



**BIBLICAL APPLICATION OF ZOOMORPHISM AND THE ZOOLOGICAL COMPOSITION OF AN AFRICAN INDIGENOUS CHURCH IN THE NEW NORMAL**

Lead Author:

**Michael  
Adewumi  
Adetunji**

Affiliation:

Department  
of Religious  
Studies and  
Philosophy,  
Faculty of  
Humanities,  
Redeemer's  
University,  
Ede, Osun  
State.



**Abstract**

The engagement of the principles of biblical hermeneutics helps immensely in the interpretation of the Bible despite historical, linguistic, philosophical, geographical and cultural gaps. Zoomorphism is one of the figurative expressions in the Bible which is a way of apportioning animalistic characteristics, whether to a person, god, or inanimate object. Scholars have endeavoured anthropomorphism but there has been little or no work on zoomorphic expressions in the Bible in relation to the animalistic tendencies exhibited by members of the church. The study by extension borrowed a zoological concept to figuratively portray the inimicality of the cohabitation of the sheep of Christ and the wild animals in the church today, especially in Christ Apostolic Church (CAC); one of the foremost African Indigenous Churches in Nigeria. The study adopted descriptive and hermeneutical approaches as data were collected through some qualitative research apparatuses and contextually analysed. Observably, those in the pastoral ministry are faced with the challenges emanating from the perceived zoological composition of the church which has eventually translated their being "shepherds" into "zookeepers;" and conversely, predators of the sheep. The paper concludes that, for CAC pastors to translate or cope with this wrong image, they must master the art of shepherding; understand the effect of social change upon the congregation;



engage the potency of the word of God; and, be ready for personal development in order to justify the essence of their divine call as they face the reality of the new normal.

**Keywords:** Zoomorphism, Sacred Texts of Christianity, Christ Apostolic Church, New Normal, Pastoral Leadership.

### **Introduction**

The *Homo sapiens* (humankind) in term of kingdom are classified as animals (*animalia*) against the religious or theological position inferred from the sacred text (Gen. 1:26-30) which describes man as *imago Dei* (image of God), given dominion over all things having received the blessing of the Creator. Philosophically, there exist areas of conflict between religion and science as a game of faith versus reason. Asaju (2005) observes that, the reign of sciences over theology today leaves a vacuum and therefore defends the thesis that, theology should be re-enthroned as the queen of sciences. However, Some Christian scholars like Haught (1995), Murphy (1995) and Lamoureux (2008) have attempted to integrate religion and science as they make efforts to interpret findings from sciences using theological models. Rather than being apologetic in favour of theology or science, this study enjoys the confluence between both through the application of zoology (being a branch of science) to convey religious thoughts in the new normal as a post-COVID-19 undertaking.

From the literal perspective, the metaphorical application of zoomorphism in the sacred texts of Christianity further describes the church as the congregation of the sheep of Christ; and, on the other hand, the inimicality of the cohabitation of the sheep with the wild animals informed the reason for the artificial challenges emanating from behaviouralism that the church is currently facing; most especially, Christ Apostolic Church (CAC), being one of the foremost African Indigenous Churches. The scope of this study is therefore limited to CAC Orogun Region which comprises the assemblies of this denomination in Osun State, Nigeria. The study also adopted descriptive and hermeneutical methods to achieve its aim of defining the zoological composition of CAC as a template to other Christian denominations and the herculean task of the art of shepherding in the new normal.

### **Zoomorphism in the Sacred Texts of Christianity**

Biblical hermeneutics is the art and science concerned with the methodical interpretation of the sacred texts to meet contextual challenges; hence, making it intelligible to the contemporary readers. It includes all the rules, principles, theories and methods of interpreting



the Bible in its original context before a local contextualisation of the same can be effectively carried out. The engagement of the principles of biblical hermeneutics has helped immensely in the interpretation of the Bible despite the historical, linguistic, philosophical, geographical and cultural gaps. According to Dairo and Olowonefa (2016:120), hermeneutics involves a tripartite or trilateral relationship between the author, the text, and the interpreter. This implies that, the scripture being one of the basic sources of Christian theology must be professionally handled under the illumination of the Holy Spirit for proper understanding of its intents and contents. This is why Gibbs (2010:43) emphasises that; Christians (especially the homilists) must study the Bible diligently, devotionally, discerningly doctrinally, and dispensationally.

As one of the figures of speech used in the sacred texts of Christianity, zoomorphism is therefore a derivative of two Greek vocabularies (*zōon*) and (*morphē*); meaning, "animal" and "form" respectively. Symbolically, its literary and religious applications connote the representation of deities in form of animals; or, a figurative way of apportioning animalistic characteristics, whether a person, god, or inanimate object. This is far different from clinical lycanthropy, a rare psychiatric syndrome which informs a delusion that the affected person can behave like animal. In other words, it is the direct opposite of anthropomorphism which means, giving something (animate or inanimate object) the characteristics of a person; or, the act of putting the object of worship in the structure of things or form of personal or human being (Ojo, 2003:49-62).

There is no doubt that a cursory study of both the Old and New Testaments of the sacred texts shows the inclusion of series of zoomorphic expressions. For instance, the Bible talks about the roaring sea (Psa. 46:3; 98:7); "and the Holy Spirit descended on him in bodily form like a dove..." (Lk. 3:22); "For you have been my help, and in the shadow of your wings I will sing for joy" (Psa. 63:7); David referred to his oppositions in Psalm 22:12 as "bulls of Bashan;" the poison of the wicked as that of a serpent and as deaf as a cobra that stops its ears (Psa. 58:4); Amos also mentioned "cows of Bashan"(Amos 4:1); Isaiah called the irresponsible leaders of Israel dumb dogs that cannot bark (Isa. 56:10); Jesus described the false prophets as ravenous wolves in sheep's clothing (Matt. 7:15); he also said to his disciples, "behold, I send you out as lambs among wolves" (Lk. 10:3); the separation of the sheep to the right hand and goats to the left when he comes to judge the nations of the earth (Matt. 25:32-33); in John 10, Jesus repeatedly referred to His disciples as "sheep;" he told Peter to feed his sheep (Jn. 21:15-17); Jesus was being referred to in Revelation 5:5 as the "Lion of the tribe of Judah," and the "Lamb of God" in John 1:29. Other biblical passages are Psalm 36:7; 17:8; 91:4 (Baba, 2013:189); these are

---

just to mention but a few references. However, in this work, the application of zoomorphism shall be limited to humans in relation to behavioural traits.

### **Zoological Composition of CAC Orogun Region**

A reflection on history enlightens that, some factors engineered the emergence of African Indigenous Churches (AICs) as mission Christianity in the hands of its propagators could not adequately meet the various spiritual needs of the Africans. Ayegboyin and Ishola (2013:11-16) identify some of these factors and explained them under the following headings: The Role of Henry Venn; Nationalist Feelings; Mass Movements; Circumstantial Factors; Desire to Indigenise Christianity; Passion for a Purer Form of Christianity; and, Freedom to Exercise Gifts of Leadership. In the same token, Ampitan and Famuyide (2021:8) avow that, since the mainline churches could not tackle properly the diverse challenges and/or problems of Africans, the need for the indigenous churches invariably became inevitable, since there was the absolute need to put paid to the numerous predicaments besetting them. Alokun (2010:14) also substantiates this by saying, the Movements therefore emerged to purify existing church worship of the mission churches and these Movements took place in many parts of Africa and set out in different groups.

While the AICs have distinct characteristics which mark them out from the mainline churches, it is equally necessary to point out that the former are immensely diverse (Ayegboyin and Ishola, 2013:17). There is no how we talk about AICs without giving Cherubim & Seraphim (C & S), Celestial Church of Christ (CCC), Church of the Lord (Aladura) and Christ Apostolic Church (CAC) a prominent place. However, this essay thus focuses on the Christ Apostolic Church as a case study.

CAC is unique of all the AICs which later metamorphosed into becoming one of the foremost indigenous Pentecostal churches in Nigeria with age long spiritual heritage. This Christian denomination started like a mustard seed but in recent times, it has grown in leaps and bounds. The history of CAC cannot but be traced to the Praying (Aladura) Movement known as Precious Stone Society (Yor. *Egbe Okuta Iyebiye*), a prayer group that began in South-western Nigeria in 1918 (Folarin, 2017:15-36); precisely, at St. Saviour's Anglican Church, Italowajoda, Ijebu Ode in the modern-day Ogun State. Prominent among the founding fathers of this denomination are Oba Sir I.B. Akinyele, Pastor D.O.O. Odubanjo, Apostle J.A. Babalola, Pastor J.B. Orogun, Pastor J.A. Medaiyese, Prophet D.O. Babajide, etc.

Issues bordering on CAC's administrative structure, revival, biographies of the founding fathers, and tenets of faith among others have been engaged by interested researchers but there is little or no work on the



linkage of her challenges to the concept of zoomorphism as applied in this study. It is therefore germane to clarify that, in the year 1990/91, CAC split into factions as a result of unmanaged crisis. One may be persuaded to stress that, what necessitated this crisis and its protraction was based on selfish interests among the affected leaders and their loyalists. Consequently, after several reconciliatory moves were frustrated as the pacific posture was taken for weakness; specifically, in the year 2021, it was published by Punch Newspapers that the leadership of the General Executive Council (GEC) of CAC, Nigeria said it has no factions, adding that groups portraying themselves as factions cannot identify with the name of the church (Ayeni, 2021).

Furthermore, because of the type of church government that CAC adopts as enshrined in her ninth article of faith – Church Government by Apostles, Prophets, Evangelists, Pastors, Teachers, Elders and Deacons (Alokan, 2010: 284-285); some elders and/or deacons have become thorns in the flesh of their shepherds because they have tendency to play equality or act as possessors of authority. Similarly, there are some difficult members too in the church who have not fully yielded themselves to the God.

As earlier hinted, the scope of this work is narrowed to CAC Orogun Region which comprises all the CAC assemblies in Osun State, Nigeria. This Region has about sixty-four (64) Districts' Coordinating Councils and Zones with several Districts and Assemblies under them. Orogun Region is one of the nascent Regions recently calved out of the existing ones by CAC authority to ease administrative burden. It started operations with effect from January 1, 2022 with its headquarters at Osogbo, the Osun State capital; having Pastor E.S. Famuyide as its pioneer Superintendent.

Etymologically, zoology, a derivative of the Latin word *zoologia*, is a branch of science (biology specifically) that is concerned with the classification or study of animals. A zoo in a layman's language is therefore a facility where different animals (typically wild) are kept for research or tourism purposes. From the foregoing, the Bible pictures that, human behaviour can either be wild or mild; depending on the animalistic exhibition of each personality. Aside the conceptualisation of the church as a living organism, the place of worship where Christians meet is literarily referred to as church building. Appropriately, the church building is meant to be a "stable" (a building in which domestic animals are sheltered and fed) otherwise known as "sheepfold" or "sheep pen" or "sheepcote" as well as a place where green pastures that are edible and nourishing for the sheep are served in terms of Christocentric and sound doctrinal balanced diet. Unfortunately, the church has turned a zoo; concomitantly, the pastors (shepherds) have equally turned



zookeepers. This is because the church is now the assembly of mixed multitudes and figuratively full of different types of wild animals like wolves, hyenas, lions, kangaroos, elephants, giraffes, tortoises, leopards, anacondas, buffalos and other ravenous animals dwelling amongst the sheep of Christ. This explains the zoological composition of CAC Orogun Region.

For instance, sheep and wolf have different temperaments and characters. While sheep are herbivores, wolves are carnivores. Hence, sheep are preys to the wolves and wolves are predators to the sheep. In the same token, snakes are known to be shrewd and poisonous; tortoise in didactic African tales is assumedly known for craftiness; kangaroos for their hopping and swift ability when it comes to racing but usually used figuratively for someone that is too forward; lion known for its carnivorous terror and pride as the king of the jungle; elephant with threatening big stature and weight with the ability to blow its trunk; etcetera. On a general note, the cohabitation of the sheep and any wild animal is nothing but a game of death. However, Jesus already forewarned that he was sending his disciples out like sheep among wolves; therefore, he expected them to be shrewd as snakes and as innocent as doves in order not to be preyed (Matt. 10:16; Lk. 10:3).

Objectively, the application of this concept is not to insult man as *imago Dei* (image of God); but engaged to figuratively describe the nature of the church today. It is noteworthy that the condition of the hearts and behaviours of some members of the church in the 21<sup>st</sup> century, especially in CAC Orogun Region is in no wise different; making the church a danger zone rather than the assembly of the harmless (sheep only). The aftermath may include lack of cooperation; unyieldingness to the truth of the gospel; incompatibility; and from a spiritual angle, the manifestation of the works of the flesh and satanic agents sponsoring satanic agenda to frustrate and deceive the very elect. This paradigm shift and its inimicality imply a cloak in the wheel of effective pastoral ministry in CAC Orogun Region. One can even say that, the zoological status of the church as equally become a new normal in Christianity.

### **The Reality of the New Normal**

The upsurge of Corona Virus Disease pandemic in 2019 (otherwise known as COVID-19) met Nigeria unprepared when the first case was confirmed in Lagos State on 27<sup>th</sup> February 2020 by the Federal Ministry of Health. However, it came with both positive and negative effects which inform the idea of the new normal; that is, the new reality that the world has got to live with as the resultant effect of the global pandemic. Some of the blessings are noticeable in the areas of Information and Communications Technology (ICT), scientific research



and health care delivery to an extent. In the aspect of ICT, online engagements are now seen as being necessary for holding meetings and as tools for learning. The church equally benefitted from this as worship centres could not open during the heat of the tension, members that have internet enabled devices or cable televisions could still have worship experiences using various media platforms. It also helped in reducing physical contacts that could aid the spread of the communicable disease in public spaces. The risk of travelling was equally reduced as many conferences or functions that required physical presence within and outside the country were either cancelled or done virtually. In the aspect of scientific research and health care delivery, new discoveries were made which led to the production of vaccines and emergency upgrading of some health centres was done to save lives and certain precautionary measures were equally put in place to prevent the spread of the virus like the bulk production and procurement of nose masks, hand sanitizers, infrared thermometers etc. The hygiene of frequent washing of hands was imbibed by many. Summarily, COVID-19 opened the eyes of the whole world to new possibilities.

Conversely, the upsurge was not without its adverse impact. The negative effect of this pandemic from a religious perspective is of great concern. The COVID-19 pandemic could be likened to the 1918 bubonic plague due to its global effect. Unlike the 1918 bubonic plague that gave birth to revival in the formative year of CAC in which the progenitors of the church played significant roles in making faith or divine healing (*cura divina*) a thing to reckon with; another wave of revival was expected during the COVID-19 era which was not pronounced like that of 1918. Rather, the spirituality of the members of CAC Orogun region has witnessed a decline due to the accompanying factors emanating from the social and economic effects of the pandemic. The world is still struggling to come out of its ripple effect and Nigeria is not left out. Post-COVID-19, Nigerians have witnessed a lot of challenges like inflation of prices of commodity, increase of tax on public utility, insecurity, lost of jobs, kidnapping and some social vices. The priority of people now is how to make ends meet as they struggle for survival with little or no attention paid to spiritual matters like attending midweek and Sunday services as well as other beneficial programmes organised by the church to enrich the souls of members spiritually.

As part of its side effects is the threat it poses to evangelistic and missionary activities as preaching the Gospel to people who are not ICT compliant in the rural areas has been limited due to avoidance of physical contacts. Another aspect that the church is affected is in the area of finance which has to do with incomes from tithes, offerings and freewill donations since the economy is badly affected by the



pandemic cum mismanagement on the part of Nigerian leaders. As a call to sober reflection, the Christian Education arm of CAC Nigeria and Overseas is currently treating the subject of revival in the July – December, 2022 Series of its Sunday School lessons under the broad theme - “Revival: Rediscovering the Path to Spiritual Maturity.”

Although, some still believe that the low number of total confirmed, discharged and death cases recorded and publicised by the Nigeria Centre for Disease Control (NCDC) should be credited to the prayers of the saints compared to the alarming figures of other countries. Contrariwise, some Nigerians and foreign analysts have the opinion that the NCDC's reports were politicised, inaccurate and inadequately reliable with the speculation that the number of cases is more than the ones announced publicly. Investigating the veracity of these arguments is not in the purview of this study; rather, it seeks to expose the lacuna between the impacts of the church, then and now with the reality of the new normal.

#### **Pastoral Leadership Challenge**

This aspect focuses on pastoral ministry and leadership. The understanding of “ministry” and “minister” as used both in the secular and sacred spaces denotes office, duty, department or service and servant or officer respectively (Adetunji, Olajubu and Olayera, 2019:80). The nomadic life of the Israelites developed into a pastoral theology that figuratively explains their relationship with YHWH. For instance, David who was a shepherd in Psalm 23 likened God to a shepherd and himself a sheep. From his personal experiences, he described further the responsibilities of a shepherd in seeing to the welfare of his flocks. Also, Jesus Christ in the New Testament adopted the shepherd-sheep analogy to define and explain His relationship with his disciples. He used expressions like: I am the good shepherd (Jn. 10:11); I know my sheep and my sheep know me (Jn. 10:14); he also gave the parable of the lost sheep to explain the worth of a lost soul (Lk. 15:3-7); and, so on.

Contextually, the nomadic life of the Nigerian Fulanis in rearing their cattle by open grazing can equally be used to illustrate this same ideology. It pictures the rigours and dangers herdsmen are exposed to in order to secure their flocks and ensure that they are well-fed with green pastures and enough water to survive and grow well in and out of season. Although, this liberty has been used to perpetuate evil and constitute major security threats in Nigeria. Howbeit, the New Testament church by extension is meant to be a composition of sheep-like individuals with Christian leaders playing the religious roles of shepherds.





As earlier established, the church is a spiritual body which must be spiritually led and fed; hence, the leadership of the church entails being called into the ministry of the gospel in order to adequately and effectively shepherd the flocks of Christ, the master-shepherd. Adetoyese (2014:11) validates that, the call into the ministry is an essential fact of the ministry and without being called; one is bound to face problems. He amplifies on this submission by saying; how a man enters the ministry is very momentous. There is a door into the sheepfold, and there are some other ways. A man may enter as a result of mere personal calculation or from the constraints of purely secular counsels of his friends (Adetoyese, 2014:13). In the same spirit, Adegbite (2019:313-314) itemises different methods of calling but adduces vehemently that, Christian leadership is a role given to someone who leads through God's call. Pastors are placed over their church members and given the authority to carry out the vision and mission of the church by virtue of their call, training, commitment and focus (Adetunji, 2010:17). Implying that, shepherding or pastoring entails divine call and every good sense of Christocentric leadership.

Noticeably, one of the popular subjects ever misconstrued is leadership. To some, it is being the head (above others) and not the tail (servant). This has led many into nursing and pursuing dangerous ambitions to lead by all means. According to Sanders (2007:21), Jesus was a revolutionary, not in the guerrilla warfare sense, but in His teaching on leadership. The term servant speaks everywhere of low prestige, low respect, low honour. Most people are not attracted to such a low-value role. When Jesus used the term, however, it was a synonym for greatness and that was a revolutionary idea.

The church as a living organism is also an organisation and every organisation is made up of man, material, money and machinery. It is the human resources that make use of the non-human resources; hence, the need for proper management. Leadership in the local church is the noble art of cooperatively planning and unitedly achieving the goals God has set for humankind in the life, teachings, death, resurrection, and the coming back of Jesus, the Christ (Adetunji, 2010:3).

Conversely, the book of Ezekiel 34:1-24 addresses the issue of Israel's leadership failure. It depicts the reaction of YHWH to the metaphorical shepherds of Israel who neglected their primary assignment. They were feeding fat on the sheep as well as using their wool to make clothes for themselves; they could not take care of the wounded amongst them; and, the wandered and scattered sheep were not sought for. Ezekiel therefore portrays the judgment of YHWH on the shepherds who were careless about fulfilling the purpose of their calling. To YHWH, they existed as none. This instance equally describes

---

the experience of the contemporary Christ Apostolic Church as some shepherds are devourers of the sheep they are to fend and tend rather than defending them with their lives like David did (1 Sam. 17:34-37).

Nonetheless, this study lays emphasis on the challenges that the shepherds (pastors) who are really discharging their pastoral ministerial duties have to cope with as a result of the wrong image of some members of the church as earlier clarified. By way of recommendation, this study provides necessary clues for coping with the zoological composition of the modern-day church and the need to regard the Great Commission as an urgent and timely decree (Matt. 28:19-20). Pastors in Orogun Region must also see the need for engaging strategic planning in the discharge of the same in order to allow the Holy Spirit do the work of conversion while they do the work of conversation. The few coping techniques that we shall advance are spiritual and administrative in nature geared towards reclaiming the lost or making new converts into the fold of Christ. They are:

**i. Understanding the Effect of Social Change:**

Aristotle philosophises that, man by nature is a political animal because of his social engagements to seek and sustain interpersonal relationships. The fact that every member of a local church interacts with his immediate environment buttresses the assumption that such interaction has sociological impact on the church because to the mind of Durkheim, the society gave birth to religion (Oderinde et al, 1996:18). In addition, secular psychologists according to Rainer (2014) operate on a "biopsychosocial" model of human development and behaviour. This model proposes that humans develop and operate according to biological, psychological and social influences.

Therefore, Christ Apostolic Church pastors in Orogun Region must understand the reality of social change that they have got to live with today. This has with it both positive and negative effects; evidently, the church is not spared from its aftermath. Dzurgba (1985:5) defines social change as an alteration of the social structures, organisations, pattern of beliefs, ideas, norms, values, relationships, institutions, symbols, thoughts, conducts, means of production and distribution of goods and services. Based on this premise, Pastors in reiterating the words of Jesus Christ should labour in letting their members know the spiritual implication of the fact that, they are only "in the world" but not "of the world" (Jn. 17:14-16).

---

**ii. Strategy and Structure:**

Ebener (2018) avows that, leadership provides strategy and management provides structure. The church needs both to thrive against all odds. Strategy may include living and leading by example as the Christocentric model remains servant-leadership. On the other hand, the church must have a structure that will cater for the spiritual and physical needs of the people. This may include the regular evaluation of the church's programmes and policies by engaging strategic planning techniques towards meeting these needs; until all come to the measure of the stature of the fullness of Christ (Eph. 4:13).

**iii. Engaging the Power of the Word and Prayer:**

Oyinloye (2005) believes that, solutions to all humans' problems are in the Bible. Consistency in dissecting the sacred texts (Bible) with sound and proper hermeneutical approaches has the power to transform the life of all, including the wild. Thus, Pastors should make use of the transformational power in the word of God and the potency of prayers to change the wild members of the church to becoming (sheep) the kind of persons that Jesus Christ wants them to be as they possess hearts of flesh (Ezek. 36:26). Proper spiritual diet and follow-up prayers could help transform any life for Christ if only the shepherds would competently do things mostly expected of their calling with genuine sincerity and love.

**iv. Personal Development:**

The ability to influence others is what makes leadership productive. In the midst of the various challenges confronting those in pastoral ministry in CAC; most especially, the zoological composition of the parishioners; they must personally and deliberately develop themselves so as to be better equipped in coping with and managing people. Failure to cope with them betrays the essence of their divine call and degree of interpersonal (shepherd-sheep) relationship. No amount of genuine excuses would be tenable enough to exonerate any pastor from the causes of his failure having been divinely equipped for the task. Therefore, one may be tempted to say that the spiritual and zoological natures of the laity of a local assembly are blamable on the leadership. In the words of Adetunji (2010:18), when pastoral leadership is competent and effective, its outgrowth and by-products are cooperation and high morale from church members. Without cooperation from his staff and church

---

members, a pastor can never meet the vision and mission of the church.

### **Conclusion**

So far, the application of zoomorphism in line with the principles of biblical hermeneutics has been employed in this study as well as the conceptualisation of CAC Orogun Region as having a zoological composition alien to compatibility due to the wild animalistic traits exhibited by some of her members. Suffice to say, there is a need to dichotomise churchgoers from members of the church in the real scriptural sense as against the assumption that everyone who carries the Bible, bears a Christian name or even attend worship services is a Christian. Pastors in CAC are therefore encouraged to engage the coping strategies advanced in this paper to be able to cope with the zoomorphic challenges arising from individual's differences as they labour to make sheep-like disciples for Christ.

### **REFERENCES**

- Gibbs, Alfred P. (2010). *The Preacher and his Preaching*. Dubuque: ECS Ministries.
- Alokan, Joshua A. (2010). *Christ Apostolic Church @ 90 (1918-2008)*, Ile Ife: Timade Ventures.
- Ayegboyin, Deji and Ishola, S. Ademola (2013). *African Indigenous Churches: An Historical Perspective*, Bukuru: Africa Christian Textbooks.
- Ampitan, J. Afolabi and Famuyide, Emmanuel S. (2021). A Theological Assessment of Acts 3:6b; Efficacy of the Name of Jesus Christ in the Christ Apostolic Church. In *ACU Journal of Humanities* 4 (1), 1-15.
- Abogunrin, S.O. (2010). Globalization, Technology and Theological Education in Africa. *WAATI Papers*, 5, 1-20.
- Adegbite, Deborah. D. (2019). Distinguishing Characteristics of Christ-like Leadership. In C.O. Oshun and J.K. Ayantayo (Eds.), *Ministerial Ethics and Ecclesiological Challenges in Nigeria: A Festschrift in Honour of Pastor Stephen Olurotimi Adeola Afolabi* (312-324). Ibadan: Hope Publications.
- Adeleke, John A. (2013). *Essentials of Church Administration*. Ibadan: Gideon Global Press.
- Adelowo, E. Dada (2007). *Ageing, Old Age, Longevity and Meeting the Challenges of Old Age*. Ado Ekiti: Green Line Publishers.



Adetoyese, John O. (2014). *A Handbook on Pastoral Theology*. Oyo: Refrost Nigeria Ltd.

Adetunji, M.A., Olajubu, A.O., and Olayera, M.O. (2019). The Perils and Prospects of Ecclesiastical Office: A Glimpse at the Inferno of Nadab and Abihu in Leviticus 10:1-4. In C.O. Oshun and J.K. Ayantayo (Eds.), *Ministerial Ethics and Ecclesiological Challenges in Nigeria: A Festschrift in Honour of Pastor Stephen Olurotimi Adeola Afolabi* (71-85). Ibadan: Hope Publications.

Adetunji, Oluwaponmile G. (2010) *Leadership in Action*. Ibadan: Baptist Press Nigeria Ltd.

Akande, Adelani (2012). The Role of Theological Education in Contextualisation. In Adelani A. Akande, Moses Audi and Olusayo B. Oladejo (Eds.), *Indigenization of the Church in Africa: The Nigerian Situation*. Ibadan: Baptist Press Nig. Ltd.

Alokan, Joshua A. (2010). *Christ Apostolic Church at 90, 1918 – 2008*. Ile Ife: Timade Ventures.

Asaju, D.F. (2005). *Re-Enthroning Theology as Queen of Sciences: Global Missiological Challenges of African Biblical Hermeneutics*. An Inaugural Lecture delivered at the Lagos State University, Lagos.

Ayeni, Victor (2021). CAC Disowns Factions, Threatens Legal Action. <https://punchng.com/cac-disowns-factions-threatens-legal-action/> published October 13, 2021.

Baba, Stephen O.Y. (2013). *History and Principles of Biblical Hermeneutics*. Ilorin: Amazing Grace Press.

Dairo, Afoloruso O. and Olowonefa, Ayooluwa D. (2016). Hermeneutical Methods in Biblical Interpretation in Africa Matters Arising. *Spectrum: Journal of Contemporary Christianity and Society* 1(1), 119-132.

De Cruz, Helen (2021). Religion and Science. In Edward N. Zalta (Ed.), *The Stanford Encyclopedia of Philosophy* (Winter 2021 Edition), URL=<https://plato.stanford.edu/archives/win2021/entries/religion/-science/>

Dzurgba, A. (1985). *Religion and Social Change*. Ibadan: Department of Adult Education, University of Ibadan.

Ebener, Dan R. (2018). *Pastoral Leadership: Best Practices for Church Leaders*. New Jersey: Paulist Press.

- 
- Folarin, George O. (2017). The Theology and Practice of Christ Apostolic Church on Divine Healing in the Context of Pentecostal Theology. In *Ilorin Journal of Religious Studies* 7(1), 15-36, <https://dx.doi.org/10.4314/ijrs.v7i1.2>.
- Haight, John F. (1995). *Science and Religion: From Conflict to Conversation*. New York: Paulist Press.
- Hooykaas, Reijer (1972). *Religion and the Rise of Modern Science*. Edinburgh: Scottish Academic Press.
- Kwan, Lam P. Lam, Eric Y.K. and Ofoefuna, Julie O. (2011). *New System Biology*. Singapore: Marshall Cavendish International Private Limited.
- Lamoureux, Denis O. (2008). *Evolutionary Creation: A Christian Approach to Evolution*. Cambridge: Lutherworth Press.
- Murphy, Nancey (1995). Divine Action in the Natural Order: Buridan's Ass and Schrodinger's Cat. In Robert J Russel, Nancey Murphy, and Arthur Peacocke (Eds.), *Chaos and Complexity: Scientific Perspectives on Divine Action* (Vol. 2, 325-358). Berkeley, CA: Vatican Observatory Publications; Centre for Theology and the Natural Sciences.
- Obijole, O.O. (2012). The Church and the Gospel Message in the African Cultural Context. *Ogbomoso Journal of Theology*, xvii(1), 99-116.
- Oderinde, J.T., Akanbi, J.A., Olakunle, J.O., Ayuba, L. (1996). *An Introduction to Philosophy of Religion*. Ilorin: Mercy Prints.
- Ojo, F.A. (2003). Anthropomorphism in Relation to Jewish Faith and Yoruba Traditional Belief. *Ado Journal of Religions*, 2(2), 49-62.
- Oyinloye, J.M.A. (2005). *Emotional Intelligence: An Introduction to General Psychology and Pastoral Counseling*. Lagos: Emaphine Reprographics Ltd.
- Rainer, S. (2014). *The Integration of Christianity and Psychology: A Guest Post by Sarah Rainer*. Retrieved from <https://www.betterhelp.com/advice/psychologists/five-key-theoris-in-psychology/>
- Romero Jr., Aldemaro (2016). The Influence of Religion on Science: The Case of the Idea of Predestination in Biospeleology. *Research Ideas and Outcomes* 2: e9015. <https://doi.org/10.3897/rio.2.e9015>
- Sanders, J. Oswald (2007). *Spiritual Leadership: Principles of Excellence for every Believer*. Chicago: Moody Publishers.