, apply and correlate yourself. You can use Study Bible and Commentaries to answer the questions.

The Bible is full of records of the lives of people. Some are good examples for us to emulate. Others are bad examples to be avoided. What lessons can we learn from the following stories?

- God asked Abraham to sacrifice Isaac (Read Genesis 22:1-2; Heb. 11:17-19). Is this a justification for ritual sacrifice today? Explain (Lev. 18:21, 20:25).
- God asked prophet Hosea to marry Gomer, a harlot (Hos. 1:2). Does that justifies an evangelist to be involved with a prostitute today? (Lev. 19:29; 1 Cor. 6:15). How do we reconcile that with the idea of divorcing a spouse on the basis of adultery? (Gen. 2:24; Matt. 19:8-9).
- In the creation of Adam and Eve we see an example of monogamy (Gen. 2:18-25). However, several Old Testament Saints were polygamous including Abraham, David and Solomon. On the other hand the Lord Jesus Christ did not marry. Search the scriptures to explain the ideal marital status (celibacy, monogamy or polygamy) for Christians in general and priests (gospel ministers) in particular.
- The New Testament specifically instructs that persons who would be consecrated/ordained for ministries (Missionaries, Evangelists, Pastors, Deacons, etc) should be monogamous (1 Tim. 3:2, 12; Titus 1:6). Is there a Biblical justification today to deny polygamists church membership and opportunities to serve God in other areas of church life?

These examples illustrate the principle of Biblical precedent discussed in the interpretation of Acts of the Apostles. It shows the need for us to reconcile description of events and lives of people with instructions. The lifestyles of some people are not necessarily building on us. We are to evaluate the conduct of others on the basis of requirements of the word of God. We are to base our conduct on Biblical practices that conform with God's commandments.

#### **Self – Assessment Exercise**

On the basis of the principle of Biblical precedent how should we interpret and apply the following bible passages today? (Acts 2:2-3; 2:45cf. 4:32; 5:5-10)

# 3.1.3 Examples and Exercises of Application and Correlation II

Now consider some bible passages and practical issues that relate to Christian worship. These are not just for you to read. Study the texts. Consider the issues. Write down your conclusions.

• Do you think practices like holy kiss and feet washing be observed literally in places where it is not their culture? (1 Thess. 5:26; John 13:1-17). Please explain on the basis of the principle of cultural relativity.

- Is head covering the same as putting on the veil? (1 Cor. 11:3-9; 13-15). Is the emphasis on covering the head/hair or the eyes? Is the hair to be accepted as a covering? (1 Cor. 11:13-15cf. Num. 6:1-21). Should it be made compulsory for African women to cover their heads "because of the angels"? (v.10).
- Should women be allowed to talk in the church? (1 Cor. 14:33b-38; 1 Tim. 2:11-15). Can they ask questions, teach, lead and pastor a church? How would women who have gifts of pastoring and teachings use them?
- A pair of trousers is considered to be a male dress in most traditional African societies. Is it right now for African ladies to put it on in view of the global culture that Africa has imbibed? (Deut 22:5).

In many of these cases the issue of limited application of culturally conditioned bible passages cannot be ignored. The truth is that culture is the total way of life of a society. Today's Christian practices should be judged not only from the traditional African culture, but from contemporary culture. Culture is not static. Culture is growing and dynamic. Let us note that most of the issues above are not just issues of what is universally right and wrong, but what is acceptable and permissible or otherwise in a particular local church and society.

#### **Self – Assessment Exercise**

Apostle Paul claimed to "have become all things to all men." Study 1 Cor. 9:19-23 and discuss how to put this example of cultural relativity into practice today.

# 3.1.4 Examples and Exercises of Application and Correlation III

In this last section we will examine some other issues that pertain to Christian faith and life.

• When Jesus sent out seventy-two disciples he asked them not to take a purse or bag or sandals (Luke 10:4). Why? Later on he asked them take them and even buy sword (Luke 10:36-38). Why? However, when Peter used the sword to defend Jesus, Jesus objected (Luke 10:47-50). Why? Can Christians use the sword and other Africa weapons to defend themselves today when attacked by non-Christians? How does this relate to the principle of non-retaliation? (Matt. 5:38-42).

CTH 601 Biblical Hermeneutics

• Homosexuality in form of lesbianism and gay is gaining ground today. Some of the people involved claim that it is their genetic being. Should the church recognize homosexual marital relationships today? (Gen. 19:4-5, Rom. 1:18-32, 1 Cor. 6:9-10).

- Paul exhorted Timothy to use a little wine for the sake of his ailment (specifically stomachache (1 Tim. 5:23 cf. Ps. 104:15). The Bible severally consistently condemns drunkenness (1 Cor. 6:10; Rom. 13:13; Eph. 5:18). Should the church teach moderation of or complete abstenance from wine?
- What is your interpretation of Paul's instruction about meat offended to idols? (1 Cor. 8:1-13, 10:23-11:1). Is it wrong for a Christian to receive or partake of rams that Muslims sacrifice during festivals? What of the meat offered as sacrifices in African Traditional Religion Worship?

## **Explanatory Notes**

As a matter of principle sometime a Christian may have to forgo his/her right for the sake of modeling the Gospel to non-Christians or to young (or weak) Christians.

Sins are not to be treated the same way we treat cultural items. Homosexuality should not be treated as a mere social or cultural behaviour. It is consistently condemned in the Bible as a sexual sin along with fornication and adultery.

We must admit that there are no explicit Biblical examples or instructions about some aspects of contemporary life. In such cases we should be guided by the principles in the entire Biblical revelation as well as the laws of society to determine Christian conduct.

#### **Self – Assessment Exercise**

The list of sins in 1 Cor. 6:9-10 are universal absolutes. How can we apply them in a context where some of these are approved by the culture?

# 3.1.5 Some Essentials for Application and Correlation

Biblical Hermeneutics is both an academic as well as a spiritual activity. It has both objective and dimensions. It is both theory as well as practice. I believe that you appreciate these statements in view of all you have studied in this course. However in view of this nature of the task I will like to state some essentials required for sound biblical interpretation in this section. The arrangement of the requirements is not necessarily in order of importance.

- Since **the Holy Spirit** is the author of the Bible (Read 1 Peter 19-21) the interpreter needs to seek the leading of the Spirit. To receive God's word from the Holy Spirit, a life of holiness in thus crucially important (1 Peter 1:15-16).
- The interpreter can receive so much spiritual insight and understanding from the word of God through **prayer and meditation** (Psalm 119:9-104). These spiritual habits are essentials to interpret the word of God. I believe that if we approach Bible study with humility and dependence on God we have a disposition to receive truth.

In addition to these spiritual requirements, however, we also need academic efforts.

- Truth, even Biblical truth, is often multifaceted and complex. It is necessary for the interpreter of the Bible to have wide study exposure. A good starting point is to use more than one version of the Bible. Every serious Bible interpreter (Preacher, Teacher, Counselor) needs to constantly use the following sources:
  - o One Bible literal version e.g. RSV
  - o One dynamic equivalence e.g. GNB
  - o One paraphrase e.g. LB
  - One study Bible e.g. The NIV Study Bible
  - o One commentary e.g. Matthew Henry Commentary

Without this exposure a bible interpreter stands the risk of being myopic and parochial.

• Competent Biblical Hermeneutics always require **hard work** (1 Tim. 5:17). The help of the Holy Spirit is not a substitute for **intelligent diligent study**. As a matter of fact the person who does more prayerful study is a better instrument in the hand of the Holy Spirit to do correct Bible interpretation more than the lazy, causal inquirer.

I will like to summarise the essential requirements for effective interpretation, application and correlation of the Bible thus:

- Search diligently and sincerely (John 5:39)
- Depend on God for insights (2 Tim. 2:15)
- Pray for understanding (2 Tim. 2:7)

## **Self – Assessment Exercise**

List four important requirements for effective interpretation, application and correlation of the Bible.

CTH 601 Biblical Hermeneutics

# 4.0 CONCLUSION

The principles and methods of Biblical Hermeneutics were discussed in the previous units. Bible interpretation is not complete if we are only interested in or able to determine the meaning of Biblical texts to the original first recipients. This concluding unit shows that the significance of Bible texts for today ought to be equally important to the interpreter. This is the question of application and correlation dealt with in this unit.

#### 5.0 SUMMARY

In this unit, we have considered the rationale for application and application of the Bible. We also considered the methods to be employed for that exercise. Furthermore, we studied some specific examples and suggested some exercise in biblical application and correlation. The unit ended with an highlight of some requirements for application and correlation. Having introduced you to biblical hermeneutics in this course, I encourage you to try to put what you have learnt into practice. I also encourage you to continue to study this very important subject the more.

## 6.0 TUTOR – MARKED ASSIGNMENTS

- 1. Mention three reasons why we need application and correlation of bible lessons.
- 2. How does the principle of cultural relativity apply to the statement of Apostle Paul in 1 Cor. 9:19-23?
- 3. List four essentials for effective interpretation application and correlation of the Bible.

# 7.0 REFERENCES AND FURTHER READINGS

Klein, William W. (1993) **Introduction to Biblical Hermeneutics**, pp. 401-426.

Fee, Gordon D & Douglas Stuart (1993) **How to Read the Bible for all its Worth**, pp. 61-77, 94-112.

# COURSE GUIDE

# CTH 271 CHRISTIANITY IN NIGERIA

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CTH 271 COURSE GUIDE

CONTENTS	PAGE

Introduction	1
Course Aims1 Course	
Objectives1	
Working through this Course	2
Course Materials	.2
Study Units	3
Textbooks and References	3
Assignment File	5
Presentation Schedule	
Assessment	5
Tutor-Marked Assignment	5
Final Examination and Grading	
č	6
Course Marking Scheme	
č	6
Course Overview	6
How to Get the Most from this Course.	
Facilitators/Tutors and Tutorials	
Summary10	

# Introduction

CTH 271: Christianity in Nigeria is a one semester and two units undergraduate level course. Presently, it is a requirement for those who wish to obtain degree in Christian theology. In this Course you will be introduced to the History of Christianity in Nigeria. The Course is also suitable for anybody who is interested in the History of Christianity in Nigeria.

This course consists of three modules which include, the early Portuguese Missionaries in Nigeria, other Missionaries from European Countries; the Catholic Missions in Nigeria, the contribution of the British Parliament in the stopping of slave trade in Nigeria; the arrival of freed slaves to Nigeria around eighteenth century, the arrival of the Methodist Missionaries to Nigeria around 1840, the arrival of the Baptist Mission to Nigeria, the planting of Christianity in Ibadan, the Anglican Mission in Ikare-Akoko area, the problems encountered by Christians in spreading of Christianity in the Yoruba land, some possible steps that were taken by Missionaries to minimize their problems in the Yoruba land, other people that helped in the spread of the Gospel in Yoruba land, the spread of Christianity in the Eastern parts of Nigeria by the Holy Ghost Fathers in the nineteenth century, the practice of Christianity in Agouleri village, the problem of Christian village evangelism in Onitsha area, Lord Lugard the Governor of the Niger Area, the role of Lugard in the Northern Nigeria, the planting of Christianity in Dekina, Egba, Delta, Brass, Akoko- Kukuruku, Kabba and Yagba areas, the burning of Dekina Mission station by the Muslims, the activities of Christians in Egba land, Christianity in Niger Delta area, Christianity in Brass area, the Presbyterian Missionaries imposed Christianity on the Ibos around 1898, the Indigenous Christian Movements in Nigeria, these include; Christ Apostolic Church of Nigeria, Cherubim and Seraphim Movements, Nigeria, Celestial Church of Christ, the impact of Christianity in Nigeria, Problems and Prospects of Christianity in Nigeria.

#### **Course Aims**

The aims of the course can be summarized as follow: to introduce you to the history, achievements, problems and prospects of Christianity in Nigeria.

# **Course Objectives**

To achieve the aims set above, there are set overall objectives. In addition each module and unit also has specific objectives. The unit objectives are included at the beginning of a unit. You should read them

before starting to read your work in each unit. You may want to refer to them during your study of the unit to check on your progress. You should always look at the unit objectives after completing a unit. In this way you can be sure that you have done what was required of you by the unit.

Stated below are the wider objectives of this course as a whole. By meeting these objectives, you should have achieved the aims of the course.

On successful completion of the course, you should be able to:

- Explain the period in which Christianity took root in Nigeria.
- Analyze the role of the freed slaves in the planting of Christianity in Nigeria.
- State the role of the early Missionaries in Nigeria in the growth of Christianity in Nigeria.
- State the roles of indigenous Christian Movements in the spread of the Gospel in Nigeria.
- Describe the problems and prospects of Christianity in Nigeria.

# Working through this Course

To complete this Course, you are required to read the study units of every module. Each unit contains self- assessment exercise, and at points during the course, you are required to submit assignments for assessment purposes. At the end of this course there is a final examination. Below you will find listed all the components of the course and what you have to do.

#### **Course Materials**

Major components of the course are:

- 1. Course Guide
- 2. Study Units
- 3. Textbooks
- 4. Assignments file
- 5. Presentation Schedule

In addition, you must obtain the materials. You may contact your tutor if you have problems in obtaining the text materials.

# **Study Units**

There are seventeen study units in this course, broken into three modules.

They are as follows:

## **Module 1 The Roman Catholic Missions**

Unit 1	Portuguese and Catholic Missions in Nigeria
Unit 2	The Catholic
Unit 3	The Methodists
Unit 4	The Spread of Christianity in the Eastern Parts of Nigeria
	by the Holy Ghost Fathers in the Nineteenth Century
Unit 5	Relations between the British Government, the Missions
	and the Emirs

# **Module 2 The Protestant Missions**

Unit 1	Sir Lord Lugard Promised to Emirs
Unit 2	The Activities of Christians in Egba Land
Unit 4	Christianity in Brass Area
Unit 5	Christianity Imposed on the Ibos
Unit 6	The Planting of Christianity in Akoko-Kukuruku Area
Unit 7	The Planting of Christianity in Kabba Area

# **Module 3 Independent Movements**

Unit 1	Christ Apostolic Church of Nigeria
Unit 2	Cherubim and Seraphim Church, Nigeria
Unit 3	Celestial Church of Christ, Nigeria
Unit 4	The Impact of Christianity in Nigeria
Unit 5	Problems and Prospects of Christianity in Nigeria

## **Textbooks and References**

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- Taiwo C.O. (1980). The Nigerian Education System; Past, Present and Future, Lagos: Thomas Nelson (Nig.).

iv

# **Assignment File**

The assignment file will be posted to you in due course. In this file, you will find all the details of the work you must submit to your tutor for marking. The marks you obtain for these assignments will count towards the final mark you obtain for this course. Further information on assignment will be found in the assignment file, itself and later in this course guide in the section on assessment.

There are more than twenty assignments for this course. Each unit has one or two assignments, which are designed to cover every unit.

Further information on assignments will be found in the assignment file itself and later in this Course Guide in the section on assessment.

#### **Presentation Schedule**

The presentation Schedule included in your course materials gives you the important dates for the completion of tutor marked assignments and attending tutorials. Remember, you are required to submit all your assignments by the due date. You should guard against lagging behind in your work.

#### **Assessment**

There are two aspects to the assessment of the course. First are the tutor marked assignments; Second, there is a written examination. In tackling the assignments, you are expected to apply information and knowledge acquired during this course. The assignments must be submitted to your tutor for formal assessment in accordance with the deadlines stated in the assignment file. The work you submit to your tutor for assessment will count for 30% of your total course mark. At the end of the course, you will need to sit for a final three-hour examination. This will also count for 70% of your total course mark.

# **Tutor-Marked Assignment**

There are twelve tutor marked assignments in this course. You need to submit all the assignments. The best three (i.e., the highest three of the fifteen marks) will be counted. The total marks for the best three (3) assignments will be 30% of your total course mark.

Assignment questions for the units in this course are contained in the assignment file. You should be able to complete your assignments from the information and materials contained in your set textbooks, reading and study units. However, you are advised to use other references to

broaden your viewpoint and provide a deeper understanding of the subject.

When you have completed each assignment, send it together with form to your tutor. Make sure that each assignment reaches your tutor on or before the deadline given. If, however, you cannot complete your work on time, contact your tutor before the assignment is done to discuss the possibility of an extension.

# **Final Examination and Grading**

The examination will consist of questions which reflect the type of selftesting, practice exercises and tutor-marked problems you have come across. All areas of the course will be assessed.

You are advised to revise the entire course after studying the last unit before you sit for the examination. You will find it useful to review your tutor- marked assignments and the comments of your tutor on them before the final examination.

# **Course Marking Scheme**

This table shows how the actual course marking is broken down.

Assessment	Marks
Assignment 1-4	Four assignments, best three marks of the four counts at 30% of course marks.
Final Examination	70% of overall/ course marks
Total	100% of course marks

# **Course Overview**

This table brings together the units, the number of weeks you should take to complete them, and the assignments that follow them.

Unit	Title of Work	Weekly Activity	Assessment (end of Unit)
	Course Guide	1	
Module 1 The Roman Catholic Missions			
1	Portuguese and Catholic Missions in	1	Assignment 1
	Nigeria		
2	The Catholic	2	Assignment 2
3	The Methodists	3	Assignment 3
4	The Spread of Christianity in the	4	Assignment 4

	Eastern Parts of Nigeria by the Holy Ghost Fathers in the Nineteenth Century			
5	Relations between the British Government, the Missions and the Emirs	5	Assignment 5	
Modu	le 2 The Protestant Miss	sions		
1	Sir Lord Lugard Promised to Emirs	6	Assignment 6	
2	The Activities of Christians in Egba Land	7	Assignment 7	
3	Christianity Imposed on the Ibos	8	Assignment 8	
4	Christianity in Niger Delta Area	9	Assignment 9	
5	Christianity in Brass Area	10	Assignment 10	
6	The Planting of Christianity in 11 Assignme Akoko-Kukuruku Area			
7	The Planting of Christianity in Kabba Area	12	Assignment 12	
Module 3 Independent Movements				
1	Christ Apostolic Church of Nigeria	13	Assignment 13	
2	Cherubim and Seraphim Church, Nigeria	14	Assignment 14	
3	Celestial Church of Christ, Nigeria	15	Assignment 15	
4	The Impact of Christianity in Nigeria	16	Assignment 16	
5	Problems and Prospects of	17	Assignment 17	
	Christianity in Nigeria			
	Revision			
	Examination	19		

Table 2: Course Overview

# How to Get the Best from this Course

In distance learning the study units replace the University lecturer. This is one of the great advantages of distance learning; you can read and work through specially designed study materials at your own pace, and at time and place that suit you best. Think of it as reading the lecture instead of listening to a lecturer. In the same way that a lecturer might set you some reading to do, the study units tell you when to read your set books or other material. Just as a lecturer might give you an in-class exercise, your study units provide exercises for you to do at appropriate points.

Each of the study units follows a common format. The first item is an introduction to the subject matter of the unit and how a particular unit is integrated with the other units and the course as a whole. Next is a set of

learning objectives. These objectives enable you know what you should be able to do by the time you have completed the unit. You should use these objectives to guide your study. When you have finished the units you must go back and check whether you have achieved the objectives. If you make a habit of doing this you will significantly improve your chances of passing the course.

The main body of the unit guides you through the required reading from other sources. This will usually be either from your set books or from a reading section.

Remember that your tutor's job is to assist you. When you need help, don't hesitate to call and ask your tutor to provide it.

- 1. Read this Course Guide thoroughly.
- 2. Organize a study schedule. Refer to the 'Course overview' for more details. Note the time you are expected to spend on each unit and how the assignments relate to the units. Whatever method you chose to use, you should decide on it and write in your own dates for working on each unit.
- 3. Once you have created your own study schedule, do everything you can to stick to it. The major reasons that students fail is that they lag behind in their course work.
- 4. Turn to Unit 1 and read the introduction and the objectives for the unit. Assemble the study materials. Information about what you need for a unit is given in the 'Overview' at the beginning of each unit. You will almost always need both the study unit you are working on and one of your set books on your desk at the same time.
- 5. Work through the unit. The content of the unit itself has been arranged to provide a sequence for you to follow. As you work through the unit you will be instructed to read sections from your set books or other articles. Use the unit to guide your reading.
- 6. Review the objectives for each study unit to confirm that you have achieved them. If you feel unsure about any of the objectives, review the study material or consult your tutor.
- 7. When you are confident that you have achieved a unit's objectives, you can then start on the next unit. Proceed unit by unit through the course and try to pace your study so that you keep yourself on schedule.

8. When you have submitted an assignment to your tutor for marking, do not wait for its return before starting on the next unit.

Keep to your schedule. When the assignment is returned, pay particular attention to your tutor's comments, both on the tutor-marked assignment form and also written on the assignment. Consult your tutor as soon as possible if you have any questions or problem.

9 After completing the last unit, review the course and prepare yourself for the final examination. Check that you have achieved the unit objectives (list at the beginning of each unit) and the course objectives (listed in this Course Guide).

## **Facilitators/Tutors and Tutorials**

There are 8 hours of tutorials provided in support of this course. You will be notified of the dates, times and location of these tutorials, together with the name and phone number of your tutor, as soon as you are allocated a tutorial group.

Your tutor will mark and comment on your assignments, keep a close watch on your progress and on any difficulties you might encounter and provide assistance to you during the course. You must mail your tutor-marked assignments to your tutor well before the due date (at least two working days are required). They will be marked by your tutor and returned to you as soon as possible.

Do not hesitate to contact your tutor by telephone, e-mail, or discussion board if you need help. The following might be circumstances in which you would find help necessary. Contact your tutor if;

- you do not understand any part of the study units or the assigned readings,
- you have difficulty with the self-tests or exercises,
- you have a question or problem with an assignment, with your tutor's comments on an assignment or with the grading of an assignment.

You should try your best to attend the tutorials. This is the only chance to have face to face contact with your tutor and to ask questions which are answered instantly. You can raise any problem encountered in the course of your study. To gain the maximum benefit from course tutorials, prepare a question list before attending them. You will learn a lot from participating in discussions actively.

# **Summary**

CTH 271 Christianity in Nigeria; intends to introduce you to the history of the planting, the growth, impact, problems and prospects of Christianity in Nigeria. Upon completing this course, you will be able to answer questions such as:

- Explain the period in which Christianity took root in Nigeria?
- State the role of the early Missionaries in Nigeria.
- Describe the problems and prospects of Christianity in Nigeria.
- State how many Mission stations were opened by Catholic Priests in Nigeria in the early period of the planting of Christianity?
- Examine the role of the Nigerian freed slaves in the planting of Christianity in Nigeria.

Discuss the method used by the Methodist Missionaries to spread their faith in Nigeria.

Enumerate the problems that the early Missionaries faced in the planting of Christianity in the Yoruba land.

Explain some of the steps that were taken by the Missionaries to minimize their problems in the Yoruba land during the early period of the spreading the Gospel in the area.

State the role of title holders in the spread of the Gospel in Nigeria. State the role of the Indigenous Christian Movements in the spread of the Gospel in Nigeria.

Discuss the impact of Christianity in Nigeria.

Of course, the questions you will be able to answer are not limited to the above list. Christianity in Nigeria offers you more. I am excited to lead and guide you in this course. I hope you will enjoy the course.

# MAIN COURSE

Course CTH 271

Course Title Christianity in Nigeria

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CONTENTS		
Module 1 T	The Roman Catholic Missions1	
Unit 1	Portuguese and Catholic Missions in Nigeria 1	
Unit 2	The Catholic6	
Unit 3	The Methodists	
Unit 4	The Spread of Christianity in the Eastern Parts of	
	Nigeria by the Holy Ghost Fathers in the	
	Nineteenth Century23	
Unit 5	Relations between the British Government, the	
	Missions and the Emirs	
Module 2 T	The Protestant Missions	
Unit 1	Sir Lord Lugard Promised to Emirs36	
Unit 2	The Activities of Christians in Egba Land40	
Unit 3	Christianity in Brass Area	
Unit 4	Christianity Imposed on the Ibos48	
Unit 5	The Planting of Christianity in	
	Akoko-Kukuruku Area52	
Unit 6	The Planting of Christianity in Kabba Area 56	
Unit 7	The Planting of Christianity in Yagba Area 59	
Module 3 I	ndependent Movements63	
Unit 1	Christ Apostolic Church of Nigeria63	
Unit 2	Cherubim and Seraphim Church, Nigeria70	
Unit 3	Celestial Church of Christ, Nigeria79	
Unit 4	The Impact of Christianity in Nigeria	
Unit 5	Problems and Prospects of Christianity in Nigeria89	

## MODULE 1 THE CATHOLIC MISSION

Unit 1	Portuguese and Catholic Missions in Nigeria
Unit 2	The Catholic
Unit 3	The Methodists
Unit 4	The Spread of Christianity in the Eastern Parts of Nigeria
	by the Holy Ghost Fathers in the Nineteenth Century
Unit 5	Relations between the British Government, the Missions
	and the Emirs

# UNIT 1 THE PORTUGUESE AND CATHOLIC MISSIONS IN NIGERIA

#### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Portuguese and Catholic Missions in Nigeria
  - 3.2 The Contribution of the British Parliament in the Stoppage of Slave Trade in Nigeria
  - 3.3 The Arrival of Freed Slaves of West Africa to Freetown Around 18<sup>th</sup> Century
  - 3.4 Freed Slaves from Sierra-Leone
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

## 1.0 INTRODUCTION

The first unit will introduce you to the Portuguese voyages of the 15th Century that brought Christianity to Nigeria.

However, the planting of Christianity in Nigeria soon terminated because of their involvement in slave trade.

Many Nigerians were sold to them and were taken as slaves into exile, such as America. For this reason, Nigerians were not converted to Christianity by the Portuguese. Christianity could not penetrate into Nigeria through the Portuguese slave-traders and the religion soon fizzled out of Nigeria. This unit will also introduce you to the coming of the Roman Catholic Church into Nigeria, but, the Denomination too soon short lived in Nigeria in the early 18<sup>th</sup> Century. However, in this unit, you will also learn

how the Yoruba wars of the early 19<sup>th</sup> Century paved way for the sale of many men to various places in the world. But the sale of these slaves became blessings to Nigerians after their freedom. Many of these people who were sold into slavery by Nigerians, got converted into Christianity at their new world in which they found themselves.

In 1841, the British government embarked on the campaign for the abolition of slavery in Africa, many slaves were set freed.

The freed slaves settled at Freetown, Sierra-Leone. The freed slaves had accepted Christianity as their main religion instead of the Africa Traditional Religion into which they were born. These freed slaves were also said to have engaged in the legitimate trade. The freed slaves introduced Christianity to their relatives in Nigeria. They also invited missionaries to Nigeria to continue planting the Christian religion which they had introduced in their various towns and villages in Nigeria. In other words, this unit discusses the planting of Christianity in Nigeria through trade and the freed Nigerian slaves. Therefore, the specific objectives and outline below are what you should expect to learn from this unit.

# 2.0 OBJECTIVES

- explain the period which Christianity took root in Nigeria.
- analyse the roles of the freed slaves in the planting of Christianity in Nigeria
- state the roles of the early missionaries in Nigeria
- describe the problems and prospects of Christianity in Nigeria.

## 3.0 MAIN CONTENT

# 3.1 The Portuguese and Catholic Missions in Nigeria

About 15<sup>th</sup> century A.D, Henry the Navigator of Portugal, desired to sail further in the Atlantic Ocean. He loved buying the gold of West Africa. Henry wanted to get the West African gold directly, without going the Muslim Kingdoms in North Africa and Arabia in the middle East.(Ade Ajayi 1977). Henry sent out his ships accompanied by some Roman Catholic Missionaries to Nigeria. They visited Benin and Warri. Around the riverian areas in Nigeria, slave trade was the business of the day. Most of the kings the missionaries preached to were interested more in the Portuguese guns than were in Christianity. For this reason, the planting of Christianity by the Roman Catholic missionaries failed in fifteenth and sixteenth centuries A..D. in Nigeria.

# 3.2 The Contribution of the British Parliament to the Stopping of Slave-Trade in Nigeria

Andeyatso Addo *et al*, (1985), in their work entitled *The Church Missionary Society and the Anglican Church*, state that the Crown passed the bill of the abolition of slave trade into law in 1807. The Crown Government therefore assigned some British naval officers to patrol the sea and arrest whoever they found involved in carrying slaves on boats from Africa to their own countries.

The British navy would capture boats that were used by the Portuguese carrying slaves, and would send them to Freetown slave court for trial. At Freetown, the slaves who were in the captured boats were set freed and the captured boats were seized and sold by the British Armed Forces to the rich freed slaves.

The arrival of freed slaves into Sierra-Leone in 1841, made Christians in the Great Britain to change the policies of the government. As a result, many Britons saw the evils of slavery and took steps to stop it. William Wilberforce encouraged the British government make slave trade illegal and to send British armed ships on the oceans.

# 3.3 The Arrival of Freed Slaves of West African Ancestry in Free Town

At the close of the 8<sup>th</sup> century, freed slaves of West African ancestry began to arrive and settle in Freetown. Reverend Mulvilles an Anglican priest came to Sierra/Leone to serve as Chaplain to the European traders. He preached the gospel to the freed slaves and cared for them at Free town.

He later returned to Britain and he became one of the Chief advisers of the Church.

# 3.4 The Arrival of Freed Slaves in Nigeria

Some of the freed slaves in Sierra-Leone were engaged in trading.

They travelled from Sierra-Leone to Lagos and Badagry. The Yoruba freed slaves were organized. They engaged in buying captured boats condemned by free town slave courts. One of the boats bought by them was named Wilberforce. Some of the freed slaves settled at Abeokuta, the capital of Ogun State, Nigeria. Many of them were educated by the Church Missionary Society. Their association with the British government helped them to purchase fire arms.

Abeokuta served as a home place for those freed slaves that settled there.

While in Abeokuta, they practiced their Christian faith. They also preached the religion to others who were not Christians. They converted many to Christianity.

#### SELF ASSESSMENT EXERCISE

Account for the stoppage of Christianity in Nigeria around fifteenth century.

## 4.0 CONCLUSION

In this unit, you have learnt about the Portuguese voyages of the fifteenth century that brought Christianity to Nigeria.

You have also learnt what led to the stoppage of Christianity in Nigeria at the period in question. For example, the involvement of the Portuguese Christians in slave /trade led to the stoppage of the spread of Christianity in Nigeria. The Yoruba wars of the early nineteenth century caused many Yoruba people to be sold into slavery.

They were taken away by their buyers into various parts of the world. However, some of them had close contact with their masters who them and introduced Christianity to them. When such slaves were set free, they returned to Nigeria and introduced Christianity which they had come across to their relations.

## 5.0 SUMMARY

The following is a summary of the major points in the unit:

The involvement of the Portuguese Christians in slave / trade discouraged many Nigerians to accept Christianity. The campaign against slavery by the British government led to the eradication of slave/trade in Nigeria in 1841. As a result of this, many Nigerians who were sold into slavery regained their freedom and returned to their home towns to introduce Christianity which they had accepted in foreign lands.

## 6.0 TUTOR-MARKED ASSIGNMENT

The campaign against slavery by the British government around 1841 was a blessing to many Nigerians who were in slavery in exile. Discuss.

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## UNIT 2 THE CATHOLIC MISSIONS

#### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 The Formation of the Society of the African Mission (S.M.A)
  - 3.2 The Spread of the Roman Catholic Faith to Lokoja, Onitsha and Asaba
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

#### 1.0 INTRODUCTION

In the first unit you read about the Portuguese traders who came to Nigeria to trade as well as to spread Christianity which however was short lived due to their involvement in slave / trade. In this unit, you will study about the formation of the Society of the African Mission by the Catholic missionaries in order to plant Christianity in West Africa, especially, Nigeria.

## 2.0 OBJECTIVES

By the end of this unit, you should be able to:

- identify the contribution of the Catholic Mission to the growth of the Christian Church in Nigeria
- state how many mission stations were opened by Catholic priests in Nigeria in the early period of Christianity.

## 3.0 MAIN CONTENT

# 3.1 The Formation of the Society of the African Mission for Spreading of the Roman Catholic Faith

The formation of the Society of the African Mission for the spreading of the Roman Catholic faith helped in the planting of Christianity in Nigeria. The Society attempted to plant Christianity in Sierra-Leone around 1860, but, it failed. However, it moved from Sierra-Leone to Dahomey to plant the Roman Catholic Faith. The planting of the Catholic Faith at Dahomey, now the Republic of Benin, began with Father Borghero who was assisted by two other

Missionaries. In 1860, the Italian Roman Catholic Father, Borghero who was stationed at Whydah in Dahomey, paid a visit to Abeokuta and Lagos. In 1862, he re-visited Lagos. However, on reaching Lagos, he met some of Nigerians Catholic freed slaves from Brazil who had settled there. In addition to this, Father Borghero was also surprised at meeting some Brazilians who had baptized in the Roman Catholic Church, but, were living in Lagos. Father Borghero was encouraged when he saw some of his natives and Nigerians who were adherents of the Roman Catholic faith in Lagos. He established a Mission station at Lagos. But, it has no permanent Priest. He made Lagos one of the out-stations of Ouidah in Dahomey. By 1862, Father Borghero sent a Catechist named Padre Antonio who was a freed slave from Sao Tome Island to the Lagos Mission.

While Catechist Padre was stationed in Lagos, he taught Nigerians and other nationals who lived in Lagos the Roman Catholic faith. He baptized Children, prayed with the dying and buried the dead.

In 1868, Father Pierre Bouche was sent to Lagos by the Catholic Mission to resume duty as the residential Priest in Nigeria. The Roman Catholic Mission built a Chapel in Lagos in 1869 for the adherents of the Catholic Faith. The Church also established a Primary School in Lagos the same year. From Lagos, the Roman Catholic Faith spread across Nigeria. The faith spread to Onitsha through another Father named Lutz who worked around Onitsha town. This marked the growth and expansion of the Roman Catholic faith towards the Niger Delta area. The Catholic adherents further sent Fathers Chauses and Holley from Onitsha, towards Ilorin, and Ondo.

In 1885, the Catholic Mission sent two Irish Priests who were members of the Society of the African Mission to Lagos. They were Fathers Healey who stationed at Abeokuta and Father Connaughton who was made the Lagos schools Manager in Nigeria.

In 1886, Father Chauses opened a Mission Station at Oyo. In 1891, he was collated Bishop of Nigeria.

He died around 1894. Father Chauses was succeeded by Bishop Paul Pellet who opened a Mission Station at Ibadan in 1895. Around the period, Father John. M. Coquard established the Sacred Heart Hospital at Ibadan.

# 3.2 The Spread of the Roman Catholic Faith to Lokoja, Onitsha and Asaba

In 1884, the Roman Catholic Mission opened a Mission station at Lokoja in Kogi State, Nigeria. Three Fathers were sent by the Catholic Mission to Lokoja to continue spreading the Catholic Faith in the area.

However, one of the fathers died at Lokoja in 1885. Father Andrew Dornan was sent to replace the deceased Father. After some years, the Roman Catholic Mission Headquarters was removed from Lokoja and it was located to Asaba by Father Carlo Zappa who was placed to head the Lokoja Mission area. Father Bishop Shanahan built a Mission house at Onitsha. He spread the Catholic Faith to Oghuli, where he built a Primary School, conducted baptism classes and learnt Ibo language. His speaking the language made many Ibo people to be converted into the Catholic faith. Bishop Shanahan founded the congregation of the sisters of our Lady of the Holy Rosary in Ireland in 1920. The sisters were trained to offer service to the Catholic Missions of the Holy Ghost Fathers in the Eastern parts of Nigeria.

In addition to these, Father Shanahan also converted many other Nigerians into the Catholic Faith i n Ibo land. By 1924, the Catholic Church in Nigeria was staffed by natives of Ibo who were priests. In 1933, Father Shanahan consecrated the new Cathedral that was built by the Church in Nigeria.

## SELF ASSESSMENT EXERCISE

Assess the roles of the Society of the African Mission in Nigeria.

## 4.0 CONCLUSION

The formation of the African Mission for the spread of the Catholic faith helped in the expansion of the faith in Nigeria. The Roman Catholic Mission began in Lagos around 1860 with Father Borghero. The Church spread from Lagos to Onitsha, Ilorin, Ondo, Oyo, Lokoja, Oghuli and other parts of Ibo land in Nigeria. The mission had established Schools in all its mission stations in the country where children were educated and converted into the Catholic faith.

## 5.0 SUMMARY

Father Borghero and the freed slaves of Nigerians championed the planting of Catholic faith in Nigeria. Bishop Shanahan founded the Roman Catholic Mission station at Onitsha in 1886. He evangelized Oghuli. He built a mission house and School there. Many Nigerians received Bible instructions in the Bible Classes at the various Catholic Mission stations in Nigeria. In addition to these, many Nigerians benefited from the Catholic Mission through the receiving of Western education from them. The Catholic mission spread from Lagos to other parts of Nigeria.

## 6.0 TUTOR-MARKED ASSIGNMENT

Examine the roles of the Nigerian freed slaves in the planting of Roman Catholic Faith in Nigeria.

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#### UNIT 3 THE METHODISTS

#### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 The Arrival of the Methodist Missionaries in Nigeria Around 1840
  - 3.2 The Baptist Mission
    - 3.3 The Planting of Christianity in Ondo Area
      - 3.4 The Planting of Christianity in Ibadan
  - 3.5 The Introduction of Christianity to Ikare- Akoko Area
  - 3.6 The Problems Encountered by Christians in Spreading Christianity the Yoruba Land
    - 3.7 Steps Taken by the Missionaries to Minimize Their Problems in the Yoruba Land
  - 3.8 Other people that Helped in the Spread of the Gospel in Yoruba Land
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

#### 1.0 INTRODUCTION

This is the third unit of module one of your study.

So far, we have been able to trace the period of the coming of the missionaries who first planted Christianity in the Yoruba land.

The roles of the freed slaves who were Nigerians in the planting of Christianity in Nigeria were also noted in the previous studies. In this unit, you will learn about the Methodist Mission's quests in the planting of Christianity in Badagry.

#### 2.0 OBJECTIVES

By the end of this unit, you should be able to:

- identify the roles of the Methodist Mission in Nigeria
- discuss the methods used by the Methodist Missionaries to spread their faith in Nigeria
- list the mission stations that were opened by the Methodist Mission in Nigeria.

#### 3.0 MAIN CONTENT

### 3.1 The Arrival of the Methodist Missionaries in Nigeria around 1840

The Yoruba settlers in Freetown, Sierra / Leone had appealed to the Queen of England to permit them established a Colony in Badagry. They also demanded that soldiers, traders and missionaries be sent to them at Badagry to help them wage war against slavery, especially the Ado people, and to preach the Gospel of Christ. In 1841, these people wrote letters to missionaries who were stationed in Sierra-Leone to come and preach the gospel of Christ in Badagry. When their letters were read to the Christians in Sierra / Leone, some people liked the idea and appealed to missionaries to assist the Christians in Badagry. On 24 September, 1842, the Reverend Thomas Birch Freeman and William de Graft arrived at Badagry. Reverend Freeman preached the gospel to the people who lived in Badagry. He made many converts in the town. The Clergy built a mission house at Badagry. He organized prayer-meetings for the Christians. Freeman paid a visit to Abeokuta to open a mission station in Egbaland. When he got to Abeokuta, he met Henry Townsend an Anglican Catechist and two Egba freed slaves from Sierra-Leone spreading the gospel there. When he had returned from Abeokuta to Badagry, he left for his home country. Freeman left De Graft behind at Badagry to care for the adherents of the Methodist faith both in Badagry and Abeokuta respectively. However, he used to pay visits to De

Graft once in a blue moon. The Methodist mission later transferred De Graft and posted Samuel Annear to replace him at Badagry. The mission station at Abeokuta was shut down due to the Dahome wars for a period by the Methodist Mission. However, when the war ended, a teacher was sent there to reopen the Mission Station at Abeokuta. The Methodist outreaches spread from Badagry to Lagos. In addition to the above named means used to spread Christianity in the Yoruba land, mention could be made of the freed slaves who went from Sierra-Leone to settle at Abeokuta after gaining their freedom from the Dahomean armies. In 1846, the Methodist and Anglican Missions were established in Lagos and Abeokuta. Besides, as soon as the Lagos slave market was shut down, the Methodist and Anglican Missionaries entered there and they established Mission Stations and Schools in both towns. African ministers were stationed in the two towns to spread Christianity [Geoffrey Parrinder, 1969]. In the Schools that were established by the Missionaries in Lagos and Abeokuta towns, instructions were largely oral since books were scarce. Prayers and **Biblical** texts were learnt through oral recitation.

Christianity could not penetrate into the Northern parts of Nigeria in the early period, because the then Governor-General of Nigeria, Sir Lord Luggard ruled that Christianity could only be allowed to enter the Hausa land through the agreement of the ruling Chiefs who were the Custodians of Islam religion.

#### 3.2 The Baptist Mission

In 1850, the American Baptist Missionary, Thomas .J.Bowen arrived Badagry.

He established a mission station there. He built a Mission Station at Ijaye. In the same year, he moved from there to Abeokuta. There he met the Wesleyan and the Church Missionary Society Missionaries. While Bowen was at the town, he studied Yoruba language in order to be able to communicate with the people without any interpreter. He later wrote Yoruba Grammar and Dictionary for the use of Yoruba people. Bowen proceeded from Abeokuta to Ibadan and Ogbomosho where he established Baptist Mission Stations in 1854.

At Ogbomosho, converts saw themselves as superior people over the traditionalists. For this reason, the traditionalists developed hatred against Christians in the town. Besides, they abandon tradition of burying the dead in their family compounds. This act compounded their problems in the town. Christians then started burying their dead in the bush. This is because Christians considered burying of dead persons in the houses unhygienic.

On the other hand, traditionalists viewed burying the dead in the bush as separation from their ancestors. In traditional beliefs, the moment a person is dead, he has become an ancestor, to be reverenced and worshipped. The traditionalists hated the Christians the more for not allowing the buried Christians to join their ancestors. The traditionalists also Kicked against the idea of the Christians burying the dead in the bush for only criminals were buried in the bush at Ogbomosho. In 1879, according to Ayandele, all Christians were expelled from Ogbomoso [Ayandele, 1979 p.14].

Bowen built a Mission station at Ijaye. In 1854, Harden also established a Mission Station in Lagos, Lagos State, Nigeria. From Lagos, the Baptist Mission also spread to Oyo, Shaki, Igboho, all in Oyo State, and Ilorin, in Kwara State, Nigeria. [E.O. Babalola, 1979.p.14] The spread of the Baptist Mission to the Northern parts of Nigeria was done by some Nigerians who were working in the Northern Nigeria. The Government posted them to the place after the Second World War. The Yoruba government workers in the North were located mostly in Jos.

There they worshiped as adherents of the Baptist faith. However, in 1912, the Nigerian Baptist Convention was officially formed. It is now completely self-governing, self-propagating, and self supporting. In 1920, a Minister of the faith paid a visit to them. There he officially established a Mission Station for the Baptist adherents. While he was returning from Jos, he stopped at Kaduna and established a Mission Station for the Yorubas who lived in the town. He baptized eighteen people in River Kaduna. In 1913, Mr. M A. Adeniran established the first Baptist Mission Station in Zaria. According to Crampton, the Nigerian Baptist Convention posted Reverend J.A. Adejumobi to Kaduna as its first Pastor to over see the rest Mission Stations of the Baptist faith in the Northern Nigeria in the year 1925. Furthermore, when the American and some of the Nigerian Missionaries worked together in Northern parts of the country they established a Secondary School at Jos, a Teacher Training College in Minna and a Seminary School in Kaduna. The Nigerian Baptist Convention operates nine theological training centers for pastors, the largest being the Nigerian Baptist Theological Seminary in Ogbomosho. The Nigerian Baptist Convention also operates several hospitals and medical institutions across the country. The Baptist Hospital in Ogbomosho remains one of the leading hospitals in Nigeria. Besides, it is used as a University teaching hospital by the Ladoke Akintola University jointly owned by Oyo and Osun states. In 1969, a separate Conference for Ilorin and Kabba faithful was established and it was named Kwara Baptist Conference. The Church has planted about 100 Mission Stations in the Area. Besides, a group of Longuda who broke away from the Lutheran faith has joined the Baptist faith in Northern Nigeria. In 1972, Etubi who was a missionary in the Qua Ibo Church at Idah, broke away and he joined the Baptist. In 1974, a second Baptist church was established at Idah it is named Emmanuel Baptist Church, Idah. The Baptist Mission has the Northern Conference Convention, which has its Headquarters at Beulah. It comprises Adamawa and Sardauna Provinces. The Mission Stations are located in the following towns, Zaria, Kano, Katsina and Sokoto. The Nigerian Baptist Convention has founded and operated several primary Schools and Secondary Schools across the nation. The Mission has established a University at Iwo in 2002. It is named Bowen University in honour of Reverend Thomas Jefferson Bowen, the first American Baptist Missionary from the Southern Baptist Convention. The named institutions above are established to convert pupils, Secondary school students and the post secondary school students into the Baptist faith in Nigeria to date.

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#### 3.3 The Planting of Christianity in Ondo Area

In 1853, David Hinderer introduced Christianity in Ibadan. In 1856, Christianity was established in Ilesha. In 1859, Christianity was planted in Ile- Ife. In 1875, David Hinderer introduced Christianity in Ode, Ondo. In 1877, Charles Philips was posted to take over from Hinderer. This was during the period that Oba Ajimekun the then Osemawe of Ondo land and some of his Chiefs embraced Christianity. In 1876, the first worship Centre was built for Christians to worship. In 1877, Philips demanded for another land to build a bigger place of worship in the town because the population of Christians increased daily. The land that was given to the Christians to build a Church was the land of the evil spirits. It was a place where people who died unpleasant death were buried. The evil forest was allocated to Christians in order to discourage them from serving Jesus Christ. The adherents of the traditional religion hoped that Christians would be afflicted with incurable diseases. However, the Church accepted the land and their spiritual leader in person of Philips prayed over the land for God's protection. On the land, there was an Iroko tree that the Ondo people believed that evil spirits inhabited. The adherents of Christianity prayed on the site for seven days and the tree that was believed to be the abode of witches fell down. The Christians cleared the tree away from the site and they built a Church on the land. There they worship the Living God. It was reported that Philips cared for the people spiritually and materially. The Christians built Schools and Colleges in Ondo area. Many people were trained in those institutions that were established by Christians in the town. The first Primary School was built in Ondo in 1890 by the Missionaries. There pupils were taught Christian education. The old pupils of the School can be found in all parts of Nigeria occupying important political, social, economics and administrative positions. They are also in law, politics, medicine, theology, technology and education all over the country. The Christians in Ondo area made use of the converts to spread the Good News to others in Nigeria. In

1879, Ondo town was affected by small- pox. The mortality rate was high, and it was reported that about ten people died daily in the town. The traditional Chiefs gave a heifer to Sango priest to offer as sacrifice of propitiation. However, Philips and Christians in the town were able to inform the people that the disease came there because of their disobedience to the commandments of God. The Living God used it to punish them for their evil acts to fellow human beings in the town. However, the Lord God demanded from them repentance from their wicked deeds. It was noticed that none of the Christians was reported dead, except two people who were affected and later received healing as the Church prayed for them and they repented from their sins. The Church prayed for the forgiveness of sins of the entire people of Ondo town, and God heard their prayers and the disease vanished form Ondo town. This made many people to join the Church.

Another important thing that Christianity brought to Ondo town was the introduction of corrugated iron sheets for roofing houses instead of leaves that had been previously in use. Many people in Ondo town roofed their houses with iron sheets. The Christians also made the people to stop the act of burying living slaves with their masters when they die. The Christians also introduced the planting of economic trees, such as cocoa and breadfruit to farmers in Ondo area in 1890.Reverend Charks Philips distributed the seeds of the trees to Ondo farmers to plant in their various farms which later brought to them economic reward.

Reverend Charks Philips succeeded against the power of darkness and illiteracy in Ondo area. He died in 1906. It is a testimony to his efforts that the spread of Christianity continues in Ondo area after his death.

#### 3.4 The Planting of Christianity in Ibadan

Reverend David Hinderer introduced Christianity in Ibadan around 1854. He was a German Missionary of the Church Missionary Society. It was Reverend Henry Townsend who was then at Abeokuta who paid a visit to the town during the reign of Baale Ope Agbe and requested a mission station for the area. Townsend returned to Abeokuta and requested for more Missionaries from his Mission. In 1852, Hinderer established a mission station at Ibadan. Many Evangelists were also posted to him and he sent them to open mission stations in various towns, such as, Iwo, Ilesha, Modakeke, Ile- Ife and Oshogbo to mention just a few places. In April 1896, the Church Missionary Society established a Training Institute in Oyo. There they trained professional teachers, but the students in the School looked to the priesthood as their mentor. The college in question is now crown as the Ajayi Crowther University, Oyo. In 1900, the Mission established an Institute in Oshogbo to train vernacular evangelists for the spread of the Gospel in

Yoruba land. On the other hand, the Baptists likewise built the Baptist College, at Iwo. In 1901, the Wesleyans established Wesley College at Ibadan.

#### 3.5 The Introduction of Christianity in Ikare-Akoko Area

The introduction of Christianity in Ikare-Akoko Area took place in various routes. In 1870, one Michael Badoro at Okela quarters in Ikare, returned from slavery and preached the Gospel to his people. Christianity was also introduced in the area through Lokoja in Kogi State, Nigeria in 1883. The Anglican priest named J.J. Williams who was the vicar of the Holy Trinity Church, Lokoja, spread the Gospel to the area in 1883. At the same period, many non-native traders, rubbertapers, saw millers, produce buyers, and Christian sojourners who were soldiers in Ikare area also spread Christianity in Akoko area. Mention could be made of David Oluguna and Peter Arowolo, natives of Ilesha who were traders. In 1910, Reverend H.F. Gani, the Superintendent of Owo, Ogori, and Akoko Churches visited the Ikare Church. He influenced the Anglican Church authorities in Lagos Diocese to merge the Akoko Churches to Yoruba Mission. In 1915, Mr Aiyebusi became the Church administrator in Ikare Mission stations. He imposed Church wedding on Christians. Adherents who could not comply with Aiyebusi on the marriage order, left the Anglican Church. They established African Church in Ikare. Despite the break away of some members, Saint Stephen's Church Ikare began to exercise the leadership role among Ikare Churches from 1915 to 1920. On 29 September 1920, Mr Lackland Augustus Lennon, a Jamaican was posted to Saint Stephen's Church Ikare, as an administrator. In 1922, he was ordained Priest at Owo and returned to Ikare Mission Area. In 1924, the Bishop of Lagos Diocese, Melville Jones authorized Lennon to extend the spread of Christianity to Kabba, Ebira and Akoko-Edo areas. Lennon established schools in those areas to convert children.

In 1922, Lennon established Post Office at Ikare. By the middle of 1940's, the Ministry of Communications, Nigeria, took over the Post Office.

In 1923, Lennon built a magnificent office and he allocated a room to his wife, Mrs. M. Lennon to serve as dispensary to Ikare people. Many people, who were not Christians but benefited from the Clinic, became Christians.

In 1922-1925, Lennon, Chief Ajaguna and Momoh gave able leadership to the people of Ikare to construct Ikare-Owo road.

In 1943, Lennon was appointed a parliament member to represent the Western-Region in the house of parliament in Lagos. His cordial relationship with Christians and other faith members in Akoko area, earned him popularity among them. Lennon used the opportunity that was offered him in the House of Parliament to appeal for essential amenities for the people of Ikare. However, the government could not meet his demands due to the Second World War that had just ended for it had affected the economy and the finance of Nigeria. Based on this, Reverend Lennon advised that the Ikare people levied every taxable male some amounts along with their yearly poll tax. He made it clear to the people of Ikare that if they could produce the materials and used direct labour methods for the pipe borne water and the light projects, the government would render the technological assistance for the Ikare community. The people yielded to the advice of Lennon. Between 1943 and early 1950 pipe borne water and electricity were provided in Ikare area. Many non- Christians who witnessed the events became Christians. Lennon advised Christians to participate in Nigeria politics in order for them to bring light into the Country.

In January 1921, Reverend Lennon established a Primary School at Ikare. He christened it Saint Stephen's School, Ikare-Akoko. On 23rd September, 1935, Lennon established Jubilee Central School to train Pupil-teachers, clerks, Church workers and would -be students for Saint Andrew's Teachers College, Oyo, Oyo State, [now Bishop Ajayi Crowther University, Oyo, Nigeria]. Lennon left Nigeria on 7 July 1951 for his home country, Jamaica [Akeredolu, 1986.]

### 3.6 The Problems Encountered by Christians in Spreading Christianity in Yoruba Land

This course material seeks to discuss the contact of Christianity with Islam in the Yoruba land. It has been discovered by Scholars that Islamic religion predated Christianity in Nigeria. Islam had been planted and nurtured in the land before the introduction of Christianity. Besides, Islamic propagators in Nigeria were Africans who were accustomed to the harsh climatic conditions and diseases of the land. These Islamic scholars continued spreading Islam faith in the land.

They also established Quranic Schools where children were taught of Arabic language as the official one in spreading Islamic religion in Yoruba land. For this reason, the Muslim community had grown both in size and stature ever before the coming of Christianity into Yoruba land. The contact of Christianity and Islam created many problems for Christianity at the initial stage of expansion in the land. Among these problems

in the wheel of was bad climate. The climate served as a great barrier against the efforts of foreign missionaries who came to plant Christianity in Yoruba land. This is because they were not used to the tropical climate of the land.

For instance, some missionaries died of heat -stroke caused by

the heat of the sun. Malaria was another disease militating against the progress of Christianity in Yoruba land. It could be recalled that right from 1841, which was the period of the Niger expedition, malaria was a very significant barrier to the spread of Christianity in Nigeria. About one hundred and thirty-six out of one hundred and forty-five Europeans who took part in the expedition died of malaria and they were buried at Lokoja in Kogi State. Their graves remain in Lokoja town up till date. For the reasons mentioned above, the spread of Christianity in Lokoja area stopped for the main time. But, for Muslims, their religion continue to spread in the land for their propagators were Africans who had all natural endowment in terms of energy and natural adaptability to the situation in the tropic. Islam came in Yoruba land by land. The early propagators did not face the sea problems encountered by the propagators of Christianity since most of its propagators came from the hinterland. The Christian

of its propagators came from the hinterland. The Christian missionaries were also faced with the problem of language, a problem which created a favorable avenue for Islam to spread since Islam was propagated by Yoruba –speaking people. Consequently, Islam had an edge over Christianity. In this situation, the Christians in the Yoruba land were not happy at the rapid expansion of Islam in the land. As a result, some measures were adopted either to limit the rate of the spread of Islam in the area or to help in their own way of spreading Christianity in the same manner as Islam. To achieve this goal, the following efforts were made by the Christians. Native Clergy learnt Arabic language which they used in spreading the gospel in the Muslim populated areas. Schools were built to educate Yoruba children in order to attract their parents to become Christians.

However, the strategies such as discussion on Christian faith, preaching, baptism and training the native Clergy in Arabic language adopted by the Christian missionaries to counter the rapid growth of Islam in Yoruba land had little or no effect, but they were most successful through the use of education and health-care delivery strategies. All these, we shall discuss in other units of this course. But an example is mentioned below.

In 1922, Lack land Augustus Lennon used the above-mentioned methods spread Christianity in Ikare-Ikare Akoko area of Ondo State. In Schools and Hospitals, the Christian missions had all the

resources within their control to serve as magnet to attract adherents of other religions in Yoruba land to the Christian faith. Moreover, in some areas, this method did not work. This is because the adherents of Islam had also introduced Quranic schools that served as alternative to the type of Christian-sponsored schools to train their children.

From the whole episode, it seems that right from the beginning of the contact of Islam with Christianity in the Yoruba land, the two religions have been witnessing a kind of revivalism with a view to winning souls from one to the other faith. On other hand, both religions have several things in common including the belief in One Creator who had sent many prophets, The only Son of God Jesus Christ the Messiah of mankind. Muslim hold Muhammad as the Prophet to mankind. They both claim Abraham as their ancestor and both teach morals and peace.

However, Christianity teaches Trinity to their adherents, which Islam did not accept. This makes Islam and Christianity to become rivals in the Yoruba land.

### 3.7 Steps Taken by Missionaries to Minimize Their Problems in the Yoruba land

During the period that arrangements were being made for Niger Expedition and a mission was projected for the model farm at Lokoja, the mother Church of Anglican in London, assigned duties to Reverends J.F. Schon and Samuel Ajayi Crowther to train interpreters and themselves to learn the languages of the people of Nigeria that could help them communicate with Nigerians.

Schon chose Hausa and Ibo languages. While Samuel Ajayi Crowther studied Yoruba language for the same purpose. Other missionaries in Yoruba land also studied Yoruba language. In 1852, Samuel Ajayi Crowther published an enlarged edition of Yoruba Grammar and Vocabulary as well as translations of four books of the New Testament.

Professor Carl Lepsius guided the Church Missionary Society linguistic studies in Hausa, Kanuri, Ibo and Ijaw. While Bowen a Baptist missionary also learnt Yoruba language and drew the attention of the missionaries to the poetic excellence of the invocative prayers of traditional Yoruba worship, especially those of Ifa for use in Christian worship by Christians in the Yoruba land. His works were published in volumes of the Smithsonian contributions to knowledge in New York. Crowther and Thomas King translated

the Bible and the Prayer book into Yoruba language for the Yoruba Christians. In 1854, another expedition was sent up the River Niger by the Crown Colony. The British Government and Macgregor Laird organized the expedition. The aim of the trip was to introduce legitimate trade and plant Christianity in the Niger-Benue area. According to Crampton, many of the explorers were Africans. The white men were very few at this period this was due to the death of many of them that died during the first expedition that took place in the year 1841. The few white men that accompanied the black men to the upper Niger-Benue came with quinine, which they used to cure malaria whenever they were attacked. Bishop Ajayi Crowther left the Yoruba Mission and joined the expedition. At the period in question, every body that made the journey back alive for there was no report of death among the explorers. In 1857, the Crown Colony, the Church Missionary and some traders made another journey to the area in question. While they got to Idah in Kogi State, the Attah of Igala land did not ground them permission to establish a Mission Station there. However, he sent some of his servants to accompany them to the confluence area. He told them to sell the war sport to the explorers so that they could settle there and help him wage war against the Nupe warriors who used to wage war against the people of Igala. The Attah of Igala land named Ocheji, sold the land to them for 700,000 cowries or goods worth of the amount. On the land, were the following buildings; Gbobe Chapel, Schools, a College and The Holy Trinity Cathedral Church, Lokoja, which is always headed by Lokoja indigenes in fulfilment of the prophecy of Lieutenant Glover in 1862. He wrote a private letter to the Authority of the Church Missionary Society in England that the Confluence area which was bought would be the area where future great Bishops that would be produced. He wrote 'this Lairdstown will be the ground of a future great bishopric.' Today there are many sons of Lokoja area that are Bishops, mention could be made of Ferron, Bako, Akanyan, and Igbunu to mention just a few of them. No any priest outside the area was made a bishop except the retired Bishop Haruna who was trained by Lennon, a missionary at Ikare- Akoko in Ikare, who was consecrated the Bishop of the Kwara Anglican Diocese, Offa, but later, the headquarters of the Diocese was moved to Ilorin. However, if the policy that was laid down by Glover is amended in the Lokoja Diocese, then other priests that are not an indigene of Lokoja area may be considered by the Anglican Communion in Nigeria to be consecrated bishop. If not, the Lokoja indigenes will continue to be bishop in the area.

### 3.8 Other People that Helped in the Spread of the Gospel in Yoruba Land

The Creoles, that is, the freed slaves that were Nigerians, especially, the Yorubas contributed immensely to the planting of Christianity in Yoruba land. Another group that helped in the planting of Christianity in Yoruba land were noble persons; that is, men of local prominence who on their own initiative invited and patronized missionaries; among such people were Sodeke of Egba land and the Chief of Badagry. The lay converts, especially traders who acted as a group used their social powers to aid the establishment of missions in Yoruba land.

Catechists, Evangelists, Church elders and School teachers were also used to plant Christianity in Yoruba land.

In addition to these, Congregations which pioneered expansion of Christianity to other parts of Yoruba land and paid for the upkeep of ministers also helped in the planting of Christianity in Yoruba land through financial aids.

Mention could be made of All Saints Anglican Church Yaba, that paid for the upkeep of ministers. Furthermore, local communities built, maintained Church and school infrastructures for the spread of the Gospel in Yoruba land. Another set of people that helped in the planting of Christianity in Yoruba land were the Charismatic, or Prophet figures who quickened the planting of the religion in their brief careers in the land.

#### SELF ASSESSMENT EXERCISE

The freed slaves of Yoruba land started the planting of Christianity in Badagry. Discuss.

#### 4.0 CONCLUSION

This unit has taught you to know some of the problems that were encountered by Christians in the planting of Christianity in Yoruba land. Among these problems were the harsh climatic conditions and diseases of the land. The missionaries also faced the problem of language which they could use to preach the Gospel to the people of Yoruba land.

They also encountered opposition from adherents of other religions in their quest to win converts. In this unit, you also learnt about some steps that were taken to minimize some problems that were encountered by the missionaries in Yoruba land.

#### 5.0 SUMMARY

Having gone through this unit, you would have understood the following points:

The Methodist Mission got to the Yoruba land around 1840. The Yoruba freed slave settlers appealed to the Queen of England to establish a Colony in Badagry. They also demanded for missionaries be sent to them at Badagry to continue the spread of Christianity in Yoruba land.

The freed slaves in Sierra-Leone joined the settlers at Badagry and appealed for more missionaries for Badagry land.

Reverends Thomas Birch Freeman and William de Graft responded to the requests of the settlers of Badagry and arrived in town on 24 September, 1842 to plant Christianity there.. Schools and Hospitals were used as means to convert people into Christianity in the Yoruba land. The Missionaries had problems of language, diseases and oppositions from other religion in the land. The Missionaries learnt some Nigerian languages and they made used of them to write the Bible for Nigerians to use.

#### 6.0 TUTOR-MARKED ASSIGNMENT

- 1. Enumerate the problems that the early Missionaries faced in the planting of Christianity in Yoruba land.
- 2. Assess the spread of Christianity in Yoruba land between 1840 and 1842.
- 3. Explain some of the steps taken by the Missionaries to minimize their problems in the Yoruba land during the early periods of the gospel in the area.

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# UNIT 4 THE SPREAD OF CHRISTIANITY IN THE EASTERN PARTS OF NIGERIA BY THE HOLY GHOST FATHERS IN THE NINETEENTH CENTURY

- 1.0 Introduction
- 2.0 Objective
- 3.0 Main Content
  - 3.1 The Purchasing of Slaves and Their Converting into Christianity by the Holy Ghost Fathers
  - 3.2 The Spread of Roman Catholic Mission at Nkissi
  - 3.3 The Evil practices of the Onitsha Indigenes in the Early Periods
  - 3.4 The Practice of Christianity in Agouleri Village
  - 3.5 The Problems of Christian Village Evangelism in Onitsha Area
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

#### 1.0 INTRODUCTION

In this unit, you will be introduced to the spread of Christianity in the Eastern parts of Nigeria by the Holy Ghost Fathers in the last quarter of the Nineteenth Century. The Holy Ghost Fathers focused their attention on village evangelism in the Eastern parts of the Country.

#### 2.0 OBJECTIVE

At the end of this unit, you should be able to:

• explain the method used by the Holy Ghost Fathers to spread Christianity in various villages in Eastern parts of Nigeria. Enumerate their achievements in the areas.

#### 3.0 MAIN CONTENT

### 3.1 The Purchasing of Slaves and Their Conversion into Christians by the Holy Ghost Fathers

The method of evangelization that was embarked upon by the Holy Ghost Roman Catholic Missionary Society in Africa was the buying of slaves whom they settled in villages and converted into Christianity Around Nineteenth Century. This method was used to gather the scattered slaves who were displaced by the French and the European slave traders. The Europeans assembled the African freed slaves and gave them liberty in their various settlement areas. However, they used the slaves cheaply in the labour market. The missionaries also used the slaves cheaply to get themselves established in Africa. Around 1877, the Holy Ghost Fathers started buying African slaves at Bagamoyo. They used the opportunity to evangelize the African slaves whose souls were neglected in evangelism work. In 1892, the Superior of the Holy Ghost Fathers wrote from Paris to the Cardinal Prefect of the College of Propaganda in Rome to inform him of how they bought children, trained them, converted them into Christianity and settled them in Christian villages. He wrote:

...in all our missions our Fathers bring up young children, both boys and girls, at great expense and a good number of these, especially of the girls, are children bought out of slavery. We have to look after them for several years until we can establish them and make Christian house-holds and then Christian villages.

In 1896, 880 children were bought in the slave markets in Congo and 830 at Oubangui between 1894 and 1899 respectively by the Holy Ghost Fathers. In March 31, 1897, Father Hacquard, a missionary in Timbuktu reported to the General Assembly of the Anti-Slavery society in Paris that they had adopted slaves whom they settled in Christian villages. By this method, the inhabitants of the Christian villages were converted into Christianity by the Holy Ghost Fathers. However, the Holy Ghost Fathers had the problem of financing in the Christian village evangelism method. But on 5<sup>th</sup> May,1888, a partial solution was reached through the letter which Pope Leo Xiii wrote to the Anti-Slavery Society in Paris to establish and finance thirty Christian villages for evangelism among Africans who settled in the French territories. The Archbishop of Algiers Cardinal Lavigevie, pleaded for the abolition of slavery in Brazil. He made a request for abolition of internal slavery in Africa. The Cardinal put forward the following plans to other Bishops to stop the internal slavery in Africa. Armed monks should be formed to fight the Negroes in order to end up the trafficking in slaves in Africa by using force of arms. The Pope suggested to the Missionaries to buy the African slaves and settle them in a place called 'Christian village'. The suggestion of the Pope was taken by the Missionaries in Nigeria. In the Eastern part of the country, the Holy Ghost Fathers bought Nigerian slaves and settled them into

Christian villages. In other to aid the Missionaries in the Eastern part of Nigeria to evangelize the people, the Pope introduced collection of money on 6<sup>th</sup> January annually in every Catholic Church for the Holy Ghost fathers for planting of Christianity in Nigeria. About fifty people were sent to evangelize the area. Among these people, there were twenty freed slaves in the mission work. In 1890, about fifty- five slaves were bought and in 1891, the missionaries bought about seventeen slaves. The slaves that were bought settled in Christian villages. In 1906, the Holy Ghost Fathers had established three Christian villages in the Niger Delta area of Nigeria. Agouleri mission stations had Saint Joseph as its headquarters for evangelism in the area. The mission also had about 500 Christians who were in charge of the spread of the gospel at Onitsha Wharf. Around 1902 The Vatican suggested that all Catholic Churches should contribute money for the spread of the gospel in Nigeria. All Catholic Churches throughout the world, contributed money for the work of evangelism in Africa, especially, Nigeria. The French Anti-Slavery Society accepted the suggestion of the Vatican and promised to make funds available to the Missionaries in Africa, especially, those who were in the

Eastern part of Nigeria. 50,000 Francs was sent to the Missionaries in the Eastern parts of Nigeria for the evangelism work by the named organization. However, in 1911, in Eastern Nigeria, the Superior of the Roman Catholic Mission, Shanahan, had a dispute with the Cardinal of the Propaganda colleagues in Rome over the misused of the money donated by the organization for the purpose of evangelism in the area. This was because he was accused of embezzling the money that was meant for evangelism in the Eastern parts of Nigeria by the Church.

#### 3.2 The Spread of Roman Catholic Mission at Nkissi

In September 1885, four French Missionaries were sent to open a Mission station in the Eastern part of Nigeria. They opened a mission station at Nkissi near Onitsha Wharf which was opposite the bank of River Niger, near the slave market in the area. In 1886, Samuel Ajayi Crowther who was an Anglican priest donated a piece of land to the Roman Catholic Mission to establish a Mission station at the Niger Delta Pastorate area. The area which Ajayi Crowther gave to the Holy Ghost Fathers to plant Christianity was formally used for buying slaves in the Eastern part of Nigeria. At Onitsha Wharf, a slave was bought for 90 Francs on 12<sup>th</sup> June 1886. Furthermore, on 6 August 1886, a three-year-old boy was sold for 12 sacks of salt. In 1891, the missionaries bought seventeen slaves. The slaves were established in Christian villages. In 1906, the Holy Ghost Fathers had established three Christian villages in the Niger Delta area of Nigeria. Agouleri Mission Station had Saint Joseph as its headquarters for evangelism in the area. The Mission also had five hundred Christians who were in charge of the spread of the gospel at Onitsha wharf in Nigeria around 1902.

### 3.3 The Evil Practices of the Onitsha Indigenes in the Early Periods

The Onitsha wharf Missionaries witnessed the practices of human sacrifice and slavery at Onitsha. It was said that the slaves departed Nupe kingdom for Onitsha. And the Asaba people bought them. For instance, two slaves were sacrificed during the enthronement of obi Moreover, Obi titleholders were very many at Asaba. Each titleholder used to sacrifice slaves for their enthronement or burial. Besides, the Asaba people used to buy slaves from Nupe traders at Onitsha. The tasks for the missionaries at Onitsha and Asaba areas were to stamp out these evil practices among the indigene of the named towns. For these reasons, the missionaries started to purchase some of the slaves that were bought by the Obis in area. In 1887, the slaves that were bought by the Holy Ghost Fathers or Missionaries were used as labourers to build a hospital at Onitsha wharf for treating the sick among the slaves that settled in the area. However, they were accused of using the slaves for labour but the Missionaries claimed that slaves were used to build the hospital for charitable purpose.

#### **3.4**The Practice of Christianity in Agouleri Village

In 1891, the Onitsha missionaries converted a Chief named Igigo Agouleri. At the village, the Holy Ghost Fathers celebrated Mass each morning at 4.45 am followed by communal prayer and meditation of the Christians whom they bought and settled there. After the morning Mass, the Christian ex -slaves were engaged in work on the coffee plantation that was owned by the Missionaries. In addition to these, during afternoon everyday, the Christian ex-slaves learnt catechism in the church. The Christian ex – slaves used every evening to work around the mission buildings. In 1891, about seventy Ossamori who were adherents of the Anglican faith joined the Roman Catholic Church. In 1893, the Missionaries established a primary school at Onitsha wharf about five hundred people were admitted into the school to receive Western education .This served as the beginning of the Roman Catholic education in the Eastern part of Nigeria. Some of the ex – slaves, who were trained in the school, were engaged as teachers, interpreters and clerks in government service.

### 3.5 The Problem of Christian Village Evangelism in Onitsha Area

The Royal Niger Company was the lord of the Niger Delta area in the early 1890s. For these reasons, the company controlled all activities in the area. For example, the company imposed payment of 25 percent tax on all goods for the Missionaries that were sailed by the sea to Onitsha area. In addition to this, they were also taxed the sum of three pounds for the transportation of a ton of goods brought through the sea to Onitsha. Besides, whatever goods the Catholic Missionaries paid for at the Royal Niger company, would be delayed before delivery. The imposition of taxation on the goods of Catholic Mission by the Royal Niger Company led the Holy Ghost Society authorities into debt. In Nigeria, from 1885 to 1890 the Royal Niger Company saw the French Holy Ghost Society as French aides and abettors of French interests on the Nigeria soil. For example, Gold accused the Superior of the Holy Ghost Mission of engaging in slavery and had him prosecuted and fined. He also claimed that the mission site that was given to them by Ajayi Crowther to established a Mission station belong to the Royal Niger Company. And that the Royal Niger Company was owned by the British Government. Therefore, the landed properties which were occupied by the French Holy Ghost Fathers belonged to the British government. So, their occupying of mission stations in Onitsha and Asaba was illegal. Marshall therefore, replaced the French Missionaries with the English Missionaries in the Niger area. He summoned Cardinal Ledochowzki, Prefect of the Congregation of Propaganda in Rome, and Cardinal Vaughan to remove the French Holy Ghost fathers from the Niger -Delta areas in Nigeria. Furthermore, Marshall also wrote to the Superior General of the Catholic Society in Paris, Father Emonet that there was rivalry between the French and the English missionaries in the land. Therefore, he would like the French missionaries to leave the area for the English missionaries, since they belonged to the British government that owned the disputed land .This also made the new Cardinal get involved in the disputed land by looking for a West African Bishopric to which a British – born person could be appointed. All these problems with the Royal Niger Company, over taxation, the buying of slaves and the French presence in the Eastern part of Nigeria made the operation of the Christian Village expensive and unprofitable in Nigeria. In addition to this, it was felt by the missionaries that it was better for Africans to evangelize themselves rather than using White Missionaries. This view compounded the problems of Catholic Mission in Nigeria in the early 1895 to 1890s. The attitude of the Holy Ghost Fathers showed their bias towards the Africans that they had little or no faith in the Africans evangelized in Nigeria. For they focused on the Christian village evangelization methods in the eastern part of Nigeria that was led by the white men only. The Holy Ghost Fathers also

introduced other methods of evangelism in Nigeria. For instance, Lejeune, Superior of Onitsha Wharf Mission from 1900 to 1905, demanded for funds from the Cardinal Golti, Prefect of Propaganda of Christianity in Rome, to tackle the problem of slavery in Nigeria. As a result of this, the Missionaries converted sixty-five people in Agoudleri in Nigeria. In 1901, Golti sent Lejeune 20,000 Lira to be used for the conversion of African slaves to Christianity. Despite these methods that were used by the

Missionaries to fight slavery in Africa, it was not totally eradicated. For this reason, Lejeune embarked on a research for an alternative method of evangelization which would be more effective in the spread of the Gospel in the Eastern Nigeria. The method was the introduction of Christianity to the Chiefs and Leaders of the Agouleri village. Through this, many people were converted to Christianity in the area.

#### 4.0 CONCLUSION

It is expected that from the study of this unit, you should have learnt the following points:

The purchasing of slaves and their conversion to Christianity by the Missionaries. The spread of Roman Catholic Mission in the East of the Rivers Niger and Benue in Nigeria The practice of the Onitsha indigenes in the early periods of Christianity.

#### 5.0 SUMMARY

Having gone through this unit, you would have understood the following point: The Missionaries embarked on the buying of slaves in Onitsha area, settled them in villages and converted them into Christianity.

The Pope introduced collection of money in the Catholic Church to aid the Missionaries in the spreading of the Gospel in the Onitsha area.

The Royal Niger Company was the lord of the Niger Delta area in early 1890s. Goldie accused the leader of the Missionaries of engaging in slavery, had him prosecuted and fined. Lejeune replaced Goldie in 1901 in Niger area. He searched for an alternative method of evangelising the people of Niger Delta area.

#### 6.0 TUTOR-MARKED ASSIGNMENT

Discuss the following:

- 1. Goldie
- 2. Marshall
- 3. Obi title holders at Asaba land in 1885.

#### 7.0 REFERENCES/FURTHER READINGS

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## UNIT 5 ATTEMPTS TO ESTABLISH CHRISTIAN VILLAGE EVANGELISM IN NORTHERN NIGERIA BY THE MISSIONARIES IN 1884

#### **CONTENTS**

1.0	Introduction	
2.0	Objectives	
3.0	Main Content	
	3.1	Lord Lugard, the Governor of Niger Area
	3.2	The Role of Lord Lugard in the Northern Nigeria
	3.3	The Holy Ghost Fathers' Response to Lugard's
		Request
	3.4	The Burning of Dekina Mission station by the
		Muslims
4.0	Conclusion	
5.0	Summary	
6.0	Tutor-Marked Assignment	
7.0	References/Further Readings	

#### 1.0 INTRODUCTION

This unit deals with the non-interference policy of Lord Lugard Islamic religion in Northern Nigeria. It also discusses the contributions of Roman Catholic Church towards the planting of Christianity in Nigeria.

You will also learn about how the Missionaries Planted Christianity in the Northern Nigeria.

#### 2.0 OBJECTIVES

By the end of this unit, you should be able to:

- discuss how Christianity was planted in the Northern Nigeria
- describe the problems encountered by the Missionaries in the planting of Christianity in the Northern Nigeria
- state how the problems were solved.

#### 3.0 MAIN CONTENT

#### 3.1 Lord Lugard, the Governor of Niger Area

Sir Lord Lugard, the Governor- General of the Niger area made a policy that Christianity must not interfere with the Islamic religion in the Northern part of Nigeria. He made the policy in order to control the northern people.

However, he added a clause that whoever tried to plant Christianity in the area must seek for the permission of the Muslim leader in the area before embarking on it. In 1890, an attempt at establishing a Christian Village in the Northern Nigeria was made. This is because the Catholic Mission noticed that many slaves who were bought at Onitsha were taken beyond Lokoja, Iddah and were sold in the market at Inchitabu to the Igala people in the north. In order to stop the selling and buying of slaves in the Lokoja area, Father Lutz had established a Christian Village in the North.

Besides, Lutz also aimed to continue the spread of the Church Missionary Society along the Benue River. For this reason, he planted a Catholic Mission to the area. He wrote thus:

"The struggle, with Crowther and the Protestants is therefore going to being. It's a matter of not setting ourselves to be preceded in the great centers or along the Benue River where there is no mission at all so far"

The Missionaries believed that they would be the first permanent Roman Catholic Missionaries in Northern Nigeria, excluding the abortive attempt made by a Missionary from Lyons to settle at Lokoja in 1884. However, Roman Catholic Mission stations had been established in the Northern part of Nigeria around seventeenth Century. In 1708, they had about a hundred Catholic members in the Kororofa where a Catholic priest built a sixtybed hospital for treating the sick people in the area. In 1708, Father Carlo da Geneva, was appointed Prefect for Bornu Mission, but he declined to accept the offer.

Another reason for the spreading the of the gospel from Onitsha to the Northern part of Nigeria is the belief that the Hausa people would be attracted by the doctrine of Roman Catholic faith. They hoped that the Hausa people if converted to Christianity, they would be used for the conversion of many people in the area. However, in 1890, Goldie hindered the spread of Roman Catholic faith in the Northern Nigeria. He did this by writing to the Headquarters of the Holy Ghost Society in Paris telling them that he had disallowed the Church Missionary Society from converting Muslims in the Northern part of Nigeria and that he was not prepared to protect the Roman Catholic Missionaries that went beyond Lokoja in Kogi State to spread their faith. In the letter, he enclosed a copy of the Niger Territories public notice that was written in October 1889 forbidding Christian Missionaries to work in Muslim areas which is mainly the Northern parts of Nigeria. However, the home based Missionaries

replied him that Hausa Muslims could be converted into Christianity without much problem. Lutz was warned by Goldie not to try to continue spreading Christianity beyond Lokoja area. If he does, then, his Mission Station at Onitsha Wharf which belong to the Royal Niger Company would be taken over by the government.

However, at the beginning of the twentieth century, the prospect of obtaining a foothold in the North for the purposes of evangelization looked bleak.

#### 3.2 The Role of Lord Lugard in the Northern Nigeria

In 1900, Sir Lord Lugard, the Governor- General for the Niger area, tolerated the presence of Christian missions in the Northern part of Nigeria in order for Missionaries to establish Schools to teach the converts to read and know the Scriptures and to attract non- Christians to Schools and through this way, the Church was introduced to them.

However, a serious disaster occurred in the Hausa land mission of the Church Missionary Society. For that reason, Lugard decided to modify his views about the utility of Christian Missions in the Northern Nigeria. He believed that if the Missions that were established by the Church Missionary Society in the North were really practicing what they preached and taught, their efforts would be a great asset to his government in that part of Nigeria.

In 1901, the Acting High Commissioner, Wallace, made a pledge to the Emir which read in part thus:

I do hereby in the name of His majesty promise you protection and I do guarantee that no interference by Government shall be made in your chosen form of religion, so long as the same does not involve acts contrary to the laws of humanity and oppression to your people.

On the other hand, the Missionaries in Eastern Nigeria were aware of the British Government's policy of 'non-interference' in the religion of the Northern Nigeria and declared that 'this policy in Northern Nigeria will be our greatest obstacle. Lugard's protection of the Muslims, 'with the maxim gun' as they put it, along with the establishment of Muslim Chiefs through out the Northern Nigeria was the 'greatest evil imaginable'.

However, the missionaries believed that their religion would one day penetrate into Northern Nigeria. This is because they realized that one of the Government's most obvious problems was the question of the slave children freed under the slavery proclamation of 1900. The British

government having freed the children was responsible for them. To settle them in families as wards would have simply turned them into domestic slaves.

Besides, the Public Works Department could absorb a few as apprentices.

Lugard planned a freed slaves Home where the children would receive a secular education. Sir Lord Lugard wrote:

I see no reason why religion be it of one sort or another should be forced upon the liberated slaves. I see much in it to exasperate the Mohammedan master who considers himself robbed of his property that we may further encouraged religious propaganda that is hostile to his Creed.

Lugard was rather perplexed about the whole question of slavery in the Northern Nigeria and was quite uncertain as to whether the proclamation forbidding it was a good thing. This proclamation could lead to economic chaos and rebellion since the Northern Nigeria economy was a subsistence one and with immense tracts of land there was no excess of labour. Slavery he believed, was built into the Hausa system. Some of the Missionaries in the East had advanced the same arguments and demanded the ending of the village of liberty or Christian village system of evangelization which was aimed at freeing and coverting the slaves. The proclamation against slavery had been issued and Lugard was left with the problem. By 1905, according to a Colonial Office Report, about 3,070 slaves had been liberated, and it was added; 'these slave returns do not profess to be a complete record.

Lugard was beginning to realize that 'the care of children is not lucrative'.

For example, One hundred children in the care of a European Supervisor, two European women helpers and two assistant African teachers cost one thousand four hundred pounds a year. Lugard knew that his administration in Nigeria dependent on an imperial grant-in-aid of the colonial masters. Therefore, the amount been sent to him by them to use in the area was inadequate to care for the liberated slaves. He pointed it out that he needed private philanthropy in the welfare of the people of Niger Area. (Kalu, O.U, 1976). However, Lugard was replaced by Lejeune as the Governor of the Niger Area by the Colonial masters. He requested for philanthropists to come to his aid in caring for the freed slave children in the Northern Nigeria.

#### 3.3 The Missionaries' Response to Lejeune's Request

As private philanthropists who happened to be missionaries heard of the request, they responded and sent the Missionaries to help in caring for the liberated slaves, especially the children. They used the opportunity to plant Christianity in the Northern Nigeria. The Missionaries established Primary Schools in Dekina in Kogi State. They also built a Mission station in the area. In 1903, the Catholic Church had 1,100 children in seventeen Primary Schools in Northern Nigeria. The Catholic Mission destroyed the economy of the Islamic adherents in the Northern Nigeria. That is, slavery business which they were engaged in has been discouraged by Christians. The Missionaries taught moral instruction in the villages of liberty rather than the Catholic Creed.

#### 3.4 The Burning of Dekina Mission Station by the Muslim

In 1904, the Dekina Mission station was set on fire by the Muslims in order to prevent the spreading of Christianity in the area by Missionaries. In 1905, another riot took place in Dekina. It was between the Christians and the Muslims. The Muslims wanted Christianity to be eradicated in the area. While the Christians insisted in the spreading of Christianity on the area.

About ten British Soldiers lost their lives under Major Merrick in another riot that took place in the same area after the burning of the Mission Station at Dekina by the natives who were Muslims. However, in December, 1905, the Missionaries withdrew from Dekina area, but, they left the Christian villages which they had established in the area.

#### SELF ASSESSMENT EXERCISE

Account for the role of Sir Lord Lugard in regards to religion in Northern Nigeria around 1900 to 1905.

#### 4.0 CONCLUSION

You are now concluding the study of the Roman Catholic Mission in Nigeria in the early 1890s to 1905 in this unit. The Missionaries were able to stop human sacrifice, slavery and the worship of ancestral gods in the Eastern Nigeria through Christianity. They also established Christian villages in the area.

Many Primary Schools were also established to train children in the Eastern and Northern Nigeria. The Missionaries also attempted to establish mission stations in the Northern parts of Nigeria.

However, they were confronted with many obstacles from the Muslims in the Northern area. For this reason, they had little achievements in the Northern Nigeria.

#### 5.0 SUMMARY

In this unit, you have studied the following facts:

Attempts were made by the Missionaries to establish Mission stations in the Northern Nigeria. The policy of Sir Lord Lugard hindered the spread of Christianity in the Northern Nigeria. The Missionaries faced hostilities from the Northerners. For example, their mission stations were burnt down in Dekina. However, they were able to establish a Mission station at Dekina where freed slaves were cared for by them in 1903.

#### 6.0 TUTOR-MARKED ASSIGNMENT

- 1. State the roles of the Missionaries in the planting of Christianity in the Northern parts of Nigeria.
- 2. Narrate the obstacles that confronted the Catholic missionaries in the Northern Nigeria between 1900 to 1905.

#### 7.0 REFERENCES/FURTHER READINGS

- Kalu, O.U. (1980). The History of Christianity in West Africa. Essays Lectures, London: Longman.
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#### MODULE 2 THE PROTESTANT MISSIONS

Unit I	Sir Lord Lugard's Promise to the Emirs
Unit 2	The Activities of Christians in Egba Land
Unit 3	Christianity in Niger Delta Area
Unit 4	Christianity in Brass Area
Unit 5	The imposition of Christianity on the Ibos
Unit 6	The Planting of Christianity in Akoko-Kukuruku Area
Unit 7	The Planting of Christianity in Kabba Area

### UNIT 1 SIR LORD LUGARD'S PROMISE TO THE EMIRS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 The Appointment of Emirs by Sir Lord Lugard
  - 3.2 Tugwell's Missionary journey to Kano
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

#### 1.0 INTRODUCTION

This unit discusses the relationship between the British Government, the Missions and the Emirs in the Northern Nigeria. In the previous unit, you have learnt that attempts were made by the Missionaries to plant Christianity in Dekina area. In the same unit, you have also learnt that the Missionaries were faced with hostilities in the area. In this unit, you will also learn about the administration of Missionaries in the Northern Nigeria. On the other hand, you will also learn about the policy of Sir Lord Lugard which had hindered the spread of Christianity in the Northern Nigeria. In this unit you will learn how Sir Lord Lugard exercised British authority over the Northern people. For example, he installed some rulers who agreed with him in the method of administration of the Northern Nigeria. Moreover, the use of the Emirs by Sir Lord Lugard in his administration in the area encouraged them to kick against the establishment of Christianity, since he had earlier promised them that he would not allow other religion to exist in the area.

#### 2.0 OBJECTIVES

By the end of this unit, you should be able to:

- explain whether the British rule was a help or a hindrance to the Christian Mission in the Northern Nigeria
- discuss the attitudes of the Englishmen against Christianity
- discuss the attitudes of the white men in favour of the Islamic religion in the Northern Nigeria
- state the problems of finance that confronted the Missionaries in the spread of Christianity in the Northern Nigeria.

#### 3.0 MAIN CONTENT

#### 3.1 Sir Lord Lugard's Promise to the Emirs

By 1903, Sir Lugard had succeeded in imposing the British authority over various groups in the Northern Nigeria. He appointed Emirs who accepted to co-operate with his method of administration to rule the entire Northern Nigeria on his behalf. Lugard also logically used military power to suppress the Fulani people who would have kicked against the rule of the British government in their Kingdom. While the Hausa people submitted themselves to their Emirs who subjected them to the rule of the British. He promised them that his rule would be just and fair, and that every man would be free to worship God as pleased.

At the installation of the newly appointed Sultan of Sokoto in March, 1903, he promised that his government would not interfere with the Muslim religion in the Northern Nigeria. This statement caused satisfaction and pleasure to the people of Sokoto Caliphate. However, on the other hand, the promise of Lugard as stated above, became the source of controversy when Tugwell and his party made their journey to Kano to plant Christianity. On the other hand, the coming of Christianity to Northern Nigeria coincided with the coming of the military to the region. For this reason, the Emirs were against the Christians and the Therefore, the Missionaries were Soldiers in their territories. handicapped in the planting of Christianity in the area. They could not plant Christianity in the area where they were being opposed by the Muslims who have been assured by the British government that no religion would be allowed in Northern Nigeria except Islam. Residents in Northern Nigeria attested to this by saying that the British authorities deemed it prudent to restrict Missionary enterprise in the Muslim emirates till the introduction of the railway communication that came which made the army's presence in the area more secured. Avandele believes that the administrators used the fear of Islam to counteract the influence of the Church Missionary Society with

the Colonial office. The cautious attitude of Lugard caused great disappointment to the Missionaries in the Northern Nigeria. Apparently Tugwell assumed that Missions would follow the military expeditions in the Northern Nigeria just as they had in Ijebu area in the Southern part of Nigeria.

#### SELF ASSESSMENT EXERCISE

Why was Christianity not able to flourish in the Northern part of Nigeria?

#### 4.0 CONCLUSION

The role of the British government cannot be over looked in the set back that Christianity suffered in the Northern Nigeria as you might have learnt in this unit. The promise that Lugard had made to the people of Northern Nigeria that gave them assurance that there would be no other religion in the area except Islam probably made the Hausa-Fulani people to accept Christianity in the early period that the religion was introduced to them by the Missionaries. The promise made by Lugard to some of the Emirs in the Northern Nigeria on the restriction of other religions probably made some Emirs to kick against some Evangelists such as Tugwell and his party in Kano when they tried to plant Christianity in the area. However, the coming of the railway from the Southern part of Nigeria paved the way for some Yoruba workers and traders to plant Christianity in Kano, Kaduna, Ilorin and other parts of the Northern Nigeria.

#### 5.0 SUMMARY

The Governor of the Crown Colony in Nigeria needed the co-operation of the people of the Northern Nigeria to pay tax to the Government, for this reason, they allowed the religion of Islam which they met in Northern Nigeria as the only official religion of the people. Besides, the Colony wished to have the area as their colony, so they, in conjunction with the Emirs, were ruling the Northern area by what is called indirect rule.

#### 6.0 TUTOR-MARKED ASSIGNMENT

- 1. What will you consider as the reason for the controversies on the introduction of Christianity in the Northern Part of Nigeria?
- 2. Should the Emirs of the Northern Nigeria be blamed for the set back Christianity suffered in the North? Discuss.

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#### UNIT 2 THE ACTIVITIES OF CHRISTIANS IN EGBA LAND

#### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Henry Townsend and Wilheim arrived Badagry
  - 3.2 Reverend Johnson Samuel Appointed the Secretary of Egba United Government
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

#### 1.0 INTRODUCTION

In the first unit, you studied the roles of Lugard and the Emirs obstruction of the planting of Christianity in Northern Nigeria. You have also read about how the establishment of the railway in Nigeria aided the spread of Christianity in the Northern Nigeria in the early 90s .This unit will enlighten you on the planting of Christianity in Egba land in Nigeria.

#### 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- discuss how Christianity was planted in Egba land
- identify the problems that confront the spread of Christianity in Egba land.

#### 3.0 MAIN CONTENT

#### 3.1 Henry Townsend and Wilhem Arrived Badagry

On 24 December, 1842, Reverends Henry Townsend and Wilheim arrived Badagry and worshipped with Reverend Birch Freeman who was an adherent of Methodist faith. On 29 December, 1842, Townsend left Badagry for Egba land. He was received by Oba Sodeke of Abeokuta. All commercial activities were suspended to welcome the Missionaries to Egba land since they requested for them to plant Christianity in the land. The Missionaries established Mission Station in Abeokuta on 27 July, 1846. Abeokuta was made the Headquarters of the other Mission Stations for Yoruba land. In 1847, the Church Missionary

Society planted their Missions in the following towns: Ake,Owu, Ikija, Itoku, and Igbein. The Missionaries established Sunday School, and Primary Schools for both the old and young people in Egba land. The wives of the Missionaries cared for the women of Egba land. In Egba land, the Missionaries were also involved in the economic, commercial, social and political life of the people as stated by Oshitelu. They encouraged the people to trade by using Ogun River as waterway for trading. They bought and sold farm product such as palm oil and cotton. In 1862, the Missionaries built Ake Orphanage in Abeokuta to take care of Orphans in the land. The Mission also established a News paper called Iwe Irohin in Yoruba language. It was used as a medium of information for the people in Egba land in 1859.

### 3.2 Reverend Johnson Samuel Appointed the Secretary of the Egba United Government

In 1902, Reverend Johnson Samuel was appointed the secretary of the Egba United Government. He was also known as Adegboyega Edun. C.B. Moor was also appointed the treasurer of the Society. The highest judicial authority in Egba land was no longer held by the Ogbonis but by a Christian named J. Martin. While Reverend D.O. Williams became the 'Prime Minister' of the Alake around 1898 and 1911. In 1900, the Alake of Egba land named Gbadebo attended Church service at the opening of the Townsend Wood Memorial Church. Since then he attended services regularly. He became a devoted Christian and abandoned the traditional customs of the land. For instance he allowed his face to be seen by his chiefs. Further more, He prayed to God whenever drought or illness befell his domain. Oba Gbadebo no longer consulted diviners for solution to the problems of Egba land But went to Saint Peter's Church to pray to the living God to solve such problems. He also had a Chaplain for the king's palace in Abeokuta town. Oba Gbadebo paid a visit to the king of England in 1904. king Edward vii gave him a Bible as a special gift.

#### SELF ASSESSMENT EXERCISE

State the roles of the Alake of Egba land in the spread of the Gospel in his land.

#### 4.0 CONCLUSION

You have read in this unit that the Egba people sent for Missionaries to plant Christianity in their area. They accepted Christianity and it brought to them social, spiritual, educational and economic gains which further spread to the other areas of Yoruba land. Christianity paved way for Oba Gbadebo to pay visit to England. The happiness and gains which other

Yoruba people saw among Christians in Egba land made them open their gates to the Missionaries. The Christians who were traders also spread their faith to some parts of Northern Nigeria.

#### 5.0 SUMMARY

In this unit, you have learnt the following:

The Abeokuta people welcomed the Missionaries to their land and allowed them to plant Christianity.

Many Mission Stations were opened by the Missionaries in Egba land. The Missionaries established a vernacular newspaper called "Iwe Iroyin".

#### 6.0 TUTOR- MARKED ASSIGNMENT

- 1. Discuss the roles of Alake of Egba land in the spread of Christianity in Egba land.
- 2. State the benefits of Christianity to the people of Egba.

#### 7.0 REFERENCES/FURTHER READINGS

Ayandele, E.A. (1966). *The Missionary Impact on Modern Nigeria 1842-191*. A Political and Social Analysis, London: Longman.

Ade- Ajayi, (1977). Christian Missions in Nigeria 1841-1891. The Making of a New Elite, London: Longman.

#### UNIT 3 CHRISTIANITY IN NIGER DELTA AREA

#### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Christianity in Bonny
  - 3.2 The Contribution of King George Pepple I in the Planting of Christianity
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

#### 1.0 INTRODUCTION

This unit will introduce you to the planting of Christianity in the Niger Delta. Many Mission Stations were established by various Missions in the area. This is because the people of the area even invited some Missionaries to establish their Mission Stations in the area. The people welcomed the Missionaries because they wanted them to educate their children. Christianity brought peace to the people of Delta area. King William Pepple invited the Presbyterians to establish a Mission station in the area. He paid the salaries of the Missionaries. This brief introduction to this subject should spur you to study more about the planting of Christianity in the Delta area by various Missions.

#### 2.0 OBJECTIVES

By the end of this unit, you should be able to:

- discuss how Christianity got to Delta area
- enumerate the benefits that Christianity brought to the people of
- describe the negative attitude of Jaja to the growth of Christianity in Delta area.

#### 3.0 MAIN CONTENT

#### 3.1 Christianity in Bonny

In 1864, Christianity got to the Niger Delta area. Mission stations were established in Bonny, in 1864, Brass in 1868, Calabar in 1874 and Okrika in 1880. The people were responsible for the expenses of the Missionaries that were stationed in their areas. They did this in order for

the Missionaries to educate their children whom they believed would be enlightened to boost their commercial trades in the future. Besides, the land of Bonny which was known for violence became very peaceful as a result of Christians' involvement in the political and social affairs of the city. The establishment of the Christian Mission in the area encouraged King William Pepple who was the ruler of Bonny land between 1835 and 1867. He then appealed to the Presbyterian Mission in Edinburgh 1848 to come to his kingdom and establish a Mission station He and his chiefs volunteered to support the educational programmes which they wanted the Missionaries to embarked on in the area. Furthermore between 1849 and 1860, the King offered to pay the annual salaries of the Missionaries worth five hundred pounds in order to encourage them to spread the Gospel in his land. However, the Presbyterian Missionaries turned down the offer because the Bonny people did not agree to abandon their traditional religion. Again in 1864, King William Pepple approached Samuel Ajayi Crowther who was in charge of the Niger Mission to open a Mission Station in Bonny area. In 1867, Crowther accepted the invitation of the King and he established a Mission Station in Bonny. The religion of Christianity dominated other religions in the area. This however led the opposition groups especially the Manilla Pepple to cause civil war in the area. The civil war took place between 1869 and 1873. The Manilla Pepple wagged war against the Annie Pepples who had accepted Christianity and also controlled the political affairs of the area. But the Christian groups had the upper hand over the Manillas and this made Jaja fled Bonny. Among the people who had accepted Christianity in the area were Oko Jumbo and the Annie Pepple people. They were very devoted to their new religion and thus incurred the hatred of the non-Christians in the area. Despite their hatred Oko Jumbo submitted himself to learning, reading and writing. He went about reading the Bible even in Qua Ibo market, the famous oil trade area. His action of reading the Bible in the public places indicated that he supported the spread of Christianity in Bonny area. Oko sponsored thirteen pupils in the boarding school at a cost of one hundred and fifty six pounds. In addition to this, he also built a tower for the Church bell in Bonny.

### 3.2 The Contribution of King George Pepple I to the Spread of Christianity in Bonny

Jumbo further championed the campaign on stopping the killing of twins in Bonny in 1868. Jaja was against the Christians for preaching against the sacrifice of the iguanas, that is, the big lizard to the idol of the land. So, he persecuted the Christians in the land. However, the Missionaries did protect the family of Manilla Pepple by providing shelter for them in the mission house. But the people of Jaja, they had no protector for this reason, they were killed in the civil war. Jaja saw Bishop Ajayi

Crowther as his enemy therefore, would not welcome him and other Christians in the new land named Opobo which he had relocated after escaped from Bonny.

In 1867, King George Pepple I became the King of Bonny. He was an adherent of the Anglican Church in Bonny land. He encouraged the citizens to abandon their traditional religion for Christianity. He also encouraged them to adopt the white man's dressing. George Pepple had his formal education in England where he was converted into Christianity. He also accepted the White man civilization which he introduced to his people in Bonny Kingdom. He kicked against belonging to secret society while he was on the throne in the land. He encouraged his subjects to serve the living God instead of idols of the land. George avoided the taking of oaths and performing of the traditional rites in the land. Instead, he kept to his Christian faith [Ayandele pp.78-79]. He also replaced their traditional constitution with the Christian constitution. George gave the citizens equal rights and gave slaves freedom in the land of Bonny. He also taught Sunday School Children on Sundays in Bonny. In 1881 he was appointed the Finance Committee member of the Niger Mission. He seek political advice from the Missionaries instead of the traditional chiefs of Bonny land. He was hated by the chiefs for these actions. He patronized Missionaries in order to liberate his people from ignorance and superstitious beliefs. All Christians in the land enjoyed brotherhood, freedom, individual rights, justice and honour that were lacking during the reign of Jaja.

Under Jaja, slaves were badly fed and ill-treated. For example, according to Ayandele, slave masters had power of life and death over them. The ruling house denied slaves many liberties such as freedom of speech and inheritance marriage.

However, in 1901, Lord Lugard, the Governor of the Niger area, enacted a law that abolished unjust practices in the land. The outcome of the presence of the Missionaries in the Niger Delta area indicated that the acceptance of Christianity by slaves in the area saved them from the humiliation of the ruling house. Christians in the area became the most useful and law-abiding citizens of the land. According to Ayandele, they were industrious and they practiced the principles of their faith and they were found more trustworthy than the non-Christians. In the Niger Delta area, Christianity provided a social leveler for the citizens. For example, slaves were treated equally with their chiefs and the children of chiefs and slaves attended the same school, they sat together in the same class room to learn and worship in the same Church. However, in 1883, the Church Missionary Society tried to make Bonny the headquarters of the Niger Mission thinking that Bishop Ajayi Crowther

and the European Missionaries would leave in the area. The chiefs of the land put the case before King Jaja who advised them to reject the offer for it would pave way for the British to colonize them. But George pressed the chiefs to allow the Missionaries to establish in the area. However, he was accused by Jaja that he had interest in the issue because he was given one thousand pounds by the Missionaries as bribe. For the wrong notion which Jaja had against the establishment of the mission station in the land, he advised the chiefs to send away African Missionaries including Bishop Samuel Ajayi Crowther. The chiefs therefore sent away Bishop Crowther from their land. Consequently, Bishop Crowther relocated to Brass and established a Mission station.

#### SELF ASSESSMENT EXERCISE

Discuss the roles of some chiefs in the planting of Christianity in Delta.

#### 4.0 CONCLUSION

The people of Delta invited the Missionaries to their area to plant Christianity in various places. As a result, they welcomed the Missionaries to their land. They also contributed to the welfare of the Missionaries voluntarily. For instance, King William Pepple supported the Presbyterian to establish Mission station and schools in the area. Some of the chiefs believed in Jesus Christ. They allowed their children to receive formal education from the Schools that were established by the Missionaries. However, Jaja kicked against the Missionaries for his selfishness. You have also learnt that Ajayi Crowther was sent away from the area. He later relocated to Brass where he established a Mission station.

#### 5.0 SUMMARY

The following are the major points you have learnt in this unit:

- The people of Delta invited some Missionaries to establish various Mission stations in the area.
- The people of Delta aided the Missionaries with finance to pay their workers. Many schools were established by the Missionaries in the area as means of converting them into Christianity.
- Some of the pupils were also used to interpret the gospel to people in the Niger Delta.
- Later the Missionaries were persecuted by some chiefs in the area in order to achieve their selfish ends.
- The persecution became a blessing to the spread of the Gospel to other areas, such as Brass area.

#### 6.0 TUTOR-MARKED ASSIGNMENT

- 1. Christianity brought progress to Delta people. Discuss.
- 2. Why did Jaja persecute the Missionaries?

# 7.0 REFERENCES/FURTHER READINGS

Ayandele, E.A. (1966). *The Missionary Impact on Modern Nigeria*, 1842-1914. A Political and Social Analysis, London: Longman.

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#### UNIT 4 CHRISTIANITY IN BRASS AREA

#### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 The Invitation of the Missionaries to Brass Land
  - 3.2 The Imposition of Christianity on the Ibo
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

#### 1.0 INTRODUCTION

This unit introduced you to the planting of Christianity in the Brass area. It is interesting to note that while others were rejecting the Missionaries in their land, the Brass people were anxious to receive them and wish them to plant many Mission Stations in their land. The chiefs of the land volunteered themselves to aid the spread of Christianity in their areas. However, in 1871, there was an out break of small-pox that killed many children in the area, and Christians were held responsible. They were persecuted by some of the traditional chiefs as a result. All these you will learn in this unit. Despite the persecution of Christians in Brass, some prominent chiefs were won for Jesus Christ in the land. You will also learn from this unit how Christianity brought peace to the people of Brass.

#### 2.0 OBJECTIVES

By the end of this unit, you should be able to:

- identify the reasons why the Brass people invited the Missionaries
- discuss how Christians were later persecuted by some of the chiefs in Brass
- State the reasons for imposing Christianity on the Ibos.

#### 3.0 MAIN CONTENT

#### 3.1 The Invitation of the Missionaries by Brass

The Missionaries were invited by the people of Brass to plant Christianity in their land between 1884 and 1887.

The chiefs accepted Christianity as their main religion of their society. However, in 1871, there was an out break of smallpox that affected their children. Some people in the land accused Christians that they were the ones that caused it. The Brass chiefs imposed a fine of seventy thousand pounds on all the adherents of Christianity in the land. After the payment of the fine the slaves in Brass gained total freedom from the chiefs in Brass. The slaves put their faith into practice by behaving very well in the land of Brass. In 1874, King Ockiya testified that Christians in the land were law-abiding citizens.[Ayandele, 1991, pp.84-85]. In 1879, political and social affairs changed in Brass as Christianity influenced their lives positively.

Furthermore, it was reported by Ayandele that King Ockiya and the other chiefs of Brass land surrendered their idols and they became Christians in 1876. In the same year, many people in Twon and Nembe the capital of Brass were converted by the Church Missionary Society into Christianity. Samuel Ajayi Crowther was in change of the area as a Missionary. The King and the chiefs of the area respected him for educating them and their Children.

#### 3.2 The Presbyterian Missionaries in Ibo Land

The Presbyterian Missionaries imposed Christianity on the Ibo around 1898. The imposition of Christianity on the Ibo was champion by Aro Chukwu people during an expedition around 1898. Between 1901-1902, Sir Ralph Moor and the Presbyterian Missionaries agree to force the people to accept Christianity. They did it by destroying the juju that was the citadel of the traditional religion of the Ibo. Dr Rattray, a medical missionary accompanied the warriors or troops to launch an attack on the people. When the troops defeated the Ibo, Dr T.B. Adams started preaching the Gospel to them. After some weeks, James Johnson and Mary Slessor preached the Good News to the Ibo. In 1888, the Niger Company forced the Chiefs of Asaba to set free slaves that were in their possessions. They were also directed to hand over the freed slaves to the S.M.A. Missionaries who started the spread of the Gospel in the Lower Niger area since 1884. In 1893, Egbosha became the regent in Issele-Uku.

The regent invited the S.M.A. to establish a Mission Station in the land. Chiefs of the land were evangelized and they became Christians. Among them were Eyo Honesty ii of Creek Town. Both the king and their chiefs set their slaves free. The slaves became Christians. Egbosha also abandoned the traditional rites. Instead, he prayed to the Living God to overcome problems of the land. Moreover, the Scottish Missionaries also spread the Gospel to Itu and in the South-East area. And the Niger Delta Pastorate continued the spread of the Gospel in the Delta area. The Qua Ibo Mission Congregationalist organization at Belfast established

their Mission station Headquarters at Etinam. The Methodists established their Headquarters at Uzuakoli. The Church Missionary Society established their Headquarters at Onitsha. The Roman Catholic Mission also established their Headquarters in Onitsha. The Roman Catholic Mission spread the Gospel to Awka and Owerri. While the Church Missionary Society and the S.M.A. spread the Gospel towards Benin and the Kukuruku area.

#### SELF ASSESSMENT EXERCISE

Name three Mission stations in the Ibo land and state the benefits that the people in the area derived from Christianity.

#### 4.0 CONCLUSION

From the beginning of this unit, you have studied the various methods that were used by the Missionaries to spread the Gospel among the people in their various locations in Nigeria. You have also studied in this unit how the invited warriors defeated the people of Ibo. In the unit, you have learnt how people like Adams, Rattray and Mary Slessor accompanied the Missionaries into the land of the Ibos in Nigeria. Besides, you have learnt how some Missionaries planted their faiths in Ibo land between 1888 to 1893. It is believed that you have also learnt that some Missionaries used Ibo land as their headquarters for the spread of the Gospel to other parts of Nigeria. For instance, Onitsha was used as the headquarters by the Catholic Mission to spread their faith to Awka and Warri areas in Nigeria. While the Church Missionary Society and S.M. A.also used Onitsha for their Mission headquarters to spread the Gospel to Benin and the Kukuruku area.

#### 5.0 SUMMARY

From the beginning of this unit, you have studied the various methods that were used by the Missionaries to spread the Gospel among the people in their various locations in Nigeria. You have also studied in this unit how the invited warriors defeated the people of Ibo. In the unit, you have learnt how people like Adams, Rattray and Mary Slessor accompanied the Missionaries into the land of the Ibos in Nigeria.

Besides, you have learnt how some Missionaries planted their faiths in Ibo land between 1888 to 1893. It is believed that you have also learnt that some Missionaries used Ibo land as their headquarters for the spread of the Gospel to other parts of Nigeria. For instance, Onitsha was used as the headquarters by the Catholic Mission to spread their faith to Awka and Warri areas in Nigeria. While the Church Missionary Society and S.M.A. also used Onitsha for their Mission headquarters to spread the Gospel to Benin and the Kukuruku area.

## 6.0 TUTOR-MARKED ASSIGNMENT

- 1. Discuss some lay people who were involved in the spread of the Good News in Ibo land.
- 2. Account for the spread of Christianity to Warri.

#### 7.0 REFERENCES/FURTHER READINGS

Ade Ajayi, J. F. (1977). *Christian Missions in Nigeria, 1841-1891: The Making of a New Elite,* London: Longman.

Ayandele, E. A. (1966). The Missionary Impact on Modern Nigeria, 1842-1914, London: Longman.

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## UNIT 5 THE PLANTING OF CHRISTIANITY IN AKOKO-KUKURUKU AREA

#### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 The Planting of Christianity in Akoko- Gbangiri
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

#### 1.0 INTRODUCTION

In this unit, you will study how the adherents of the Anglican faith in a town at Akoko-Gbangiri named Ogori came in contact with the adherents of the Anglican faith from other Western parts of Nigeria who were traders. The people of Ogori spread Christianity to other people in Akoko-Gbangiri. You will also study how the people later invited Joseph Okorogbo, a teacher and a Catholic faithful member in the area to teach them the art of reading and writing Yoruba alphabets. They believed that this would boost their interaction with other traders whom they might come across in their business. After they had learnt how to read and write from Okorogbo, they embarked on trading and spreading of the Gospel to their neighbours at Akoko-Gbangiri area.

#### 2.0 OBJECTIVES

By the end of this unit, you should be able to:

- describe how Christianity was spread to other parts of Akoko-Gbangiri by the Ogori people
- identify the benefits that were derived from Christianity by the Akoko- Gbangiri people.

#### 3.0 MAIN CONTENT

## 3.1 The Planting of Christianity in Akoko- Gbangiri Area

The Akoko-Gbangiri area comprises Ogori and Magongo in Ogori/Magongo Local Government in Kogi State, Bekuma, Lampese, Semolika, Ibillo, Enisan, Odagbala, Ojilami, Ikpesi, Ojah, Ogugu, Makeke, Umoga and Ososo in Akoko-Edo Local Government in Edo State. Between 1820 and 1860, Akoko-Gbangiri was administered as

part of the Northern Nigeria by Massawa, the Emir of Nupe in Niger State of Nigeria, and Ikare-Akoko was made the headquarters of the Nupe Emirate. Before the coming of Christianity to the area, African traditional religion and Islam were the religions of the people.

Islam was introduced to the people by the Nupe Muslim traders around 1860. However, in 1865, the Royal Niger Company helped the people of Akoko-Gbangiri to chase away the Nupe warriors who were then terrorising them under the Emir Massawa of Nupe land. The Royal Niger Company took over Akoko- Gbangiri Area from the Nupe warriors. But in 1900, the British Government took over the area. Sir Fredrick Lord Luggard was made the Governor-general by the British government. He controlled Akoko-Gbangiri people and the Lokoja Areas. The presence of Sir Lord Luggard in the Lokoja Area brought freedom to the people of Akoko-Gbangiri. From 1890, some of Akoko-Gbangiri people who had run to other lands started returning to their various homes. Some of such returnees who had the opportunity to engage in trading with other people outside Akoko-Gbangiri, they came in contact with Christianity. According to Akande, (1999), many traders who were indigenes of Akoko-Gbangiri who hailed from Ogori were introduced to the Church Missionary Society by other traders in Ejirin near Ijebu-Ode area. Among the traders who were adherents of the Church Missionary Society in Ogori were Messrs Moses Anuwesi Egbadi, Daniel Akerele, Samuel Aiyebusi and Josiah Daramola. These people brought the people of Ogori together and they formed Bible reading groups in Ogori. In 1911, the Bible reading group of Ogori was turned into the Church Missionary Society. The Ogori people invited the late Joseph Okorogbo from Okpe in Edo State to Ogori in order to teach them how to read the Holy Bible. Okorogbo was a Roman Catholic faithful. He was probably educated by the Roman Catholic Missionaries who arrived at Benin in early 19th Century. This probably gave him the opportunity to educate the Ogori people. Adults who received formal education under Joseph Okoropo at Ogori joined the indigenous traders that brought Christianity to Ogori in Christian worship services in 1911. In 1913, these Christians at Ogori constituted Saint Peter's Church, Ogori. In the same year, the Church trained many of her members as Evangelists. They became Roving Evangelists in Akoko-Gbangiri Area.

Samuel Aiyebusi was sent to Ososo to spread the Gospel in the area. As a result of the presence of Aiyebusi in the area, adherents of the Anglican faith in Ogori established a Mission Station in Ososo in 1920. They named the Mission Station Saint Peter's Church, Ososo. In the same year, Mr. Isaac Tenabe was posted from Owo Mission station to Ogori by the Anglican Church in the area to formalize the presence of the Anglican Communion in the area. He was also made a teacher/catechist of both the Church and the Saint Peter's school that

was established by the Anglicans in Ogori. The school was founded by them in order to train their children on how to read and write in the Yoruba and English languages in order to boost their trades with other Christians especially in Yoruba land. However, many pupils that were trained in the school were engaged by the Anglican Mission to preach and train pupils in the Mission schools that were established by the Anglican faith members in Akoko- Kukuruku areas.

The catechist/ teachers used many strategies to convert the Kukuruku people. Among these were house to house evangelism, the use of open places for evangelism, class meetings, visitations and Sunday services to mention but a few methods. [Owolabi 2005 PP.90-101,112, 170, 179.] On 25<sup>th</sup> March, 1920, the Yoruba Mission Stations and Northern Nigeria Mission Stations were constituted into the Lagos Diocese. The Reverend Frank Melville Jones was its first Bishop. On the 29<sup>th</sup> of September, 1920, the Bishop posted Reverend Lackland Augustus Lennon to Ikare-Akoko. He took over Akoko-Kabba Mission Stations. In 1924, a Church Council was held at Ogori, the Council approved the elevation of Akoko, Ogori Churches together with Kabba Churches and Ebira Churches to the status of District Church Council under the superintendence of Reverend Lennon. Olagboye[2002] states that for easy administrative purpose, Lennon divided the area into five groups, as follows: Ikare Mission Station, 16 stations, 13 Schools; Ogori 33 Mission Stations, 17 Schools; Arigidi 32 Mission Stations, 18 Schools; Oka- Akoko 20 Mission Stations, 14 Schools and Kabba, 28 Mission Stations, 16 Schools. The above named Mission Stations continued to spread the Good News in their areas. As a result, many people became Christians and also became educated Many of the adherents of the Anglican faith in the areas were engaged in trading, and other professions to earn their living and also spread the Good News wherever they went.

#### SELF ASSESSMENT EXERCISE

Account for the role of Okorogbo in the spread of Christianity in Akoko-Gbangiri area of Nigeria.

#### 4.0 CONCLUSION

In this unit, you have learnt about the traders who invited the Anglican Mission to take over the planting of Christianity which they brought with them from the Yoruba land as a result of their engagement in trading with some adherents of the Anglican faith. The adherents of the Anglican faith in Ogori planted Christianity in many towns and villages in the Akoko- Gbangiri area. Many Mission Stations and schools were established by the adherents of the Anglican faith in the area in

question. The adherents benefited from Christianity that was introduced to them by some of the Ogori Mission evangelists that were sent out by members of Saint Peter's Anglican Church, Ogori, between 1911 to 1960s to spread the Good News to other areas in Nigeria. Many people who received Jesus Christ as their Saviour were engaged in various trades, such as trading, teaching, preaching and ministering in Churches.

#### 5.0 SUMMARY

In this unit, you have studied the strategies that were used by the indigenes of Akoko-Gbangiri to plan Christianity in the area. Among such strategies, mentioned could be made of the following; schools, trades, evangelism, and Church services to mention but a few.

#### 6.0 TUTOR-MARKED ASSIGNMENT

- 1. The planting of Christianity in Akoko- Gbangiri was through the efforts of the indigenes of the area. Discuss.
- 2. State the role of Western education in the planting of Christianity in Akoko- Gbangiri Area.

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- Dr. Samuel Jemitola, [aged 70 years] Private Interview at Ogori on 7/8/2002.

# UNIT 6 THE PLANTING OF CHRISTIANITY IN KABBA AREA

#### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 The Introduction of Christianity to Kabba Land by Olowolayemo
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

#### 1.0 INTRODUCTION

This unit will address how Christianity first reached Kabba through one of the freed slaves who had accepted Christianity while he was enslaved in the foreign land. Olowolayemo settled at Abeokuta on his freedom from slavery. In 1900, he felt like coming back to Owe land were he was sold out as a slave. He left for Obele his home town to introduce the new religion which he had accepted in slavery.

But, before he was sold into slavery, he was an adherent of the African Traditional Religion in Obele land. on getting home, he introduced Jesus Christ to them as the only Saviour for mankind. He told his hearers that intermediaries which they consulted in time of problems, could not deliver them.

#### 2.0 OBJECTIVES

By the end of this unit, you should be able to:

- discuss how Christianity got to Owe land
- state the effect of Christianity in Kabba land.

#### 3.0 MAIN CONTENT

# 3.1 The Introduction of Christianity to Kabba Land by Olowolayemo

Mr. Obaganiye who was the father of Daniel Olowolayemo was a warrior at Obele [Gbeleko] but he was hated by the people who sent him out to Ebira land where he was assassinated. His children too were sold

into slavery. Among them was Daniel Olowolayemo an Owe son, but the abolition of slave trade freed him. Olowolayemo settled at Abeokuta and became a devout Christian.By 1900, he became home sick, so Olowolayemo returned home and began to preach the gospel. He was the first Christian contact between the Kabba and the Anglican Church. In other words, the spread of Christianity in Kabba land was not through the Missionaries but by Mr. Daniel Olowolayemo. By 1904, Mr. Olowolayemo moved from Gbeleko to Kabba town in order to continue the spread of the Gospel in Owe land and Yagba land. But, the adherents of the African Traditional Religion in Owe land were against him because his new Christian religion which he introduced in the land had turned many people away from their indigenous religion. Many people were reported to have abandoned the worship of Ebora (god) (Adebola, 1980). For this reason, he could only approach the citizens of the town individually to preach the Good News. However, by 1905, Olowolayemo was able to convert many freed slaves at Odo quarters in Kabba town. The Reverend Mycmlyre who was the Minister at the Holy Trinity Church, Lokoja, became the roving pastor for the Kabba Mission Station through the invitation of Owolayemo in the year 1905. In 1906, Mr. Paul Aribido was sent to Kabba as the first Mission Station agent to continue the spread of the Gospel. With the help of Mr Olowolayemo, the Gospel spread into all towns and villages in Owe land in the early 1900s. Christianity has enlightened the people of Kabba and Yagba land through formal education which it has provided for them. The adherents of Christianity stopped consulting diviners for any thing, instead, they resorted to prayers to solve their problems. Today, Many Owe people are now Priests and Church leaders in various denominations in Nigeria. Mr. Daniel Olowolayemo died in 1931 and was given a Christian burial at Egbeda-Kabba.

#### **SELF ASSESSMENT EXERCISE:**

The enslavery of Olowolayemo is a blessing to Owe land. Discuss.

#### 4.0 CONCLUSION

You have studied how Christianity came to Kabba land through the hard work of Olowolayemo. The invitation of the Missionaries from Lokoja by him helped the rapid spread of Christianity in Kabba land. Western education that accompanied the introduction of Christianity in the Owe land also helped in converting many people in the land.

#### 5.0 SUMMARY

If you have gone through this unit conscientiously, you should be aware of the following points:

- The freedom of Olowolayemo from slavery.
- The conversion of Olowolayemo into Christianity while he was in slavery.
- The return of Olowolayemo to Owe land.
- The sharing of Christian faith with his people in Owe land.
- The persecution of Christians in Owe land by the traditionalists.
- The invitation of the Church Missionaries from Lokoja Mission Station by Olowolayemo to help in the spread of the Gospel in Owe land.
- Some benefits that are derived from Christianity by the people of Owe land.

#### 6.0 TUTOR-MARKED ASSIGNMENT

- 1. Comment on the spread of the Gospel in Owe land.
- 2. Enumerate the benefits of Christianity to the people of Owe land.

#### 7.0 REFERENCES/FURTHER READINGS

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# UNIT 7 THE PLANTING OF CHRISTIANITY BY THE SUDAN INTERIOR MISSION

#### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 The Coming of Sudan Interior Mission to Nigeria3.2 The Spread of the Gospel in Yagba Land
    - 3.3 The Arrival of Mr. Lang to Patigi
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

#### 1.0 INTRODUCTION

From the previous unit, you learnt about the planting of Christianity in both Owe and Yagba land. In this unit, you will study the growth of Christianity in Yagba land. One of the major points is the establishment of Mission Stations in the area by Titcombe a foreigner who volunteered himself to come over to Nigeria and helped in the spread of the Gospel to interior areas like Egbe land.

#### 2.0 OBJECTIVES

By the end of this unit, you should be able to:

- identify the role that Titcombe played in the planting of Christianity in Yagba land
- describe the development of Christianity in Yagba land.

#### 3.0 MAIN CONTENT

# 3.1 The Coming of Sudan Interior Mission to Nigeria

The Sudan Interior Mission Missionaries came to Nigeria in 1893 to plant Christianity. The first batch of the Sudan Interior Mission that came to the country were Walter Gowans, Thomas kent and Roland Bingham. However, Gowans and Kent died in that same year in Nigeria. As a result of their death, Bingham returned to Canada. In 1900, Bingham made a second trip to Nigeria. He became sick, as a result, he could not make converts to Christianity. So he went back to his country for treatment. On getting well, he made his third Missionary journey to

Nigeria, accompanied by a medical doctor. He started his Mission work among the Nupe people in Patigi. In 1902, Bingham opened his first Mission station in Patigi. At the town, the missionary doctors treated people who were sick. For this reason, many adherents of Islam religion accepted Christianity. Many Mission stations were opened in various parts of Nupe land.

# 3.2 The Spread of the Gospel in Yagba Land

Daniel Onisanaiye was captured as slave at Ogga in Kogi State and was taken to Abeokuta. At Abeokuta, he grew to adulthood and was able to redeem himself from slavery. He left Abeokuta for Lagos. There he took up painting as a profession. Daniel responded to the gospel, and began to attend Araromi Baptist Church, Obalende. Evangelist Dr. Agbebi was in charge of the Church. He taught his Church members to read and write in Yoruba and English languages. Onisanaiye participated in the reading and learning processes. He bought a Yoruba Bible, read it and taught others the Bible stories. Daniel married in Lagos and had a son. As he studied the Bible, he had a vision to go to Ogga his home town to share the Gospel with his own people. This is because as at that time, Missionaries had not reach Ogga to plant Christianity in the area.

His wife and son tried to discourage him but he did not yield. Daniel left Lagos for Ogga to begin preaching the Good News to his people. At Ogga, he met his people who were fearful of evil power that troubled them daily. His people spent their time and money appearing the devil at the whim of the witch doctor in the village. Daniel preached against such in the land. He taught them about the living God. He taught them that the only thing they needed in their lives was Jesus Christ who could save them from their fear and not the witch doctor. Daniel was the first Christian the people of Ogga ever had in their village. He read the Gospel from the Yoruba Bible to them daily and they listened to him. By this method, he was able to convert some of his people into Christianity. In 1901, the Sudan Interior Mission [now called The Evangelical Church of West Africal sent four young men up the Niger River to Lokoja area in Kogi State to spread the Good News. In 1902, they established a Mission Station among the Nupe people in Patigi in Kwara State, Nigeria. Meanwhile Daniel and his people did engage in praying to God to send Missionaries to them in Ogga land.

#### 3.3 The Arrival of Mr. Lang to Patigi

In June 1905, Mr. E.P. Lang and other Missionaries trekked from Patigi spreading the Gospel towards Yagba land. As the Evangelists got to Ogga, they found a group of people listening to Daniel as he read and interpreted the Holy Bible to them under the tree. The Missionaries

decided to stay with Daniel and the people. They joined the people in praying to God for the salvation of the Ogga people. Daniel told the visitors to send Missionaries to them establish Mission stations in Yagba land. In 1906, Mr. Lang and his group revisited the people. Many converts at Yagba land demanded for water baptism from Evangelist Lang. He baptized them and returned to Patigi. In 1906, the first Evangelist of the Evangelical Mission returned to Canada. Mr. Charles Waddel, who was one of the Evangelists who visited Nigeria appealed to the Christians in Hamilton Ontario to take the Gospel to Nigeria. Tommie Titcombe volunteered come Nigeria to continue the spread of the Gospel. On July, 1908, a commissioning service was held for Titcombe and others who volunteered to go to Nigeria. Titcombe arrived in Patigi to continue the spread of the Gospel there. He spent some times to preach the Gospel until God commanded him to move from the place to Yagba land to spread the Good News there. He left Patigi for Egbe in obedience to the voice of God. At Egbe, he established a Mission station. In 1954, the Sudan Interrior Mission and other Missions in Nigeria came together to form an indigenous body known as the Evangelical Churches of West Africa [E.C.W.A.] The Church has spread from Patigi to Egbe land. And from Egbe towards the Northern Nigeria where majority populations are Hausa. It has also spread to the East, West and Southern parts of Nigeria. The Church has established Schools, Colleges, Hospitals and a university in Nigeria.

#### SELF ASSESSMENT EXERCISE

Account for the role of Daniel Onisanaiye in the planting of Christianity in Yagba land.

#### 4.0 CONCLUSION

In this unit, you have learnt that the spread of Christianity in Yagba land began with Mr. Daniel Onisanaiye who was an ex- slave converted to Christianity. However, as he gained his freedom, he returned to his people to share the Gospel with them. He also spread the Good News to other people beyond Yagba land. Also when the American Evangelists came to Yagba land, Mr. Daniel joined them to spread the Gospel in Yagba land and beyond the area.

#### 5.0 SUMMARY

It is expected that from the study of this unit, you have learnt the following points:

• Daniel was the first indigene who spread the Gospel to his people in Yagba land.

- American Evangelists came to Patigi to plant Christianity.
- They extended the spread of the Gospel to Yagba land and other areas in Nigeria.
- Titcombe established schools and colleges in Yagba land and other areas.
- Many Mission Stations were also planted by them in many parts of Nigeria.

#### 6.0 TUTOR-MARKED ASSIGNMENT

- 1. Discuss the role of Titcombe in the planting of Christianity in Yagba land.
- 2. Account for the spread of the Good News in Yagba land.

#### 7.0REFERENCES/FURTHER READINGS

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#### MODULE 3 INDIGENOUS CHRISTIAN MOVEMENTS

Unit 1	Christ Apostolic Church of Nigeria
Unit 2	Cherubim and Seraphim Church, Nigeria
Unit 3	Celestial Church of Christ, Nigeria
Unit 4	The Impact of Christianity in Nigeria
Unit 5	Problems and Prospects of Christianity in Nigeria

# UNIT 1 THE CHRIST APOSTOLIC CHURCH OF NIGERIA

#### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Birth and Early Life of Apostle Joseph Ayo Babalola
    - 3.2 The Call of Ayo Joseph Babalola
    - 3.3 His Meeting with Faith Tabernacle at Ilofa
  - 3.4 The First National Meeting of the Faith Tabernacle at Ilesa, Osun, State
    - 3.5 The Great Revival held at Oke-Ooye
  - 3.6 The Persecution of Joseph Babalola in 1931-32
  - 3.7 Apostle Babalola handed over the Church to Prophet S.O. Akande at Ede and pass away on Saturday 25<sup>th</sup> July, 1959 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

#### 1.0 INTRODUCTION

In this unit, you will learn about the call of Apostle Joseph Babalola who was the first indigenous Church founder in Nigeria. Besides, you will also learn about how he has healed several people in Nigeria. Furthermore, you will also read about how Babalola was used by God to perform miracles that brought joy to many people in Nigeria. In addition to these, you will also learn about how he invited many foreigners to spread the Gospel in Nigeria. However, the invitation of the strangers cost him of loosing some of his members to their Church when they fell apart over doctrinal differences. You will also learn how he was persecuted by the then Government and his own people at Odo-Owa in Kwara State, Nigeria. In this study, you will also learn about his

marital life as an ideal Christian family. Lastly, you will also learn about his preaching.

#### 2.0 OBJECTIVES

By the end of this unit you should be able to:

- the call Apostle of Joseph Babalola
- describe his meeting with Faith Tabernacle members at Ilofa
- identify the contributions of Babalola to the planting of Christianity in Nigeria
- discuss his persecution over the spread of the Gospel in Nigeria.

#### 3.0 MAIN CONTENT

## 3.1 The Birth and Early Life of Joseph Ayo Babalola

Joseph Ayo Babalola was born at Odo-Owa in Kwara State, Nigeria, on the 25<sup>th</sup> of April, 1904. His father was Pa David Lawani Rotimi, while his mother was Martha Talabi Rotimi. Both of them were of the Anglican Church in Nigeria. Pa Rotimi was one of the early strong members of the Anglican faith in the then Lagos Diocese of Nigeria. Joseph Babalola started Primary School at Ifo. He later transferred from the place to Oshogbo in Osun State, Nigeria. There he read Standard Four, but could not proceed further. For this reason, Babalola took an appointment with the Public Works Department, Lokoja, in Kogi State, Nigeria. He was employed as a tractor driver. On the day, he was called by a mysterious voice to take up preaching as a vocation, as he was driving a roller on the road of Akure—Ilesha in 1928. He thereafter heeded the call and resigned his appointment. Babalola later married Mrs Dorcas [nees Adetoun] a native of Ilesa in Osun State, Nigeria in 1935.

# 3.2 The Call of Joseph Ayo Babalola

On October, 9<sup>th</sup> 1928, Babalola heard a Voice calling him from heaven to leave his job. He asked others who were near him if they heard the voice that spoke to him. But they said to him that they heard no voice. The next day, he went to the Akure-Ilesa road to continue his work. At 12 noon, Babalola heard the mysterious Voice the second time repeating the same words that were spoken to him the previous day. So he came down from the roller and told one of his assistants to take over the driving of the roller from him. As the man started the roller, it cut fire. As a result of the burning of the roller, Babalola resigned his appointment with the Ministry of works, Lokoja. While he returned from Lokoja, to Ipetu-Ijesa,the same Voice spoke to him to fast for six days and also pray 120 times and he obeyed. In his room, he saw a

very bright light, and a Voice accompanied the light, saying to him that the Lord Jesus would like to send him with important message to various towns. The Voice further said to him that if he did not obey his words, he would die. For obeying the voice, he would not die. He decided to heed the Voice. Babalola further had revelation from heaven. He began his ministry by paying visits to many towns and villages in the Yoruba area preaching the Good News. As he preached the Gospel, he also healed many people that were ill. He went about ringing a hand bell to call the attention of people his messages of salvation. As Babalola went to Odo- Owa to preach the Gospel, he was rejected by his people. He pronounced epidemics on the people that disobeyed the Word of God which he preached to them. Many people at his home town were afflicted by small pox. However, those who heard the Word of God and obeyed it were healed by him. The people of the town decided to kill him for they could no longer tolerate his words. A man volunteered himself to kill Babalola in the elders meeting that was held to find solution to the problem of his preaching which they claimed was against them and their way of life. The second day, as he was going out to proclaim the Good News, he saw a snake about to strike him on the road. However, God sent an Angel that stood between Babalola and the snake, and the heavenly Being used a sword in his hand to kill the snake. Also, according to Idowu, (2007), some evil spirits that were shouting behind Babalola while he was preaching along the road, also disappeared as he kept ringing the bell and pronouncing the Word of God to warn his people to repent of their evil deeds in the land.

## 3.3 His Meeting with the Faith Tabernacle at Ilofa

At Ilofa in Oke-Ero Local Government, of Kwara State, there was an Anglican Church which had a Society named the Faith Tabernacle. The band was headed by Daniel Ajibola in 1918. The Society engaged in all season prayer meetings. He used the opportunity to involve the members of his Society to participate in many evangelistic programmes of the Church. The Society became attractive to many members of the Church in Nigeria. More members of the Anglican faith joined the Society. Mentioned could be made of Mr. J.B.Sadare and Miss Sophia Odunlami. The Faith Tabernacle Society became popular among the Anglicans in Nigeria. For instance, it has been mentioned that the following Anglican members also joined the Society: Messrs I.B. Akinyele, Odubanjo and Babatope. The Faith Tabernacle Society spread to the following towns through the Anglican Church Lagos, Ibadan, Ijebu-Ode, Ilesa and Zaria.

However, as more people joined the Society in Nigeria, it became affiliated to the American Faith Tabernacle that has its headquarters in Philadelphia, USA. The members of the Society who lived in Lagos

invited Joseph Babalola to come and preach to the people of Lagos. Joseph Babalola was hosted at the town hall at Ebute-Elefun to preach the Good News to the people who had gathered themselves there to hear him. According to Idowu, Babalola used six hours to address the audience about his calling, he then preached the Good News to them. Many people who were ill, were brought to him for healing and were healed. Many people also got converted. According to historical accounts, Babalola said that the Holy Spirit, told him to join the Society and he did. Babalola joined the Society and he was baptized into the Faith before he continued in his missionary journey in Nigeria. Members of the Faith Tabernacle chose Mr. J. A. Medaiyese who probably hailed from Kabba area to accompany him in his missionary journey to Odo-Owa. Babalola did not limit himself to his home town, as he also spread the Gospel to Ibadan. Many people went to hear him there and were saved. Many ill people were also healed by him at the various crusade grounds at Ibadan.

## 3.4 The First National Meeting of the Faith Tabernacle at Ilesa, Osun State

A meeting was held at Ilesa on July 9<sup>th</sup> and 10<sup>th</sup>, 1930 by the Faith Tabernacle Society in Nigeria. The main reason for holding the meeting was to settle the doctrinal differences among members of the society. Some members held that polygamists should not be admitted into the Church. While another group among them accepted the view that they should be accepted into the Church, but they should be denied baptism. Yet some other group also argued that polygamists may be given the chance to attend Church services, but they must be excluded from participating in the Holy Communion. Another issue that also needed to be settled was the case of the use of drugs to heal the sick. While some believed that only the name of the Lord Jesus Christ should be used to heal the sick, some others believed that both methods should be used. Among those groups who wanted the two methods to be combined for healing was Joseph Babalola who was station in Ilesa at this time.

Besides, members of the society also planed to introduce Babalola to others as the leader of their Society. Members of the Society assembled at Oke-Oye Street in Ilesa town for the meeting on the above mentioned date. Before the deliberation on the above issues, Babalola preached to the assembled members. After his preaching, he stepped aside with Mr. Medaiyese in one of the rooms that was attached in the church building. Delegates of the various Churches deliberated and finally arrived at the conclusion that a Christian husband should marry one wife. Likewise, a Christian woman should marry to one man. While the delegates were deliberating on the issue of divine healing, there was an incident that disrupted their discussion. It was the death of a child that was brought

from the farm by its parents for burial. As Babalola heard the cry of the community over the dead child, he was moved with pity then he had compassion on the child and the parents. He prayed on the dead child and the child was brought back to live. This became the first miracle which all the delegates from various towns and villages that attended the conference witnessed. The raising of the dead child, convinced every body that Jesus Christ is the Lord over sickness and the dead. Every body who saw the child brought back to live believed in the Lord Jesus Christ as the only Saviour and Messiah. Many people who witnessed the miracle became convinced that Babalola was a prophet anointed by God. As a result, many repented of their sins and became converted. Babalola stayed in the town spreading the Good News for many days. Many people visited him and he prayed for them. Some people brought water to him to pray on it for their use. According to the late Chief Ezekiel Komolafe who also witnessed the great crusade that took place at Ilesa, there was a prominent king from Akoko land who was warned not to drink the water which Babalola prayed on. But the king insisted and drank the blessed water. Immediately, he fell down and blood began to rush out of his mouth and he died. Reverend Lennon, an Anglican priest at Ikare Mission Station, who went to Ilesa to hear Babalola preach, used his car to carry the deceased king to his town for burial. Also,a woman from Ogori named Mrs. Rebecca Jemitola, who was childless for many years, went to the crusade and Babalola blessed the water for her to drink. She drank the water and she conceived and gave birth to a son named Samuel Jemitola. The son later became a doctor. The crusade of Babalola spurred the growth of the Church in the Yoruba land. It also became as the first time for Christians to gather in one place to witness the preaching and performing of at the same time. Not long after, the Faith Tabernacle Society got transformed into Christ Apostolic Church of Nigeria.

Babalola later moved from Ilesa to Efon-Alaaye where he later settled as his missionary home in the Yoruba land. From there, he proceeded to the following towns for evangelism: Offa, Aramoko, Ijero,Ikole and Iddo. Many sons and daughters of these towns are now Ministers of the Gospel in Nigeria and overseas.

## 3.5 The persecution of Apostle Joseph Babalola in 1928-32

Babalola was persecuted by his own people at Odo-Owa, his home town, the people hated him for his preaching in which he warned them to turn away from their evil acts, and if they were adamant, they would perish. He was beaten up by some people who felt that his words were against the culture and values of their society, for his preaching did not exempt the elders of the town. His parents and sisters were also persecuted because of him. As many of his people did not listen to the

Good News preached by him, there was a revelation which was shown to him by God concerning the wrought of God on those who were opposing the Gospel. An epidemic of small pox broke out in Odo-Owa. This caused many people to die in the town. For this reason, he was hated the more. Therefore, some people planted to kill him. While they were busy planning to kill him, he was fasting .A man volunteered at the meeting that was held the palace of their king to eliminate him. Apostle Babalola kept on preaching the Gospel in the town, ringing the hand bell to call the attention of the people to the Gospel. According to Idowu, Babalola was confronted on the road by evil spirits but they could not harm him. In addition to this, a strange snake also appeared to him on the road, but an angel of Lord appeared and killed the snake. Likewise, the evil spirits also appeared to stop him from continue his preaching. At Offa, Babalola's crusade drew many crowds and this angered the Muslim community as they could no longer bear this. Consequently, they called their king to send away Babalola from the town. Not long, he was sent away from the town.

In 1932, Babalola was imprisoned in Benin-City. This was because he identified two women who attended his crusade at Otuo as witches. The people of the town reported him to the Oba of Benin. The chiefs in the town felt bad over the matter. The Court sent officials with warrants to Ilorin that was the headquarters of his home town to effect his arrest through the Government. So he was arrested and brought to Benin-City, where he was sentenced to six months' imprisonment.

# 3.6 The Hand Over of the Church by Babalola to Prophet Akande at Ede

Babalola attended the Sunday Service in the morning of 26<sup>th</sup> July, 1959 at Ede. After the service, he called on Mr. Odusona to take up the expenses of a young man whose wedding he had promised to sponsor, for the man had no helper. He also had a dialogue with Mr. S.O. Akande who was instructed to take care of the Church. According to Idowu, aside the discussions which Babalola had with the two men mentioned above, a strange event also marked his departure from the earth. The Holy Spirit was said to have filled the room where he bid them goodbye. After these events, Babalola passed away peacefully.

#### SELF ASSESSMENT EXERCISE

Account for the persecution of Babalola by his own people and government.

#### 4.0 CONCLUSION

From this unit, you have read how God called Apostle Joseph Ayo Babalola to be His Servant. You also learnt how he was persecuted by his people, and also the authorities. The crusades of Babalola also brought salvation and healing to many people who had accepted the Gospel. You have also learnt how many people who did not accept the Gospel at Odo-Owa perished with the epidemic that took place there. You also learnt how the evil king who drank the water died. Also, you learnt how a childless woman who had faith in the Good News preached by Babalola gave birth to a son w ho later became a doctor.

Finally, you studied how the Faith Tabernac Society transformed into Christ Apostolic Church and how the Church was handed over to Prophet S.O. Akande before the Apostle of God, Joseph Ayo Babalola departed this world.

#### 5.0 SUMMARY

- Babalola was called by God when he was working with the Public Works Department in Lokoja, in Kogi State, Nigeria in the year 1928 along Akure-Ilesa road.
- He was use by God to spread the Gospel in Nigeria.
- God also used him to bless many people in the country.
- He was imprisoned at Benin- City, Nigeria.

#### 6.0 TUTOR-MARKED ASSIGNMENT

- 1. Discuss the call of Joseph Ayo Babalola.
- 2. Asses the roles of Babalola in the planting of Christianity in Nigeria.
- 3. How was Christ Apostolic Church, Nigeria founded?

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Dr, Samuel Jemitola, aged 60 years, Private Interview at Ogori on 7/10/2002.

# UNIT 2 THE PLANTING OF CHRISTIANITY IN NIGERIA BY THE CHERUBIM AND SERAPHIM MOVEMENT

#### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 The Birth and Childhood of Moses Orimolade
  - 3.2 The Begin of Orimolade's Ministry
  - 3.3 The Missionary Journeys of Orimolade3.4 The Spread of the Movement in the Western Nigeria
  - 3.5 The Spread of the Movement in the Northern Nigeria.
  - 3.6 The Persecution of the Movement by the Colonial Government
  - 3.7 The Successor of Orimolade
    - 3.8 The Death of Orimolade
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

#### 1.0 INTRODUCTION

In the first unit, you learnt about the Faith Tabernacle, a Society in the Anglican Church, which later metamorphosed into Christ Apostolic Church. You were told that it was God who called Babalola out of secular work to come and serve Him in the spread of the Gospel in Nigeria. You were also taught how he was persecuted by the enemies of the Gospel in Nigeria. Also, you learnt how he handed over the Society that had now metamorphosed into a Church, to another Servant of God. In other words, God does not use lazy people to carry out His purpose, but hard working people like Babalola to carry out His plan on the earth. Babalola's case assured others that it was not only the White Missionaries that can proclaim the Good News to people, but that God uses whosoever responded to His call. In this unit, you will learn how God used Moses Orimolade to spread Christianity in both Western and Northern Parts of Nigeria. You will also learn about his persecution too.

#### 2.0 OBJECTIVES

By the end of this unit, you should be able to:

• narrate the call of Moses Orimolade

- identify the contributions of Orimolade to the growth of Christianity in Nigeria.
- enumerate the mission journeys made by Orimolade.
- discuss the persecution of Orimolade.

#### 3.0 MAIN CONTENT

#### 3.1 The Birth and Childhood of Moses Orimolade

Moses Orimolade Okejebu Tounlase was a son to Pa Tounlase who hailed from the royal family in Ikare in the present Ondo State, Nigeria. He was born in 1879.

However, before he was born, the mother suffered a prolonged labour to the extent that a native doctor was consulted by his parents on what they should do that would make his birth. They were told by the Ifa Oracle that the would -be child would be a great man. They instructed that the mother put on the chieftaincy beads of the family on her neck, and the baby would come out easily. This was done and Orimolade was born, he stood up and began to walk. This made the midwife to force him to sit down twice. However, Orimolade stood up the third time and he began to walk. At that moment, the midwife left him and sent for his father to come and see his miracle child. When his father saw him, he ran into his room and brought out some objects and made incantation to invoke powerful spirits to come to his aid since he was a medicine man in the town. He tied some objects on the legs of the baby in order to stop him from walking. The onlookers viewed the actions of Tounlase as trying to disturb the child. However, some neighbours went to remove all objects which his father tied on him. The child was then left undisturbed again by the parents. Many people within and outside the town who heard about this event began to pay visits to Ikare to see the miracle child. The king, named Ajiboye, also paid a visit to the child greeted him in the traditional way of the Ikare people. For this strange behaviour of the baby, the King marvelled and went back to his palace.

Among the people who visited the boy were old women who paid him obeisance. In addition to this, some of them used the opportunity to make requests, such as fruitfulness of the womb for the barren women in the town, prosperity, peace and good harvests, while some brought him gifts. However, as these events were taking place in the presence of both parents, the father was mystified. He became embarrassed by the constant visit of the people to see the child. At a point, he wanted to leave the town but he was dissuaded from leaving. People begged him to bear with the baby and stay in the town. He took their advice and stayed. On the eighth day of the baby, his parents named him Orimolade, Tounlase Okejebu. When the father could no longer bear with the

strange things that kept on happening through Orimolade, he summoned his family for a meeting to take his last decision concerning the child. The family agreed with him to allow the mother to take the child to her own parent's house and take care of him there.

At the age of eight, Orimolade went into Saint Stephen's Anglican Church, Ikare, in the night. Inside the Church there was a heavenly light shining within the Church and Heavenly invisible Beings singing melodious songs. The Pastor of the Church who lived in the vicarage heard the song, he woke up and walked towards the Church. He saw the door of the Church that was shut opened. The Pastor took courage and entered the Church, there he saw the lame Orimolade sitting in one corner in the Church. The Vicar asked him who he was and the voices that were singing in the Church. Orimolade answered him that 'they' were the ones. The Vicar further where the other voices were and Orimolade replied, "Here we are." According to Olu Famodimu, while both were still dialoguing the voices started singing the same song thus;

On the Mount above Jordan
I am called, I am called
By my favourites that had gone, that had gone
I like to enter eternity with them
Where there will be no more parting forever.
Come home, Come to the home of Love
The book of Jesus said to me
That Angels carried me
Home I'll rejoice
Jesus carries me home.

After the above song was over, the Vicar, having recognized the boy as the son of Tounlase, decided to let things be.

# 3.2 The Beginning of Orimolade's Ministry

In other for you to understand this unit, we intend to explain what probably made Orimolade lame in his boyhood. It is assumed that the charm used by his father to force him sit down when the midwife invited him to come and see the boy standing up on the very day that he was born caused this. The Vicar said that he was surprised to see Orimolade who was lame inside the Church alone without seeing anyone with him, and added to this was the mystery of unseen voices singing with him inside the Church. Concerning the time when he started his ministry we were not informed by scholars. However, we were told that Orimolade began his ministry at his home town Ikare /Akoko in the present Ondo State. One-day, people just saw Orimolade walking on the street singing. Christians in the town were pleased when they saw him and

they rejoiced with him for this miracle. Orimolade began to preach the Gospel to people who came out to see him as he walked on the street in the town. He also prayed for those who were ill.

Immediately he prayed for them, they received their healing. Many people who were healed began to spread the activities of Orimolade outside Ikare town.

Orimolade enjoined his hearers to confess their sins and turned away from them.

He taught about the existence of heaven and hell. He taught them that the righteous people would go to heaven after death, while the wicked people would go to hell. Those who believed were loosed from bondages. In addition to this, women who were barren gave birth to children as a result of his prayers. He converted many people including his mother Abigail, one of his sisters Mary, and two of his brothers, namely, Peter and Samuel (Famodimu 1990). Many people from other towns and villages visited Orimolade to listen to his preachings. Besides, many people also confessed Jesus Christ as their Lord and Saviour. The population of Christians increased within and outside Ikare town. However, as the Christians were glad with the activities of Orimolade, the unrepented herbalists were sad and they began to persecute him. Orimolade also encouraged Christians to shun the worship of the ancestors in Ikare town. Male Christians who wanted to get married to females who were unbelievers were told by the parents of these women to forget the idea, unless they renounce the new religion. The preaching of Orimolade encouraged many Christians to buy the Holy Bible, for they wanted to be reading the Word of God for spiritual growth. The lessons learnt from the Bible helped them to grow spiritually. The adherents of the traditional religion appealed to Orimolade to stop converting people into Christianity for it affected their livelihood. This is because people stopped consulting them over their problems after giving their lives to God. Orimolade was warned to stop converting people into Christianity or risk his life and the lives of his followers. He informed the Christians about this but encouraged them not to fear the traditionalists and that the Lord Jesus Christ would glorify Himself. The traditionalists tried to carry out their evil plan against the Christians while Orimolade was preaching at Okorun street Ikare-Akoko. They went to confront the Christians at the preaching ground. The traditional priests used charms and cutlasses to harass the Christians. But Orimolade called upon the Lord Jesus Christ, to fight for them. He then stretched his staff towards the evil people and they began to fight themselves, while the Christians stood watching as they fight themselves. Many of them were wounded with their weapons and charms which they were suppose to use on the Christians. Some of

them however, having seen the power of God as superior to their gods, joined the Church. The remaining traditionalists went to tell the king of Ikare that Christians were killing people in the town. The king sent for police men to arrest them. They were arrested and they were taken to Kabba prison in Kogi State. But Orimolade was excluded. However, as he got to know about the incident, left Ikare for Kabba town. When he got there, Orimolade began to spread the Good News at Kabba town. Orimolade also told the people to release the Ikare Christians who were locked up in their prison. However, as the District Officer learnt about what Orimolade preached, he ordered the release of Christians that were brought from Ikare. After letting out the Christians, the Officer told them to go to their home town. All the released prisoners went to their various homes unhurt. On the arrival of detained Christians in the town people rejoiced and they continued in their journey of faith.

# 3.4 The Spread of the Movement in the Western Nigeria

Orimolade began his missionary journey in the year 1916. He left Ikare for Irun Akoko in 1916. In the town, he was confronted by witches, wizards and traditional worshipers. He was confronted because the Word of God was against their practices. In his preaching, he appealed to whoever belonged to such societies to repent, forsake them and accept Jesus Christ as their Saviour. Orimolade was also said to have destroyed one of the temples of the traditional worshipers in the town, after which he left the place for Ogbagi. There he preached the Good News to the people of the town. Many people who listened to his preachings accepted Jesus Christ as their Saviour. Orimolade further spread the Gospel to Akungba, Oka, Ikiran, Merri, Ifon, and Owo. He moved from these towns to Benin-City in the present Edo State, Nigeria. He observed that some of the traditional worshippers used human beings for sacrifices to their gods. Orimolade preached the Good News to them and many of them repented and joined the Church. He moved from there to Itshekiri Kingdom to preach. Orimolade left Ishekiri land to Lokoja, in Kogi State, Nigeria. He spread the Gospel from there to Idah. At both towns, he preached the Gospel, and preached many miracles that people saw and they joined the church. Orimolade moved from Lokoja to Onitsha to plant a Mission Station. He left the place for Sapele in Deltal State to spread the Good News. He further left Sapele for the following towns: Ogori, Akunnu, Ikaramu, Daja, Iga, Uromi, Igasi Omuo, Kabba and Ogidi where he planted Mission Stations. Orimolade was the only Missionary who voluntarily spread the Gospel to Ogori land without being invited by the indigenes as they did for the Church Missionary Society. Although they were invited to teach them how to read and write and not for the purpose of planting the Gospel nor to aid them fight their enemies as other Yoruba people, such as the Badagry and the Egba people did.

# 3.5 The spread of the Movement in Northern Nigeria and Lagos

Orimolade spread the Good News to the following towns: Bida ,Zaria, Kano, Ilorin, and Ofa. Orimolade left the Northern parts of the country back to the Western parts of Nigeria to plant his Mission Stations: Ikirun, Osogbo, Ede, Ogbomoso, Ibadan, Abeokuta and Lagos. The movement was established in Kaduna by Mrs. Adebiyi in 1927. In Lagos, Orimolade met a young girl called Abiodun Akinsowon. Abiodun joined Orimolade in the spreading of the Gospel when she was seventeen and a half years. In 1925, she went into a trance from 18th to 25th June Orimolade adopted her as his own daughter. While she was with Orimolade, she contributed to the spread of the Gospel. Many Mission Stations were opened by both of them. Orimolade later stayed put in Lagos Mission Station, while commissioned Abiodun to continue spreading the faith to other towns and villages. In Lagos, Orimolade preached the Gospel and performed many miracles. Many converts spread the Good News to their own people in various towns and villages. Orimolade further commissioned other members in Lagos, made the sign of the cross on their palms and sent them out to spread the Good News, to set the oppressed free from the devil and afflictions and to heal the sick. He warned them not to shake hands with people as they carried out their missions, many people they touched were healed of diseases. In Lagos Orimolade healed Albert Ishola Cole of poison. Accounting to Famodimu (1990), Orimolade made a sign of the cross on the man's chest three times and he vomited out an object in form of red parrot feather. Immediately, Ishola became whole. It was also said that Orimolade raised up Matthew "Eku Ojo" from the dead. The news of the two events spread in Lagos and people joined Orimolade's Mission in large numbers. Orimolade then named the Movement as the 'Seraphim' on the 9<sup>th</sup> September, 1925. On the 26<sup>th</sup> March, 1926, he added the name 'Cherubim'. Since then, the Movement became known as Cherubim and Seraphim. In addition to this, the Movement is later transformed into a Church with many branches all over the country.

#### 3.6 The Persecution of the Movement

In 1925, the Cherubim and Seraphim adherents were persecuted by other

Missions in Nigeria. In Lagos, Archdeacon Ogunbiyi of the Breadfruit Anglican Church, kicked against the angels' names that the movement gave to their mission. In addition to this, he was also against people calling Orimolade the name 'Alufaa' meaning, 'Reverend' since he was not ordained by any Mission. Also a newspaper, Nigeria pioneer wrote critical articles against the practices of the Movement in July, 1927.

Further more, some people also accused the adherents of preaching against the use of traditional drugs. The preaching of the Movement against traditional gods, customs, witches, herbalists and wizards made members of such societies hate the adherents. Besides the above mentioned reasons, people persecuted members of the Mission because of one of their songs which went thus:

"Sword of the Lord, sword of Holy Michael would destroyed the wicked people of the land unless they repent and accept the Good News they brought to them; Egungun worshipers were labouring in vain. Holy Michael would destroy them.

The adherents of the Church Missionary Society [Anglican] and the traditional worshippers wrote a letter to the Governor at Lokoja to help them stop Seraphim and Cherubim Faith in Nigeria. The Governor ordered Orimolade to stop spreading his faith in Nigeria. However, Orimolade quoted the Word of God in his letter to the Governors thus:

"If this counsel is of men, it will come to nothing, but, if it is of God, ye cannot overthrow it [Acts5, vs. 38-39]

However, the Governor ordered all District Officers to stop the spread of the Mission in their areas. For example, on the 22<sup>nd</sup> June, 1931, the District Officer at Ogbomoso sent away one of the prophets named Adeyemi from Ogbomoso town. In Oyo town, Mr. Ross sent messages to all the Districts Officers under him to send away all evangelists of the Movement in Oyo Kingdom. Other methods that were used to curtail the spread of the Mission in the country were the use of Kings, Chiefs and the Nobles to stop giving them land to establish Mission Stations. However, it was reported that the King of England during this period was ill and he sent to the Governor in Nigeria to look for people to pray for his recovery. The governor in turn sent to all District Officers in Nigeria to look for people to pray for his recovery the king. The Governor finally sent to Prophet Orimolade to pray for the King of England to recover. Prophet Orimolade prayed for the recovery of the King. The Governor sent message to the King that he had been prayed for by the Prophet in question in the country at a particular hour of a certain day. The King discovered that it was the very period that he was prayed for by Orimolade who was in Nigeria that he recovered from his illness in England. He sent 400 pounds sterling to Moses Orimolade in Nigeria as token of his appreciation for his effective prayer that he believed had healed him from a far distance. For this reason, the Movement was freed from the persecution of the Government. As a result of this the Movement became free to establish Mission Stations in every State in Nigeria. Since then, the Movement has built many schools, colleges and a university named 'Cherubim and Seraphim

University of Nigeria, Omu-Aran, Kwara State, Nigeria.' The Institution is located at Omu-Aran town.

#### 3.7 The Successor of Orimolade

Famodimu (1990), stated that Orimolade called some elders of the Movement to advise him on who to take the leadership after him. He was advised by the elders to take elder Onanuga. Orimolade then put on him one of his white prayer gowns, blessed him, anointed him and handed the Mission over to him. On the 18<sup>th</sup> October, 1933, the unseen guests of Orimolade who visited him when he was young inside Saint Stephen's Anglican Church, Ikare, Akoko, came to him and they sang songs of victory. Prophets Agbebi and Peter who were with him heard the songs but they could not see the singers. Famodimu further said that it was at about 3.am on the day in question that Moses Orimolade joined other faithfuls in the Kingdom of God.

#### SELF ASSIGNMENT EXERCISE

Discuss the name 'Cherubim and Seraphim'.

#### 4.0 CONCLUSION

The Cherubim and Seraphim Church began as a Movement with Orimolade, a native of Ikare, in the present Ondo State. He was persecuted by Government agents and other people who were opposed to his Movement. He prayed for the King of England and God answered his prayer for the King recovered from his illness. Orimolade planted his Mission in the Western, Eastern, Southern and Northern parts of Nigeria. He healed many people, raised the dead and performed many miracles. Orimolade appointed many evangelists and commissioned them to spread the Good News in Nigeria. He handed over the Mission to Onanuga to lead the adherents of the faith. The voices that were heard by the Vicar of the Anglican Church, in the Ikare Mission Station before his call by God, also song again on the last day of his life. Indeed his was a fulfilled life.

#### 5.0 SUMMARY

You should have noted in the course of this study the following points as major roles played by the Cherubim and Seraphim Movement in Nigeria. These are:

- a The Movement was an indigenous one.
- b. Moses Orimolade began its spread in Nigeria.
- c. The Movement was persecuted by the Government of the land, traditional adherents, chiefs, and other Missions in Nigeria.

- d. The Orimolade Mission was the only one that volunteered to spread the Good News to Ogori land without the people inviting him to do so unlike the Anglican Mission that were invited by them to the town.
- e. The Mission also used Abiodun to spread its faith to Nigerians.
- f. The Mission had appointed Evangelists to spread its faith in Nigeria.
- g. The Movement has spread to the Northern Nigeria, such as Kaduna, Kano, Bida and Zaria, Hausa and Fulani speaking areas which Lord Lugard prohibited the planting of Christianity without taken permission from the Emirs before preaching the Good News.

As for the Mission in question, it was not said by any body in Nigeria that they took permission from any of the Emirs before planting their faith in the area.

#### 6.0 TUTOR-MARKED ASSIGNMENT

- 1) Discuss the Call of Moses Orimolade.
- 2) The adoption of Abiodun as Orimolade's daughter was a blessing or a curse, Discuss.
- 3) State the factors that led to the rapid spread of the Movement in Nigeria.

#### 7.0 REFERENCES/FURTHER READINGS

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#### UNIT 3 CELESTIAL CHURCH OF CHRIST

#### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main body
- 3.1 The Birth of Samuel Bilewu Oshoffa
- 3.2 The Birth of Celestial Church of Christ
- 3.3 The Growth and Establishment of Celestial Church of Christ
- 3.4 The Doctrines of the Mission and the Death of the Founder
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

#### 1.0 INTRODUCTION

This unit will introduce you to the founder of the Celestial Church of Christ.It will also enlighten you about how the name of the Church came about. Oshoffa Moreover, you will also learn about how Mr. Alexander Yanga fell into trance and Pastor treated him. You will also learn about the adherents relations with other religious bodies in Nigeria. Further more, this unit will shed light on how the Mission hopes to recovers the lost spiritual treasure. In this unit, you will also learn about the Mission's doctrines. The Mission also pays homage to the previous Indigenes Church founders in Nigeria. This you will learn in this work. You will also learn about the work of Oshoffa on the earth and his death in the year 1985.

#### 2.0 OBJECTIVES

By the end of this unit, you should be able to:

- Narrate the story of Oshoffa
- Discuss the teachings of the Mission
- Describe the trance of Yanga.

#### 3.0 MAIN CONTENT

#### 3.1 The Birth of Samuel Bilewu Oshoffa

Samuel Bilewu Joseph Oshoffa was born in 1909 in Porto Novo, Republic of Benin. His mother hailed from Imeko in Abeokuta, Ogun State, Nigeria. His father Mr. Ojo had many children. All the male children except Bilewu died. His father Ojo Oshoffa hailed from Abeokuta in Ogun State, Nigeria. He was an adherent of Methodist faith. Bilewu was given to the Methodist Reverend to take care of him by his father in the early age. It has being said that Bilewu refused to mould blocks for the College building which he attended. For that reason, he was sent back to his father. His father immediately made him learn Carpentry and also to work with him until 5th June,1939. After the death of his father, he specialized on trading in Ebony planks. While he was in the forest to purchase planks for sale, he would also pray and read his Bible. Bilewu got married to Alake Iyabo of Imeko, Egbado, in Abeokuta, Nigeria.

#### 3.2 The Birth of Celestial Church of Christ

On the 23<sup>rd</sup> of May 1947, Bilewu went into the forest to pray in Porto Novo. It was at the period that the eclipse of the sun took place. While he was praying, he heard a 'Voice' saying; 'LULI' meaning; 'The Grace of our Lord Jesus Christ''. According to Okunola Bilewu saw the following objects as he opened his eyes after prayer.

- 1. A white monkey that had two teeth with winged hands. Its feet looked like that of the bat.
- 2. A stationary bird that was behaving like a peacock. It had various colours
- 3. A short snake about one foot long and it stood coiled and its mouth was puffed like a cobra.

In the presence of the above named creatures, Bilewu felt awed and his body had goose pimples.

The interpretations of the visions which he saw here explained thus: The Monkey meant the tricks or pranks which human beings play in the universe to achieve their selfish goals or desires. Bilewu was then warned not to allow himself to be tricked by human beings, for tricks lead to the down fall of people. While the bird which he saw behaving like a peacock indicated the pride which do causes the downfall of many people. Bilewu was told not to imitate the people who are proud for pride leads to the downfall of such people.

The short snake signified deceit and mistake of the past in the Garden of Eden. Bilewu was warned to learn from the lesson that the story of the Eden. He should probably avoid these things which God had shown to him. The inability of the snake to hurt hum indicated that he was anointed to deal with all evil deeds in the Universe. It also fulfilled the Scriptures that says,

"And these signs will follow those who believe;

In My name they will cast out demons; they will speak with new tongues.

They will take up serpents; and if they drink anything deadly; it will by no means hurt them; they will lay hands on the sick, and they will recover."

All the named above incidents that took place in the bush with Bilewu marked the beginning of the Celestial Church of Christ.

#### 3.3 The Growth and Establishment of the Celestial Church

On the 29<sup>th</sup> September, 1947, Bilewu was in his house praying when the angel of the Lord appeared to him in a strong ray of light and he was told that he had been chosen to carry out a Spiritual Message to the whole world. The angel further told him that many people die without salvation. This is because people do look for salvation from Satan when they face problems in life. Besides, they also fail to listen to the Word of God that is being preached to them by anointed men of God. He was told that his calling would be backed by miracles. Bilewu began his Mission by preaching and healing the sick came to hear the Word of God. He also healed those that were brought by their relatives to him. As these continued, Mr. Alexander Yanga was taken to Bilewu for spiritual healing. There, Mr. Yanga fell into trance for seven days. As he was in the trance, Yanga named the Mission of Bilewu, thus; 'Eglise Du Christianisme Celeste' which means' Celestial Church of Christ'.

Bilewu continued the spread of the Gospel to various places such as Agange, Kudiho, and Porto-Novo where the died were raised to live and people were healed. Bilewu also loved music. He played the following musical instruments: Piano, Guitar, Trumpet and Violin. These activities drew many people to hear him as he preached the Gospel. Bilewu used the following languages to preach the Good News to his hearers: French, Egun and Yoruba. He some times used English language to preach, but he often used interpreters to interpret his messages to English speaking people.

Bilewu spread his gospel to Abeokuta, Ketu, Lagos, Odogbolu, Ibadan and other parts of Nigeria

# 3.4 The Doctrines of the Mission and the Death of the Founder

The Celestial Church believes that all people who have faith in the Lord God worship the same Almighty who created human being and the Universe. The religious and denominational differences provided each adherent the way to practise his or her religion and have good relationship with other fellow human beings on the earth.

The Mission is out to seek salvation for all worshipers of God in the world. Believers should see themselves as brothers and sisters who serve God under the same umbrella. The adherents regard everybody that worships God as One body in the Lord God Almighty. Therefore, They see no reason for people to engage in religious quarrel. The mission of the Church is to shed more light on the Ministry of the Lord Jesus Christs on the Earth. The Mission is also out to search for the lost souls and lead them back to Jesus Christ. The mission also considers the period which Jesus Christ spent on the earth to set people free from bondages to have been very short .Therefore, the Mission has been commissioned by God to continue the spread of the Gospel and set people free from their bondages. The Mission is also out to continue the work of Salvation which the disciples were unable to complete while they were on the earth. The church regards the following prophets as the fore runners of Oshoffa: Orimolade, Babalola and Ositelu.. The Mission teaches Christians to love their neighbours who are not Christians, especially, Muslims. Christians and Muslims should be encouraged to live together as brothers and sisters who serve the same God. Also, white and black races should see themselves as Creatures of God. They must not discriminate against themselves. The mission believes that their achievements are part and parcel of Christ's achievements in the Universe. The Mission pays homage to those who have preached the Gospel and departed the world to paradise. The Church teaches that man's kingdom of heaven begins as soon as he or she dies. It also teaches that there should be no religious condemnation or discrimination of any kind. Further more, it teaches that it is only God that knows who and who will be saved. The Movement condemns pride. It also teaches people to respect constituted authority and also our parents. Oshoffa died in 1985.

## SELF ASSESSMENT EXERCISE

The slavery of Ojo in the Republic of Benin was a blessing to the Christendom. Discuss.

#### 4.0 CONCLUSION

Oshoffa was born in the Republic of Benin. He was an adherent of the Methodist faith. His father called Ojo hailed from Abeokuta in Ogun State, Nigeria. Bilewu was the only son of his father. Ojo made a covenant with God that if He gave him a male child, he would be made to serve him. For this reason, when Bilewu was born, Ojo gave to one the Methodist Priest to take care of him. The Pastor put Bilewu in a

School, but Bilewu disobey the School authority when all the pupils were ordered to mould blocks, he refused to compile. For this reason, he was sent out of the School. Bilewu was then forced by his father to learn carpentry skill. He was very good in the work. While at work, he was always praying and reading his Bible. Bilewu got married to Alake Iyafo of Imeko of Abeokuta in Ogun State, Nigeria. History has it that the grand father of Bilewu was taken as a slave from Abeokuta to the Republic of Benin. But when he got there, he fell sick. As a result of his sickness, his master who bought him could not resold him to any other slave buyers. So, he retained him. There he gave birth to Oshoffa who in turn gave birth to Bilewu the founder of the Celestial faith in the Republic of Benin and Nigeria. The teachings of the Church emphasize unity of all believers irrespective of denominational differences and also unconditional love among peoples of the world.

#### 5.0 SUMMARY

In this unit, you have learnt the following points: the planting of the Celestial Church of Christ in Nigeria and the Republic of Benin.

- Bilewu whose grand father was sold into slavery at the then Dahomey was the Founder of the Celestial faith world wide.
- The adherents spread the Good news to all parts of Nigeria.
- Many people were healed of various diseases by Bilewu
- Members of the Celestial faithful helped themselves spiritually and financially.
- Members of the church are told to love one another and other people irrespective of their religious inclination.

#### 6.0 TUTOR-MARKED ASSIGNMENT

- 1. Narrate the Call of Bilewu.
- 2. Do all believers worship the same God?

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#### UNIT 4 THE IMPACT OF CHRISTIANITY IN NIGERIA

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 The Improvement of Trade in Nigeria
  - 3.2 Building of Schools and Manpower by Missionaries
  - 3.3 The Provision of Postal Services by Missions
  - 3.4 Road Network Constructions by the Missionaries in Ikare-Akoko Area
  - 3.5 How Christianity Promotes Love among Nigerians
  - 3.6 Spectacular Missionary Outreaches by Indigenous Churches
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

#### 1.0 INTRODUCTION

In this unit, you will gain insight into how Christian Missions in Nigeria contributed to the spiritual, economic and physical growth of Nigerians. You will also learn how Christianity set many Nigerians free from various bondages in the country. For examples; it was many Christianity that eradicated slavery in Nigeria. It also set many people freed from satanic bondages such as illnesses, oppression and hatred. You will also learn how to behave in a godly manner from this unit. Furthermore, you will also learn how Christianity improved trade in Nigeria. Besides, you will learn how Christian Missions encouraged many Nigerians to be educated and gain employment in various fields of endeavour. You will also learn about how local people contributed to the spread of the Gospel in Nigeria.

#### 2.0 OBJECTIVES

By the end of this unit, you should be able to:

- state the impact of Christianity in Nigeria
- identify the effects of education among Christians in the country
- state the positives contributions of Christians to the development of Nigeria.

#### 3.0 MAIN CONTENT

## 3.1 The Improvement of Trade in Nigeria

Before the introduction of Christianity in Nigeria, many towns and villages had no motorable roads. This is because they feared their enemies using such roads to get to them and carry them into slavery. For instance, it was an enemy that captured Ojo the grand father of Bilewu and sold him to a slave trader at the Republic of Benin. There he stayed and gave birth to Bilewu the founder of the Celestial Movement in Nigeria and in the Republic of Benin. At that period, the Egbas feared to open good roads to link other parts of Nigeria. But when they wanted the white men to aid them fight their enemies, they invited Missionaries into their land. It was the presence of the Missionaries and white soldiers that encouraged the Abeokuta people to open motorable road to link Lagos and Ijebu land. The linking of the road with Ijedu land encouraged legitimate trade among them and other parts of Nigeria.

In 1921, Archdeacon Lennon encouraged Ikare people to open the road that linked Ikare- Akoko with other towns, such as Owo, Ado- Ekiti, Kabba, Okene and Lokoja.

The opening of the mentioned roads, encouraged legitimate trade in the above named towns. The opening of Ikare road that link Owo encouraged many people in Ikare town joined the faith of Christianity.

## 3.2 Building of Schools and Man Power by Missionaries

In 1841, Thomas Fowell Buxton persuaded Lord Melbourned's government in Britain to send an expendition up the Niger to make treaties with the Chiefs in order to abolish slave trade. It was made also to open the way for improved trading and advancement in educational, scientific,technological and ultimately religious conditions of Nigerians. In 1841, specialists in various fields including a Chaplain and two Anglican Church Missionaries were sent to the River Niger area. The Missionaries were to report on the possibilities of missionary work in the area. During the expedition, treaties were sighed with the Obi of Aboh named Ossai and the Attah of Igalla named Ocheji. They acquired land at Lokoja in which a model farm, school and a mission Station was established. In 1885, Ajayi Crowther built a Church made of mud and burnt bricks at Lokoja, he named it The Holy Trinity Church. In 1867, Ajayi established The Holy Trinity Primary School at Lokoja. There, many Nigerians were trained and they were employed by the then Government and the Missionaries.

In 1911, the Anglican Mission established Saint Peter's Primary School, Ogori. There, many people were later trained and were later employed by the Missionaries and Government. In1921, Lennon established a primary School in Ikare-Akoko to train many people who were later employed by Government and Missionaries in Nigeria. Various Missionaries have also established schools, colleges, and universities in Nigeria to train skilled workers.

## 3.3 The Provisions of Postal Services by Church Missions

Before 1920, paper communications were in the form of notes that were brought by those who work in Lokoja to people in their towns and villages in some parts of the Western Nigeria. Likewise in Lagos, Abeokuta, Ijebu and Onisha areas, letters were brought by workers to people by hands. In 1922, Lennon was assigned by the Ministry of Communications to assist in delivering letters in some parts of the Western Nigeria. He built and constructed wooden boxes were letters were posted and were to be delivered to those whom he had assigned such duty. However, around 1940's, the Ministry of Communications, Nigeria, took over the Post Office that was built by the Anglican Mission in Ikare which served many towns and villages in Nigeria.

## 3.4 Road Network Construction by the Missionaries in Ikare-Akoko Area

Lennon a missionary in Ikare area introduced motorable roads in the area around1922-1925. He was supported by Oba Momoh who gave able leadership to the people of Ikare area to construct Ikare-Owo road. This enabled the traders in the area to engage in productive trade that promoted economy of the people. In Akoko-Kukuruku area, the Church established market in Ososo in order for Church women in the area to engage in profitable trade that would improve their standard of living and empower them to contribute to the evangelization of the area.

Missionaries in various parts of Nigeria did encouraged the inhabitants of their Mission stations to construct good roads to link other towns and villages. Such roads encouraged many Nigerians to be engaged in various profitable trades in Nigeria.

### 3.5 How Christianity Promotes Love Among Nigerians

The Church leaders in Nigeria, teach their followers to love themselves and their fellow human beings. They are also taught to aid those who are in need in the society. They are also taught to get involve in the political life of their nation. Their participation in politics would probably bring peace and harmony to the country. The persecutions of Christians in the

country strengthen them rather than the opposite. Christians in Nigeria regard themselves as brothers and sisters in Jesus Christ. They are also taught to love others irrespective of their religious inclinations. Most importantly, they are enjoined to demonstrate love in their actions to all people whether the people deserve it or not. That this is the hallmark of Christianity as taught by Jesus Christ.

## 3.6 Spectacular Missionary Outreaches

Aladura Churches such as the Cherubim and Seraphim Movement and the Christ Apostolic Church that are parts of the indigenous Missions have spread from the Southern parts of Nigeria towards Ilorin and to other Northern parts of Nigeria. They have continued to attract the interests of many Nigerians, more than the established Churches in the area. The activities of the Cherubim and Seraphim Movement have continued to pose a great challenge to Islam than Orthodox Churches because monogamy is less emphasized by the movement. For example in 1930, the Cherubim and Seraphim Movement extended her Evangelism to the Ebira area, many of the Ebiras that heard the Good News accepted Jesus Christ as their personal Saviour. Also many Muslims and traditional worshippers became members of the Movement.. In order for the Movement to continue winning more Souls for Jesus Christ, it established two secondary schools: Cherubim and Seraphim College, at Ilorin and Laruba both in Kwara State, Nigeria. In 2005, the Movement established the Cherubim and Seraphim University in Omu-Aran, Kwara State. The Movement also embarks on annual Crusades in many towns that are located in Muslim dominated areas in Northern Nigeria.

#### SELF ASSESSMENT EXERCISE

Discuss the impact of Christianity in Nigeria.

#### 4.0 CONCLUSION

In this unit, you have studied the contributions of Christians to the economy of Nigeria.

You have learnt how Christianity encourages love and unity among Nigerians irrespective of their religious persuasions. Furthermore, you have learnt that it was Christianity that brought western education to Nigeria. through Christianity, many Nigerians in various fields, such as Clergy, teaching and trading to mention a few, have improved their lives greatly.

#### 5.0 SUMMARY

You have learnt the following in this unit:

The Christian built schools and colleges in Nigeria where many people were trained.

After their training, they gained employment in various fields of human endeavour. You have also learnt that the planting of Christianity in Nigeria by both the missionaries and the indigenes brought progress to Nigerians all over the country. Through western education brought by Christianity, ignorance, fear, poverty and the like have been banished for ever in the lives many Nigerians.

#### 6.0 TUTOR-MARKED ASSIGNMENT

- 1. Discuss the roles of Lennon in the development of Nigeria.
- 2. State some benefits that Nigerians have derived from the panting of Christianity in Nigeria.

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## UNIT 5 PROBLEMS AND PROSPECTS OF CHRISTIANITY IN NIGERIA

#### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Lord Lugard a Stumbling Block Against the Planting of Christianity in Nigeria
    - 3.2 The persecutions of Christians by the Rulers
  - 3.3 The Ogboni Society was Against the Spread of Christianity
    - 3.4 The Problems of Personnel and Schism in Churches
    - 3.5 The Attitudes of People to Islam was Against the Planting of Christianity in the Northern Nigeria
      - 3.6 Prospects of Christianity in Nigeria
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

## 1.0 INTRODUCTION

By now you should understand how Christianity began in Nigeria as you have read in the previous units in this course. It is hoped that you have also understood how Christianity started and how its adherents were persecuted by the government, Chiefs and traditionalists. Also you should have read from the previous units the benefits derived by Nigerians from the coming of the Missionaries into Nigeria. It is believed that you have learnt how the indigenous Christians also contributed to the planting of Christianity in Nigeria in studying this course. However, in this unit, you will learn about some problems and prospects of Christianity in Nigeria.

#### 2.0 OBJECTIVES

By the end of this unit, you should be able to:

- state and discuss some of the problems the early Missionaries had to contend with in the cause of their missionary expeditions
- explain prospects of Christianity in Nigeria.

#### 3.0 MAIN CONTENT

# 3.1 Christianity and Some Traditional Rulers in Yoruba Land

The planting of Christianity in Yoruba land had problems at the initial stage of its introduction to the people of Yoruba. For it has been stated that the coming of the Missionaries to Yoruba land was accompanied with the political situation of the area. For instance, when the missionaries arrived Badagry and its environs some traditional rulers agreed that they should be allowed to stay in their land to establish mission stations. While others kicked against the settlement of the Missionaries in their territory on the ground that they were the representatives of the British Colony that was out to seize other people's land by force, and that they used to wage war against those who refused their authority. Some chiefs in the Yoruba kingdom were strongly against the planting of Christianity, which they called the White man's religion. This was the reason why the Ijebu people refused to grant permission to the Missionaries to enter their land around 1888. Furthermore, some of the Yorubas who enjoyed slave trade in their land also kicked against the coming of the missionaries whom they learnt preached against such trade. They see their coming as an end to slave trade.

The anti- Christian movement was led by Akitoye, the King of Lagos land around 1845. On the other hand, king Sodeke of Egba land welcomed the Missionaries to his Kingdom. He received Thomas Birch Freeman a Wesleyan missionary to settle in his land. Freeman established Mission stations in Egba land. He was told by the king to invite other Missionaries and legitimate traders to Egba land.

## 3.2 The Ogboni Society and the Planting of Christianity in Yoruba and Ibibio Lands

According to Ayandele, the Ogboni Society was the school of oratory and jurisprudence in the Yoruba land in the olden days. He further claimed that among the Egba and the Ijebu people, Ogboni was the court house that tried criminal cases and any one that was found guilty was sentence to death by the body in the Yoruba land. Moreover, the Ogboni body served as checks and balances on the power of the Yoruba kings. In the Ibibio land, the Ibibio women formed the secret society to check indiscipline among women of their land. Offenders were punished. For instance, any woman that was caught stealing would be punished by them. But, when Christianity was introduced in the Yoruba and Ibibio lands, it preached against the acts of the society. For this reason, the Ogbonis were strongly against the planting of Christianity in their lands.

The spread of Christianity in the above named places suffered a set back hence a few people accepted the religion in such areas.

## 3.3 The Problems of Workers and Schism in the Churches

In 1905, the Emirs of Kontagora and Katsina sent message to the Church Missionary Society to come to their areas and establish Mission Stations to spread the Gospel to their Subjects, but the Mission turned their requests down because it lacked workers. Besides, it was reported that Lugard also sent to the same Mission to send Evangelists to Kano and establish Mission station in the town. But the Missionary could not respond to the call because it lacked workers. Besides, the Mission also lacked capital to recruit more evangelists for the spread of the Gospel to all parts of Nigeria. Apart from the above problems that confronted the spread of the Gospel in Nigeria, the restriction of Samuel Ajayi Crowther's activities to the Southern parts of Nigeria by the Church Mission Society in Nigeria, also contributed to the set back for the spread of the Gospel to other parts of Nigeria.

According to Babalola, a leadership issue was a major cause of schisms among Christians in Nigeria. This is because African Churches had quarrels with some doctrines and practices of Christianity in Nigeria. They claimed that European leaders in the established Missions monopolized leadership positions among themselves. They did not place Africans in the Church leadership positions, but, they do place them in subordinate positions to the Europeans. Besides, polygamy was another problem that faced established Churches in Nigeria. Mission kicked against polgamy in Nigeria. Many Africans who cherished their culture and tradition left the Orthodox Churches for indigenous ones. Mention could be made of the Cherubim and Seraphim Movement where many lovers of polygamy came to join. This is because the Movement accommodates some of the African traditions which the established Churches kicked against. In the Anglican Church, many adherents who opposed infant baptism were expelled from the Church. Those who were sent away from the Church joined the Christ Apostolic Church or the Celestial Church.

## 3.4 The Attitudes of People to Islam in the Northern Nigeria

It has being noticed that Islam was more acceptable than Christianity for the people of the North. This is because the religion accommodated the marriage style of the Northern people. But Christianity did not. For this reason, the Northerners were against Christianity. Apart from the above mentioned fact, it has being said that the Europeans that brought Christianity to Nigeria were reported to be drinking and importing gin that could cause intoxication for people that drank it. The religion of Islam opposed the drinking of alcohol which the Christian Missionaries trade in and also imported to some parts of Nigeria. That if they were allowed to gain access to the Hausa-Fulani areas, that they would compromised their people. For this reason, the Northerners were against the establishment of Christianity in the North.

## 3.7 Prospects of Christianity in Nigeria

With the spread of Christianity in Nigeria, it is hoped that activities of witches and wizards will be minimized if not totally eradicated since many of them have confessed and repent of their evil deeds as members of the named societies as they accept Jesus Christ as their Saviour. The Aladura Churches, the Christ Apostolic Church and the Cherubim and Seraphim Movement that accept some of the traditions of Nigerians would in future gain more ground in Nigeria than the established Churches that reject such practices.

Now that the restriction of the planting of Christianity in the Northern parts of Nigeria has been minimized, many indigenes of the area are now engaged in the planting of Christianity in various parts of Northern Nigeria; it is hoped that many people in the North will accepted Christianity.

As many people have now accepted Christianity in Nigeria, it is hoped that they will continue to live godly lives and have peaceful homes. At a lower level, If Christian couple continues to live godly lives, more people will be drawn into the kingdom of god. It is hoped that the establishment of Christian institutions will also draw more people into God's kingdom.

The characters of many Christians in Nigeria could also influence many none members to become Christians in Nigeria at all times. For example, in Ikare- Akoko, Ondo State, Christians do exercise love among themselves with all sincerity. They demonstrate this in some practical ways. The Anglican members called themselves 'Arakunrin' that is 'Brothers' and 'Arabirin' that is, Sisters, as a sign of oneness in Christ and fidelity. They visit one another regularly.

Those who are well to-do should continue to help the needy. Further more, it has been observed that the character of Lennon who was a Priest in St. Stephen's Church, Ikare, in Ondo State, between 1920 and 1946, did encourage many people in the Yoruba and Ebira lands. It has been said of him that he loved both Christians and Muslims in Akoko-Kabba District area where he ministered as a priest. The Retired Bishop Haruna who was once an adherent of Islam religion told us that Lennon sponsored some Muslims Children including one of his late sister, a

brother of his who built St. John Anglican Church, Obangede in Okehi Local Government Area in Kogi State. He later returned to the religion of Islam for his life was threaten by some members of his family that were Muslims[ names withheld] and himself at Ikare- Akoko between 1934-1942 in the Jubilee Central School, Ikare- Akoko in Ondo State. The training of Bishop Haruna by Lennon encouraged many Muslims in Nigeria converted to Christianity. Likewise, Bishop Haruna has also established a Nursery- Primary School at Okene town in order to use it as a means whereby Muslim Children area could be attracted to accept the religion of Christianity. It is assumed that in the future, when those Pupils that are being trained in the various established institution by the adherents of Christianity grow up, some of them would later accept Christianity and their generations would continue to be Christians.

The training of the indigenous people in various Theological Colleges in Nigeria by various denominations for the spread of their faith, would increase the numbers of evangelists and this would further encourage the spread of Christianity. For this reason, it is assumed that in the future, Christianity would gain upper hand over all other religions in Nigeria. Many people in the country would accept Christianity as the method of evangelism and training of church workers continue to be improved upon. It is assumed that those who continue to receive theological training in Nigeria will continue to spread the Good News.

Another hope for the continuity of the growth of Christianity in Nigeria in the future is that it has been observed that many people who used to go to the witch doctors and priestesses that served as intermediaries between them and gods to help them find solutions to their problems which they could not solved, but, find solutions to their problems through Christians faith, now abandoned those doctors. Such people now go to consult some evangelists to help them solve their various problems that they are facing in life.

Another factor that would probably contribute to the spread of Christianity in Nigeria is the room that various Missions give to their adherents to tell others what Christ did for them in their lives. There, some of them do tell how God do help them overcome their problems in life. Besides, the printing of such testimonies and its distribution to various people in Nigeria could also serve as means for the continue growth of Christianity. The use of mass media such as Television and Radio in preaching the Gospel in Nigeria would probably help to spread the Good News.

Another hope for the growth of Christianity in Nigeria is that it has been observed that many people who used to go to the witch doctors and priestesses but have now become Christians will encourage others to

come to Jesus Christ who is the only one to solve their problems permanently.

Another factor that would probably contribute to the spread of Christianity in Nigeria is the opportunity that various Mission give to their adherents to tell others what Christ did in their lives. Besides, the Printing of such testimonies and its distribution to various people in Nigeria could also serve as catalyst for the growth of Christianity. The use of mass media such as Television and Radio in preaching the Gospel would probably help the spread of the Good News.

House to house evangelism that are earmarked on by Christian in Nigeria is another means of promoting the spread of the Gospel. The visitation to prisons by some evangelist

Furthermore, teaching of religion studies, especially, Christian studies in Primary, Secondary and Tertiary institutions in Nigeria is assumed would aid the continuity of the spread of the Gospel in Nigeria.

Apart from this means, the outreach programmes to places such as the Orphanage homes by various Denominations in Nigeria seems to promote the spread of Christianity in Nigeria now and in the future.

The distribution of Christian tracts and Literatures to people in the country by various Missions, would aid the continuity of the spread of the Gospel in Nigeria.

The formation of various Christian Organizations, such as, 'The full Gospel Business Men Fellowship International, The Young Women Christian Association, The Young Men Christian Fellowship International Association, The Christian Council of Nigeria, Pentecostal Fellowship of Nigeria, The Boys Brigade Companies, The Girls Brigade, The Bible Society of Nigeria, The Gideon Society of Nigeria, The Christian Association of Nigeria and The Scripture Union of Nigeria, among others probably means for the continuous means for the spread of the Gospel.

Finally, the freedom of worship and association that are included in our Constitution of Nigeria of 1999, for Nigerians to use probably would encourage the continuity on planting of Christianity to all parts of Nigeria.

The continuity of Church ceremonies. Such as burial and wedding in Nigeria by Couples would encourage the spread of the Gospel in Nigeria now and in the future.

The provisions of Counseling units by Missions in the country which people who has problems run to as means where their problems were solved by Christian Counselors would also encourage the continuity of the spread of the Gospel in Nigeria.

#### SELF ASSESSMENT EXERCISE

Discuss the possibility of the continuation of Christianity in the future in Nigeria.

#### 4.0 CONCLUSION

The planting of Christianity in Nigeria faced many problems that you have learnt in this unit. Despite the problems, the Church in Nigeria has achieved many good things for Nigerians. Among such things are the economic, social, health and education. Further more it has open the eyes of many people in Nigeria to engage in evangelism as their means for livelihood. For example, some people who are founders of the indigenous Churches has no other means to survive but through the evangelic mission. Besides, the planting of Christianity in Nigeria has also opened the eyes of some people to political posts in the country hence they had taken after some Missionaries, such as Philips and Lennon who once engaged in the politics of Nigeria and brought economics and social amenities to the people of Yoruba, namely, the Ondos and the Ikares in Nigeria.

The engagement of some Nigerians in the Evangelical works in the country would probably encourage the continuity of the planting of Christianity in Nigeria.

#### 5.0 SUMMARY

You have studied the following points during the course of your studies:

Christians in the country has liberated many people from various problems. Among such problems are sickness, confrontation of evil spirits, wizards, witches, slavery and illiteracy. They have won many souls for Jesus Christ in Nigeria. The planting of Christianity in Nigeria has brought civilization to Nigerians. The formation of some Christian Associations in the country would probably enhance the continuity of the spread of the Gospel in Nigeria. Further more, the use of the mass media means for the spread of the Good News in Nigeria would encourage the continuity of the Good News in the country. In addition to the above mentioned points, the method of allowing people to give testimonies in crusades, and other Christian services that take place in every denomination in Nigeria would probably encourage the continuity

of the spread of the Gospel in Nigeria. The availability of the Holy Bible in the country is an opportunity for every body who wants to purchase the Good News does so, this would probably contributes to the continuity of Christianity in Nigeria in the future. The calling of many Nigerians by God to spread the Good News to people in Nigeria would probably aids the continuity of the Gospel in Nigeria now and in the future. Teaching of the Gospel in Schools, Colleges and Tertiary Institutions in Nigeria would probably aids the spread of the Good News in Nigeria in the future. The freedom of worship in Nigeria is probably hoped to encourage the continuity of Christianity in Nigeria in the future.

### 6.0 TUTOR-MARKED ASSIGNMENT

- 1. State the bodies that encourage the spread of the Gospel in Nigeria.
- 2. Explain the roles of Missionary Educational policies in Nigeria.
- 3. Discuss the role of media in the spread of the Gospel in Nigeria.

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