

REFLECTIONS ON JESUS' PARABLE OF POUNDS (LUKE 19:11-27): IMPLICATIONS FOR SUSTAINABLE DEVELOPMENT IN NIGERIA

Julius Olajide Ademola, Ph.D

*Department of Religions, Osun State University,
Osogbo, Nigeria
julius.ademola@uniosun.edu.ng*

Abstract

Nigeria is in a critical situation plagued with different challenges, including poverty, underdevelopment, economic stagnation, social disintegration, insecurity, and gross violation of human rights. The economic policies of the country have created a wide gap between the rich and the poor, as only a selected few is living a luxurious and comfortable life, while the majority of Nigerians are living a deprived and hard life in the country. This self-inflicted economic crisis, which is deteriorating by the day necessitates action, especially from the leaders of the country. Although different scholars have written extensively on different aspects of economic development, little or no attention is paid to the significance of Jesus' Parable of Pounds in the Gospel of Luke and its implications to Nigeria's situation, especially in the context of the religious diversity of the nation. Therefore, the purpose of this study is to have a theological reflection on Jesus' Parable of Pounds in Luke 19:11-27, its implication on the sustainable economic development of Nigeria. A descriptive, hermeneutic, and exegetic approach was used in analysing the text and discover economic principles in the Bible for the economic development of the country. Findings reveal that theological and moral values that are significant to development have been eroded. The study concludes that biblical principle is sacrosanct to national development, and therefore recommends that the religious leaders should take an active role in fighting against exploitation, by promoting the liberating gospel of Jesus Christ in addressing issues of poverty and insecurity in the country.

Keywords: Accountability, Development, Lukan Theology, Parable of the Pound, Prosperity

Introduction

Nation-building is a task for all and sundry, which requires the participation of all with a common commitment and patriotism for the development. Though the degree of inclusivity may vary from one person to another depending on their ages and capabilities, every human being, whether young or old, has a role to play in the development of the nation. According to Abogunrin (2018), the development of the nation require the growth of every person in the country, irrespective of their ages, social status, and religious affiliations. The development of a person entails physical, moral, mental, spiritual, educational, psychological, and vocational development. All these aspects of the development of a human being cannot be

viewed independently of one another with regard to the overall development of a human being.

All three Synoptic Gospels; Matthew, Mark and Luke have record of Jesus Christ preaching and teaching people on various aspects of the concept of the Kingdom of God. According to Gaird (2016), modern biblical scholarship is unanimous in its judgment that "the main theme of Jesus' preaching and teaching is the Kingdom of God concept." Barclay (2015) asserts that Jesus used a parable as a means of teaching because "a parable always makes truth concrete." This paper therefore, attempts to create a link between the parable of the pounds in Luke 19:11-27 and national development in Nigeria, and how some of the principles of diligence, responsibility, and resourcefulness as contained in the parable can be used as a means of inculcating patriotism and nationalism among the people of Nigeria from diverse ethnic and religious backgrounds (Achebe, 2019: 43-46).

The Text: Luke 19:11-27

11 Ἀκούοντων δὲ αὐτῶν ταῦτα προσθεῖς εἶπεν παραβολὴν διὰ τὸ ἐγγὺς εἶναι Ἰερουσαλὴμ αὐτόν καὶ δοκεῖν αὐτοῦς ὅτι παραχρήμα μέλλει ἡ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι. 12 εἶπεν οὖν Ἄνθρωπός τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν λαβεῖν ἑαυτῷ βασιλείαν καὶ ὑποστρέψαι. 13 καλέσας δὲ δέκα δούλους ἑαυτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς καὶ εἶπεν πρὸς αὐτοὺς Πραγματεύσασθε ἐν ᾧ ἔρχομαι. 14 οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτόν καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ λέγοντες οὐ θέλομεν τούτον βασιλεύσαι ἐφ' ἡμᾶς 15 καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτόν λαβόντα τὴν βασιλείαν καὶ εἶπεν φωνηθῆναι αὐτὸν τοὺς δούλους τούτους οἷς δεδώκει τὸ ἀργύριον ἵνα γνοῖ τί διεπραγματεύσαντο. 16 παρεγενετο δὲ ὁ πρῶτος λέγων κυριε ἡ μνα σου δέκα προσηργάσατο μνας. 17 καὶ εἶπεν αὐτῷ εὐγε ἀγαθε δούλε, οτι ἐν Ἐλαχίστῳ πιστος ἐγένου ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων 18 καὶ ἦλθεν ὁ δεῦτερος λέγων Ἡ μνά σου, κύριε, ἐποίησεν πέντε μνᾶς. 19 εἶπεν δὲ καὶ τούτῳ καὶ σύ ἐπάνω γίνου πέντε πόλεων. 20 καὶ ὁ ἕτερος ἦλθεν λέγων, κυριε, ἰδοὺ ἡ μνα σου ἣν εἶχου ἀποκειμένην ἐν σουδαρίῳ 21 ἐφοβούμην γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἰ αἰρείς ὁ οὐκ ἐθήκας καὶ θερίζεις ὁ οὐκ ἐσπείρας. 22 λέγει αὐτῷ, Ἐκ τοῦ στοματος σου κρινω σε, πονηρὲ δουλε ἡδεῖς ὅτι ἐγὼ ἄνθρωπος αὐστηρὸς εἰμι αἰρῶν ὁ οὐκ ἐθήκα καὶ θερίζων ὁ οὐκ ἐσπείρα; 23 καὶ διὰ τί οὐκ ἔδωκάς μου τὸ ἀργύριον ἐπὶ τράπεζαν; κἀγὼ λθὼν σὺν τόκῳ ἂν αὐτὸ ἐπραξα 24 καὶ τοῖς παρεστῶσιν εἶπέν Ἀρατε ἀπ' αὐτοῦ τὴν μναν καὶ δότετὰ τὰς δέκα μνᾶς ἔχοντι 25 καὶ εἶπαν αὐτῷ κύριε, ἔχει δέκα μνας 26 λέγω ἰμὴν ὅτι παντὶ τῷ ἔχοντί δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὁ ἔχει ἀρθήσεται. 27 πλὴν τοὺς ἐχθροὺς μου τουτους τους μὴ θελήσαντας με βασιλεύσαι ἐπ' αὐτοὺς ἀγαγετε ὥδε καὶ κατασφαξατε αὐτοὺς ἐμπροσθέν μου!

11 As they were listening to this, he went on to tell a parable, because he was near Jerusalem, and because they supposed that the kingdom of God was to appear immediately. 12 So he said, “A nobleman went to a distant country to get royal power for himself and then return. 13 He summoned ten of his slaves, and gave them ten pounds, and said to them, ‘Do business with these until I come back.’ 14 But the citizens of his country hatred him and sent a delegation after him, saying, ‘We do not want this man to rule over us.’ 15 When he returned, having received royal power, he ordered these slaves, to whom he had given the money, to be summoned so that he might find out what they had gained by trading. 16 The first came forward and said, ‘Lord, your pound has made ten more pounds.’ 17 He said to him, ‘Well done, good slave! because you have been trustworthy in a very small thing, take charge of ten cities.’” 18 Then the second came, saying, ‘Lord, your pounds have made five pounds.’ 19 He said to him, ‘And you, rule over five cities.’ 20 Then the other came, saying, ‘Lord, here is your pound. I wrapped it in a piece of cloth, 21 for I was afraid of you, because you are a harsh man; you take what you did not deposit, and reap what you did not sow.’ 22 He said to him, ‘I will judge you by your own words, you wicked slave! You knew, did you, that I was a harsh man, taking what I did not deposit and reaping what I did not sow? 23 Why then did you not put my money into the bank? Then when I returned, I could have collected it with interest.’ 24 He said to the bystanders, Take the pound from him and give it to the one who has ten pounds.’ 25 (And they said to him, ‘Lord, he has ten pounds!’) 26 ‘I tell you, to all those who have, more will be given; but from those who have nothing, even what they have will be taken away. 27 But as for these enemies of mine who did not want me to be king over them- bring them here and slaughter them in my presences.

Exegesis of the Parable of the Pounds (Luke 19:11-27)

The introduction in verse 11; provides a narrative and theological framework for understanding the parable which follows. In the Lukan narrative, Jesus highlights the reality of salvation as “today” (“today,” vv. 5, 9). This actually makes the reader ponder on the timing of the arrival of the kingdom of God, as highlighted in the preceding passages in 17:11-21. In the larger historical context, Jesus and his disciples are getting closer to Jerusalem, which holds great promise and expectation for the arrival of Jesus. Significantly, Jesus take a look backward at the proper eschatological attitude which has been discussed previously in the Gospel of Luke. He affirms the certainty of the coming of *ἡ βασιλεία τοῦ θεοῦ* (“the kingdom of God”) and instead highlights the proper attitude in anticipation of it. Jesus highlight the proper attitude of people concerning the nobleman (the heir apparent). The theme of kingship and royalty dominates the parable.

This section refers to Jesus' impending coming to Jerusalem (9:51-19:48), besides offering a theological explanation for it. It refers to events that were to occur in reference to Jesus' rejection, death, and subsequent continuation of his mission in Acts (Ackroyal, Cleaney & Parker, 2012: 84). This is significant since the disciples did not understand Jesus' mission. His mission did not imply glory in Jerusalem but rejection. This parable, therefore, prepared them for what would happen to Jesus in Jerusalem. The parable assured them that Jesus' death instead of glory fulfilled God's purpose. The parable assured them of glory since it was a test of loyalty and commitment to God (Adebayo, 2017: 202-208).

This parable, similar to many of the narrative parables in Luke's gospel, finds its power both in its authenticity and association with the events in the narrative. The section in verse 11 refers to a significant association between events in the parable and events in which it is found. The parable cannot be seen as an allegory since it would have been difficult to associate Jesus with the nobleman, since the nobleman had been harsh and exploitative to his subjects (v. 22-23), a quality that did not define Jesus. The parable, therefore, cannot be seen as an anti-Semitic parable since it equates "the citizens who hated him" with the Jews (Barclay, 2015: 43). Throughout the Gospel of Luke, Jesus uses realistic stories or narratives to communicate important truths regarding God, the kingdom, and true discipleship, and does so in a way that does not depend on allegorical meaning (11:5-8, 16:19-31, 18:1-8). The realistic nature of this particular parable is verified by its similarity to the story of Archelaus, a king of Judea, who went to Rome in 4 B.C. to confirm his kingdom, encountered resistance from his subjects, and later punished them after his return, as told by Josephus. This is verified by the imagery of the kingdom and its authority as it is told in the Parable of the Pounds.

Within the context of Luke's Gospel, the Parable of the Pounds teaches that the kingdom of God, which includes the marginalized (18:15-43), also includes judgment for those rejecting God's kingdom. From another viewpoint, as verified by the themes of royal authority, as presented in the Gospel of Luke in chapters 1 and 2, and again in chapter 18, verses 35-43, and yet again after this parable, it is impossible to read the Parable of the Pounds and not recognize its reference and interpretation of the narrative that has been presented in the Gospel of Luke. The reference of the kingdom and its authority, as represented by the king in the Parable of the Pounds, who establishes his kingdom, is an analogy for Jesus. While it is true that Jesus is of royal descent, a son of David and God, conceived by the Holy Spirit (1:27, 32-35, 2:4), it is also true that there is a great difference in definition as presented by Luke regarding the kingdom and its authority in the world and the kingdom of Jesus as presented throughout the Gospel of Luke. The kingdom of Jesus, as presented throughout the Gospel of Luke, is in direct contrast to the way the world views authority, harshness, and exploitation.

According to Ryrie (2024), the kingdom of God proclaimed by Jesus in the parable can be viewed as unfair to people whose lives revolve around wealth, status, and the legalistic attitude that alienates them from the poor. The parable of the nobleman raises some serious questions: Is the servant who reveals the master's harshness a hero or a fool? Is the nobleman a rightful king and heir, and is the kingdom the kingdom of God? These uncomfortable questions in the parable invite the reader to make a personal decision on where he/she stands. Similar to Luke 18:1 and 18:9, the meaning of the parable is only limited to the context in which it is found in the narrative frame. In the absence of the narrative frame, the parable in verses 12-27 has a number of possible meanings. However, in the context in which it is found in the gospel of Luke, the meaning is limited. The 'they' in verse 11, who thought that 'the kingdom of God was to appear immediately,' is a reference to all of Jesus' followers, including the disciples, in the crowd in Jericho. Their expectation is a reflection of their Messianic expectation and expectation of the reception awaiting Jesus in Jerusalem (Boobyer, 2018: 34).

This connection of the parable to the preceding story is reinforced by Jesus' preceding statement that salvation is now accomplished through his work. Some readers of this section might understand Jesus' statement as an indication that God's kingdom in its fullness is now going to appear. The emphasis that Jerusalem is the end of Jesus' work on earth and of God's purpose is strongly brought out by Luke. The relationship of Jesus' work in Jerusalem to the full appearance of God's kingdom is of greatest theological significance. The disciples accompanying Jesus and traveling with him would have believed that Israel's end-time hopes were on the point of being fulfilled. The "kingdom of God" is God's eschatological kingdom of peace and justice, and "the appearance of it" is its full and ultimate fulfillment (Cassey, 2024: 98).

As far as verses 12-14 are concerned, the use of the word "so" by Luke is intended to emphasize what "because" verse 11 has already made clear, namely, that the meaning of this parable is to be sought in its context. The main character in this parable is a nobleman, i.e., a man of royal descent and claim to power. The noble descent and status of this main character of the parable would have conferred status and power in society. The act of the main character of the parable going into a distant land in pursuit of a kingdom would have been easily understood by the people of Luke's time, as they lived in a time of Roman occupation and were aware of the fact that the kings and rulers of the occupied territories had to go to Rome in pursuit of kingdoms. This is in sharp contrast to what was expected in verse 11, namely, that the kingdom of God would come at once. The slaves of the nobleman in the parable represent people who have been entrusted with the responsibility of managing the affairs of the nobleman. The slaves in the ancient world often managed the business of buying and selling goods, providing loans, and conducting business in general. In fact, slaves were often successful by the time they acquired their freedom in the ancient world. The command to "do business" (v. 13) implies

business activity, possibly even exploitative business activity in pursuit of profit. The money placed in the hands of the slaves is also noteworthy, as it is one mina, or four months' wages of a laborer, for each of the slaves (Dairo, 2018:73). Together with the servants of the nobleman, the latter also has enemies. Hatred is a political term used here rather than an emotional one. Hatred is opposition to the king's rule. The citizens hated the king because of their petition against him: "Do not let him reign over us" (14). The text did not indicate why there is hatred between the citizens and the king. In the whole narrative of Luke, it is quite obvious why there is hatred against the kingdom of Jesus. It is because of his radical message of acceptance of the marginalized people in society. It is because of his interpretation of the will of God as indicated in the Jewish scriptures of Israel (Davids, 2019: 123-125).

In verses 15-23, despite the resistance of his opponents, the nobleman successfully returns, having been officially appointed as ruler. Upon his return, an accounting begins—an evaluation that comprises the majority of the parable. He calls his slaves, who were given a mina each and were tasked with making the most of the given amount. Out of the ten slaves who were equally responsible, the first two slaves were praised for their obedience and rewarded for their loyalty. These slaves were faithful in "a very small matter," similar to what was mentioned in Luke 16:10. Faithfulness in small matters by these slaves symbolized discipleship and thus qualified them to share in their master's rule—echoing the promise of coregency with Christ in 22:28-30. In Luke 12:35-48, Jesus teaches about slaves who were faithful in their task and were blessed by their master when he came back. In the report of the second servant, "your pound has made five more," the verb "to make" was used, which is often used in connection with fruitful discipleship and obedience to God's will. In contrast, however, the third servant does not obey his master's command (Olasebikan, 2023: 77).

Due to his fear, instead of putting his mina to work, he hides it. The servant defends his action by stating that his master is a deceitful person, harsh and exploitative master since "he reaps where he has not sown and gathers where he does not scatter" (Matthew 25:26-27). The master does not dispute his servant's accusations but merely repeats his servant's words. The master is possibly acknowledging his servant's perceptions. The master reprimands his servant for failing to put his mina to work since "Even the one who had received one mina would be put out and would have recovered it. But as for that wicked servant, throw that servant outside into the outer darkness, where there will be weeping and gnashing of teeth" (Matthew 25:29). The master possibly believes that even making interest, as commanded by Jewish law, is better than failing to put his mina to work, as noted by (Dube, 2001: 112).

In verses 24-27, the ending of the parable is on judgment, both for the unfaithful servant and for people who openly reject the nobleman's command. The unfaithful

servant's disobedience is important since it occurs within a master-servant relationship where there is verbal compliance. The servant refers to his master as "Lord," showing his obligation to his master. The servant, however, shows his disobedience by failing to put his mina to work. The severity of his master's verdict, however, is subject for questioning, but the crowd, as narrated in Matthew 25:25, protests against what is unjust. Nevertheless, there is no question with regard to the guiding principle for judgment. The word "more" does not only imply "more wealth," but also "more involvement and participation in the ruler's authority," symbolizing "reward and responsibility in God's kingdom." The word "these enemies of mine" in Matthew 25:27 does not imply the unfaithful servant but rather the rebellious citizens who did not support the nobleman's rule. The word "hatred" is similar to what is narrated in 1:71, where it refers to political rebellion. The coming of a kingdom and then another is a guarantee for judgment on those who remain loyal to the former kingdom (Gaird, 2016: 204-211).

The Nexus between Jesus' Teaching on Pounds (Luke 19:11–27) and National Development

National development implies the formation of a new nation where no nation existed before, or the development of a nation in a new way that it can reflect the true essence of a nation. Dairo opines that for a nation to be developed, there must be a main designer of the nation, a visionary leader who not only has a clear understanding of what a nation should be in theory, but he must also be able to execute his ideas in practice. It also implies that the leader must be able to recognise that true leadership means his own involvement and participation in the execution of plans. When leaders become selfish and forget the great goals that brought them to the office, success becomes a distant dream, and their dream, as in the case of the builders of Babel, becomes a futile dream. The most important resource in the development of a country is the people, human beings, who were created to be free, intelligent, and have a purpose in life (Green, 2022: 65).

This freedom means having the chance to develop these in-built talents in a greater way after being introduced to the chance to pursue knowledge. This freedom in a country or a nation can be taken away in the interest of the common goal of all, as in the case of a small country or nation, but in the case of a country like Nigeria, which was forcefully made into a nation by the colonial masters by uniting different kinds of people, there has to be a sense of national unity created. This country has been facing the challenge of creating a sense of national unity among the people of different backgrounds after the colonial masters left the country (Lightfoot, 2016: 205-209). The people have to be made aware of the importance of living in harmony with one another, taking the leadership roles, and creating a sense of national consciousness which is above every other ethnic consciousness, whether it be the Hausa, the Igbo, or the Yoruba, and develop a sense of national unity where they can see themselves as one people working together towards a common goal, as in the case of working towards "the peace of Jerusalem." This process of

creating a national awakening has its birth, growth, and finally attains a unified status (Maxwell, 2016: 58-61).

In addition, Paul the Apostle metaphorically used the word building to explain the way of living of a Christian, which equally applies to nation-building in Nigeria. He says, "As a wise master builder, I laid a foundation, and another builds on it... For no one can lay any foundation other than Jesus Christ." The Christian, therefore, has to build himself spiritually, but he equally has to build his nation on an eternal foundation, which is Christ. Relating this to the nation-building of Nigeria, eternal building materials, therefore, mean prayer, righteousness, honesty, discipline, and patriotism. Corruption, lawlessness, apathy, and compromising attitudes, on the other hand, mean wood, hay, and stubble, which hinder the development of a nation (Hodgson, 2015: 112).

The Christian's Duty of Prayer One of the primary duties for Christians in building the nation is to engage in prayer. This has been emphasized by Paul in his letter to Timothy in chapter 2, verses 1-2, where he exhorted Christians to pray for all men, especially for rulers, that all may live in peace and godliness. Even in situations where rulers are oppressive and unjust to their subjects, Christians are exhorted to pray for them. This has also been emphasized by Jesus in Matthew 5:44, which says, "Love your enemies and pray for those who persecute you." Christians who fail in their duty to pray are guilty of disobedience.

According to Abogunrin (2018), it is not politicians and activists who heal the nation, but the children of God who are called by His name. Perhaps the decline in morality among Nigerians may be attributed to the failure of Christians to fulfill their spiritual duty in this area. When Christians take their duty to pray seriously, anything can be achieved. This is one of the most powerful building materials for building the nation. Jesus taught about righteousness, stewardship, accountability, and service to others through a parable in Luke 19:11-27, and all these are crucial to the development of the country. Just as the nobleman's servants made good use of the talents and opportunity given to them, Christians and leaders at large should make good use of their talents and opportunity to actualize righteousness, justice, and unity, and as a result, develop a country that will be established on eternal values and God's will (Kato, 2015: 24)

Findings

This section presents the major findings of the study as follows:

- i. Poverty, stagnation and underdevelopment in Nigeria was the result of violation of theological and biblical principles guiding social development
- ii. Fragrant disobedience to the principles of fundamental human right by leaders hamper of national development
- iii. Moral values that are significant to national development have been eroded.

- iv. Righteousness, integrity and patriotism that enhance community development are no longer feasible

Conclusion

In conclusion, national development is a personal responsibility and a collective responsibility of all patriotic citizens in a nation. Although Jesus' Parable of the Pounds in Luke 19:11-27 did not specifically target political leaders and administrators in charge of managing a nation's affairs, it nonetheless espouses universal principles of morality, ethics, and administration that are applicable to national development. The principles of integrity, diligence, accountability, and productivity that were exemplified in the management of the pounds are the same principles that can build a nation towards prosperity. Any nation that does not adopt the biblical ethics espoused by Jesus' Parable of the Pounds will undoubtedly live a life of chaos, corruption, economic instability, and ethical degeneration. On the contrary, a nation that espouses integrity, diligence, accountability, and productivity in all its affairs will undoubtedly prosper and become a shining example among all the developed nations of the world.

Recommendations

Based on the findings of this study, the following recommendations were made:

- a. **Patriotism and Responsibility:** Every citizen should be genuinely patriotic in playing his or her responsibility towards national development with honesty of purpose, diligence in work, and righteousness in all affairs.
- b. **Adoption of Biblical Ethics:** Biblical ethics that were espoused by Jesus' Parable of the Pounds; truthfulness, loyalty, trustworthiness, and competence should be adopted as a way of life by all citizens in a nation.
- c. **Reward for Integrity:** The government should establish a system that rewards hard work, integrity, and accountability among government officials and workers.
- d. **Promotion of Patriotism:** Patriotism should not only be preached or proclaimed; it should be promoted by the government through various government measures such as rewarding citizens who exhibit integrity, loyalty, diligence in all affairs.

References

- Abogunrin, S.O. (2018). "The Community of Goods and the Distribution of Common Wealth," *African Journal of Biblical Studies*, 1(2), 74-84.
- Achebe, C. (2019). *The Troubled Nigeria*. Lagos: Macmillan Press
- Ackroyd, P. R., Cleaney, A. R., & Parker, J. W. (2012). *Saint Mark's Gospel*. London: Cambridge University Press
- Adebayo, A. (2017). *Politics and Power*. Ibadan: Acts Printing Press.
- Barclay, G. (2015). *The History of Salvation*. London: Lion Publishing Company.
- Boobyer, J. (2018). *The Healing of the Paralytic*. New York: SCM Fortress Publishing Company

- Caird, G. (2014). *Saint Luke*. Philadelphia: Westminster Press.
- Cassey, P. (2024). *Healing Miracles*. New York: Moody Press
- Dairo, A. (2018). *Gospel of Luke*. London: SCM Printing press.
- Dauids, P.H. (2019). "Rich and Poor," In B. Joel, S. Green & I.H. Marshal (Eds.), *Dictionary of Jesus and the Gospels*. Leicester: Paternoster Press
- Dube, J. (2001). *Dictionary of the Christian Theology*. Lagos: Macmillan Press
- Gaird, G.B. (2016). *Saint Luke Exegesis*. England: Penguin Books
- Green, J. B. (2022). *Power of Holy Spirit*. Ibadan: Zoe Press
- Maxwell, B. (2016). *New Testament Theology*. Lagos: Macmillan Printing Press
- Hodgson, G. (2015). *Dictionary of the New Testament*, London: SCM Printing press.
- Kato, B. (2015). *African Christianity*. Achimota: African Christian Press
- Ryrie, C. C. (2024). "Total Depravity." In *Baker's Dictionary of Theology*. New York SCM Printing Press
- Olasebikan, O. (2023). *Essentials of Christianity*. Ibadan: Lashtext