

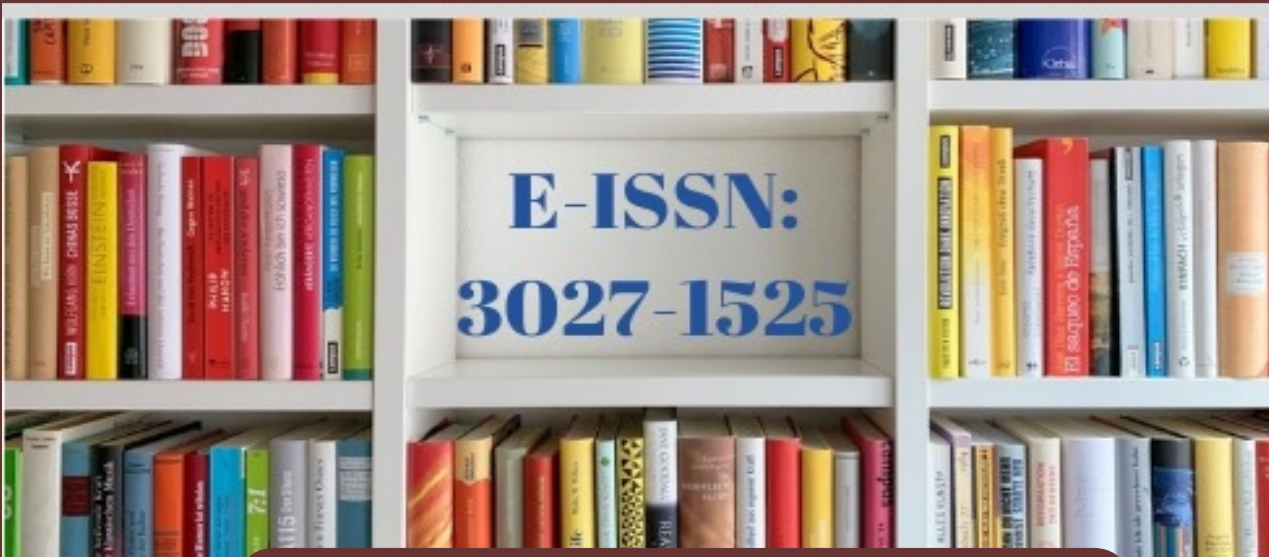
October Limited Edition 2025



MATURE COMPENDIUM

JOURNAL OF THE INTERNATIONAL INSTITUTE
OF CHRISTIAN THEOLOGIANs, SCHOLARs
AND PROFESSIONALs

Publisher: Chosen Life Christian University



Open Access: January - December

There's no better time to start putting that idea
and discovery into writing than now

<https://mature.ictsp.org/>

Lead Editor

Professor Dele A. Ilesanmi (Nigeria)

Associate Editor

Dr. Venunye Kwaku Ahamakah (Ghana)

Editorial Advisers

Professor Olumuyiwa Samuel (Nigeria)

Dr. Victor W. Mwale (Malawi)

Dr. Adesanmi Ezekiel Omidiji (Benin Republic)

Dr. Job Gurajena (Zimbabwe)

Dr. Aina Oluwaseyi (Canada)

Dr. Teneng Assah Mbanga (Cameroon)

Dr. Zougourana Hyppolite (Burkina Faso)

Dr. Godfrey Isaac Nyamori (Kenya)

Dr. Gladness Sylvester Hemedi (Tanzania)

Dr. Joseph Miti (Zambia)

Dr. Henry Chattindo (South Africa)

Our Vision

To publish articles that promote Christian ethics in a professional way

Our Mission

To make information available to Christians towards their spiritual growth

TABLE OF CONTENTS

EDITORIAL		ii
ABOUT ICTSP		iii
1. RESEARCH ARTICLES		
i. How Can God Have Feathers - An Analysis of the Wings of God and its Analogy to Church Age Believers	- Prosper Ezekiel Eromosele	1
ii. The Role of Christian Education in Nation-Building: A Case Study of Its Contribution to the Development of Ghana	- Ebenezer Codjoe Osa Mensah,	4
iii. The Cleric: A Critical Study of the Collar and Theological Bases for Coping Constructively with Feedback.	- St. Kay Ephan	7
iv. Christian Education in the 21st Century: Building Faith, Character, And Knowledge	- Timothy Olaniyi Olugbile	10
v. Exploring the Theological Dimensions of Curriculum Design: Analyzing Key Concepts and Applications	- Olumuyiwa Samuel	13
2. SPECIAL ESSAY		
i. Religious Organizational Impact on Individuals and Community	- Ushie Francis Inde	17
iii. Light vs Darkness: Lessons in Christian Leadership	- Olumuyiwa Samuel	19
3. BOOK REVIEW		
<i>God's Agenda For You</i> - book written by Apostle Olumuyiwa Samuel, PhD		

CHRISTIANITY AND EDUCATIONAL DEVELOPMENT

This is the sixth edition and second print out version of *Mature Journal*. The publication in this edition is divided into two categories, viz., research (scholarly) articles and special essays (spiritual). The main theme for this edition is Christianity and Educational Development (Part 3). The authors are renowned Christian academics and professional ministers, drawn from theological institutions and vibrant ministries.

In his paper titled: *How Can God Have Feathers - An Analysis of the Wings of God and its Analogy to Church Age Believers* - Apostle Prosper Ezekiel Eromosele analyzes Psalms 91:4 from theological perspectives, so as to help Church Age believers to understand its meaning and applications. The researcher attempts to answer the questions: how can God have feathers? How can God have wings? In discussing the significance of the study, the researcher attempts to give illumination to the original Hebrew text and syntax as it relates to the subject of the research. The study further expatiated what the wings of God can do. He offers recommendations tailored to the unique context of the study. And in conclusion, reassures church age believers that God's faithfulness is their ultimate refuge.

Dr. Ebenezer Codjoe Osa Mensah delves into the study titled: *The Role of Christian Education in Nation-Building. A Case Study of its Contribution to the Development of Ghana*. He opines that Christian education has played a crucial role in Ghana's social, cultural, and political growth since the missionary period. Further argues that Christian education has directly contributed to nation-building in Ghana by developing human capital, fostering moral and civic values, strengthening institutions, and providing social services also traces the historical roots of Christian schooling in the Gold Coast, analyzes the mechanisms through which Christian education has shaped national development, and assesses current challenges and future opportunities.

The third article was written by Dr. St. Kay Ephan titled: *The Cleric: A Critical Study of the Collar and Theological Bases for Coping Constructively with Feedback*. He explains the meaning of feedback in a simple terms. The researcher traces how the clerical collar was invented and adopted, stating the theological meaning of 'clerical' and the evolution of the clerical collar. He provides a short review of literature for the purpose of this study. He finally proposes and offers possible recommendations tailored to the unique context of the clerical collar.

Dr. Timothy Olaniyi Olugbile works on *Christian Education in the 21st Century: Building Faith, Character and Knowledge*. He says that Christian education in the 21st century faces unprecedented challenges and opportunities in a globalized, pluralistic, and technologically driven world. He further argues that Christian education must intentionally integrate faith, character, and knowledge in order to nurture holistic discipleship. Drawing upon biblical foundations, theological reflection, and recent scholarship, he explores the dynamic role of Christian pedagogy in forming resilient believers who embody Christlike character while engaging the complexities of modern society.

Professor Olumuyiwa Samuel explores an article titled *Exploring the Theological Dimensions of Curriculum Design: Analyzing Key Concepts and Applications*. He delves into the intersection of theology and curriculum design, exploring the profound implications and applications of theological concepts in educational frameworks. He further explains that by engaging in critical discourse, educators can enhance their understanding of the profound impact of theology on curriculum development and refine their approaches to creating intellectually rigorous and spiritually enriched educational experiences. In his special essay, titled: *Light vs. Darkness: Lessons in Christian Leadership*. He describes "Lucifer" as a rebel whose rebellion is the worst in the world's history - highest level of insubordination. He expresses his view as an insurrection against divine order which still underlines the eternal conflict between right and wrong, between light and darkness, and between a merciful God and the cohorts of hell. With an in-depth look at Ezekiel 28:12-17, Isaiah 14:13, Luke 10:18, and Revelation 12:6-9, he examines the archetype of Luciferian insurrection which began thousands of years ago and its implications to the 21st century Christian leaders.

In the special essay section, Professor Ushie Francis Inde opines in *Religious Organizational Impact on Individuals and Community* that religious organizations exert a multifaceted influence on society, impacting various aspects of social life, from fostering moral and spiritual development to promoting social change and even influencing political stability. He reinstates that religious organizations play a crucial role in shaping cultural norms, establishing social and educational institutions, providing healthcare services and supporting community well-being. He suggests that every religious organization should serve as a watch dog in the society by promoting peaceful coexistence in the community.

This limited edition promises to give you insight into Christianity and Educational Development with a new perception and revelation that would help you make good decision in life.

Introduction

International Institute of Christian Theologians Scholars and Professionals (ICTSP) is established to help Christians rediscover the potentials of continuous learning and benefits of scholarly research works. This the vision of the founding fathers of this great Christian research institute. Research has shown that after many Christians leaders do not further their education after earning first certificate from seminary or Christian theological institute.

International Institute of Christian Theologians Scholars and Professionals (ICTPS) is affiliated with Chosen Life Christian University as a degree awarding institution and publishing outfits. The partnership is yielding positive benefits with the publication of fourth and first print edition of *The Mature Journal of Christian Theologians, Scholars and Professionals*

The Benefits

Here are some of the benefits for registered ICTSP Members

1. **Partnership:** The ICTSP provides platforms for her members to collaborate towards achieving common goals in life, career and ministry. This partnership opportunity allows registered members share common resources like experience, skills, knowledge, expertise, etc.
2. **Professionalism:** The ICTSP brings professionalism to her members through training, seminars, and conferences, short and long courses. By attending these training sessions, Christian Theologians, Scholars and Professionals will be exposed to the latest trends that are ministry related
3. **Support:** The ICTSP helps potential inductees enroll for choice programs and assists them with necessary moral, professional and financial support.
4. **Code of Ethics and Standards:** The ICTSP establishes code of ethics and professional standards for her members, ensuring that they uphold the highest level of integrity and professionalism.
5. **Network:** The ICTSP significantly enhances the potency of her members by providing networking opportunities, professional development and advocacy.

Our Certifications

To achieve this, ICTSP offers the following certifications:

1. Honourary – 2 years experience in ministry or career
2. Associate – 5 years experience in ministry or career
3. Chartered Member – 5 years experience in ministry or career
4. Fellow – 15 years experience in ministry or career
5. Ambassador – 2 years experience in ministry or career of philanthropy
6. Doctoral Fellow – 15 years experience in ministry or career with Masters degree
7. Ambassadorial Doctoral Fellow – 15 years experience in ministry of philanthropy with Masters degree
8. Professorial Fellow – 15 years experience in ministry or career with doctorate degree
9. Ambassadorial Professorial Fellow – 15 years experience in philanthropy or career with doctorate degree

You can earn any of the above certifications in any of the following categories

1. Certified Christian Scholar (CCS)
2. Certified Christian Theologian (CCT)
3. Certified Christian Professional (CCP)

Conclusion

The window of opportunity is opened to any willing Christian who desires to be part of the move of God. You can apply for your choice certification by visiting www.ictsp.org/certification

Prof Olumuyiwa Samuel, FCCS, GCCF, CCI

President

Chosen Life Christian University

International Institute of Christian Theologians, Scholars and Professionals

HOW CAN GOD HAVE FEATHERS - AN ANALYSIS OF THE WINGS OF GOD AND ITS ANALOGY TO CHURCH AGE BELIEVERS

Apostle Prosper Ezekiel Eromosele, PhD

Chief Lecturer, International Professional Chaplains College

Correspondence email and phone no.: potterprize1973@gmail.com +234 7063762551

Received: 15 September, 2025; Revised: 23 September, 2025; Accepted: 30 September, 2025; Published: 10 October, 2025

Abstract

This paper aims to analyze the meaning of Psalms 91:4 from theological perspectives, so as to help church age believers to understand its meaning and applications. The introduction is subdivided into purpose of study; research problem statement; where the researcher attempted to answer the questions: how can God have feathers? How can God have wings? In the significance of the study, the researcher attempted to give illumination to the original Hebrew text and syntax as it relates to the subject of the research. The study further expatiated what the wings of God can do. And what it means for church age believers to come under the Wings of God. The study offers recommendations tailored to the unique context of the study. And in conclusion, reassures church age believers that God's faithfulness is their ultimate refuge.

Keywords: feathers, wings, cover, tassels, tallit, prayer shawl, tzitzit, kanaph, refuge.

Introduction.

Psalm 91 is known as the Psalm of Protection, offering reassurance of God's divine covering over His people. It is an interesting description of God's care when the Psalmist wrote, "He shall cover you with His feathers, and under His wings, you shall trust" (Psalm 91:4 KJV). The Psalmist describes God's protection, using powerful metaphors of a bird's wings and a shield to emphasize both intimacy and strength. Each translation presents a consistent message, with minor variations: "Feathers" (KJV) vs. "pinions" (ESV/NASB) – referring to a bird's outer wing feathers. "Buckler" (KJV) vs. "rampart" (NIV) vs. "wall" (NASB) – all symbols of defense and protection.

The world is in crisis mode and many are turning to Psalm 91 for help. While the researcher wrote about this Psalms, the researcher feels compelled to bring it into the light for review. It's going to take some time. It will not be a microwave meal but it will equip church age believers for years to come if the church chew it well and put it into action.

Research Problem Statement.

The first prime concern of this study is to, first and foremost, address the research immediate question: "How can God have feathers?"

בְּאַרְכָּתוֹ (Hebrew) transliteration, ba' ebrāṭô, meaning: "With His feathers" or "with His pinions."

"Ebrāh" refers to large outer feathers or wings. This metaphor pictures God as a protective bird shielding its young.

Let's find out more. We will start with the word COVER. Now we all have an idea of what this word means, but there are layers in Hebrew to discover.

COVER is Strong's #5526 and it is a primitive root. In Hebrew it looks like this: **סָכַף**. The Strong's definition is to hedge, fence about, shut in, to block, overshadow, screen, stop the approach, sl **סָכַף** cover, lay over, or weave together.

Taking the letters separately from right to left:

ס = Samekh 60 = Pride, Conceit, Earthly. Means: To Lean Upon, a Prop or Aid, Hold, Assist or Support – the heart of

כ = Kaf 20 = Anointing of the hand on the head, Redemption. Means: To Bend Down, Surrender, Palm of the Hand, **כ** – Good works with our hand in Yeshua.

פ = Final Kaf 500 = Anointing of the hand on the head, Redemption. Means: To Bend Down, Surrender, Palm of the **פ** d, Wing – Good works with our hand in Yeshua.

To be COVERED means —When we lean upon God (Samekh), look to Him to help us, and surrender our ideas and agenda and submitting to His (Kaf), He covers us in His heart (Kaf). To be covered in this way is not only comforting, but it is also ultimate protection and peace.

Let us look at FEATHERS. FEATHERS is Strong's #84 and it looks like this: **אַרְכָּה**. It is defined as a noun meaning feathers or wings.

א Aleph 1= God – Echad – Unity, Unique (no other like it). Means: Ox head—Strength or Leader, Most Important, **א** – The Strength and Power of the leader.

ב Bet 2 = Divide or Division. Means: House/Family; God's Word, God's dwelling place (Temple).

ר Resh 200 = Insufficiency, Poverty. Means: Head, Chief, Beginning, Highest, Most Important, a Person, Human **ר** Reasoning vs. Obedience. (When we allow human reasoning to be our master, our head, poverty of the Spirit results.)

ה Hey 5 = Grace. Means: Revelation – 5 is the number of Torah, Behold, Give Attention – (at the end of a word: comes **ה** fr **ה** letter before).

FEATHERS - He covers us with His strength and power (Aleph). We become one with Him, in His house, part of His family (Bet) who is head over all things (Resh). And since He is head of the house, when we receive revelation from Him, we need to pay attention (Hey).

The second prime concern of this study is to, address the research next immediate question: “How can God have wings?”

כַּנְפָיו (Hebrew) transliteration, kənāpāyw, meaning: “His wings.” Kānāph (כָּנָה) means wing, edge, or extremity. In Scripture, God’s wings symbolize safety, protection, and presence.

Let’s cut to the chase and plunge into the Hebrew: WINGS is Strong’s #3671 and it looks like this: **כַּנָּף** A common noun for a wing, the skirt or corner of a garment. It has the basic sense of to cover; an attached extremity. It indicates the wings of various birds or winged creatures in general.

כ = Kaf 20 = Anointing of the hand on the head, Redemption. Means: To Bend Down, Surrender, Palm of the Hand, Wing – Good works with our hand in Yeshua.

נ = Nun 50 = Restoration, Holy Spirit, Jubilee. Means: Life or Action.

ך = Final Kaf 500 Anointing of the hand on the head, Redemption. Means: To Bend Down, Surrender, Palm of the Hand, Wing – Good works with our hand in Yeshua.

When we are under His WINGS we are living a surrendered Life, we’ve handed over control (Kaf). When we do, He anoints us, redeems us, and gives us His supernatural life (Nun), enabling us to do the works of Yeshua (Final Kaf).

Significance of the Study.

The study is significant in that it attempted to give illumination to the original Hebrew text and syntax as it relates to the subject of the research, and their meaning based on sound theological exegesis. The study findings aim to help church age believers to understand the applications thoroughly so as to live daily, the practical principles and significant lessons from the scripture text.

In Hebrew syntax and structure, the parallel of “feathers” and “wings” are gentle, nurturing protection. According to Jewish Interpretation, the Rabbinic tradition often associates “wings” with the Shekinah glory - God’s Presence dwelling among His people. Some link this verse to the cherubim wings over the Ark of the Covenant (Exodus 25:20).

According to Christian Interpretation, Early Church Fathers saw God’s wings as a metaphor for Christ’s atonement, drawing a connection to Jesus’ lament in Matthew 23:37: “How often I wanted to gather your children together, as a hen gathers her chicks under her wings, and you were not willing!”

Alternative views and scholarly debate argue that “wings” symbolizes a literal protection, taking it as physical security from harm. Some others argue that it is a metaphorical safety, seeing it as spiritual refuge in God’s care.

Back to Psalms 91:4, “under His wings thou shalt TRUST” (KJV). Now we had the word trust in verse 3, but this is a different Strong’s number. Hebrew often has different definitions for the same word that’s why you must connect the word to a specific verse to find the meaning.

TRUST is Strong’s #2620 and it looks like this: **חָסָה** It is a verb meaning to seek, to take refuge, to flee for protection.

Here are the letters:

ח = Chet 8 = New Beginnings. Means: Fence, Torah, Gate, or Tent wall – Separate, Protect, Cut Off.

ס = Samekh 60 = Pride, Conceit, Earthly. Picture: A Tree propped up by a piece of wood. Means: To Lean Upon, a Prop or Aid, Hold, Assist or Support – the heart of God

ה = Hey 5 = Grace. Means: Revelation – 5 is the number of Torah, Behold, Give Attention – (if it comes at the end of a word: comes from letter before).

TRUST means to find refuge within His character and Word (Chet), to Lean Upon and find support in His Heart for you (Samekh), fully believing that His Grace will support you and whatever you need will be Revealed (Hey).

What The Wings of God Can Do.

The Hebrew word for the wings of a bird or angel is “kanaph.” This word also means the corners of a garment, which might flap in the wind, giving the appearance of a wing. We see this use of the word when God told the Israelites in the wilderness: “Throughout the generations to come you are to make tassels [tzitzit] on the [four] corners [kanaph] of your garments, with a blue cord on each tassel.” (Num. 15:38; Deut. 22:12)

While some inspect their tzitzit as they prepare to cover themselves with their tallit (prayer shawl), they recite a blessing that reminds them of how God wraps Himself in His own majesty and splendor. From Psalm 104:1-2, they pray:

“My soul, bless the Lord! Lord my God, You are greatly exalted; You have clothed Yourself with majesty and splendor. You wrap yourself with light as with a garment; You stretch out the heavens like a curtain.”

As each Jewish man wraps himself in the light and glory of God’s garment, he symbolically comes under God’s supernatural force field, a spiritual and physical place of refuge.

What it Means For Church Age Believers to Come Under The Wings of God.

First, under the Wings of God, church age believers find refuge. When the prayer shawl covers the man’s whole being, it forms a special kind of prayer closet where he can focus his prayers, praise, and worship on the Lord God of Israel. As the shawl is first placed over the head, this blessing is recited: “How precious is Your kindness, O God! The children of men take refuge in the shadow of Your wings [kanaph],” (See Psalm 36:7-11, 61:4).

When we are feeling far from God, we can imagine wrapping ourselves with His light, His glory, His splendor as though we were dwelling with Him in His sanctuary under His warm, protective wings.

The psalmist says that those who take refuge in God are “blessed” (Psalm 2:12), receive His “great goodness” (Psalm 31:19) and are “saved” from their foes (Psalm 17:7). They will “rejoice” (Psalm 5:11). The Prophet Isaiah even says they “will inherit the land” (Isaiah 57:13).

These blessings were certainly bestowed on a foreign widow named Ruth, who left the gods of her homeland in Moab and went to Bethlehem with her Jewish mother-in-law, Naomi. There she met a wealthy man named Boaz who saw her loyalty, love and dedication to the Lord of Israel as well as to her mother-in-law Naomi. “May the Lord repay you for what you have done. May you be richly rewarded by the Lord, the God of Israel, under whose wings you have come to take refuge,” Boaz told her (Ruth 2:12).

Second, under the Wings of God, church age believers come under God's authority. El Shaddai, Almighty God, is the One whose great wings carried His people out of Egypt. “You yourselves have seen what I did to the Egyptians, and how I carried you on eagles’ wings and brought you to Myself” (Exodus 19:4).

After carrying His People to safety, God then gathered them to Mount Sinai and put them under His wings of authority, which is His Torah (instructions) and His reign as their King. But it wasn’t a one-sided arrangement. The Lord protected, provided, and nurtured the Israelites because He had great plans for them. He said to the Israelites: “Now if you obey Me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, you will be for Me a kingdom of priests and a holy nation” (Exodus 19:5–6).

Coming under the authority of God meant obeying His laws so that they would become spokespersons for His kingdom. By showing the pagan nations how God wants people to live, they would become priests of His holy nation. Today, all people who come under the authority of God, both Jew and Gentile, are His spokespersons, His priests as recorded in 1 Peter 2:9.

Third, under the Wings of God, church age believers come under the healing Wings of the Messiah. We find a beautiful Messianic prophecy in the very last chapter of the Old Testament about “the sun of righteousness rising with healing in its wings [kanaph]” (Malachi 4:2). By completely covering us with His healing “wings,” Messiah (which means “Salvation”) provides healing of our souls by forgiving our sins, which places us under His wings for eternity.

She was not alone. (Read Matthew 14:35-36). Though the crowds were willing to be healed physically by Jesus the Messiah, not all of them wanted to hear His message about the Kingdom of Heaven.

Jesus wept as He looked toward the city that God called his very own. "Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, and you were not willing,” Jesus said (Luke 13:34). Sadly, many were not willing to accept Jesus as their sin offering — the Lamb of God — who takes away the sins of the world (Isaiah 53). God’s wings are forever open to everyone - Jew and Gentile - who come seeking Him.

Recommendation

The paper recommends as well as encourages church age believers to trust in God’s covering. In whatever troubles mankind face today, the study recommends that God is the place of refuge church age believers can run to, He is believers' safe place.

Further, the study recommends that church age believers make a choice to stay permanently under the Wings of God - trusting in God and honouring His comfort. There the church age believers will experience the activation of God’s right hand of power covering His Church. And God in His fiery zeal will consume all that tries to keep or draw the church age believers away from His comfort and refuge.

In addition, the study recommend that to stay under the Wings of God is to live in the midst of God’s heart, trusting fully in His Covenant Word. His covenant covers church age believers with promises of protection, peace, comfort, healing, health, divine supplies, provisions, etc, because He loves His Church.

Thus, when church age believers stay under the Wings of the Most High God, they are living under the watch care of God who sees and understands their plights. Church age believers are under the Wings of God, covered by the warmth of His feathers, and His enabling right hand of power. Thus, church age believers are connected with heaven, bringing life to earth.

Conclusion

Psalm 91:4 is an invitation to trust in the unwavering, faithful protection of God. It presents a dual picture of God’s protection: As a mother bird, He offers gentle, nurturing safety. And provides strong, impenetrable defense. Whether applied to physical, emotional, or spiritual safety, this verse reassures church age believers that God’s faithfulness is their ultimate refuge.

References

1. A Critical Lexicon and Concordance to the English and Greek New Testament.
2. Christian Standard Bible®, Copyright© 2017 by Holman Bible Publishers. Used by Permission.
3. ESV Exhaustive Concordance.
4. KJV Super-Giant Print Dictionary & Concordance.
5. New American Standard Bible Copyright© 1960 - 2020 by The Lockman Foundation.
6. NIV Exhaustive Bible Concordance.
7. Robert Young's Analytical Concordance of the Bible.
8. Strong's Exhaustive Concordance of the Bible.
9. The New Strong's Exhaustive Concordance of the Bible.
10. The New American Standard Exhaustive Concordance, Updated Edition: Hebrew-Aramaic and Greek Dictionaries.
11. The Holman Concise Topical Concordance.
12. The Holy Bible, English Standard Version® Copyright© 2001 by Crossway Bibles of Good News Publishers.
13. THE Holy Bible, New International Version®, NIV® Copyright© 1973, 1978, 1984, 2011 by Biblica®.
14. The Holy Bible, New Living Translation, Copyright© 1996, 2004, 2007. Used by permission of Tyndale House Publishers, Inc.
15. The Strongest Strong's Exhaustive Concordance of the Bible.

THE ROLE OF CHRISTIAN EDUCATION IN NATION-BUILDING: A CASE STUDY OF ITS CONTRIBUTION TO THE DEVELOPMENT OF GHANA

Dr. Ebenezer Codjoe Osa Mensah, *CCI, ICTheo, D.MPL, FCCS*

Correspondence email and phone no.: drosamensah06@gmail.com +233 59 929 8553

Received: 15 September, 2025; Revised: 23 September, 2025; Accepted: 30 September, 2025; Published: 10 October, 2025

Abstract

Christian education has played a crucial role in Ghana's social, cultural, and political growth since the missionary period. This article argues that Christian education has directly contributed to nation-building in Ghana by developing human capital, fostering moral and civic values, strengthening institutions, and providing social services. It traces the historical roots of Christian schooling in the Gold Coast, analyzes the mechanisms through which Christian education has shaped national development, and assesses current challenges and future opportunities. The case study of Ghana demonstrates that Christian schools and church-based educational efforts have been central to state-building and civic development, but their continued impact depends on equitable access, relevant curricula, and strong partnerships between church and state.

Introduction

The formation of a nation depends on much more than the drawing of borders: it requires institutions that produce literate citizens, inculcate civic virtues, and create social capital. In many African contexts, Christian churches and their educational arms have supplied such institutions. Ghana—whose modern educational infrastructure was profoundly shaped by missionary activity—offers a useful case study for understanding how Christian education contributes to nation-building. This paper synthesizes historical sources, empirical indicators, and recent scholarship to argue that Christian education in Ghana has been both an engine of human capital and a formative agent of civic and ethical culture; it has also faced chronic challenges that must be addressed for it to sustain a constructive role into the twenty-first century.

Historical background: missions, schools, and the colonial state

Missionary societies—Methodist, Basel (Presbyterian), Anglican, and Roman Catholic—established some of the earliest formal schools in the Gold Coast from the early nineteenth century. These mission schools combined literacy, vocational training, and religious instruction, training many of the first indigenous teachers and clergy. Institutions such as Mfantshipim (established in 1876 by the Methodist Church), Adisadel, and others emerged from missionary networks and became foundational to elite formation and social mobility, supplying much of the teacher corps and a moral vocabulary that underpinned civic life by the late colonial period.

Missionary schools fostered more than basic literacy; they socialized students for public roles, supporting colonial and postcolonial society. Scholars note that the moral and civic training in Christian schools helped develop social capital crucial to independence movements and early nation-building.

Mechanisms of contribution to nation-building

Christian education contributes to nation-building through at least four interrelated mechanisms: human capital formation; moral and civic formation; institutional capacity and leadership; and social services and community development.

Human capital formation

Education is among the most direct ways a society invests in economic and civic capacity. Christian mission schools in Ghana were early providers of primary and secondary education when state provision was limited, thus accelerating literacy and numeracy for large sections of the population. Contemporary national indicators show Ghana's strides in enrollment at basic and secondary levels—progress to which historical and ongoing church schools contributed by expanding supply and by setting academic standards that shaped national curricula.

Beyond enrollment, mission schools have been disproportionately represented among the country's academically high-performing secondary schools. Many of these schools have produced graduates who became the nation's professionals, academics, and political leaders. The result is a long-term human capital dividend—an educated leadership formation that feeds both public and private sectors.

Moral and civic formation

Christian education explicitly teaches moral values, religious literacy, and an ethic of service. Studies of church engagement in Ghana suggest that churches provide moral instruction, entrepreneurship programmes, and youth mentorship that shape attitudes toward civic engagement, integrity, and social responsibility. For many students, religious education and chapel life function as arenas where ideas about citizenship, leadership, and social ethics are rehearsed and internalized. These dispositions—integrity, community orientation, and service—are essential to stable institutions and public trust.

Importantly, research shows that exposure to Christian civic messaging shapes political attitudes among Ghanaian youth, influencing how they imagine civic duty and political engagement even when class and economic conditions mediate outcomes. Thus, churches are not simply spiritual actors; they are formative civic educators.

Institutional capacity and leadership formation

Christian schools have been platforms for leadership training and institutional entrepreneurship. They have established teacher training colleges, scholarship funds, and alumni networks that facilitate public service recruitment and institutional reform. Many of Ghana's early civil servants, judges, and ministers of state were products of mission schooling or colleges that grew from church initiatives. The institutional ethos—discipline, organizational habit, and volunteerism—translates into

the capacity necessary for nation-building.

Moreover, church bodies themselves have mobilized resources to support public goods—building hospitals, funding vocational schools, and sponsoring adult literacy programs—thereby supplementing state capacity and creating complementary public infrastructure.

4. Social services, peace building, and development outreach

Beyond formal classrooms, churches run health clinics, microfinance schemes, and agricultural extension programs that address development deficits directly. These social services reduce social insecurity and foster social cohesion—both preconditions for sustained nation building. Public theology initiatives and church youth development programs have been linked to entrepreneurship training and psychosocial support, contributing to social stability and economic participation among vulnerable groups.

During moments of national crisis, church leadership and Christian educational institutions often provide mediation and moral voice, advocating for good governance, transparency, and human rights—functions essential to healthy democratic processes.

- Case study: concrete examples from Ghana

A closer look at Ghana highlights concrete pathways by which Christian education has shaped national life:

- Elite secondary schools with missionary origins. Schools such as Mfantsipim (Methodist), Adisadel (Anglican), and several Catholic and Presbyterian colleges have long traditions of academic excellence and civic formation, producing a disproportionate number of leaders in civil service, academia, and the professions. Their alumni networks contribute to public life and philanthropic support for public institutions.
- Teacher training and rural education. Missionary teacher training institutions helped expand primary education across rural communities in the Gold Coast and early Ghana. By professionalizing teaching and creating teaching cadres, Christian education helped the state scale basic schooling—an essential nation-building function.
- Church-led civic education. Churches and Christian NGOs in Ghana organize civic forums, voter education, and youth leadership programs. Research indicates that these programs shape youth conceptions of citizenship and political engagement—critical components of a participatory polity.
- Development partnerships. Christian organizations have been partners with government and international agencies in delivering health, education, and social protection services, augmenting state capacity in underserved areas and contributing to human development indicators.
- Contemporary challenges and contested spaces

Christian Education Constraints in Ghana

Despite these contributions, Christian education in Ghana faces several constraints that must be addressed to remain effective in nation-building.

Equity and access

Many elite mission schools remain selective and geographically concentrated, which risks reproducing social stratification. While mission schools increased overall educational supply historically, persistent regional and socioeconomic disparities in access to quality schooling remain a national problem. Achieving an inclusive nation-building impact requires deliberate policies that expand access to high-quality Christian schools or enable low-income students to benefit through scholarships and affirmative programs.

Curriculum relevance and pluralism

Christian education's moral emphasis is an asset, but schools must also ensure curricular relevance to contemporary economic needs and pluralistic citizenship. Balancing faith formation with rigorous secular instruction (STEM, critical thinking, civic education) prepares students for national development while honoring religious commitments. Excessive confessional narrowness risks alienating non-Christian students or producing graduates less equipped for a plural society.

Church–state boundaries and political neutrality

Churches and Christian schools sometimes face tensions between prophetic critique and partisan politics. While churches have a legitimate role in moral advocacy, overt political alignment can undermine their credibility as impartial civic educators. Research on church-political engagement in Ghana shows the church's influence on politics, but the effects vary and can be mediated by class and denominational differences. Maintaining principled independence while engaging public life is essential for sustaining trust.

Quality and learning outcomes

Enrollment statistics alone mask learning outcomes. National and international assessments point to persistent learning gaps in parts of Ghana's schooling system. Churches and mission schools must focus not only on access but on measurable learning to convert schooling into meaningful human capital for nation-building.

Policy Recommendations

To amplify the nation-building potential of Christian education in Ghana, the following policy directions are recommended:

1. Expand equitable access. Partnerships between church bodies and government to fund scholarships, improve infrastructure in underserved regions, and support teacher deployment can mitigate regional inequities. These measures create pathways for marginalized groups to fully benefit from Christian educational initiatives, contributing to broader national social and economic inclusion.
2. Align curricula with national development goals. Integrate vocational training, STEM, and civic education into church school curricula while preserving ethical and religious formation.
3. Strengthen church–state cooperation on public goods. Formalize collaborative frameworks so churches' social

- services (health clinics, adult education) complement state delivery with accountability and shared metrics.
4. Invest in learning outcomes. Use standardized assessments and teacher professional development to ensure mission schools deliver measurable learning gains, not merely enrollment.
5. Foster inclusive civic education. Use religious education to teach democratic values—pluralism, tolerance, civic responsibility—so graduates contribute to social cohesion in a multi-faith nation.

These recommendations seek to preserve the distinctive strengths of Christian education—moral formation, community networks, and institutional reach—while orienting them toward inclusive and measurable national development goals.

Conclusion

Ghana's experience shows that Christian education has been instrumental in nation-building by producing human capital, forming civic and moral dispositions, building institutional capacity, and delivering social services. These contributions helped shape Ghana's postcolonial trajectory and remain significant today. Yet the transformative potential of Christian education will be fully realized only if challenges of equity, curricular relevance, political neutrality, and quality are addressed through intentional policies and partnerships. In short, Christian education is neither a relic nor a panacea; it is a powerful institutional resource that, if harnessed responsibly and inclusively, can continue to be a constructive partner in Ghana's ongoing project of nation-building.

References

1. Kwabena Opuni-Frimpong, “*Public Theology, the Church and Youth Development in Ghana*,” E-Journal of Humanities, Arts and Social Sciences 4, no. 10 (October 2023): 1209–18. ([Noyam Journals](#))
2. “Unit 2: Missionary Era and Educational Development,” Institute of Education, University of Cape Coast, April 2023, PDF. ([ioe.ucc.edu.gh](#))
3. “Ghana: Education Country Brief,” UNESCO International Institute for Capacity-Building in Africa (IICBA), accessed 2024. ([IICBA](#))
4. Kwame A. Sarkodie-Addo, “*Church and Politics*,” (paper; references to Church's role in nation-building), (1995). ([Semantic Scholar](#))
5. “*Mfantshipim School: The School*,” Mfantshipim Old Boys Association (MOBA) website, accessed 2024. ([mfantshipim.com](#))
6. “*Christianity, Citizenship, and Political Engagement among Ghanaian Youth*,” African Studies Quarterly (paper/pdf), (2021). ([asq.africa.ufl.edu](#))
7. “*Religion, Education and Development in Ghana*,” European Journal of Academic Essays (pdf), (2016). ([EA Journals](#))
8. World Bank / UNESCO Institute for Statistics, “*Ghana — Education indicators*,” Data Portal (accessed 2024). ([World Bank Open Data, TheGlobalEconomy.com](#))

THE CLERIC: A CRITICAL STUDY OF THE COLLAR AND THEOLOGICAL BASES FOR COPING CONSTRUCTIVELY WITH FEEDBACK.

Dr. St. Kay Ephan, *FCCT*

Abuja Chief Strategist, ICTSP

Correspondence email and phone no.: phanst.kay@gmail.com_+2348079385345

Received: 15 September, 2025; Revised: 23 September, 2025; Accepted: 30 September, 2025; Published: 10 October, 2025

Abstract

This paper aims to explain the meaning of feedback in a simple term in the introduction, so as to thoroughly and properly prepare clerics for this particular challenge. The introduction is subdivided into purpose of study; research problem statement; and significance of the study where the researcher attempted to address the importance of the clerical collar receiving feedback. In the history of the collar, the researcher traced how the clerical collar was invented and adopted, stating the theological meaning of clerical; and the evolution of the clerical collar. The research provided a short review of literature for the purpose of this study. The research proposes and offers possible recommendations tailored to the unique context of the clerical collar.

Keywords: Cleric, clerical collar, negative feedback.

Introduction

Feedback is the critical assessment of a process or activity or of their results. Based on this meaning, feedback could be positive; feedback could be negative. Feedback could be solicited or unsolicited; warranted or unwarranted. Proverbs paint an imagery of feedback when the writer explains that a true friend will speak the truth even when it is hard to hear: "Faithful are the wounds of a friend, but deceitful are the kisses of an enemy" (Proverbs 27:6).

Feedback, whether positive or negative, is helpful when based on truth and love. Negative feedback is like correction. Correction is to be gentle. If negative feedback cannot be expressed in keeping with gentleness, it's better left unsaid. As one give feedback, please keep in mind what type of person you should be: respectful (1 Tim. 5:17); gentle (Gal. 6:1); humble (Phil. 2:3).

Purpose of Study.

The primary purpose of this research is to analyze and synthesize the negative feedback research literature, and to further provide a better understanding of feedback among the clerical collar. And further help the clerical collar deal with myriad of negative feedback and critique based on theological principles..

Research Problem Statement

The problem was that limited empirical existed that focused on the impact of criticism on pastors, but a handful of empirical research exist on how the clerical collar should deal with negative feedback. The prime concern of this study is to, first, address the research question: how should the clerical collar deal with feedback negative?

- Show Appreciation:** It's essential the cleric show the person giving feedback that you genuinely appreciate hearing their opinion. And that you want them to feel comfortable speaking up if issues need to be addressed. This way, the cleric is providing positive reinforcement for members of his church by showing appreciation for the feedback he received. Also, it is an opportunity for the cleric to show the strength of his leadership – the cleric's sense of control isn't threatened by someone having a complaint or concern. Regardless of whether the cleric feel like the feedback is constructive or related to something that should be addressed, it's important for members of his congregation to feel heard and feel comfortable speaking up when they have something they need to say.
- Be Empathetic:** It can be difficult for members of congregation to give feedback, and it can be challenging for a cleric to know how to respond. That is particularly true if the cleric see the feedback as criticism instead of a growth opportunity or take it personally. It is important to understand that the person providing negative feedback is potentially just as uncomfortable or perhaps more uncomfortable than the cleric feel in receiving it. So rather than assuming that the person is finding enjoyment in saying something difficult, try to recognize that they are also outside their comfort zone by taking the chance to provide feedback they view as necessary.
- Gather More Information:** Before Responding: It can be shocking and disorienting when a cleric receive feedback that he weren't expecting. You might realize that your members don't see you the way you see yourself, which can be hard to swallow. For this reason, gathering more information surrounding the situation is a good idea. If the feedback is specific to the cleric's leadership style, maybe it's time for the cleric to step back and analyze what his leadership style is.
- Don't Let Your Emotions Take Over:** No matter how level-headed clerics are most of the time, it's easy for emotions to take over and control one's actions when someone gives us negative feedback. Whether hearing this feedback makes you feel like crying, shouting, or punching a wall, there is something very natural about reacting emotionally to the news you don't want to hear.
- Summarize the Feedback:** One essential tool clerics can use to ensure that his members feel heard is summarizing their feedback. This is a necessary skill if the cleric want to be an effective communicator as a leader. When a cleric outline the basic points of feedback being brought to his attention, it helps ensure everyone is on the same page. It also helps improve communication efficiency and allows clerics to pinpoint action items that can be put into motion when appropriate.

- 6. Be Genuine:** If a cleric feels that he is at fault for the problem at hand, a sincere apology is best rather than trying to deflect and save face. When a cleric genuinely believe that the feedback is unfounded, try to find a way to discuss your point of view without delving into communication styles that are sarcastic, passive-aggressive, or condescending.

Significance of the Study.

The study is significant in that it attempted to address the importance of the clerical collar receiving feedback, and on the bases of sound theological principles. The study findings aim to properly and thoroughly prepare the clerical collar for this particular challenge.

History of the Collar.

The clerical collar, a distinctive mark of the clergy in certain churches, is an item adorned as part of Christian clerical clothing. It is believed that the Reverend Donald Mcleod invented the detachable clerical collar as reported in 1909 Who's Who of Glasgow where he was a minister at the time. Anglican clergy had developed a sense of separation between themselves and the secular world in 1840. One outward symbol of this was the adoption of distinctive clerical dress. By the 1880s this had been transmuted into the clerical collar, which was worn almost constantly by the majority of clergy for the rest of the period.

The clerical collar was adopted by other Christian denominations, including Anglican Church, Methodist churches, Eastern Orthodox Church, Baptist churches, Lutheran churches, and the Roman Catholic Church prior to the Second Vatican Council from 1962 to 1965. In the 1960s, many clergy who lived in countries where Catholicism was the dominant religion began to wear the clerical collar rather than the cassock. Today, the clerical collar is worn by all ranks of clergy; bishops, priests, deacons, apostles, evangelists, prophets, and pastors.

Theological Meaning of Clerical.

In older times clerical had an additional common meaning of referring to anything to do with the clergy — those ordained for religious work, usually in the Christian faith. Clerical comes from the old Latin term clericus, meaning a "churchman," from which cleric later came, meaning a priest or religious leader.

For a priest or religious leaders, wearing the collar is a public profession of faith and a reminder of their duties. The clerical collar emphasizes the wearer's commitment to serving others and signals a religious calling. It is a symbol of a person's holy calling, differentiating the clergy from the laity — non-priests or clergy of a religious faith.

Evolution of the Clerical Collar.

Clerical collar are spiritual and religious leaders who have been officially commissioned by religious organizations to perform religious or spiritual services. The clerical collar provide leadership for communities of faith as governed by their respective religious institutions and denominational structures and perform various roles within churches depending upon their size, location, needs, and dynamics (Caroll, 2006).

Cleric is the individual member of the clerical collar. The primary term that describe the role of the cleric or clerical collar refers to the oversight of the believers, and it involves teaching, preaching, caring, and exercising authority where needed. The cleric or clerical collar will teach and lead the congregation in their spiritual development. Clerics have been called by God to preach the Word, to emulate Christ, and to serve their congregations. It is a high calling (1 Tim. 3:1, NLT).

Coping Constructively with Feedback.

Direct, respectful conversations extinguish a lot of small fires. In many cases, a fair hearing of each person's perspective is all it takes to correct feedback. Don't dismiss negative feedback without hearing it out, though. Consider the tremendous benefit of leaders entertaining feedbacks that came to the Early Church in Jerusalem (Acts 6:1–7). The apostles became unintentionally negligent as Hebraic widows were prioritized over Greeks. Advocates for Greek widows felt slighted and registered a complaint.

Church leaders could have waved off the grumblings and told the Hellenists they were reacting inappropriately. They could have said, “We don't talk about Pastor Peter like that.” Instead, church leaders employed careful listening and instituted meaningful changes. Leaders acknowledged they had caused an offense and took steps to address the problem.

As a result, the laity felt heard and cared for by their elders, which sparked true healing and unity. Further, the exercise propelled church elders into powerful new spiritual opportunities. The ensuing shift launched a rapid revival that won many converts to the Lord, including Jewish priests. This is the beauty of Christian correction, even when it puts church leaders on the receiving end. Openness to reasonable questions and feedback — and willingness to handle those issues scripturally — introduces new levels of joy and fulfillment in pastoral ministry.

Theological Bases of Coping with Feedback.

The theoretical contribution of this study examines the framework for thinking through this challenge in ministry to wit: biblical foundations for coping with feedback; practical principles for coping with feedback; and practical principles for fair feedback.

1. **Biblical Foundations for Coping with Feedback:** As with any issue of faith and practice, study must begin with the Word of God. What do the Scriptures teach about coping with feedback? The study remind the clerical collar that we need not read far in Genesis before we encounter the first example of unjust feedback. The serpent assaults God's character, denying His goodness.

When the research turns to the New Testament, Christ and His sufferings become the object of the study. Although Christ's sufferings as a substitutionary sacrifice for sin are unique, His response to those unjust, unwarranted, and unsolicited feedback directed at Him as well as those who treated Him unjustly becomes the model for the clerical collar to endure unjust treatment, nay, unjust feedback.

2. **Practical Principles for Coping with Feedback.** The research encourages four exhortations to the clerical collar: receive negative feedback realistically; receive negative feedback humbly; respond to negative feedback with sober judgment; and respond to negative feedback with grace.

The clerical collar must also approach feedback with humility. Clerics must, as suggested by this study, observe the following practices to be able to cope with feedback: listen carefully to feedback; evaluate his own actions in light of the feedback; examine his own motives; and seek the honest assessment of trusted confidantes who will help assess the validity of the feedback.

3. **Practical Principles for Fair Feedback:** Scripture provides a helpful framework for navigating negative feedback.
- Encourage respectful feedback and communication (1 Timothy 5:17).
 - Assume a humble and prayerful posture (Eph. 6:18–20; Col. 4:2–4; Heb. 13:17–18). Rather than becoming defensive in the face of feedback, the cleric should ask congregants to join him in seeking God's wisdom and guidance for the church.
 - Remain open to correction: Acts 15 provides an excellent example of clerical collar working through a significant dispute. The resulting unity inspired joy and opened a door for the gospel's spread among Gentiles.
 - Proceed appropriately: Matthew 18:15–20 calls for a discreet conversation before complaining to others. Although this passage isn't specifically about confronting a cleric, it can be a helpful template.
 - Self-examination: Closely connected with prayer is the matter of self examination.
 - Time Out: When the pressures and problems increase, and especially when you feel yourself reaching the boiling point, it is good to call a time out. Such a time will remove you from the scene, revive your spirit, give you a new degree of objectivity, restore your energy and bring you back with fresh and new determination.

Recommendations.

More research and study concerning negative feedbacks is necessary and required to help the clerical collar deal with constant barrage of negative feedback from church members.

The researcher wholeheartedly commend the findings of this research work. Its sound exegesis, practical counsel, and concrete examples will encourage the clerical collar at any stage of clerical ministry.

Conclusions.

If you have received negative feedback about your leadership style, it is natural for that to sting. However, if you can step back and look at the situation from a different perspective, it is an excellent opportunity for you to grow, learn, and improve as a leader and a cleric.

References

- Carroll JW. *God's Potters: Pastoral Leadership and the Shaping of Congregations*. William B. Eerdmans Publishing Company; 2006
- Joel R. Beeke and Nick Thompson, *Pastors and their Critics: A Guide to Coping with Criticism in the Ministry*. Phillipsburg, NJ: P&R Publishing, 2020.
- Meyers, D.G., 2004, *Theories of Emotion. Psychology*, 7th edition., Worth Publishers, New York, NY.
- Omisore, B.O. & Abiodun, A.R., 2014, '*Organizational Conflicts: Causes, Effects And Remedies*', International Journal of Academic Research in Economics and Management Sciences 3, 118–137. <https://doi.org/10.6007/IJAREMS/v3-i6/1351>

CHRISTIAN EDUCATION IN THE 21ST CENTURY: BUILDING FAITH, CHARACTER, AND KNOWLEDGE

Dr. Engr. Timothy Olaniyi Olugbile, *FCCS, CCI, ICTheo, APPDA*
Global Director, Capacity Building & ICT Management, ICTSP

Correspondence email and phone no.: olaniyitimothy@yahoo.com +2348033989866

Received: 15 September, 2025; Revised: 23 September, 2025; Accepted: 30 September, 2025; Published: 10 October, 2025

Abstract

Christian education in the 21st century faces unprecedented challenges and opportunities in a globalized, pluralistic, and technologically driven world. This article argues that Christian education must intentionally integrate faith, character, and knowledge in order to nurture holistic discipleship. Drawing upon biblical foundations, theological reflection, and recent scholarship, the paper explores the dynamic role of Christian pedagogy in forming resilient believers who embody Christlike character while engaging the complexities of modern society.

Introduction

The call to Christian education has always transcended the mere transmission of facts. It is a summons to shape lives for the glory of God, equipping individuals to love God and neighbor with heart, soul, mind, and strength (Deut 6:5; Matt 22:37). In the 21st century, characterized by secularism, technological saturation, cultural pluralism, and moral relativism, Christian education is urgently tasked with cultivating faith, character, and knowledge in a holistic framework. As Paul exhorts, all Scripture is “profitable for teaching, for reproof, for correction, and for training in righteousness” (2 Tim 3:16), thus grounding Christian education in the transformative power of God's Word.

Scholars note that education today is often fragmented, privileging either technical knowledge or moral relativism without anchoring in transcendent truth (Zhurova & Bulanin, 2025). Christian education, however, unites spiritual formation, intellectual development, and ethical growth (Shaleh, 2024). It is therefore not merely education about Christianity, but an education in Christ that builds discipleship, identity, and mission.

Biblical Foundations of Christian Education

Faith as the Core of Christian Learning

Faith is not peripheral but central to Christian education. Hebrews defines it as “the assurance of things hoped for, the conviction of things not seen” (Heb 11:1). Christian education nurtures faith by leading learners to trust God's promises and embrace His redemptive purposes. Proverbs declares, “The fear of the LORD is the beginning of knowledge” (Prov 1:7), affirming that all true wisdom originates in reverence for God.

Jesus Himself modeled this integration of faith and instruction. His pedagogy combined proclamation, parables, and personal example, forming disciples not only in doctrine but in relational trust and obedience (Matt 28:19–20). Contemporary Christian education must similarly unite cognitive knowledge with relational faith, resisting the modern temptation to separate belief from learning (Oyewole, 2025).

Character Formation in the Image of Christ

Character development stands at the heart of Christian pedagogy. Paul exhorts believers to be “conformed to the image of His Son” (Rom 8:29). Christian education is thus transformative, not transactional. It seeks not only to impart information but to form virtuous lives shaped by the Spirit's fruit (Gal 5:22–23).

Modern educational discourse often emphasizes skills and competencies, yet neglects moral and spiritual virtues. Brouse (2024) emphasizes that true education cannot be divorced from the concept of the Absolute—that is, God—as the anchor of character formation. Christian education therefore reclaims moral integrity and Christlikeness as inseparable from knowledge.

Knowledge as Wisdom for Life

While secular education often prioritizes information and technical expertise, biblical knowledge is relational, covenantal, and holistic. To “know” God involves intimacy and obedience (Jer 9:23–24). Christian education pursues not only intellectual mastery but wisdom—knowledge rightly ordered to God's purposes.

Zhurova and Bulanin (2025) highlight how Christian pedagogy historically defended orthodoxy by uniting knowledge with faith, ensuring that intellectual pursuits were grounded in theological truth. In the 21st century, this integration remains vital for equipping Christians to engage cultural, scientific, and philosophical challenges with biblical fidelity.

Challenges Facing Christian Education in the 21st Century

The Secularization of Knowledge

One of the greatest challenges is the secularization of knowledge. In many contexts, education has been divorced from transcendence, reducing truth to subjective or materialist frameworks. Shakir (2024) notes that in post-secular Europe, religion is often relegated to private life, leaving public education devoid of spiritual depth. Christian educators must counter this by insisting that all truth is God's truth and by reintegrating theological reflection into the broader intellectual discourse (Col 1:17).

Technological Saturation and Digital Discipleship

Technology has revolutionized access to information but also poses risks of distraction, superficiality, and disembodiment. The challenge for Christian education is not to reject technology but to employ it wisely for discipleship, ensuring that virtual learning still cultivates authentic community, accountability, and spiritual depth (Malmir & Darabi, 2024). Paul's exhortation to "take every thought captive to obey Christ" (2 Cor 10:5) applies also to the digital realm.

Cultural Pluralism and Interfaith Contexts

Globalization has intensified cultural and religious diversity. Christian education must prepare learners to articulate their faith in pluralistic settings with both conviction and humility (1 Pet 3:15). Abdulaziz (2025) underscores the importance of contextual pedagogy that respects cultural plurality while remaining anchored in Christian truth. In Africa, Oyewole (2025) demonstrates how contextual understanding of the New Testament enriches hermeneutics for contemporary Pentecostal communities.

Moral Relativism and Identity Crisis

Modernity often promotes subjective morality and identity constructs detached from biblical anthropology. Gultom and Yoviyani (2025) emphasize the intersection of faith, gender, and education, showing the importance of Christian theological perspectives in countering secular ideologies. Christian education must affirm human dignity rooted in the *imago Dei* (Gen 1:27) and foster resilience against identity fragmentation.

TOWARD A THEOLOGY OF CHRISTIAN EDUCATION

Education as Discipleship

Christian education is fundamentally an extension of the Great Commission (Matt 28:19–20). Its telos is not only intellectual formation but lifelong discipleship. Discipleship entails following Christ holistically—in belief, behavior, and belonging. Shaleh (2024) argues, a holistic-integrative curriculum connects doctrine, ethics, and worship into a unified educational vision.

The Role of the Church and Community

Education in the biblical sense is never isolated from community. The early church "devoted themselves to the apostles' teaching and the fellowship" (Acts 2:42). Families, congregations, and schools must collaborate in forming faith, character, and knowledge. This communal dimension resists the fragmentation of modern education, rooting learning in shared worship, accountability, and mission.

The Spirit as Teacher

Ultimately, Christian education depends upon the Spirit, who guides believers into truth (John 16:13). While human teachers provide instruction, transformation occurs through the Spirit's illumination of Scripture and sanctification of hearts. This pneumatological dimension safeguards Christian education from becoming mere moralism or intellectualism.

PEDAGOGICAL STRATEGIES FOR THE 21ST CENTURY

Integrative Learning Models

Effective Christian education must resist compartmentalization. Integrative learning unites biblical studies with sciences, arts, and humanities under the lordship of Christ. Saniei and Ghabool (2025) emphasize the importance of *imagology*—narrative and cultural representation—in shaping holistic learning. By integrating story, symbol, and theology, Christian education speaks powerfully to postmodern learners.

Character-Centered Curricula

Curricula should intentionally nurture virtues such as humility, integrity, and service. This echoes Paul's call: "Whatever is true, whatever is honorable, whatever is just... think about these things" (Phil 4:8). Gultom and Yoviyani (2025) demonstrate how gender-sensitive pedagogy informed by theology can cultivate inclusive yet biblically faithful character formation.

Digital Discipleship and Media Literacy

Educators must train students to discern truth from misinformation, cultivate digital discipline, and use media for witness. Christian schools and churches can model redemptive use of technology by fostering online communities of prayer, study, and mission (Malmir & Darabi, 2024).

Contextual and Global Perspectives

Christian education must be both rooted in Scripture and responsive to cultural contexts. Oyewole (2025) shows how contextual hermeneutics deepen Pentecostal engagement with Scripture. Abdulaziz (2025) stresses that pedagogy in the Middle East requires sensitivity to interfaith realities. Such perspectives remind educators that Christian education is a global task, requiring humility, adaptability, and faithfulness.

Inspirational Vision: Building Faith, Character, and Knowledge

The 21st century calls for a renewed vision of Christian education:

1. Faith anchors learners in Christ amid uncertainty, reminding them that "Jesus Christ is the same yesterday and today and forever" (Heb 13:8).
2. Character forms resilient disciples who embody Christ in word and deed, shining as "the light of the world" (Matt 5:14).
3. Knowledge equips believers to engage culture with wisdom, bearing witness that in Christ "are hidden all the treasures of wisdom and knowledge" (Col 2:3).

Zhurova and Bulanin (2025) argue, the defence of orthodoxy in pedagogy is not antiquated but essential for maintaining Christian identity in an age of relativism. Christian education, then, becomes a prophetic and pastoral task—guarding truth, nurturing virtue, and equipping the next generation for faithful witness.

Conclusion

Christian education in the 21st century is both a theological mandate and a missional opportunity. Rooted in Scripture, empowered by the Spirit, and informed by scholarship, it must form believers whose faith is steadfast, whose character is Christlike, and whose knowledge is both rigorous and redemptive.

The psalmist declares, “One generation shall commend your works to another, and shall declare your mighty acts” (Ps 145:4). This is the calling of Christian education today: to hand down not only knowledge but living faith, to cultivate not only skills but Christlike virtue, and to prepare not only minds but whole persons for service in God's kingdom.

References

1. Abdulaziz, E. (2025). *Religion, Knowledge, and Pedagogy in the Middle East*. Middle Eastern Culture & Religion Issues.
2. Brouse, E. A. (2024). *The Concept of the Absolute and Character Formation in Religious Thought*. Growth Journal.
3. Gultom, N., & Yoviyani, S. H. (2025). *Faith, Gender, and Education in Contemporary Christian Theology*. Taylor & Francis Journal.
4. Malmir, T., & Darabi, K. (2024). *Discourse Analysis of Faith and Virtue in Pedagogy*. Research of Literary Text in Iraqi Career.
5. Oyewole, N. O. (2025). *Relevance of Contextual New Testament Understanding of Jesus' World for Pentecostal Hermeneutics in Africa*. JOS Journal of Religion and Philosophy.
6. Saniei, F., & Ghabool, E. (2025). *Imagology of Culture, Faith, and Knowledge*. Journal of Comparative Literature.
7. Shaleh, M. (2024). *Development of a Holistic-integrative Religious Education Curriculum in Faith-Based Schools*. Eurasian Journal of Educational Research.
8. Shakir, A. N. (2024). *Religion and Education in Post-Secular Europe*. Journal of Muslims in Europe, 13(3), 399–422.
9. Zhurova, L., & Bulanin, D. (2025). Christian Knowledge, Faith, and the Defence of Orthodoxy in Russian Pedagogy. *Quaestio Rossica*.

EXPLORING THE THEOLOGICAL DIMENSIONS OF CURRICULUM DESIGN: ANALYZING KEY CONCEPTS AND APPLICATIONS

Professor Olumuyiwa Samuel, *FCCS, GCCF, CCI*
Chancellor, Chosen Life Christian University
International Coordinator, ICCA
Global President, ICTSP

Correspondence email and phone no.: muyiwasam@gmail.com +2349130267878

Received: 15 September, 2025; *Revised:* 23 September, 2025; *Accepted:* 30 September, 2025; *Published:* 10 October, 2025

Abstract

This study delves into the intersection of theology and curriculum design, exploring the profound implications and applications of theological concepts in educational frameworks. Through an in-depth analysis of key theological principles and their integration into curriculum development, this study aimed to shed light on how educators can infuse their instructional practices with deeper spiritual and ethical dimensions. Drawing from various theological traditions and perspectives, this paper examines how concepts such as divine providence, human flourishing, moral formation, and transcendent purposes can inform and enrich curriculum design. Furthermore, it investigates practical strategies and methodologies for integrating these theological dimensions into educational programs to foster holistic growth and development in learners. Through case studies and examples from diverse educational contexts, this paper illustrates how theological insights can be translated into pedagogical practices to foster an inclusive and transformative learning environment. By engaging in this critical discourse, educators can enhance their understanding of the profound impact of theology on curriculum development and refine their approaches to creating intellectually rigorous and spiritually enriched educational experiences.

Keywords: Curriculum Design, Ethical Principles, Education, 21st Century, Critical Thinking, Social Justice,

Introduction

Curriculum design serves as a blueprint for educational experiences, shaping content, structure, and delivery of learning opportunities. This encompasses the process of planning, developing, implementing, and evaluating instructional materials and activities to meet the objectives of an educational program. At its core, curriculum design seeks to align educational goals with pedagogical strategies to ensure that learners acquire the knowledge, skills, and dispositions necessary for success in their personal, academic, and professional lives. Edmond Short advocated in one of his presentations that “. . . there is always a need for newly formulated curriculum models that address contemporary circumstance and valued educational aspirations.”

Button (2021) says that Curriculum design is central to the development of curriculum, and it can be done in several ways. Each design has advantages and disadvantages for both learners and teachers. Ralph Tyler included four questions that guided his curriculum design model. Tyler's model influenced later curriculum designs by John Goodlad, D.K. Wheeler, John Kerr, Hilda Taba, and others.

This introduction provides a brief overview of curriculum design, highlighting its significance in shaping students learning experiences across various educational settings. Through a systematic and intentional approach, curriculum designers aim to create cohesive and meaningful learning experiences that foster intellectual growth, critical thinking and lifelong learning. By understanding the principles and methodologies of curriculum design, educators can effectively navigate the complexities of educational practices and create dynamic and engaging learning environments that empower students to thrive in an ever-changing world.

The Intersection of Theology and Curriculum Design

The intersection of theology and curriculum design represents a profound convergence of two distinct, yet interrelated domains: education and spirituality. While education traditionally focuses on the transmission of knowledge and cultivation of cognitive skills, theology delves into questions of ultimate meaning, purpose, and moral values. When these two spheres intersect, they offer a rich tapestry of insights and possibilities for creating educational experiences that transcend academic instruction and encompass deeper dimensions of human existence.

Scholars such as Huebner (1971) and Moore (2018) have long recognized the potential of integrating theological perspectives into curriculum design as a means of enriching the educational process. At its core, this interdisciplinary approach acknowledges the holistic nature of human beings, recognizing that learning is not confined to the realm of intellect, but encompasses spiritual, moral, and existential dimensions as well.

Theoretical Framework

Guerrero (2025) argues that theological dimensions in curriculum design involve weaving theological principles, concepts, and viewpoints into educational planning and implementation, reflecting a religious institution's vision and values. This approach ensures the curriculum aligns with a specific religious perspective, often drawing on established theological frameworks to inform the content, structure, and overall goals of the program to achieve the institution's mission and foster holistic student development.

He further listed the followings as the major aspect of theoretical framework

Core Aspects of Theological Dimensions in Curriculum Design

- **Alignment with Vision and Mission:** Theological curricula are designed to reflect the foundational mission and vision of the educational institution, ensuring the educational programs are meaningful and contribute to the institution's religious purpose.
- **Integration of Values:** The curriculum incorporates the specific values and beliefs of a religious tradition, creating an integrated, value-driven framework for learning.
- **Content and Pedagogy:** Theological insights influence the selection of content, the way it is presented, and the pedagogical approaches used to facilitate student learning.
- **Holistic Development:** The goal is often to develop the "whole person," not just intellectually but also spiritually and ethically, preparing students for their roles within their faith and society.
- **Conceptualization:** In many settings, particularly in theological education in Africa, the curriculum is conceptualized to address specific local issues and societal needs, such as poverty and social justice, from a theological perspective.

How Theological Dimensions Shape Curriculum:

- **Purpose:** It helps define the fundamental purpose of the education, which in a theological context is often rooted in a particular religious understanding of the world and humanity's place within it.
- **Objectives:** Educational objectives are shaped by theological aims, leading to specific behavioral outcomes or goals that align with religious teachings.
- **Content Selection:** The content of the curriculum is not neutral but is selected and organized based on theological principles and doctrines.
- **Implementation:** The implementation process involves teachers translating the curriculum into practice, ensuring that the theological perspectives are effectively communicated to students.

In essence, theological dimensions in curriculum design transform an educational program into a vehicle for articulating and transmitting a particular religious understanding, making the curriculum a reflection of the institution's theological identity.

The Relationship Between Theology, Values, And Education

The relationship among theology, values, and education is deeply intertwined, as each informs and enriches others in profound ways. Theological perspectives provide a foundation for understanding the ultimate meaning, purpose, and ethical dimensions of human existence, which in turn shapes the values that guide educational endeavors. Scholars across various disciplines have explored this relationship, offering insights into the complex interplay among theology, values, and education.

One prominent scholar who has delved into this relationship is Paulo Freire, whose work on critical pedagogy emphasizes the inseparable connection between education and values. Freire (1970) argued that education is inherently value-laden, serving as a vehicle for the transmission and transformation of cultural, social, and ethical norms.

Similarly, Noddings (1984) contended that education should prioritize the cultivation of caring and empathetic attitudes towards others, recognizing the inherent value and dignity of every individual. She argued that a curriculum rooted in care ethics can promote social justice, equity, and compassion, nurturing students' ethical sensibilities and capacity for moral action.

Scholars within the field of religious education, such as Groome (1980) emphasizes the importance of integrating religious values and beliefs into the educational process, advocating for a curriculum that fosters religious literacy, spiritual growth, and moral discernment. Russell (1993) challenges the traditional hierarchies of power and privilege within religious institutions, calling for a curriculum that reflects the diverse experiences and voices of marginalized groups.

The Role of World-view in Shaping Curriculum Frameworks

The role of the world-view in shaping curriculum frameworks is significant, as it provides foundational beliefs, values, and assumptions that underpin educational practices and priorities. A world-view encompasses an individual or group's fundamental understanding of reality, including beliefs about the nature of existence, knowledge, morality, and purpose of life. These world view perspectives influence every aspect of curriculum design, from content selection to instruction and assessment methods.

Scholars such as Fraser (2007) have emphasized the importance of the world-view in curriculum development, arguing that educational programs inevitably reflect the philosophical and cultural perspectives of designers. Thus, understanding the underlying world-view assumptions of curriculum frameworks is essential for critically analyzing their aims, content, and implications.

How Theological Perspectives Inform the Understanding of Divine Revelation and its Implications for Curriculum Content.

In Christianity, divine revelation is often understood to be primarily mediated through scripture, particularly the Bible. scholars such as Barth (1956) emphasizes the role of scriptures as the authoritative word of God, revealing divine truths about God's nature, human destiny, and the moral order of the universe. In curriculum design informed by this perspective, the Bible serves as a foundational text, providing the basis for exploring theological concepts, ethical principles, and lived experiences of faith communities.

Similarly, in Islam, divine revelation is believed to have been communicated to Prophet Muhammad through the Qu'ran. Islamic theologians such as Al-Ghazali (1058–1111) emphasized the Qu'ran's role as a source of guidance and wisdom for

Muslims, containing divine truths about the nature of God, the human condition, and the principles of righteous living. In curriculum design within Islamic education, the Qu;ran serves as a primary text guiding the exploration of Islamic beliefs, practices, and moral teachings.

The Theological Concept of Purpose and its Application in Defining Educational Goals and Outcomes

Teleology, the theological concept of purpose or end, profoundly influences the definition of educational goals and outcomes in curriculum design. Theological perspectives provide insights into the ultimate purposes and aims of human existence, which in turn inform the objectives and aspirations of educational programmers.

From a theological perspective, one key aspect of teleology is the understanding of human beings as created with inherent purposes or destinies. For example, within Christian theology, scholars such as Aquinas (1225–1274) emphasized the concept of the "telos" or end toward which human beings are directed, namely, communion with God and the realization of moral and spiritual perfection.

In Hinduism, the concept of "dharma" encompasses the inherent purposes or duties associated with one's station in life and stage of spiritual development. Scholars such as Vivekananda (1863–1902) emphasized the importance of aligning educational goals with the pursuit of dharma, guiding students toward self-realization, and the fulfillment of their unique potential. In curriculum design influenced by this perspective, educational goals may include fostering the holistic development of students; nurturing their intellectual, moral, and spiritual growth; and cultivating virtues such as love, justice, and compassion.

How Theological Perspectives can be Integrated to Provide a Coherent and Holistic Educational Experience

One way that theological perspectives can be integrated across subjects is through the exploration of ethical dilemmas and moral questions. Scholars such as Noddings (1984) emphasized the importance of incorporating ethical considerations into all areas of the curriculum, not just in traditional ethics or religious studies courses. For example, in literature classes, students can analyze characters' moral decisions and reflect on the ethical implications of their actions. In science classes, students can explore the ethical implications of scientific research and technological advancement.

Moreover, theological perspectives can be integrated into subjects such as history, social studies, and civics to explore issues of social justice, human rights, and the common good. Scholars such as Freire (1970) emphasizes the importance of education as a tool for social transformation and liberation. For example, in history classes, students can examine the role of religious leaders and movements in advocating social change and challenging systems of oppression. In civic classes, students can explore the theological foundations of democratic values, such as equality, freedom, and solidarity. By integrating theological perspectives on justice and community into these subjects, educators can help students develop a deeper appreciation for the ethical imperatives of citizenship and civic engagement.

How Assessment Practices can Reflect Theological Values, Including the Evaluation of Character Development, Ethical Reasoning, and Social Responsibility

Assessment practices can reflect theological values by incorporating measures that evaluate character development, ethical reasoning, and social responsibility, alongside traditional academic achievements. By aligning assessments with theological principles, educators can reinforce the importance of moral and spiritual growth as integral components of education. According to media.neliti.com, character education is teaching children about human basic human values, including honesty, kindness, generosity, courage, freedom, equality, and respect. The goal is to raise children to become morally responsible, self-disciplined citizens.

Character development can be accessed through various means such as self-assessments, peer evaluations, and reflective portfolios. By assessing character development, educators signal the importance of nurturing virtuous dispositions along with academic achievement, reflecting the theological values of moral formation and personal growth.

Ethical reasoning can also be accessed through case studies, ethical dilemmas, and reflective essays that prompt students to analyze, evaluate, and justify their ethical choices. Assessment tasks may require students to apply ethical principles, theories, and frameworks to real-world situations to demonstrate their ability to think critically about moral issues and make informed decisions. Educators can use scoring rubrics to assess the clarity, coherence, and depth of students' ethical reasoning as well as their ability to consider alternative perspectives and anticipate the consequences of their actions.

Social responsibility can be accessed through service-learning projects, community engagement activities, and civic participation initiatives that encourage students to apply their knowledge and skills to address societal needs and promote the common good. The assessment criteria may include indicators of students' contributions to community well-being, their ability to collaborate effectively with others, and their commitment to social justice and equity. Educators can use assessment tools such as peer evaluations, community feedback, and self-reflection journals to assess students' engagement in social responsibility activities and their impact on the broader community.

In summary, assessment practices can reflect theological values by incorporating measures that evaluate character development, ethical reasoning, and social responsibility, alongside traditional academic achievements. By aligning assessment with theological principles, educators reinforce the importance of moral and spiritual growth as essential components of education, preparing students to engage meaningfully with the ethical complexities of the world and contributing to the common good.

The Importance of Integrating Theological Perspectives to Foster Holistic Education and Ethical Leadership in the 21st Century

The integration of theological perspectives is paramount in fostering holistic education and ethical leadership in the 21st century. This is why this is crucial. Integrating theological perspectives provides students with a comprehensive understanding of human experiences, encompassing intellectual, moral, and spiritual dimensions. This holistic approach

equips students with tools to navigate the complexities of the modern world and to engage with diverse perspectives and challenges.

Theological perspectives offer invaluable insights into the ethical principles, values, and virtues essential for ethical leadership in the 21st century. By engaging with theological concepts, students develop a deeper understanding of ethical issues and cultivate the moral reasoning skills required to address complex ethical dilemmas with integrity and compassion.

Theological education encourages critical thinking and reflection by challenging students to question assumptions, analyze evidence, and engage with complex ideas. This critical inquiry fosters intellectual curiosity, creativity, and adaptability, empowering students to think critically about their own beliefs and values and make informed decisions in a rapidly changing world.

Theological perspectives emphasize the importance of social justice, compassion, and service to others, inspiring students to work towards a more just and equitable society. By integrating theological dimensions into curriculum design, educators can cultivate a sense of social responsibility and empower students to advocate marginalized communities, promote human rights, and address systemic injustices in their communities and beyond.

Conclusion

In conclusion, integrating theological perspectives is essential for fostering holistic education and ethical leadership in the 21st century. By providing students with a comprehensive understanding of human experience, cultivating ethical formation, promoting cultural competence, encouraging critical thinking and reflection, and inspiring social justice and service, theological education prepares students to meet the complex challenges of the modern world with wisdom, compassion, and integrity.

Overall, the analysis of theological dimensions in curriculum design highlights the transformative potential of integrating theology into educational practice. By fostering holistic education, ethical and moral formation, cultural and religious understanding, critical thinking and inquiry, social justice, and civic engagement, theological curriculum design prepares students to engage meaningfully with the complexities of the world and contribute positively to society as informed, compassionate, and ethical citizens.

References

1. Dwayne Huebner (1971) *Lessons in Powerful Education* (2nd ed.). Heinemann.
2. Mary Elizabeth Mullino Moore (2018) *Teaching Strategies for Ethnic Studies* (8th ed.). Allyn & Bacon
3. Paulo Freire (1970) *Good education in an Age of Measurement: Ethics, Politics, Democracy*. Routledge.
4. Nel Noddings (1984) *Teaching to Transgress: Education as the Practice of Freedom*. Routledge.
5. Thomas H. Groome (1980) *Pedagogy of Insurrection: From Resurrection to Revolution*. Peter Lang Publishing.
6. Letty M. Russell, (1993) *Understanding Education and Educational Research*. Routledge.
7. James W. Fraser (2007) *Against Common Sense: Teaching and Learning Toward Social Justice*. Routledge.
8. Michael J. Reiss, Leslie E. Francis (2000) *Teaching History for the Common Good*. Lawrence Erlbaum Associates.
9. Bank (2009). *Teaching Strategies for Ethnic Studies* (8th ed.). Allyn & Bacon.
10. Holy Quran (1984)
11. Holy Bible (KJV), 1974
12. David Tracy (1981) *Powerful Teacher Education: Lessons from Exemplary Programs*. Jossey-Bass.
13. Nel Noddings (1984) *Teaching To Transgress: Education as the Practice of Freedom*. Routledge.
14. Letty M. Russell, (1993) *Understanding Education and Educational Research*. Routledge.
15. Bank (2009). *Teaching Strategies for Ethnic Studies* (8th ed.). Allyn & Bacon.
16. David Tracy (1981) *Powerful Teacher Education: Lessons from Exemplary Programs*. Jossey-Bass.
17. School of Education (2023). *A Guide to Curriculum Development*. American University.
18. Holy Bible (KJV), 1974
19. Holy Quran (1984)
20. James W. Fraser (2007) *Against Common Sense: Teaching and Learning Toward Social Justice*.
21. Schweitzer, Karen (2024). *Curriculum Design: Definition, Purpose, and Types*, from, <https://www.thoughtco.com/curriculum-design-definition-4154176>.
22. Mary Elizabeth Mullino Moore (2018) *Teaching Strategies for Ethnic Studies* (8th ed.). Allyn & Bacon
23. Michael J. Reiss, Leslie E. Francis (2000) *Teaching History for the Common Good*. Lawrence Erlbaum Associates.
24. McTighe, J., & Wiggins, G. (2005). *Understanding by design. Association for Supervision and Curriculum Development*.
25. Meyer, A., Rose, D.H., & Gordon, D (2014). *Universal design for learning: Theory and Practice*. CAST Professional Publishing.

Electronic Source:

1. <https://media.neliti.com/media/publications/192566-EN-the-importance-of-teaching-moral-values.pdf>
2. slideshare.net/michelleuncannon/chapter-6-curriculum-design-45077693
3. <https://media.neliti.com/media/publications/192566-EN-the-importance-of-teaching-moral->
4. https://edtechbooks.org/id/curriculum_design_process.
5. <https://eds-p-ebscohost-com.aaron.swbts.edu/eds/pdfviewer/pdfviewer?vid=2&sid=4a6c8103-d470-4d9b-b08a-f5c39fe66d59%40redis>. Oxford Review of Education, VOL. 44, No.. 2.

RELIGIOUS ORGANIZATIONAL IMPACT ON INDIVIDUALS AND COMMUNITY

Professor Ushie Francis Inde, FCCS

Registrar-General, ICTSP

General Overseer, Straightway Divine Christian Outreach Inc.

Correspondence email and phone no.: straightwaydivine@gmail.com. [+2348036599807](tel:+2348036599807)*Received: 15 September, 2025; Revised: 23 September, 2025; Accepted: 30 September, 2025; Published: 10 October, 2025***Introduction**

Religious organizations exert a multifaceted influence on society, impacting various aspects of social life, from fostering moral and spiritual development, to promoting social change and even influencing political stability. Religious organizations play a crucial role in shaping cultural norms, establishing social and educational institutions, providing healthcare services. They serve as a watch dog in the society by promoting peaceful coexistence in the Community. The impact of religious organizations can never be overwhelmed as they play pivotal role on social development.

Religion

Religion encompasses a range of social-cultural systems including beliefs, practices, and behaviors that connects humanity to the supernatural or spiritual. Many religions provide ethical guidelines and moral code to regulate behavior and guide interaction within communities. In summary, religion is a multifaceted phenomenon that involves beliefs, practices and social cultural systems often with a focus on the supernatural or spiritual aiming to provide meaning, purpose and moral guidelines to individuals and Communities.

Religious Organizations

Religious organizations generally are groups of people who practice a particular religion and who come together for a variety of purposes. There are several different kinds of religious organizations that are differentiated by their purposes and structure. Religious organization or a religious group is a collation of people who practice the same pattern, norms, and system. While religion is a range of social cultural systems, including designated behaviors, practices morally beliefs, worldview, sanctified places, and prophecies, ethics that generally relates humanity to supernatural and spiritual elements. Religious organizations comprises of Christianity, Isam, Buddhism, Hinduism, Animism, Atheism , just to mention few.

□ It is also worthy of note that the first primary and secondary schools in Nigeria were established by Christian Missionaries which eventually led to social change and rapid development, which was also the source of producing Clergyman and Administrators. The first primary school in the country, Nursery Of The Infant Church, was established in Badagry in 1842 by Wesleyan Methodist Mission. When the school was moved to it's permanent site in 1845, it was renamed, St. Thomas Nursery And Primary School. Church Missionary Society also established the first Boys Secondary School in Lagos, June 6, 1859. CMS Grammar School.

Christian Values with Great Impact on Individuals and Communities in Nigeria.

- (1) Forgiveness: Forgiveness is one of the virtue held in high esteem by Christians as a biblical teachings which helps in building good relationship among men and their God. Christianity taught and frowns on bitterness, betrayal, malice and it helps in shaping behavior and conduct. Matt. 6:14-16.
- (2) To be kindhearted and compassionate towards one another. Eph 4:32.
- (3) Contentment: Being satisfied with one's position circumstances by holding on to what is morally right at all times. It guides individuals and prevent them from straying. 1 Tim 6:6-8, Phil 4:11-43, These 5:18.
- (4) Gender inequality: Women were being subjected to the bedroom and the kitchen have been addressed by Christian teachings and that has liberated and today, women are seen as Commissioner, Ministers at the Federal level, ministers of the gospel, administrators, as a result of the advent missionary activities and teachings. Women are now among the contributors in our society.
- (5) Do unto others what you would want others do unto you which is referred to as the golden rule, is another teaching helps to regulate and behaviors. Matt 7:12, Luk 6:31. Do not Kill, do not steal, do not commit adultery, do not bear false witness against another, do not convert your neighbor's wife are all Christian biblical teachings that helps regulate, control and guides, builds good and cordial relationships and promote peaceful coexistence in our communities at large. Lev 19:18.
- (6) Humanitarian/Welfare Services: The act of caring for the less privilege is part of the religious organizations' way of poverty alleviation scheme. It helps reduce heavy load on families who find it difficult taking care of their children. This humanitarian service is rendered in form of scholarships, donation of food items and clothings.
- (7) Economic Empowerment: Vocational and skills acquisition training, reducing unemployment in the community leading to economic independence is another source of religious organizations' efforts in community development.
- (8) Provision of social amenities: Provision of social amenities such as pipe bone water, construction of roads and bridges, establishment educational institutions, as well as healthcare centers brings about rapid development, fosters good relationship between religious organizations and communities.
- (9) Erosion of barbaric and unhealthy African cultural practices; With the help of some religious organizations, some unhealthy African cultures were eradicated completely with some of them still in contention. Twins children which

was seen and believed to be a taboo, were being killed, but In 1885, a braved Scottish Missionary in the person of Mary Slessor, succeeded in stoping the killing of twins in a particular community, Okoyong, Calabar, in the present day of Cross River State, Nigeria.

- (10) Peace Advocacy/Human Right Activist; Most of the religious organizations established law firms, advocating for peace, standing for the masses whose rights are being denied. They serve as voice to the voiceless, giving hope to the hopeless.

Recommendations

- (a) It's a clarion call on all members of the community to complilement the efforts of our religious organizations, through donations of funds and moral support to enable them carry out their functions effectively as expected.
- (b) The government on their own part, should as well partner collaborate with religious organizations.
- (c) While religious organizations are being applauded for a great work they are doing, their Services should be extended to the rural areas so as to reach out to more people that are yet to benefit from their benevolence.
- (d) All individuals are to protect the projects exhibited by religious organizations, and not vandalize them.

Conclusion

Christianity as a religion has contributed immensely to the development of individuals and Communities in Nigeria. Christian Missionaries played a pivotal role establishing school and hospitals throughout Nigeria which laid the foundation the country's modern educational system, healthcare and infrastructure. Christianity has been intricately intertwined with the historic and formation western society. Throughout its long history, the church has been a major source of social services such as schooling and medical care, inspiration of art, culture and philosophy. Christianity in Nigeria is a major religion, shaping the country's social, cultural and political landscape. Religious organizations have great impact and transformational role in our Communities, right from the onset and should intensify efforts to maintain and sustain moral standards, social norms and peaceful coexistence in our Communities.

LIGHT VS. DARKNESS: LESSONS IN CHRISTIAN LEADERSHIP

Professor Olumuyiwa Samuel, *FCCS, GCCF, CCI*
 Chancellor, Chosen Life Christian University
 International Coordinator, ICCA
 Global President, ICTSP

Correspondence email and phone no.: muyiwasam@gmail.com +2349130267878

Received: 15 September, 2025; Revised: 23 September, 2025; Accepted: 30 September, 2025; Published: 10 October, 2025

Abstract

The name "Lucifer" spells rebellion, and, at it is the highest level of insubordination. It is insurrection against divine order which still underlines the eternal conflict between right and wrong, between light and darkness, and between a merciful God and the cohorts of hell. With an in-depth look at Ezekiel 28:12-17, Isaiah 14:13, Luke 10:18, and Revelation 12:6-9, this article examines the archetype of Luciferian insurrection which began thousands of years ago and what it means for Christian leadership today, and tomorrow. The article argues that evil began as a personal ambition of a created being whose self-exaltation resulted in a catastrophic fall that is still mirrored in leadership idolatry and in every system, heart or institution that seeks to elevate self above the divine.

Keywords: Spiritual warfare, Lucifer, Humility, Leadership, Light vs Darkness, Christ

Introduction

Christian Leaders are often faced with a turning-point decision to make: reflecting the light of Christ or replicating the fall. Isaiah reveals to us that Lucifer who was adorned in beauty and glory desired to have autonomy and a throne for himself, and, instead of submitting in worship, he wanted to be worshiped. Evil did not start as an abstract construct, and neither was the great Fall theology's speculative side note, but it was a foundational fissure that prototypes every form of insubordination since then and existentially relevant in our modern world today. Power seduces, and the conflict between light and darkness is a spiritual battle that translates from the celestial to the terrestrial as seen daily from boardroom to bedroom and from pulpit to pew.

Lucifer's Rise and Fall

In an apocalyptic unveiling, the scriptures progressively reveal Lucifer's fall

1. Although the text in Isaiah 14:12-15 was addressed to the earthly king of Babylon, the semantics used are beyond human monarchy and we can see Babylon's King as the shadow of a Lucifer. The Hebrew words for "shinning one", and "son of the dawn" speak more of celestial brilliance than mere tyranny. It is indeed fallen luminosity.
2. Lucifer amplified. The King of Tyre (an earthly kingdom) is addressed in Ezekiel 28:12-17 with words that transcend humanity.
3. War confirmed. In Luke 20:18, Jesus beheld Satan fall from heaven as lightening and John writes about the war in Revelation 12:7-9: Lucifer's fall was neither an isolated nor a one-off event. It commissioned an ongoing conflict between God's kingdom and the kingdom of darkness!

The 5 Luciferian "I wills"

In Isaiah 14:13-14 we read soliloquy as he made five declarations of self-autonomy

- i. "I will ascend into heaven" (Thus, he was rejecting his assigned place).
- ii. "I will exalt my throne above the stars of God (he was usurping divine order)
- iii. "I will sit also upon the mount of the congregation..." (invading sacred assembly).
- iv. "I will ascend above the heights of the clouds" (he wanted to go beyond the limits of a creature).
- v. "I will be like the Most High" (blasphemy of the highest order and ontological self-deification).

Satan was eventually put in his rightful place, but, unfortunately, the five "I wills" did not end with him as we can still see them in some Christian leaders who want to have unquestioned authority, theologians that elevate denominationalism and system over the Scriptures, leaders who benchmark ministerial success with platform not sanctification focusing on branding not true worship.

These are fleshly attempts to dethrone God and they will continue to fail as Lucifer failed.

The solution

Contrasting the five "I wills", Christ presents five "I have's"- Phil 2:5-8 KJV. Lucifer said "I will ascend", but Christ descended from heaven to earth, and from the earth He went further deep down into hell. Lucifer wanted a throne but Christ took a towel. This is true leadership. Let the mind of Christ govern every step you take as you:

1. Audit every ambition and ask yourself if you're trying to build your name or His. Is your ambition to serve or to be in the spotlight? God will always resist the proud (James 4:6), but to humble more and more grace is given for service.
2. Denounce every trace of Lucifer's spirit because you are not above accountability and neither is any vision above the Holy Scripture nor any platform above sanctification. "Let nothing be done through strife or vainglory..." (Phil 2:3 KJV)
3. Total dependence on the Holy Spirit. Trust in the Lord with all your heart and lean not on your own understanding. In all your ways acknowledge him and he shall direct your path. (Prov 3:5). See also John 8:12. Leadership simply means obedience..
4. Fight spiritual warfare with Truth. Human tactics will always fail. Weapons of the flesh cannot be used to fight a spiritual battle. Remember David could not fight Goliath using Saul's armour. (1Sam 17). The weapons of our warfare are not carnal. They are mighty through God for the pulling down of strongholds. (2 Cor 10:4) because we wrestle not against flesh and blood (Eph 6:12)
5. The Cross is your Trophy. Focus on the cross and not a crown because if you must come after Him you must deny self (Luke 9:23) and carry the cross daily. You must die to self and pride if you must walk the narrow path of life.

Conclusion

As an antidote to Lucifer's sudden and catastrophic fall as lightening, Christ silently rose as a Sovereign Lamb that was slain. Hallelujah! The leader who chooses to follow Lucifer will go down but he who follows Christ will shine as the stars forever in heaven's economy. Then Jesus told them, "You are going to have the light just a little while longer. Walk while you have the light, before darkness overtakes you. Whoever walks in the dark does not know where they are going. - John 12:35 (NIV).

Let every Christian leader lay down every hidden pride, hunger and thirst for title and spotlight, and instead, take up the cross and the towel. Isaiah 61:1-3. The light shines in the darkness, and the darkness has not overcome it. - John 1:5 (NIV).

"Heaven has called my name through the shadows and my assignment is God's revealed war plan". The 2006 total solar eclipse witnessed in Nigeria was more than an event (at least for one man). It was a life transforming encounter that has birthed this book, *"God's Agenda For You"*, written by Apostle Samuel Olumuyiwa.

Caution!!!

This book is NOT for readers. It is for every reviver, leader and kingdom pioneer who dares to step into their God-ordained purpose.

This book is not some motivational self-help guide but a prophetic awakening charge, manifesto, battle cry, and roadmap that puts you (who are born to win) at the center of God's strategic agenda for these last days especially if you've ever questioned your purpose or wondered if God has forgotten you.

Lucifer said "I will ascend" but God says his children have overcome. Your shift is here!

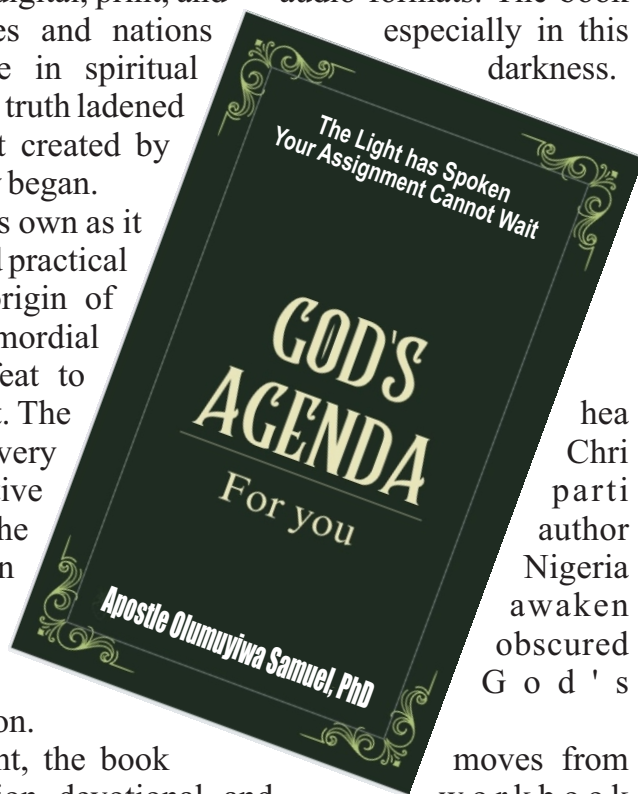
A prophetic earthquake shaking spiritual complacency to its foundations, *God's Agenda For You* is distributed by more than fifty (50) international distributors and it is available in hundreds of bookshops around the world in digital, print, and audio formats. The book is for individuals, organizations, churches and nations especially in this age of fragmented identity and increase in spiritual darkness.

The book begins with a timeless, ageless truth laden with contemporary relevance: you were not created by chance, you were crafted even before eternity began.

"*God's Agenda for You*" is in a class of its own as it boldly fuses cosmic theology with timely and practical purpose, the author adeptly tracing the origin of humanity's purpose to the roots of a primordial conflict from Lucifer's rebellion and defeat to man's fall and the redemptive work of Christ. The battles continue on earth and every Christian is not some innocent onlooker but an active participant; a gallant warrior. Compellingly, the author also recounts the eclipse event he witnessed in 2006, interpreting it as divine interruption to generations and a metaphor for lives in despair, confusion and delay. The light of the word pierces through the darkness of deception.

With a focus on Christ as the first light, the book moves from revelation to activation with its companion devotional and workbook loaded with powerful charges, scriptural depth and prophetic prayers and anyone who encounters this book will leave informed, transformed, and commissioned as vessels of divine destruction (no more victims of circumstances). The writing is rich but not academic, urgent yet not sensational but carrying the tone of a watchman and, still, it is pastorally filled with compassion for the broken-hearted and those battered by religion, buried under the debris of shame or silenced by generational curses. No one can simply read this book once and shelve it because it is a lifelong companion and a fire for the journey, and it is indeed shifting destinies and a must-read for the believer who is prepared to rise above obscurity to divine purpose.

You may pick up the book expecting an inspiration but don't be amazed if you walk away commissioned.



heavenly
Christian
particular
author
Nigeria
awaken
observed
God's

Join World's Fastest Growing Chaplaincy Academy

**TOGETHER WE CAN REACH
THE WORLD FOR CHRIST**

**Enroll for full scholarship to
receive International Diploma in
Chaplaincy Education**



**YOU WILL BE FUNDED WITH
\$60/N50k/CFA60k AS AN ICCA STUDENT**

International Christian Chaplains Academy (ICCA)

Our Courses

**Mission and Foreign Missions
Digital Skills Management
Ministerial Ethical Values
Security Management
Pastoral Counseling**

Your Benefits

**Global Connection
Financial Empowerment
International Certification
Digital Skilled Professionalism**

**More Information:
+234 701 132 7927**

**Apply via
www.ifcci.org/icca-form**



**GLOBAL
LICENCE**

LIVE YOUR DREAMS

Do you dream of cross-cultural Ministry?
Do you wish to take your Ministry abroad?

● ● ●

MINISTERIAL LICENCE

**3-Days Online
Intensive School for
Ministers & Church Leaders**

Internationally recognized Ministerial
Licence, 3-Certificates & ID Card

Enrolment is on!

● ● ● www.bapep.org/ministerial-licence

Powered by
All Ministry International Network (AMIN)
BAPEP International Ministerial Leadership School (BIMLS)
League of Independent Christian Churches International (LICCI)

Application Form

\$30

*Boost your career with Globally
Recognized Leadership Certifications*

EXECUTIVE DIPLOMA IN INTERNATIONAL MINISTERIAL LEADERSHIP

OBTAIN YOUR FORM VIA
www.bapep.org/diploma

**BAPEP INTERNATIONAL
MINISTERIAL LEADERSHIP SCHOOL**



**APPLICATION
FORM FEE
\$50**



BAPEP
INTERNATIONAL
NETWORK

*Award
Ordination
Networking
Certifications*



2025

INT'L

Excellence
AWARD

**HONOURING CHRISTIAN COACHES,
PROFESSIONALS, MINISTERS
AND LEADERS GLOBALLY**

FRIDAY 12 DECEMBER, 2025

Register here: <https://bapep.org/nomination/>

Proudly supported by:

IFCCI, ICTSP, CLICU, +AFRI, AMINtv, GAN
LICCI, PlusDigest, ICCA, ICDSP, GACS

Enquiry: +234 810 302 1565 (WhatsApp)

BAPEP INTERNATIONAL MINISTERIAL LEADERSHIP SCHOOL
IN CONJUNCTION WITH
LEAGUE OF INDEPENDENT CHRISTIAN CHURCHES INTERNATIONAL
AND
ALL MINISTRY INTERNATIONAL NETWORK

PRESENT:

ORDINATION

With Doctor of Philosophy
(HONORIS CAUSA)

1-10 DECEMBER, 2025

**VENUE: PHYSTUAL
(PHYSICAL + VIRTUAL)**

ENQUIRY: +2348103021565 (WHATSAPP ONLY)

APPLY VIA
WWW.BAPEP.ORG/ORDINATION



**GLOBAL
ACCREDITING
NETWORK**

Educational services with international standard

Mail: globalaccreditingnetwork@gmail.com

Website: www.globalaccreditingnetwork.org

"Accreditation is the act of certifying that an educational institution maintains suitable standards"

- **Seminaries**
- **Bible Colleges**
- **Christian Schools**
- **Theological Institutes**
- **Christian Universities**

DONATION

Bank: Zenith Bank

Name: ICTSP

A/C No.: 1229403069

**PLEASE SHARE YOUR RECEIPT WITH THE
ACCOUNT DEPARTMENT VIA +234 815 409 5943**

GACS

GLOBAL AFFILIATE FOR CHRISTIAN SCHOOLS (GACS) INT'L NETWORK

Tel: +234 916 866 6675

Mail: gacsnetwork@gmail.com

Who can be our member?

Seminaries
Bible Schools
Primary Schools
Vocational Schools
Secondary Schools



www.ictsp.org/application-form

**BOOST YOUR CAREER WITH
UNIVERSITY CERTIFICATE**

- ◆ **ASSOCIATE**
- ◆ **BACHELOR**
- ◆ **MASTERS**
- ◆ **DOCTORATE**
- ◆ **POST-PHD**



Plus
**PROFESSIONAL
CERTIFICATION**

CHOSEN LIFE CHRISTIAN UNIVERSITY

in affiliation with

**INTERNATIONAL INSTITUTE OF CHRISTIAN
THEOLOGIANs, SCHOLARs AND
PROFESSIONALs (ICTSP)**

Contact: +234 811 604 4705 (WhatsApp)

www.clicuedu.com/application-form



IN
CONJUNCTION
WITH
**CHOSEN LIFE
CHRISTIAN
UNIVERSITY**

SCHOLARSHIP PROGRAM 2025

Please let's join Olumuyiwa Samuel >>>>
Foundation Scholarship Program

SCHOLARSHIP BENEFITS:

- Free Tuition Fees
- Get Pocket Money
- Networking Events
- Get Airtime and Data
- Mentorship Opportunity
- International Job Access

FIELD OF STUDY:

- Theological Economics and Finance
- Christian Education and Counseling
- Global Evangelism and Marketplace
- Ministry Business Administrator
- Chaplaincy Ministry
- Ministry Digital Skills
- Biblical Research

+234 916 866 6675



[https://olumuyiwasamuel
foundation.my.canva.site/](https://olumuyiwasamuelfoundation.my.canva.site/)



1, Modupe Street, Anifowose,
Ikeja, Lagos, Nigeria

INTERNATIONAL
FELLOWSHIP OF CHRISTIAN
CHAPLAINS INCORPORATED

www.ifcci.org

Chaplaincy Forum



Become a Globally Certified IFCCI Chaplain

**With International Certification &
Appointment into Executive Council**

**Enrol now for Professional Chaplaincy Courses
Become a Licensed Chaplain at International
Fellowship of Christian Chaplains Inc. (IFCCI)**

**Enquiry, contact
+234 701 132 7927**

**Apply via:
www.ifcci.org/icca-form**

Benefits:
LICENSING
NETWORKING
SPONSORSHIP
APPOINTMENT
CERTIFICATION
EMPOWERMENT

INTERNATIONAL CHRISTIAN CHAPLAINS ACADEMY (ICCA)

INVEST TODAY FOR 100% ROI



ICTSP

Modern City

LAND FOR SALE.



1 Plot
400 USD / 400K NGN



1 Acre
2000 USD / 2M NGN



5 Acres
10,000 USD / 10M NGN

Land Features

- Road Accessibility
- Social Amenities
- Maximum Security
- Recreat Centre
- Modernized Market
- 24-Hours Electricity

Get in Touch

+234 815 409 5943
+234 701 132 7927
writeictsp@gmail.com
www.ictsp.org/modern-city

PERMANENT SITE

CHOSEN LIFE CHRISTIAN UNIVERSITY

AMINLAND, OFF MOLOGEDE, OGUN STATE, NIGERIA

Chosen Life Christian University

Proposed *University Site*

EQUIPPED WITH:

- **INTERACTIVE LECTURE THEATRE**
- **LATEST DIGITAL LABORATORY**
- **STUDENTS' HOSTELS**

Bank:EcoBank Plc
Name:Chosen Life
Dollar: 0990103573
Naira: 0990047992

CLICU Permanent Site Features



24-hours Electricity



24-Hours running water



24-Hours Patrol Team



24-Hours Transportation

www.clicuedu.com/permanent-campus

DONATE NOW

+234 815 409 5943
+234 706 044 8336



3027-1525