

Roles of Prayer in God's Providence and their Implications for Contemporary Christians

Edward Inem Onyeije

Nigerian Baptist Theological Seminary, Ogbomoso

+2348037631763;

Edwardonyeije@gmail.com

DOI: 10.56201/ijrcp.vol.10.no6.2025.pg73.81

Abstract

Prayer is a personal and intimate communication with God, encompassing respect, worship, appreciation, and expression of desires, needs, and gratitude. Conversely, Providence refers to God's sovereign care, guidance, and sustenance of His creation, orchestrating events to fulfil His purposes amidst various circumstances. Ultimately, prayer does not change God's plan but transforms the situation of those who pray. God's providence does not hinder prayer; instead, it provides a framework for prayer to operate. Genuine prayer aligns with God's providence, fulfilling His plan and demonstrating His concern for humanity. The church is called to rise to the challenge of interceding through prayer, liberating nations from satanic forces, wicked leaders and bad governance. Prayer, in the context of God's providence, assures that it is God's will for His people to pray and for Him to respond to their prayers.

Key words: *prayer, providence, God, intercession.*

Introduction

Prayer is a process of approaching God with the purpose of reverence, worship, confession, appreciation, intimacy, and presentation of requests. In contrast, providence refers to the sovereign governance of God, by which He guides, provides for, cares for, protects, and controls the universe, fulfilling His purpose and will for humanity in the midst of good and evil. The Bible identifies prayer within God's providence, revealing God's command for His people to pray and the assurance that their prayers will be granted (Matthew 7:7-9).

God's providence and prayer are intricately linked. Providence ensures God's sovereign plan, care, provision, protection, and control over humanity, while prayer actualizes these promises in the lives of believers. Through prayer, individuals experience transformation, not God. Prayer deepens personal relationships with God, enhances ministry effectiveness, and empowers Christians to live purposefully. The intersection of prayer and providence yields tangible benefits, including personal fulfilment, positive governmental influence, and mitigation of global crises. This paper will consider the following subtopics: The Concept of Providence and Prayer, Biblical Perspective of Providence and Prayer, Roles of Prayer in God's Providence, and Implications of Prayer in God's Providence for Contemporary Christians.

Concept of God's Providence and Prayer

Providence refers to the sovereign governance of God, by which He guides, controls, provides for, and cares for the universe; accomplishing His plans, purposes and will amidst both evil and good. According to Millard J. Erickson,

Providence is the sovereign, divinely wise, and infinitely detailed administration of all things in the universe, whereby God, in harmony with His own character and purposes,

directs, governs, and controls all that happens, making use of both the good and the evil, the holy and the profane to bring about his own ultimate purposes and plans¹

In God's providence, He exercises total control. Nothing occurs without His permission. Whether events are favourable or unfavourable, they ultimately align with His divine plan to accomplish His purposes and will. In contrast, prayer is an act of engaging God in communion, characterized by intimacy, worship, appreciation, confession, reconciliation, and supplication, presented with faith and expectation that His will be done. John S. Mbiti asserts that

Prayer is the primary way of communicating with God, and it is the highest form of human expression of worship, thanksgivings, supplication, confession, and intercession. It is the means by which individuals and communities express their deepest feelings, needs and aspirations to God, and receive guidance, strength and blessings from Him.²

Prayer provides access to call upon God, acknowledging His sovereignty, expressing absolute dependence on Him, and yielding to His lordship and divine will.

Relationship Between God's Providence and Prayer

God's providence and prayer are intricately connected. Providence establishes the framework within which prayer operates, rooted in the belief that God sovereignly governs all things. These understanding fuels prayer, as individuals trust that God cares, provides, delivers, directs, and controls every event both favourable and unfavourable to fulfil His divine plans, purposes, and will.

It could be said that God's providence guarantees an opportunity to pray, while prayer fulfills God's providence. In line with the relationship between God's providence and prayer, Mercy Amba Oduyoye, a Ghanaian theologian, notes that "God's providence is seen as His loving care and guidance, which is experienced in daily life. Prayer is a means of responding to God's providence, expressing trust and dependence on Him."³ God's providence unfolds His sovereign governance over the universe, encompassing His provision, care, control, direction, divine plans, purposes, and will. Through prayer, these aspects of God's providence are activated for humanity.

Prayer is a true assurance of total belief in God's providence, absolute dependence on God, and a means of accessing God's providence. Charles Nyamiti, a Tanzanian theologian, aptly notes, "Prayer is the means by which we cooperate with God's providence, allowing Him to work in and through us."⁴ Prayer grants access to partaking or benefiting from God's providence.

Biblical Perspective of God's Providence and Prayer

Certain biblical passages reveal God's providence. For instance, Joseph told his brothers, "You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives" (Gen 50:20). Joseph's life exemplifies God's sovereign rule over human

¹Millard J. Erickson, *Christian Theology* 3rd ed. (Grand Rapids: Baker Academic, 2013),384.

² John S. Mbiti, *African Religions and Philosophy*, 2nd ed. Oxford: Heinemann Educational Books, 1990), 234.

³ Mercy Amba Oduyoye, *Introducing African women's theology* (Shielfield: Academic Press, 2001),

⁴ Charles Nyamiti, *The way of Life: Christology and the Gospel Culture* (Nairobi: Action Publishers, 1990.) 123.

affairs, where even evil forces become instruments and stepping stones to fulfil His will. Emmanuel Katongole aptly remarks, "The Bible teaches us that God's providence is not just about grand, dramatic events, but also about the small, everyday moments of our lives."⁵ God's providence concerns humanity and its survival.

Another example of God's providence is found in the New Testament, where Apostle Paul writes, "And we know that in all things God works for the good of those who love him, who have been called according to his purpose" (Rom 8:28). God's providence demonstrates His sovereignty, where evil doesn't control Him, but rather He permits and utilizes it to accomplish His glory, purpose, and will. N.T. Wright insightfully comments on Romans 8:28, "The point of verse 28 is not that everything that happens to us is good, but that God is at work in everything to bring about His good purposes...God's providence is not a kind of general 'fate' or 'destiny', but a loving and wise guidance of all things."⁶ In God's providence, every happening is made to align with God's purpose and will.

The Bible presents prayer as a channel through which God's providence is demonstrated. Scripture states, "If my people who are called by my name will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven, and I will forgive their sin and will heal their land" (2 Chron 7:14). This passage establishes a link between God's providence and prayer, highlighting prayer's role in fulfilling God's providence. The promises in 2 Chronicles 7:14 represent the fulfilment of God's providence in humanity, contingent upon certain conditions. Kwame Bediako, a Ghanaian theologian, notes, "The prayer of 2 Chronicles 7:14 is a model for African Christian prayer...It emphasizes humility, seeking God's face and turning from wicked ways."⁷ Prayer helps to fulfil some conditions that align with God's providence.

Indeed, human agency plays a significant role in God's providence. Emmanuel Katongole notes, "The conditionality of 2 Chronicles 7:14 ('if my people...') highlights the importance of human agency in God's providence.... We are called to participate in God's healing and reconciliation."⁸ Certainly, prayer is a medium by which humanity participates in God's providence.

Moreover, the Bible presents prayer as a means by which God's providence is connected and fulfilled. Apostle John writes, "This is the confidence we have in approaching God: that if we ask anything according to his will, he hears us" (1 John 5:14). Prayer channels people to God's providence, aligning human desires with God's will. Desmond Tutu insightfully notes, "Prayer is not a way of getting God to do what we want, but of getting ourselves to do what God wants."⁹ Prayer aligns man with God's part and never the reverse. Prayer submerges the will of man into God's will.

Controversies Over Providence and Prayer

Several controversies surrounding God's providence and prayer have sparked intense debate, significantly influencing the theological approaches of many scholars. These controversies warrant careful consideration, one by one.

⁵ Emmanuel Katongole, *The Sacrifice of Africa: The Political Theology of Africa* (Grand Rapids: M Wiliam B. Eerdmans's Publishing Company, 2011), 171.

⁶ N. T Wright, *Romans: New Testament for Everyone* (Nashville: John Knox Press, 2004), 123.

⁷ Kwame Bediako, *Theology Brewed in an African Pot* (Oxford: Regnum Books International, 1992), 145.

⁸ Katongole, 201.

⁹ Desmond Tutu, *God Has a Dream: A Vision of Hope for Our Time* (New York: Doubleday, 2004), 123.

The Controversy of Deism Over Providence and Prayer

J. P. Moreland states, "Deism is the belief in a Creator God who does not intervene in the affairs of the universe, but rather allows it to operate according to its own natural laws."¹⁰ Deism posits that God created the world but then abandoned it to run its course, uninvolved in human affairs and rejecting the concept of providence or prayer. In contrast, Myer Pearlman notes, "The Scriptures give the true and balanced view: God is indeed separate from and above the world; but on the other hand, He is in the world. He sent the Son to be with us, and the Son sent the Holy Spirit to be in us."¹¹ It is believed that God has a perfect control of all that happens on earth, and can deliver His people who pray to Him from several troubles and shackles of the enemy. This notion encourages them to pray.

The Controversy of Determinism Over God's providence and Prayer

R. C. Sproul defines determinism as "The philosophical doctrine that every event, including human decisions and actions, is necessarily determined by preceding causes and is therefore predetermined, leaving no room for free will or chance."¹² Determinism challenges God's providence, suggesting that every event is predetermined and unfolds according to a fixed plan. This perspective implies that God lacks perfect control over the universe.

In line with the controversy of determinism over God's providence, Norman Geisler argues that, "If determinism is true, then prayer is pointless, for the outcome of events is already determined."¹³ People pray believing God uses prayer to change situations. Wayne Grudem reconciles determinism, providence, and prayer, stating, "God's sovereignty in providence and prayer complements human freedom, not opposes it."¹⁴ God commands His people to pray without ceasing (1 Thessalonians 5:17). Since God cannot oppose Himself, prayer does not contradict His original plan; rather, it complements it.

Proofs of God's Answers to Prayer

God answers prayer offered in faith according to His will. Biblical instances include Hannah's prayer for a child (1 Samuel 1:9-18), Elijah's prayer for rain (1 Kings 18:41-46), the Church's prayer for Peter (Acts 12:5, 12:6-11), and Paul and Silas's prayer in the prison cell (Acts 16:16-40). It is certain that God answers prayer. Charles Spurgeon submits, "If there is no answer to prayer, prayer is a monstrous absurdity, and God is the author of it, which is blasphemy to assert. Only a fool will continue to pray when you have once proved to him that prayer has no effect with God and never receives an answer."¹⁵ The fact that many people have prayed throughout history and continue to pray today serves as a powerful testament to the enduring power of prayer and God's faithfulness in answering prayers.

Emiola Nihinlola notes, "God's answers to prayers offered in faith may come in the form of miracles. There is no doubt that the prayer of God's people can engender miracles. One example in the Bible is the prayer of Prophet Elijah for rain to fall in Israel, and it happened (1 Kings

¹⁰ J. P. Moreland, *The God Question: An Invitation to a Life of Meaning*, (Eugene: Harvest House Publishers, 2009), 53.

¹¹ Myer Pearlman, *Knowing the Doctrine of the Bible*, (Springfield: Gospel Publishing House; 2000), 57.

¹² R. C. Sproul, *Choosing by God*, (Wheaton: Tyndale House Publishers, 1986), 27.

¹³ Norman Geisler, *Systematic Theology* (Minneapolis: Bethany House, 2003), 348.

¹⁴ Wayne Grudem, *Systematic Theology* 3rd ed (Grand Rapids: Baker Academics, 2013) 332.

¹⁵ Charles Spurgeon, *Prayer and Spiritual Warfare* (New Kensington: Whiteaker House, 1998) 12.

18:41-46).”¹⁶ He adds, “Many times, unanswered prayer has to do with unconfessed sin (Isa. 59:1-3), asking with wrong motives (James 4:3), ignoring of the will of God (1 John 5:15), etc.”¹⁷ It is an undeniable fact that God answers prayers.

Does Prayer Change God or the People?

God is immutable. Nothing changes Him, including prayer. Prayer is meant to change people and their condition, not God Himself. In line with this argument on prayer, John Piper remarks, “Prayer changes us and not God.”¹⁸ The purpose of prayer is to change circumstances and people, not God.

Kinds of Prayer

There are different kinds of prayer, but this paper will consider only few of them.

Reconciliation Prayer

Reconciliation involves restoring harmony and resolving conflicts between individuals or groups, addressing disagreements, misunderstandings, or differences to rebuild relationships. Becky Harling emphasizes

Sin left our relationship with God fractured. However, God took all the initiative and sent His Son, Jesus to pay the penalty for our sins, so that we might be reconciled to God. The way our reconciliation is completed is by us responding to the forgiveness Christ offered. When we receive God’s gracious offer of forgiveness, God forgives and restores us to a right relationship with Him.¹⁹

Reconciliation is indeed crucial, and believers in Christ have been entrusted with this ministry (2 Corinthians 5:18-19). Confession and forgiveness are essential steps in the reconciliation process, allowing relationships to be restored and healing to occur.

Prayer for Spiritual Equipment

This type of prayer seeks spiritual empowerment for leadership responsibilities. Solomon asked God for wisdom and understanding to rule the people of Israel (1 Kings 3:7-9). Timothy Keller says, “Solomon’s prayer demonstrates the biblical principle of seeking spiritual equipment for effective leadership. He knows that he cannot lead God’s people successfully without God’s guidance.”²⁰ Effective leadership relies on spiritual guidance, and spiritual equipment is essential for success.

Imprecatory Prayer

Imprecatory Prayer is a kind of prayer that seeks for judgment, penalty, or consequences on offenders or enemies. According to Ravi Zacharias, “Implicatory prayer involves making indirect or veiled requests, often with potentially harmful or negative implications.”²¹ In

¹⁶ Emiola Nihinlola, *Theology for Living Essays in African Context* (Ogbomoso: Kingdom Impact Publishing and Media Ltd., 2021), 260.

¹⁷ Nihinlola, 261.

¹⁸ Piper, John *When I Don’t Desire God*. (Wheaton: Crossway, 2013).n.p.

¹⁹ Ibid, 3.

²⁰ Timothy Keller, *The Reason for God*” Belief in an Age of Skepticism (New York: Dutton, 2008) ,135-136.

²¹ Ravi Zacharias, *The Logic of God: 52 Christian Essentials for the Heart and Mind* (Grand Rapids: Zondervan, 2019), 192.

contrast, imprecatory prayer contradicts the teachings of Jesus Christ, who urges His disciples to love and pray for their enemies: “But I tell you, love your enemies and pray for those who persecute you” (Matthew 5:44). Imprecatory prayer may not necessarily bring the intended solution.

In any case, even when the cause of a problem has to do with enemy, the destruction of the enemy does not automatically provide a solution to a problem of lack, suffering, sickness, etc. Rather what should be done is to pray for deliverance from the enemies as the Israelites and David prayed. God, in his judgement, will decide how best to deal with enemy for his glory....²²

Implicatory prayer is never the right prayer that aligns with the teachings of Christ. It is not encouraged. Other types of prayer include: prayer for healing and deliverance, adoration, thanksgiving, confession and supplication, etc.

Roles of Prayer in God’s Providence

Enhancement of Personal Relationship with God

One of the roles of prayer in providence is to enhance personal relationship with God. According to Peter C. Wagner, “the essence of prayer is a personal relationship between a believer and God. Some call it ‘intimacy with the father’. This is true, and it is important.”²³ When believers establish a close relationship with God through prayer, an enabling environment is created for God’s will to be done in their lives.

Source of Christian Spiritual Vitality/ Equipment

Prayer is the source of power. It is the source of spiritual vitality and equipment. It is an area to draw strength for daily living, spiritual growth and for the work of the ministry.

Prayer is very central in the Christian life. It is an integral aspect of every aspect of spiritual experience-salvation, spiritual growth, cooperate worship, mission, etc. Prayer is to the Christian experience what breathing in to human life. It is an important resource to overcome the discontents of life-anxiety, difficulties, and suffering.²⁴

Prayer is significantly indispensable as far as Christian life is concerned. It is very essential to Christian life like oxygen is to human life.

Effectiveness in Ministry

Prayer is a spiritual resource that brings about ministerial effectiveness. Just as human life needs water for strength and survival, that is how every minister of the gospel needs prayer for ministry effectiveness. Alfred Gibbs says

It has been well said that ‘He who would speak much to man for God, must speak much to God for man’ A prayerless ministry is both powerless and profitless. Theology must ever be accompanied by kneeology. Much prayer equals much power. Little prayer equals little power. No prayer equals no power. God places at each believer’s disposal a force that can move the hand which ‘moves the world, and bring deliverance down.’²⁵

An effective ministry is usually a ministry established, nurtured and constantly run by a life of prayer. Prayer fulfils God’s providence.

²² Nihinlola, 261.

²³ Peter C. Wagner *Praying with Power* (Benin: Joint Heirs Publishers Nig Ltd.,1997),14.

²⁴ Emiola Nihinlola, ed., *Integrating Theology and Pastoral Ministry in Africa* (Bangalore: Theological Book Trust, 2011),195.

²⁵ Alfred P. Gibbs, *The Preacher and His Preaching* (Murfreesboro: Swor of the Publishers, 2000),44.

Mediating between God and the Sinful World

Prayer creates opportunities for reconciling the world with God. The Bible says ‘I look for someone among them who would build up the wall and stand before me in the gap on behalf of the land so I would not have to destroy it, but I found no one.’ (Ezekiel 22:30). God looked for someone who would stand as a reconciler between Him and the people of the land, but He found none. Okpara E. Inwerogu curiously asks, “Does the church then fully know its roles in the society? If it knows what should be its attitude in the society.”²⁶ It is the role of the church to stand at the gap. God can save many sinners in the world through the prayer of the church, leading to a mass repentance.

There are deadly issues in Nigeria that call for the mediation of the church of God at large through prayers. Ethnic challenges and tribal bigotry have ravaged the country greatly, leading to incredible diversities that seem to place the whole nation in an inescapable siege if God does not intervene speedily. In relation to the Church as a solution to the ethnic challenges in Nigeria, John Oluchi Enyinnaya laments, “In God’s plan, the Church is supposed to be a signpost of this unity, a living testimony to humanity that such unity is possible. The dilemma today is that the Church has consistently failed to live up to God’s expectations in this area.”²⁷ It is the responsibility of the church to stand in prayer to foster peace, unity, and harmony where they are lacking.

Implications of the Role of Prayer in Providence for Contemporary Christians

Accessibility to Sound and Lively theological Formation

The effectiveness of theological formation partly depends on an atmosphere of prayer. In connection to the methodology for African theology, Emiola Nihinlola submits, “African theological process should be both academic exercise and spiritual adventure. Therefore, our village theology should be done in an atmosphere of prayer for the guidance of the Holy Spirit.”²⁸ When pastors and theologians build their theology in the spirit of prayer, Christians gain access to sound theology.

Enhancement of Individual Faith in God.

When people are confident that their prayer will be heard, they pray from their heart.

The prayer should be offered and seen to be coming from the heart of pastor and directed to God. Cochrane has warned with justification that ‘In the form prayers of a completely liturgical service it is not appropriate to read the prayer in an affected favor or hollow, pious, voice...The careless prayer, whether read or spontaneously induces irreverence and the pastor thus defeats his own purpose.’²⁹

Settlement of Individual Needs

Another implication of prayer in providence is that individual needs are settled. Charles Spurgeon notes

²⁶ Okpara E. Inwerogu, ed. *theological Reflection Volume 1 No. 1*, Umuahia: assemblies of God Divinity School, 1995),7.

²⁷ John Oluchi Enyinnaya, *Theological Incongruence in Africa and the Search for a Theology Fit for the People of God*, (Ogbomoso: Kingdom Impact Publishing and Media Ltd.,2023),60.

²⁸ Emiola Nihinlola, *Theology Under the Mango Tree: A Handbook of African Christian Theology* (Ogbomoso: The Nigerian Baptist Theological Seminary, 2018), 276.

²⁹ Ibid, 202,203.

To seek aid from a supernatural being in time of distress is an instinct of human nature. I do not mean that human nature unrenewed ever offers truly spiritual prayer or ever exercise saving faith in the living God. But still, like a child crying in the dark with painful longing for help from somewhere or other, the soul in deep sorrow almost always cries to some supernatural being for help.³⁰

It is both human and godly to call on God for help in moments of trouble. It is a hallmark of unwavering confidence in divine providence.

Influencing Government

The Bible says, “The king’s heart is in the hand of the Lord, like the rivers of water; He turns it wherever He wishes” (Prov. 21:1). The prayer of the church influences the government, making their decisions, decrees, and policies align with God’s will. Without prayer, this alignment is unlikely. Watchman Nee notes, “God’s people must pray before God Himself will rise up and work. This is a principle for God’s working.”³¹ God’s will and purposes are fulfilled when His people pray, but when they refuse, the enemy’s plans often prevail.

Prevention of National and Global Crisis

Economic crises, natural disasters, political crises, health crises, pandemics, climate change, environmental crises and the like are not beyond God’s control. He can prevent them from happening. The Bible is filled with several examples of divine intervention in both national and global crises. National crises: God plagued the Egyptians (Exodus 8-12) and delivered Israel (Exodus 14:30). During Assyrian invasion, God saved Jerusalem from the Assyrian army (2 Kings 19:1-37). God used Esther to deliver the people of Israel from the decree of the Persian Empire (Esther 1-10). Global crises: God saved Noah and his family from the flood and also preserved a pair of every animal (Genesis 6-9). At Abraham’s intercession, Lot and family were saved and Sodom and Gomorrah destroyed (Genesis 18-19). When the church prays, God arises to fight for them, even to remove natural disasters or save His people from them.

Conclusion

This paper has examined prayer within God’s providence. Providence refers to God’s sovereign governance by which He cares for, provides for, sustains, and controls His creatures, bringing His will to pass amidst evil and good. Prayer involves approaching God with respect, worship, appreciation, intimacy, and expressing desires. Scripture shows that prayer aligns with God’s providence, activating His promises and responsibilities.

Controversies about God’s responses to prayer can be resolved by acknowledging that God answers prayer, as seen in numerous biblical accounts. Prayer does not change God, but it changes the situation of those who pray. God’s providence enables prayer, providing a framework for it to operate. Genuine prayer aligns with God’s providence, fulfilling His providential plan, concern and care for humanity.

The church is called to arise and stand in the gap through intercessory prayer, liberating nations from satanic forces and wicked leadership. Prayer in God’s providence assures us that it is God’s will for His people to pray and change their situations. When God’s people pray, His plans and purposes are fulfilled in their lives, and the enemy’s plans are thwarted. Conversely, when they refuse to pray, they become vulnerable to satanic strategies and influences.

³⁰ Spurgeon, 11.

³¹ Nee, 40.

Bibliography

- Bediako, Kwame *Theology Brewed in an African Pot* Oxford: Regnum Books International, 1992.
- Beck Harling, "5 Powerful Reconciliation Prayers to Heal Relationships" (May 17,2023),2. <https://www.crosswalk.com/faith/prayer/powerful-reconcillation-prayers-to-heal-relationships.html>, access September, 17, 2024.
- Enyinnaya, John Oluchi *Theological Incongruence in Africa and the Search for a Theology Fit for the People of God* Ogbomoso: Kingdom Impact Publishing and Media Ltd.,2023.
- Erickson, Millard J. *Christian Theology* 3rd ed. Grand Rapids: Baker Academic, 2013.
- Geisler, Norman *Systematic Theology* (Minneapolis: Bethany House, 2003.
- Gibbs, Alfred P. *The Preacher and His Preaching* Murfreesboro: Swor of the Publishers, 2000.
- Grudem, Wayne *Systematic Theology* Grand Rapids: Zondervan, 1994.
- Inwerogu, Okpara E. ed. *theological Reflection Volume 1 No. 1*, Umuahia: assemblies of God Divinity School, 1995.
- Katongole, Emmanuel *The Sacrifice of Africa: The Political Theology of Africa* Grand Rapids: M Wiliam B. Eerdmans's Publishing Company, 2011.
- Keller, Timothy, *The Reason for God* Belief in an Age of Skepticism New York: Dutton, 2008.
- Mbiti, John S. *Introduction to African Religion* John S Mbiti, New Hampshire: Heinemann Educational books Inc 1986.
- Moreland, J. P. *The God Question: An Invitation to a Life of Meaning*, Eugene: Harvest House Publishers,2009.
- Nee, Watchman *Secret of Spiritual Power* Nasarawa: Evangel Publishers Ltd, 1998.
- Nihinlola, Emiola ed., *Integrating Theology and Pastoral Ministry in Africa* Bangalore: Theological Book Trust, 2011.
- _____. *Theology for Living Essays in African Context* Ogbomoso: Kingdom Impact Publishing and Media Ltd., 2021.
- _____. *Theology Under the Mango Tree: A Handbook of African Christian Theology* Ogbomoso: The Nigerian Baptist Theological Seminary, 2018.
- Nyamiti, Charles *The way of Life: Christology and the Gospel Culture* Nairobi: Action Publishers, 1990.
- Oduyoye, Mercy Amba *Introducing African women's theology* Shielfield: Academic Press, 2001.
- Pearlman, Myer *Knowing the Doctrine of the Bible* Springfield: Gospel Publishing House; 2000.
- Piper, John *When I Don't Desire God* Wheaton: Crossway,2013.
- Sproul, R. C. *Choosing by God* Wheaton: Tyndale House Publishers,1986.
- Spurgeon, Charles *Prayer and Spiritual warfare* New Kensington: Whiteaker House, 1998.
- Tutu, Desmond *God Has a Dream: A Vision of Hope for Our Time* New York: Doubleday, 2004.
- Wagner, Peter C. *Praying with Power* Benin: Joint Heirs Publishers Nig Ltd.,1997.
- Wright, N. T *Romans: New Testament for Everyone* Nashville: John Knox Press, 2004.
- Zacharias, Ravi *The Logic of God:52 Christian Essentials for the Heart and Mind* Grand Rapids: Zondervan, 2019.