
The Prophet David Olulana Babajide: Pioneer of a School of Prophets in Nigeria

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Abstract – There were Schools of Prophets in some cities in ancient Israel (e.g. in Bethel, Gilgal, Jericho, Shiloh, etc). Those who feel called to the prophetic ministry were trained in any of this School by a senior Prophet and are released upon graduation to pursue their calling. Samuel was the first to organize the School of Prophets in ancient Israel. In Nigeria, Prophet David Olulana Babajide established one of the early Schools of Prophets in the country called Babajide School of Prophets and Evangelists in Ilesa, Osun State. Despite all odds and persecution from Christ Apostolic Church at its inception, this School has trained hundreds of Prophets who are making impacts in Nigeria and beyond. Previous works on prophetic ministry in Nigeria has paid little or no attention to the contributions of this School and its founder to the prophetic ministry in Nigeria. The fulcrum of this paper is to examine the impacts of Babajide and his School of Prophets on the prophetic ministry in Nigeria. The methods used for this study include: historical, comparative and interviews. It was discovered that most of the prominent Prophets who are making impacts in prophetic ministry in Nigeria were trained by Babajide in the School of Prophets. The School through the ministry of Babajide has reshaped Christianity in Nigeria. The paper concludes that Nigeria needs Prophets like Babajide who will raise true Prophets that will transform the Church in particular and the Nation in general.

Keywords – Prophet Babajide, School of Prophets, Prophetic Ministry, Nigeria.

I. INTRODUCTION

One of the things that enhance better performance of an activity in any human endeavour is a proper understanding of the activity before it is carried out. Every job is unique and as such requires some skills. These skills are acquired in institutions of learning. A School is a place to acquire knowledge or skills. Humans are known to seek for knowledge on what they do not know. There are schools for different categories of people. Prophets are humans that have been called and ordained by Yahweh as channels through which divine messages will be communicated to his people. It is very common in ancient Israel to see a younger prophet understudying an older prophet in a formal and informal institution (e.g. Eli and Samuel).

In recent time some Christians have opined that training for Christian service by those who claimed to have received divine call was not necessary. They maintained that the Holy Spirit will give the needed training. This has made this category of people to shun any form of training for Christian ministry. This group of persons considers attendance of a School in preparation for Christian service a waste of time and resources. It is very common to see Pastors or Prophets in our churches today without any form of training.

The fulcrum of this paper is to examine the Impacts of Babajide School of Prophets and Evangelists, Ilesa, Nigeria on the prophetic ministry in Nigeria. The founder of this institution is Prophet David Olulana Babajide, a former General Evangelist of Christ Apostolic Church. Previous works on the prophetic institution has paid little or no attention to the contributions of Babajide to prophetic ministry in Nigeria. The methods used for this study include: historical, comparative and interviews.

II. SCHOOL OF PROPHETS IN ANCIENT ISRAEL

The Bible made references to the phenomenon of school of Prophets. For examples, Samuel refers to it in 1 Samuel 19:5, Saul was given the sign that, he will amidst band of prophets prophesy as a confirmation of his kingship, which did happen. He also prophesied in the course of searching for David (1 Sam. 26:25). It goes without saying that the schools of prophets might have taken root at the time of Samuel. This could be attributed to 1 Samuel 3:1 which states that the word of God was rare in those days when Samuel was a child (Schmitt, 482-83).

Prophets once again arose during the lifetime of Samuel after his childhood. In all probability, they owed their origin to him. Consequently, Samuel was regarded as the originator of the school of prophets in Israel (Young, 1983: 56-66) [1]. As the number of prophets in Israel began to increase numerically gathered a band of prophets and started training them (1 Kings 13:11; 20:20; 35; 2 Kings 4:38; 6:1-7 etc). It appears that Nathan, Gad, and some other prophets who prophesy in the reign of King David were trained by Samuel (Folarin, 2004: 15) [2].

The major purpose of the establishment of the school is to cushion the effect of sanctuary at Shiloh and priesthood. However, though this group worked under his direction, Samuel was not likely living with them. This is because the book of first Samuel 7:15-17 asserts that Samuel resides in Shiloh. Moreover, the prophets were not thought to prophesy since prophecy is a gift from God and its impartation is God's. At the exits of Samuel, sons of prophets came to the scene at the time Elijah and Elisha (Schenk, 1955: 2466) [3].

A Prophet in ancient Israel was a messenger of Yahweh. He speaks on behalf of Yahweh. A careful study of texts such as Exodus 7:1 and Deuteronomy 18:18 revealed that there are two elements in prophetic operations. One is passive while the other is active. The prophet receives oracles in dreams, visions or verbal communications and passes these on to the audience, either orally or visibly in prophetic actions. (cf. Num 12:6-8; Isa. 6; Jer. 1:4-10; Eze. 3:1-4, 17). Out of the two functional elements, the most important is the passive, because it controls or regulates the active element. Without reception of oracles there is no delivery. A true prophet of Yahweh is that individual who receives oracle from him and delivers without editing.

The prophets were obliged to reveal the will of God to the people. This in most cases came in form of instruction, admonition and exhortation, promises or stern rebukes. The prophets as it were, were the ministerial monitors of the people and the interpreters of the law. In ancient Israel prophets were known to have protested against mere formalism, stressed moral duty, encourage spiritual services and promote truth and righteousness. They had the responsibility of calling the backsliding nations to Yahweh. It was their duty to intimate the people of the future promises from God. They give their audience the picture of what the future holds. There are indications from the biblical literature that the true prophets of Yahweh in Israel and Judah typifies the great coming prophet (Deut. 18:5; Acts 3:23-24), and that he was already functioning through them (I Pet. 1:11).

Yahweh at one time or the other in human history had spoken through men. The Israelites prophets were seen as Yahweh's mouthpiece. Prophets in ancient Israel were believed to have been called and commissioned by Yahweh to receive and deliver oracles to their contemporaries. The main task of a prophet in ancient Israel was to communicate the mind of Yahweh to his people.

In the era of monarchy prophetism became very popular. Samuel was believed to have been greatly used to organize this institution (1 Sam. 19: 28-34). Later, the classical or writing prophets came. The great era of

prophecy came with the rise of Amos and Hosea in the Eight Century B.C. Amos' prophecy was focused on the social condition of the people (Amos 2:11-3:7) (Schultz, 1960: 121) [4].

III. THE BIRTH AND CALL OF PROPHET DAVID OLULANA BABAJIDE

Prophet David Olulana Babajide was born into the family of Mr and Mrs Akio Babajide of Oke-Imesi Ekiti in Ekiti State, Nigeria on February 25th, 1889. His Father, Mr Akio was very popular because of his good character. Mr Akio was a Priest in the African Traditional Religion in Oke- Imesi. His wife formerly Eye-Osun Olodua (priestess of tutelary gods) of Aro compound of Oke-Imesi converted to Christianity through her son David O. Babajide. Prophet Babajide spent most of his early life in his father's farm at Oke- Imesi. Babajide was of good character, well cultured and full of wisdom before he was converted to Christianity. Babajide was converted to Christianity when he was in primary school by a man called Mr Ajibola. Babajide was respected and loved by the people and was involved in settling dispute between people in his town (Babajide, 2017:1) [5].

Babajide started his primary school at Okemesi and completed it Standard Six at Otapete Primary School, Ilesa. He was also a graduate of Saint Andrew College Oyo. He was a teacher in Anglican Primary School Iwo, Ikire- Ile in Olaoluwa Local Government Area and later promoted to the rank of Head Master where he resigned to answer the call of God in 1937. Babajide was a great school teacher of enormous experience. Bishop Falope was his colleague in the teaching profession. Babajide married Dorcas Adebanike Adeoye from Oke-Imesi Ekiti, Ekiti State, Nigeria. Dorcas was a successful sewing mistress who combined sewing work with trading and a virtuous woman in all ramifications during her life time (Babajide, 2017:3) [6].

For several years, he resisted the call of God into a full- time Christian ministry. It should be noted that God started calling him in 1929 but he refused and later surrendered to God at Ikire- Ile in 1937. After he resigned his teaching appointment he was taken to Pastor Odusona in Ibadan for ministerial training. It was Pastor Odusona that taught him how to listen to the voice of God (Babajide, 2015:9) [7]. Babajide later attended the School of catechism at Orile- Owu in the present Ayedaade Local Government in Osun State Nigeria. Afterward he was ordained as an Evangelist before he was fully ordained as a full Pastor in Christ Apostolic Church (Alabi, 2017: 55) [8]. Babajide doubled has a Prophet and an Evangelist. As an Evangelist, Babajide planted many churches and spoke in many revival programmes. The evangelistic ministry of Babajide was very successful as there was always mass conversion of souls to the Christian faith during his revival meetings. Babajide had a good understanding of the Bible. He recommended that an Evangelist before preaching should have spent at least seven days studying and meditating in the word of God with prayer, fasting and life of holiness. The above should be supported with singing songs, hymns, maintaining quiet time to hear from God and vigils (Alabi, 2017: 57) [9]. Apart from people giving their lives to Christ in his meetings, there were miracles and healings of all sorts. As a Prophet, Babajide was consulted by people from all walks of life. Babajide sometimes delivered oracles through singing (Adedeji, 2017: 95) [10].

Babajide joined the revival team of Ayo Babalola in 1937 and became his special assistant. Babalola called Babajide Awoko Jesu (The Singing Bird of Jesus). Babajide was a composer, singer, and musical instrumentalist. Babajide as a Prophet showcases him as a called Prophet who operated in the office of a Prophet, and was instrumental in the training of other Prophets. Prophet Babajide was an embodiment of prophetic institution in Christ Apostolic Church. He was ordained a Pastor in CAC in 1954, appointed General Evangelist in 1959 after the demise of Apostle Joseph Ayo Babalola a position he held for 32 years before he

retired in 1991 (Banjo,2017:23) [11]. Babajide was full of zeal for evangelization and wisdom. He was consumed with passion for the lost that the ministerial assignment moved him from one place to another, to pray, conduct crusades and at times conduct Church revivals as well as settling disputes among Church members.

Besides, Babajide possessed indefatigable unique gifts. A School of thought had suggested that the herbalistic legacy of his Father may be the source of some of his prophetic gifts, but close examination of his ministry revealed that the Holy Spirit and the training he received from his mentor Pastor J.S.B. Odusona greatly influenced his prophetic ministry. Babajide was a rare Prophet that had the ability to see vision without closing his eyes and perceive and interpret the sound of birds, animals, newborn babies, speak the language of any town where he went to minister, even if he would no longer be able to do so after leaving etc (Adedeji, 2017: 90-91) [12].

IV. EMERGENCE OF PROPHETIC MINISTRY IN NIGERIA

In the contemporary Nigeria, most of the persons operating in prophetic ministry are found in African Indigenous churches. In fact the African indigenous churches in Nigeria were built on prophetic oracles. While members of these churches subscribe to the canonicity of scripture, they equally believe in the reality and authenticity of prophecies as divine revelations given by God to direct human lives (1 Cor. 12:28) (Oshun, 2016:31) [13]. However, prophetic ministry cut across all denominations in Nigeria .As mentioned earlier, prophets are messengers of Yahweh. Examples of African Indigenous churches in Nigeria are: Christ Apostolic Church (CAC), Cherubim and Seraphim (C&S), and The Church of the Lord Aladura. Some Scholars refer to this group of churches as Aladura (Owner of prayer). This is because of their emphasis on prayer. This group of churches Established and run Schools of Prophets today. Babajide School of Prophets and Evangelists was established by Prophet D.O. Babajide of the Christ Apostolic Church to train Prophet and Evangelists for the Mission and other denominations that require such services. Prophets are expected to receive oracles from Yahweh and deliver same to their audience without distortion. The Prophets have received a special call from Yahweh to speak on his behalf. Like the ancient Israelite prophets, in Nigeria claimed to have been called and commissioned by God (Olukosi, 2020; Abayomi, 2020; Babajide, 2020) [14].

Prophetic ministry in Nigeria has its origin in conflict in the already established missions' churches. It started as a protest against unAfrican Christian type of worship (Adamo, 2005:23) [15]. According to Pobee the "Independent African Churches exist among other things as a protest against the captivity of North American and European Christianity and as evidence of the quest for a living church, a church that speaks to the hopes and fears of Africans" (Pobee,1983:53) [16]. This movement was championed by charismatic African leaders who opined that the Mission established churches were spiritually weak or powerless and in coma and eventually broke away on the grounds of irreconcilable differences (Oshun, 1983:105) [17]. To this group of people, the mission churches did not address the felt needs of multitudes of Africans who were constantly searching for security. African indigenous churches emerged from a desire to have churches that would be truly African in nature that can also meet the challenges that the Africans were facing. This view was corroborated by Abogunrin when he assert that the established churches applied the Gospel to the salvation of the soul and never considered the gospel in relation to man's body, health, victory over demons, protection from demonic agents, provision of daily needs and man's total well being (Abogunrin,1986:86) [18]. The main aim of the prophetic

movement in Nigeria was meeting the spiritual and the physical needs of the people. Prominent among them were: an Ijaw man in the Niger Delta named Garrick Braid, whose prophetic activities was known as far back as 1915, (an Anglican member but was said to possess spiritual power in prayer and healing) (Turner, 1972:39) [19]. Moses Orimolade of the Cherubim and Seraphim, 1925 and Joseph Ayo Babalola of Christ Apostolic Church, 1930 led the prophetic movement called the Aladura group among the Yorubas in western Nigeria. These leaders were known for their power in prayer, gifts of healing and prophesying. They broke away from their mother churches (Turner, 1972:42) [20].

V. BABAJIDE SCHOOL OF PROPHETS AND EVANGELISTS

Babajide School of Prophets and Evangelists, Ilesa, Nigeria is one of the “Schools of Prophets” owned by the Christ Apostolic Church, an African Independent church in Nigeria. This School was founded by Prophet David Olulana Babajide, a former General Evangelist of Christ Apostolic Church in 1957 with the approval of Prophet Joseph Ayo Babalola and the entire leadership of C.AC. According to Adeyemo: “God gave him the vision to start the School with a handful of his followers. It soon gained currency throughout the length and breadth of the church that whoever received divine call was to go to the school to be trained and refined for the new calling” (Adeyemo, 2017:122-123) [21]. Prior to the establishment of this School, Babajide was instrumental in the planting of some assemblies for the C.A.C. They include: C.A.C. Araromi-Ilesa, C.A.C. Ojoyin, Ile- Ife, C.A.C 83 Lagos Street, Ebute-Meta, C.A.C Araromi Osogbo to mention but a few.

Babajide as an itinerary Evangelist and church planter started the School in an informal way with his disciples who were always with him in his evangelistic campaign. After a particular person has understudied him for a time, he will post him to a vacant station for ministerial service as led by the Holy Spirit (Abayomi, 2017:162) [22]. This was how Prophets were trained until Babajide was divinely instructed to establish the School of Prophets and Evangelists. According to Alokun:

The Lord spoke to him to set aside a portion of his land at Oke-Imo, Ilesa for building a college for the training of Prophets and Evangelists for the church just as Prophet Samuel did for the Israelites, that the college would be a venue of refuge for the church in future years when, “so says the Lord” would be scarce, if not completely absent. Both Joseph Babalola, the general evangelist and Isaac Akinyote the president gave him a go ahead answer to the project. Upon obedience, the response was very encouraging as follows (number of students being bracket for each year) 1959 (19), 1963(15), 1970 (18), 1971(39), 1975(50), 1978(24) (Alokun, 2010:45) [23].

As the School continues to grow, Babajide who had being the solitary instructor had to engage more hands because he could no longer cope. The CAC leaders continued to send students to the School for training and upon the completion of their training ordained them. The School was formerly called Evangelists and Prophets Training College but later renamed Christ Apostolic Church Babajide School of Prophets and Evangelists. The Medium of instruction was in Yoruba Language but today English Language has become the lingua-fraca. The School was up graded to a degree awarding institution in 2014 under the leadership of Abel Ademola Abayomi. Currently the Students’ population stood at Seven hundred (700). The Students are from Nigeria, Benin Republic, Ivory Coast and Togo (Abayomi, 2017:164) [24].

This school was established to train, mentor, and orientate the charismatic messengers of the gospel and Prop-

-hets for the church. The CAC mission through the Good-women society of the church in 1988 established a school to train prophetess in Ede (Folarin, 1994: 13-14) [25]. This Prophetic institution was to be separate from C.A.C. Bible Training College. This School did not receive the support of many ministers in C.A.C. initially because they saw it as a threat to the C.A.C Bible Training College, but some of them later changed their mind and gave support to the School.

The purpose of Babajide School of prophets and Evangelists is to train Prophets who will faithfully divide the word of truth in any generation. This is because the Prophetic class must be aware of the time in which they live and develop themselves to an acceptable standard by their audience (Oshun, 1987; 1992; 1994; 2000; 2015) [26]. Prophets in this era must come to terms with the realities of our days that proper training is required in the words of God and prophetic ministry in order to be properly connected to God. Many of the prophets in Christ Apostolic Church both living and dead were trained in this School by Prophet D.O. Babajide. This School has trained prophets and ministers for other Christian denominations outside the C.A.C.

The main credential of students in Babajide School of Prophets and Evangelists is evidence of prophetic calling. Like the ancient Israelite prophets, the students must have the sense of divine call to the prophetic office. A Prophet is a person who is called by God to operate in the office of a spokesman for God. The prophet is the person sent by God to speak the word of the Lord to an individual or a group of people. The Prophet is that person that has received a divine call, and has been trained and molded by God. He is a proclaimer of the divine message. He is a person upon whom the Spirit of God rests one to whom and through whom God speaks (Num. 12: 2)." The Prophet announces the mind of God over an issue in a community. He speaks primarily to the men of his own generation, and his message springs out of the circumstances in which he lives. The Prophet is a person who is considered to speak by the direct inspiration of a deity or spirit.' A Prophet must be truthful, faithful to his calling in the discharge of the duties of his office.

In Babajide School of Prophets, Students are taught the rudiments of the prophetic ministry. After the class work (which is basically theoretical), the Students are assigned to older or senior Prophets on the field for practical experiences. It is during the practical that the Students in this School are exposed to prayer and fasting on individual basis and time of waiting after prayer session. The Students do marathon and long dry fasting for the indwelling of the Holy Spirit. During this time the Students lie down in meditative mood resting without talking to anyone. By this they fall into trance, receive visions, dreams and revelations. At the expiration of the resting time and meditations the Students "gather to relate their experiences to their tutor- the older prophet who teaches them how to interpret their God given revelations" (Abayomi, 2016:12) [27].

It should be noted this School does not make any one a Prophet. It is God who called a Prophets and equip with appropriate gifts before they enroll in the School as Student Prophet or "Son of the Prophet" like that of the ancient Israel. What this School does is to teach those who are divinely called to the prophetic office on how to carry out their prophetic functions. For instance, Students are guided on how to deliver the revelation or oracle received. In most cases, whenever an old or senior Prophet is about to counsel or deliver oracles to his clients, the Student Prophet is allowed to sit down in the room to watch and listen to the way and manner the oracle will be delivered and the instructions that will follow. After the prayer and counseling session the senior Prophet often gather the Student Prophets together to re-examine together with them the cases dealt with (Folarin, 1994:13-14) [28]. According to Oshun, the spirituality of the Prophet should had prayer and fasting as

concomitants. Prophets should set aside quality time for study, meditation and retirement to seek the face of God in deep communion (Oshun, 2016:37) [29]. Through this, the Student on a personal basis is able to get accustomed to how to connect with God in the realm of the spirit, as well as enjoying His abiding presence. This is the practical aspect of the training and it is the usual or routine thing until the Student graduates from the School. This part of training is considered the most crucial and mandatory for all Students before they are allowed to graduate.

Today, hundreds of Prophets have been trained in this School. Most of them serving in Christ Apostolic Church while some are in other denominations. It is very rare in CAC today to see a Prophet or an Evangelist who has not gone through the four walls of this School of Prophets remained one of the greatest prophetic contributions made to the development of the Church. Babajide standardized the prophetic structure in Nigeria (Adedeji, 2017:103) [30].

VI. IMPACTS OF PROPHET BABAJIDE ON PROPHETIC MINISTRY IN NIGERIA

As mentioned earlier, prophetic ministry in Nigeria began with the search for Christianity that considers the African worldview. This is a type of Christianity the Africans can call their own. This movement was championed by the Indigenous Africa Christians. The Babajide School of Prophets and Evangelists was an Indigenous effort to train Prophets for the African society. This School was established by David Olulana Babajide, a former General Evangelist in Christ Apostolic Church. Babajide conceived the vision of training young prophets some basic principles before starting their ministries. The Christ Apostolic Church is one of the prophetic churches in Nigeria. In other words, the church is build round prophetic oracles. It is clear from the mission Statement of the School that the School was established to “give sound theological education and qualitative Pentecostal mentoring to those who are called by God through the Holy Spirit into the ministry (Prophet, Evangelist, Teacher, Revivalist, and Missionary) to meeting the need of fulfilling their ministries and holistically impacting their society” (2017: iii) [31]. Grandaunts of this School have reshaped prophetic ministry in Africa especially Nigeria in many way. The Impacts of this School on the prophetic ministry in the Nigerian Society are discussed below:

A. Theological

Theology is derived from two Greek words: *theos* (God) and *logos* (word) meaning basically an account of, or discourse about god or God. Theology “denotes teaching about God and his relation to the World from creation to the consummation, particularly as it is set forth in an ordered, coherent manner” (Ferguson, 1994:680) [32]. Since the Prophet are called and commissioned to rightly divide the words of God, Babajide School of Prophets afforded the Prophets in training the opportunity to be formally trained for the task. The courses in this School are designed to make the Students qualified to correctly divine the word of Truth. As noted in our previous discussion, a Prophet is to counsel and guide the people and encourage them to walk in the way of God. Prophet as Yahweh’s mouth-piece is expected to communicate the mind of God to the people. As divine messengers, Prophets require deeper training in the word of God and in spiritual discipline in order to do justice to divine mandate (Oshun, 2016:36) [33].

Due to the fact that prophetic ministry is crucial to humanity it very important that prophetic class be properly groomed and developed to a very acceptable standard (Oshun, 1987; 1992; 2000b; 2015) [34]. As Yahweh’s

mouth piece a prophet needs proper training in the word of God and in spiritual discipline in order to become attuned to the spirit, will, word and ways of God. This is the case in this School. The training started in Yoruba language but when it was upgraded English language was added. In-depth study of the Bible was not compromised. The training of the prophet could be formal and informal, but it must be continuous, consistent, thorough and sound. The life of a true prophet must be characterized with obedience, perseverance, compassion, diligence, and excellence. A prophet must learn the lessons of firmness, faithfulness, truthfulness, confidentiality and earnestness (Oshun, 2016:37) [35].

By reason of serious approach to the training of Prophets this School has produced great Prophets and Evangelists. These people have touched lives and are still touching lives globally with sound gospel message. Notable among them are: Samson Akande (Baba Abiye Ede), P.A.A. Egabor, T.O. Iyanda (WOSEM), J.O. Alokun (3rd C.A.C. General Evangelist), Sadela, Adediran (President of United Apostolic Church), D.K. Olukoya (General Overseer of Mountain of Fire and Miracles Ministry), Hezekiah Oladeji (Current General Evangelist of C.A.C), S.K. Abiara (Immediate past General Evangelist , C.A. C), Prophet T.O. Obadare to mention a few. Products of the School are found in nearly all the continents of the World and in many denominations making great impacts in evangelization. There is high demand for full-time employment or revival programmes from different denominations for grandaunts of this School (Abayomi. 2017:166) [36]. As far as some Christians in Nigeria are concerned, Babajide replaced Babalola. According to Dakobiri, Pastor of CAC Ebute Elefun, Lagos, Nigeria, Babajide ministered exactly like Babalola. Dakobiri revealed that when Babalola was to go to the great beyond, he said the Evangelist who acted and ministered like him should be made to occupy his position and that was why Babajide replaced him as the CAC General Evangelist. Babajide's evangelistic campaigns were like that of Babalola (Dakobiri, 2016) [37].

B. Social

Prophecy is a social phenomenon because, it is an activity that is carried on among and between people within a specific society, and which conform to the social norms operative of such a people (Dada, 2018:179) [38]. Social has to do with a person's status in the society. In the past, Nigerian look down on Prophets because of the believe that they were not trained. However in recent time the Prophets who have acquired training in this School are considered differently. The School has been upgraded to a degree awarding institution. Students who desire higher training in this School must have the same credentials with those who are seeking admission into any of the Nigerian University.

Also, adherents of the Christian faith (Clergy & Laity) from all walks of life both home and abroad do come to the School for short term to understudy the Student Prophets and the founding Prophet. They stay for days or months to interact with the students and staff of the School. This has improved the social lives of the School community. The School organizes special programmes like: Seminars, Open air Crusades, conferences of all sorts. These draw people from the immediate community and outside to the School to these events. In this process people make new friends. People from all walks of life visit the School for spiritual upliftment, consultations and enrichment regularly. Special prayer sessions are organized for guests on request. Reception and delivery of prophetic oracles were done in a mature way without embarrassing their clients or audience. Due to the desire of some guests to pass the night in the School, the School authority constructed a guest house for rent at affordable price. When Prophet Babajide was alive he was consulted by people with divers' challenges.

He was a counselor for many spiritual and political leaders. Students of the School were taught to pray for the peace of the nations.

C. Economy

Babajide School of Prophets and Evangelists has two campuses in Ilesa, Nigeria (Imo & Imose-Ilo). The presence of the School in these areas has encouraged trade. There are shops and markets around the School area where Students, Staff, Guests and those residing in the area can sell or buy things. The population of people living in these areas has continued to increase since the establishment of the School (Abayomi, 2017:168) [39]. Also, products of the School through their ministries among the people have made economic impacts in the life of their audience. The prayers, preaching, and counseling of Prophets have turn things around economically for some of their church members.

VII. CONCLUSION

From the fore-going, Babajide's life and ministry is a blessing to the Christian faith and the Nigerian nation. He has made indelible marks in the growth of the church and the nation. The establishment of the School of Prophets and the evangelistic campaign of Babajide have re-shaped Christianity in Nigeria and the African continent. This is because many of those trained in this School are making positive impacts in Africa and beyond. Through the ministry of Babajide and those that graduated from his School there have been great move of God. Nigeria is in need of Prophets like Babajide who will raise Prophets that will not only transform the Church but also every aspect of our national life.

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