

The Socio-Economic and Political Impact of South-West Nigerian Pentecostal Churches viewed from a Theological Perspective

A Thesis by

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DECLARATION

I dedicate that this dissertation, which I hereby submit for the degree “Doctor of Philosophy in Theology” at the University of Pretoria, is my own work and has not been previously submitted by me for a degree at this or any other tertiary institution.

Signature:  _____

Date: 7/12/2017

ABSTRACT

This study centres on the activities of the African Pentecostal movement in Nigeria and its contribution to national development by bringing to light its perceived role in creating a better society and improved governance in the country between 1970 and 2016. The objectives of the study are to identify and critically evaluate the main socio-political and economic challenges confronting the Nigerian society, with particular emphasis on Southwestern Nigeria; assess the contributions of some Nigerian Pentecostal churches to the socio-political and economic well-being of the people of Southwestern Nigeria; examine Pentecostal churches' motivation for participating in the delivery of social services in Southwestern Nigeria and the larger Nigerian society; and determine the challenges confronting Pentecostal churches as they undertake essential social services in addition to the spiritual activities that they are reputed for.

Data were gathered through participant observation, interview sessions and the administration of questionnaire to pastors, members and non-members of three Pentecostal Churches namely: Redeemed Christian Church of God, Deeper Life Bible Church and the Living Faith Church. The research gives primacy to sociological analysis of African Pentecostalism in Southwestern Nigeria while at the same time understands the movement as an inevitable religious development. Secondary data was sourced from both published and unpublished research materials on Pentecostalism in Africa in general and Southwestern Nigeria in particular.

The results revealed that there is positive contribution of the Pentecostal movement to the socio-political and economic lives of the people of the Southwestern Nigeria. Though not very significant, the contribution cannot be dismissed. The results also showed that Pentecostal churches partnered with the government to provide essential social services through the establishment of secondary schools and universities, the provision of social amenities like boreholes, repair of roads, rehabilitation of destitute persons, organising seminars on building a good family system, empowerment of youth and scholarship to less-privileged students in the society. The study further established that Pentecostal churches played economic roles through the provision of funds for small scale businesses, partnering with some micro-finance banks to provide loans for entrepreneurship, distribution of food items to the less-privileged in the communities, and connecting youths to gain employment in the society. Politically, the study revealed that the Pentecostals churches engage in the political system of the communities through engaging in public debates, encouraging their members to exercise their voting rights, and if led by God, seek for elective positions. These involvements of the Pentecostals informed the submission that the movement has positive impact in the lives of the people.

The study concluded that the Church, especially the Pentecostal movement, can be relied upon to partner with the government in making life better, and there can only be significant transformation in the society with the involvement of the Church exemplified by the Pentecostal movement in Nigeria.

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CHAPTER ONE

GENERAL INTRODUCTION

1.0 Introduction

Pentecostalism with its unprecedented growth globally, especially in Africa, stands out to dismiss the atheistic opinions that religion has outlived its social relevance as religion generally persists and continues to influence the activities of human beings. This is noted by Michael Bieht who, using functionalist approach, submits that religion is community oriented.¹ Eberhard Hitzler posits that secular organisations and governments involved in humanitarian and development work recognise the likelihood of religion to affect the people.² Religion therefore becomes an important social institution necessary for socio-political and economic transformation. Writing on religion and nation-building, J. Isawa Elaigwu submits that

“...in spite of the constitutional provision that there shall be no state religion in Nigeria, religion is a very important variable in the process of nation building, providing a veritable lever for mobilisation, creating in the process a paradox of dual identities – between faith in religion and faith in the nation”.³

Millions of both literate and uneducated Nigerians look up to religion as a catalyst and the last hope of rescue, recognising in it a power and jinx of invincibility.

In Nigeria, a major religious movement to reckon with in the 21st Century is Pentecostalism. The adherents of the movement always radiate on indefinable benevolence and satisfaction. With membership running into millions, Pentecostalism appears to be a leading religious movement in Nigeria today.⁴ In 2011, the Pew Forum Study of Global Christianity found that there was an estimated 279 million classical Pentecostals, making 4 percent of the total world population and 12.8 percent of the world’s Christian population.⁵ According to statistical figures by Barrett and Johnson, Pentecostal denomination membership has been estimated to be at least a quarter of the world’s two billion Christians.⁶ About 25 percent of the world’s Christians are Pentecostal or Charismatic, historian Vinson Synan, Dean of the Regent University School of Divinity in Virginia Beach, USA, told the triennial Pentecostal World Conference (PWC) in Seoul in

¹ Michael Bieht, *Religion: Help or Hindrance to Development?* (Germany: Evangelische Verlagsanstalt 2013), 99.

² Eberhard Hitzler, *Religion: Help or Hindrance to Development?* (Germany: Evangelische Verlagsanstalt, 2013), 16.

³ Isawa Elaigwu, *Essay in Governance and Society*, (Nigeria: Adonis & Abbey Publishers, 2012), 45.

⁴ Isiramen, Celestina, *Business and Religion: A Clash of Civilizations* (Nigeria: 2010), 392.

⁵ Pew Forum on *Religion and Public Life* 2011, *Global Christianity: A report on the size and distribution of the World Christian Population*, 67.

⁶ David Barrett & Todd Johnson, *Annual Statistical Table on Global Mission: (International Bulletin of Missionary Research* 26:1), 23.

September 1998.⁷ Barrett also submits that about 450 million are charismatic or Pentecostal. According to Pews Forum analysis carried out in 2011 on the study of global Christianity at Gordon-Conwell Theological Seminary, there are about 279 million Pentecostal Christians and 305 million Charismatic Christians in the world. Furthermore, David Barrett in his 1997 estimate of Pentecostal population put the figure at 497 million or 27% of the Christian population and projected that by 2025 the figure will rise to 1,140 million or 44% of the total number of Christians.⁸ Harvey Cox postulates that by the next century, Pentecostals in all their variegated manifestations will outnumber both Catholics and Protestants.⁹

The reality of this assertion is already here as established or mainline churches are struggling to retain scanty members through diverse spiritual and arresting programmes spiced with Pentecostal slogans. Observers differ in their analysis of the impact the Pentecostal movement is making on society. While some have commented that this movement largely has negative social, political and economic effects on the society, some others observe that Pentecostalism as a movement in Christianity has come at a right time to meet people's pressing economic, material and social needs and has empowered and encouraged people to participate more effectively in community affairs and deliberations. Thus, Pentecostalism has affected every stratum of the society.

The widening gap in population density between Pentecostal and mainline churches, especially in major Nigerian cities like Ibadan, Benin, Lagos and Abuja, is so pervasive to the extent that the mainline churches are tactically adopting the strategies of Pentecostalism to remain relevant to the extent that some of the mainline churches apart from adopting some of the Pentecostals features in their worship also name their churches along the pattern of the Pentecostal movement like Church of the Pentecost Anglican Church, Church of the Redeemer Anglican Church and so on.¹⁰ The unprecedented growth of Pentecostal movement in Africa, according to David Martin,¹¹ became noticeable in the twentieth century; it recorded massive growth which came in the seventies. This is the case with the Nigerian Pentecostal movement as the country witnessed the emergence of Pentecostal churches like Deeper Life Bible Church, the Living Faith Church (aka Winners' Chapel) and Redeemed Christian Church of God, which has been in existence, also at this time, became more popular and acceptable to the society more than ever before. The remarkable growth of the movement in the 1980s, particularly in Africa, was also observed by Allan Anderson commenting that the movement sporadic growth was partly occasioned by its networking and cooperation received internationally.¹² Networking and cooperation from international Pentecostal movement only complement the factor that was responsible for the growth because the timing (economic recession, looking for Christianity that is culturally relevant that will attend to the

⁷ Vinson Synan in *The Magazine*, 1998. <http://Christianitytoday.com>.

⁸ Barrett, *Annual Statistical Table on Global Mission*, 24-25 ,

⁹ H. Cox, *Some personal Reflections on Pentecostalism*, (*Pneuma* 15, 1993), 39-44.

¹⁰ Researcher's privileged knowledge as an Anglican Priest.

¹¹ David Martins, *Pentecostalism: The World Their Parish*, (Blackwell Publishing, 2002), 133.

¹² Allan Anderson , *An Introduction to Pentecostalism*, (Cambridge University press), 159.

immediate needs of the people among many other factors at the time) of the emergence occasioned the unprecedented growth. The events preceding the emergence of the movement was evaluated by Samuel Olusola Ajagun, writing on the implications of Human Trafficking for Human Rights and quoting from Oromareghake and Akpotor, note that by the time Nigeria gained her independence in 1960, there were high hopes of sustainable development in view of its natural endowment but that these hopes got frustrated due to national economic difficulties and bad governance.¹³ It was at this time in history that Pentecostal movement began to emerge.

Although Nigerians are by nature religious, the apparent dismal failure on the part of government to arrest these unpalatable circumstances has resulted in the unprecedented growth of Pentecostalism. For the African, every occurrence (positive or negative) is given a spiritual undertone. This assertion is supported by Cephas N. Omenyo that Africans show high propensity to adapt and accommodate new religions and religious denominations as long as they are perceived as having the resources to meet their pressing needs.¹⁴ Again, a survey as contained in an article written by Chijama Ogbu¹⁵ in the *Citizen Newspaper*, puts Nigeria as the second most religious country in the world with over 83% of Nigerians accepting that they believed in religion. Ghana was ranked first where 96% of the respondents professed that they believed in religion. The poll was conducted in November 2011 and January 2012 based on interviews with 52,000 men and women from fifty-seven countries in five continents.¹⁶ A.C Leonard described the intense religiosity of the people of Africa in the following words:

They are in the strict and natural sense of the word, a firmly and deeply religious people of whom it can be said as has been said ... they eat religiously, dress religiously and sin religiously. In a few words, the religion of this native ... is their existence and their existence is their religion.¹⁷

Amidst several vicissitudes besieging the Nigerian people are wholesale poverty, imbalance in the federal structure, mutual fears between members of minority and majority ethnic groups, fall in global oil price which is the major source of income for the Nigerian economy, dissatisfaction with the nature of the distribution of scarce resources; communal conflicts, and more recently, perpetration of violence by ethnic militants and fundamentalist Islamic insurgency.

Hence, Pentecostal churches appear to be a marching force against these challenges by applying the tools of both spiritual and physical warfare. J. Isawa Elaigwu submits that the challenges that face the Nigerian society can be categorised into the following sub-heading: the challenge of distribution

¹³ Oromareghake and Akpotor, *Implications of Human Trafficking for Human Rights: The Case of Nigeria*, (2007: 310 in Samuel Olusola Ajagun, 2012, *Global Journal of Human Social Science Arts and Humanities*. Volume 12, Issue 11, version 1.0, 2012.

¹⁴ David Westerlund, *Global Pentecostalism: Encounters with Other Religious Tradition*, (I.B. Tauris & Co Ltd, 2009) ,57.

¹⁵ Chijama Ogbu, *City Newspaper* 13 August, 2012.

¹⁶ Olalekan Adetayo, *Global Index of Religiosity and Atheism*, (Gallup International) ,2012,

¹⁷ A. Leonard, *The Lower Niger and Its Tribe*, (London: Frank Cass, 1968), 29. (Leonard was quoted in other sources as well).

of resources; the challenge of cooperative/competitive federalism; the challenge of democracy and good governance; the challenge of poverty and the challenge of security of life and property.¹⁸ In its war against the spiritual forces perceived to be responsible for the socio-economic problems facing the country, Pentecostals are used to prayers like return to sender (that is arrow sent by enemies should return to them), by fire by force (that is it by spiritual force that one can claim what belong to him from spiritual realm), consume with Holy Ghost fire (that is enemies and all negative forces should be destroyed by fire) are usually employed in the most frenzied and ecstatic manner. Pentecostalism thus appears to be a solution to the myriad of problems facing the Nigerian populace. Spiritual warfare is to be feared more than four bayonets put together and Pentecostal believers are of the opinion that the main artillery for combating pseudo-workers of iniquities is violent prayer. However, recent developments in some Pentecostal churches show that its public image appears to have been dented by some negative elements.

Pentecostalism therefore becomes a re-occurring vocabulary reverberating through all facets of Nigeria's religious, political, and socio-economic life. Characterised by a gospel of miracles, with emphasis on faith healing and prosperity, and boasting of millions of members among Nigerians today. This is not surprising as the outcome of a survey titled 'What the World Thinks of God' conducted by the British Broadcasting Corporation for ten centuries in 2004 puts Nigeria as 'the most religious nation in the world'. Over 90% of Nigerians said they believed in God, prayed regularly and would 'die for their belief'.¹⁹ What one sees in Pentecostal adherents will help one to understand how prayer elevates people's minds and points the way to those things that count in eternity.

Furthermore, the way Pentecostalism is presented comes with some attractiveness. This is possible because they are business oriented people willing to do everything possible to attract their audience and since communication is important it becomes a veritable tool to reach out to their audience. The media (especially the print media), also assisted the movement to grow; activities and reports of the movement dominate pages of the print media. Pentecostals also dominate the electronic media with their healing, preaching and miracle services which at the inception of the movement were so new to the people since some of the mainline churches failed to emphasise on the miraculous power of the Holy Spirit and some of them presented miracles as ending with the Apostles. This movement is also spreading through the use of tracts and literature, especially some of the tracts and literature from western countries, itinerant preaching, new ministries, Bible colleges, Sunday schools and recently through the social media.

This research contribute to knowledge: one, this research is the first in-depth account of the impact of Nigerian Pentecostal spiritual capital on wider Nigerian Society that is written from the

¹⁸ Isawa Elaigwu, *Nigeria: Essay in Governance and society*, 121.

¹⁹ News.bbc.co.uk/2/hi/programmes/wtwtgod/3490490.stm Thursday 26 Feb. 2004 18.22 GMT

perspective of an insider. As an Anglican Priest and a Christian leader, the researcher actually, directly engaged in leading the church in public engagement thereby making presentation from insider perspective and a more nuanced outsider perspective in analysing the work of a different denomination, that is, Pentecostalism. Thus, this research does not only bring general knowledge and experience to bear, but also presents an objective view of some of the specific dimensions of Pentecostal engagement.

Two, the researcher used a unique methodology that is rarely used by earlier researchers on Pentecostal engagement with the society, bringing together mixed methodology of both qualitative and quantitative analysis which provides a complex and rich picture of engagement by Nigerian Pentecostalism in the wider community. This so far has not been achieved through the pre-existing binary and rather abstract attempts to understand the nature of this engagement. This methodology (usage of quantitative and qualitative approach) used to provide more empirical accounts of Pentecostal self image well positioned as agent of change and transformation in the Nigerian society.

Third, this work is the first to bring the theoretical thesis of capital to analysis in this kind of research. This involves looking at the theological and faith-based motivation for engagement in the public sphere by the Nigerian church as a form of spiritual capital, which then becomes foundational bedrock for the production of other forms of capital i.e. social capital, economic capital and cultural capital. This will be the first research of its kind to look at the impact of Nigerian Pentecostalism from the perspective of different types of capital theory in Southwestern Nigeria.

The church as a religious and social organisation driven by moral and social principles, as contained in the fundamental teachings and doctrines of the Christian faith, is expected to play an important role towards the social transformation and improvement on society's value system and practices. This is expected to lead to the transformation of the social life and put society in a holistic growth and position it in the direction of development. The nation's political and spiritual leaders are expected to be guided by moral laws capable of transforming this immediate society; leading to the ruling elite and the underclass seeing their leaders as epitome of trust and reliability and not as purveyors of bigotry, mistrust and corruption.

This study investigates and evaluates how far the assumption that religion, especially Christianity, is capable of influencing the society positively, using the Pentecostal movement as a case study. The research looks at the contribution of Pentecostals to the socio-political and economic well-being of the people of Southwestern Nigeria since the advent of the Pentecostal movement in Nigeria. This research argues that Pentecostalism as a movement is fast growing and gaining

attention from both Christians and non-Christians and has a major role to play in transforming the socio-political and economic lives of the people of Southwestern Nigeria.

1.1 Background to the study

Religion is considered an important aspect of the society, especially in Africa. As a religion and social organisation, Christianity claims to be capable of transforming society positively. According to O'Donnell,²⁰ what Christianity offers is an interpretation of social reality through the teaching of personal responsibility and accountability; the Church provides prior restraint to those under its influence. This assertion of O'Donnell may be true of what Christianity is able to offer; whether the adherents of the Christian religion will allow these teachings to reflect in their lives is something that must be critically examined. Its critical evaluation becomes inevitable going by the seeming unchecked spate of criminality in the society, consciously or unconsciously perpetrated by religious leaders and followers alike.

Furthermore, there is the assumption that if Christianity dominates a community and overrules the traditional laws, ethics and norms with her model principles of life, such a community will be transparent in politics, policy formulation and implementation of public programmes and projects. In other words, in a community where there is a considerable influence of Christianity, there should be less of social vices because Christian teachings and doctrines are aimed at transforming individual lives, re-branding the society, such that there will be political stability, economic prosperity, social and moral sanity, reduced corruption and mutual cooperation among individuals and groups. This assumption has been tested in the course of this research. Similar to O'Donnell's position, Amr Sabet²¹ postulates that, "if religious institutions and structures fail to proffer answers to newly emerging problems, but instead confine their efforts to protecting and preserving their inherited privileges, the result will be either schism or the disenchantment of the masses".²² Religion cannot exist without the people; therefore it ought to be relevant to the day-to-day activities of the people for it to continue to exist. This is probably one of the reasons that account for the attractiveness of the Pentecostal movement to the public in Africa since the movement put in place programmes that attend to the immediate and long term needs of the people. This study aligns with this position and holds that since religion cannot exist without the people and, unless it is relevant to the people within a given society, it cannot assist in the socio-political and economic transformation of society. This assumption is tested in the course of this research since there are other scholars who not only hold a contrary view, but aver that Christianity introduced evils such as capitalism and individualism to society. These are the symbols of the church of the Dark Ages; a period filled with divisions, segregation, selfishness, fear, superstition, bigotry and narrow-mindedness.

²⁰ A Sabat, *Religion, Politics and Social Change: A Theoretical Framework*, *Religion, State & Society* 24/2-3 (1996), 247

²¹ Ibid

²² Ibid

In addition, it is also assumed that if Christian principles and teachings are faithfully adopted and properly inculcated into the people, societal value system will be fine-tuned such that the people's attitude to life will be positive and better-suited for effective transformation of a socio-politically underdeveloped society like Nigeria. The expectation that the society will become a haven of peace and tranquillity if Christian values are obeyed to the letter will be a foregone conclusion.

The Nigerian situation during the course of this research is located using the biblical example in the book of Nehemiah, 'the wall of Jerusalem is broken down, and its gates have been destroyed by fire'. This record in Nehemiah portrayed the Nigerian situations over the years especially from the 1980s to the present day (2017). Many people are living in ruins, without prospects and lacking the basic human needs. In so many places, there is no clean water, no medical care, security is uncertain, good education is a mirage. Yet, Nigeria is one of the most religious countries in Africa, considering the number of churches present in the country where experts²³ say up to 80 percent of the population live below the poverty line, and social services and infrastructure are limited. The twin evils of corruption and indiscipline have severely affected the social integrity of the nation and subsequently frustrated the great hopes of the people for genuine development. The country's poor rural women and men depend on agriculture for food and income. About 90 percent of Nigerian food is produced by small scale farmers who cultivate small plots of land and depend on rainfall rather than the irrigation system.²⁴ Nevertheless, over 56 percent of Nigerians are practicing Christians, with the overwhelming majority of the Christians in Nigeria attending Pentecostal churches, especially in Southwestern Nigeria, the location of this research's case study. It is disheartening to experience the high rate of social degradation and prevalence of other unprintable vices in the society. However, Efe Azino submits²⁵ that almost every major street within the urban areas of Nigeria today plays host to at least a church. In Benin City, nearly all the houses have been converted to Pentecostal churches²⁶, yet the rate of social cum moral decadence in the city is as high as the heavens. What a paradox! Millions of Nigerians, from the North to the South pledge allegiance to one Christian denomination or another, just as much as church auditoriums and crusades are thronged with millions of worshippers all across the nation. Yet, corruption remains rampant. The question automatically lends itself: how much influence does the Church bring to bear on Christian adherents and worshippers? To what extent does it, or has it been able to regulate the behaviour of millions of Nigerian Christians? If this

²³ Ojeifo Aidelunughene, "The Paradox of Poverty in Nigeria: What an Irony" Research Journal of Finance and Accounting. Vol 5, No 4" 116.

²⁴ Rural Poverty in Nigeria, , assessed 21st June, 2015, <https://www.ruralpovertyportal.org/country/home/tags/nigeria>

²⁵ Azino Efe, "Proliferation of Churches and corruption in Nigeria: Understanding the Irony, Academic. Education ," http://www.academia.edu/6468351/Proliferation_of_Churches_and_Corruption_in_Nigeria_Understanding_the_Irony Assessed 6th May, 2015.

²⁶ Researcher observation in 2015 on field trip to Benin city in Edo State.

influence were effectively asserted, what would be its impact in checking the spread of corruption?²⁷

In the same vein, some of the leading and vibrant churches in the African Pentecostal movement have their headquarters and founding fathers in Nigeria. These include Deeper Life Bible Church, The Redeemed Christian Church of God, Living Faith Church, Mountain of Fire and Miracles Ministry and a host of others. Yet, Nigeria is socially, morally and politically underdeveloped; hence the concern to investigate the impact of the Pentecostal Movement on the Nigerian society.

The growing trend of the Movement globally and especially in Africa with or without noticeable reflection of its teachings on the socio political and economic lives of the people has created the need to examine critically the socio-political and economic roles of the Pentecostal Movement in Africa, especially in Nigeria. In the real sense, Nigeria plays a leading role in the African Pentecostalism; people of all races, nationalities and creeds now look up to it for direction as far as pragmatic Pentecostalism is concerned.

It is pertinent to understand the role that religion plays in social change and the activities of certain revolutionary movements though some of the western writers as noted by Kenneth,²⁸ in the past, presented religion as being dead or no longer had any space in public life where scientific progress was seen in opposition to the retrogression of religion into the private space. However, according to Oludele Ajani, religion remains one of the oldest, yet the most dynamic of social institutions and that the assumption that religion in modern societies would gradually diminish in importance or become less capable of influencing public life due to industrialisation, urbanisation, rationalisation, and pluralisation is now a moot point and most scientists have abandoned this notion²⁹. Furthermore, any religion that professes to be concerned with the soul of men and is not concerned with slums that damn them, the economic conditions that strangle them, and the social conditions that cripple them is a spiritually moribund religion in need of new blood. However, one must not lose sight that intellectual developments that engendered views of life and all reality within scientific rationalism and empiricism to some extent affected the position of religion as capable of making a change within the society. Kenneth Mtatare calls the position of thinkers like Max Weber who saw religion as a drug meant to delude the masses so that they could not revolt against the ruling classes.³⁰ This position concerning religion has however changed over the years as religion has positioned itself as a veritable tool for development instead of being a deadly drug to its adherents as Christianity and Islam among many other religions are on the increase and spreading globally through evangelisation, migration and intermarriage.

²⁷ Azino Efe, *Proliferation of Churches and corruption in Nigeria: Understanding the Irony*, Academic. Assessed 6th May, 2015

²⁸ Kenneth Mtata , *Religion: Help or Hindrance to Development*, (Germany: Evangelische Verlagsanstalt, 2013), 27.

²⁹ Detlef Pollack & Daniel V.A, *The Role of Religion in modern society*, (Routledge,2012) ,1

³⁰ Kenneth Mtata in *Religion: Help or Hindrance to Development*, p. 27.

In the 1920s and 1930s, Christianity became a vital force for progress and development in the communities in Africa through the efforts of the Methodist, Anglican and Catholic missionaries. This revelation was recorded in the work of the social historian, Terence Ranger as noted by Kenneth³¹ where Ranger observes how African Christians of that era attracted fellow Africans to the Christian faith and their adoption of entrepreneurial plough agriculture, thereby transforming their villages into centres of civilisations.³² The early missionaries were able to achieve this feat due to their holistic approach to the gospel – practical Christianity which is engaging with both the spiritual needs and the physical needs. Ranger further highlighted how the early missionary implemented this ideology by removing fear and superstition from the mind of an African man and instilling in their mind ethic of honest living which can be derived from Christian tradition that will result into economic and social betterment of the society.³³ Pentecostals, according to Ruth Marshall, recognise betterment of life and identified this social potential as the heartbeat of Pentecostal self-perception, recognising the Pentecostals as rightly positioned at the transformation of the Nigerian society.³⁴

The study on Pentecostal engagement with the society is multi-disciplinary. Sociologists and religious scholars have engaged in research into the rapid growth of the Pentecostal Movement in countries and particularly developing countries. Yet Pentecostalism has received relatively little attention from researchers on its impact on the social, economic and political lives of the peoples in those countries. From all indications, attempts have concentrated on its expansionist magic wand rather than the socio-economic cum political implication on its teaming adherents. This is especially true for the people of Southwestern Nigeria. The impact of Pentecostal churches on the socio-political and economic well-being of Southwestern Nigeria (henceforth SWN) communities is often neglected and overlooked. This study therefore aims to fill this gap in the literature.

In the same vein, certain schools of thought³⁵ postulate that if religious institutions and structures fail to offer answers to newly emerging problems, and instead confine their efforts to protecting and preserving their inherited privileges, the result will be either schism or disenchantment of the masses. The school of thought, therefore, submits³⁶ that religion can survive only if it perceives itself as functioning in a specific social context by which it is affected and which it attempts to shape or reconstruct. This assertion is true of religion since it cannot exist without the people, and unless it is relevant to the people within a given society, it cannot stand the test of time. The

³¹ Terence Ranger, Religion, Development and African Christianity Identity” in Kenneth Mtata in *Religion: Help or Hindrance to Development*, 2013, Germany: Evangelische Verlagsanstalt, p. 33.

³² Ibid.

³³ Ibid., 34.

³⁴ Ruth Marshall, *Political Spiritualities: The Pentecostal Revolution in Nigeria* in *Religion: Help or Hindrance to Development*, (Germany, Evangelische Verlagsanstalt,2013),68.

³⁵ Amr Sabet, 1996, *Religion, Politics and Social Change: A Theoretical Framework in Journal of Religion, State and Society*, Vol. 24, Nos 2/3, p. 247. Amr Sabet, 2008, *Islam and the Political: Theory, governance and International Relations*, California: Pluto Press, 37.

³⁶ Ibid.

people are deeply unrepentantly religious but without its attendant moral revivalism need to transform the society.

Pentecostalism, as a branch of Christianity in its visions of society, is rooted in particular theological views that favour evangelism. Since Pentecostalism was born as an eschatological movement, the theology tends to lead one to try to bring about a vision for society focused on salvation rather than social engagement. This underlying impotent theological idea according to Kenneth saw the church as a place of preparing people only for heaven has weakened the church's role in the society.³⁷ Pentecostals are noted for lubricating words on troubling thoughts, positive, happy, optimistic satisfying expressions. Notwithstanding, this research will find out to what extent is Pentecostalism engaging with social action despite its early focus on evangelism and how far is it affecting the socio-political and economic lives of the people of Nigerian society as a catalyst for change.

1.2 Statement of the research problem

The question of whether members of Pentecostal churches should be engaged in political activities, establishment of business concerns and the running of schools and universities as part of their impact on the economy of the country, has remained a subject of debate in Nigerian socio-economic discourse. This phenomenon has, at various times, attracted scholarly attention. Though research has been conducted in this direction, there are no sufficient empirical studies on the Pentecostal involvement in the political affairs in public sphere in Nigeria, especially in recent times when the movement has changed from apolitical to active engagement in politics and democratic process of the Nigerian society. There are no doubts that the churches in this category have contributed immensely to the religious, political and socio-economic development of the country.³⁸ However, there are some of these churches who have negative impact on the society through their teachings and practices that have led some people astray. These teachings and practices have social and political implications, which ultimately affect the lives of people, particularly in Southwestern Nigeria. These are some of the reasons why investigations into the socio-political and economic impacts of Pentecostal churches in Southwestern Nigeria become imperative.

Also, the involvement of Pentecostal churches in the political sphere; social activities, their religious teachings, doctrines and practices; and their contribution to educational development through the establishment of schools and universities, remain an important part of the unresolved dilemma about Nigerian Pentecostal churches. Some of the universities established by Pentecostal churches include Covenant University established by Living Faith Church in Ota; Benson Idahosa University, Redeemer's University established by Redeemed Christian Church of God located in

³⁷ Kenneth Mtata in *Religion: Help or Hindrance to Development*, 29.

³⁸ Rotimi William Omotoye, *A critical Examination of the Activities of the Pentecostal Churches in National Development in Nigeria*. <http://www.cesnur.org/2010/omotoye.htm> Assessed June 13, 2015.

Ede; Anchor University established by Deeper Life Bible Church in 2015 located at Ayobo in Lagos to mention but a few. For these reasons, a great deal of research effort has been devoted to evaluating the impact of Pentecostalism on the country's national development, and the difference between Pentecostalism and mainline churches. But not much has been done by researchers to empirically measure the socio-political and economic impact of Pentecostalism in Southwestern Nigeria, hence this study.

1.3 The purpose of study

This study is basically about the perceived role of the Nigerian Pentecostal movement in the socio-political and economic transformation of the Southwestern Nigerian society with a view to assessing the positive and negative impact of the movement. Consequently, this thesis offers a critique of the Pentecostal movement using the Redeemed Christian Church of God, the Deeper Life Bible Church and the Living Faith Church as case studies. It evaluates its method of responding to socio-political and economic challenges of the people and the problems generated by such responses.

The objective of this study is to critically examine the activities of the Pentecostal movement in Southwestern Nigeria with special reference to the case study churches to examine their roles in affecting the Nigerian society socially, politically and economically.

The specific objectives of the study are to:

1. identify and critically evaluate the main socio-political and economic challenges confronting the Nigerian society with particular emphasis on Southwestern Nigeria;
2. assess the contributions of some Nigerian Pentecostal churches to the socio-political and economic well-being of the people of Southwestern Nigeria;
3. examine Pentecostal churches' motivation for participating in the delivery of social services in Southwestern Nigeria and the larger Nigerian society; and
4. determine the challenges confronting Pentecostal churches as they undertake essential social services in addition to the spiritual activities they are reputed for.

This thesis highlights and discusses what Pentecostals do when they are not preaching and or engaging in other spiritual activities exemplified by speaking in tongues and healing the sick. It focuses on their practices and communicative acts in relation to socio-political and economic activities in the society at large. Furthermore, it answers the question how and why this religious movement impact positively or otherwise on the larger Nigerian society. It is, therefore, the objective of this thesis to explain the role of the selected Pentecostal churches in Southwestern Nigeria as agents of change in the country.

1.4 Scope and delimitations of the research

In this present study, the social, political and economic impact of three African Pentecostal churches, the Redeemed Christian Church of God, the Deeper Life Bible Church and the Living Faith Church have been investigated. These three churches are the focus of three case studies, each of which has been studied from the socio-political and economic perspectives. These Churches were selected because all these churches operate in the Southwest and are founded by Nigerians. The focus on Pentecostal churches rest on three major factors: the fact that they are growing rapidly among all levels and communities in the society; their known ability to motivate their followers; and their organisational structure and flexibility. These factors, put together, add significant weight to the impact of this organised faith in the larger Nigerian society.

The research focused on the growth of the Nigerian Pentecostal movement in the last four and a half decades, which has influenced the socio-economic and political lives of Nigerians, especially in Southwestern Nigeria. Specifically, this research examined activities that took place between 1970 and 2016, which witnessed rapid growth of the Nigerian Pentecostal movement, and during which the positive and negative impact of the movement in socio-economic and political terms have been assessed.

Collecting data on African Pentecostalism in Nigeria proved tricky for some obvious reasons. The first is that the field has not been well-researched, especially in Nigeria. There is very little literature on Pentecostalism in Nigeria, especially literature on the impact of the movement on the lives of the Nigerian people, specifically Southwestern Nigeria. With this paucity of secondary data, one was forced to rely on primary data. Secondly, field research has occasionally proved frustrating especially since the researcher is not from within. In this research the researcher encountered this problem as some of the church officials were reluctant to give information about the church thinking that the information required is to damage the integrity of the church. However, this problem was overcome through participant observation method where the researcher participated in the programmes of the case study churches unnoticed and was able to give objective interpretation of the activities of the churches. Also, the problem of suspicion was overcome by interviewing people unofficially, that is asking questions with the intention of knowing more about the churches in a relaxed atmosphere.

Other factors that may complicate this study include: first, the fact that various Pentecostal denominations do not hold monolithic theological views³⁹ regarding how to approach political, social, and economic activities. For this reason, this study dealt with three Pentecostal churches only namely: the Redeemed Christian Church of God, the Deeper Life Bible Church and the

³⁹ Musa Gaiya, *The Pentecostal Revolution in Nigeria*, occasional Paper Centre of African Studies University of Copenhagen, (2012) 26.

Living Faith Church. Second, different regions of the country experience different problems and to different degrees; hence Southwestern Nigeria was chosen as case study for this research.

To achieve the purpose of this study, this work is divided into six chapters. Chapter One is the general introduction and it opens with the background to the study. It also contains the purpose of the study, scope and limitations of the research, justification of the research, methodology, theoretical framework, research hypothesis and research questions. Chapter Two, which centres on the review of relevant literature, examines Pentecostal theology, features of Nigerian Pentecostalism, emergence of African Pentecostal movement and the Southwestern Nigerian Pentecostal movement. The chapter also gives reasons for the emergence and spread of Pentecostalism in Nigeria. Chapter Three gives a theological evaluation of the reasons for the growth of Pentecostalism globally, in the African continent and most especially Nigeria. The chapter gives a historical overview of the socio-political and economic setting of Nigeria and the challenges facing the country. Chapter Four states the history of the case study churches, that is, the Redeemed Christian Church of God, Deeper Life Bible Church and Living Faith Church. The chapter evaluates Pentecostal socio-political and economic engagements generally, and the experience in the case study churches, in particular. Chapter Five presents the data, the data analysis and discusses the findings of the study. Chapter Six, which is the final chapter, presents an evaluation of the research findings and the conclusion.

1.5 Justification of study

Much of the existing research on Pentecostalism in Nigeria focus on the origin of the movement and how they have affected other churches especially established mainline churches. This work focuses on how Pentecostal churches have impacted the society, especially Southwestern Nigeria where most of the renowned churches emerged from. The Lagos axis, the foremost Southwestern Nigerian city and Nigeria's commercial nerve-centre, often serves as the headquarters for most of Nigeria's notable Pentecostal churches. Furthermore, there has been little attempt to subject the current role of the Pentecostal movement to academic analysis or to discuss systematically the movement's contribution to the transformation of society. In addition, there have been stereotype presentations of the activities of the movement which is one-sided and tends not to appreciate their engagement with the society. This study presents a balanced analysis of the movement's activities and relevance in the Nigerian socio-political and economic context. This study, therefore, aims to fill this gap in the literature. While some qualitative evidence indicates that some Pentecostal groups are making positive contributions to society through engagement with both members of their congregation and their communities at large, this study investigates whether or not Pentecostalism has a significant impact on the social, political and economic lives of the people of Southwestern Nigeria.

1.6 Methodology

The study adopted both primary and secondary sources of data collection; the primary data were sourced through in-depth interviews and questionnaires. Respondents for this study who were mainly pastors and Christians were drawn from three known Pentecostal churches (the Redeemed Christian Church of God, Deeper Life Bible Church, and Living Faith Church) and some non Pentecostal members in Southwestern Nigeria. The reason for the selection of these case study churches was based on the fact that these churches have large congregations that made them committed to socio-political and economic activities. Meanwhile, the inclusion criteria for the selected respondents include knowledge of, contribution to or participation in church doctrines and decisions as well as their strategic level of involvement, interest and information about Nigerian politics and the control voices who are not members of the Pentecostal churches.

The total number interviewed were forty while questionnaire was intended to be administered to four hundred people but this was later considered will be too huge a data to analysed hence two hundred questionnaire was administered. This questionnaire was divided into two: Part A (55 questionnaire) and Part B (145 questionnaires). Part A was used among pastors and church leaders because they are better informed than members of their congregations and because the complexity of this questionnaire can be handled by the pastors, 55 questionnaires were administered to them while a separate and simpler form of questionnaire – Part B (145 questionnaires) was designed for the ordinary church members and non church members. A total of 200 copies of a questionnaire were administered to 200 people across the three selected churches. The selection was done in the following order: 40 people each was drawn from the three churches totalling 120 and 80 people were selected from non-members of these churches. The questionnaire format was divided into two. Part A designed for the pastors and Church leaders. This questionnaire was used among pastors and church leaders because they are better informed than members of their congregations. 55 questionnaires out of 120 questionnaires administered to case study churches were administered to Pastors and church leaders while remaining 80 questionnaires was designed for the non Pentecostal church members from Part B of the questionnaire.

Six persons who were mainly pastors in each of the three churches were interviewed using the in-depth interview method making a total number of 18 interviewees while 22 people were interviewed out Pentecostal as denomination making a total number of 40 people interviewed altogether for the research. Focus group interview was also adopted which always done after the church service or programmes attended by the researcher to validate and clarify what is seen and heard during the course of the programme. The respondents were purposively selected because some of them have knowledge of the role their church plays in politics, while some are selected because of their direct involvement in politics, others (non-member respondents) were selected based on their knowledge of the economic and social activities of these churches around their

residence. The secondary sources of data include Christian journals, bulletins and books. The sources, particularly the ones relevant to the research were consulted. Data were analysed using Statistical Package for Social Sciences (SPSS) version 17, univariate and bivariate analysis (chi-square test) was employed. Content analysis was used to analyse the qualitative data.

1.7 Theoretical Framework

There are different sociological theories that may fit into this research. For example, one is the Conflict Theory propounded by Karl Marx (1818-1883), a German philosopher, sociologist, economist, and revolutionary socialist. He was concerned with the overall characteristics of social structure and the general nature of social institutions. This theory pays attention to organisations and institutions within society and to the socially prescribed role that individuals play in them. The method of argument and research of conflict theory is using inductive approach by observing, thereby immersing the researcher into the data so as to get to know the subject and situation very well and gradually build up or induce, descriptions and explanations of what is going on. In an inductive approach, the key concepts emerge in the final analysis of the research process. Induction implies an inference from the particular to the general. The theory is concerned with clearly defined concepts that can be used to help understand what is going on.

Durkheim's theory of functionalism (1858-1917) is certainly the most important sociological forerunner of modern Functionalism.⁴⁰ This theory is also considered appropriate for this research. The perspective is often labelled 'Structural Functionalism' because of its focus on the functional requisites, or 'needs' of a social system that must be met if the system is to survive and on the corresponding structures that meet this "needs".⁴¹ Durkheim is interested in the concept of integration, the incorporation of individuals into the social orders.⁴² Integration of social solidarity is important for the maintenance of social equilibrium. "Anomie" which is a state or normlessness is the term Durkheim uses for the lack of regulation and is deeply concerned about its effect. The concept of Anomie holds an important place in modern functionalism.⁴³ Durkheim as referred to by Wallace and Wolf emphasises people's need for firmly established and common social norms.⁴⁴ His most important contribution to functionalism is the elementary forms of religious life.⁴⁵ Here, he shows that in the most primitive tribe, religion was a strong integrative force through its instillation of common values and identity. Religion comes with values and norms that are shared within groups. This helps strengthen the integrity of a society. Talcott Parsons (1902-1979)⁴⁶

⁴⁰ Wallace, A. Ruth & Wolf, Alison, *Contemporary Sociological Theory: Continuing The Classical Traditional*(New Jersey: Prentice-Hall, Inc,1980),19.

⁴¹ Ibid., 16.

⁴² Ibid., 23.

⁴³ Ibid., 16.

⁴⁴ Durkheim Emile, *The Division of Labour in Society*, (New York: The Free Press, 1933) , 84.

⁴⁵ Wallace, A. Ruth & Wolf, Alison, *Contemporary Sociological Theory*, 19.

⁴⁶ Wallace, A. Ruth & Wolf, Alison, 1980, *Contemporary Sociological Theory*, 19.

argues that religious belief provides guidelines and that these guidelines establish a general belief system which provides stability and order for society. Durkheim is interested in religion largely because he considers religion to be especially effective in developing common value and therefore it is a good source of integration.

Functionalists like Durkheim, Parsons and R. Merton believe that there are four basic needs that an individual requires in order to exist in the society and that the four basic needs are essential for maintaining social order; they are food, shelter, money and clothing.⁴⁷ Durkheim also argues that the society is divided into sacred and profane, religious and non-religious. Durkheim in his concept of collective effervescence explains how change occurs in both religion and in society. Men look for each other and assemble together more than ever, that general effervescence is a result, which is characteristics of revolutions or creative epochs.⁴⁸ Durkheim seeks to discover the form of collective action, which arouses the sensation of sacredness, which is described as collective effervescence. This theory is therefore relevant to this research, as the research looks at the Pentecostal movement that has become a significant major Christian denomination with its members collectively numbering millions in Nigeria. The Pentecostal movements, through their collective action and influence, can make a change within the society in the area of social, political and economic structure. Through their social interaction in the religious sphere, the Pentecostal movements have made their contributions to the well-being of the society. For example, the establishment of rehabilitation centres, hospitals, centres, centres for youth empowerment and so on.

The Protestant Ethic and the Spirit of Capitalism, the famous work of Max Weber (1864-1920), the German sociologist and economist published in 1904-1905, is equally relevant. The work signals an apparent connection between certain religious affiliations (particularly Protestantism) and success in business, and concludes that this association might be a pointer to a crucial causal link between both. Umoh interprets Weber as follows that Protestants were more prone to individualism and had been active supporters of capitalism. He states that at the core of the spirit of capitalism is a work ethic "any time spent not actually making money is wasted time". He champions "the pursuit of profit for its own sake, and by the most systematic and rational means possible".⁴⁹ In Protestant areas, more financial capital was therefore available and invested leading to a more developed economy and affluence.⁵⁰ In the Pentecostal movement, especially among the poorer social groups, a change motivated by sense of religiosity will result into a methodical

⁴⁷ K Merton, assessed 23rd May, 2015, <http://www.historylearningsite.co.uk/sociology/theories-in-sociology/concepts-of-functionalism/>

⁴⁸ Pickering W.S.F, 2001, *Emile Durkheim: Critical Assessment of leading Sociologists*, Volume 2, Taylor & Francis, p. 76.

⁴⁹ Umoh, Dominic, "Prosperity Gospel and the Spirit of Capitalism: The Nigerian Story," *African Journal of Scientific Research*, Vol. 12, No. I. (2013), 656.

⁵⁰ Max Weber, "Die protestantische Ethik und der Geist des Kapitalismus" *Religion and Gesellschaft*, (2006), 11-183.

ways of life – such as working regularly, abstaining from drinking help indirectly to reach modest level of affluence.

In Umoh's summary of Weber's work, religion promotes the rise and blossoming of capitalism. In Nigeria, religion appears to be the most lucrative business today which has informed multiplication of churches, especially new generation churches. One may be tempted to agree with Weber that there seems to be an inalienable causal connection between moneymaking and religious enterprise today. This is largely due to the promotion of prosperity gospel, sweeping through Africa, especially Nigeria. Prosperity Gospel runs contrary to the fundamental teachings of the Christian religion which is ideally a detachment from material possession and seeking for heavenly realities. That is, earthly realities are not ends in themselves; rather they are means to an end. Prosperity Gospel is considered an aberrant theology from the traditional interpretation of the Bible.⁵¹ Also Pentecostal prosperity doctrine has been critically interrogated by its breaking of obligations of reciprocity, i.e. the redistribution of wealth to the wider community. The emphasis on individual needs and one's own blessing mark a discontinuity with classic religious concepts.⁵² This engagement of some Pentecostals with the society in term of social action and welfare projects may be interpreted to regain the redistributive quality of wealth.

One of the fundamental teachings of the Christian religion, according to Umoh, is its detachment from material possessions and option for heavenly realities. This means that the vision of Christian life is living this earthly life in a way that would guarantee admittance into the heavenly kingdom. In philosophical terms, according to Dominic Umoh, 'earthly realities are not ends in themselves; rather they are means to an end'.⁵³ Based on the theoretical deduction of Anomie Theory⁵⁴ and the previous studies, the study tested if there is no significant relationship between the Pentecostal movement and socio-political and economic transformation in the Southwestern Nigeria. In addition, it also sought to know if there is a significant relationship between the Pentecostal movement and socio-political and economic transformation in Southwestern Nigeria. Furthermore, it tested the hypothesis that socio-political and economic transformation can be achieved with or without the Pentecostal movement.

Another theory is the Social Capital Theory. This was propounded by Robert Putnam and this theory was well documented in his books and journals. According to Putnam, Social Capital is the expected collective or economic benefits derived from the preferential treatment and

⁵¹ Umoh, Dominic, "Prosperity Gospel and the Spirit of Capitalism: The Nigerian Story," African Journal of Scientific Research, Vol. 12, No. I.(2013), 657.

⁵² Andreas Heuser ,*Religion: Help or Hindrance to Development*, (Germany: Evangelische Verlagsanstalt,2013) , 55.

⁵³Umoh, Dominic, "Prosperity Gospel and the Spirit of Capitalism: The Nigerian Story," African Journal of Scientific Research, Vol. 12, No. I. (2013), 657.

⁵⁴Robert King Merton, "Social Theory and Social Structure in Ruohui Zhao & Liqun Cao, *Social Change and Anomie: A cross – National Study. Social Forces*, Vol. 88 No 3" (2010)1209-1229.

corporation between individuals and a group. For Putnam, social capital means connections among individuals, i.e. social networks and the norms or reciprocity and trustworthiness that arise from them. Putnam also refers to social capital as features of social life, networks, norms and trust that enable participants to act together more effectively to pursue shared objectives. Putnam argues that as churches have traditionally played a vital role in American civil life, the process of secularisation has significantly contributed to the erosion of community activism, “faith” communities in which worshipping together are arguably the single most important repository of social capital in America”. Social Capital Theory became very popular through Robert Putnam. He described Social Capital Theory as a lubricant that greases the wheel, of civil society. When people interact with one another regularly and develop effective ties, they are likely to work together to accomplish common goals and solve community problems. Since congregations (churches) are the places where friendships naturally occur and bonds of trust are formed, they serve as important social capital. Therefore, participation in the congregation (church) is likely to increase the chances that someone will become civically engaged. It must be noted that not all forms of social capitals are necessarily beneficial for civil life. For example, exclusive and extremist forms of social ties that Putnam called bonding social capital that exist within organisations like some fundamentalist congregations may deter their members from becoming engaged with others in the larger community and losing the chance of bridging social capital formation. The Pentecostal movement and the case study churches, referred to in this research, are not generally conservative or fundamentalist in nature; they engage in some public and civic activities like establishment of schools and hospitals for their members and non-members. They also established rehabilitation centres for the destitute and drug addicts within the society and many more, as considered in this research. The Pentecostals moved by theological stand and other factors contribute to holistic development as the focus of their Christian faith is not limited to the church; it is the whole oikoumene that is, the whole inhabited earth. The importance of allowing the people to participate in both religious affairs and the community development which is encouraged by the Pentecostal is significant to this study. Quoting from James Yen, which corresponds to Paul's letter to the Philippians 2:5-8, James Yen states: ‘Go to the people; live with them, love them, learn from them, start with what they have, build on what they know and in the end when the work is done the people will rejoice: ‘we have done it ourselves!’

In this respect, this study understands the perception of the church members (Pentecostal) from their own benefit and that of others as a result of social engagement in their community. It also looks at the ways in which social relations are motivated and reinforced in the church and probes the reasons for the members' volunteerism in their church activities. Social capital, as a challenging sociological concept, and Pentecostalism, globally and in Africa, as the fastest growing denomination, that is highly influential, have received attention from the social and

political science circles. The concept of social capital enables the researcher to observe socio-economic and political influences that Pentecostals possess in their communities.

The theory of social capital can be summed up in a phrase of two words: “relationship matter”.⁵⁵ By constituting connections with one another and making them function over time within their community, people will form a series of network and then tend to grow common values with other members of these networks which finally produce a resource that can provide members of the community with one of the forms of capital. Apart from building the community through social capital, social capital also serves as economic and social benefits for the members of its circles. Majid Karimzadeh, Faraz Ahmad and Bahman Karimzadeh reveal more tangible result of social capital by classifying social capital as a contributory factor to several areas of one's personal and social life like better education achievement, lower crime level, health, more active citizenship, more functioning labour market and higher economic growth.⁵⁶

Social Capital theory, therefore, grants a framework for understanding the influence of the Pentecostal movement (The Redeemed Christian Church of God, Deeper Life Bible Church, and Living Faith Church) on social capital. According to Putnam,⁵⁷ faith communities are the oldest community-based institutions that provide for social networks and support the influences on lifestyle. There are some prominent constructs that can be utilised for the analysis of Social Capital theory in a society. They are trust, reciprocity, networking and volunteerism. Trust, according to Smith, is the lubricant that guarantees the efficiency of any group. It is produced when people believe that their group members act on their behalf not against them.⁵⁸

Reciprocity, according to Putnam, is the perception that one's good deed serves as an investment which will not be in vain and will be returned in the future and not necessarily by the same person.⁵⁹ Networking, according to Putnam, is the quantity of connections direct or indirect that the members of a group hold and is channelled for a specific purpose.⁶⁰ Volunteerism is the practice of working for a particular cause without payment for the time and services. Social capital does not have a straight forward definition; however, social capital refers to the social networks, individuals with similar values and understanding working together for a productive outcome. There are different types of social capital. Bonding social capital such as ethnic fraternal organizations, church based women's reading groups include people with common identity such as family, friends, same ethnicity or culture. Another form of social capital is bridging social

⁵⁵ John Field, *Social Capital* (Routledge Press,2003), 118.

⁵⁶ Majid Karimzadeh, Faraz Ahmad, and Bahman Karimzadeh, "International Journal of Economic Practices and Theories, Vol. 3, No. 4" (2013), 270.

⁵⁷ R.D Putnam, *Bowling Alone: The Collapse and Revival of American Community*, 68.

⁵⁸ C. Smith, *Religion as Social Capital: Producing the Common Good*, (Texas: Baylor University Press,2003)

⁵⁹ R.D Putnam, *Bowling alone: Collapse and Revival of American Community*, 21. Dekker, Paul, and Eric M. Uslaner, 2001, 'Introduction,' Pp 1-8 in *Social Capital and participation in Everyday Life*, edited by Eric M. Uslaner, London: Routledge.

⁶⁰R.D Putnam "The Prosperous Community: Social Capital and Public Life". The American Prospect, Inc. 4 (1993), 11.

capital stretch beyond the bonding social capital and includes distant friends, colleagues and associates. Social capital can be a positive and a negative depending on how it's used. There is a consensus among the social theorists that faith communities are the single most important sources of social capital in America and a key component in addressing American social challenges.⁶¹ Robert Putnam believes churches have a unique importance in American civil society and have been robust social institutions over the same theory.⁶² Therefore, churches and all faith institution in religious society like Africa, in particular, are expected to play a very important role in motivating and influencing social-political and the economic life of the people within their community. This research therefore tests the validity of this statement or assumption within Southwestern Nigeria.

1.8 Research questions

The church as a religious and social organisation is expected to play an important role towards social change and the improvement of social values. This is with a view to transforming social life and society in a holistic growth and development-oriented direction. This is because it has a major role to play in transforming the socio-political and economic lives of the people of Southwestern Nigeria. To this end, the study provides answers to these questions: to what extent has Pentecostalism impacted on the socio-political and economic lives of people in Southwestern Nigeria? Has it positively or negatively affected the social, political and economic lives of the people in Southwestern Nigeria? While this study does not claim to provide an exhaustive analysis to these questions, it attempts to properly assess the impact of Pentecostalism on the socio-political and economic lives of people in Southwestern Nigeria.

The overarching question guiding the study is: What are the contributions of Nigerian Pentecostal churches as agents of change in the Southwestern Nigerian society?

1. What are the social, political and economic challenges facing Southwestern Nigerians?
2. What are the contributions made by the Nigerian Pentecostal churches to addressing the social, political and economic challenges facing Southwestern Nigerians?
3. In what ways have the contributions of the Nigerian Pentecostal churches influenced their rapid growth in Southwestern Nigeria?
4. Which of their approaches have proved to be the most effective in addressing the social, political and economic problems facing Southwestern Nigerians?

⁶¹ R.D Putnam, "The Prosperous Community: Social Capital and Public Life", 11.

⁶² R.D Putman, "Bowling Alone: America's Declining Social Capital" *Journal of Democracy* 6 (1), 65-78.

1.9 Research hypothesis

The essence of the research hypothesis is to find out whether there is a relationship between variables.

1. Pentecostal movement (x) Dependent variable
2. Socio-political, economic and religious transformation (y) independent variable

Hypothesis 1

H0: There is no significant relationship between the Pentecostal movement and Socio-political and economic transformation.

H1: There is a significant relationship between Pentecostal movement and Socio-political and economic transformation.

Hypothesis 2

H0: That Socio-political and economic transformation can be achieved without the Pentecostal movement.

H1: That Socio-political and economic transformation can be achieved with the Pentecostal movement.

H0:- Represent Null Hypothesis

H1:- Represent Alternative Hypothesis.

Likert scale measure will be used. Precisely 5 points scaling technique:

Strongly agree	5
agree	4
undecided	3
Disagree	2
Strongly disagree	1

1.10 Definition of Terms

AGIP	–	African Gospel Invasion Programme
AIC	–	African Independent Churches or African Indigenous Churches
AIDS	–	Acquired Immune Deficiency Syndrome
Aladura	–	Aladura means Praying People.
AFM	–	Apostolic Faith Mission
CADAM	–	Campaign Against Drug Abuse Ministry
CAN	-	Christian Association of Nigeria
Charismatic	–	is a form of <i>Christianity</i> that emphasises the work of the Holy Spirit, Spiritual gifts and modern-day miracles; practitioners are often called <i>Charismatic Christians</i> or renewalists.

Church-goers –	Persons who go to church without being impacted spiritually. The usage is often by people who want to cast a disparaging remark about people who attend <i>church</i>
CMS	– Church Missionary Society
DLBC	– Deeper Life Bible Church
DLCF	– Deeper Life Christian Fellowship
DOF	– David Oyedepo Foudation
DPH	– Dominion Publishing House
ECU	– Evangelical Christian Union
FESTAC	– World Black and African Festival of Arts and Culture
IVCU	– Ibadan Varsity (University) Christian Union
IVF	– Inter-Varsity Fellowship of Evangelical Unions
MOLUE	– popular local commercial bus
NACA	– National Action Committee on Aids
NGO	– Non-Governmental Organisation
NIFES	– Nigeria Fellowship of Evangelical Student
OPEC	– Organisation of Petroleum Exporting countries
PFN	– Pentecostal Fellowship of Nigeria
PACG	– Pentecostal Assemblies Church of God
RAPAC	– Redeemed Aids Programme Action
RCCG	– The Redeemed Christian Church of God
SCM	– Student Christian Movement
SPSS	– Statistical Package for Social Sciences
SWN	– South Western Nigeria
Yoruba	– The major indigenous language spoken in Southwestern Nigeria
ZAFM	– Zion Apostolic Faith Mission
ZAOGA	– Zimbabwe Assemblies of God Africa
WMA	– World Mission Agency

In summary, the rapid and outstanding growth of the Pentecostal movement globally and most especially in Africa and Nigeria, in particular, calls for investigation so as to understand how the movement has impacted the society positively or negatively. Nigeria being the most populous country in Africa and one of the most religious countries of the world has been influenced greatly by the emergence of the Pentecostal movement and the activities of the movement have been recognised as affecting all facets of life within the Nigerian society.

This study is important in academic research since most scholars in this field of research in the past have concentrated on the origin and how the Pentecostal movement has affected the churches that have been in existence before its emergence.

CHAPTER TWO

LITERATURE REVIEW

2.0 Conceptualisation of Pentecostalism

The historical documentation on Pentecostalism came a little bit late as less attention was focused on the literary aspect in the beginning. These accounted for the relative dearth of materials on the subject matter in the light of the foregoing. Some of the data for this study were derived from extensive review of previous researches and analyses of scholarly works, church documents, newspapers and magazines. Journal articles that discussed issues related to the research topic were critically reviewed for proper understanding. In addition, this section of the study looked into the conceptual framework of Pentecostalism, features of Pentecostalism and Pentecostal Theology in Nigeria. The purpose of this research is to understand the position of scholars who have written on this subject matter and to attempt to fill the gap created in the literature. Such reviews are necessary because it will expose the gaps the study intends to fill. However, the chapter begins with an extensive review of the following thematic issues regarding Pentecostalism and its socio-political and economic impact on the Nigerian society.

- Definition and features of Pentecostalism
- Pentecostal theology
- Emergence of Global Pentecostalism
- Emergence of African Pentecostal movement
- Features of Nigerian Pentecostalism
- Southwestern Nigerian Pentecostal Movement
- Reasons for emergence and spread of Pentecostalism in Nigeria

2.1 Definition and Features of Pentecostalism

The word Pentecostal is derived from the Greek word the fiftieth day.⁶³ It is the Hebrew festival, celebrated on the fiftieth day from the day of the Passover or on the day of the giving of the Ten Commandments at Sinai. In the Christian church, Pentecost is celebrated seven weeks after Easter to commemorate the day of the descent of the Holy Spirit in Acts 2:1-4 after the resurrection of Jesus Christ. As recorded in the Acts of the Apostles chapter 2, Pentecost refers to the event of the descent of the Holy Spirit on the Apostles after the resurrection and ascension of Jesus Christ including its results. Therefore, Pentecostalism or Pentecostal in contemporary parlance applies to a "charismatic phenomenon which puts emphasis on the visible gifts of the Holy Spirit especially the gifts of tongues and faith healing which became prominent from the emergence of the movement"

⁶³ Boyd Bible Dictionary, 1980. p. 219.

especially in the early 1970s, according to Matthews Ojo, during charismatic revival.⁶⁴ The literal interpretation of the scripture is very important to the movement. This is corroborated by Walter J. Hollenweger, stating that Pentecostals live with the Bible in contrast to those who accuse the Pentecostals of neglecting the written word in favour of individual illumination by the Spirit.⁶⁵ He added that the words of the Bible are woven into their prayers and writings.⁶⁶ In describing this new religious phenomenon, Matthews Ojo notes that it is a movement full of charismatic manifestation which is called Charismatic movements, others called it Neo-Pentecostal Movement or Born Again movement but all these terms are not adequate to describe these renewal groups within Nigeria Christianity.⁶⁷

De Petrella,⁶⁸ defines Pentecostalism as a unique version of Protestant Christianity, but it has come to represent an indigenous movement marked by intense spiritual fervour, community solidarity and an anti-hierarchical ecclesiology.⁶⁹ The consensus among most scholars is that Pentecostal revival has its roots in the Catholic Spirituality of the holiness revival of the nineteenth century and also in the post American civil war.⁷⁰

Generally, Pentecostals strongly believe in the ecstatic, physical and vibrant manifestations of the Holy Spirit as reflected in vibrant prayers, speaking in strange tongues, performing miracles, prophecies, visions and quotation from the Bible among others.⁷¹ These unique traits were novel to the mainline churches and outpouring of the Holy Spirit on the faithful for spiritual healing and revelations drew members into the fold. Another school of thought says Pentecostals represent many denominations and a variety of theological beliefs. Among the movement's adherents, one can find Trinitarians and non-Trinitarians, those who practice adult baptism only and those who utilise infant and adult baptism. Not all Pentecostals speak in tongues, but none would forbid the practice. There are Catholic Pentecostals, Anglican Pentecostals and a host of separate Pentecostal denominations. There exists no worldwide Pentecostal organisation which serves to unify all. Pentecostal Fellowship of Nigeria (PFN), an umbrella of religious organisation of all Pentecostal churches in the country is riddled with conflicts, suspicions and division. A decision to detach itself from the Christian Association of Nigeria (CAN) seem not to have any effect on the body as the Federal and State Government authorities accord more recognition to the latter than the former.

⁶⁴ Matthews Ojo, *The End-Time Army: Charismatic Movements in Modern Nigeria*, (Trenton NJ: Africa World Press, 2006), 37.

⁶⁵ Walter Hollenweger, *The Pentecostals*, (SCM Press Ltd, 1972), 321.

⁶⁶ Ibid., 322.

⁶⁷ Matthews Ojo, *The End-Time Army*, 11.

⁶⁸ Linda Susana Vaccaro de Petrella 'The Tension Between Evangelism and social Action in the Pentecostal Movement in the International Review of Mission,' (1985), 37.

⁶⁹ Ibid.

⁷⁰ Cheryl Bridges Johns, 2010, *Pentecostal Formation*, 65

⁷¹ Ibid., 31.

Peter Wagner in his book *What Are We Missing* republished by Creation House in 2003, defines Pentecostalism not as a set of well-established doctrines, but as a particular Christian lifestyle and a more dynamic mood than crystallised theology. It is, however, possible to categorise aspects of the movement. Walter Hollenweger⁷² in his classification of the movement divided Pentecostalism into three main streams: the classical Pentecostal denominations, the charismatic movement within traditional churches and the new emerging indigenous non-white churches. The classification of Walter Hollenweger was very inclusive with his inclusion of the indigenous churches in his classification of African Pentecostals.⁷³ The classical Pentecostal denominations grew out of the Pentecostal revival at the turn of the 20th century in the United States. Those denominations have become quite institutionalised with streamlined bureaucratic systems, well-defined creeds, and movement towards a conceptual theology which is acceptable in evangelical circles. Charismatic or neo-Pentecostal groups are those who have accepted some of the elements of traditional Pentecostal liturgy and beliefs but who have chosen to remain within the confines of the mainline churches or to separate themselves entirely from ecclesiastical control. The indigenous (non-missionary) Pentecostal churches of the Third World represent the most vital and fastest growing segment of the movement. The three Pentecostal churches in focus, the Redeemed Christian Church of God, Deeper Life Bible Church, and Living Faith Church fall under the category of indigenous Pentecostal churches.

Through the writings of earlier scholars on the emergence of Pentecostal movement in Nigeria one could submit that the stories behind the origin of Pentecostal movement in Nigeria differ from one scholar to the other. One school of thought represented by Harold Turner, Ogbu Kalu and Matthews Ojo, argues that it was a local innovation through the activities of spontaneous and independent prophetic or ‘spiritual’ movements in communities where non-Pentecostal missions had already planted churches.⁷⁴ Another school of thought is rather inclined to believe that Pentecostalism was an introduction by Western missions in early 1931.⁷⁵ However, bringing these two schools of thought together prepared the way for the emergence of the movement in Nigeria; the latter preparing the way for the former, leading to the frequently-used terms of Pentecostalism and Neo-Pentecostalism referring to two different revivals in Nigeria in the 20th century, the first starting in the 1930s with the great revival of Oke Ooye of Prophet Ayo Babalola and the second in the 1970s.⁷⁶ These two revivals have led to two broad categories within the Pentecostal movement that differ in relation to origin but often also in terms of institutional structures, doctrines, practices, and other sociological aspects. The Pentecostal movement is characterised by

⁷² Walter Hollenweger, “*After Twenty Years Research on Pentecostalism*”, *International Review of Mission* 75,(1996) , 3-12.

⁷³ Walter Hollenweger, *The Pentecostal*, 149.

⁷⁴ Harold Turner 1979, *Religious innovation in Africa: Collected Essays on New Religious Movements*, G.K Hall Press, 121-128, Ogbu Kalu, 2007, *A Discursive Interpretation of African Pentecostalism*, *Mission Studies* 20:1-39, Matthew Ojo, 2006, *The End-Time Army: Charismatic Movements in Modern Nigeria*, Trenton NJ: Africa World Press 2006b,

⁷⁵ J.D. Peel, *Religious and the Making of the Yoruba* (Indiana University Press,2003),314.

⁷⁶ Matthews Ojo, *The End-Time Army*, 11

its diversity due to its independent (different founders) and fragmented organisational nature (some are Episcopal while some are congregational in structure) which make the typological classification of the movement difficult. There have been various terminologies given to new Christian religious movements that emerged in early 70s since its noticeable presence. Also, the diversity of the movement has informed multifaceted Pentecostal perspectives on society and practical efforts in development. However, despite the misconception and misinterpretation of the movement activities and doctrine, the fact remain that the movement hold strongly to belief in the Baptism of the Holy Spirit and the power therein, especially using it to engage with the society in their forms – spiritually and physically.

The second revival as recognised by observers is the one prevalent with much influence in the Nigerian Pentecostalism today, affecting all facets of the society. The first phase of this revival is what is referred to as old, classical or orthodox Pentecostal movement, while the second phase is what is referred to as modern or Neo – Pentecostal movement.⁷⁷

However, it is important to note that it is almost difficult to differentiate between the two phases of the Pentecostal movement because changes occur in their worship pattern and spiritual submission from time to time. The most visible controversy about the origin of the Nigeria Pentecostal movement is whether it is of local agency or from foreign missionaries; while some scholars see the origin of the movement as of local agency that is from African spiritual mind set; some see the emergency as influences from the Western Missionary. However, there are others who feel the movement as emerging from both local agent with some Western influences. The latter submission is what the current researcher subscribes to; that is, it came out of the desire of the African mind set to revolutionalise Christianity, having at the back of his mind the Pentecostal experience of Acts Chapter 2 and with influences from literatures from Western Pentecostal writers but also with the mind set of allowing the African to express their religiosity within their cultural practices without negating the biblical principles as lived and expressed by Jesus Christ himself.

Pentecostals represent the largest Protestant body of believers. Hollenweger observes that indigenous churches constitute a large percentage of Pentecostals in Third World countries such as Brazil, the Caribbean Islands, Indonesia, Korea, and many countries in Africa.⁷⁸ He is critical of those who discount both the political and liturgical significance of these movements. David Barrett⁷⁹ in trying to give a statistical data of the movement observed that the total adherents of Pentecostalism in 1980 were over 100 million and that it is expected to grow to 250 million by the

⁷⁷ Matthew Ojo, *The End-Time Army*, 11.

⁷⁸ Walter Hollenweger, Cheryl Bridges Johns' *Pentecostal Formation: A pedagogy among oppressed* (Sheffield: Sheffield Academic press, 1993), 64.

⁷⁹ David Barrett, *World Christian Encyclopaedia, A comparative Survey of Churches and Religions in the Modern World*, (Oxford: Oxford University Press, 1982), 1-104, 815-48.

year 2000. A large part of Pentecostal believers are composed of indigenous Third World churches. This statistical data is difficult to accept as true reflection of the population of the movement. This is because the movement's population keep increasing on daily basis and there are some of the members of the mainline churches who also claim to be members of this movement. They attend mainline churches on Sunday but attend mid-week programmes like bible study and prayer meeting at the Pentecostal churches. To make the figure difficult to obtain is the annual convention of some of these churches which is attended by other denominations that are not members of the movement.

Hollenweger⁸⁰ asserting the domination of the black people especially from the developing countries has projected that if the trend of Pentecostal influence in developing countries continues, Christianity as a whole will no longer be a predominantly white persons' religion. Whether or not this will be the case remains to be seen, but it can be stated that Pentecostalism is definitely not predominantly a white, Western phenomenon. The issues of white-dominating Christian religion seem to have gone into oblivion as African nations for example Nigeria, have become the real abode of new wave of Pentecostalism and Pentecostal apologist.

To allow for full participation of the less privileged in Pentecostal spirituality, Cheryl Bridges Johns submits that there is need to articulate a Pentecostal approach to catechism which would take seriously Third World theories of education such as Paulo Freire's⁸¹ because there is a strong connection between literacy education and the acceptance of Pentecostal spirituality and Pentecostalism is thus a primary context for the development of a true pedagogy of the oppressed, in spite of the fact that at present, the movement is being largely ignored by those who wish to develop such pedagogy.

2.2 The growth and emergence of the global Pentecostal Movement

From academic records⁸², it was observed that before 1970, few American historians were interested in the movement. This may be due to academics' unfamiliarity with the world of ecstatic religion and may have brought about this oversight. This may also have informed the submission of the historian, William O. McLoughlin⁸³ in the late 1960s. He argues that before the 1960s, Pentecostalism did not constitute a dynamic new force in American Religion. He also suggests that Pentecostalism, like other reactionary religious movements in American history,

⁸⁰ Walter Hollenweger, Cheryl Bridges Johns' *Pentecostal Formation*, 64.

⁸¹ Cheryl Bridges Johns, *Pentecostal Formation: A Pedagogy among the Oppressed*, (Wipf and Stock publishers, 2010), 64

⁸² There is no mention of Pentecostalism by the following American famous historians. Arthur M. Schlesinger Jr., 1993, *The Almanac of American History*, Greenwich, Connecticut: Brompton Books Corporation. Eric Foner and John A. Garraty, eds, 1991, *The Readers Companion to American History*, Boston: Houghton Mifflin Company. George Brown, 1998, *Tindall America: A Narrative History*, Vol. 1, New York and London: W.W. Norton and Company.

⁸³ McLoughlin was responding to Henry P. Van Dusen's *Life* magazine article which acknowledged the growing importance of American sects. Van Dusen "The Third Force's Lesson for Others," *Life* (June 9, 1958): 122-123. McLoughlin, "Is There a Third Force in Christendom?" *Religion In America*, William G. McLoughlin and Robert N. Bellah, eds. (Boston: Beacon Press, 1968), pp. 47, 52, 56.

would fade away with time. David Edwin Harrell,⁸⁴ in reacting to late academic interest in Pentecostalism, argues that before the 1970s, scholars limited their study to articulate religious bodies and to groups that were pertinent to scholars' own academic interests.

However, since the 1970s, historians both outside and within the movement began to critically engage with Pentecostalism due to the rapid growth of the movement and its attractiveness. In addition, the rapid expansion of Pentecostalism in the United States of America drew scholars' interest at this period in history.⁸⁵ While McLoughlin submitted that Pentecostalism did not constitute a dynamic force in American religion and that it will soon fade away with time,⁸⁶ David Edwin argues that scholars limited their research to articulate religious bodies.⁸⁷ The perception of many scholars of religion and sociology may have been influenced by their conceivable position that Pentecostalism will not withstand the test of time. Interestingly, Bible scholars and archaeologists, sociologist, historians and anthropologists are now directing their research arsenal and literary artilleries to know more about the tenets of Pentecostalism. At the same time, scholarship on Pentecostalism grew along with the increase in University and seminary-trained Pentecostal historians. For example: Vinson Synan (University of Georgia), Grant Wacker (Harvard), Edith Blumhofer (Harvard), James Goff (University of Arkansas), Mickey Crews (Auburn), Leonard Lovett (Emory The establishment of the Society for Pentecostal Studies) in the early 1970s evidenced this new historical enterprise.⁸⁸ All these informed the sudden shift of interest to scholarly engagement in the research into the Pentecostal movement. Pentecostalism has conveniently marched into Christendom with grit, determination and dynamic force, thus bypassing the lacklustre modus operandi of the established churches.

In view of this shift of research into Pentecostalism, there have been considerable writings on African Pentecostal movement by scholars in the past forty years. For example, writings from Paul Gifford and Ruth Marshall⁸⁹ have been significant on the socio-political and economic development of Africa. The role played by the media in the spread of Pentecostalism in Africa is reflected in the writings of Ruth Marshall Fratani and Rosalind Hackett (1980). However, using the media⁹⁰, particularly the television which has more visibility, the number of genuine Christians in terms of personal experience of a preferred personal faith might not have increased, but it is

⁸⁴ David Edwin Harrell, *White Sects and Black Men* (Nashville: Vanderbilt University Press, 1971), 5, 6.

⁸⁵ McLoughlin was responding to Henry P. Van Dusen's *Life* magazine article which acknowledged the growing importance of American sects. Van Dusen "The Third Force's Lesson for Others," *Life* (June 9, 1958):122-123. McLoughlin, "Is There a Third Force in Christendom?" *Religion In America*, William G. McLoughlin and Robert N. Bellah, eds. (Boston: Beacon Press, 1968), pp. 47, 52, 56.

⁸⁶ McLoughlin, "Is There a Third Force in Christendom?" *Religion In America*, William G. McLoughlin and Robert N. Bellah, eds. (Boston: Beacon Press, 1968), 47, 52, 56

⁸⁷ David Harrell, *White Sects and Black Men*, 5, 6.

⁸⁸ Cerrillo "The Origins of American Pentecostalism, *Pnuema*, no. 1,(1993), 78, accessed 8th of June 2015, <http://are.as.wvu.edu/pentroot.htm>

⁸⁹ Paul Gifford and Ruth Marshall, *African Christianity, Its Public Role* (London: Hurst &Co., 1998)

⁹⁰ Ruth Marshall-Fratani, 'Mediating the Global and the Local in Nigerian Pentecostalism' *Journal of Religion in Africa*, vol. 28, 1998, pp. 278-315 in Musa A.B Gaiya, 2002, *The Pentecostal Revolution in Nigeria*, Occasional Paper Centre of African Studies, University of Copenhagen.

highly visible that media marketing of faith, especially the use of television has increased. It must also be noted that the new visibility of images may create new delusions and illusions of an accentuated religion without the necessary spiritual transformation in the lives of people. The most recent phenomenon in Pentecostalism which is the influence and impact of non-western Pentecostals in Europe and America was prominent in the writings of Gerrie ter Haar.⁹¹ Evangelism remains the principal focus of Pentecostalism. The use of sophisticated media gadgets has in no small dimension assisted the vision of expansion and wider coverage. The resultant effects are rapid growth and religious standardisation.

It is worth noting that if care is not taken, one may run into error of generalisation when describing the Charismatic and Pentecostal features. Gifford therefore cautions that when talking about Charismatic for example, ‘there is need to qualify what is being described as Charismatic because of the difficulty of separating the term charismatic from Pentecostalism’.⁹² The term charismatic is used for groups and organisations within the established churches that share the belief in the presence and manifestation of the gifts of the Spirit during their meetings and wish to transform the Church from within. Pentecostals, however, are Christians who are in the new generation churches, believing in the power of the Holy Spirit and seeking to be transformed through it, thereby becoming instrument to minister in the power of the Holy Spirit to convict and convert. Gifford also sees everything about African Pentecostalism as imported from America or Britain. Despite the fact that influences from these places cannot be denied, they are seen in the teachings on faith, prosperity, miracles, speaking in tongues and the notion of being born again, but there are certain peculiarities with the African phenomenon, such as the belief in demons and witchcraft. Evil spirit such as witches, wizards, sorcerers, mermaids and the like are believed to be inventors of bareness, illness, ill-fortune and unemployment; hence the use of terms like ‘roast them’ “fire-for-fire, Holy Ghost fire consume them” and other violent spiritual terms to remove their influence from their lives which are common with many Pentecostal churches.⁹³ An average Pentecostal church member traces the source of trials and tribulations, sorrow and misery to the devil, demons and evil spirits.

Furthermore, according to Musa Gaiya,⁹⁴ the Nigerian Pentecostal churches are not the same. Some of them are conservative; some are innovative, while others exhibit syncretism. Some scholars commenting on the vitality of Pentecostalism argue that the Pentecostal movement is the most important mass religious movement of the twentieth century. Its tentacle and dragnets are

⁹¹ Gerrie ter Haar, 1995, ‘*Strangers in the Promised Land: African Christian in Europe*’, Exchange 24, no 1, 1-33, Garrie Ter Haar, 1998, *Half way to Paradise: African Christian in Europe*, Cardiff: Cardiff Academic Press

⁹² Paul Gifford, 2004, *Ghana’s New Christianity: Pentecostalism in a Globalising Africa Economy*, (C. Hurst & Co. Publishers Ltd, 2004), 26.

⁹³ This prayer pattern was witnessed during my research visit to the some of the case study churches – Redeemed Christian Church of God and Living Faith Church between April and June, 2015.

⁹⁴ M. A. B. Gaiya, *The Pentecostal Revolution in Nigeria*, an Occasional paper of the Centre of African Studies, University of Copenhagen, 2002, 5-8.

spread to every nook and cranny of rural and urban areas. The complexity in typology of the movement may be attributed to Christian religious background and experiences of the founder of most of the founders of the Pentecostal movement influence their activities, doctrine and practices. The major connecting link with all the Pentecostals in Nigeria among many others is the recognition of the Holy Spirit as the motivator for Christian service, deliverance and breakthrough. Grant Wacker⁹⁵, commenting on the growth and emergence of the Pentecostal movement postulates that Pentecostalism emergence at the turn of the century and its growth is very surprising. It is like an expected spiritual drug for healing the physical and spiritual that is long awaited. The surprising phenomenon of the movement is not only the unprecedented growth but the emerging large number of organisations and denominations that sprung up from the movement catching the fire of the charismatic gifts with political, social and theological differences. This was noticed by David J. Engelsma in his book, *Pentecostalism: What Is It?*⁹⁶ It should be noted that the emergence of organisations like Scripture Union and Students Christian Movement (both originated from Britain) in Nigeria later became part of the catalyst for the emergence of Nigerian Pentecostalism. Engelsma concluding his analysis of Pentecostalism, states that the history of the Pentecostal movement decides the judgment of the movement; that is, to understand Pentecostalism is to understand its formation history.

Also surveying the movement's early history, Melvin Easterday⁹⁷ observes that Pentecostalism grew out of the Holiness revival during the second half of the nineteenth century in Britain, especially from John Wesley. It was from Wesley that the Holiness Movement developed the theology of a "second blessing"⁹⁸. This submission of Melvin deviated from the popular historical formation of the movement that traces the origin to the Azusa street revival of 1906 in Los Angeles. The Holiness root of the movement may be considered a preparation for the outburst of the Pentecostal Fire that emerged in Azusa Street. The Holiness Revival according to Melvin was an expression of both social and theological discontent among the nation's lower and middle-class groups. Holiness is seen as a veritable instrument of worship to enter the kingdom of God. It is the will of heaven and to follow the will of heaven is to prosper, while rebellious souls are for destruction. Those who hold strongly to the holiness doctrine, according to Melvin Easterday,⁹⁹ disapproved of the impiety in mainline denominations and were alienated by the growing wealth and elaborateness of their churches. This was the same story in Africa as the

⁹⁵ Grant Wacker, "Searching for Eden with a Satellite Dish: Primitivism Pragmatism and the Pentecostal Character," in *Religion and American Culture*, David G. Hackett, ed. (New York and London: Routledge, 1995), 440 in *Assessing the Roots of Pentecostalism: A Historiographic Essay*, Randall J. Stephens.

⁹⁶ David J. Engelsman, Pamphlet, 2001, assessed, June 2015, http://www.prca.org/pamphlets/pamphlet_91d.html).

⁹⁷ Melvin Easterday, 1996, *The Holiness Revival of the Nineteenth Century*, Layham, Maryland and London: Scarecrow Press Inc, p. 199-200. The examples of the type of Churches are: The Fire-Baptized Holiness Church, the Church of God, The Pentecostal Church of Nazarene, and the Apostolic Holiness Union.

⁹⁸ Richard. Pierard, Holiness Movement, American", *Evangelical Dictionary of Theology*, 2nd Ed., (Paternoster Press, 2001) 564.

⁹⁹ Melvin Dieter, *The Holiness Revival of the Nineteenth Century* (Layham, Maryland and London: Scarecrow Press Inc., 1996), 199-200.

Pentecostals begin by demonising the African Indigenous Churches (AICs) as un-Christian, condemning the mainline or historic churches as being ‘dead’ churches due to their lack of emphasis on the manifestation of the gifts of the Holy Spirit.¹⁰⁰ Not contented to remain in mainline churches, ‘they formed new religious communities committed to the theological doctrine of perfectionism’¹⁰¹. There is no doubt that the Holiness movement plays a vital role in the emergence of Pentecostalism as total separation from the worldly things is considered very important to receiving the Holy Spirit, the power of the Pentecost. According to Musa Gaiya, Pastor W. F. Kumuyi of the Deeper Life Bible Church, one of the foremost Pentecostal churches in Nigeria was influenced by the Apostolic Church holiness teachings and John Wesley’s teachings on Christian holiness.¹⁰² W. F. Kumuyi, who was a senior lecturer at the University of Lagos Nigeria at the time, was later expelled from The Apostolic Church for what the authorities termed disobedience to the constituted authorities of the church.

Another school of thought traces the emergence of Pentecostalism to the 1906 revival at Azusa Street, Los Angeles. This marks the second phase of the Pentecostals’ origin. William Seymour, who studied under Parham in Houston, Texas, carried the message of the Pentecost to Los Angeles where he began a revival in one of the poorer sections of the city. The Azusa Street revival gathered the “ethnic minority groups of Los Angeles,” who discovered a “sense of dignity and community denied them in the larger urban culture”.¹⁰³ From Azusa Street, the revival spread throughout the U.S. Holiness leaders from the Church of God in Christ (Memphis, Tennessee), the Church of God (Cleveland, Tennessee), and the Pentecostal Holiness Church (Georgia and the Carolinas). They were present at Azusa, and carried its message back to their churches. Vinson Synan,¹⁰⁴ in his submission, states that diversity characterised the Pentecostal beliefs and theology; Pentecostals ranged from Wesleyan-holiness, to Reformed and Unitarian. The sporadic growth of Pentecostalism has been more than interesting as it passes from one stage in history to another with its subsequent flexibility for accommodating innovation in an ambience of conviviality. The global history to some extent influences the African history of the emergence of the movement but not in totality as there are other factors that aided the emergence and growth in Africa, one of which is the cultural factor.

Allan Anderson¹⁰⁵ in his book, *An Introduction to Pentecostalism*, explained that Pentecostalism is a religious ideology that gave birth to churches in the United States and Africa in the 20th

¹⁰⁰ David Westerlund, *Global Pentecostalism: Encounters with Other Religious Traditions*, (.B. Tauris & Co Ltd, 2009), 68.

¹⁰¹ Melvin Dieter, *The Holiness Revival of the Nineteenth Century*, 199-200.

¹⁰² Musa Gaiya, *The Pentecostal Revolution in Nigeria*, an Occasional paper of the Centre of African Studies, University of Copenhagen, 14.

¹⁰³ Vinson Synan, *The Holiness – Pentecostal Tradition: Charismatic Movements in the Twentieth Century*, (New York and Oxford: Oxford University Press, 1979), 69.

¹⁰⁴ Ibid.

¹⁰⁵ Allan Anderson, 2004.

century and is becoming a significant expression of Christianity. This is expressly true as many older churches wish to be identified with Pentecostal acclaimed programmes. The unprecedented growth is well noticed for example in Nigeria within the Redeemed Christian Church of God under the leadership of Pastor Enoch Adeboye, having its presence in over 195 countries of the world with classical parishes for the older members of the Church and the model parish for the youth and some older members that support the modern Pentecostal worship.

The wave of Pentecostal expansion in Africa is exceptionally emphasising that Christians should seek post-conversion religious experience known as baptism of the Holy Spirit, which solely rests on the Holy Spirit's descent on the apostles and the disciples that were present in the upper room on the day of Pentecost (Acts 2:4). This, according to Anderson¹⁰⁶ marked the historical origin of Pentecostalism. Anderson¹⁰⁷ further states that modern Pentecostalism is traceable to the 19th century marginalisation of the ordinary common people's expressions of death and spiritual manifestations in a serious sense. Prior to the global emergence of Pentecostalism, there were challenges facing the mission oriented churches and effort to demoralise their enthusiasm for evangelism, youth and women were not recognised and the less privileged in the society were marginalised. The emergence of Pentecostalism at the period (19th century) marked a turning point in their lives as the Pentecostal movement accepted them without discrimination. Pentecostalism therefore became a solace for the less privileged without discrimination. The yearning turned into an outburst just in the early part of the 20th century, 1901 and 1906. Australian Pentecostal, John Penney, assessing the Pentecostal movement submits that from its commencement it was a missionary movement, made possible by the Spirit's empowerment and that the experience of the day of Pentecost in Acts Chapter 2, becomes a "normative paradigm for every Christian to preach the gospel"¹⁰⁸. Also, that "Luke's primary and pervasive interest is the work of the Holy Spirit in initiating, empowering and directing the church in its eschatological worldwide mission".¹⁰⁹ The dramatic manifestation of the Holy Spirit with speaking in tongues and various signs and wonders following, caught the attention of the entire globe as people marvelled, and began to look for explanation to what has emerged. The media, especially the Los Angeles press gave attention to this uncommon event at Azusa Street Revival and their coverage of the event promoted the movement and caused it to grow. The resultant effect of this revival was enormous. Missionary and visitors visited the scene for various reasons; some to verify the information of the dramatic experience of the Holy Spirit like the day of Pentecost while others visit this scene to receive power and partake in the new encounter – the infilling of the Holy Spirit. These event accounts for the emergence of many classical Pentecostal movements globally and thereby receive scholarly documentation.

¹⁰⁶ Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity*(Cambridge: Cambridge University press,2004).124

¹⁰⁷ Ibid.

¹⁰⁸ John Penney, *The missionary emphasis of Lukan Pneumatology* (Sheffield Academic Press,1997) ,11, 15.

¹⁰⁹ John Penney, *the missionary emphasis of Lukan Pneumatology*, 5, 11.

In the light of the above, highlighting the emergence of global origin of Pentecostalism, it is essential to put the shape and flow of African Pentecostalism in perspective and in relation to the total Christian population in Africa. In Nigeria for instance, especially in the Southwestern part of the country, Pentecostalism has gone beyond the reach of arm-chair critics in view of their laudable programmes. The population is increasing at geometric progression on a daily basis with adherents in neighbouring West African countries. The scholarly literature contains indices of vertical growth. David B. Barrett¹¹⁰ and his research collaborators argue that charismatic and Pentecostal movements in Africa grew from zero in 1900 to 17 million in 1970, and to 126 million by year 2000. Since then, it has added over 15 million members. This figure is difficult to rely upon and may not be considered as recent because of daily growth of the movement. Furthermore, it is not clear whether or not the figures include the African Indigenous Churches (AIC) which some may consider as Pentecostals in their categorisation and typology. For example, Cephias Omenyo¹¹¹ considered the ethos of Classical Pentecostal churches as quite akin to the AICs, and this accounts for the difficulty of separating the Pentecostal Churches from the AIC, especially with the similarity in their worship style and their emphasis on the gifts of the Holy Spirit and healing.

The tremendous growth of the Pentecostal movement and its great impact on the world, especially on the African continent is the focus of Harvey Cox.¹¹² The introduction of print and telecast media, personal evangelism, crusade, music, and melodies of spell-binding lyrics, stubborn idealism and contempt for segregation are the parameters employed by the Pentecostals for winning souls. Cox postulates that this movement was “a religion made to travel”¹¹³ and that the globalisation of Pentecostalism and the reality of a Pentecostal upsurge have implications, both for the development of theology and for the ways in which the churches worldwide engage in mission across cultural and geographical boundaries. This assertion reflects the changes that occur in some established churches due to the emergence and growth of the movement in order to keep their members from being converted to the Pentecostal movement. The challenging activities of the Pentecostals jolted the established churches to action as they have continued to struggle to remain afloat at all cost.

2.3 African Pentecostal Movement

According to Anderson and Asamoah-Gyadu , Pentecostalism has become a big business in Africa. This was due to the way some Pentecostal preachers commercialise the gospel through prosperity gospel to attract wealth to themselves at the expense of their congregation. It is difficult

¹¹⁰ David Barrett, ‘Statistics, Global,’ in *Dictionary of Pentecostal and Charismatic Movements*, 1998, eds, Stanley M. Burgess Gary B. McGee, Grand Rapids, MI: Zondervan Publishing House, p.829.

¹¹¹ David Westerlund,, *Global Pentecostalism: Encounters with Other Religious Traditions*, (I.B. Tauris & Co Ltd,2009), 59.

¹¹² Harvey Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century* (New York, NY: Addison – Wesley Publishing Company,1995)2.

¹¹³ Ibid

to have a correct statistic, especially in Africa where there is dual membership. Some worshippers attend mainline churches on Sunday while they attend Pentecostal churches during the week. Some attend a particular Pentecostal church for specific spiritual and physical needs while he attends another Pentecostal church for other different spiritual and physical needs. This is to support the submission that Pentecostal churches in Africa have been turned to supermarket. You go to a particular church for a specific need. For example, in Nigeria, some people attend Mountain of Fire and Miracle Church in search of deliverance because the church emphasises deliverance while the same set of people may attend Living Faith Church (aka Winners Chapel) for prosperity because the church emphasises how to be prosperous.

Harvey Cox,¹¹⁴ following Hollenwenger, says that the ‘Spirit’ of AICs is ‘the African expression of the worldwide Pentecostal movement. To say the least African are passionate about God and passionate for others needs better life Jesus people. African Pentecostalism is seen as African Reformation of the 21st century. It is an attempt by the Africans to express their Christian religiosity in African setting with an African mind set. Some of them are called “Spirit” churches because of their emphasis on vision, speaking in an unknown tongue and prophecy which are elements that are present within the African Traditional Religion. Although the older ‘spirit’ AICs might no longer be paradigmatic of African Pentecostalism, they are certainly an expression of it. No student of global Pentecostalism can afford to ignore the facet of African Christianity. African Pentecostalism remains the habitations of hope, holistic ministry with clear vision, driven by heart of compassion, love and prayers.

There are thousands of similar churches throughout the sub-Sahara and although they do not usually call themselves part of Pentecostal and Charismatic Christianity, they exhibit a very similar theology and orientation.¹¹⁵ In southern Africa, the majority are known as ‘Zionists’ after the Chicago movement of John Alexander Dowie and ‘Apostolic’ after the classical Pentecostal movement from which emerged the Apostolic Faith Mission¹¹⁶. In East Africa and in parts of West Africa, they originated in African Pentecostal revivals and are called ‘churches of the spirit’, and in western Nigeria ‘Aladura’ (People of prayer) churches¹¹⁷, after a Charismatic prayer group that formed in an Anglican church but was later influenced by Classical Pentecostalism. Churches like Cherubim and Seraphim (C&S), Celestial church of Christ (CCC), Christ Apostolic church

¹¹⁴Harvey Cox, *Fire from Heaven: The Rise Of Pentecostal Spirituality And The Reshaping Of Religion In The 21st Century*, (London: Cassell 1996), 246. Also Walter Hollenweger, *Pentecostalism: Origin and Developments Worldwide*, (Peabody: Hendrickson, 1997), 52.

¹¹⁵ Allan Anderson, *African Reformation: African Initiated Christianity in the 20th Century*, (Africa World Press, 2001), 4-5. also, Ogbu Kalu, *African Pentecostalism: An Introduction*, (USA: Oxford University Press, 2008), 65-83.

¹¹⁶ Ibid.

¹¹⁷ Allan Anderson *Aladura Churches’, Religion of the World: A comprehensive Encyclopaedia of Beliefs and Practices*, eds. J. Gordon Melton and Martin Baumann, (Santa Barbara: ABC-CL10, 210), 60-61.

(CAC), Charismatic from Catholic, Anglicans and Baptist, for example, do not count or see their sect as Pentecostal but as evangelical wing of their church.

The interest of Allan Anderson motivated him to chronicle the activities of Pentecostal churches in Africa with particular attention to Southern, East and West African countries. His records on Zion and Pentecostal is not only fascinating but worthy of historical survey. As he succinctly puts it, the complex history of Pentecostalism in South Africa cannot be separated from that of the Zionist and Apostolic churches with which Pentecostalism is inextricably entwined. In about 1902, he writes on Pieter (P.L) le Roux (1865 1943), Dutch Reformed missionary in South Africa, together with some 400 Africans in what is now the province of Mpumalanga, joined the Christian Catholic Apostolic Church of John Alexander Dowie in Zion City, near Chicago, a movement that emphasises divine healing and triune baptism of adult believers by immersion. Le Roux had come to know the Zionist movement through Dowie's periodical leaflets on healing.

The contextualisation of Pentecostalism in Nigeria is one of the major factors that aided the fast growth of the movement, unlike the mainline churches that originated from the western countries which find it difficult to bring the gospel to the people within the context of their culture. The mission churches find it difficult to separate western culture from the good news of evangelisation; instead they presented to the Africans western culture and Christian religion. African Pentecostalism on the other hand presented the gospel to African within their setting of their culture and appropriate some of African ways of worship into the religious expression which enables an average African to be at home worshipping God without becoming 'a white man'. The movement accepted both the privileged and the underprivileged within the society without discrimination, promising hope for the hopeless and advocating for breakthrough socially and economically here on earth and being conscious of the heavenly reward by moving closely connected to God.

This contextual Christianity meets needs more substantially than the practice in mainline churches. Searching questions about the relevance of the faith and life of older churches in Africa can be posed. If people perceived their teachings and practices as powerless to meet their everyday felt needs, then these churches (mainline churches) cannot continue with business as usual in the face of obvious shortcomings. There is need for the mainline churches to change strategies to be able to meet the day to day spiritual and physical needs of the people in their community for them to be able to continue to be relevant and remain in the 'spiritual market'.¹¹⁸ Their decline will probably continue and may be terminal. Suffice to say, the author warns if older churches fail to address and remedy these shortcomings, they may continue to minister to

¹¹⁸ The term originated from me (the researcher) to express how people move around from one place of worship to the other shopping for their needs. The market place is the places of worship that claim to be an expert in solving one problem or the other and people go there in the name of looking for spiritual solution for their problems.

decreasing membership content either to practice Christianity side by side African traditional religions or succumb to a secular society and disappear.

Candy Brown¹¹⁹ sees the Holiness movement and Pentecostalism as Siamese-twins as both agree on the possibility of healing through prayer and faith in the name of Jesus Christ. Prayer for divine healing is an acceptable practice and dogma in most Pentecostal movements. Some of the Churches within this movement even go to the extreme in the early 70s discouraging their followers not to use modern medicine for healing but hold on only to divine healing; though this practice is changing but divine healing through prayers is still considered as complementary to the use of modern medicine for healing. However, in the mainline churches, gift of healing or infilling of the Holy Spirit was strange and reserved, confessions of sins was unto the presiding Bishop in the Catholic set up.

2.4 History of Nigerian Pentecostalism

The development of African Pentecostalism and indeed Nigerian Pentecostalism did not proceed evenly, but was marked by challenges and revivals, as is generally characteristic of Pentecostal origins. Since Pentecostalism started as a relatively small movement, it was disdained by the Catholic hierarchy and other mainline churches. Even at the inception, the populace refused to accord it pride of place as they resulted to denigrating the new movement by referring to it as *ijo elekun* – the weeping church. This was the case as it took some time for the Pentecostalism spirituality to be appreciated by the African people and also due to the loyalty they have for the mainline churches which many of them were born into.

Many scholars, notably J.D.Y. Peel, Matthews Ojo and Ruth Marshall-Fratani¹²⁰ have written on the origin of Pentecostal movement in Nigeria. While the emphasis of Peel is on the movement's Aladura antecedents, Ojo and Marshall-Fratani emphasise its various manifestations and its impact on the socio-political life of the nation and some scholars trace the origin of Nigerian Pentecostalism to activities of evangelical student revivals. A wave of Pentecostal expansion spawned new churches in the 1960s and 1970s. The emergence of Student Christian Movement (SCM), Christians Union (C.U.) and Scripture Union (S.U.) in Nigeria gave many students the opportunity of receiving the Pentecostal fire. Some of them later founded Churches (for example, Wilson Badejo, W. F. Kumuyi, among others). The Christian unions and students' vibrant involvement boosted Pentecostals image. Pentecostalism on campus became very important as it symbolises light against the destructive agenda of the secret cult like Pyrate Confraternity,

¹¹⁹ Candy Brown, *Global Pentecostal and Charismatic Healing*, (Oxford University Press, 2011) ,99.

¹²⁰ J.D. Peel 2003, Matthews Ojo 2006 *The End-Time Army: Charismatic Movement in Modern Nigeria*, Africa World Press, Inc., and Ruth Marshall, 2009, *Political Spirituality: The Pentecostal Revolution*, The University of Chicago Press, Ltd.

Buccaneers, Neo Black Movement, Vikings, *Eye* (bird) Confraternity, Ku Klux Klan, among others that pervaded the campuses at that time.

The influence of students in the campus Christian fellowships in various higher institutions who had experienced the baptism of the Holy Spirit cannot be sidelined in assessing the emergence of Pentecostal movement in Nigeria as they introduced their experiences into the prayer groups of their different home mainline churches like Anglican, Methodist, Baptist, and Evangelical Church of West Africa. This in turn gave rise to the emergence of charismatic movements in the Protestant churches. The Charismatic Movement in the Roman Catholic Church, on the other hand, had its origin in Southwestern Nigeria at the Dominican Brotherhood Community in 1971. The 1971 charismatic revival from the southwest significantly had a great impact on the entire Nigerian Church. It helped in the wider acceptance of Pentecostal doctrine in Nigeria and their spread into other denominations.

During this period, Nigerian Pentecostalism witnessed a great expansion in another dimension. A leader of this expansion was Benson Idahosa, one of Africa's most influential Pentecostal preachers. Idahosa established the Church of God Mission International in 1972. The popularity of Bishop Benson Idahosa and his church spread like wild-fire in the desert and more importantly as his message centred on salvation, casting out of evil spirits and eradication of poverty, a notable cankerworm in the society, the adherent grew in thousands and millions.

Benson Idahosa started a Bible study and evangelism group as early as 1962 under his leadership despite the fact that he was not a university graduate but was a Bible study teacher and evangelist with the Assemblies of God Church, Benin City. This group later detached from every alliance with the Assemblies of God Church and became an autonomous church under the name, Church of God Mission. The Church was officially inaugurated on 26 October 1968 (while Idahosa was age 26), at Forestry Road, Benin City, and incorporated on the 18th of September 1974. Benson Idahosa was ordained with the title "Revd" in the year 1971 by the freelance Pentecostal minister, Revd S.G. Elton and Dr. Gordon Lindsay, the visiting president of Christ For The Nations Institute.

Within a very short time, Benson Idahosa became popular as a Pentecostal figure in Nigeria and overseas because of his charismatic gifts of healing, signs and wonders, coupled with his prosperity message. He emerged as the first renowned Bishop and Archbishop in Nigerian Pentecostalism and consequently became a very important champion of Pentecostalism in the country, fathering and nurturing the fledging neo-Pentecostal ministers and presiding over the Pentecostal fellowship of Nigerian (PFN) till his death on the 12th of March 1998. He consecrated many of the founders of different Pentecostal churches in Nigeria. The singular contributory effort of Bishop Benson Idahosa to the growth of Pentecostalism in Nigeria remains indelible in the

history of Nigerian Pentecostal movement. With his oratorical flourish, his imaginative fecundity, stubborn idealism and penetrating insight into the plight of the black race, the charismatic and iconic preacher touched the lives of many people and affected them in profound and positive ways.

By the 1990s, the Nigerian Pentecostal Movement had also become a major factor in Nigerian public life. At the time, the middle class had been decimated by harsh economic realities as social, economic and political conditions in Nigeria became worsened in the 1990s. Millions of middle and working class Christians increasingly abandoned the mainline churches and joined Pentecostal churches that offered a ‘prosperity’ doctrine and instantaneous miracles to solve personal, social and financial problems¹²¹. Most of the leading Pentecostal churches like the Redeemed Christian Church of God, Deeper Life Bible Church, Mountain of Fire and Miracles Ministries, among others had moved to the Lagos-Ibadan expressway to acquire large parcels of land for evangelical and diverse spiritual programmes. Bishop David Oyedepo’s Living Faith Church (also known as Winners Chapel) relocated from Kaduna to Ota in Ogun State.

Anderson¹²² commenting on the reason for the expansion of the Pentecostal message in Africa in the 20th Century says it can be attributed, at least, partially, to cultural factors. For example, both Pentecostalism and Christianity in Africa utilise ‘oral structures’ which include oral liturgy, narrative theology and witness, reconciliatory and participant community, the inclusion of visions and dreams in worship, and the understanding of the relationship between body and mind revealed in healing by prayer and liturgical dance.¹²³ Furthermore, Anderson and Hollenweger¹²⁴ point out that spontaneity and enthusiasm in Pentecostal worship, rather than leading to an absence of liturgy, produces flexible oral liturgies memorised by the congregation. The most important element of these liturgies is the active participation of every member in the congregation. This according to the affirmation statement from World Council of Churches that the Church must shift from the paradigm of the steward of the earth to the building up and strengthening the household, the planet, by helping improve each member’s ability to function responsibly and effectively.¹²⁵ This is a sharp departure from mainline mode of worship which is highly centralised and seemingly authoritative.

¹²¹ Musa Gaiya, 2002, *The Pentecostal Revolution in Nigeria*, 1.

¹²² Allan H. Anderson & Walter J. Hollenweger, (eds.), *Pentecostals After a Century: Global Perspectives on a Movement in Transition* (Sheffield: Sheffield Academic Press, 1999), Walter J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (Peabody, MA: Hendrickson, 1997), 23.

¹²³ Ibid

¹²⁴ Allan H. Anderson & Walter J. Hollenweger, (eds.), *Pentecostals After a Century: Global Perspectives on a Movement in Transition* (Sheffield: Sheffield Academic Press, 1999), also in W.J. Hollenweger, 1997, *Pentecostalism: Origins and Developments Worldwide*. Peabody: Hendrickson, pp. 269-271.

¹²⁵ “World Council of Churches, Alternative Globalization Addressing Peoples and Earth”
www.oikoumene.org/files/wccassembly/documents/english/agape-new.pdf.

By the beginning of the 21st century, Pentecostalism had become a major expression of Nigerian Christianity which may partly be due to the enthusiasm that goes with its services, the relative novelty of its message, increased media attention on its strategy, and the proliferation of a large number of new churches. Some of them even advertised themselves widely in the print and electronic media in a very competitive religious landscape. The economic implications were enormous as printing of books and leaflet, purchasing of media gadgets, contracts for the construction of churches and worship centres were awarded to deserving members.

Paul Gifford¹²⁶ in his book, *Pentecostalism in a Globalising African Economy* comments on the features of the contemporary African Pentecostalism. He notes their engagement with the society, socially, economically and politically but however argues that Pentecostal engagement is not significant and therefore inadequate especially in attacking structural injustice.¹²⁷ Some other observers identified Pentecostal engagement only in the surface that is not deep enough but their submission cannot be generalised because the data of their engagement differs from region to region, and from country to country. The Pentecostal movement may be assessed as empowering the people to engage in the modern economic space and technologies, with the assurance that success is possible with trust in God and failure is rejected. Propagating the gospel is very central to the Pentecostal movement so as to fulfil the great commission. This was supported by David Martin (2002) in his book on Pentecostalism, *The World Their Parish*, stating that evangelism has remained at the core of the movement from its inception. Indeed, the Holy Spirit empowerment is seen as aid to mission.¹²⁸ Anglican Bishop John V. Taylor emphasising the strategic position of the movement states:

I believe the time has arrived when we must take into account all that is positive in the Pentecostal movement if we hope to press further forward along any of the various roads of liturgical renewal, inter-faith dialogue, the indigenisation of Christianity, experiments in Christian community and group experience, the ministry of healing, especially towards psychotics and addicts, and new approaches to church union.¹²⁹

This submission affirms the importance of the movement as one that cuts across socio-religious aspects of human engagement. By the time Nigeria gained her independence in 1960, there were high hopes of sustainable development based on natural endowment. Regrettably, according to *The*

¹²⁶ Paul Gifford, *Ghana's New Christianity: Pentecostalism in a Globalising African Economy*, (C. Hurst & Co. Publishers Ltd., 2004), 30.

¹²⁷ Ibid, 169.

¹²⁸ David Martins, *Pentecostalism: The World Their Parish*, (Oxford, Blackwell, 2002), 149

¹²⁹ John Vernon Taylor, *The Go-Between God: The Holy Spirit and the Christian Mission*, (Oxford University Press, 1979), .201

Guardian Newspaper,¹³⁰ these hopes were shattered when Nigeria began to experience an “inexorable slide from a country with the most promising prospect in Africa to one that ranks among the least developed”. The belief of Africans in serving God is incontrovertible as God’s will is the best possible plan for their lives. In their homes, offices and on their vehicles, various stickers are mounted to indicate the Pentecostal churches of their preference.

In spite of the several vicissitudes besieging the Nigerian people, Pentecostal churches address them through spiritual and physical warfare. Pentecostalism thus appears to be a solution to the myriad of challenges facing the Nigerian populace. However, recent developments in some Pentecostal churches show that their public image appears to have been smeared by some negative elements within their ranks. Recently, some of the Pentecostal pastors were caught with fried human flesh in market places and others were caught pants down having sinful extra-marital affairs with the female members of their congregations. The case of one Rev. King Ezeugo who has been sentenced to death for murder¹³¹ is still fresh in the memory of many Nigerian observers of Pentecostalism.

The emergence of the Pentecostal movement in Nigeria, according to Cephas Omemyo (as quoted in David Westerlund), altered the religious landscape of Nigeria so significantly that it also restructured the nature of the relationship that existed between Muslims and Christianity.¹³² The Church, which is referred to as Pentecostalism in this study, is a collection of people who believe in the redemptive power of Jesus Christ, manifestation of the Holy Spirit and spiritual gifts to believers and is used as a global religious ideology.¹³³ However, the Nigerian Pentecostalism has its peculiarity as local features can be found in it which make it acculturated and diluted with some forms of Nigerian culture and beliefs. From 1900 to about 1960, Pentecostal teachings, theology and practices can be considered to be confined to Pentecostal Churches. The established churches looked down on these Pentecostal churches as people with holier-than-thou attitude. This position later changed in the late 1950s and early 1960s as some of the Pentecostal teachings and practices like speaking in tongues and prophecy spread to some of the established churches like the Baptist, Anglican, and Catholic. Those involved in the new wave within the established churches were referred to as Charismatic movement. The Pentecostal movement has a considerable diversity, and it is certainly hard to define what we mean by “Pentecostal”. The Onibere saga and the revolutionaries megalomania at the then University of Ife (now Obafemi Awolowo University, Ile-Ife) could still be recalled with nostalgia, when Onibere stood against certain doctrines in the Anglican communion leading to his ultimate expulsion from the church.

¹³⁰The Guardian Newspapers, March, 2009.

¹³¹ Vanguard News papers, February 26, 2016, Breaking News, Supreme Court Okays Rev King to die by Hanging by Ikechukwu Nnochiri.

¹³² David Westerlund, *Global Pentecostalism: Encounters with Other Religious Traditions*, 60.

¹³³ Duffield Guy & Van Cleave, *Foundation of Pentecostal Theology*, (Gospel publishing House, 1983) 281-282, 308-309.

In the 1930s,¹³⁴ the Aladura church movement in Yoruba land, South-Western Nigeria, received great prominence due to the Great Revival called Oke-Ooye Revival through Apostle Ayo Babalola. This revival witnessed a lot of manifestation of supernatural events like Reading, deliverance and people troop out to attend breaking denominational barriers because the revival met the day to day spiritual needs of the people. Many occultic people renounced their cult and lives were changed to Christ.¹³⁵

Matthews Ojo, analysing the emergence of Pentecostal movement in Nigeria acknowledging the role played by the youth in influencing Pentecostalism emergence commented that many of the students had embraced Pentecostalism before they came to the university. One of the reasons why the Pentecostal movement was attractive to young people and those who crossed middle age was the desire to seek solace in the new spiritual markets that was just coming up which was Pentecostalism.¹³⁶

The South Western Nigerian (SWN) Pentecostal churches have an important attribute which is their creativity, particularly in the use of the media, radio, television, newspaper, posters, electronic mail and the internet. Musa Gaiya¹³⁷ noted that, in Nigeria, one can be prayed for through the television by placing one's hands on the television set. Pentecostals have effectively taken over the home video industry. Some of the popular Christian video industries are Christian Dior Production, Liberty Films and The Mount Zion Films Production.¹³⁸ It should be noted that SWN Pentecostalism owes its celebrated dynamism less to home-grown spirituality and indigenous instincts than to external sources and influences. The Nigerian Pentecostals rely upon the Bible and fiercely believe that the Bible is the Word of God, and sincerely desire to hold firmly to its teaching. They also hold on to the Trinitarian doctrine and adhere to all the key elements of the Christian gospel. The stress of the Pentecostals on the Holy Spirit's ministry, however, does not displace Jesus from the centre stage as God's Son/Redeemer and coming King. Pentecostals are blessed with motivational speakers whose oratorical flourish and imaginative fecundity laced with sarcasm and contempt for mediocrity can move a mountain. This is an aspect that always spurs vibrant youth to action.

The SWN Pentecostals see the Holy Spirit as the motivator that enables believers to be moved to do the work of God and also enables believers to live a life that is worthy of a Christian. They perceive the church as the coming together of those regenerated and who have surrendered the totality of their lives to Christ Jesus and who stand to obey everything Jesus Christ has

¹³⁴ Matthews A. Ojo, 2006, *The End Time Army*, 7.

¹³⁵ Pastor D. O. Babajide, *Iwe Itan Ibere Ise Woli Joseph Babalola ati ti Daniel Orekoya ni Odun 1930* (Ilesa: Folasayo Press, n.d.1930), 13- 14

¹³⁶ Matthews Ojo, *The End Time Army: Charismatic Movements in Modern Nigeria*, (Trenton, NJ, Africa World Press, 2006), 97.

¹³⁷ Gaiya, Musa AD. 2002. "*The Pentecostal revolution in Nigeria*, 4

¹³⁸ Gaiya, Musa AD. 2002. "*The Pentecostal revolution in Nigeria.*, 4.

commended them to do. They also see the work of the Holy Spirit as effective and alive in today's ministry and in the lives of believers. The Holy Spirit is relevant and vital to repentance, conversion, sanctification and is the motivator of believers to Christian service. They uphold the foundation of faith that God who was active in the past is still active today, especially in his goodwill action towards mankind – healing, deliverance, provision, breakthrough, promotion and unquantifiable supernatural divine anointing.

They place importance on the emotional element within humanity and Christianity. What makes Pentecostals more demonstrative is not a lack of reverence for God as some observers may think, but a sincere desire to experience God and a passionate love of the Lord Jesus. They are typically devoted to cultivating a constant, wholehearted habit of prayer. Tongues speaking is often used as a personal prayer language for voicing petitions and praises to God, and generally for long periods at a time. One of the tenets is: if God is in your heart, you will rejoice in every second of living as contentment brings joy and happiness. Pentecostalism is a movement filled with celebration at its heart and joy evident in its people. The people endeavour to rejoice and praise God at all times and in all places, and their commitment to thanksgiving is also evident in their service pattern. It is a movement striving to engage with God, collectively and individually. Their meetings seek to corporately and actively lift up hearts and minds to God. If raising eyes and hands heavenward helps them do just that, this too should not be disputed. They sincerely desire to glorify God in all of their lives, work, rest and play. At home and in their cars, Christian songs and messages act as stimulants to troubled souls and comfort the listeners without measures.

The Pentecostal movement gives opportunity to lay participation in worship and in the organisational structure of the church. Some lay men and women are allowed to lead prayer session and bible study during the church services and some of them are selected to lead in the house fellowship or home cell programme of the church where they become a 'small pastor' in their own right overseeing the activities of the particular community where the fellowship is cited. Some of the lay men are made deacons and elders in the church. The participation of lay members of the church both old and church results in encouraging them to become leaders in the secular world and engage in debates economically or socially within their communities. The resultant effect of equipping the church members reduces the work load of the pastors and enhances the propagation of the gospel which is the heart beat of the Pentecostal movement since its inception. Some observers are of the opinion that massive portions of the world population today would not have known Christ and would have otherwise perished, if not for the missionary zeal of Pentecostals. It should be noted that they have been extremely committed to discipleship and training, and the growing numbers of large communities have maintained their spiritual vitality over a long stretch of time. It has a long history of empowering leaders who have created a

cultural movement of dynamic and innovative leadership. They embrace change to adapt to new trends and create functional church structures. Pentecostalism has been progressive in seeking to stay relevant to contemporary society, demonstrated in their ability to use marketing, technology, music and events management to enhance the appeal of their message. The RCCG and Living Faith Church apologists are radically and fantastically noted for economic enterprises and innovative programmes. DLBC insistence on holiness curtails some of these mechanisms.

Donald Miller and Tetsunao Yamamori analysing Pentecostals' socio-political and economic engagement with the society identified a specific category of churches that emphasize active social ministries by referring to them as progressive. These churches are located within middle-class and urban based, its members are well educated and upwardly mobile, construct churches and engage in evangelism outreach programmes, using modern mass media, some owned radio stations and broadcasting networks, their pastors writes spiritual books especially devotional books, raised huge amount of money and rely on their members voluntary donation and labour and addressing the social needs of people in their community.¹³⁹ It should be noted however, that the financial breakthrough attained by the Pentecostals may have also informed their establishment of broad-based social programmes whereas mainline churches and previous Pentecostals tended to be more sectarian, confirming their social welfare efforts to their own community as observed by Miller and Yamamori.¹⁴⁰ The features identified by Donald Miller and Tetsunao Yamamori are very close to the case study churches in this research except that today's Pentecostal churches that may tagged progressive have as its member both literate and illiterate and they are both urban and rural based. This may have occurred through their desire to reach all in their attempt to affect the society at all levels and in all ramifications.

Gifford¹⁴¹, unlike Matthews Ojo and Ruth Marshall, submits that the Pentecostal movement is regressive as he points out how Christianity was abused to promote genocide and political recriminations, especially in Liberia and Rwanda in the 1990s. According to him, "Christianity had been part of the structures of oppression and had been used to mask the injustices that contributed powerfully to the destruction of the country"¹⁴². However, Gifford suggested that Christians needed to get involved in the socio-political affairs of the state as role models in order to ensure that God's intention for global revival is conveniently realised. When Christians, according to him, fail to register their active participation by extolling virtues and denouncing vices, they do not only allow the blind to determine the way, but also the religious hypocrites within and without to have a free day to entrench religious imperialism. Gifford sees the

¹³⁹ Donald E. Miller and Tetsunao Yamamori, *Global Pentecostalism. The New Face of Christian Social Engagement* (Berkeley/ Los Angeles/London: University of California Press,2007), 2.

¹⁴⁰ Miller and Yamamori, *Global Pentecostalism, The New Face of Christian Social Engagement in Religion: Help or Hindrance to Development*, (Germany: Evangelische Verlagsanstalt,2013) ,67.

¹⁴¹ Paul Gifford, 1998, *African Christianity: Its Public Role*, London: Hurst & Co publishers, p. 53 Also in John Baur, 1994, 2000 Years of Christianity in Africa: An African History, 62-1992, Nairobi: Pauliness, 378.

¹⁴² Ibid.

prosperity message as opposition to social development as he submitted that prosperity gospel will undermine any vision to promote self-help, self-reliance, self-esteem, self-determination, responsibility and autonomy.¹⁴³

From the data gathered for this research, the following submission can be made. Southwestern Nigeria Pentecostals advocate total gospel; that is, consideration is placed on the spirit and the body. In view of this, attention is given to the family since the family, put together, forms the society. This they do by organising seminars on marriage for singles and married and providing short term and long term assistants to the needy members of the society. Short term assistance are provided through distribution of food items and long term assistance by given out soft loan for small scale business. Through *konomia* that is fellowship within the church the Pentecostal church encourages giving to the church ministry and helping one another who are in need. This is a very strong binding force in the Pentecostal movement that is not very common in the mainline churches. A spontaneity, warmth and rich hospitality overflow in relationships with one another. They profess the spirit-filled or spirit-led theology, mostly emphasising that believers upon becoming born again are baptised by the Holy Spirit, and as a result have gifts that accompany such conversion such as speaking in tongues, the gift of healing as well as prophesy, among others. SWN Pentecostal movement engage in aggressive evangelism using all available methods to win souls for Christ. This they achieved through revival, crusades, house to house ministration, provision of free medical care, use of media which has created a space for the Pentecostal movement, they dominate their community using loud speakers, bill board and posters – all with the intension of bringing the gospel to the footsteps of the people. The Pentecostal movement did not undermine the importance of the Holy Spirit which they considered as the motivating force for their evangelistic campaign. Class distinction is non-existent as adequate provisions are made for the semi-literate and other non-English speakers. In RCCG, Sunday school, digging deep and faith clinic manuals and ‘Open Heavens’, a daily devotional authored by Pastor Enoch Adeboye, have their corresponding indigenous language versions.

Pentecostal’s simple, spontaneous style of worship in Southwestern Nigeria makes it especially attractive to the poor and marginalised people of the region. The theology of Pentecostal churches argues that when a person accepts Jesus Christ as Lord, grace and the power of the Spirit underpin her or his salvation.

It has been observed at the early inception of the Pentecostal movement that the Pentecostals monopolised the benefits of the gospels without impacting their communities by participating in the socio-economic and political activities with the fear of not being polluted by those who are outside the movement. Those outside the movement condemned the Pentecostals’ action referring

¹⁴³ Paul Gifford, ‘*Christian Fundamentalism and Development in Africa,*’ in *Religion: Help or Hindrance to Development,* (Germany: Evangelische Verlagsanstalt, 2013), 65.

to them as exhibiting the ‘holier than thou attitude’ which is considered non-conforming with the scripture. This submission was only correct with Pentecostal activities at the early formation in Nigeria that is, early 70s. From the 80s the Pentecostals began to engage positively with the activities within their community. Those writers who presented Pentecostal as not involving itself with social action in the communities from early 80s may have done that due to their bias mind against the movement’s historical record on imperialism. David Stoll has detailed several characteristics of this spiritually powerful, yet under politicised movement. Pentecostalism distinguishes its spirituality and community life from both Catholicism and mainline Protestantism. Its separateness is its main appeal.¹⁴⁴

2.5 Historical Perspective of Selected Pentecostal Churches in Nigeria

2.5.1 The Redeemed Christian Church of God

In the genesis of the Redeemed Christian Church of God, Josiah Akindayomi, was a conspicuous character. In literal language, he was the founder of the church. A native of Ondo state, Nigeria Josiah Akindayomi was born in July 1909. He was baptised in Church Missionary Society (CMS) in 1927. It is on record that he was spotted as a member of Cherubim and Seraphim Church in 1931. Just around this time, it was reported he heard an imposingly compelling voice which said: ‘You will be my servant!’ He would not heed the great call as his ambition was bent on buying and selling. He did venture into itinerant business in which he failed woefully. His failure in all the business ventures drew him more closely to God. He entered into a deeper relationship with God. Just in time, in the year 1952, God instructed him to dissociate with the Cherubim and Seraphim Church. In succession, Glory of God Fellowship emerged. It was situated at Willoughby Street, Ebute – Metta Lagos and had nine members at its inception and through committed evangelical crusades, increased in membership over time.¹⁴⁵

Relatively, we could say Glory of God fellowship was the precursor of the Redeemed Christian Church of God. In the course of serving and worshipping God as the pastor of the former, Josiah Akindayomi reportedly had a vision in which he saw a bold inscription that read “The Redeemed Christian Church of God” on a blackboard. Amazingly, when he awoke, he could put those words down despite the fact that he was illiterate. Observably, as described, the vision could be likened to Abraham’s. God told him that all his needs concerning the church would be met if only he walked with Him (God) faithfully. This is how the Redeemed Christian Church of God was birthed. It was established in 1952 at 9 Willoughby Street. The church grew exponentially and became greatly populated. Unable to control the overwhelming expansion, the Redeemed Christian Church came to its current location situated at 15 Redemption Way Ebute Metta, Lagos.

¹⁴⁴ Stoll David, *Is Latin America Turning Protestant?* (Berkeley: University of California Press), 1990.

¹⁴⁵ David Westerlund, 2009, *Global Pentecostalism*, 100.

Along the line, around 1970's, one Enoch Adejare Adebayo, a young lecturer of Mathematics at the University of Lagos joined the church. Unprecedentedly, he became fervent and astute for God. He joined the church's work force and became an interpreter. He was helping Pa Akundayomi with the translations of his Yoruba sermons into English. In agreement with the perfect will of God, he was ordained pastor in the church in 1975. Still in obedience to the perfect will, Josiah Akundayomi, the pioneer general overseer of the church handed over his superintendence to the young man, Enoch Adejare Adebayo.¹⁴⁶ This he did before he passed on at the age of 71.

The church continues to experience an astronomical growth. At the last count there are at least 2000 parishes¹⁴⁷ of the Redeemed Christian Church of God in Nigeria. The Church has expanded with branches across Africa. Not only this, it is amongst the few intercontinental churches in the world. It has parishes in Europe many of which are in England, Germany and France. They are also in the United States of America. Adherents worship in the parishes in Dallas, Tallahassee, Houston, New York, Washington and Chicago. They are also in Caribbean states of Haiti and Jamaica.

Notably, the Redeemed Christian Church of God distinctly observes a programme known as the Holy Ghost service. It is an all-night miracle service that is held on the first Friday of every month at the Redemption Camp located at km. 46, Lagos Ibadan expressway in Nigeria. It also holds in different parts of the world where there are parishes of the church like the USA, Canada, South Africa, Australia, Dubai, Ghana, and the Philippines. Averagely, the attendance of the conventional programme is more often than not over 500,000.

The church has as part of its mandate a vision to redeem Nigeria. It aims to combat the invisible enemies of the country. Ultimately, its core objective is to ensure that all Nigerians are proselytised. Agreeably, the born-again can do something for Nigeria by fasting and praying and exorcising. In a sense, the emergence of the Redeemed Christian Church of God has brought about a situation where power and responsibility for a new Nigeria has moved from the state and structural factors into the religious realm where the Christians play the leading role.

¹⁴⁶ David Westerlund, 2009, *Global Pentecostalism*, 102.

¹⁴⁷ Annual Report of the Church. 2015



Redemption Camp Auditorium of the Redeemed Christian Church of God

2.5.2 The Deeper Life Bible Church

The founder of the church, Pastor Williams Folorunsho Kumuyi, was born in 1941. A graduate of the University of Ibadan, the premier Nigerian university, Kumuyi bagged a first class honours in Mathematics. Turning down a scholarship to pursue a doctorate degree after his graduation, Pastor Kumuyi heeded to the divine calling, instead. Consequently, he founded a small Bible Study group with size of 15 members at Block 2, Flat 12, Ransome Kuti, Lagos in 1973.

The small Christian group soon blossomed into what is now known as the Deeper Life Bible Church, a mega church with branches in several countries of Africa, Europe, USA, Asia, the Indian Ocean, and a host of others.

Marked by a unique and radical style of evangelism at the age of 32, Kumuyi became a force to be known. He would later defy the formal mode of evangelism which characterised the Christian system of that time. Uniquely, he would introduce simplicity and practicality to the Christian service to their God. Pastor Philip Oluwi was one of the 15 Pioneer members who started the house fellowship with Pastor Kumuyi. In his words

“I was anxious to have a deeper knowledge of God. All along, I wasn’t satisfied with what I was receiving from the churches. A friend told me about the Deeper Life Bible Study... So, in 1975, we went

together to flat 2. After the bible study that night, I knew I had arrived at where I really wanted to be”.¹⁴⁸

“The increase in the size of membership of the church that year motivated Pastor Kumuyi to organise the first Deeper Life retreat in December 1975 (few months after the church appreciated God for the second anniversary of the church). Held at the Federal (Technical) College of Education, Akoka, Lagos, the church provided free feeding and accommodation for the retreat. Kumuyi reportedly contributed a large chunk of his salary to the purpose as he was yet to be married at that time. The impetus was for the church members to do likewise so as to extend the privilege of the gospel to all and sundry.¹⁴⁹

In a similar development, the Deeper Life Bible Fellowship was also introduced in Kumasi, Ghana’s second largest city in 1979, when Kumuyi was invited to lead a crusade in Kumasi, Ghana. Again Kumuyi reportedly sold his car to provide funding for the establishment of the fellowship in Kumasi. Historically, the Bible study fellowship was faced with a serious challenge on the standard of scriptural teachings as members of the churches attending the Bible study fellowship would later hold on to their own scriptural convictions. Consequently, Kumuyi was excommunicated from his own church (the Anglican Church) in 1977¹⁵⁰ for non-acceptance of the mode of evangelism of his study group on personal evangelism. Sequel to his exclusion from the group, the study group began the Sunday worship service in 1982. Encomium Nigerian magazine¹⁵¹ once confirmed that the Deeper Life Bible Church has not only gone international, it is now worth over N350 billion, it has properties including an international headquarters, worth N4 billion, a camp worth N40 million, an international bible teaching college worth N10 billion. In the same vein, the church also has properties in other parts of African countries worth several billions of naira.

In recent years, the membership size of the church has grown to 120,000 since 1998 when it first experienced an enormous increase of 50,000 members. In his reports, Dr. Johan Combrinck¹⁵² submits that the Deeper Life Bible Church has planted 500 churches in Lagos, about 5000 others in the rest of Nigeria (with an independent estimate of more than 800,000 members in Nigerian) alone, and 3000 elsewhere, besides pulling a huge attendance of 120,000 every Sunday. The church, nevertheless still supports missionary works in 40 countries of Africa. In an article titled *The amazing post-denominational churches*,¹⁵³ Dr. C. Peter Wagner wrote: “By far the most rapidly growing segment of Christianity on all six continents is a type of church that does not fit traditional categories or classification.” In this regard, Alan Isaacson, a journalist in his book

¹⁴⁸ Musa Gaiya, 2002, *The Pentecostal Revolution in Nigeria*, 10.

¹⁴⁹ Banji Ojewale “*Deeper Life Bible Church: 40 years after*” The Vanguard Newspaper.0

¹⁵⁰ Musa Gaiya, 2002, *The Pentecostal Revolution*, 11.

¹⁵¹ Encomium Nigerian Magazine, 1st August, 2014.

¹⁵² www.dclm.org/pastor-w-f-kumuyi/

¹⁵³ <http://!uk.dclm.org!AboutUs/PastorWFKumuyi/tabid/56/Default.aspx>

Deeper Life provides the study of the history of the church. In his interviews with some of the members of the church, he was informed about the convictions of the members of the churches ministry. These convictions were reiterated in the words of Pastor Kumuyi himself “God, in the growth of Deeper life Bible Church, has strategically and prudently used miracles to make all men come to him (John 3:26), we take Christians living and Holiness seriously”.¹⁵⁴ In this light also Issacson considers Pastor Kumuyi a gifted articulate and humble man in his article. According to him, Kumuyi is a dedicated Christian who really deserves the title “Man of God”, a title he has already been dubbed by his followers. He has constantly devoted himself to the study of the scriptures since he was a young man and this has availed him much knowledge and understanding of practical Christianity. In view of this, he continues to enjoy the goodwill of God as reflected in the growth of the church.

The beneficiaries of his teachings are the poor, street traders, who with earnest attention lend their ears to the profound of God spoken in simplest terms to them. The young evangelist and Mathematics lecturer constantly reminded the people his purpose which was to speak through the authority of God. As a result, the Deeper Life Bible Church now records astounding successes as evident all across Nigeria, Africa and other continents, hence, the construction of new structures, ultra modern capacity auditorium, one of which is located in Gbagada, Lagos. The building contracted by Italian civil engineers, Cappa and D’Alberto, has a thirty-thousand-seater cathedral, which was estimated at 4billion naira. The building is 6,200 square meters, with additional 1,624 square meters available for Lord spacing, with sidewalks and car parks. The underground park of the building is meant to contain about 200 cars.

Conversely, there have been criticisms by the public regarding the operation of the church. A popular criticism of the church was that the DLBC utilises internet technology to spread the gospel. They accused Kumuyi of eating his own words after he allegedly deprecated watching TV, or owning a TV set at home. Hence, the church was seriously under fire for transmitting its programmes through the internet and television. In spite of these distractions, the DLBC has remained indefatigable in the course of sound scriptural teaching and motivating members to live righteously, thereby brushing aside public discontent. The DLBC as an inter-denomination fellowship on institution campuses has encouraged unity in doctrinal proclamation by trying to create the synergy with other denominations to spread the gospel. This is reflected in its vision to convert the echelon of the institutions, such as the staffs, graduates and undergraduates, towards the expansion of the kingdom of Christ.

¹⁵⁴ Deeper Life, *The extraordinary growth of the Deeper Life Bible Church*, 92.

In practical sense, the leadership of DLBC in person of Pastor Kumuyi has extended its spiritual benefits to non-Christians and the society in relation to problem-solving. There have been reports of miracles, signs and wonders, which other DLBC pastors have described as the handiwork of God through pastor Kumuyi. According to them, God has healed incurable diseases like HIV/AIDS through him. These pastors report that God has used Kumuyi to ‘melt’ a 27-year-old hunchback and other terminal diseases (like cancer) have been cured. Thus, they affirm that God has used the Pastor to heal people with such life-threatening and complex infirmities regardless of the nature of the health problem, one of the Pastors in an interview succinctly puts it “God has used him to heal them.” Some commentators also report that Pastor Kumuyi is one of the preachers, with public recognition, in the Christian world. This might be borne of the preoccupation of Pastor Kumuyi’s sermons which is basically about holiness, freedom from the bondage of sin, as well as the preparation of Christians for the second coming of the Lord. Similarly, the DLBC has been known to be tolerating with other religious groups in the country. This apparent latitudinarian is borne out of the understanding the church has that the scripture is highly inspirational and one that is profitable for doctrine, for reproof, for correction, for instruction in righteousness,” (coined from biblical position in II Tim. 3:6). As a result of this realisation, the DLBC tries to expound the word of God from Genesis to Revelation with careful attempt. By this, the DLBC will be able to strike the balance between genuine Christianity and fanaticism. Christians are taught to watch their daily living, by observing a standard form godly of conduct and discipline.

Hence, the programmes of the church have been channelled to meet the needs of the Christians in relation to their spiritual and secular success. There are weekly programmes designed to teach the members on the word of God. It becomes pertinent since it is the belief of the church that productive leaders could be raised in godly standard. Similar ‘programmes such as workers’ retreat; monthly / quarterly leadership development seminars, are major efforts of the church to fulfil its divine obligation to, not only the members, but the nation as a whole. It was borne out of the belief that true leadership of nation is possible through the church.

The handbook of Deeper Life Christian Fellowship (DLCF) reveals the following as the aim and objectives of the church:

- To lead Christian believers into deeper knowledge and Christian experiences with the Lord Jesus Christ.
- To acquaint students, corps members, and staff with the gracious means of living holy, healthy, happy, balanced and fruitful Christian lives in their environment.

- To get students, corps members and staff involved in practically fulfilling the Great Commission of our Lord and Saviour Jesus Christ.
- To acquaint students, corps members and staff with basic Bible principles of success, to help them make a habit of succeeding in their academic work, life, career and endeavours.



Image of front View of the Deeper Life church International Headquarters Auditorium at Gbagada

2.5.3 The Living Faith Church

“The hour has come to liberate the world from all oppressions of the devil through the preaching of the world of faith, and I am sending you the task.” Those were the words, the vision received by Bishop David Oyedepo who founded the Living Faith Church also known as Winners’ Chapel. The church’s primary objective is the development of mankind and unmasking the inherent individual God-given talents across all races and nations. Among other things, the church has harnessed potentials to proper productive use with the primary goal of building individuals who would take up the leadership of the country. Some of these productive means for achieving these lofty dreams are through special training programmes, and providing financial support to members to empower them economically. A pastor of the church stated clearly, “We are, through the grace given us by God, living proofs that this task is progressing with tremendous success by the testimonies of dramatics change and improvement in the quality of life of people everywhere, our organization is represented”.

In the course of this research, it was learnt that the church has provided jobs for over two thousand of its members in Nigeria. It also has a huge 50,000 seating capacity sanctuary, which as report has

it, is the largest church auditorium in the world, and one of the largest single congregations in the world with the operation of eight dioceses (closely associated with eight regional classification) in Nigeria. The headquarters of the church are situated in Kaduna, Port-Harcourt, Warri, Ibadan, Owerri, Abuja, Ilorin, and Kano. By this, each diocese can supervise the activities of the church within its territory, with a bishop, who serves as head of the diocesan headquarters, and a ministry headquarters in Canaanland in Ota. The church also established Faith Tabernacle Sanctuary, where worship is conducted by a massive congregation on Sundays.

An arm of the church, World Mission Agency, is a missionary organisation charged with emancipating the entire world from the shackles of sin, sickness, poverty, failure and combating human foibles through sound teaching of the scriptures. As one of the main organisations of the church, the World Mission Agency was launched in May, 1994. Aside from equipping the saint with sound biblical teachings, the World Mission Agency (WMA) provides pecuniary aids to alleviate the suffering of the masses. For instance, a relief programme was launched in 1997 in the Koma Hills,¹⁵⁵ a relief operation that ensured that basic needs like food stuffs, clothing and other materials, were substantially directed to northern Nigeria. Likewise, the programme sought to improve the general welfare of the inhabitants of nine communities through the construction of eight bore holes with water fit for drinking.

Significantly, the function of the agency crossed the borders of Nigeria when during the Liberian war, the World Mission Agency airlifted two separate shipments of assorted relief to assuage the plight of the (war) victims in the country. This magnanimity of the church was fully acknowledged by many heads of states across the world. With focus on Africa, the agency also launched a programme titled “African Gospel Invasion Programme (AGIP); this programme of the church is an embodiment of its missionary role. Also, thirty-six mission stations in twenty-eight nations of Africa were established in January 2015. Some of the members who were interviewed in this respect admitted that the foreign mission has been productive in affecting the lives of members in various locations. World Mission has been confirmed to engender meaningful and astonishing impact in the lives of participants. This is manifested in the spiritual and socio-cultural milieu of their host nationals as the mandate of the church dictates the operation of the organisation. Sequel to the feat already accomplished, the church launched the phase two of the mission programme in December 2000. Tagged *Mission to the world*, the programme has been channelled to extend the church’s missionary activities to the various parts of the world. Expectedly, this would require a lot of human and material resources to be expended for the purpose to achieve the set objectives of the church.

¹⁵⁵ David Oyedepo, *On Eagles Wings: My First 30 –Year Adventure in Ministry* (Lagos: Dominion Publishing House, 2013), 232.

The Publishing arm of WMA, known as *Dominion Publishing House*, (DPH) has been responsible for the systemic operation of the agency. Since its establishment, DPH has made over two million copies of Christian books which are sold at affordable rates and are in most cases distributed freely to foreign beneficiaries.

To some people, the Living Faith church serves as a lighthouse of truth to today's world of complex situations. Therefore, the multiple impacts of the church help to cushion the effect of the mountain of problems bedevilling the present world. The influence of the church in the affairs of the world is further advanced with the establishment of an academy in 1999. Faith Academy, as it is popularly known, is a model college with the primary objective of raising pupils, who will not only be a mark of academic excellence, but children who will grow in the fear of God. The academy's team of professionals, made of men and women of capabilities drawn various fields of endeavour, have been assigned with detecting the latent abilities of the pupils in order to fully realise their potentials, and make them productive young men and women, who can take on the leadership of the nation. The school has over 20 branches across the main geographical regions of Nigeria, while plans are well under way expand the school across Africa. Similarly, the mission also owns a university, Covenant University, which began operations in October, 2001, with a view to producing professionals in diverse areas of learning. Quoting some of the elders of the church, "the Institution focuses on producing people imbued with a deep sense of honesty, integrity and industry". These are men and women who will be able to meet the needs of humanity in all spheres of life and endeavour.



Living Faith Church 50,000 capacity Auditorium

2.6 Typology of Pentecostal Movement in Nigeria

The emerging growth of Pentecostal movement globally and especially in Africa has attracted many scholars of Church history and other scholars like anthropologists and archaeologists who are from other academic disciplines. The growth of the Pentecostal movement has been tremendous and full of spiritual expressions, attracting people of different races and colours. However, it has been

difficult to put the Pentecostalism into categorisation because of its emerging trends and influences that informed its establishment. This made it difficult to categorise the movement in theological and socio-political terms. This has informed different terminologies given to the movement. According to Ojo,¹⁵⁶ some refer to the movement as Neo or past Pentecostal churches; some refer to it as Born Again movement because of its emphasis on conversion experience that a believer must have included; others refer to it as Fundamentalist movement, however, Ojo rejected the term 'Fundamentalist' because it only reflect some features or elements within the movement.¹⁵⁷ The categorisation of the movement may be an effort in futility due to the complexity of the formation and spirituality of the movement. The Pentecostal movement can better be identified with their recognition and exercising the gift of the Holy Spirit which is the major difference with the mainline denomination. Pentecostals generally canvas for righteous living through the power of the Holy Spirit and rely on the Holy Spirit to use when one falls which is not expected to be frequent. The AIC, however, emphasises that we are sinners and only God is holy and we are under the grace of God.

According to Azonseh Ukah Pentecostal religiosity expressed traits of Pentecostal practices like spontaneous prayer, second baptism, and prophecy, possession by the spirit, faith healing and glossolalia, among others.¹⁵⁸ This again may pose a problem because some of the mainline churches are closing gap by allowing for expression and use of the spiritual gifts and organising special programmes that are not liturgical like vigil and revivals to achieve this aim.

Furthermore, another challenge that may make the typology of the movement difficult is that it has been noticed that the perspective from which an outsider researches the movement occasionally differs from the perspective of an insider, and this can lead to confusion.¹⁵⁹ The reason for this is that the movement is best understood from its worship and their experience which can only be achieved through participant observation method of research and for a long duration of time. Therefore, an outsider researching into the movement must immerse himself into the movement using participant observation research method to be able to have a balance and correct assessment of the movement; without this, he will only be assessing the movement on the surface level. For example, African Indigenous Church (AIC) refused to be categorised as Pentecostal movement; this may be partly due to their rejection of any Western connection or influences while the Pentecostal movement also sees the AIC Africanise their worship like placing some people in secluded places, saying it is under protection (Abe aabo) or going to the stream to have spiritual bath or occasionally bringing fruits to the church for special prayers or some asking their congregation to do sacrifice.

¹⁵⁶ Matthew Ojo, *The End-Time Army*, 11.

¹⁵⁷ Ibid.

¹⁵⁸ Asonzeh Ukah, *A new Paradigm of Neo-Pentecostalism in Nigeria*, (Trenton: Africa World Press,2009) ,9.

¹⁵⁹ Ogbu Kalu, *A Discursive Interpretation of African Pentecostalism*, (Mission Studies 20:1-39.2007) 84-111.

All these acts are considered by Pentecostals as an anathema to anyone who professes to be a true Born-again Christian and anyone who is expected to live in purity and filled with the Holy Spirit.

One of the uniqueness of Pentecostal movement as noted by Birgit Meyer¹⁶⁰ is the desire of the Pentecostals to discontinue with the past (African traditional religious practices) in her study of Ewe of Ghana. However, the intension of the AIC in Africanising the gospel is to make the gospel attractive to the African mind and meet the physical and spiritual needs of an average African man, laying the foundation of the gospel on the existing understanding of African beliefs about God and the spiritual realm. Corroborating this view Ogbu Kalu notes that, while the Pentecostals accepted the reality of the spiritual powers as known by Africans, the Pentecostal submitted that the spiritual forces should be attacked with “new weapons” Pentecostal Holy Ghost power full of vigour and might.¹⁶¹

The religious root of many of the founders of the Pentecostal movement also informed the connection link between the movement and other denominations. It has been established that many of the founders of Pentecostal movement have their root from the AIC. For example, the founder of the Redeemed Christian Church of God was formerly a member of Cherubim and Seraphim church, a typically African indigenous church. Some of the founders of Pentecostal movement also have their root from the mainline churches for example the founders of the Deeper Life Bible Church and the Living Faith Church were formerly members of the Anglican Church before they pulled out of the Church to establish their church. This informed the similarities between their spiritual formation and that of the Pentecostal movement.

In analysing the differences and similarities of the Pentecostalism and African Indigenous Churches (AIC), Ogbu Kalu¹⁶² highlights areas where the Pentecostals differ from the AIC, which is contestable due to the different positions of the two movements. These include modes of receiving and transmitting spiritual power. Most of the AIC will ask for some spiritual activities for example, sleeping in the church for some numbers of days, requesting some items to be brought to the church and the like. Vision is another contestable area most Pentecostals will allow for expression of this through the pastors, while AIC members may fall into vision and be under its influence for days. This is referred to as he went into spiritual realm, and by the time he is back in the physical world, certain sacrifices must be done or some spiritual activities to welcome him back to the physical world, and while he is in the spiritual realm – (that is, the vision)c people come to consult him for

¹⁶⁰ Birgit Meyer, *Christianity in Africa: From Africa Independent to Pentecostal/Charismatic Churches*, 1992,98.

¹⁶¹ Ogbu Kalu, *A Discursive Interpretation of African Pentecostalism*, 84-111.

¹⁶² Ogbu Kalu, *African Pentecostalism: An Introduction*, (Oxford: Oxford University Press2008),65.

direction and for revelation of what is hidden in their lives. Other manifestations include prophetic speaking and intuition, deliverance and healing methods.¹⁶³

The similarities in the features of the Aladura movement and those of the Pentecostal movement in Nigeria were attested to in Adeboye's words: "what the Apostolic Church connection did was to reinforce the tenets and inclinations of the Aladura and give it a more Pentecostal twist".¹⁶⁴ Ruth Marshall notes that several of the churches in this category – Aladura movement/Pentecostal movement are flourishing with remarkable growth.¹⁶⁵ The churches referred to in the first phase of the first revival that are founded by African but influenced by Western Pentecostal theology and practices emphasise separation of their congregants from the world and reject anything that is materialistic in nature. They refused to be influenced with modernisation in their dressing, lifestyles and in all the faces of life. They also discouraged their church members from participating in politics and governance. Furthermore, churches were gender sensitive, especially by discriminating against the women. Women were not allowed to take leadership positions in the church; they sit separately in the church and are subordinate in all things to men. It should be noted however that this discrimination tendency changed later in the course of history; as the churches moved on, recognition and attention were given to women.

The uncompromising attitude of some of the churches in the first phase of Pentecostal revival in Nigeria, especially in yielding to modernisation; that is, usage of modern equipment; change in their dressing habit affected their acceptability within the Nigeria society. The Christ Apostolic Church for example, was not able to affect the elite Christian society in Nigeria, though the church is known for fire brand prayer and their belief in the manifestation of the Holy Spirit.

The second revival from late 1960s and 1970s marked a great manifestation and activities of the Pentecostal movement in Nigeria. This was aided by the economic opportunity created through the discovery of oil. Also insecurity, violence, corruption pervaded the Nigerian society at this period in history. This situation was attested to by Toyin Falola and Mathew Heaton¹⁶⁶ that the discovering of oil created wealth for the country but corruption and bad management by those managing the revenue caused doom for the country. Also, the country was recovering from the crisis of the Biafra war between the years 1967 and 1970.¹⁶⁷ The aftermath of these problems also affected the changes that occurred in the religious activities of both the Christian and Muslim movements as they attempted religious reformation that would give room for spirituality that would address the physical and spiritual needs of the time. There were other occurrences that happened during the

¹⁶³ Ogbu Kalu, *A Discursive Interpretation of African Pentecostalism*, 84-111.

¹⁶⁴ Olufunke Adeboye, *Pentecostal Challenges in Africa and Latin America*, 142.

¹⁶⁵ Ruth Marshall, *Political Spiritualities*, 68.

¹⁶⁶ Toyin Falola & Mathew Heaton, *A History of Nigeria* (Cambridge: Cambridge University Press, 2008), 183.

¹⁶⁷ Ruth Marshall, 2009, *Political Spiritualities*, 95-97.

second revival in Nigeria (1960 -1980) namely military rule with dictatorship rule, mismanagement of public funds.

It is important to note that due to the ever-changing structure, system of worship in many denominations, categorising Pentecostalism or identifying churches with Pentecostal inscription is becoming difficult especially as more churches especially mainline churches now fashion their system of worship and spirituality very close to what is termed peculiar to the Pentecostal churches. F.K. Ukah¹⁶⁸ therefore suggests that it is better to speak of plural Pentecostalism because of the ever-changing spirituality and because of its polarised nature.

There are other Christian religious churches or groups who also use these terminologies as description of their denominations and groups. In sum, attempting to put African Churches, especially Nigeria Churches to type may be difficult. According to Anderson,¹⁶⁹ the pervading influences of so many African Initiated Churches make it more difficult if not impossible to put African Churches into types and categories. In reality in contemporary Nigerian society, there is no strict demarcation among evangelicals, Pentecostals and Charismatic. Mobility of members across churches and groups and sharing in activities make such absolute separation as could be found in the western world difficult in the Nigerian situation. Nigerians have lost count of the member of Pentecostal denominations in the country, especially in this era of economic quagmire and social degradation.

2.7 Features of Nigerian Pentecostalism

Pentecostalism has been considered by many scholars as the fastest growing Christian phenomenon in Africa, especially in Nigeria, and there is a growing recognition of Pentecostalism as a strong globalising force to reckon with in many African societies.¹⁷⁰ The rapid growth of Pentecostalism in Africa is seen by some writers like Andre Corten, Ruth Marshall-Fratani and also Murray Dempster, Byron D. Klaus¹⁷¹ as effect of modernization and globalisation which has aided the growth of the movement through networking. Some see it as a result of African's demonstrating against the imposition of white man Christianity on the Africa which disallows the Africans from expressing their spirituality within the content of the African culture and tradition.¹⁷² Despite this submission,

¹⁶⁸ Asonzeh F.K Ukah,, A new Paradigm of Neo-Pentecostalism in Nigeria (Trenton: Africa World Press, 2009), 96.

¹⁶⁹ Alan Anderson, 2001, African Reformation,4.

¹⁷⁰ Harvey G. Cox, 1996, Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twentieth Century. Reading, Massachusetts, USA: Addison-Wesley; "The Myth of the Twentieth Century: The Rise and Fall of Secularization" 1999. In Harvard Divinity Bulletin, vol. 28, 2/3, p. 6-8. Berger 2000; Hunt Stephen 2000, Winning Ways: Globalisation and the Impact of the Health and Wealth Gospel. Journal of Contemporary Religion, vol. 15, no 3: 331-347. Jenkins Philip, 2002, The Next Christendom: The Coming of Global Christianity. Oxford: Oxford University Press.

¹⁷¹ Andre Corten, Ruth Marshall-Fratani, Between Bethel and Pentecost: Transnational Pentecostalism in Africa, 3. Murray Dempster, Byron D. Klaus, 2011, The Globalisation of Pentecostalism: A Religion made to Travel, Wipf and Stock Publishers.

¹⁷² Mbiti John, *African Religions and Philosophy* (London: Heinemann,1969),231

the use of modern technology and influence of western gospel preachers cannot be ruled out in the features of African Pentecostalism.

The emergence, expansion and influence of Pentecostalism and its expressions of Christianity is one of the most remarkable and noticeable global religious activities of the present age. Certain matters have dominated the historiography of African Pentecostalism: its origins whether it started from Azusa Street in the United States or from indigenous roots; its identity, flavour or character; and explanations for its rapid growth the pace, direction, and nature.¹⁷³ The undeniable fact remains that Africans and indeed Nigerians are deeply religious and their spate of religiosity dates back to time immemorial. The inbuilt belief made their conversion relatively easy.

The argument in this thesis is that there is an identifiable African Pentecostalism because Africans responded to the gospel from within a charismatic indigenous worldview. This assertion was recognised by David Martins who acknowledged that because Africans had the biblical text in their hands, they read it in the light of their own situation and that African religion had always been fluid and African independent churches added to the flux.¹⁷⁴ Most of the growing and thriving Pentecostal 'indigenous Churches,' for example, Deeper Life Bible Church, The Redeemed Christian Church of God, Living Faith Church and Mountain of Fire and Miracle Church came into existence in Africa without the help of white missionaries and are motivated to preach the good news and lead their members to experience the power of the Holy Spirit in fullness. Harvey Cox suggests that two vital points must have been responsible for this unprecedented growth and influence of the movement in Africa. First, the movement was able to include and transform certain elements of pre-existing religions and second, it must equip people to live in rapidly changing societies.¹⁷⁵ This submission draws attention to questions of methodology, especially the models and conceptual schemes that have been deployed by scholars. Barbara Cooper observes whether there is any dissonance between what scholars say and what practitioners' say, between insider and outsider perspectives, and between how African scholars and others perceive and interpret the movement.¹⁷⁶ Cooper further observed whether it matters what various disciplines bring to the interpretation of a complex movement. These series of reflections will briefly summarise the historical and discursive trends of a movement that is not only reshaping many religious landscapes in the global south but is planting deep roots in the global North. The bitter antagonism of the North is fast disappearing. In the early 70s, it was taboo for a Christian to carry the Bible in Ilorin. Today, every nook and cranny of the city is filled with Pentecostal churches. The gravity of religions especially Christianity is shifting to the global South as noted by Todd M. Johnson and Kenneth R.

¹⁷³Robert Mapes, *Vision of the Disinherited: The Making of American Pentecostalism*. (New York and Oxford: Oxford University Press, 1979), 69.

¹⁷⁴David Matins, *Pentecostalism: The World Their Parish* (Blackwell Publishers Ltd, 2002), 133.

¹⁷⁵Harvey Cox, 1996, *Fire from Heaven*, 219.

¹⁷⁶Cooper and Barbara M., *Evangelicals in the Sahel* (Bloomington, IN: Indiana University Press, 2006), 23.

Ross that two thirds of all Christians live in the global South and churches in Africa, Asia and Latin America are continuing to grow.¹⁷⁷

According to Musa Gaiya¹⁷⁸ in the 1930s, some of the Aladura Churches in Yorubaland, SWN (Southwestern Nigeria), began to link up with Pentecostal groups in Europe and America for the purpose of establishing legitimacy. Gaiya continues: The Precious Stone Society in Ijebu-Ode and Lagos is one of such churches with its affiliation with the Apostolic Church in 1930. Prophet Joseph Ayodele Babalola of Christ Apostolic Church (CAC) was tenacious in evangelism and open crusades and in spite of his travails; he did not look back until he slept in the Lord at the age of 55. Similarly, an Umuahia speaking group, the Church of Jesus Christ, invited the Assemblies of God into Nigeria in 1939. This development formed the beginning of modern Pentecostalism in Nigeria, which occurred in the 1970s among students in the few tertiary institutions and in secondary schools. At the tertiary level, the Universities of Ibadan and the University of Ife (now Obafemi Awolowo University), became the hotbeds of Pentecostalism¹⁷⁹. The pragmatic nature of Pentecostal movement in the 20th century where the movement specialises in addressing the immediate problems and challenges of the people paved way for the rapid growth of the movement and enable the movement to occupy a public space. The movement advertises its programmes through media and controls the public opinion and markets its products which was coming at the time when there were economic and political crises in Nigeria. The use of prosperity gospel by the Pentecostals serve as a solace for the people and encouragement that things can get better belonging to the Pentecostal Christian Community. The middle class and those within poverty level abandoned the mainline churches to the Pentecostal churches because of its pragmatic nature, its readiness to address the day to day challenges of the people. The message of prosperity spread in a context of Nigeria economic crisis caused by so many factors among which is corruption. However, undue emphasis on promises of material and inner-worldly wealth, according to Andreas Heuser¹⁸⁰ has mesmerised the entire landscape of Christian churches.

By the 21st century, Pentecostalism gained attention in Nigeria with rapid growth responding to the needs and aspiration of the people¹⁸¹, the underlying causes were: enthusiasm that went with its services which is similar to African expression of its spirituality, relative novelty of its message which is similar to Africa story-telling method of explaining the supernatural and the use of media – television, radio, posters to propagate and publicise the new movement. Some scholars observe that the Pentecostal movement in Africa brought its converts into modernity, helping them to make a break with the world of tradition and enter a new urban world as free individuals.

¹⁷⁷ Todd Johnson and Kenneth Ross (eds), *Atlas of Global Christianity*, (Edinburgh: University Press 2009), in Article by Michael Biehl in *Religion: Help or Hindrance to Development?* 2013, Germany: Evangelische Verlagsanstalt, p.105.

¹⁷⁸ Musa Gaiya, *The Pentecostal Revolution in Nigeria*, 4.

¹⁷⁹ Matthews Ojo, "The Church in the African State: The Charismatic/Pentecostal Experience in Nigeria" *Journal of African Studies* 1.2 (1998), 25–32.

¹⁸⁰ Andreas Heuser, *Religion: Help or Hindrance to Development*, 2013 (Germany: Evangelische Verlagsanstalt,) ,52.

¹⁸¹ Matthews A. Ojo, "The Charismatic/Pentecostal Experience in Nigeria", 25.

The Pentecostal movement in Nigeria can be categorised in various ways, but for this thesis, it has been limited to two, namely: Classical Pentecostal Movement and Independent Pentecostal Movement. Classical Pentecostal churches are those that have strong links with the Western countries and are older than the Independent Pentecostal Churches. The Independent Pentecostal churches are the churches which are founded by Africans appropriating some of the religious expression in the African culture in their mode of worship like use of traditional drums, prophecy, vision and falling in the spirit which are also present in the African traditional religion without compromising the Christian standard and ethos. The research decided to use the term African Independent Pentecostal movement to stress their origin and that they are self-supporting and that their emergence have little influence from the western countries.

However, in the social sciences, the term ‘indigenous’ refers to a process whereby religions are initiated by outsiders and transformed through contact with native religion and culture. In a way, this is true of indigenous African churches because what was received from Western missionary had contact with African culture and value and was transformed to meet the spiritual needs of an average African people.

Defining Pentecostalism, the pastors interviewed during pilot interviews express different viewpoints concerning this concept. To some of them, Pentecostalism means power, it is when the Holy Spirit empowered the disciples and speaking in tongues is evidence of the Holy Spirit, but it can also be faked. The mission of the Holy Spirit was to set the captives free. Reference was also made to Isaiah 61:1. Some other pastors while defining Pentecostalism submitted that one needs to go back to the activities of the early apostles as recorded in the Acts of Apostles to understand Pentecostalism. Paul Makhubu, writing on the emergence of African independent churches defines the movement as purely black-controlled denominations, with no links in membership or administrative control with any non-African church; they have completely broken the umbilical¹⁸²cord with the Western missionary enterprise. Paul Makhubu, analysing the identity of the Pentecostal churches states, that Pentecostal churches distinguish themselves by emphasising a righteous Christian living by prohibiting cigarette smoking, alcohol abuse and polygamy. They observe some African community ceremonies such as the unveiling of tombstones, allow for greater freedom of expression of African singing and dancing in their services; they are also more inclined to shy away from involvement in political matters.¹⁸³ Today, local drum beats provide music and memorable melodies of spell binding lyrics at the RCCG convention and other interdenominational programmes at the Redemption Camp, for instance.

¹⁸²Makhubu, Paul, 1988, *Who are the Independent Churches?* (Johannesburg: Skotaville Publishers, 1988), 4.

¹⁸³Ibid, 12.

Writing on the emergence of Pentecostalism in Africa, Allan Anderson submits that West Africa and, in particular, Nigeria and Ghana have experienced an explosion of a new form of Pentecostalism since the mid 1970s, to such an extent that it may become the future shape of African Christianity, which turns increasingly charismatic.¹⁸⁴ He continues in his assessment of Pentecostalism, describing it as a demonstration as a form of Christianity that appeals to a new generation of Africans. The ‘here and now’ problems, being addressed by the new churches, are problems that still challenge the church as a whole.¹⁸⁵

2.8 Reasons for the emergence and spread of Pentecostalism in Nigeria

The details in this section are informed by the primary and secondary data gathered for this research. Nathaniel Ndiokwere’s¹⁸⁶ apt explanation of the reason for the spread of Pentecostalism in Nigeria includes socio-political factors, search for security, theological and moral reasons. He said that the colonisation and oppression of the African people and the struggle for the liberation is a principal reason for the emergence of Pentecostalism in Nigeria. In the Catholic Church, Nigerians in the beginning were mere cup bearers to the white dominated Reverend fathers and monsignors. Adherents were made to recite prayers to the Virgin Mary more than Jesus Christ on prepared printed manuals without much reference to the Bible. The seemingly second colonialism, segregation, exploitation and acts of man’s inhumanity of human to human went on unabated and unchecked. The early missionaries condemned all that the African culture had to present as ‘primitive, unreliable, dubious and fetish’¹⁸⁷. This seriously baffled Africans who began to ask questions as to whether there were no religious values embedded in “African culture or ways of life?” Following this line of thought, some people¹⁸⁸ in Africa concluded that the struggle for political liberation extends to religious liberation. The people believed that the European form of Christianity neither satisfied the Africans nor provided answers or solutions to African problems. These gave rise to the need for a Christianity that would be more religiously satisfying and more meaningful to the Africans. Following this, some people decided to establish Pentecostal churches that took into consideration African religiosity. As earlier posited, Ndiokwere equally identifies the search for security as another factor that immensely contributed to the establishment and development of Pentecostalism in Africa. He asserts:

As long as one is not in the position to control certain spiritual forces, one describes as diabolical, one is bound to feel insecure. Therefore, surrounded by forces which are immensely hostile; physical and

¹⁸⁴Anderson Allan, *An Introduction to Pentecostalism: Global Charismatic Christianity* (Cambridge University Press, 2004),160.

¹⁸⁵Anderson Allan *African Reformation: African Initiated Christianity in the 20th Century* (Africa World Press2003),175.

¹⁸⁶ Ndiokwere N, *Search for Security: Freedom from Sinister Forces that threaten Life in African Society*, (Benin: Ambik press,1990)

¹⁸⁷ W.T Ngigu, *Home Coming*, (London: Heinemann,1970), 35.

¹⁸⁸ Esther Njiro, *A History of Africa in the 19th* (Kenya literature Bureau,1985), 190.

spiritual menacing one and one's entire household, the African goes to whatever length in search of solutions to his numerous problems.¹⁸⁹

Some Africans do not see Christianity as conceived by the white man as having answers to all kind of security they need, or as an insurance against the myriad of problems besieging them. The belief in some metaphysical problems which manifest in forces like Ogbanje, witchcraft power, the power of charm and amulets and generally, the search for security against them contributed immensely to the establishment of many Pentecostal churches in Nigeria. The essence of the Holy Spirit is outstanding, casting out of evil spirits, restoration of fortunes, healing of infirmities, and other spiritual benefits. These feats were unheard of in the established churches where segregation was the order of the day.

One of the focuses of most Pentecostal preachers is on the teaching that poverty and other vicissitudes of life are a form of oppression which manifests from the "Kingdom of darkness" from which Christians must seek to be liberated in order to secure relief. Thus, the popularity, growth and spread of these neo-Pentecostal churches in Nigeria can be easily linked to the harsh economic conditions, unstable political systems and the seeming emphasis of the mainline churches on "Just the Soul". Prosperity message with its attendant positive consequences caused population explosion in Pentecostal Churches. The central message is *Jesus is Lord*. After the Nigerian civil war of 1967-1970, a great explosion in the growth and spread of Pentecostalism was experienced. This could be explained by the unfortunate and horrible experiences of the civil war which resulted in dissatisfactions and depression. At present, unemployment, mismanagement, the wide gap between the rich and the poor, inadequate health care system, illiteracy and so many other inadequacies have combined to put the Nigerian people in dire need of succour, and it appears many Nigerians believe that the solutions to these challenges can be found in Pentecostal churches/movements.

Ndiokwere posit that there are some other reasons which can be considered peculiar to the various Pentecostal churches.¹⁹⁰ Some of them have their foundations in some sort of inspirations which are inexplicable and which are said to happen either in the night or in broad daylight through dreams, revelations or prayers. For instance, it is said that the founder of the Cherubim and Seraphim church, Moses Orimolade Tunolase of Ondo State, received divine inspiration which empowered him to begin to preach in 1919 and by 1925, his church, Cherubim and Seraphim, became firmly established. Some other churches were founded out of frustrations, encountered from church leaders and co-members of the person's original/former church or out of reactions

¹⁸⁹ Ndiokwere, N, "Search for Security: Freedom from Sinister Forces that Threaten Life in African Society", 1990. <http://dx.doi.org/10.4314/ujah.v17.i1.2>

¹⁹⁰ Ibid.,

against church ritual practices and doctrines of the former church. An example of this can be found in the breakaway of about six hundred members from St. Paul Anglican Church, Breadfruit Street, Lagos to form the African Church (Incorporated). The complaint of these disgruntled worshipers was that they were frustrated and tired of the neo-Africanisation of the Anglican Church during the time under the political and ecclesiastical leadership of white missionaries. At other times, Pentecostal churches were formed out of the desire of the founder to take control of whatever material or financial resources accruable to the former church leader.¹⁹¹ Little wonder there is usually a power tussle as the issue of succession arises. Inability to resolve amicably usually causes a split or division in the church.

Pentecostalism came as therapy for its adherents. Therapy refers to the treatment or examination of someone's mental problem by talking to them for a long time about their feelings. *The Oxford Dictionary of Psychology* explains therapy to mean "any form of treatment for a disorder by a method other than surgery; such treatment is general". It therefore means that any measure employed towards addressing the psychological, physical, mental and any other trauma causing and aggravating tension and stress in the lives of people can be termed therapeutic. To Isiramen¹⁹² most of the problems facing Nigerians today appear to require therapeutic solutions. She subtly submits that Pentecostalism in its various activities seems to be offering therapeutic relief to the people of Nigeria.

Pentecostalism can be said to be meeting the needs of many Nigerians and addressing issues posed by harsh conditions of living. The socio-economic and political problems in Nigeria have pushed most Nigerians into psychological and physical trauma somehow aggravating into neurosis. Speaking further, Isiramen says in this situation, the majority of Nigerians live below one hundred and forty naira¹⁹³ a day. It is painful to note that from the position of envy in the 60s and 70s, as a potential leader of the black race, Nigeria has today joined the league of the least developed countries, and among these, one of the poorest. Although Nigeria is endowed with abundant natural and human resources, it, however, remains a country where an innumerable part of the population abound in lack; it is a land that flows with milk and honey and at the same time a land that is replete with despondency and human degradation. Pentecostalism, considering the foregoing, has served a therapy, (both socio-economic and political). A sociological analysis of Pentecostalism by Hollenweger presents Pentecostalism as help for those on the fringes of the society.¹⁹⁴

¹⁹¹Coker, Kehinde "Dictionary of African Christian Biography: African Church of Nigeria." 1866 to 1945.

¹⁹² Isiramen, C. *Religious Crisis and Development in Nigeria*, 2010,110.

¹⁹³ 350 naira is equal to one Dollars.

¹⁹⁴ Walter Hollenweger, *The Pentecostals*, 457.

Writing further, Isiramen¹⁹⁵ recalls the historical recapitulation of the poverty level at independence. The poverty level in Nigeria was about 15% of the population and this continued to escalate. The Federation office of Statistics spelt out the poverty growth thus: 28.1% in 1980, 46.3% in 1985, 42.7% in 1992 and 65.6% in 1996. The Vice President of the Federal Republic of Nigeria, Professor Yemi Osinbajo, as recorded in *Vanguard Newspaper* states that about 110 million Nigerians out of about 160 million are still living below poverty level despite policies of past governments to improve their welfare. This was either due to wrongly formulated or wrongly implement policies.¹⁹⁶ Pentecostals have presented themselves through their activities to be capable therapists. Indeed, the prevailing harsh conditions in the Nigerian society have provided a favourable atmosphere for the new Pentecostal movements to thrive. Recalling the period of oil boom, the author maintains that these churches were not that popular as little was known about them. However, the period of doom that emerged after the squandering of the proceeds of the oil boom, aggravated tension in the lives of most Nigerians, leading to depression and disillusionment. Since belief in the existence of malevolent power that thwart the wellbeing of people is culturally upheld by Nigerians and also emphasised by Pentecostalism, any available means by which the power of these spirits can be surmounted is usually tapped, as Nigerians know no bounds in their search for remedies. This situation which was compounded by the country's military leadership from 1984 to May 1999 disintegrated into severe hardship. Lawrence Omorodion and Mary Okpabe writing in the Nigerian *Observer Newspaper* submit that the problem facing Nigerian economy are reflection of poor quality of human development and management, lack of good qualitative education which should involve educating for character, good value and civic responsibility. Leadership problem leading to bad governance, corruption, lack of infrastructure and greed, ignorance, unethical practices and lack of democratic principles in political discourse are serious problems highlighted.¹⁹⁷

Unemployment and inflation drove Nigerians to seek succour in fervent prayers. Prayer is seen as the master key to all problems, calamities, dangers, obfuscations, and apprehensions, prayer, acting like beacons, showing the way to follow, what to do and checking limitations. Isiramen¹⁹⁸ stresses that, the neo-Pentecostal movements flourished during this stressful period and offered significant channels for the expressions of frustrations and problems and means to overcome them. In their teachings, they emphasise their therapeutic competence in delivering people from the manifold "demons" responsible for their unsuccessful ventures through spiritual warfare. These are advertised through crusades, revivals, miracles, exhibitions and the electronic media. Confirmed healings and testimonies to miracles are rampant in these churches. Chronic and terminal diseases like diabetics, fibroid, childlessness, mental illness and many others were

¹⁹⁵ Isiramen, C, *Religious Crisis and Development in Nigeria*, 110

¹⁹⁶ Levinus Nwabughio, *Vanguard Newspapers* August 20, 2015.

¹⁹⁷ Lawrence Omorodion and Mary Okpabe, "Challenges Facing Nigeria Economic Development" *The Nigerian Observer Newspaper*, 2016.

¹⁹⁸ Isiramen, C, *Religious Crisis and Development in Nigeria*, 110.

claimed to have been healed at the crusade grounds and miracle oriented programmes. Many spiritual battle techniques are employed in the most serious, frenzied and ecstatic manners towards the crumbling of the perceived remote and immediate causes of the problems of believers who groan in abject dissatisfactions. This is well summarised by Okey¹⁹⁹ in the following words:

In their promise of deliverance from mundane problems, spiritual sects touch a nerve in the contemporary Nigerian mood. A society stretched on the rock of ignorance, disease and poverty becomes easily seduced by the banishments of functional utilitarian religion. People easily defer to an omnipresent, omniscient and omnipotent deity. But in doing this, they also expect, in fact, demand a tangible quid pro quo. They expect to be shielded from witchcraft, from hunger, from sickness. Spiritual sects in effect, promise to wrest such a social contact from the supreme being, to invoke his name in restoring sight to the blind, sound to the deaf, wealth to the poor.

In the midst of severe moral and economic decline, the Pentecostal movement brought to the people a sense of belonging, a philosophy of self-help and the belief that there is hope. Apart from spiritual assistance, Ojo²⁰⁰ adds, that some of these churches also meet the physical needs of the people through donations and award of scholarships. Rather than the continuous emphasis of the mainline churches teachings on righteousness, holiness, repentance and salvation, the Pentecostals have shifted attention to preaching on prosperity and divine blessing with which Nigerians appear to be very comfortable. Widows, destitute, orphans, prison inmates and internally displaced people are taken care under Christian social responsibility in the RCCG. The Living Faith Church and DLBC equally have similar corporate programmes for the needy.

Furthermore, Pentecostalism creates a sense of belonging in the lives of the worshippers. During the annual convention of the RCCG, free meals, accommodation and health facilities are provided for the people throughout the period. There is maternity home for the expectant mothers and ‘prayer champions’ are on the alert to offer chain prayers for chronic illness throughout the period of the convention. Pentecostals provide caring communities, which provide shelter, psychological security and solidarity. These new communities provide people the opportunity to create new existence and a new world for themselves separated from the brutalising and painful realities of their initial existence. In this new world, they are able to develop a sense of self-importance and interact as equals. Above all, they develop a whole support mechanism to reinforce new members in their new values and encouraged by their group to take charge of their private life. People in the larger society who are to be seen and not to be heard are given opportunities to express themselves through sharing of testimonies and special songs rendition and also to discuss their problems

¹⁹⁹Okey Ibeanu, “*Spoils of Politics: Petroleum, Politics and the Illusion of Development in the Niger Delta, Nigeria*”. ACAS Bulletin No. 64, (2002/2003),16-36.

²⁰⁰Matthews Ojo, “*The Church in Africa State*”, 25.

freely. Pentecostalism therefore serves as way out for marginalisation and segregation of those who are not given due recognition and opportunity in the society.

One incontestable fact about the upsurge in the number of Pentecostal churches in Nigeria, according to Anderson,²⁰¹ is their spontaneous mode of service, which is uninhibited, unstructured and accompanied by joyful "shouting, swaying and singing, clapping of hands, dancing and moving round the church" which is part of the Nigerian cultural reality. The services are totally experiential and fully participatory and they make members to be spiritually fulfilled. The services are further marked with prophecies and testimonies of divine encounters and miracles. The aspects of prophecies and testimonies are vital as they are signals against impending damages and calamities coupled with confirmation of God's miraculous power.

The importance place on the scripture also assisted the Pentecostal movement to attract attention. Anderson says²⁰² Pentecostals preach with the Bible, quoting copiously from different chapters and verses during service. Other members of the church are also encouraged to use the Bible which they do by underlining important passages during a homily in the church. Pentecostal churches also insist on Bible studies session within the week, dividing their members into different groups. However, Gordon Fee²⁰³ in his critic of Pentecostal hermeneutics submits:

Pentecostals, in spite of some of their excesses, are frequently praised for recapturing for the church, her joyful radiance, missionary enthusiasm and life in the Spirit. But they are at the same time, noted for bad hermeneutics. First, their attitude toward Scripture regularly has included a general disregard for a scientific exegesis and carefully thought out hermeneutics. In fact, hermeneutics has simply not been a Pentecostal thing. Scripture is the Word of God and is to be obeyed. In place of scientific hermeneutics, there developed a kind of pragmatic hermeneutics. Obey what should be taken literally. This is true of most Pentecostal churches in Nigeria as many opine that placing the scripture under scientific hermeneutics will damage the scripture and affect the faith of believers.

The lifestyle of Pentecostals appears to be that of commitment and devotion. Personal evangelism is given a pride of place. They ensure they reach people directly in their locations in a very warm and personal manner. They encourage responsibility, participation and commitment and constant follow ups through visitations, continuous support and guidance. Anderson observes that:

Pentecostals appear to offer human warmth, care and support in small and close-knit communities sharing of purpose and fellowship,

²⁰¹ Anderson Allan, 2004, *An Introduction to Pentecostalism, Global Charismatic Spirituality*,196.

²⁰² Allan Heaton Anderson, *An Introduction to Pentecostalism* (2nd Edition),(United Kingdom: T.J International Ltd, 2014),222-241.

²⁰³ Gordon Fee, *Gospel and Spirit*, (Peabody: Hendrickson,1991), 85-86.

attention for the individual, protection and security especially in crisis situation such as loss of job, sickness, loss of dear ones, reconciliation of marginalised individuals e.g. the divorced, widows, immigrants and the like. This is in line with the 2002 affirmation on mission by the World Council of Churches in their transformation agenda where it was submitted that objectives of development projects must include: justice, liberation, reconciliation, health and healing, human rights, climate justice, sharing resources, fighting poverty and oppression.²⁰⁴ They seem to offer simple and ready-made answers to complicated questions and situation, simplified and partial versions of traditional truths and values, a pragmatic theology of success a claim to moral superiority, proofs from supernatural elements, glossolalia, trance, mediumship, prophecies etc.²⁰⁵

Doctrines, liturgical styles, devotional practices and fundraising strategies of Pentecostal Movement – the shared doctrines, liturgical styles, devotional practices and fundraising strategies of Pentecostal movement and other churches indicate that the movement’s impact on the religious landscape is significant beyond tales of the tape.²⁰⁶ It could be conjectured that the growth of the Pentecostal movement has even stemmed the growth of the African Initiated Churches in West Africa. This view was corroborated by Pastor of Deeper Life Bible Church²⁰⁷ who contends that doctrines and devotional practices in Deeper Life Bible Church has helped to save more sinners from sins, though he further asserts that people seem to be avoiding their churches because of their doctrine which prohibits members from involvement in politics. To this end, it can be deduced from the view of Pastor M that doctrines and devotional practices go a long way in promoting the growth of Pentecostal churches in Nigeria. Doctrines in the view of Mr. C²⁰⁸ a member of Living Faith Church (Lagere, Ile-Ife, Osun State) attract people to the church. “For instance, in our own church through fundraising the church has been able to relate and associate with the society in terms of donations of buses by some God-loving citizens for evangelical work and the church in return through its devotional practices liberate the society from evil attacks, social vices through regular sermons’.²⁰⁹ Pastor Tunde of the Redeemed Christian Church of God aptly supported the view of Okonkwo. Pastor Tunde contends that through weekly church service or programmes, prominent members of the society have been saved from their sinful life, while social vices are continually reducing through church activities like personal evangelism, crusade and radio

²⁰⁴ Michael Bieht, *Religion: Help or Hindrance to Development?*, 113.

²⁰⁵ Anderson quoting from Paulist Fathers, 1990, *The Catholic World*, Volume 233 Indiana University: Paulist Press, p. 264.

²⁰⁶ Kalu Ogbu, *African Pentecostalism*, 6.

²⁰⁷ Interview conducted at Ile Ife Osun State, Nigeria with Deeper Life Bible Church Pastor on 28th of July, 2015.

²⁰⁸ Interview conducted with a member of Living Faith Church Pastor on 10th of April, 2015.

²⁰⁹ Interview with Living Faith Church Pastor on the 16th of May 2015.

programmes of the Pentecostal churches. A critical look at the responses of these respondents (Pastors) show that the Pentecostal churches have impacted on the society in terms of rescuing hardened sinners, reducing social vices such as kidnapping, armed robbery, prostituting in the society through constant devotional practices. The inter-denominational services periodically organised are a point to note as non-regular members are treated as very important personalities.

The Pentecostal theology and practices claim to be able to deliver people from their oppression. This is reflected in the various weekly, monthly and annual deliverance programmes organised by the movements mostly in the night as vigil. Using the name of Christ Jesus to deliver, and calling the Holy Ghost fire to terrify the demon and send out to the dungeon of fire. This attracts people who need deliverance from oppression, ranging from physical to spiritual; an average African man who cannot be rescued by the government of the day from poverty and oppression of various kinds turn to the Pentecostal movement for solution.

The advent of Pentecostal movement has changed the mind set of people to know how to deal with problem of life instead of being sorrowful and discouraged. The Pentecostals in their spirituality encourage singing praises and giving thanks in the midst of challenges of life which has become the Pentecostal way of life which is reflecting in their worship. More times are devoted to singing and praising God and releasing word of encouragement through prophetic utterances. Through praises and thanksgiving Pentecostals believe that deliverance breakthrough and solution to different kinds of problems will occur and evil supernatural power is confronted to give room for divine breakthrough.

African Pentecostals considered their worship as Spirit-filled worship under the direction of the Holy Spirit. Pentecostals express their experience during church services: ‘we lift our voices in praise, we raise our hands in honour and respect, and we make a joyful noise unto the Lord’²¹⁰. One of the distinguished features of the Pentecostal movement can be in their worship. It can be said without mincing words that Pentecostals can best be understood in their worship and in their expression of the greatness and mightiness of God as reflected in their worship. In their worship, the reading of the word of God, prayers, praise and thanksgiving, prophetic utterance, word of knowledge and sermon are common features.²¹¹ It goes without saying that prayer is crucial to the Pentecostals, as to anybody who seriously believes in God. There are those of the Pentecostals who appear to think that they could force the hands of God through commands rather than presenting their petition before God in reverence. Many of the Pentecostal groups would shout, “Praise the Lord”, chorused with “Halleluiah”, and they would thank the Lord for having heard their prayers, even though no one knows the source of their certainty that God has heard their

²¹⁰ David Loucas, Cheryl Harris Alias Sydnie Feldstein, (Independent publishers services, 2012), 225.

²¹¹ <http://www.patheos.com/Library/Pentecostal/Ritual-Worship-Devotion-Symbolism/Worship-and-Devotion-in-Daily-Life> (Assessed March, 2015).

prayers. Faith in totality is expressed among the Pentecostals in expressions such as ‘Thank you Jesus’ ‘Daddy you are great’²¹².

The Pentecostal movement allows the cultural setting of their community to influence the pattern of their worship unlike the mainline churches that use the western instruments like organ and piano. The Pentecostals make use of both the western and traditional instruments in worship, clapping jumping and praying aloud were part of the movement worship pattern which reflect the way African communicate with God. By nature, Africans are noisy – they speak out and communicate with God. Also, the use of chanting canticles and responses that is the feature of the mainline churches are not present in the Pentecostal churches. They consider it foreign and un-African rather they prefer worshipping God with zeal and passion which enables the Pentecostal the free access to communicate with God with result following through testimonies. The scripture reading and sermon delivery are also prominent in the traditional Pentecostal worship. According to Ogbu Kalu, it deepens their identity and allows for practice of the varied spiritual gifts in a personal way that allows for testing and introspection.²¹³

The use of spiritual gifts is important to the distinctiveness of the Pentecostal movement. While some of the mainline churches like Anglican and Methodist resist the use of spiritual gifts like prophesying, speaking in tongues to private use, most Pentecostal churches do not only allow the use of the spiritual gifts but encourage those who do not have the gifts to desire the gifts and make use of it privately and publicly. In the Pentecostal church, more time is devoted to prayer as prayer is conceived as the key to open the closed door (barrenness, joblessness, health challenges, deliverance, breakthrough and so on). The use of speaking in tongues during public worship is considered by the Pentecostal as a reflection of the presence of God and in most cases prophecy will follow with the expression “thus Saith the Lord”.²¹⁴

The Africans by tradition use symbol as a means to an end when communicating with God. This was used as a carry-over to the Pentecostal style of worship. The symbols allow the worshippers to draw closer to the unseen God and develop his faith in what yet to happen. In the Pentecostal worship, symbol like water, anointing oil and hand towel are used not as end in themselves but as a means to an end. This is the visible sign of an inward grace (using the Anglican catechism). It developed the faith of the worshipers and enables him to approach God in worship.

The second coming of Christ and fulfilment of the Great Commission are the centrality of most of their message. However, planting of churches is equally important to some Pentecostal church; this is borne out of the desire to sanitise the church of God. They consider the mainline churches

²¹² This was part of what I observed when I attended some of the Pentecostal services especially at the Redeemed Christian Church of God. (Participant Observation Method).

²¹³ Kalu Ogbu, *African Pentecostalism, An Introduction* 2008, 6
, <http://patheos.com/Library/Pentecostal/Rural-Worship-Devotion-Symbolism/Worship>.

²¹⁴ Ibid.

as ceremonial churches where true word of God is not preached but is established for social ceremonies like burial, marriage, naming ceremony, house warming and birthday celebration. For example the RCCG “Let’s go a fishing” is an annual programme for planting of new churches. The resultant effects have been enormous with multiplicity of the church parishes in towns, cities and villages. Most Pentecostal churches were missionary by nature, and the dichotomy between ‘churches’ and ‘mission’ that so long plagued other churches did not exist. For example, the Southwestern Nigerian Pentecostals, especially the case study churches are noted for aggressive church planting programmes which is noticeable in cities, towns and villages. These thriving Pentecostal “indigenous churches” were established in many parts of the African countries without the help of any foreign missionaries. These churches were founded in unprecedented and innovative mission initiatives, motivated by a compelling need to preach and even more significantly, to experience a new message of the power of the Spirit. Steven Land points out that if we only do evangelism, we “deny the global care and providence of the Spirit” and fail to grasp “the personal, social and cosmic implications of Pentecost.”²¹⁵

The emphasis placed on evangelisation also aided its growth and spread. From its inception, evangelism has been the core mission of the Pentecostal movement. They are of the opinion that for transformation to take place socially, politically or economically, conversion must first take place. In Nigeria, the Pentecostals adopt revival which is in-reach (revival programmes organised for the members of the church alone) and crusades which is outreach to bring men and women to Christ. They also use ministration on campuses and establish campus fellowship to minister to the campus youth. The use of film show through projector is also a common practice within the movement to reach out to people. This is very effective especially in rural areas where electricity is not common. However, some writers of Pentecostalism observed that the Pentecostal’s emphasis on self-propagation through evangelism and church growth through signs and wonders has sometimes resulted in Pentecostals being inward looking and seemingly unconcerned or oblivious to serious issues in the socio-economic and political contexts, especially where there were oppressive governments.²¹⁶ This thesis will find out the truth is this submission.

The style of administration in the Pentecostal Churches in Africa and Nigeria in particular, is different from the mainline churches. Each denomination is headed by a leader called by different names like Archbishop, General Overseer, Pastor and so on. The vision of the leader dictates the operation of that denomination; therefore many of their adherents are highly dependent on the creative drive of the founding leaders (Miller and Yamamori).²¹⁷ They operate in a department style of administration which can be called ministry; that is, a loose form of administration not

²¹⁵Steven Land, *Pentecostal Spirituality: A Passion for the Kingdom*. (Sheffield: Sheffield Academic Press, 1993), 207.

²¹⁶Anderson, *Zion and Pentecost: The Spirituality and Experience of Pentecostal and Zionist/Apostolic Churches in South Africa*. (Tshwane: University of South Africa, 2000), 108.

²¹⁷ Donald Miller and Tetsunao Yamamori, *Global Pentecostalism. The New Face of Christian Social Engagement* (Berkeley/ Los Angeles/London: University of California Press, 2007), 128.

central system. Each ministry or department has a leader who co-ordinates and then reports to the central; for example there is youth ministry, women ministry, music ministry, evangelism ministry and so on. Each of these areas of ministry is designed to meet specific needs and is led by those gifted in such areas of administration.

The role and importance of women in the Pentecostal churches is highly valued when compared to the mainline / established churches. They are allowed to lead in some ministerial assignment like Sunday school, bible study, house cell / house fellowship group. In some cases, some of them are ordained as pastors. Their gifts and talents are appreciated and this has informed the attraction of the women and youth to the Pentecostal churches leading to drifting of the women especially the youth from the mainline churches. In the recent times from the 2005 some mainline churches realising the danger of losing their youth and women totally to the Pentecostal churches started involving the women and the youth in the schemes of activities but it is not producing the expected result due to the long standing structure of the mainline church that is difficult to change or accommodate this new initiatives.

The autonomy of the Pentecostal churches aid church growth as they are allowed to decide on what is important for the growth of the church without following unnecessary protocol which may slow down the implementation of their programmes. It is important to note that most Pentecostal churches are congregational or Episcopal in nature, and the administrative power rests on the pastor and church committees to perform as a church. The case study churches for this research operate both in congregational and Episcopal style, that is, they allow for local autonomy as well as electing state overseer or bishops to hold centralised authority at their headquarters where final decisions regarding leadership are made.

Pentecostal Christianity is becoming more and more synonymous with miracle-seeking and miracle-working in the view of many Nigerians. This scenario is apparently due, in particular, to the Pentecostal over-emphasis on the miracles that believers will benefit from which are derivable from being a disciple of Jesus Christ. Consequently, the real concern of the Lord Jesus about seeking the kingdom of God, in terms of loving God and one's neighbour, may have been undermined to a great extent. Many Pentecostal Christian pastors and evangelists in Nigeria preach faith in Jesus Christ as a way to obtaining miracles of healing, success in business, and other forms of breakthrough, such as getting rich, being blessed with the fruit of the womb, getting the right husband or wife, and so on. There is a phenomenon called being 'slain in the Spirit' in the Africa Pentecostal Churches. It has been reported that when people are touched in a receiving line at a healing service, the expectation is that they will fall down. This is common with the Living Faith Church.

Pentecostal Christians promote prosperity gospel,²¹⁸ health and prosperity gospel is one of the fastest growing religious movements on a global scale.²¹⁹ It was first promoted by African-American preachers with no theological formation and their followers were poor people.²²⁰ The prominence of the prosperity gospel has been widely reported in the Western media equating African Christianity with the prosperity gospel. The message of the Pentecostal on prosperity gospel is that God wants his followers to be successful. Gifford as quoted in Brouwer²²¹ claims that the prosperity gospel is the most pervasive and significant message within Pentecostal churches. This conclusion is true of African Pentecostal preachers promoting prosperity gospel to serve as a way to deliver people from poverty. This is confirmed through display of wealth by some Pentecostal preachers. A typical example is the founder of Living Faith Church, Bishop David Oyedepo using airplanes and building an auditorium with a seating capacity of 50,000 worshippers which has been considered the largest church auditorium in the world.

The ungodly activities of some of the Pentecostal pastors were reported by the *Newswatch* magazine by a Reverend Father²²². He narrated how some Pentecostal preachers used the name of Christ to deceive their followers and defraud them of their income through tithe payment, making donations for project that never exist and compulsory donation band levies paid to the pastor. This was considered by the Reverend Father as a changing face of Christianity in Nigeria through the activities of New Wave Preachers which is against the Christian tradition is to support the weak and help the helpless not to use dubious means to defraud them of their little earnings.

The proliferation of churches is seen by some people as the handwork of the devil where some pastors not ready to follow their leaders decide to establish their own church using demonic means to acquire wealth and to deceive people. The resultant of which there are more churches and less believers. This may be a one sided submission because proliferation of church can also be viewed as God-made to allow for healthy rivalry and competition within the Christian fold. It is not an understatement that the emergence of the Pentecostal movement in African has made the mainline churches to be more active in evangelisation and be more pragmatic in nature so as to reduce the movement of young and old who are on daily basis moving to the Pentecostal churches.

The preaching of the prosperity gospel in most Pentecostal Churches in Nigeria today accounts for the increase in the number of their worshippers. Due to economic recession in the country, many people resorted to seeking supernatural intervention to be prosperous and be able to meet their basic needs of life and even more. Furthermore, some of the ambitious individuals who are

²¹⁸ Paul Gifford, *Ghana New Christianity*, 139-141.

²¹⁹ S. Hunt, "Dramatising the 'health and wealth gospel': belief and practice of a Neo-Pentecostal 'Faith' Ministry", *Journal of Beliefs and Values*, 21 (1), 73-86.

²²⁰ Harvey Cox, *Fire from Heaven*, 22.

²²¹ Brouwer, et al., *Exporting the American Gospel: Global Christian Fundamentalism*, (New York: Routledge, 1996), 89.

²²² Obiora, "Proliferation of Churches in Nigeria," *Newswatch Monthly magazine* December edition, 20.

looking for cheap ways of making money came out of the established/mainline churches to start their own church where they will be the all in all, controlling the finances of the church and spending the church money for their selfish interest without being challenged. It must be properly stated that the popularity of the prosperity messages in Nigeria today and the get-rich-quick syndrome are the products of bad economy.

Traditionally, women have been relegated to the lowest ebb when change, development or transformation of the society is desired and where they are invited into the discourse it was mainly for training and indoctrinating as if they were empty slates, devoid of culture and understanding²²³ but interestingly, women were the catalyst of the early Pentecostal movement. In the early movement, the majority of converts and church-goers were female.²²⁴ Since the movement relied on the efforts and participation of lay members, both within the church and outside, women gained great cultural influence in Pentecostalism and helped to shape it. African Pentecostals give adequate participation for women in the ministry formation.

Furthermore, in the case study churches, ordination of women is part of the Episcopal function of the head of the church or overseer. Culture also contributed to the restriction of women's roles in Pentecostal churches in some part of Africa. Pentecostals tend to view gender roles as divinely ordained and sexuality as reserved for marriage. Women have leadership roles, for example, as superintendents in the Deeper Life Bible Church, and there are prominent women educators in Pentecostal colleges, seminaries, and universities. Some of the women are prolific writers, inspiring preachers, impeccable dressers and amazing superlative wives.

It is worthy of note that most Pentecostal pastors capitalise on the bad economic situation in Nigeria to exploit the less privileged. They preach prosperity and encourage them to give whatever they have, however little it may be, in order to get more; though at the end of the day, the result of their action is negative. In South Africa for example, during the apartheid churches preached and emphasised freedom in their messages and admonitions because that was what the people desired at that point in time and it attracts a lot of people to the church. In the same way today, Nigerians are in serious economic hardship, and prosperity messages and hope for better tomorrow will definitely attract more people to the Pentecostal fold. What pleases God is no longer important to some Pentecostal preachers but what pleases the people and what they loved to hear.

²²³ Karel August, Religion: Help or Hindrance to Development, Articles put together by The Lutheran World Federation, (Germany: Evangelische Verlagsanstalt, 2013), 94.

²²⁴ Benjamin, Diara and Nkechinyere Onah, "The Phenomenal Growth of Pentecostalism in the Contemporary Nigerian Society: A challenge to Mainline Churches," Mediterranean Journal of Social Sciences Rome: MCSER Publishing, (2014) 399.

Pastoral care in form of social welfare²²⁵ also accounts for the increase in the number of people that troop into Pentecostal churches. Most Pentecostal pastors are exceptionally good in this area; though the motive of doing this may differ from one pastor to the other. While some are engaging in pastoral care as a fulfillment of the biblical injunctions, some are doing this to serve as a bait to catch the fish which at the end of the day, they will eat. For those who have good intention of engaging in pastoral care, they hand over new converts to the follow-up team who will give them special attention and seek for supporting them physically and spiritually. The congregants received help as they claimed to have received direction about the past, present and the future as revealed to the man of God. Words of prophecy are common features of the Pentecostals worship and when pastors in the Pentecostal church is consulted he / she expects the man of God to give a word of direction as he claims to have received it from God. The pastor is termed to be a visionary leader; the church is run through his vision and there are assistants to back him up, especially in pastoral care of its members.

The freedom enjoyed by the Youth in the Pentecostal church has also contributed to the growth of the church.²²⁶ Since most of the churches are still relatively new, there is no room for some people claiming superiority over others due to long stay in the church. Youths are allowed to express themselves and are encouraged to use their potential gifts and some are given leadership positions in the church. As part of freedom in most of the Pentecostal churches, they are allowed to wear any dress of their choice. Nothing is forbidden in matters of dressing. Women and girls are free to come to church in the attires of their choice and without head ties or scarves. As it concerns the clergy, the Pentecostal churches also have a simple and free attitude to dressing. Most Pentecostal pastors choose to dress in such a way as to make communication and gesticulation during preaching easier. But there is no such freedom in mainline churches. This makes some young people who have some sense of pastoral call or ambition to opt for Pentecostal churches. The youth are encouraged to exhibit their gifts and talents in the drama group, choir, and other relevant departments.

In most Pentecostal churches, the dress one puts on is not the issue; it is regarded as the outward appearance, whereas they emphasise the inward. This is why mainline churches are called old fashioned churches that refuse to allow for influences which modernity has come to deliver, especially in dressing code. The inward transformation is emphasised by most Pentecostals and they often quote Matt. 5:8 “Blessed are the pure in heart for they shall see God” this to some extent has brought general permissiveness in the church as most people engage in what they think is right to them, especially the youths.

²²⁵ Benjamin, C.D, Diara and Nkechinyere G. Onah, 2014, *The Phenomenal Growth of Pentecostalism in the Contemporary Nigerian Society*, 398.

²²⁶ Ibid.

The use of spiritual gifts and the emphasis on the power and influence of the Holy Spirit with its attendant result of healing and deliverance is another strong factor that attracts people to the Pentecostal churches. An average African man is impressed easily by extraordinary events like falling down (slain in the spirit) astonished testimonies of healing and deliverance, speaking in an unknown tongue, prophecy and words of knowledge. Most of these things are foreign to the mainline churches though some charismatic groups in the mainline churches now encourage and use some of these spiritual gifts.²²⁷

The Pentecostal doctrines some of which are dramatic also entice people to join the fold. For example most of the Pentecostal churches expressed and believed baptism by immersion, that is dipping the total body into water for spiritual cleansing. While the mainline churches see the water as a symbol of cleansing, and therefore use sprinkling or pouring water on the head of the candidate for baptism, the Pentecostal consider this as unbiblical, whereas it is the dramatic feature of the sacrament that informed their action. Pentecostal services are also very entertaining and full of vitality. However some writers like Cho (in Allan Heaton Anderson book, *To The End of the Earth: Pentecostalism and the Transformation of the world*) see this attraction in a negative way and refer to the Pentecostal Churches as entertainment-centred Churches.²²⁸ Despite this submission, the Pentecostal services are loved by youth and some educated elites, the use of modern technology by the church also makes it modern and relevant to this time and age. The growth of Pentecostalism therefore demonstrates that its strength lies in popular, diffused institutional authority, creating internal cohesion and stability while permitting the flexibility necessary for accommodating social change.²²⁹

In conclusion, the literature reviewed in this chapter is unique for looking at scholar's evaluation of activities and engagement of Pentecostal movement globally and within the African continent. It is difficult however to give a typology of the movement because of its diversity and constant changing features. In the earlier 20th century down to the middle of the century, the emergence of the movement was very remarkable; this was simultaneously evident in different parts of the world. This is what can be described as the Holy Spirit on the move. The movement came at the nick of time when the African continent and indeed Nigeria were spiritually looking for a way to breach the gap between African spirituality and Christian spirituality.

²²⁷ Graham Billy, *The Holy Spirit*, Nashville: Billy Graham Evangelistic Association in Benjamin C.D. Diara, Nkechinyere G. Orah, 2014, *The Phenomenal Growth of Pentecostalism in the Contemporary Nigerian Society: A Challenge to Mainline Churches*, Rome – Italy: MCSER Publishing, Vol. 5 No. 6, p.399.

²²⁸ Allan Anderson, *To the Ends of The Earth: Pentecostalism and the Transformation of the World*, (Oxford :Oxford University Press,2013), 231.

²²⁹ Margaret Poloma, *The Assembly of God: Godly Love and Revitalization of American Pentecostalism*, (NYU Press, 2010), 84.

CHAPTER THREE

The Growth of Pentecostal Churches in Nigeria

3.0 The growth of Pentecostal movement in Nigeria: An appraisal

The unprecedented growth of Pentecostalism in Nigeria calls for attention to know the causes of this rapid growth and influence of the movement in Nigeria. It is on record that Nigeria as part of the African continent is very religious from the traditional religious beliefs, to the activities of the Church Missionary Society (CMS), to the emergence of the African Indigenous Churches from where the Nigeria Pentecostal Churches emerged with or without western Pentecostal influence. Despite the activities of the CMS through building of schools, hospitals and other social services, it is necessary to consider why the new movement attracts thousands of people while the mainline churches from the offshoot of CMS continue to lose their membership to the new movement. It is important to note that many writers have written on the causes of the growth of the movement. Some of them are Mathews Ojo,²³⁰ in his book, *The End Time Army*; Asonzeh Ukah²³¹ with the title, *A New Paradigm of Pentecostal Power*; Richard Burgess²³² the author of *Nigeria's Christian Revolution*; Ruth Marshall²³³ published *Political Spiritualities*; and recently in 2014, Nimi Wariboko²³⁴ published *Nigerian Pentecostalism*. The following are the reasons for growth of the movement from literature considered and the data analysis gathered from the field work.

At the outset of the Pentecostal movement, their focus was centred only on holiness and how their followers will make heaven; this was before the 1980s. This is referred to as other-worldly²³⁵ and in the 1990s the focus changed and Pentecostals began to engage in the activities of their communities which is referred to as this-worldly²³⁶. This resulted into pragmatic gospel and it attracts more people into the Pentecostal fold.

The economic crisis in the early 1990s which was orchestrated by the fall in global oil prices amid rising corruption of the Nigerian political class. This broadened the message of Pentecostalism from sanctification and holiness to prosperity. The Pentecostals also intensified their message on deliverance from poverty and demons and healing from various type of sickness, which are mostly caused by poverty but have been attributed to spiritual causes by their enemies. This belief system led to an increase in the

²³⁰ Mathew Ojo, *End Time Army*.

²³¹ Asonzeh Ukah, *A new Paradigm of Pentecostal Power: A study of the Redeemed Christian Church of God in Nigeria*, (Africa World Press, 2008).

²³² Richard Burgess, *Nigeria's Christian Revolution: The Civil War Revival and its Pentecostal Progeny (1967-2008)*, (Milton Keynes: Paternoster, 2008)

²³³ Ruth Marshall, *Political Spiritualities*

²³⁴ Nimi Wariboko, *Nigeria Pentecostalism*, (Rochester: University of Rochester Press, 2014), xix.

²³⁵ Ibid,

²³⁶ Ibid.

membership of Pentecostal churches as they seek for succour and where to meet their day to day needs since government has failed to meet its civic obligations to its citizens.

According to Nimi Wariboko,²³⁷ the Pentecostals have become channels of harnessing spiritual and social resources drawing from African traditional religions. Most of their converts have their roots from the traditional religions especially with the practices of consulting the oracle before engaging in any social activity and the use of dreams and prophecy in the traditional setting. The Pentecostals in their bid to arrest the interest of their new members translate what the members are used to from their traditional religious setting into Christian spirituality barking it up with examples from the scripture. Examples include reliance on prophecy, consulting the priests and speaking in unknown tongues. All these emphases are lacking or are not encouraged in the mainline churches. Pentecostals in Nigeria consider the import of Christianity in the light of explanation prediction and control that must be done through the name of Jesus Christ and Holy Spirit.²³⁸

The growth of the Pentecostal movement was also informed by its readiness to promote the black race, reshaping the identity of the Africans, and its attempts to reconceptualise Christianity through African cultures and beliefs. Pentecostals also interpret socio-economic and political situation in Africa through their spirituality. The concept of neighbourliness as practised in Pentecostal churches also attract membership into the movement. Pentecostals are fond of assisting one another extending that to their community to make practical impact, drawing their theology from Matthew 25:31-46 where it is expressly written that whatsoever you do to your neighbour to unto.

Some of the outreach programmes of the Pentecostal movement also account for its growth and popularity, for example, house fellowship or house cells or church-in-the-house, which are put in place to reach small groups of people gather together to study the bible, pray together and share testimonies in members' houses. This programme brings about intimacy and group support for members within the same fold and it is extended to non-believers within the community. House cell or house fellowship programmes in many places have resulted in the establishment of churches, for example, The Deeper Life Church started its house fellowship programme in February 1983, but by December 1983 the number has increased to 15,000.²³⁹ The use of house fellowship replicates the traditional African family worship providing social relationship to people within the community.

Pentecostal movement also serves as a solace for the less privileged within the society, they accommodate both the privileged and the less privileged within the society, providing new networks both spiritual and

²³⁷Nimi Wariboko, 2014, *Nigeria Pentecostalism*, 2.

²³⁸Ibid, 5.

²³⁹ Ibid, 30

material extending beyond local, ethnic and regional. To the less privilege, some Pentecostal churches provide material benefit such as employment opportunity, exchanging of goods and services to those who are in need.

The theological submission of Pentecostals about salvation is total; that is, comprising the body, soul and spirit and about the well-being in the here and now and in the life after. Salvation according to Pentecostals is about abundance, wealth and flourishing life. This holistic understanding of salvation is similar to the practice in African traditional religion. In the African traditional religion, gods or goddesses are considered interested in the well-being of their worshippers. For example, in the Yoruba traditional religious setting, there is a god attached to increase in farm produce and another attached to fruitfulness and bearing of children. The latter one is known as the Osun goddess.

Regardless of some excesses found in the Nigerian Pentecostal pastors and church members like extortion of money from members, maltreating of individuals in the name of deliverance, Pentecostal preachers anchor their operation on the theology of hope. This deals with everyday challenges of life with the aim of transforming the socio-political and economic conditions of Nigerians by responding to their practical N214institutions. The pragmatism and creativity of Pentecostal preachers to disseminate the teachings of Christianity in diverse ways is noticeable and attract followership. This is done through counselling, evangelism, deliverance, healing, prayers and provision of soft loans to members, which amount to doing many things and responding to the needs of their members at the same time.

3.1 Theological evaluation of the growth of Pentecostalism

The church is a living structure within the society which is meant to re-model the character and behaviour of its adherents within the society. This is why Gifford asserts that the church has had a significant impact on the creation of a modern, pluralistic African society.²⁴⁰ Whatever African society becomes today positively or negatively, the church has contributed to it. However, some writers²⁴¹ predict a collapse of Pentecostalism; they based their prediction on governing growth and decline of Christian renewal movements, no matter how pious and well-intentioned. Others view Pentecostalism as a religious movement which is out to disintegrate modernisation. However, with all these submissions, Pentecostalism has been experiencing unprecedented growth in Africa instead of declining trend. This is evident in the activities and emergence of the Pentecostal Churches in Africa, both western oriented ones and those that emerged directly from the African culture and tradition. There are divergent opinions as to what informed the growth of Pentecostal movement. Its theological stand and expression has been considered as a major factor. This section of the thesis will evaluate this submission.

²⁴⁰ Paul Gifford, *African Christianity: Its Public Role* (London: Hurst & Company, 1998), 20.

²⁴¹ Johnstone Patrick, "History, Trends and Possibilities: The Future of the Global Church." (2011), 127.

There are various theological motivations for the interaction of Pentecostals with the public life which informed its growth. The first is the eschatology. According to Macchia²⁴², the Pentecostal movement in its early decades was driven by the eschatological expectation of the soon coming kingdom of God. This motivates Pentecostals to the proclamation of the good news with vigorous effort to evangelise the word before the arrival of Christ in judgment and salvation.²⁴³ The result was that many were not only converted to Christ but they were converted to Pentecostal movement. This was also the case with the early apostles of Christ; the soon-coming of Christ dominated their activities to the extent that they did not see the need to put the words and activities of Christ to writing until heresy began to enter the church. However, some observers²⁴⁴ consider Pentecostal churches to have paid little attention to the Africa's socio-political circumstances at the early stage of Pentecostalism, contending that salvation of souls was the most important aspect of their engagement with the public. Gifford, cautioning the *laos* of God (people of God) submits that people who placed spiritualism far above human needs are neglecting their responsibilities of thinking and acting for themselves²⁴⁵. Gifford's submission is to alert the Christians of their responsibility to God and their fellow men in words and action.

According to Ruth Marshall, Christianity is a lifestyle that requires that we function within it in all dimensions of life so as to transform what we are and the society we live in.²⁴⁶ This position of neglecting one's responsibilities in the society at the beginning of the movement has been considered as preventing Pentecostal Christians from changing their world for better and actively participating in the activities of their communities. This is corroborated by Ranger that Pentecostal churches were apolitical during the democratic dispensations in Africa in the 1950s and 60s which is the first wave for Pentecostalism and during the second wave of democratic reforms in the 1970s and 80s.²⁴⁷ However, things have changed as Pentecostals now emphasise 'here and now gospel' that is, Christians must impact the world even as they are heavenly conscious. Some scholars²⁴⁸ also postulate that supernaturalism is expected to inspire people to action with motivation to engage in socio political actions of their society, thereby affecting their community. This is discovered from one of the case study Churches – Deeper Life Bible Churches, where

²⁴²Frank Macchia. *The Struggle for Global Witness: Shifting Paradigms in Pentecostal Theology* in Murray Dempster, Brynon D. Klaus, Douglas Petersen, 2001, *The Globalization of Pentecostalism: A religion made to Travel*, p.8

²⁴³ Frank Macchia, 1999, *The Struggle for Global Witness: Shifting Paradigms in Pentecostal Theology* pp. 8-29 in M.W. Dempster, B.D Klaus and D. Petersen (eds). *The Globalization of Pentecostalism* Regnum Books, Carlisle, CA.

²⁴⁴Wariboko Nimi, *Pentecostal Paradigms of National Economic Prosperity: The Socio-economics of the Global Charismatic Movement* "ed." Amos Yong and Katherine Attanasi (.New York: Palgrave Macmillan. 2012) pp. 35-59.

²⁴⁵Gifford, 2003, 22 – 23.

²⁴⁶ Ruth Marshall, *Political Spiritualities*, 243.

²⁴⁷Ranger, 2008.

²⁴⁸Barrett, David B., "Among the many examples of those who have noted the Pentecostal creative, adaptable, pragmatic, entrepreneurial qualities" "The Twentieth-Century Pentecostal/Charismatic Renewal; Blumhofer, Edith L., 1993. "Restoring the Faith." Champaign, IL: University of Illinois Press, 1993; Lawson, Steve, 1993. "The Foursquare church Faces the Twenty-First century," *Charisma* 18. March, 1993. pp. 16-26; Synan, Vinson, 1986. "Pentecostalism: Varieties and Contributions," *Pneuma* 8. Fall 1986. pp. 31-49; Wacker, Grant, 1984. "The Function of Faith in Primitive Pentecostalism." *Harvard Theological Review*. 77: 1984. pp. 3-4, pp. 353-375; Wagner, C. Peter, 1969. "Look Out! The Pentecostals are Coming." Carol Stream, IL: Creation House, 1969; Wilson, Everett A., 1993. "Revival and Revolution in Latin America," in *Modern Christian Revivals* Edith Blumhofer. Urbana and Chicago: University of Illinois Press, 1993.

the members were encouraged to establish schools within their communities for both Christians and non Christians with affordable payment and instilling the Christian moral ethos that can influence the society positively.²⁴⁹

Again, some observers²⁵⁰ consider Pentecostal theology emphasis as a way out of man's life problem, and particularly, way that will lead one out of a state poverty. Hence, there is emphasis on prosperity gospel. Yet, the issue of prosperity gospel among the Pentecostals has become controversial. While some people believe that prosperity gospel is biblical and relevant to the economic situation of the time, others see it as aberration of the gospel which is out to mislead the worshippers and to make them see the Christianity as bread and butter religion. However, there are factors which have informed promotion of prosperity gospel especially in Africa. According to L. Nwankwo and A. Ibegbunam²⁵¹ "living in Nigeria is turning nightmarish..." He was referring to the economic hardship being experienced by majority of the Nigerians, the standard of living has been affected, and unemployment, inflation and poor living conditions Prosperity Gospel seems to have put God back at the centre of human experience by positioning God as more than capable of meeting all needs of desperate Nigerians. This has reduced the number of those frequently patronising African traditional religions for solutions to their problems which have resulted to numerical growth of Christianity in Nigeria. Prosperity gospel has negatively affected the Christian community and commitment in the Nigerian society and has posed a challenge to Christianity since many Christians, especially from new generation churches are searching for paradise on earth.

This situation has informed people of little or no theological biblical knowledge, claiming to have authority to liberate or set people free from their poverty. The unbiblical theology and practices of some of the new generation churches did not only affect materialism alone but have affected family values leading to misconceptions and causing division within the family. For example, *Daily Sun Newspaper*²⁵² reveals the story of the confession of a certain self-acclaimed Bishop, Sunday Williams, of having executed hundreds of suspected child witches in Akwa-Ibom State at the request of the parents. He confessed that the parents paid him to kill their kids to avert their family witchcraft related misfortunes. Also in August 2013, another headline hit Nigerian press²⁵³; "Pastor in court for duping a congregation member". This was the case of Pastor K Olugbenga, charged with defrauding his parishioner of N214,000 about \$1,500 on the pretense of praying over the money. Another one is related in *Sunday Sun Newspaper*²⁵⁴ of a pastor impregnating church

²⁴⁹ Interview conducted with a Deeper Life Bible Church worker on July 16, 2015 at Lagos, Nigeria.

²⁵⁰ Anderson, Allan, "Zion & Pentecost: The Spirituality and Experience of Pentecostal and Zionist — Apostolic Churches in South Africa." (2000), 241-242.

²⁵¹ L. Nwankwo., and A. Ibegbunam, "The Boom in the Healing Ministry by Catholic Priests – A mixed blessing (An Exploration of the grounds of Misgivings), Nacaths Journal of African Theology Vol. 3, (1993), 8-15.

²⁵² *Daily Sun Newspaper* Wednesday June 1, 2011 Vol. 6 No 2093 as reported by Domic Umoh in *Prosperity Gospel and the Spirit of Capitalism: The Nigerian Story*, African Journal of Scientific Research Vol. 12, No. 1, 2013, p.664.

²⁵³ "Vanguard News, August 23, 2013" assessed 16th April, 2015,

<http://www.vanguardngr.com/2013/08/pastor-in-court-for-duping-congregation/>

²⁵⁴ *Sunday Sun newspaper* August 25, 2013, Vol. 10, No 50, in *Prosperity Gospel and the Spirit of Capitalism: The Nigerian Story*, African Journal of Scientific Research Vol. 12, No. 1, 2013, p.664.

ch members and selling babies. There is no doubt that the bad economic situation in Nigeria has informed many Nigerians falling victims of prosperity gospel as they continue to hope against hope even in their hopelessness. The general sociological perception of religious organisation is that they are non-profit-making, voluntary organisations that seek to meet the spiritual needs of members; but this is no longer the case in the African concept of setting up religious organisations.

Pentecostalism through its theology encourages good family values.²⁵⁵The Pentecostal liturgies (prayer, retreats, marriage, music, dance, homiletics, and testimonies) provide a healing catharsis and their hermeneutics attract followers to the Movement. Martinez-Ramirez²⁵⁶ submits in his writing on Pentecostal expansion and political activism in Puerto Rico that the Pentecostals have expanded their scope of political participation beyond voting during election but that they now seek for political offices with the mindset that they have all that it takes to influence their world socially, politically and economically. Their political activism suggests that these religious leaders and groups have the potential to legitimate or question social and political arrangements, institutions and processes. Therefore, Pentecostals now reject the doctrine of two kingdoms, which separates religion from public life. The challenge for the Pentecostal churches during those dark days of military rule was to break the yoke of military dictatorship, and sensitise and raise spiritually and politically motivated Christians to fulfil the task. No doubt, the emergence of several Pentecostal churches in seasons of anomie, as in the case of Nigeria in periods preceding the advent of democratic rule in 1999, played a positive role in the sense that the development facilitated the maintenance of order and stability in the face of extremely depressed economic conditions in the country. Thus, rather than spur the people to revolutionary action against their perceived oppressors, the Pentecostal Christian spirit that was sweeping through the country, melted the stony and dormant religious consciousness of the oppressed and converted them to spiritually active Christians whose focus changed from the ephemeral and mundane affairs of this world to the heavenly kingdom. Pentecostal churches remain in Nigeria the habitation of the good, the bad and the ugly. This is expectedly so because the churches reside in Nigerian society, and cannot be completely impervious to the influences that derive from the structure and character of its operational milieu.

Today in Nigeria, the expansion of Pentecostal outreaches has continued to grow. There are more Pentecostal churches in the country than schools. But, ironically, the crime rate has been soaring with almost the same percentage as the growth rate of Pentecostal churches. So worrisome has been the incidence of crime that even churches with their hallowed sanctity, have not been spared. Cases of church attendees losing their valuables to armed robbers within the precincts of the church have been reported.²⁵⁷

²⁵⁵Miller Donald, and Yamamori, Tetsunao, *Global Pentecostalism: "The New Face of Christian Social Engagement."* (Berkeley: University of California Press. 2007).

²⁵⁶ "Pentecostal expansion and political activism" in *Puerto Rico Journal: Caribbean Studies*.1: (2005), 33

²⁵⁷ Information received from both Pastors and church members during interview on the rate of crime in Nigeria, stating that robbers disguise to attending services so as to steal from the attendees.

Thus, Pastors often warn devotees on Sundays and during weekly services to secure their belongings in order not to be dispossessed of them in the church by unscrupulous and pretentious attendees. It sounds paradoxical that Pentecostal pastors who are presumed to be imbued with awesome power would preside over churches where miscreants and criminals could easily infiltrate. This situation is the reality that stares most Christian assemblies in Nigeria in the face; and it explains vividly the obvious fact that within the growing number of Pentecostal churches is the increasing number of ‘anti-Pentecostal people’, who are ‘resident members’ of the churches. In that regard, it is necessary to distinguish between those who are religious and many Nigerians are and those who are faithful Christians.

The Pentecostal revolution of the 1980s began with the vision of building and expanding the horizon of faithful Christians who would create the platform for the transformation of the country. The fiery evangelistic fervour of the 1980s which rigidly stressed holiness, sanctification, purity and other Christian virtues, soon gave way in the late 1990s to diluted teachings tolerant of the excesses of the social system. Today, the focus of many Pentecostal Churches is on prosperity, restoration, healing and family life, which are seen as dividends of the kingdom of God here on earth. This paradigm shift, unknown to the Pentecostal pastors, is aligning the world view of their churches with the main-line churches. In all, the religiosity of Nigerians is not in doubt.

The problem of religion has been the conversion of the hearts of men and women from evil works to heavenly values. In an attack on the churches in Nigeria, the renowned playwright and novelist, Onuorah Nzekwu stated that “the churches have failed this nation. I don’t think there is any nation in the world that has the same number of churches as Nigeria. But it is unfortunate that the more the churches multiplied the more evil we become”.²⁵⁸

Importation of western values and system in African countries played crucial role in the growth of Pentecostalism. The emergence of a global cultural system which is the consequence of a variety of social and cultural developments, can to a large extent explain the growth of Pentecostalism in Nigeria. True, Pentecostalism connotes spiritual rebirth and its origins are traceable to the stimulating influence of the Holy Spirit, while the expansion of its outreaches and spheres of influence can be explained by its rapid growth. In fact, the Pentecostal movement in Nigerian universities in the 1980s, most certainly, must have been greatly influenced by a similar development in Western Europe and the United States. What remains to be proved is the degree of influence of the Western world on the rise and spread of Pentecostalism in Nigeria. It is incontrovertible that the development of a similar phenomenon in Europe and the United States in periods preceding the 19th century was exemplary and influential. But as it impacted on other parts of the world, the expansion of Pentecostal churches and their outreaches has been far in excess of the influence wielded by the same phenomenon in contemporary United States and Europe. The level of

²⁵⁸ “*Explaining the Spread of Pentecostalism in Nigeria*”, Article on Breeze Magazine Tuesday May 2012.

external funding and patronage enjoyed by Pentecostal churches in Nigeria is unknown. What is visible is the obvious cultural influences of Western values and traditions as demonstrated by the taste and style of Nigerian Pentecostal pastors and their flocks.

Nevertheless, the failings of some so-called Pentecostal churches evident in the worldly and carnal dressing of the womenfolk in those churches, and the loose and unethical social conduct of most church attendees, have been seen by some people as a lurid manifestation of the reckless imitation of Western cultures in an African setting. However, the current researcher is not in line with this submission; rather, it is his opinion that many Pentecostal Churches allow for too much freedom to their followers which resulted in reckless and immoral behaviour of their members. The western culture is not out to assault the cherished and sacred values of Africans. It is the compromise of Pentecostal churches that has robbed the Pentecostal churches of their power, and has reduced most of the Christian assemblies to mere social gatherings. To purge the churches of carnalities is to return Christianity to the old time religion where preaching of the gospel, sharing together and doing things with moderation is the style. Pentecostal churches therefore allow some measure freedom that permits such reckless and immoral dressing as well as behaviour, and this encourages more patronage.

The mode of presentation adopted by most Nigerian Pentecostal pastors in advancing the cause they are championing and in popularising their ministries to their ever-increasingly audience, usually show attractive face. Their style of language-use, phonetics, dressing and mien portray them, at face value, as the epitome of modernity and decency. Reuben Abati captures the approach and appeal of the new age pastors in Nigeria in the following words:

The new generation pastor is a spell binder; he dresses well, he rides very flashy cars, he even carries a gun, just in case; he is a part-time businessman. He doesn't need to have attended any Bible College, as long as he can quote passages from the Bible and report to a bewildered congregation about what his 'Daddy' told him in the night, he would get a captive audience.²⁵⁹

The good communication skill has contributed to the high performance of most pastors of Pentecostal churches. Some of them learnt the skill while some of them acquire this skill through their tertiary education. This art of communication has opened the door of acceptability to the Pentecostal pastors in the public sphere. This informed the reason why a Pentecostal church will prefer a graduate from higher institution to someone coming into the ministry who is not learned. The society where there is high level of illiteracy also gives respect to the Pentecostal pastor because of literacy which culminated to his high

²⁵⁹<http://nigeriaworld.com/feature/publication/abati/111101.html> assessed 20th August, 2015. Rueben Abati, 'The clash of the Pastor – Generals' The Guardian, Sunday, November 11. 2011.

level of communication. The high level of literacy of the pastor enables him to have the ability to carry out the vision and mission of founder of the church in more pro-active ways. This view is shared by Bisi Alabi-Williams in *Guardian Newspapers*.²⁶⁰

Most Pentecostal Churches in Nigeria like The Redeemed Christian Church of God, Deeper Life Bible Church and Living Faith Church exhibit business-like activities²⁶¹. They generate funds and invest the funds on other sectors like establishment of schools both tertiary and secondary schools, medical centres, small micro-finance institution for loans for small scale business. All these generate funds for the churches and also enable them to impact the society especially in creation of jobs and in turn leading to rapid growth of the movement.

3.2 Theology as motivation for Pentecostal socio-political and economic action

To start this section, there is the need to answer the question what is theology as it is understood by the Pentecostals? According to Krister Ottosson²⁶², there are five important core theological elements of Pentecostalism. First, that the Bible is true in a literal sense: If the Bible says that the world was created in six days, then that is what Pentecostal Christians will generally believe, irrespective of what scientists or anyone else may say. The Bible is interpreted literally without question and without seeking for other sources to support what the Bible says. This has led to the misinterpretation of the scripture by many Pentecostals; some quote the scripture out of context.

Second, the Bible is the Christians' authority on ethical matters without any reference to culture or tradition. The Bible is expected to guide Christians on all ethical conduct to be able to distinguish between right and wrong. This position that the Bible guides in all things has made some Pentecostals objecting to military service because of the commandment 'Thou shall not kill.' Third, the Bible provides the basis for every sermon. The Pentecostal preacher is expected to begin his sermon with a verse from the Bible, and then try to explain its meaning by relating it to other passages. This is however changing in the Pentecostal circle as illustrations and testimonies are used to bring to light the message of the scripture. Today, many Pentecostal preachers have turned the message from the good news of Christ to good news about their personality raising their ego and reducing Christ to the back door instead of making the sermon *christo-centric* that is, Christ-centred.

Four, the Bible provides the basis for the individual's devotional life. Many Pentecostals read a short passage from the Bible each day, and then spend some time thinking about it and trying to apply what they

²⁶⁰Guardian Newspaper Sunday Nov. 11, 2001, 30, assessed 20th August, 2015.

<http://www.ajol.info/index.php/asr/article/viewFile/23248/19931>.

²⁶¹ Pentecostals are pro-active in their projects like establishment of schools and take serious steps to make it work so as to yield expected result.

²⁶²Krister Ottosson, *Pentecostal Churches: Christian Denominations*, (Oxford: Re Ed Press,1977), 32-34.

have read to their everyday lives. The result of this is the availability of so many devotional pamphlets for daily devotion by almost all the Pentecostal Churches. For example, in Nigeria what was common in the early 70s to early 90s was the devotional book by the Scripture Union Nigeria which is being used by all denominations. Suddenly, there emerged in the last seven years devotional books by many Pentecostal denominations that are looking for identity. For example, Redeemed Christian Church of God has the Open Heavens, Mountain of Fire and Miracle Ministry also has its own devotional book. This scenario has now been copied by some mainline churches like the Anglican Church in Nigeria with their devotional book called Daily Fountain. Finally, the Bible provides the pattern for Christian living. Pentecostals believe that things happen in the New Testament times precisely as the Bible tells us they did, and also that Jesus established a pattern for Christian living. Hence, they try to do miracles like Jesus in the area of healing, casting out evil spirit and the like. This submission has led many of the Pentecostals into creating fake miracles and using demonic powers to heal and lure their followers into bondage.

However, many scholars have commented on the theological understanding of the Pentecostals at the inception of the movement. Ojo posits that the Pentecostals in most cases do not have a systematic theology because they view theology with suspicion; and at times consider it as Satan's tool to mislead Christians.²⁶³ This can be corroborated with the perception of the Pentecostals to theological training at seminaries and theological institutions as they have the mindset that theological education will destroy the faith of a believer. However, this is changing, in recent times as some of them now establish theological institution, but prefer to call it Bible School to avoid the use of 'Theology', which they consider as capable of destroying the faith of believers.

In the early emergence of the Pentecostal Movement in Nigeria Pentecostal, social action stopped at the level of charity and humanitarian actions which was nothing more than charity, through critical understanding of the scripture and engaging with the instructions therein. But now, Pentecostals have taken up other aspects of public engagement. Pentecostals through their theological understanding of the scripture submits that Christian denominations must make enduring and tangible impact on the Nigerian society, issues bordering on public policies, understanding, confronting and dismantling systemic structures of social and economic injustices, and grasping issues of Christian love and just, peacemaking and so on, are equally public matters that cannot be ignored.

In the recent researches conducted, it has been observed that the African Pentecostal theology places a keen emphasis on transformation, the total well-being of an individual.²⁶⁴ The Pentecostal church places high level of emphasis on the transformation of individual which must involve an encounter with Jesus

²⁶³ Matthews Ojo, *The End-Time Army*, 191.

²⁶⁴ Matthews Ojo, Paul Gifford, Ruth Marshall

Christ and with a definite visible sign that will follow – speaking in tongues and the fruits of the Spirit which an individual show forth with the power of the Holy Spirit the enabler, guide and the instructor. This transformation at the individual level will result in corporate transformation which will enhance the worship in Spirit and in truth. In the African context, participants in Pentecostalism keenly testify, not only about their new life, but also about the transition often made from resorts to traditional religious resources in order to be sincere Christians believing in God alone. One of the most frequently used scriptures is Paul’s letter to the Colossians Chapter 1:13 ‘He has rescued us from the kingdom of darkness and translated us to the kingdom of His dear son’.²⁶⁵

The pragmatic nature of the Pentecostal movement in Nigeria, especially the Southwest Nigeria has produced results that have enhanced the transformation and thereby acting as agent of change. This is reflected in the establishment of schools, hospitals, medical clinics, rehabilitation homes, partnering with the government to repair roads, provision of bore hole water system, provision of loan for small scale business, organising seminars for empowerment programmes, provision of scholarship for indigent students, provision of food and clothing materials for the needy, encouraging their members to vote and to participate in public debates and using the media to influence public opinion.²⁶⁶ Robert Putnam²⁶⁷ refers to the seeking for the welfare of their members and that of their communities as ‘bridging and linking’ in social capital theory which may have informed the classification of some of the Pentecostals as progressive.

It is important to ask the question why some Pentecostals developed interest in the socio-political and economic lives of its communities especially in politics. The reason for this question is that at inception of the Pentecostal movement globally and in the African setting the concentration of the message and activities of the movement was based on receiving the power of the holy spirit which will enable you to live a holy life that will guarantee you a place in heaven and that will empower you to bring others to the fold of Christ. The Pentecostal therefore were heavenly conscious but never wanting to have anything to do with the earthly things. The shift in thinking changed as their theology expand that the body and soul of man are important to God and that winning the world for Christ can only be achieved through engagement with the affairs and activities of their communities. Without losing their vision and mission of ‘capturing’ others for Christ coupled with their designed activities engaging with their communities resulted in explosive and unprecedented growth of the movement.

²⁶⁵ The frequent use of this passage Col.1:13 was observed during my participation in the Pentecostal worship service programmes.

²⁶⁶ Data analysed in quantitative and qualitative method in this research support this submission.

²⁶⁷R. Putnam, Bowling Alone

Furthermore, Pentecostals, through interview and administration of questionnaires for this research, conclude that conversion should no longer be seen as a private decision and practice without public implications. For example, one of the Deeper Life Bible Church Pastors interviewed²⁶⁸ in Lagos expressed that his local church has realised that “government cannot do it all. The church must partner with Government in providing social services to humanity”. Danladi Musa, being moved by the Christian theological view point states

It is now generally accepted that one of the main ways that Christians can positively influence the society and make a difference is to get involved in politics, business and social action. By so doing, Christians will truly become the light and salt of the society.²⁶⁹

The participation of Christians in politics and business is expected to bring in sanity to the system, reduce electoral manipulation of result and dubious practices in business circle. In the view of Donald and Yamamori²⁷⁰ the Pentecostal Pastors have come to realise that evangelism and mission go hand in hand; they cannot be separated. The only way to impact one’s life is to get involved in the day to day activities of the individual and be interested in his essential needs. In an article published by Brian Public Theology titled ‘*The Church’s social responsibility*’,²⁷¹ the church is to live and witness the fore-taste of the kingdom and evangelism and social responsibility is a single ministry. This submission was supported by some of those interviewed²⁷² as they based their social involvement on the theological stand especially Matthew chapter 25 and Matthew chapter 5:13-16 which are pointers to the need for Christians to be an agent of change as they have been positioned.

One of the biblical accounts that have informed the Pentecostal socio-political and economic action is the Luke’s account of Jesus’ resurrection that states ‘after his suffering He appeared to them over a period of forty days and spoke about the kingdom of God’ (Acts 1:3). For Jesus Christ, what is at stake is the rule or reign of God in this broken and decaying world. To bring about the workings of the Kingdom of God requires a power that is more than flesh and blood: The Holy Spirit. Luke characteristically stresses the Holy Spirit’s work and enabling power (Acts 1:8). By combining the subject of the Kingdom of God and the need to wait for the gift of the Holy Spirit (Acts 1:3-5), Luke draws believers’ attention to the fact that God gave the Church the Holy Spirit. It is meant not just for leading unbelievers to faith in Christ and raising an alternative community— the redeemed community— but also for the transformation of systemic

²⁶⁸ Interview conducted with Deeper Life Bible Church Pastor in Lagos on the 12th of May 2015.

²⁶⁹ D Musa, *Christians in Politics: How can they be Effective*, (Bukuru: African Christian Textbooks, 2009), 35.

²⁷⁰ Donald Miller and Yamamori Tetsunao, 2007, *Global Pentecostalism*, 6, 29-30, 133.

²⁷¹ <http://brian-edgar.com/themes/social-responsibility/the-church%E2%80%99s-social-responsibility/> assessed 2nd March, 2017

²⁷² Interview conducted with Deeper Life Bible Church Pastor in Alakuko Lagos on the 16th of May, 2015
Pastor of the Redeemed Christian Church of God interviewed on March 12 & 13, 2015 at the Redeemed headquarters Ile Ife, Nigeria. Interview with pastors for Deeper Life Bible Church, Redeemed Christian Church of God and Living Faith Church. Most of these Pastors expressed quoted from the scripture as the reason for their engagement with their communities to make a change.

structures of social injustices.²⁷³ This record from Luke was popularly cited by some pastors interviewed²⁷⁴. This brings to light Pentecostals understanding of the dualistic approach to mission— heavenly conscious and earthly minded. That is, yes Christians are going to heaven but they must also be relevant in their society and make life better for all. This is the heart-beat of God for man at creation that man should possess the land and make it useful and good.

The Pentecostals have come to realise that the story-line of the Bible is about morally transforming individuals and through them transforming the society. For example, one of the Pentecostal Bishops, Sunday Adelaja believes that God’s intention in this world is the transformation of individual lives who will in turn transform the whole nation. Adelaja states, “As believers, our first calling is to be part of the master’s plan. National transformation is at the heart of the Great Commission. It is the primary calling of everyone who follows Christ”²⁷⁵. This is expected so that the earth shall be filled with the glory of God as the waters cover the sea.

Furthermore, the doctrine of the kingdom of God has been impacting some Nigerian Pentecostal pastors. For example, Pastor Yinka Ojo²⁷⁶ sees the concept of the kingdom of God as a strategy for society transformation: the church transforming every sphere of the society, including the market place. Ojo writes²⁷⁷, ‘God wants to invade the market places with His kingdom through His children. The market places of this world are the avenues, locations and positions where the people in their public life meet to interact and do business. This terrain is certainly outside of the four walls of our local church assemblies. This is evident in the outreach programme of some Pentecostal Churches like Living Faith Church aka Winner’s Chapel who organise a free medical check-up programme²⁷⁸ for the public at the popular market square called *Ojatuntun* (New Market) in Ile Ife and some drugs were administered to some people while others were referred to the hospital for treatment

The doctrine of the Holy Spirit is another motivation for Pentecostal socio-political and economic action. The belief in the anointing of the Holy Spirit and what such anointing can do to a society is central to Pentecostal activities. Holy Spirit is attached to everything that is Pentecostal. There is Holy Spirit water, Holy Spirit Night, Holy Spirit shouting, Holy Spirit dance, Holy Spirit clapping etc. However, Bishop David Oyedepo was quick to say that ‘The anointing is not an emblem; it is an instrument for triumph,’²⁷⁹

²⁷³Sunday Bobai Agang, *When Evil strikes: Faith and the politics of Human Hostility* assessed on 14th March, 2015.

<https://books.google.com.ng/books?id=INfPDAAAQBAJ&pg=PA187&lpg=PA187&dq=For+Jesus+Christ> \

²⁷⁴ Pastors of the Living Faith Church aka Winners Chapel interviewed on the 17th of May, 2015.

²⁷⁵Adelaja S, 200, assessed 14th March, 2015.

[.http://opinion.premiumtimesng.com/2016/12/18/role-church-national-transformation-1-sunday-adelaja/](http://opinion.premiumtimesng.com/2016/12/18/role-church-national-transformation-1-sunday-adelaja/)

²⁷⁶Erudite Journal of Social Science Research, 2014, (EJSSR), Vol.2 (1), Erudite Journals Publishers,1-14.

²⁷⁷Ibid.

²⁷⁸ Living Faith Church outreach programme organised at the Market square Ile Ife, Nigeria 14th June, 2015.

²⁷⁹David Oyedepo, *On Eagles wing*, 87.

That is it is meant to enable Christians to accomplish things that ordinary people cannot accomplish. Oyedepo states²⁸⁰:

...the time has come for the Spirit to dwell in us so much that we live perpetually under the influence of His anointing. Then shall we begin to do things that will make people wonder at us. Our results will be so staggering that men will be confounded. God desires that you and I become amazement to our world, just as it was with Jesus, who after the Holy Ghost descended on Him, the eyes of all men were fixed on Him. The eyes of all men will be fixed on us because of the exploits we will be doing. Men will come to recognise our new power and status'.²⁸¹

The idea of doing exploits in the world motivates the Pentecostals to participate in the affairs of their nation. Oyedepo's definition is not limited to the four walls of the church but to every sphere of human endeavour, and that includes politics. This may have informed members of the Living Faith Church where David Oyedepo is the founder, to have as its priority outreaches that touch human lives like the free medical services to the public, scholarship programme for the indigent students, digging of bore holes, provision of food and essential materials to the war affected cities in Nigeria. Churches are expected to be a public service to the surrounding communities. Reading from the book of Isaiah in the Torah, with its affirmation in Luke 4:18, the basic function of the church is to be involved in every facet of the life of the believer. Holding true to this mission, Christ looked at the needs of the people, provided it, and then began to preach out the good deeds. People need a place to feel accepted. The church today is therefore expected to live up to its true billing, meeting the needs of the people. According to Augustine of Hippo and others, the church was to be likened to a hospital – a place where the broken, the wounded and the frail come for help, in order to find healing and renewal.²⁸²

The Pentecostals have a role to play in society by working towards the welfare of all members of the society. The importance of this role is that the Pentecostals see themselves as called by God to demonstrate how things should be.

²⁸⁰Ibid

²⁸¹ Ibid

²⁸²Alister McGrath, *Theology: The Basic Readings*, (Wiley – Blackwell, 2011),148.

CHAPTER FOUR

Pentecostal Socio-Political and Economic Engagement

4.1 Pentecostal Socio-Political and Economic Engagement

This chapter is set out to discuss the socio-economic and political engagement of the Nigeria Pentecostal movement in the society (Nigeria) especially the South-west geo-political zone of Nigeria. The chapter discusses what are the impacts made, what informed the engagement and why was the impact made which resulted into perceiving the Pentecostals as an agent of change and how was the impact achieved. Most of the data for this chapter was gathered through primary sources (interview and participant/observation method) and secondary sources (relevant literature).

There were many events that led to the growth of Pentecostal movement and its relationship with the Nigerian society. Some of the popular factors were the rapid changes in religious, socio-economic, and political events of the 1960s and the early 70s. In clear terms, after Nigeria obtained her independence in October, 1960 from Britain, there were array of political events like the political crisis in January 1966, which led to the military assumption of the nation's leadership; followed by the second military coup, culminating into Nigerian Civil War of 1967-1970. Despite experiencing economic buoyancy in the 1970s, the years were marked with political uncertainties and instability. Pentecostal preachers of the era seized the moment to remind Nigerians of the urgent need to connect with God due to the stream of atrocities perpetrated in the country that time. In this way, the Pentecostals provided a reason, at the very least, for the country to acknowledge God, as this was to mark the recognition of the movement and its unique roles it would later be performing in Nigeria.

The civil war had already crumbled the existing religious foundation in the country, thereby rendering Christians helpless with the only option of seeing mainline churches come to the scene to restore the nation through their doctrines and practices. While these hopes lingered, a sudden turn of events marked the emergence of the Pentecostal movement which rendered hopes for the future. With the perceived failure of the mainline churches to design a form of theology that could address the political and social quagmire that confronted the country, many people sought succour in Pentecostal churches and prayer houses during the period. For instance, in the early 1970s, Pentecostal churches became a weapon against the force of politics. Christians were strictly advised to turn away from politics as a worldly enterprise; Deeper Life Bible Church, for instance, specifically discouraged its members against belonging to a political party. However, with the Islamic expansionist tendencies, the 1980s marked a shift in this position coupled with the political instability and economic crises that plagued the entire society. As a result, the position of Pentecostal churches provided an explanation to the socio-economic quandary.

Also, O'Donnell²⁸³ posits that Christianity offers an interpretation of social reality. It is in this wise that Christianity could be seen as social organisation, which proposes societal oriented principles, which are capable of bringing positive change to the society. Donnell in her teaching on a personal responsibility and accountability maintains that the church provides prior restraint to those influenced by her. In other words, the church shares in the roles of the state to bring citizens under the obedience of the law of the land. Thus, while government with its law seeks to control behaviour by threatening to punish citizens who trespass, the church assists in the duty of teaching its members the divine need to obey the law of the land, as “the law is not made for a righteous man, but for the lawless”.²⁸⁴ In addition, the church provides moral instructions to those under her influence as morality is viewed as a tool for building a nation with responsible and productive citizens, who could be model for the world. They are taught by the church to earn a decent living and perform their civic responsibilities.²⁸⁵ Nonetheless, non-involvement in politics earlier maintained by these Pentecostal churches was jettisoned and politics became a venture of desire and admiration amongst them. At a national political level, Pentecostals lobby into politics to act as transformative players in the society as they release their pulpit for presentation of political manifestos and debate on developmental programmes of political parties and pressing for good governance and fighting corruption. Their involvement in politics became more pronounced as many Christian groups emerged as agents of societal change. Among these groups were: *Prayerfor the Nation, the Nigeria Intercessors, and Watch Men*²⁸⁶, and many others; they were all engaged in regular prayer meetings with focus on finding lasting divine solution to the plague that had fallen on the society of that time.

Religion is not a mere passive effect of the societal relations of production; as an active element in social dynamics, both conditioning and conditioned by social processes, religion is not always a subordinate element within social processes. Thus, Pentecostalism as relating to denominationalism is a movement within the Christian religion that must be thoroughly discussed. Unlike religion, which this is not necessarily a functional, reproductive or conventional entity in the society, but could serve as a channel to bring about social change, Pentecostalism focuses on the individual Christian experience, defining the mode of life they should live. Therefore, the main focus of the Pentecostals is to turn both the individual and society to living in accordance to the law, thereby reducing the burden of governance.

²⁸³Donnell, James O., *Christianity and Society* assessed June 2015., <http://faculty.georgetown.edu/jod/twayne/aug3.html>

²⁸⁴I Tim. 1:9.

²⁸⁵Rom. 13:7.

²⁸⁶Matthews Ojo, *The End-Time Army*, 183.

Furthermore, the influence of charismatic and Pentecostal movement cannot be over-emphasised. Thus, according to Ojo,²⁸⁷ the church influences the society politically by supporting the ties between religion and the state, thereby encouraging members through sermons and seminars to be involved in political activities. The Pentecostals maintain that total transformation of Africa as a unique continent is possible when the people in government are able to bring their political force and influence into the realm of spiritual confinement. Ojo²⁸⁸ therefore argues further that this feat can only be possible when Christians come into political sphere. In this submission, Ojo²⁸⁹ affirms that one of the tenets of Pentecostal Churches is the belief that whatever happens physically must have been concluded in the spiritual realm. The interconnectedness of the church, government and family led Ojo to identify the promotion of fundamental Christian morality as a viable means of strengthening family and social values and in the society.

Also, Mathew Ojo identifies widespread acceptance of Pentecostal movement due to the contents of their sermons, which address contemporary problems of life such as depression, unemployment, despair, ill-health, etc.²⁹⁰ Practically, this is manifested in their promises of healing and miracles, promise of successful life and breakthroughs, among other things. Prophecies and religious revelations are rolled out to their members to provide heads-up on future challenges that would come their ways. Because of this, the involvement of the movement in political affair of the country continues to serve as an anchor for political realities. Besides playing all of these roles, Pentecostal movement plays other family-related roles such as teaching people in their seminars how to manage finances at home, engaging in godly courtship, marriage, bringing up children in godliness fear, and being responsible parents regardless of the nature of profession. In this way, Ojo adds that Pentecostal messages are punctuated with biblical passages to drive home the significance of Christian principles.²⁹¹

In Nigeria today, religious advertising and broadcasting is associated with Pentecostalism as many Pentecostal pastors and founders are being endeared to the viewing public through such means. As a result, religious advertising has become the second- revenue source of media organisations in the country. Many private media organisations have risen to the top of their venture as Pentecostal advertisements constitute more than 40 percent of their revenue.²⁹² Clearly, the role of the mass media in the activities of Pentecostal churches cannot be over emphasised. It has been a pivot for Pentecostal churches from the mainstream to the centre of socio-religious sphere, where they are able to influence

²⁸⁷ Ibid, p.182-185.

²⁸⁸ Ibid.

²⁸⁹ Ibid.

²⁹⁰ Matthews Ojo, *The End Time Army*, 179

²⁹¹ Ibid., p.185

²⁹² A. Ukah, “*Banishing miracles: Politics and policies of religious broadcasting in Nigeria*” *Religion, Media and Politics in Africa*, No.1. Vol.5 (2011), 39

Retrieved from: http://www.politicsandreligionjournal.com/images/pdf_files/srpski/godina5_broj1/asnzeh%20ukah%202.pdf

public opinion.²⁹³ Interestingly, the impacts of Pentecostalism are beginning to manifest in other sectors of the system. For instance, the movement has extended its activities to entertainment and sports to vindicate its tenet that “no instrument is too profane to act as a vehicle of salvation”.²⁹⁴

According to Comaroff,²⁹⁵ Pentecostals do politics by engaging in spiritual warfare against demons of corruption, or by preaching in the public space with posters adorned with bible verses, and through shows. Similarly, Marshall²⁹⁶ in her work wrote: “Pentecostalism expression is not simply a set of interests, as western theorists understand associations in civil society are doing, but a complete and exclusive vision for both the individual and the society.” Even though Marshall did not make empirical comparison with Pentecostalism elsewhere, she focused her attention on the major similarities among Pentecostal churches, and she added that its programmatic form, internal rationalities, and general theological project of conversion are remarkably uniform across the Pentecostal globe.²⁹⁷

From the foregoing, it is enough to conclude that in the contemporary Nigeria, Pentecostalism, has to a large extent, dominated the “public sphere”.²⁹⁸ It has made its mighty and conspicuous presence known in the public space.²⁹⁹ According to Marshall,³⁰⁰ these manifestation and recognition have created practical effects in “public roles” such as education, health, charity, employment politics, and culture.³⁰¹ In politics, Pentecostals invoke spiritual forces to combat the agents of Satan such as corruption, as they consider such evil manifestation a spiritual affair, unlike the secular observation, who views it as a common political and rational phenomenon.

4.2 Selected Nigerian Pentecostal Churches’ reasons for engaging with society

Precedence from scripture - Pentecostal churches today go by different interpretation of the Bible. This has made some writers to respond to the phenomenon in which the same scripture is given different meanings. These writers could only conclude that the approach to the interpretation of the scripture adopted by these churches has affected their engagement with the society. They believe that Pentecostal churches interpret the Bible literally by providing theocratic mandate for its structure and operations. The interpretation of the scripture determines how far the mandate has affected the church interactions with socio-political and economic issues in the society. Pentecostal churches therefore draw their precedence from the ministry of Jesus, which was a form of humanitarian service. They maintain that

²⁹³ Ihejirika, W. C, An audience ethnography on the role of the mass media in the process of conversion of Catholics to the Pentecostal churches in Nigeria. (Rome: Gregorian University,2004)

²⁹⁴Comaroff, 2012, 44

²⁹⁵ Ibid

²⁹⁶Marshall 2009, 4.

²⁹⁷ Ibid.

²⁹⁸ Ibid.

²⁹⁹Adeboye, 2012.

³⁰⁰Marshall 2009; Ukah 2008, 11

³⁰¹Marshall 2009 ,4.

the scriptural illustration of this humanitarian essence of the life of Jesus abounds in his words during his ministry telling people that he had been sent to bind up the captives, as this was demonstrated in His numerous miracles, healing of the sick, feeding of the four and five thousand people etc.

The position of the early church reformer - The Pentecostal leaders may have also been influenced by the stand of the early church reformers like Martin Luther who was passionate about caring for the needy, and considered this action as merited favour and that all charity were supposed to be an outflow of gratitude toward what one had already received from God and the abundant resources given by God to individual should be used in service of the needs of one's neighbour.³⁰² It was in the context of Luther's submission that his long and popular sermon on Usury in 1520 based on Deuteronomy 15:4 in which he opposed the charging of interest on money borrowed in situations of desperation which he considered immoral for Christians and that situation leading to begging is equally immoral and should never be allowed to happen.³⁰³ It must be documented that Christianity has been playing a vital role in addressing human needs well beyond Martin Luther and Reformation but as economics and politics grew to become realms independent of religion, the role of Christianity became ambivalent.³⁰⁴ Writings of early church reformers may have informed some of the Pentecostal leaders who engage in the social action within the society since many of them are literate and have access to some of the writings of the early reformers who stood against some of the social vices of their time and the church failure to attend to the problems confronting the common man. This among many other factors led to the emergence of the Protestant Church. However, it seems that at a point in history, many of the Protestant church neglected their social duties especially at the time when the society need them most and some Pentecostal movement in reaction to this negligence among many other factors established the African Pentecostal churches.

Call for Pentecostal transformation of the society (political theology) - Pastor Paul Adefarasin of the House on the Rock, in his book, "Change your World" comments on the role of the church thus:

"In our legislative assemblies, the ungodly have formed policies that govern nations. These laws ultimately affected the people who thought that the four walls of a church building would grant them immunity. The time has come for the godly to come out of hiding and deploy the wisdom and power of God to the different sectors of society to provoke change. For the rod of the wicked shall not rest upon the lot of the righteous put forth their hands into iniquity. Ps125:3(KJV). Before the Church can

³⁰² Martin Luther, Ordinance of a Common Chest, Preface 1523, in Religion: Help or Hindrance to Development, (Germany: Evangelische Verlagsanstalt – Leipzig, 2013), 25.

³⁰³ Ibid.

³⁰⁴ Ibid., 26.

contemplate being a beacon of light to the world, she must first understand the authority she has been vested with, and walk in it. Exercising earthly dominion requires a firm grasp of the principles of spiritual authority”.³⁰⁵

In relation, the transformation of RCCG for instance, did not come overnight. According to observations made by some interviewed persons, the Church started from 1981 as it gradually transformed into what it is today. To reflect the social and political changes in the past decades, the Church had to move from its focus on holiness to prosperity, anti-worldly position to a form of worldly engagement, as well as from separating genders in church life to uniting them. It has also had to move from pietism.

Eschatology and dualistic vision of the world - Darby and Scofield in their writings (1843-1921) observed that the reason for non-involvement in socio-political situation of the society of Pentecostal was the belief that Jesus Christ’s coming was imminent such that the Church must focus on its primary role: to save the lost souls. This concept of ‘Coming Soon’ of Jesus Christ contributed greatly to the indifference to socio-political involvement in the society. This school of thought dominated the early period of Pentecostal movement globally. It continued to anchor on the primary need to fulfil the “Great Commission” rather than affiliate themselves with the activities of the world. In the course of time, this view however died out as some Pentecostals now see the need to engage in the affairs of the society as Christians are the salt of the earth, and light of the world. In his views, Davis argues that people are making a mistake today in confining religion as an experience with inwardness and that the primary task is ‘to relate religion to the normative sphere of political and social action’.³⁰⁶ He argues that God from the beginning was a political God and all that mankind uses to represent God’s invisibility have political essence.³⁰⁷ He further asserts that people should only make effort to separate religion from the politics of the old and connect it with the present and future political events. Therefore, the presence of Christians in the world is essential to make the world a better place by serving as the light of the world, and salt of the earth. Thus, how the society is governed and managed should be a main concern of the church.

Liberation theology - Anderson believes that it is non-negotiable for the church to interfere with socio-economic situations of the country. Their contribution should reflect that they are not of the world, but in it to make a difference.³⁰⁸ Davis provides a backdrop for the view expressed by Anderson

³⁰⁵Adefarasin 2006,162

³⁰⁶Davis, Charles, *Religion and Making of Society*, 50

³⁰⁷Ibid., p. 59

³⁰⁸Anderson Digby, *The Canterbury Paper: Religion and Society*, 51

as he adds that Christians should really engage in social and political activities, especially because of the poor and the oppressed.³⁰⁹ Basically, this presupposition lies behind ‘Liberation Theology’.

Pentecostal theology - Some commentators assessing what informed the Pentecostal social action and politics advance the argument that social responsibilities crept into the churches because of the biblical stories of the Greek and Hebrew widows. However, to some pastors, the church has a biblical mandate to care for the widows, orphans, elderly, the poor, mainly through major supplies of their needs. Hollenweger aligns with the views expressed by dissidents by maintaining that Pentecostal movement has developed a critical theological and social ethics.³¹⁰

Lack of government policy to combat poverty - Researchers have submitted that the proliferation of Pentecostal Churches would continue to be a common place so long as there is economic crisis in Africa. For instance, majority of Nigerians find it difficult to afford medical care, hence they turn to spiritual houses such as the church for healing. Their conviction in Pentecostal healing and miracles are confirmed by the inability of some medical doctors to diagnose their illnesses, which could then be interpreted as spiritual attacks by enemies. As a result, these people turn to Pentecostal Churches as the only way to ward off the enemy attacks. Thus, the more people are faced with economic difficulties of this nature, the higher the chances of the growth and proliferation of Pentecostal Churches.³¹¹

Postmillennialism and pre-millennialism - Postmillennialism is the view that Jesus will return after a “golden age” of a thousand years marked by the restoration of the church and worldwide revival. In contrast, pre-millennialism advocates the view that Jesus would install his benevolent rule, and according to Warrington (2008), it will be preceded by a period of church growth and that would be ushered in by a triumphant church. In this case, postmillennialism and pre-millennialism have been used by many to explain the reason for the Pentecostal involvement in political and social affairs.

Apparently, the idea of a “triumphant church”³¹² would receive a form of support given the tremendous success of Pentecostals on a global scale in the past decades. Still held by many Pentecostals, the premillennial view makes the call for transformation in the Christian way before the arrival of Jesus. As the postmillennial view sees the transformation of the world by a triumphant church necessary, the conversion of not only the individual but the society at large is therefore an urgent matter. However, there is a form of clash in the operation of these two concepts today in many Pentecostal churches; the church is preparing people today for the return of Christ, at the same time it is working towards transforming the world. On the other hand, eschatological development and understanding by

³⁰⁹Davis Charles, *Religion and Making of Society*, 48

³¹⁰Walter Hollenweger, *Pentecostal movements as an ecumenical challenge*, 7

³¹¹Mbe Robert, “*New Pentecostalism in the wake of Economic crisis in Cameroon*”. *Journal of African Studies Centre Leiden*, The Netherlands. 11(3). (2002), 359-376.

³¹²Warrington 2008, 310.

Pentecostals from various denominations and context would really attract a great interest of study on its own.

4.3 Socio-political and economic engagement of selected case study churches

This section sets out to examine and discuss how selected churches are affecting people within their communities given the socio-political and economic sphere. The selected churches are: Redeemed Christian Church of God, Deeper Life Bible Church, and Living Faith Church.

Educational impact

Titled “On the Eagle’s Wings”, a book published by David O. Oyedepo to mark 30years anniversary of his ministry, explains the mandate of the church to impact generations through the vehicle of education at all levels.³¹³ This is clearly stated in the establishment of Faith Academy, which has about ten branches across Nigeria. Similarly, Kingdom Heritage network of schools was established in 2003 with about fifty-seven of the school spread across Nigeria and some other Africa countries.³¹⁴ The tertiary educational establishments of the Church are Covenant University, and Landmark University, Nigeria. The schools have attained reasonable feat. For instance, Covenant University in 2005 was ranked best in the accreditation exercise conducted by the University Commission. Besides this impressive achievement, the university was also ranked as the most preferred university amongst its counterparts,³¹⁵ also confirmed by the high number of applicants to the university.³¹⁶

Comparatively, the Deeper Life Bible Church has brought changes to the education system as the church also founded some schools and other educational institutions to add value to the society. Historically, the Pentecostal Churches have left an indelible mark in the annals of the educational history of the country. It should be noted that the Christian missions in Nigeria established the press and journalism in the country. This shows the efficiency of the Gospel and the word of God in transforming and bringing growth to all aspects of human life. Many more universities are well-under way to be launched. For instance, the Deeper Life Bible Church was established Anchor University at Ajobo, Lagos.

³¹³David Oyedepo, *On Eagle’s Wings*, 175

³¹⁴ *Ibid.*, p.177.

³¹⁵National Universities Commission Monday memo, volume 4 number 13. March 28, 2005

³¹⁶*The Punch Newspaper*, 5th October, 2005.



Picture showing the signpost of the University established by the Redeemed Christian Church of God.

Bursary/scholarship

Scholarship programmes are launched by owners of private universities in the country, who are Pentecostal pastors. Bursary is ever increasing annually with the scholarships which are used to show their commitments to the nation's education, and empower a lot of people educationally. For instance, David Oyedepo Foundation (DOF) is a scholarship programme by the Living Faith Church, by which over 3000 students are offered scholarships at all levels of education annually. According to Oyedepo "All school age children not in schools due to the inability of parents to pay school fees, will be fully taken care of by the church".³¹⁷

Social impact

Pentecostal intervention in the social and individual transformation of Nigeria is reflected in their programme designed to rescue, rehabilitate and reconcile the disparity in the world. In their restoration programme, they acknowledge structures of families. Deviant children, who live apart from their families such as those on the streets, are rehabilitated, while some are subsequently restored to their original families. These children are further led through total cleansing from their addiction by means of conversion. Again, emphasis on spiritual formation is a key uniqueness of Pentecostal initiatives. Hence the former street boys are spiritually empowered and equipped for the work of ministry. For example, *God Bless Nigeria Church of God* has a discipleship programme which specialises in empowering and socialising rehabilitated street boys by making them evangelists.

³¹⁷The News Magazine, 2009. "Inside Nigerian Churches, the Good and the Bad," volume 33 No 24, 21. December, 2009. p. 21



The Picture showing the transportation provided by Deeper Life Bible church to ease transportation system to church programmes for both members and non members.

Care for the needy

The Living Faith Church (also known as Winners Chapel) church, in an attempt to properly cater for the needy, sets aside a budget for the funding for programmes. For example, in 1998, the church embarked on major relief programmes to help the helpless and hopeless in the society. Koma Hills in Jeda Local Government of Adamawa State benefited from the benevolent act of the church as millions of naira were distributed to the people while also financing the construction of boreholes and movement of clothing and food items to alleviate the suffering of the people. The church (The Living Faith Church) also gave attention to inherent problems like joblessness, poverty and sickness by responding to them. In addition, the church made a donation of goods and materials on February 7, 2002 to the Nigerian Red Cross Society to assuage the plight of the Ikeja cantonment bomb explosion victims of January, 2002. Similarly, the Church (the Living Faith Church) singularly provided accommodation for sixteen misplaced families at the headquarters of the church, Canaan Land. These people were adequately taken care of and their needs met. As a result of the generosity of the church, one of the beneficiaries, a teacher, expressed hope in the future despite the trauma she had gone through. This action may have been informed as earlier noted from theological understanding that God desire the well-being of human race without discrimination and bias. This understanding runs through the New Testament, for example

John 10:10 ... 'that they may have life and have it abundantly' The abundant life expressed by Jesus Christ therefore involved caring for the needy which started from the Jewish tradition and continued during the apostolic era as reported in Paul's letter to the Galatians 'they asked only one thing, that we remember the poor, which was actually what I was eager to do'.³¹⁸ The Living Faith Church in most of its branches have an annual programme tagged 'Miracle Double' at which the church members who are wealthy donate different kinds of items like cloths, food stuff, shoes household equipments to the church for the community. The items are displaced and individuals go into the shed provided and pick his or her choice. It is called free markets.³¹⁹

Feeding of the poor and less privileged

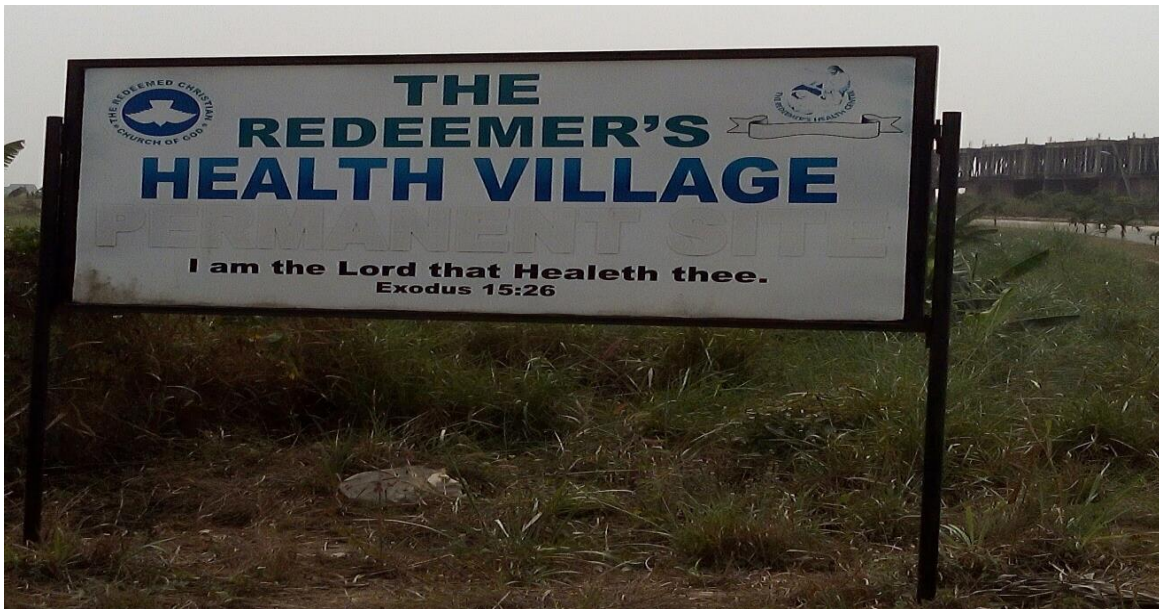
The Deeper Life Bible Church holds an annual retreat where participants get free food and lodging. Besides providing the people food and shelter for the programme, the Church had in the past provided free transportation for the participants. By contrast, the Living Faith World Outreach also provided food, clothing and other relief materials to indigenes of Koma Hills in Adamawa State in 1997. In a manner of expression, the Church was able to provide palliative to assuage the suffering of victims of the Liberian Civil War. Although the poverty rate in the country keeps soaring high, the role of the church to alleviate the suffering of Nigerian people cannot be downplayed. As part of their role to the society, the Pentecostals also have programmes for women such as embarking on joint economic ventures to support them and reduce the pains of poverty and economic hardship in the country.

Establishment of medical centres

The Gilead Medical Centre is owned by the Living Faith Church with about 2000 staff. Located in Lagos, the Gilead Medical Centre has its branch in Kaduna. At the same time, the movement has in recent years made an appeal to women to learn to combine other roles with being mothers and wives. This is done to remove the barriers of social restrictions of women for being just housewives and mothers. Practically, the church confers titles on them and they are ordained deaconesses, missionaries, pastors, etc.

³¹⁸ Paul's letter to the Galatians 2:10.

³¹⁹ This programmed tagged Miracle Double was witnessed by the researcher at the Living Faith Church Lagere Ile Ife, 26th March, 2017.



Picture showing Health centre where facilities are provided by the Redeemed Christian Church of God for less privileged

Pentecostal missional engagement through the use of media

The Pentecostal churches have made positive impacts on the media in the 20th and 21st centuries. There have been publications in form of tracts, magazines, novels, and features in national dailies. Many of the pioneers of Pentecostal churches have been featured on national television, and many of them have equally devoted themselves to writing of Christian literatures. Popular Christian literatures have been written and published by W.F. Kumuyi, E.A. Adeboye, David Oyedepo, Daniel Olukoya, Chris Oyakhilome, Sam Adeyemi, among others. Since, the media is a major channel of reaching out to a number of people today, Pentecostal Pastors now employ this channel to preach the gospel, and the media such as television and radio, have been employed to keep the world abreast of the activities of the church and its social functions to the country. In Lagos, the churches have explored the radio stations of which are Metro FM, Eko FM, Radio 107.5, Ray Power FM, Cool FM, Rhythm FM, among other popular stations.

Rehabilitation of people suffering addictions

Some of the Pentecostal churches have channelled part of their resources to helping the helpless and hopeless people in the society. This information is contained in the annual bulletin and magazine of three churches selected for this study. Some of the Pentecostal churches are working in partnership with global and national bodies to provide to humanitarian services to people with various health issues. For instance, the Redeemed Christian Church of God is in partnership with the National Agency for the Control of AIDS, NACA.

Road maintenance

The Living Faith Church has helped in rehabilitating and the maintenance of road such as the Ota Idiroko road, which is regularly rehabilitated.³²⁰

Economic and political contributions

The stance of the church on improving the economic base of the nation is unalterable as Pentecostal churches like the Living Faith Church with its Landmark University has been working towards promoting agricultural enterprises and equipping individual graduates for the future. The disposition of the church is made known publicly in the teachings and sermons of Pentecostal pastors that condemn in totality the evils of corruption in the country. They also maintain a critical stance against the promotion of unpopular policies which inflict suffering on the masses. For instance, the Pentecostal Fellowship of Nigeria (PFN), through its president decried the deplorable state of the Nigerian economy in 1998. He also called for a probe of the accounts of the individuals who were believed to have looted public funds. The body also prevailed on the Abdulsalam Abubakar-led government to make public pronouncements on the fraud allegations that swarmed the media during the administration of Ibrahim Babangida, and the preceding military administration. The body further called on the government to bring to book all those that were actually involved and found guilty of plundering the nation's treasury.

Pentecostals political engagement

In recent times, attempts have been made by Pentecostals to mobilise people to gain access into political offices as they premise this aspiration on the scriptural verse “where the righteous rule, the people rejoice”.³²¹ This shows the actual involvement of Pentecostals in the political events of the present day Nigeria. In time past and present, the Pentecostals have organized prayers for the nation as it is believed that the country has been plunged into darkness. An instance of this kind of national programme was the 2009 prayer rally in Lagos. Wale Adefarasin was the PFN national secretary, who described the problems that confronted the country as spiritual ones. Captured by *The Vanguard Newspaper*, Adefarasin said:

“All over the country there are ritual spots and all forms of ritual practices. The problem of Nigeria is linked to these ritual practices. Until we repent and do away with idolatry and ritual killings we may still find ourselves enmeshed in economic doldrums. We cannot say killing of human beings and burning of live cows don't have effect on us as a nation. They do have

³²⁰*The News Magazine*, “Inside Nigerian Churches.” p. 21.

³²¹Proverbs 29:2.

and I want to employ Nigerians, especially Christians, to make it a duty to pray for this nation”.³²²

As observed, the Pentecostals are making an impact on the political scene as there have been interdenominational National prayers in the past which had in attendance past heads of state and presidents; General Yakubu Gowon, and former president Olusegun Obasanjo. As a result, some people share the opinion that African Pentecostal Churches are instruments of socio-economic and political development of the society.

4.4 Critical outlook of Pentecostal activities in the society

As scholars of religion, the contributions of Pentecostal Churches to national development cannot be properly discussed alone without a subjection of the activities of the churches in the past decades to critical analysis and evaluation.

According to Gifford, in his study of Ghana’s new Christianity he was of the opinion that, the Pentecostal movement does not adequately engage in attacking structural injustice as many of them cannot distinguish between covert and overt political engagement.³²³ Also, De Gruchy argues that theologians outside of Southern Africa have not really developed a critical political Theology that would help the church to resist tyranny, and establish a just democratic order in the face of ethnic and political tension.³²⁴ In De Gruchy’s view, contemporary theology was centred on the struggle against Apartheid in South Africa but painfully abandoned the abuse of culture.³²⁵ Another significant indictment of the Pentecostal Church is that it has been responsible for imbuing the individual with hope of wealth and riches, which are gained without the church knowing the actual sources of wealth and riches of the individual. In other words, critics argue that Pentecostal movements are contributing to, and encouraging corruption, which is perpetrated by people who probably stole money from their places of work, and brought it before the feet of the pastors of Pentecostal churches. A reference was made of Lawrence Agada, a cashier at the Lagos Sheraton Hotel, who was arrested on March, 2003, for stealing 40 million naira from his employer. During his interrogation, Lawrence confessed that he gave the money to the pastor of Christ Embassy Church, Chris Oyakhilome.³²⁶ A similar incidence was the case of Dipo Kehinde of Eko International Bank, who stole 39 million naira from his employer and reportedly gave 10million to Christ Embassy as ‘seed money’ hoping that it would yield for him several millions in the future.

³²²*The Vanguard*, 2009

³²³John Gruchy, *Christianity and Democracy: A Theology for Just World Order*, (Cape Town: David Philip,1995),191.

³²⁴*Ibid.*

³²⁵ *Ibid.*

³²⁶*The News Magazine*, Inside Nigerian Churches, 20

It is clearly observed that most of the teachings of Pentecostal Churches are based on prosperity while the aspect of individual holiness is actually downplayed. Some of the pastors reputed for teaching prosperity messages are the late Archbishop Benson Idahosa and Bishop David Oyedepo. More so, Pentecostal pastors have been accused of being business men with multimillion dollars worth of businesses. As a matter of fact, Pentecostal pastors have been accused of mixing politics and religion in the manner that the former predominates against the latter. For instance, the former president of the Christian Association of Nigeria (CAN), Ayo Oritsejafor is a popular figure who used to be featured in political sections of national dailies. He was accused of being too close with the Jonathan-led government as rumour had it that the president acquired a jet for him.³²⁷

Furthermore, Dada in his research work concludes that the realities in Pentecostal Churches today is a reflection of inconsistencies with the teachings and laid down pattern of Christian practical living.³²⁸ According to him, prosperity preachers believe that poverty is a sign of sickness that must be ridden of the society, positive confession is encouraged and the so-called sowing of the seed of faith is the hallmark of such churches. Dada and Abogunrin further argue that the interpretation of Jesus Christ's teaching is wrongly placed; hence, the scriptural statement that "the poor will always be with you" is abandoned for the prosperity syndrome that pervades Pentecostal preaching. He therefore concluded that the Pentecostal movements are not actually what they appear to be representing in the society, but a distortion of truth and a nuisance to the society. In my own opinion this submission is subjective and amount to error of generalisation. Not all Pentecostal churches fall into this category.

Failure to speak against bad government policies - The observation is that Nigerian Pentecostal leaders do not, in actual sense, speak out against the activities of the government; however, a handful of them might have done it in the past. The majority of those preachers always prefer praying against such national issue that requires speaking out against the government, to verbal confrontation of truth. Conversely, vocal critics of government bad policies have been leaders of mainline churches; Olubunmi Okogie (Catholic Cardinal Nigeria), Matthew Hassan Kukah (Secretary of the Catholic Church) and Bolani Gbonigi (a retired Anglican bishop). In addition, several Catholic bishops in parts of Francophone Africa (Benin Republic, Togo, Congo and Zaire) of the late 1980s, Anglican bishops in Kenya, Malawi, Zambia and Jasper Peter Akinola, former Archbishop and Primate Church of Nigeria Anglican Communion, lent their patriotic voices against the oppressive governments in the 1990s.

Neglecting civic duties: - A trademark of most Pentecostal Churches in Nigeria today is the emphasis on the payment of tithes. The irony of situation is that Pentecostal preachers do not assert much emphasis

³²⁷The jet controversy that arose after Oritsejafor received his jet is frequently alluded to in Nigeria's national media.

³²⁸O.A Dada, *Prosperity Gospel in Nigerian Context*, (Orita Ibadan Journal, xxxviul – 2 ,2004), 96.

on the payment of taxes among the members, which is supposed to be their civic duty. According to some observers, prioritising the payment of tithes at the expense of civil duty is hypocrisy.³²⁹ They therefore submitted that Pentecostal churches give premium to their church responsibilities over that of the society. This submission may hold true that most Pentecostal Churches only encourage members to put up hypocritical way of life while they find themselves within the walls of the church, but are uniquely different individuals outside the church. The payment of church tithes while neglecting societal duties speaks much volume.

Abstinence from political discussions: Most Christian communities today have been accused of not fully participating in political debates and discussions.³³⁰ This is a neglect of the political life of the nation while attention is only devoted to increasing the number of followers of the church. This is a denial of privilege and apathy to the mission of nation-building. However, this has changed as Pentecostals now engaged in political discussions and debates.

Exorbitant nature of Pentecostal establishments: Many Pentecostal churches have nursery, primary and secondary schools, as well as universities. The criticism that trails these establishments is that they are too expensive and beyond the reach of the common man. In fact, some people believe that this phenomenon is a total departure from the initial plan of the early missionaries. In this way, Pentecostal establishments have been condemned by the discerning public who believe that the so-called private schools owned by Pentecostal leaders attest to the fact that their owners are clearly business-men, and not men of God. As a matter of fact, the question of how many poor people in the church would be able to send their children to such schools has been flogged. It has also been observed that it is now a common place and a trademark of Pentecostal preachers to establish schools. However, the issue of high school fees in some Pentecostal movement may not be enough to dismiss their positive impact on the society because by establishing higher institutions they create employment for the unemployed both teaching and non teaching staff. Their academic activities is free from strike actions that disrupt students academic activities unlike the government owned institutions and they provide better facilities than the government owned institutions that are not adequately funded.

Misapplication of the scripture: The fundamental application of the gospel has become a serious challenge for Pentecostal churches. For instance, the pastor of Latter Rain Assembly was quoted to have said “The Christianity of Chattels, of oil, of mantle, of washing of feet.” The words of the pastor could

³²⁹ Interview with some non-Pentecostal church member s June 2015 commenting on the religious activities of the Pentecostal churches.

³³⁰Prof. Ajayi , A paper present by Prof. Ajayi at the Standing Committee of the Church of Nigeria Anglican Communion in Lagos Nigeria

be taken as a total aberration with no biblical precedence,³³¹ foundation, or proof. Due to this ugly reality, many people have left Pentecostal gatherings in confusion as they believe that the scripture is wrongly interpreted and applied in the Pentecostal Churches. A similar scenario of Pentecostal confusion ended up in a controversy after pastor Bakare accused Oyedepo of heresy for allegedly writing in his book that “the anointing oil is not a symbol of the Holy Spirit, but the life of God in the bottle”.³³²

Prayer without action: The refusal to critically engage the state has been described as only praying without action, which is seen as a disconnectedness of the Church from the society. For instance, in an interview with CNN on February 15, 2011, when asked whether Christians should protest in order to achieve better life, Pastor Adeboye of the RCCG replied

“prayers can move mountains. Protesting outside government house – how much has it achieved? You go there – you carry placards, if you’re fortunate, you will return home alive – If you are not, some overzealous police officer might accidentally discharge some bullets. And you protest day after day and after some time, you get tired.”

From the foregoing, emphasis on spiritual empowerment to challenge individuals to find a source of hope in a dislocated society has always been the doctrinal emphasis of Pentecostal Churches. Hence, they lend spiritual and bodily comfort to members through motivational messages with emphasis on prosperity. They have also dominated the society in an influential way by influencing people in various sectors of the economy, which Marshall³³³ describes as “winning Nigeria for Christ” strategy.

In conclusion, this chapter, after consideration of various factors relating to activities of the Pentecostal Churches and their roles in the socio-economic and political matters of the Nigerian society, submits that Pentecostals have moved into the aspect of public engagement having been theologically informed. It submits that for the Christian religion to make an impressive impact in the Nigerian society, social economic and political structures must be recognised and interacted with. It submits that Pentecostals should live to the expectation of God and the world in rescuing the individual, social and political life from the incompetence and inefficiency so as to attain expected heights. They should not only stand up to tyranny and government inactions, but make necessary supplications to God to transform the political and social nature of the leaders and followers into that which shows maturity and proper understanding of the need to love and care for one another.

³³¹Ibid, 21

³³² Ibid.

³³³ Marshall-Fratani, “Mediating the global and local in Nigerian Pentecostalism”, *The Journal of Religion in Africa* XXVIII.(1998)

CHAPTER FIVE

DATA PRESENTATION, ANALYSIS AND DISCUSSION OF FINDINGS

5.0 Introduction

This chapter is designed to analyse data collected, discuss and interpret the information gathered. Mixed method research approach was used that is incorporating both the qualitative and quantitative approaches in this research. The value of mixed method resides in the idea that all methods had bias and weaknesses; therefore a combination of both quantitative and qualitative data is most likely going to neutralize the weaknesses of each form of data. Integrating the quantitative and qualitative data into one database was used in this research to check the accuracy that is validity of the other database. This is one major aspect that makes this research distinctive from other research conducted in looking at the role of the Church especially Pentecostal movement in socio-political and economic engagement with the society.

A total of 200 copies of a questionnaire were administered to 200 people across the three selected churches. The selection was done in the following order: 40 people each were drawn from the three churches and 80 people were selected from non-members of these churches. Six persons who were mainly pastors in each of the three churches were interviewed using the in-depth interview method. Focus group interview was also adopted which always done after the church service or programmes attended by the researcher to validate and clarify what is seen and heard during the course of the programme. The respondents were purposively selected because some of them have knowledge of the role their church plays in politics, while some are selected because of their direct involvement in politics, others (non-member respondents) were selected based on their knowledge of the economic and social activities of these churches around their residence.

This section includes all presentation and analysis of the field work carried out in the selected churches (The Redeemed Christian Church of God, Living Faith Church and Deeper Life Bible church). Therefore, it involves the combination of the results of the questionnaire, in-depth interviews with pastors, church members and non-members. It also includes the opinions of the leaders of the selected churches so as to arrive at a comprehensive study. It was hoped that the opinions of these church

leaders would help to reconcile the views on Pentecostalism, its socio-political and economic impacts on Southwestern Nigeria.

5.1 Content analysis of qualitative data

As earlier stated, this research focuses on the data collected from three churches germane to the study. It consists of qualitative data in interview forms with which the objectives of the study were achieved. The interview consisted of one-one interview which is done through appointment with the interviewee and the Focus group interview which is done most after the church programme with selected group of people after a visit to the church under the method of participant/observation method. The essence of the focus group interview is to validate and interpret properly what is seen and heard during the church programme. The data were subjected to analysis to reflect the objectives of the study. The three prominent Pentecostal churches (Living Faith Chapel, Redeemed Christian of God, and Deeper Life Bible Church) in Southwestern Nigeria provided the sources of the data for the study. The main respondents were pastors, deacons and other key players in the church. Non members of the case churches were also interview as control voices to have an objective interpretation of the data gathered from members within. The analysis of the collected data was done in line with the objectives of the study which were to:

1. identify and critically evaluate the main socio-political and economic challenges confronting the Nigerian society, with particular emphasis on Southwestern Nigeria
2. assess the contributions of some Nigerian Pentecostal churches to the socio-political and economic well-being of the people of Southwestern Nigeria
3. examine Pentecostal churches' motivation for participating in the delivery of social services in Southwestern Nigeria and the larger Nigerian society;
4. determine the challenges confronting Pentecostal churches as they undertake essential social services in addition to the spiritual activities that they are reputed for.

Consequently, respondents were subjected to answering questions that were considered germane to the objectives of the study. Hence these objectives have been thoroughly analysed in connection with the responses of the respondents.

5.1.1 Analysis of objective 1

Objective 1 “To identify and evaluate the key social, political and economic problems given the context of Southwestern Nigeria” To analyse this objective, the following questions (2 and 3) are examined.

Question2: Can you identify some of the major problems affecting members in your church?

This question became relevant since it was necessary to establish the fact about the knowledge of the social realities in Southwestern Nigeria and challenges being confronted by the people. The common social problems identified by the respondents include lack of access to educational facilities owned by the church, prostitution among female church members owing to greed, and inability to have access to education, criminal acts perpetrated by youngsters of the church such as drug addiction, rape, gambling and armed robbery which is partly caused by unemployment. Virtually all the respondents conceded to the fact that Pentecostal churches are faced with huge problems identified due to the huge size of their churches. The first respondent³³⁴ has the following to say:

All Pentecostal communities where churches reside in the Southwestern region are faced with social problems. Specifically, in our own branch here, we have noticed some social vices like rape, smoking among youths in the church, youths engaging in internet fraud, indecent dressing to church weekly programmes and grumbling when the service is on. It is important to know that these social devices are not peculiar to only the youths, but adults also involve in them.

Rotimi Omotoye corroborated the view expressed by the first respondent thus:

“There is no doubt that the churches in this category have contributed immensely to the religious, political and socio-economic development in the country. However, the story cannot be taken as holistic in view of observations made during teachings and in observed practices by most members of the churches”.³³⁵

³³⁴ Interview with Deeper Life Pastor Alakuko Lagos on the 12th June, 2015.

³³⁵ Rotimi Omotoye, *A Critical Examination of the Activities of Pentecostal Churches in National Development in Nigeria(2010)* assessed through internet 2016, <http://www.cesnur.org/2010/omotoye.htm>.

All the respondents were able to identify youth unemployment in these churches as a painful reality of their society. As prominent as this problem is in the churches, some of this Pentecostal churches however feign ignorance of this reality by not considering the need and duty to create job opportunities for the teeming youths in their churches.

According to the respondents, the Pentecostal churches should refrain from pointing accusing fingers at the government all the time and see the need to rescue the society. On the other hand, some of the respondents begged to differ on the allegation against the churches as they maintain that these churches have, at one time or another, launched schemes that have helped to curb growing unemployment among the youth. For instance a leader of Deeper Life Bible Church insists “our churches all over the region have been engaging in small scale businesses that can accommodate our youths who are fresh graduates from the university”. Pastor B,³³⁶ through a telephone interview, also argued that social vices perpetrated by youths in the society would be reduced to the barest minimum if the churches helped in creating small scale jobs for them.

Question 3: What is the impact of your church in the economic lives of the people or what should be the Christian attitude to wealth and assisting the poor?

This question was borne out of the need to establish the impact the churches have made in the economic lives of their members, and to know if the churches were making any effort in empowering members of the society. Similarly, it was necessary to establish whether the churches employ people to work voluntarily for them. Consequently, a number of views expressed by respondents supported the claim that their churches have made a reasonable impact in touching the economic lives of the people. The respondents argued that these areas of impacts could be seen in the recruitment of workers, educational sectors and service delivery. Mrs. C, a deacon in the Redeemed Christian Church of God, affirmed the views expressed by others thus:

Pentecostal churches, especially our own church has served as a source of income, not only to members, but to other members of the society. For instance, the tertiary institution has been able to recruit not only the academic but the non-academic, who are employed from the society or from the church in particular. People have been employed with one skill or the other, for instance, tailoring

³³⁶ Telephone interview 23rd June 2015 with a Pastor whose church is in Dugbe area of Ibadan.

skill, brick- making skills, ICT skills (like learning how to repair phones, laptops and electronic gadgets) are all acquired through small scale business set up by our pastor.³³⁷

Significantly, all the respondents threw their weight around the churches in terms of providing job through their establishment of tertiary institution, as well as empowering members economically through other avenues. They maintained that their beneficiaries have always been people from the Southwestern Nigeria especially in the creation of jobs. Hence, Christianity is viewed in this perspective as an instrument of social change. In contrast, mainline churches and African independent churches, have earlier evangelised Nigeria, introducing some phenomena of civilization as can be seen today. This lends credence to J.D.Y. Peel “new needs, values, techniques, and roles, new political, economic and religious systems are interconnected yet not wholly dependent on one another”.³³⁸

Odumuyiwa³³⁹ also believes that Christianity should be involved in the governance and development of major areas of human life to bring meaningful development to the society. He identified the roles played by the church in the 21st century as championing the cause of human existence targeted towards the provision of humanitarian services, educational development, employment, social and ethical development, governance by example, improved economy, spiritual and moral development.

Question 4: What are the political problems that Pentecostal churches must pay attention to?

The respondents unanimously agreed that the politics of the nation has influenced the church positively or negatively. They defined positive politics as a form in which the essence of government is to develop the standard of life people live in the society. They affirmed that the church must pay attention to the myriad of challenges such as corruption, electoral rigging, bad leadership, political violence that stare the society in the face. Basically, all answers to the question relating to Objective 1 validate the assertion that “there are social, economic and political problems in the country which requires the attention of the church.

³³⁷ Interview with Mrs. C, a Deaconess in Redeemed Christian Church of God, 3rd Feb. 2015.

³³⁸ J.D Peel, 1968. “Aladura: *A Religious Movement Among the Yoruba*, 36.

³³⁹ Odumuyiwa, E. Ade, “Christianity, Governance and Development: A case Study of Nigeria in the 21st Century” in *Religion, Governance and Development in the 21st century*. R.A. Raji “ed.” et al., 211

5.1.2 Analysis of objective 2

Assess the contributions of the selected churches in addressing the social, political and economic problems of the people of Southwestern Nigeria as an agent of change.

To analyse this objective, the Questions 5 and 6 were used:

Question 5: How is your church responding to Christian participation in politics, such as exercising voting rights, participation in political debates, and contesting for elective positions?

The above question was prompted by the need to ascertain and identify the extent to which the church encourages its members to participate in politics. In their responses, a disparity was observed as respondents from Deeper Life Bible Church held the strong opinion that there was a limit to which the church allows its members to engage in politics. They characteristically condemned the belief that the church members should engage in active politics to the extent of running for an elective position. However, the members could exercise their civic right of voting during elections. A representative of the church, a senior pastor in the Deeper Life Bible Church, Onipanu District, Lagos, reiterated that the doctrines of the church do not permit members to contest in an election but that members have the liberty to exercise their political rights of voting in an election.

Conversely, a Pastor of the Redeemed Christian Church of God, Osogbo, Osun State, admitted that their church allows them to vote and to contest for elective position. Similarly Pastor D of Living Faith Church, Ado Ekiti, in an interview³⁴⁰ maintained that Winners' Chapel members are not restrained from participating in politics. He however emphasised the need to "seek God's face" before a Christian announces his/her intention to contest in an election.

According to Ogunewu,³⁴¹ some Pentecostal pastors are politically active. He cited Rev Chris Okotie who contested under Fresh Party in 2007 Nigerian general elections. Okotie however lost the election but he participated in the electoral process from forming a party to campaigning by presenting the party manifestos with the promise to provide good leadership and direction. After losing the election he continues to participate and contribute to political debates and policy formulation. Also, Pastor

³⁴⁰ Interview with Pastor Redeemed Christian Church of God, Osogbo, 25th April, 2015

³⁴¹ L.M Ogunewu, "The Media and Communication Technologies as Strategies for Evangelization and Teaching in the Deeper Christian Life Ministry in Lagos 1975-2005", (unpublished PhD Thesis, University of Ibadan, Ibadan, 2009), 51.

Tunde Bakare of the Latter Rain Assembly participated in ‘Save Nigeria Group’ protest which was organised by Prof. Wole Soyinka and other activists condemning the long time absence of the then President Umaru Musa Yar’ Adua without delegating the administrative power to his Vice-president, Dr Goodluck Jonathan. Pastor Bakare gave reason for his participation in the protest ‘we need to spearhead effective social mobilisation, rebuild the spiritual streets and walls of our nation and influence what is happening there. It is time for the true church to come out of the closet and rebuild ancient ruins’.³⁴² Bakare’s submission is call for Christians to be fully involved in the governance of the society and he acknowledged the place of using spiritual power to make a change in the society.

Some years later, Pastor Sam Adeyemi led a group of protesters against incessant power failure in Lagos. This is a practical demonstration of Christian attitude as it reflects identifying with the common man and the downtrodden. It is worthy of note that many politicians often go to these pastors for prayers and counselling when election is approaching. In a way, people are now encouraged to be active participants in the political matters of their country and disregard the cliché that “politics is a dirty game”.³⁴³ Bakare provides more justification for Christians’ active political involvement thus:

“That is why you and I ought to rise. Regardless of the toga we wear or our occupational identity, we’re first and foremost Nigerians. Until we rise and say enough is enough, it’s going to continue, because freedom is never granted to the oppressed”.³⁴⁴

This opinion espoused by Tunde Bakare confirmed the fact that it is desirous for people to sustain democratic principles.

Question 6: To what extent has your church contributed to the socio-economic development of Southwestern Nigeria?

The above question is significant to engender a form of reaction from the respondents in order to establish the role their churches had played in the economic development of the Southwestern region

³⁴² Nigerian Tribune, 18th January, 2010,3.

³⁴³ The News Magazine, ‘Why I quit Redeemed Church by Pastor Tunde Bakare, Volume 33, No 20, 23rd Nov. 2009, 21-22

³⁴⁴ Ibid.

of the country. From their responses, they all agreed that their churches had made one contribution or the other to the development of Southwestern Nigeria.

A senior pastor in the Redeemed Christian Church of God, Sango Ota, Ogun State, revealed that the church, had granted loans to people through the magnanimity of the pastor.³⁴⁵ In the same vein, a woman deacon³⁴⁶ in Living Faith Chapel, at Osogbo said: “In our local church, we have a pool of funds from which we draw money to assist members who have good business ideas; in fact, this is sometimes extended to non-members who have a link with the church.” Also, a Deeper Life Bible Church leader from Iyanfoworogi area of Ile-Ife, Osun State averred that Deeper Life Bible Church, through its House fellowship meetings contributes money to assist members in a number of things.³⁴⁷ According to him, apart from granting assistance to members at the micro level, (local church branches, house fellowship and cell meetings), the Pentecostal churches also make plans to help members at the macro level. An attestation to this claim is the contribution of the churches to the media, education, health and environmental sectors. This view is also vindicated by the studies conducted by Abogunrin, Ogunewu, Akhilohen, Omotoye, Owoeye, and Dada.³⁴⁸ Their studies contend that Pentecostal churches have contributed positively to the socio-economic development of the country, especially the Southwestern region. These studies however captured a wide range of areas of the economy of Southwestern Nigeria.

It is believed that the economic impact of the church on the nation with emphasis on Southwestern Nigeria is felt in the society. For instance, respondents, particularly those from Deeper Life Bible Church, revealed that the annual Easter and December retreats of the Church is one of the avenues the church has proved to be practically helpful in providing help to people such as free feeding and lodging for the period of the programme. Another instance is T. B. Joshua of the Synagogue Church

³⁴⁵ Interview with a senior Pastor Redeemed Christian Church of God, Sango Ota, 14th May, 2015.

³⁴⁶ Interview with a woman from Living Faith Church Osogbo 10th February, 2015.

³⁴⁷ Deeper Life Church leader from Iyanfoworogi area of Ile-Ife, Osun State

³⁴⁸ S.O Abogunrin (ed) etal ‘Jesus Pronouncements on Wealth in the Context of Health and Wealth in the Biblical studies and Corruption in Nigeria, Ibadan: M. Alofe Nigeria Enterprises. S.A Owoeye, Pentecostal Churches and Prosperity in South Western Nigeria. Rotimi Omotoye, ‘Christianity and Educational Development, A case study of Christian Missionary Universities in Nigeria in the 21st Century. O.A Dada ‘Prosperity Gospel in Nigerian Context: A Medium of Social Transformation or An Impetus for Delusion, Orita Ibadan Journal of Religious Studies, 2004. L.M Ogunewu, The Media and Communication Technologies as Strategy for Evangelization and Teaching in Deeper Christian Life Ministry in Lagos 1975-2005 unpublished PhD Thesis. Don Akhilomen, ‘An Overview of the Healing Ministries of T.B Joshua and Chris Oyakhilomen in Nigeria.

of All Nations, Lagos. He is well known for providing the poor and destitute large quantity of food items and money.³⁴⁹ Also in 1997, the Living Faith World Outreach provided food, clothing and other relief materials to indigenes of Koma Hills in Adamawa State, who have long been disconnected from civilization. A year before then, the church had provided relief materials to the victims of the Liberian civil war.³⁵⁰ However, it has been argued in some quarters that a response by the church may not necessarily address the source of systemic poverty in the Nigerian society. However these contributions of the church should be viewed from the perspective of alleviating the plight and suffering of the common man which is part of their humanitarian contribution to life.

Many of the Pentecostal churches have been involved in campaign against HIV/AIDS. The Redeemed Christian Church of God under its Redeemed Aids Programme Action Committee (RAPAC) – a social service initiative put in place as a response to the distress call of those who are infected with HIV/AIDS virus and those who are affected in the society; providing and supporting those who are infected with the virus.³⁵¹ The Church also runs a scholarship programme tagged David Oyedepo Foundation (DOF) a full-fledge scholarships to over three thousand candidates at all levels of education yearly. The foundation has made it a point of duty to attend to the less privileged alleviating their pains and pressures.³⁵² The Living Faith Church in its bid to assist the community made an unprecedented donation of goods and materials to the Red Cross Society to assist the victims of the Ikeja Cantonment bomb explosions of January 27, 2002.³⁵³ As part of its social functions, the Living Faith Church has been rendering services to rehabilitate the Ota-Idiroko road that leads to the church. The impact of the church is beginning to reflect in many more areas of the society. For instance, some churches have gone into the area of sports to become training grounds for national football players. It should be noted that the social action of some of the Pentecostal churches are not limited to Nigeria alone. As mentioned above the case of Liberia so also is the relief materials sent by the Living Faith Church to Rwanda civil war victims during Rwanda genocide where about a million people were massacred in 1994. The Living Faith Church in its humanitarian gesture sent

³⁴⁹ Interview with an eye witness interviewed, Deeper Life member but also attended the Synagogue Church of all Nation 16th June, 2015.

³⁵⁰ David Oyedepo, *On Eagles Wings*, 239.

³⁵¹ Rebecca Bible-Davids, 2009, *Enoch Adeboye (Fathers of Nations) African Legends of Faith* (Vol. 2), (Charlotte, NC: Biblos Publishers, 2009),234.

³⁵² David Oyedepo, *On Eagles Wings*, 235.

³⁵³ *Ibid.*, 236.

food stuff and other materials to alleviate the suffering of the masses and see to the restoration of peace in the land and hope for the people.³⁵⁴

Thus, Owoeye³⁵⁵ affirms that healing and miracles are central to the teachings of Pentecostal churches. According to the Pentecostal theological position, every believer is expected good and sound health. Therefore, Pentecostals initiate programmes of activities with side attraction where promises are made to participants that through the power of God good and sound health will be made available. Some observers outside the movement doubted some of the healing miracles claimed to occur in Pentecostal programme as not being real but a make-up dramatised healing experience with testimonies. The criticism is not peculiar to non-Pentecostals alone some Pentecostal leaders do criticise what they called fake miracles by some Pentecostal Pastors. For example, Don Akhilomen condemned the healing activities of Pastor T. B. Joshua of the Synagogue Church of All Nations and Pastor Chris Oyakhilome of the Christ Embassy and concluded that they derive their power of healing from Satan. He further added that it thought the many awe-inspiring and wonderful miracles are affected to the bewilderment and consternation of the uninitiated as a manipulative strategy.³⁵⁶ Furthermore, the Pentecostal Fellowship of Nigeria (PFN) condemns the activities of T.B Joshua.³⁵⁷ This however is not to suggest that all miracles are of the devil. There are testimonies that yet to be questioned from special Holy Ghost services of the Redeemed Christian Church of God. It is also possible that some people who needed healing may testify using their so called faith of healing that has not actually occurred but they are of the opinion that testifying that they are healed will later result to actual healing.

As part of the mission of the Church to the society the Redeemed Christian Church of God responded to the unemployment situation in Nigeria by creating job employment department as an arm of the Redeemer's Friends Universal (CRFU). The aim is to assist the youth to acquire skills, link up the

³⁵⁴ Ibid., p.238.

³⁵⁵ S.A. Owoeye, "Pentecostal Churches and Prosperity in South Western Nigeria," in *God the Contemporary Discussion*, E.A. Odumuyiwa (ed) etal, Ilorin: Decency Printers,2005, p505.

³⁵⁶ Don Akhilomen, "An Overview of the Healing Ministries of T.B Joshua and Chris Oyakhilome in Nigeria" in *God the Contemporary Discussion*, E.A. Odumuyiwa (ed) etal Ilorin: Decency Printers,2005 p505, in *A Critical Examination of the Activities of the Pentecostal Churches in National Development in Nigeria* by Rotimi William Omotoye.

³⁵⁷ Rotimi Omotoye. "The Truth about T. B. Joshua: Critical Examination of the Activities of the Pentecostal Churches in National Development in Nigeria *The Westerner Magazine*, vol. No 7, May 18. 2009, 13

skilled and semi-skilled and to get them employed.³⁵⁸ The church expands the scope of operation of CRFU due to the church commitment to the social action. The operations include: financial support for the less privileged students, financial support for small scale businesses, scholarship for students in tertiary institutions, financial assistance to people in distress situations, a home for the orphans and motherless babies called Heritage Home which is situated at the Redemption city. All these initiatives made tremendous positive impact on the society towards the alleviation of poverty and wealth creation.³⁵⁹

The Redeemed Christian Church of God also initiates campaign against drug abuse by establishing Campaign against Drug Abuse Ministry (CADAM). It is a rehabilitation centre where drug addicts are evangelised, rehabilitated and reinstated back into the society. The programme is coordinated by medical practitioners. Drug addicts are fed, clothed, undergo counselling and spiritual training and trained in a skill of their choice and then integrated into the society as responsible citizens.³⁶⁰ Medical, psychological and spiritual approach and has produced tremendous results assisting those who are hooked on drugs to give it up and live a normal life of liberty.³⁶¹

Pentecostal churches have been commended for their investment in education as this has had a great impact on the standard of education and access to it in the country. The success of these churches to the development of Western education in the country may not be unconnected with the fact that many of the leaders and founders of such churches are members of the elite class, and are men who have attained a good height in formal education themselves. For instance, the late Benson Idahosa, W.F.Kumuyi, David Oyedepo, Mike Bamidele, E.A. Adeboye, etc, all attended tertiary institutions, within and outside Nigeria. The level of exposure of these pastors invariably influences people's perception of them and their messages. At the same time, Pentecostal churches have been able to take a cue from the style of evangelism of the early missionaries exemplified by Samuel Ajayi Crowder: The School was Crowder's chief method of evangelisation. He introduced the mission into new places by

³⁵⁸ Rebecca Bible-Davids, *Enoch Adeboye: Fathers of Nation, African Legends of Faith Series Vol. 2*, (London, Johannesburg, North Carolina: Biblos Publishers, 2009), 233.

³⁵⁹ Ibid.

³⁶⁰ Ibid., p.236.

³⁶¹ Ibid.

setting rulers and elders interested in the idea of a school of their own and usually it was the school that he asked the senior missionary at each station to give his chief attention.³⁶²

Omotoye³⁶³ affirms the above as he contends that today many Pentecostal churches too have nursery, primary, and even tertiary institutions, of which the latter has gained most prominence. The establishment of these institutions, especially universities of Pentecostal pastors has been criticised by the public who believe that the schools are too expensive and beyond the reach of the common man. The following are examples of universities established by the Pentecostal churches in Nigeria: Covenant University, Ota Ogun State, which was established by Living Faith Church; Mountain Top University, established by the Mountain of Fire and Miracle Ministry; Benson Idahosa University, Benin, founded by the church of God Mission; Redeemer's University, established by the Redeemed Christian Church of God; Anchor University established by Deeper Life Bible Church and Kingsway University, Ode-Omu, Osun State, owned by Kingsway International Christian Centre.³⁶⁴

With the growing number of universities in the country, the Pentecostals cannot be waived aside as what seems to be the hallmark of a Pentecostal churches is the establishment of a university or school. As a result of the opportunities in the establishment of universities in the country, many people believe that it would offer ample opportunities for the teeming number of youths who are seeking university education in the country. Deacon F1³⁶⁵ a senior member of the Living Faith Church, Mokuro, Ile-Ife, is one of the people who share the view that the establishments of universities by the Pentecostals afford the army of applicants some opportunities as the competition for such privilege in public universities gets tougher year after year. The establishment of these institutions have also created both academic and non academic jobs for the people. Moral principles instilled into the lives of the students also gave the Christian religion established institutions integrity and respect coupled with stable academic calendar. The establishment of the institutions also gives applicants alternate choice of where to pursue

³⁶² J. F. Ade Ajayi, *Christian Mission in Nigeria 1841-1891 The Making of a New Elite*, London: Longman, p. 218, in A critical Examination of the Activities of Pentecostal Churches in National Development in Nigeria by Rotimi William Omotoye.

³⁶³ Rotimi William Omotoye, A critical Examination of the Activities of Pentecostal Churches in National Development in Nigeria at <http://www.cesnur.org/2010/omotoye.htm>

³⁶⁴ The researcher visited these institutions and also have access to record from Rotimi William Omotoye, A critical Examination of the Activities of Pentecostal Churches in National Development in Nigeria

³⁶⁵ Interview with a senior member of the Living Faith Chapel, Mokuro, Ile-Ife 4th of March, 2015

their career. The outstanding credible results from the students from these institutions have contributed immensely to the development of the nation.³⁶⁶

Pentecostal mode of operation in preaching and evangelism has taken different dimension in recent years. For instance, Ojo³⁶⁷ observed that Pentecostal movements have created avenues of ministering. One of such avenues is drama shows. According to him³⁶⁸ Pentecostal churches have lifted this aspect of ministry to great height by professionalising Christian drama. A perfect example is drama from “The Mount Zion Film Ministry” which has taught and converted many people into Christianity through films like *The Ultimate Power (Agbara nla)*, *The Great Mistake*, *Lost forever*, and *Storms of Life* while emphasis has been on the saving powers of Jesus, other forms of moral lesson are drawn from watching those films.

Another improvement that has come to the operation of Pentecostal churches in recent years is the adoption of modern technology through which messages are reached to target members and public. For instance, television, computers, and the internet have proved to be useful sources of disseminating their messages.

5.1.3 Analysis of objective 3

To examine Pentecostal churches’ motivation for participating in the delivery of social services in Southwestern Nigeria and the larger Nigerian society

The motivation for participating in the delivery of social services is theologically driven that is the scripture enjoins us to love one another and also the Nigerian socio-economic situation also moved members to social action.

5.1.4 Analysis of objective 4

“To determine challenges facing Pentecostal churches in engaging with the society in Southwestern Nigeria

To analyse this objective, Questions 1 and 7 were asked.

³⁶⁶ Rotimi Omotoye, Article titled ‘A critical Examination of the Activities of Pentecostal Churches in National Development in Nigeria’ assessed at <http://www.cesnur.org/2010/omotoye.htm>

³⁶⁷ L.M Ogunewu, “The Media and Communication Technologies as Strategies for Evangelization and Teaching in the Deeper Christian Life Ministry in Lagos 1975-2005”, unpublished PhD Thesis submitted to the Post-graduate School, University of Ibadan, Ibadan 2009, p9, in Matthews Ojo, 2006, *Charismatic Movements in Modern Nigeria*, Trenton: Africa World Press, Inc.

³⁶⁸ Ibid.

Question 1: What are the challenges facing your church efforts at contributing to the socio-economic and political development of Southwestern Nigeria?

This question was presented to the respondents with a view to knowing the problems their churches have been confronted with while trying to contribute to the socio-political and economic development of Southwestern, Nigeria. In their responses, the respondents noted that their churches have been faced with public criticism despite their contribution to the development of the country. As a matter of fact, some of the churches have been criticised for their teachings and sermons. This was also observed and asserted that many of these churches have been labelled with derogatory names. Abogunrin³⁶⁹ pejoratively captures this as “health and wealth gospel”. He further argues that such churches have become identified with jobless university graduates and polytechnic graduates, who became founders of churches. By implication, the teaching on holiness has now been dispensed with while prosperity has been elevated as their main theme. Pastors of Pentecostal churches who have been identified with such manner of teaching are the Late Archbishop Benson Idahosa and Bishop David Oyedepo, among others.³⁷⁰

The respondents all maintained that the Pentecostal churches have continued to lend their contributions in the educational sector of the country in spite of the challenges that have confronted them. Thus according to one of the respondents, it is also observed that it is true that the establishment of private universities by some of the churches would create employment and provide admission for admission seekers. However, the pertinent question that needs to be answered is how many ordinary people in the church could afford to send their children to such schools? It is being seen as business enterprise in Nigeria. In fact, it has become a rat race among the Pentecostal preachers to establish such institutions. The above view expressed by the respondent received corroboration by another respondent who was a non-member of the Pentecostal church thus:

³⁶⁹ S.O Abogunrin (ed) etal “*Jesus Pronouncements on Wealth in the context of Health and Wealth Gospel in Nigeria*” in *Biblical Studies and Corruption in Nigeria*, Ibadan: M. Alope Nigeria Enterprises, 2007 pp 274-278 in Rotimi William Omotoye Article on A critical Examination of the Activities of Pentecostal Churches in National Development in Nigeria Assessed at <http://www.cesnur.org/2010/omotoye.htm>

³⁷⁰ Ibid.

Private universities established by the churches no doubt have been very helpful in the socio-economic development of the Southwestern, but the problem is how many of the poor people in the society can go to these universities? What is the benefit of a church establishing a university that members cannot afford to attend? The high cost of the school fees is still a major issue, which in the long run scares people away from such universities. This is not good for the rapid growth of the Southwestern region.³⁷¹

In recent years, the establishment of churches across the country, especially the operation of Pentecostal churches has been accompanied with inevitable need to acquire land and space for the church building and structures. The implication of this is that the Pentecostal movement has successfully claimed substantial areas of land and space, thereby encroaching on the privileges of others by bringing untold hardship on road users. An instance of this situation is the result of Pentecostal churches occupying more than their fair share of space along the Ibadan/Lagos expressway. The special programmes of the Redeemed Church of God and the Mountain of Fire and Miracles Ministry along the road are always greeted with serious traffic congestion, leading to motorists being stuck in traffic gridlock for hours. In other related circumstances, people in city areas struggle to get a place to settle down as almost all possible spaces have been taken up and used for erecting church buildings. According to Abogunrin³⁷² Pentecostal churches are found on most streets. “Sometimes, two or three churches occupy different floors of the same building each with its loud speakers disturbing not only each other, but the general public, especially at night.” This observation of Abogunrin, according to Rotimi Omotoye,³⁷³ cannot be waved aside as the concentration of Pentecostal churches in the same area has generated bickering, misunderstanding, enmity and strife among some of the churches clustered in the same location. Consequently, they have become a nuisance to many people living within the area.

³⁷¹ Interview conducted with an Anglican Priest Oke-Igbo Ondo State, 16th June, 2015.

³⁷² S.O Abogunrin (ed) et al “Jesus Pronouncements on Wealth in the context of Health and Wealth Gospel in Nigeria” in *Biblical Studies and Corruption in Nigeria*, Ibadan: M. Alofe Nigeria Enterprises, 2007 pp 274-278

³⁷³ Rotimi William Omotoye Article on *A critical Examination of the Activities of Pentecostal Churches in National Development in Nigeria* Assessed at <http://www.cesnur.org/2010/omotoye.htm>

Interestingly, according to Rotimi Omotoye quoting Abogunrin,³⁷⁴ some of the Pentecostal churches are described as “theatres for amusement and relaxation”. He captured this as “in most churches today, one lone star rises and others come to watch him perform”.³⁷⁵ Ironically, many of the pastors, who are often regarded as the alpha and omega, are often surrounded with body guards while members hardly have access to them. The question that one might be tempted to ask is: Are these pastors following the examples of Jesus? This painful reality in Pentecostal churches made one of them, Pastor Tunde Bakare³⁷⁶ respond that “most of these treasury looters and robbers sit in front row of our churches and donate the largest amount and Pastors don’t care.” This and other serious challenges confronting the Pentecostal churches make one to wonder if there is indeed a modicum of righteousness in these churches.³⁷⁷ Also, Pentecostal churches in the Southwestern Nigeria face serious challenges in the way the Bible and the gospel is interpreted. There have been accusations and counter accusations among pastors of Pentecostal churches in the way the Scripture is subjected to various interpretations. At the same time, some members of the public loathe and even question the concept of miracles displayed on television as they have reasons to believe that most of these so-called healings and miracles are stage-managed and are therefore fake.³⁷⁸ Even at a point, the Nigerian government had to place a ban on the showing of such stunts on national television as they were considered ridiculous and outrageous.

Although Pentecostal churches and their operation have endangered a form of mixed feelings and reactions, their influence in the life of the nation cannot be downplayed, and like every other sector in the region, they have learned to weather the storm.

5.2 Quantitative Analysis of Data

The data obtained from the questionnaire distributed to members representing the three Pentecostal churches from the basis of quantitative data. The statistical package for social sciences (SPSS) version 17, and univariate and vicariate analysis (chi-square test) are employed in the analysis.

³⁷⁴ Rotimi William Omotoye Article on *A critical Examination of the Activities of Pentecostal Churches*, quoting Abogunrin in S.O Abogunrin (ed) etal “Jesus Pronouncements on Wealth in the context of Health and Wealth Gospel in Nigeria” in *Biblical Studies and Corruption in Nigeria*, Ibadan: M. Alofe Nigeria Enterprises, 2007 pp 274-278.

³⁷⁵ Ibid.

³⁷⁶ Abogunrin, 2007 p.274

³⁷⁷ The News Magazine, 2009 p.20

³⁷⁸ The News Magazine, 2009 p.21

A total of 200 copies of a questionnaire were administered to 200 people across the three selected churches. The selection was done in the following order: 40 people each were drawn from the three churches and 80 people were selected from non-members of these churches. The structured questionnaire (the questionnaire was divided into two section A for church leaders and section B for church members and non members) was used to collect data from a total of 200 people (leaders and members) from each of the three selected Churches in five states of the Southwestern region. Hence, this section deals with research questions, testing of hypothesis in relation to Pentecostalism, its socio-political and economic impact on the Nigerian society in the discussion of findings. This section dealt with research questions, testing of hypotheses in relation to Pentecostalism and its socio-political and economic impact on the Nigerian society and discussion of findings.

This is part A of the Questionnaire

This questionnaire was used among pastors and church leaders because they are better informed than other church members of their congregations. The complexity of this questionnaire can be handled by the pastors, 55 questionnaires were administered to them while a separate and simpler form of questionnaire (145 questionnaires) was designed for the ordinary church members and non church members. 55 respondents out of the 120 respondents from the case study churches using descriptive frequency statistics and is arranged to understand the structure and some activities of the Pentecostal churches which will assist us to have a better understanding of the dynamism of the progressive and regressive spiritual capital that is been considered. The Statistics below shows that there are 12 (Twelve) Church Ministers out of the 55 (fifty-five) Church Leaders that the Questionnaire was given to, others are church leaders and non-Pentecostals referred to as control voice. The data collected from the questionnaire administered on members of the three selected Pentecostal churches form the basis for quantitative data, while Statistical Package for Social Sciences (SPSS) version 17, univariate and bivariate analysis (chi-square test) was employed in its analysis from each of the three selected churches in the seven states of the South-West region were interviewed using structured questionnaire. The following states were covered: Lagos State, Ogun State, Kwara State, Osun State, Ekiti State, Ondo State and Edo State. The questionnaires was administered in 2015 and early part of 2016.

5.2.1 The socio-demographic characteristics of the respondents Leadership role in the church

Question: Which Group(s) do you belong to?

The result as shown in table below showed that 39.0 % of the respondents were church ministers, church administrators 5.5 %, children teachers 7.5%, Ushers 16.0 %, Technical unit 4.5 %, protocol unit 2.0 % Bible study leaders 4.5 %, House fellowship teachers 6.0 %, prayer / intercessors unit 6.5 %, and publicity unit 7.3 %. The interpretation of this breakdown is in two folds. One, there is indication that responsibilities are spread within the church to give room for wider participation of members in the running of the church. Second, there is the confirmation from literature that Pentecostals allowed for lay participation in the administration of the church, especially in worship when compared to the mainline churches where the pastors are expected to be almost everything. The ability to allow for lay participation in worship as shown in the distribution of responsibilities is one of the major factors that aided the rapid growth of the Pentecostal movement and assisted the laity to develop faster spiritually more than their counterpart in the mainline churches.

	Frequenc	Perce	Valid Perce	Cumulati Perce
Valid Church Minister	7	39	39	39
Prayer/Intercessor Unit	1	6	6	45
Publicity Unit	1	8	8	54
Administrative Unit	1	5	5	59
Children Teacher Unit	1	7	7	67
Ushering Unit	3	16	16	83
Technical Unit		4	4	87
Protocol Unit		2	2	89
Bible Study leader Unit		4	4	94
House Fellowship	1	6	6	100
Total	20	100	100	

Table 1

Denomination affiliation

Question: Do you belong to more than one denomination?

The analysis in the table shown below revealed that pastors/church leaders and workers in the Pentecostal church 4.0 % responded that they belonged to or attended other denominations, while 96.0 % responded that they belonged only to Pentecostal church. One would have expected that all the pastors/church leaders and workers will respond in the affirmative NO, that is they only belonged to

Pentecostal church as a denomination but the interpretation is to confirm that there are some church leaders, most likely laity and occasionally some pastors, who still have love for their denomination and attend these churches occasionally during festive period that bring their families together to associate themselves to their root or some using the Pentecostal church as a training ground spiritually to be empowered and in turn function in their mainline churches.

Belong to more than one denomination

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid No	15	96	96	96
Yes		4	4	100
Total	20	100	100	

Table 2

Gender

The analysis of table 3 showed that female has the highest percentage of 58.0 % while male has 42.0%; the gap margin between male and female is very close. This may be interpreted to mean that female are recognised and offer a place of responsibility in the Pentecostal movement. The Pentecostal movement is gender sensitive and may have contributed to why the movement receive attention from the female members of the society unlike the mainline churches that is in the process of acceptance female members of the church to be involved in the worship life of the church. Some denominations like the Anglican Church only allow female members of the church to function as lay reader in Nigeria but are disallowed to be ordained or if at all ordained must receive permanent diaconate ordination.

Gender

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Male	84	42.0	42.0	42.0
Female	116	58.0	58.0	100.0
Total	200	100.0	100.0	

Table 3

Age distribution

Question: What is your age in years?

From the data gathered through the administration of the questionnaire; Pentecostalism in Nigeria is being led mostly by the youths, ranging from 20 to 50 years. From table below 79% are below 50

years of age. This is very significant as only 21% of the leaders could be categorised as people of age in the leadership of the Pentecostal movement in Southwestern Nigeria. The interpretation of this is that Pentecostal movement leadership is dominated by young ones and with the vibrancy of the youth and education opportunity available will add value to the management of the Pentecostal movement and give room for continuity in the system

Age

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 22		2.0	2.0	2.0
24		3.0	3.0	5.0
26		3.0	3.0	8.0
27		2.0	2.0	10.0
30		4.5	4.5	14.5
31		1.0	1.0	15.5
32		2.0	2.0	17.5
33		2.0	2.0	19.5
34	10	5.0	5.0	24.5
35		4.5	4.5	29.0
36		2.5	2.5	31.5
38		4.0	4.0	35.5
40	16	8.0	8.0	43.5
41		1.5	1.5	45.0
42		2.0	2.0	47.0
43	10	5.0	5.0	52.0
44		1.0	1.0	53.0
45		2.0	2.0	55.0
47		2.5	2.5	57.5
48	16	8.0	8.0	65.5
49		1.5	1.5	67.0
50	24	12.0	12.0	79.0
51		4.0	4.0	83.0
52		1.5	1.5	84.5
53		1.5	1.5	86.0
55		1.5	1.5	87.5
57		1.5	1.5	89.0
60	14	7.0	7.0	96.0
64		2.5	2.5	98.5
67		1.5	1.5	100.0
Total	200	100.0	100.0	

Table 4

Duration in the ministry

Question: How long have you been engaged in ministry, recognised by the main group by which you belong (in Years)?

This statistics in table below showed that the emerging trend of rapid growth within Pentecostal movement could be traced to the past 10 years since the figure in the table below showed that 55.5% of the church leaders in the movement engaged in the activities of the church within the last 10 years. Those who have been in the church leadership within the last 11-20 years followed with 28% while those within 21-30 years in the church service were 15% and those who claimed to have been involved for upward of 31-33 years were 1.5%. The revelation from these figures corroborated with the existing literature that Pentecostals emerging growth only started within the last 30 years but more importantly this research revealed the dynamism of the movement as it reflect that the growth has been outstanding within the last 20 years. The interpretation of this one may suggest that Pentecostals developed new pragmatic initiatives from time to time which may have informed the attractiveness of the movement to the society. Also, since growth witnessed occurred during the economic recession it may be suggested that as much as the government is unable to meet the essential needs of its citizenry, Pentecostal movement with its pragmatic and holistic programmes like providing food for the needy and free health check up among other programmes may continue to have receptiveness.

Duration in ministry Table 5

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	2	1.0	1.0	1.0
2	13	6.5	6.5	7.5
3	20	10.0	10.0	17.5
4	18	9.0	9.0	26.5
5	16	8.0	8.0	34.5
6	2	1.0	1.0	35.5
7	8	4.0	4.0	39.5
8	14	7.0	7.0	46.5
9	8	4.0	4.0	50.5
10	10	5.0	5.0	55.5
12	14	7.0	7.0	62.5
13	8	4.0	4.0	66.5
14	2	1.0	1.0	67.5
15	15	7.5	7.5	75.0
16	9	4.5	4.5	79.5
18	3	1.5	1.5	81.0
20	5	2.5	2.5	83.5
26	11	5.5	5.5	89.0
27	5	2.5	2.5	91.5
29	6	3.0	3.0	94.5
30	8	4.0	4.0	98.5
33	3	1.5	1.5	100.0
Total	200	100.0	100.0	

Remuneration for church leadership service

Question: Is your current ministry paying for your leadership service?

This question is important to know how the Pentecostal church is being structured in respect of remuneration of its church leaders. The data shows that a greater percentage of 78.5% are non-stipendiary while 21.5% are offered remuneration for the service offered to the church. The table analyses of those paid through secular job is 60.0% and is holding position in the church while those holding positions in the church and are paid by the church are 40.0%. The interpretation of the outcome of this data is that most of the people, in one leadership position or the other in the church, are not into full time employment of the church though they may be rendering full pastoral service to the church; yet they have secular jobs where they receive their pay. This may have assisted the Pentecostals to have privilege of engaging actively with the society since they occupy a space in the

public sphere through their vocation. This also reduces the financial burden of the church leaders are diverted for other humanitarian services.

Current ministry paid

		Frequenc	Perce	Valid Perce	Cumulativ Perce
Valid	Unpaid	157	78.5	78.5	78.5
	Paid	43	21.5	21.5	100.0
	Total	200	100.0	100.0	

Table 6

Paid secular employment with position in church

		Frequenc	Perce	Valid Perce	Cumulativ Perce
Valid	Unpaid	120	60.0	60.0	60.0
	Paid	80	40.0	40.0	100.0
	Total	200	100.0	100.0	

Table 7

Pastoral function

Question: Are you in charge of one or more congregations?

The data result revealed that 60.0% of the responded are in charge of one congregation while 21.5% are sole in charge, 11.5% as senior ministers and 7.0% are part of team ministry. The implication of this is that many of the Pentecostal pastors have pastoral oversight on one parish for effectiveness while others oversee smaller parishes being sponsored by the mother church or part of the team ministry. This result is a reflection of a pastor to a church for effectiveness. Most Pentecostal churches reflect in their mission what they called a total package called ‘a complete man’ that is focusing on both the spiritual and physical well being of life. The result of the percentage of those serving within a team ministry is interpreted as Pentecostals ministerial delegation system whereby a team is put in charge of a particular assignment within the church.

Charge of one or more congregations

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	120	60.0	60.0	60.0
	Yes in sole charge	43	21.5	21.5	81.5
	Yes, as senior minister	23	11.5	11.5	93.0
	Yes, as part of a team	14	7.0	7.0	100.0
	Total	200	100.0	100.0	

Table 8

Pastoral function – Baptism

Question: How many people did you personally baptise last year?

The result of the data in table shows that 79.5% of the responded only baptised 5 converts last year. The interpretation is that many of the new members belonged to other churches before their conversion to the Pentecostal church. They probably joined the Pentecostal church due to some material benefits offered by the Pentecostal church since they have been previously baptised in their former church they did not request for another baptism therefore only few church members who have not been previously baptised were baptised. However there is likelihood that years after their conversion to the movement through indoctrination they are likely going to be re-baptised especially through emersion baptism. The high percentage of respondents without baptismal experience in a year may also be interpreted as due to Pentecostals' view of baptism as unnecessary, especially infant baptism. Most Pentecostals do not support infant baptism as they see it as unbiblical. To them, even adults must demonstrate that they are ready to surrender themselves to participate in series of teachings before they are baptized. Also baptism is done mostly in groups as an outdoor programme in a pool of water.

No of People baptise last year

		Frequenc	Perce	Valid Percent	Cumulative Perce
Valid	5	159	79.5	79.5	79.5
	10	2	1.0	1.0	80.5
	12	4	2.0	2.0	82.5
	15	4	2.0	2.0	84.5
	16		2.0	2.0	86.5
	20		2.0	2.0	88.5
	30		1.5	1.5	90.0
	39		2.0	2.0	92.0
	55	16	8.0	8.0	100.0
Total		200	100.0	100.0	

Table 9

Pastoral function - Marriage

Question: How many marriage services did you conduct last year?

The result of the data in table below revealed that 75.5% of the respondents did not conduct solemnization of marriage while only 24.5 % of the respondents conducted solemnization of holy marriage for 85. This could be interpreted that many of the young ones still celebrated their marriages in the church of their parents because of the parental influence rather than in their new church (Pentecostal Church). The Pentecostals have the tradition of establishing small local churches and have their major programmes like marriage and burial at their local or regional headquarters. Furthermore, some of the Pentecostal members celebrate their marriages in the government registry and have the blessing of marriage in the local church. This is interpreted as the Pentecostal recognition and acceptance of the place and role of government in religious affairs. The inter-relatedness (relationship) of the church and the government in joining of couples is hereby affirmed.

No of marriages conducted last year

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0	151	75.5	75.5	75.5
	1	5	2.5	2.5	78.0
	2	6	3.0	3.0	81.0
	3	2	1.0	1.0	82.0
	4	4	2.0	2.0	84.0
	5	3	1.5	1.5	85.5
	6	2	1.0	1.0	86.5
	7	8	4.0	4.0	90.5
	12	3	1.5	1.5	92.0
	20	3	1.5	1.5	93.5
	25	13	6.5	6.5	100.0
Total		200	100.0	100.0	

Table 10

Pastoral Function - Funeral

Question: How many funeral services did you conduct last year?

The result of data below in table revealed and confirmed that Pentecostal churches consisted mostly of the youths. This is evident in the number of burial services conducted by the church leaders. The result showed that 40 out of the 200 responded did not conduct any funeral service last year which is 20.0% of the respondents while 80.0 % conducted few burial services. The interpretation could be that funeral services are not common in Pentecostal churches because more of the people are old and they tend to go back to their home church, and the church consists mostly of the youth and adult but less of the aged. This should not be surprising based on their date of establishment. At their death some family members do insist that their burial rite be conducted at their family church. Furthermore most Pentecostal churches do not have cemeteries. All these account for the low percentage of burial services conducted in the church. The implication of this is that members of Pentecostal church still engaged occasionally with the mainline churches of their parents and grandparents. Also the result revealed through this research is that Pentecostals comprise mostly of youth and that some the older members of the church still have their link with their family churches.

Funeral services conducted last year

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0	40	20.0	20.0	20.0
	1	19	9.5	9.5	29.5
	2	23	11.5	11.5	41.0
	3	30	15.0	15.0	56.0
	4	19	9.5	9.5	65.5
	5	29	14.5	14.5	80.0
	6	14	7.0	7.0	87.0
	7	14	7.0	7.0	94.0
	8	12	6.0	6.0	100.0
	Total	200	100.0	100.0	

Table 11

Assessment of the services in the Southwest Pentecostal churches

1. Do you often preach outside your local geographical area? 26.0% respondents answered no while 74.0% answered yes. This is interpreted that there is a team work within Pentecostal churches whereby exchange of pulpit is encouraged unlike in the mainline churches where due process must be followed as many of the Dioceses are autonomous.

Preaching outside area of coverage

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	52	26.0	26.0	26.0
	Yes	148	74.0	74.0	100.0
	Total	200	100.0	100.0	

Table 12

2. How many congregations do you look after on a regular basis? The result revealed that only 9.5% of the responded have congregation above 150 while others have less that 150 congregations. This could be interpreted that the Pentecostals encourages small house church groups some of these later become a big church while others remain as small church that is easily managed.

No of congregations looked after regularly Table

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	5	151	75.5	75.5	75.5
	10	15	7.5	7.5	83.0
	15	8	4.0	4.0	87.0
	25	2	1.0	1.0	88.0
	60	5	2.5	2.5	90.5
	150	19	9.5	9.5	100.0
Total		200	100.0	100.0	

Table 13

3. How many adult attend your last week Sunday morning congregation? The result of the data revealed that 61.0 % of the responded had attendance of adults numbering between 1- 49 while 51.0 % have above the number. This could be interpreted that adults are not so many in the Pentecostals churches but they are more populated by youths.

Adult's attendance at largest Sunday morning congregation

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	less than 25	32	16.0	16.0	16.0
	25-49	90	45.0	45.0	61.0
	50-74	15	7.5	7.5	68.5
	75-99	10	5.0	5.0	73.5
	100-149	31	15.5	15.5	89.0
	150-199	6	3.0	3.0	92.0
	200-249	4	2.0	2.0	94.0
	250-299	8	4.0	4.0	98.0
	300-349	4	2.0	2.0	100.0
Total		200	100.0	100.0	

Table 14

4. If you look after several congregations, what is the number of people you have as responsibilities? The result of the data also revealed that smaller congregations are encouraged by Pentecostal movement probably to have effective oversight supervision on their spiritual lives. 72.0 % of the responded have oversight function of like 10 people.

No of people for responsibility

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	10	145	72.5	72.5	72.5
	20	2	1.0	1.0	73.5
	39	4	2.0	2.0	75.5
	74	2	1.0	1.0	76.5
	85	3	1.5	1.5	78.0
	110	3	1.5	1.5	79.5
	120	4	2.0	2.0	81.5
	132	3	1.5	1.5	83.0
	250	34	17.0	17.0	100.0
Total		200	100.0	100.0	

Table 15

5. What percentage in your ministry publicly exercises spiritual gifts? The result of the data revealed that exercising spiritual gifts is a common phenomenon in the Pentecostal movement as percentages of those involved varies from one respondent to the other. However the data revealed that spiritual gifts are known practices in the movement and marked the uniqueness of the movement.

Percentage of people with spiritual gifts

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1-5%	79	39.5	39.5	39.5
	6-10%	45	22.5	22.5	62.0
	11-20%	23	11.5	11.5	73.5
	21-30%	22	11.0	11.0	84.5
	More than 30%	31	15.5	15.5	100.0
Total		200	100.0	100.0	

Table 16

6. By what percentage would you judge that the number of people in your ministerial care have grown in the past 12 months? The result of the data revealed that respondents agreed that church membership has grown from one degree or percentage which is remarkable. This could be interpreted that the Pentecostal movement is not static but is growing on daily basis which has supported the literature on the statistics of Pentecostal movements in the past twenty years.

Percentage of people grown in the past 12 months

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1-5%	44	22.0	22.0	22.0
6-10%	82	41.0	41.0	63.0
11-20%	20	10.0	10.0	73.0
21-30%	21	10.5	10.5	83.5
More than 30%	33	16.5	16.5	100.0
Total	200	100.0	100.0	

Table 17

Pentecostals and Social Transformation

Pentecostal movement is influencing government policies

The result of the data as revealed in table below showed that 75.0 % of the respondents agreed that the Pentecostal church is influencing the government polices. This may be due to their interest in the day to day running of the government from presentation of manifestoes during election to exercising their voting right. The policies of government are influenced through sermons and seminars and political debates. The submission was informed by the participant/observation method.

Pentecostal movement influences govt policies

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree strongly	99	49.5	49.5	49.5
Agree	51	25.5	25.5	75.0
Not certain	22	11.0	11.0	86.0
Disagree	14	7.0	7.0	93.0
Disagree Strongly	14	7.0	7.0	100.0
Total	200	100.0	100.0	

Table 18

The Pentecostal Movement has really affected transformation in our nation.

This result in Table below showed that 75.0% of the respondents agreed that the Pentecostal movement has affected the transformation of the nation.

Pentecostal movement affected transformation in our nation

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree strongly	41	20.5	20.5	20.5
Agree	100	50.0	50.0	70.5
Not certain	21	10.5	10.5	81.0
Disagree	18	9.0	9.0	90.0
Disagree Strongly	20	10.0	10.0	100.0
Total	200	100.0	100.0	

Table 19

My church is addressing societal problems through her activities.

This statistics showed that 90.5 % of the responded agreed that the Pentecostal church is addressing societal problems through her activities some of which shall are discussed below.

Church addresses societal problem

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree strongly	91	45.5	45.5	45.5
Agree	90	45.0	45.0	90.5
Not certain	6	3.0	3.0	93.5
Disagree	7	3.5	3.5	97.0
Disagree Strongly	6	3.0	3.0	100.0
Total	200	100.0	100.0	

Table 20

There is visible evidence that my church is fulfilling her vision and purposes to transform our nation.

The data revealed that 89.0 % of the responded agreed that the church is fulfilling her vision and purpose to transform the nation which shall are discussed below.

Church fulfilling her vision and purpose

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree strongly	107	53.5	53.5	53.5
Agree	71	35.5	35.5	89.0
Not certain	15	7.5	7.5	96.5
Disagree Strongly	7	3.5	3.5	100.0
Total	200	100.0	100.0	

Table 21

The leadership of my church is vitally important in socio-political transformation of our nation.

The result of the data showed that 74.0 % of the respondents agreed that leadership of the church is important to contributing to socio-political transformation in the nation. Details are discussed below.

Leadership vital in social-political transformation

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree strongly	65	32.5	32.5	32.5
Agree	83	41.5	41.5	74.0
Not certain	35	17.5	17.5	91.5
Disagree	11	5.5	5.5	97.0
Disagree Strongly	6	3.0	3.0	100.0
Total	200	100.0	100.0	

Table 22

The leadership of my church is vitally important in economic transformation of our nation.

The data showed that 78.0 % agreed that the leadership of the church is relevant to economic development of the nation. This may probably be due to some of the activities created by the Pentecostals like funding small scale business, establishment of micro-finance bank, training of the youth in entrepreneurship, engaging in community farming and organizing seminars for empowerment. The interpretation is that Pentecostal theology has changed from advocating that members should only be heavenly conscious but that they also should be earthly relevant. This they consider to be a way of participating in activities that make life better for both their members and the community at large.

Leadership vital in economic transformation

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree strongly	37	18.5	18.5	18.5
Agree	119	59.5	59.5	78.0
Not certain	33	16.5	16.5	94.5
Disagree	2	1.0	1.0	95.5
Disagree Strongly	9	4.5	4.5	100.0
Total	200	100.0	100.0	

Table 23

History shows the highly industrialised nations emerged after the Great Awakening in Europe and North America. In the same way, Pentecostalism will prepare our nation for industrialization.

The data revealed that 60% of the respondents agreed that as the great awakening in Europe and North America affected the development in the western world so also African Pentecostalism is capable of making a positive change in the nation. Details are discussed below.

Industrialized nations emerged awakening in Europe, N/America

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree strongly	34	17.0	17.0	17.0
Agree	86	43.0	43.0	60.0
Not certain	46	23.0	23.0	83.0
Disagree	21	10.5	10.5	93.5
Disagree Strongly	13	6.5	6.5	100.0
Total	200	100.0	100.0	

Table 24

A Practicing Pentecostal member should run for a political post in our country in order to bring about economic transformation.

The data showed that 62.5 % of the respondents agreed that Pentecostal members should run for political office. Details are discussed below.

Pentecostal member should run for political post

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree strongly	24	12.0	12.0	12.0
Agree	101	50.5	50.5	62.5
Not certain	47	23.5	23.5	86.0
Disagree	11	5.5	5.5	91.5
Disagree Strongly	17	8.5	8.5	100.0
Total	200	100.0	100.0	

Table 25

We should encourage Christians to become politicians

The result of the data as revealed in table below showed 56.5% supported Christian's participation in politics while 24.5 % disagreed. The interpretation of this data is that Pentecostals are becoming aware of the need to participate in the governance of the society against their position at the inception of the movement which was apolitical. The Pentecostals may have realised that no major influence can occur

if they are not part of the ruling class and be able to influence within the political setting. The percentage of those who disagreed and those who are not certain is not too significant but it is to show that some Pentecostals are still skeptical about full involvement of the Pentecostals in politics.

Encourage Christians to become politicians

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree strongly	33	16.5	16.5	16.5
Agree	80	40.0	40.0	56.5
Not certain	38	19.0	19.0	75.5
Disagree	19	9.5	9.5	85.0
Disagree Strongly	30	15.0	15.0	100.0
Total	200	100.0	100.0	

Table 26

We should encourage Christians to run for elective post

The result here as shown in Table below showed that 66.5 % agreed that Christians should run for elective positions while 15.5 % disagreed. The interpretation is that if Christians are allowed to run for political offices, a great change will come to the nation as a whole; the positive change which will affect the nation may include freedom from corruption, spiritual transformation of the nation, there will be revival in the Economic status of the nation and the citizen as a whole.

Encourage Christians to run for elective post

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree strongly	28	14.0	14.0	14.0
Agree	105	52.5	52.5	66.5
Not certain	36	18.0	18.0	84.5
Disagree	9	4.5	4.5	89.0
Disagree Strongly	22	11.0	11.0	100.0
Total	200	100.0	100.0	

Table 27

The influence of other faith on the transformational agenda of the selected case churches

Other faiths (e.g Islam, Mormonism etc) will prevent Pentecostals from bringing about the transformation of our nation.

The result showed that 35 % agreed that other faiths hampered the move of the Pentecostals in effecting transformation while 22 % are uncertain and 33 % disagreed. The interpretation is that the effect of other faith on Pentecostal movement to make a change is not too significant. With the level of the development in our nation, this showed that other faiths cannot in any way slow down or even stop the movement of Pentecostals in Nigeria. Details are discussed below.

Other faiths prevent Pentecostals causing transformation

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree strongly	17	8.5	8.5	8.5
Agree	53	26.5	26.5	35.0
Not certain	44	22.0	22.0	57.0
Disagree	58	29.0	29.0	86.0
Disagree Strongly	28	14.0	14.0	100.0
Total	200	100.0	100.0	

Table 28

Islam, African religion, Mormonism are slowing down the social drive of Pentecostalism.

The result revealed that 54 % of the respondents agreed that other religion like Islam slow down the move of the Pentecostal movement while 15 % are not certain and 31 % disagreed. This confirmed the fact that other religion the activities of some Islamic group like Boko Haram hinder the social drive of the Pentecostal movement through their threat to Muslims who intend to benefit from Pentecostal social action but this threat was not too significant to the Pentecostal actions to make a positive change in the society but at least it hinder great move of the movement.

Islam, African religions, Mormonism slow down social drive

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree strongly	48	24.0	24.0	24.0
Agree	60	30.0	30.0	54.0
Not certain	30	15.0	15.0	69.0
Disagree	47	23.5	23.5	92.5
Disagree Strongly	15	7.5	7.5	100.0
Total	200	100.0	100.0	

Table 29

Pentecostals are helping the Economic development in our Nation.

The result revealed that 80 % of the respondents agreed that Pentecostals are assisting in the economic development of the country. The present move of Pentecostal, like building of schools, construction of roads and building of bore holes to make sure the community does not rely on the government to do things for them. With this, the economic standard of the nation will grow up by some percentage. Details are discussed below.

Pentecostal churches help economic development in our nation

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree strongly	88	44.0	44.0	44.0
Agree	73	36.5	36.5	80.5
Not certain	23	11.5	11.5	92.0
Disagree	7	3.5	3.5	95.5
Disagree Strongly	9	4.5	4.5	100.0
Total	200	100.0	100.0	

Table 30

The preaching of Pentecostals is alleviating poverty in our nation.

The result of the data revealed that 64 % of the respondents agreed that Pentecostals are alleviating poverty in the nation while 20 % of the respondents are not certain. The interpretation is that the Pentecostals programmes of alleviation need to be improved for wider society to benefit. The survey result suggests that the preaching of Pentecostals may have a role in helping to reduce poverty. This may be due to emphasis placed on hard work that will result in prosperity and encouraging members to be moderate in their spending. The source of this information was through the researcher's attendance at some Pentecostal services and programmes. This is against the background of the popular view that Pentecostals lay emphasis on prosperity rather than hard work which will translate to prosperity which is supported by the biblical passage that 'whatsoever you lay your hands upon will prosper'. It is true that there are still some of the preachers of Pentecostal churches who lay unnecessary emphasis on Prosperity 'small work great gain' but generalising this position by the researcher will lead to error of generalisation. The message of the Pentecostals on hard work and encouraging the rich and well-to-do to assist the poor is a common message in the church. This agreed with the position that Pentecostals attempt to address the daily needs of the people. The motivation for this is both scriptural and the situation in the economic downturn the nation is undergoing. The mainline churches are not doing

badly in this respect but the community life style that is present in most Pentecostal churches is not too visible in the mainline churches. Individualistic tendencies are present in most of the mainline churches but there are a few mainline churches that may have community life styles. Such churches are small in size and generally recently established.

Pentecostals is alleviating poverty

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree strongly	39	19.5	19.5	19.5
Agree	90	45.0	45.0	64.5
Not certain	40	20.0	20.0	84.5
Disagree	18	9.0	9.0	93.5
Disagree Strongly	13	6.5	6.5	100.0
Total	200	100.0	100.0	

Table 31

The Pentecostals are enriching their leaders at the expense of their followers.

The data showed that 49 % of the respondents agreed with the fact that Pentecostal leaders are enriching themselves at the expense of their followers while 31 % of the respondents are not certain and 19.5 disagreed. The interpretation is that there are divergent opinions as to the flamboyant lifestyle of the Pentecostal leaders. The respondents were of the opinion that church ministry should centre on service to humanity; instead pastors exploit their members to enrich themselves. This submission was so prevalent during the interview with both Pentecostal and non-Pentecostal members and this dented the integrity of Pentecostal ministers in the respondents' estimation. These results confirmed the high level of corruption within some Pentecostal church leadership. Some acclaimed Pentecostal leaders with different titles such as Bishop, General overseer, Primate, etc. display so much affluence it is doubtful that they received God's call in the first place.

Pentecostals enrich leaders at the expense of followers

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree strongly	43	21.5	21.5	21.5
Agree	56	28.0	28.0	49.5
Not certain	62	31.0	31.0	80.5
Disagree	7	3.5	3.5	84.0
Disagree Strongly	32	16.0	16.0	100.0
Total	200	100.0	100.0	

Table 32

The message of Economic Transformation is a Distraction from the simple message of salvation.

The result of the data as revealed in table below revealed the awareness of Pentecostals to distraction that may emerge from dwelling too much on the physical transformation at the expense of spiritual transformation. This is supported by the 57.5 % that agreed to this submission with the feeling that most church leaders may have limited time for the teaching of the word of God and dedicate time for the development of the nation’s economy through the church. The balance may be to be involved in economic transformation message and never to neglect the spiritual transformation message as the church is called upon to engage in both.

Message of economic transformation distract

	Frequency	Perce	Valid Perce	Cumulativ Perce
Valid Agree strongly	21	10.5	10.5	10.5
Agree	94	47.0	47.0	57.5
Not certain	40	20.0	20.0	77.5
Disagree	36	18.0	18.0	95.5
Disagree Strongly	9	4.5	4.5	100.0
Total	200	100.0	100.0	

Table 33

The teaching of Pentecostalism has not put real food on our table

This statistic as revealed in table below shows the level at which the teachings within Pentecostal movement is impacting the lives of the people within their community especially one the basic amenity of life – food. Great percentage of responded 48 % disagree that the teachings of the Pentecostalism has not put real food on the table of the people while 38.5 % agreed. The number of those who disagreed is significant and therefore send a signal that the impact of Pentecostal teachings to bring about food on peoples’ table is not making a big impact however it has positive effect though not very significant.

Pentecostalism have not put food on tables

	Frequency	Perce	Valid Perce	Cumulativ Perce
Valid Agree strongly	7	3.5	3.5	3.5
Agree	89	44.5	44.5	48.0
Not certain	27	13.5	13.5	61.5
Disagree	36	18.0	18.0	79.5
Disagree Strongly	41	20.5	20.5	100.0
Total	200	100.0	100.0	

Table 34

Pentecostalism is meeting our church needs.

The result of the data as shown in table below revealed that 59.5% agreed that Pentecostals are meeting church needs while 21% disagreed and 27.5% are not certain. The interpretation are as follows: one, the pragmatism of the movement is revealed through the data as meeting the essential needs of the people, while the percentage of those who disagreed and uncertain is enough to interpret that Pentecostal churches are not doing enough to meet the physical needs of the people.

Pentecostalism meets social needs

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree strongly	39	19.5	19.5	19.5
Agree	64	32.0	32.0	51.5
Not certain	55	27.5	27.5	79.0
Disagree	30	15.0	15.0	94.0
Disagree Strongly	12	6.0	6.0	100.0
Total	200	100.0	100.0	

Table 35

I believe in social welfare approach of my church

The data revealed that 73.5 % of the respondents agreed that the social welfare programme of the church is convincing enough to make a positive change in the society. The result is positive because all the church members and the community are benefiting from the amenities done by the church, like the bore hole, lending of soft loan, creation of computer centers and more, which make the church members also proud.

Believe social welfare of my church

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree strongly	45	22.5	22.5	22.5
Agree	102	51.0	51.0	73.5
Not certain	37	18.5	18.5	92.0
Disagree	13	6.5	6.5	98.5
Disagree Strongly	3	1.5	1.5	100.0
Total	200	100.0	100.0	

Table 36

My church has a social role to perform within our community

The data revealed that 75.5 % of the respondents agreed that the church has a social role to play in the society while 18 % is not certain and only 6.5 % disagreed.

Church has social role to perform in my community

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree strongly	64	32.0	32.0	32.0
Agree	87	43.5	43.5	75.5
Not certain	36	18.0	18.0	93.5
Disagree	9	4.5	4.5	98.0
Disagree Strongly	4	2.0	2.0	100.0
Total	200	100.0	100.0	

Table 37

Pentecostalism alone cannot bring about socio-economic transformation in our nation.

The data showed that 65.5 % of the respondents agreed that Pentecostalism cannot bring the expected socio-political transformation in the nation. The statistics here showed us that without the help of the community, Pentecostals alone cannot transform the nation, the community needs to make sure they guard jealously the amenities donated to them by the church that is their civic right.

Pentecostalism alone can't bring socio-economic transformation

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree strongly	38	19.0	19.0	19.0
Agree	93	46.5	46.5	65.5
Not certain	36	18.0	18.0	83.5
Disagree	21	10.5	10.5	94.0
Disagree Strongly	12	6.0	6.0	100.0
Total	200	100.0	100.0	

Table 38

Pentecostalism is purely a spiritual affair and has no bearing on the socio-economic development of our nation -

The data revealed that 49.5 % of the respondents agreed that Pentecostalism should be purely spiritual affair while 34.5 % of the respondents disagreed and 19.0 % of the respondents are not certain.

Pentecostalism is purely a spiritual affair

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree strongly	44	22.0	22.0	22.0
	Agree	55	27.5	27.5	49.5
	Not certain	34	17.0	17.0	66.5
	Disagree	38	19.0	19.0	85.5
	Disagree Strongly	29	14.5	14.5	100.0
	Total	200	100.0	100.0	

Table 39

The Physical well-being of a man or woman is not spiritually significant

The data revealed that 54.5 % of the respondents agreed with the fact that physical well-being is not spiritually significant while 18.5 % is not certain and 27.0 % of the respondents disagreed. The interpretation therefore is that the physical well-being of a man is based on how comfortable and healthy he is, not how many sermons he listens to. Sermon works when the listener is comfortable and healthy, that is why the church has to build the hospital and give free meals occasionally.

Physical well-being not spiritually significant

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree strongly	32	16.0	16.0	16.0
	Agree	77	38.5	38.5	54.5
	Not certain	37	18.5	18.5	73.0
	Disagree	18	9.0	9.0	82.0
	Disagree Strongly	36	18.0	18.0	100.0
	Total	200	100.0	100.0	

Table 40

Spiritual well-being results in physical well being

The data revealed that 58.5 % of the respondents agreed that spiritual well-being has a role to play to have physical well-being while 30.0 % disagreed. The high percentage support what informed the church building hospitals, building schools, constructing roads, lending out soft loans and so on.

Spiritual well-being results in physical/social wellbeing

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree strongly	38	19.0	19.0	19.0
Agree	79	39.5	39.5	58.5
Not certain	23	11.5	11.5	70.0
Disagree	30	15.0	15.0	85.0
Disagree Strongly	30	15.0	15.0	100.0
Total	200	100.0	100.0	

Table 41

My Church has met social needs positively

The data showed that 81.0 % of respondents agreed that the church has met social needs. Statistics shows that the Pentecostal Church has met positively in so many ways like giving out scholarships, training members on various vocational works and helping the less privileged among others.

Church has met social needs positively

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree strongly	48	24.0	24.0	24.0
Agree	114	57.0	57.0	81.0
Not certain	24	12.0	12.0	93.0
Disagree	9	4.5	4.5	97.5
Disagree Strongly	5	2.5	2.5	100.0
Total	200	100.0	100	

Table 42

The Social activities of my church should be promoted.

The data showed that 79.0 % of the responded agreed that the social activities should be promoted. Details are discussed below.

Social activities should be promoted

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree strongly	44	22.0	22.0	22.0
Agree	114	57.0	57.0	79.0
Not certain	36	18.0	18.0	97.0
Disagree	3	1.5	1.5	98.5
Disagree Strongly	3	1.5	1.5	100.0
Total	200	100.0	100.0	

Table 43

Life will be far better if Pentecostalism is promoted

The data revealed that 79.0 % agreed with the fact that if Pentecostalism in its theology and practices are promoted life will be far better. The result below shows that Pentecostalism brought light to the nation; being promoted will add value to the nation.

Better life if Pentecostalism is promoted

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree strongly	46	23.0	23.0	23.0
Agree	112	56.0	56.0	79.0
Not certain	28	14.0	14.0	93.0
Disagree	6	3.0	3.0	96.0
Disagree Strongly	8	4.0	4.0	100.0
Total	200	100.0	100.0	

Table 44

Pentecostalism will affect the social needs of all people positively, regardless of which faith they follow

The data showed that 71.5 % of the respondents agreed with the Pentecostalism is capable of affecting the social needs of the people regardless of their faith. Details are discussed below.

Pentecostalism affect social needs of all people positively

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree strongly	71	35.5	35.5	35.5
Agree	72	36.0	36.0	71.5
Not certain	37	18.5	18.5	90.0
Disagree	12	6.0	6.0	96.0
Disagree Strongly	8	4.0	4.0	100.0
Total	200	100.0	100.0	

Table 45

Pentecostalism can co-exist peacefully with other faiths like Islam, Mormonism and African traditionalism and make an impactful

The data revealed that 69.0 % of the respondents agreed that Pentecostalism can co-exist with other faiths while only 7.5 % disagreed. Details are discussed below.

Pentecostalism can co-exist peacefully with other faiths

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree strongly	35	17.5	17.5	17.5
Agree	103	51.5	51.5	69.0
Not certain	47	23.5	23.5	92.5
Disagree	2	1.0	1.0	93.5
Disagree Strongly	13	6.5	6.5	100.0
Total	200	100.0	100.0	

Table 46

The message of social transformation is a distraction from the simple message of salvation

The data revealed that 56.5 % of the respondents agreed while 22.5 % of the respondents are uncertain and 21.0 % disagreed. The result showed that the awareness of Pentecostalism on social transformation are getting too much to the level that most pastors now have limited time for the teaching of the word of God but dedicate time for the development of the nation's social transformation through the church.

Social transformation distracts from salvation

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree strongly	37	18.5	18.5	18.5
Agree	76	38.0	38.0	56.5
Not certain	45	22.5	22.5	79.0
Disagree	27	13.5	13.5	92.5
Disagree Strongly	15	7.5	7.5	100.0
Total	200	100.0	100.0	

Table 47

Islam, African religion, Mormonism are slowing down the economic drive of Pentecostalism -

The data showed that 53.5 % of the respondents agreed while 16.5 are uncertain and 30.0 % disagreed.

Islam, African religions, Mormonism slow down economic drive of Pentecostalism

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree strongly	12	6.0	6.0	6.0
Agree	95	47.5	47.5	53.5
Not certain	33	16.5	16.5	70.0
Disagree	39	19.5	19.5	89.5
Disagree Strongly	21	10.5	10.5	100.0
Total	200	100.0	100.0	

Table 48

The Bible teaches that poverty is a curse. The data revealed that 61 % of the respondents agreed that the Bible teaches that poverty is a curse, 21.0 % not certain and 18.0 % disagreed.

Bible teaches that poverty is a curse

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree strongly	39	19.5	19.5	19.5
Agree	83	41.5	41.5	61.0
Not certain	42	21.0	21.0	82.0
Disagree	18	9.0	9.0	91.0
Disagree Strongly	18	9.0	9.0	100.0
Total	200	100.0	100.0	

Table 49

The Bible teaches that God wants us to prosper

The data revealed that 81.0 % of the respondents agreed that the bible teaches that God wants us to prosper while only 10.5 % disagreed.

Bible teaches that God wants us to prosper

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree strongly	44	22.0	22.0	22.0
Agree	118	59.0	59.0	81.0
Not certain	17	8.5	8.5	89.5
Disagree	3	1.5	1.5	91.0
Disagree Strongly	18	9.0	9.0	100.0
Total	200	100.0	100.0	

Table 50

Pentecostals teach that we should be honest in business.

The data revealed that 80.0 % of the respondents agreed that Pentecostalism through its sermon and seminars encourages its members to be honest in their business while only 8.0 % disagreed and 12.0 respondents are not certain.

Pentecostals teaches honesty in business

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree strongly	99	49.5	49.5	49.5
Agree	61	30.5	30.5	80.0
Not certain	24	12.0	12.0	92.0
Disagree	13	6.5	6.5	98.5
Disagree Strongly	3	1.5	1.5	100.0
Total	200	100.0	100.0	

Table 51

Pentecostals teach that we should be hard working

The data revealed that 83.5 % of the respondents agreed that Pentecostalism teaches hard working only 1.0 % of the respondents disagreed.

Pentecostals teaches hard-working

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree strongly	85	42.5	42.5	42.5
Agree	82	41.0	41.0	83.5
Not certain	31	15.5	15.5	99.0
Disagree Strongly	2	1.0	1.0	100.0
Total	200	100.0	100.0	

Table 52

Pentecostals teach that we should not cheat our employers

The data revealed that 80.0 % of the respondents agreed that Pentecostals teach not to cheat the employers while 3.0 % disagreed and 17.0 % respondents are not certain.

Pentecostals teach not to cheat employers

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree strongly	93	46.5	46.5	46.5
Agree	67	33.5	33.5	80.0
Not certain	34	17.0	17.0	97.0
Disagree	6	3.0	3.0	100.0
Total	200	100.0	100.0	

Table 53

Pentecostalism teach that we should have faith in prosperity

The data revealed that 90.5 % of the respondents agreed that Pentecostalism teaches faith in prosperity while 9.5 % respondents are not certain but none of the respondents disagreed.

Pentecostals teach faith for prosperity

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree strongly	83	41.5	41.5	41.5
Agree	98	49.0	49.0	90.5
Not certain	19	9.5	9.5	100.0
Total	200	100.0	100.0	

Table 54

The bible teaches we should treat our employees fairly

The data revealed that 93.5 % of the respondents agreed that Pentecostals teaches that employers should teach employees fairly while 6.5 % are not certain but none of the respondents disagreed.

Bible teaches to treat employees fair

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree strongly	83	41.5	41.5	41.5
Agree	104	52.0	52.0	93.5
Not certain	13	6.5	6.5	100.0
Total	200	100.0	100.0	

Table 55

Pentecostalism and social action

A large percentage of the respondents indicated that the Pentecostal movement have played its role in discharging her social responsibility to the society. These responsibilities are the provision of food items for the less-privileged; provision of some social amenities like water supply; establishment of adult literacy school, counselling and seminars to enhance family values. Traces of these social responsibilities can also be found in some mainline churches but unlike in Pentecostal churches where social responsibility has become the heartbeat of their theology. There is a high level of social attachment with one another among the Pentecostals. They do this to impact the community and where possible win new members to their folds with the understanding that the individual will be better cared for within their fold. The Pentecostal leaders however, indicated that Pentecostalism alone cannot bring about socio-economic transformation in the nation. The church can only partner with the government to make the necessary changes in the society. They however, do not agree that other faiths

(e.g. Islam, African traditional religions, Mormonism, etc) are slowing down the economic drive of Pentecostalism in the nation. This is because Nigeria is a secular state and individuals are allowed to practise their religion as far as it does not disrupt the laid down rules and regulations of the society. This accounts for the establishment of many churches in the Nigerian society as shops and malls are turned into worshipping centres. The result is that instead of conversion of unbelievers, they engage in ‘stealing other church members’ to other churches. There is also evidence of the conversion and acceptance of a few unbelievers into the Christian church.

Social support system offered by church/denomination

	Frequency	Percent	Valid Perce	Cumulativ Perce
Valid charity works	23	11.5	11.5	11.5
community development	15	7.5	7.5	19.0
drama unit	2	1.0	1.0	20.0
economic self-help - trade/craft empowerment	20	10.0	10.0	30.0
Educational empowerment	18	9.0	9.0	39.0
Financial empowerment	16	8.0	8.0	47.0
Provide food, clothing and shelter to deprived	44	22.0	22.0	69.0
providing job information	20	10.0	10.0	79.0
providing occational health care information	20	10.0	10.0	89.0
social package		3.0	3.0	92.0
Support in times of personal or family crises	16	8.0	8.0	100.0
Total	200	100.0	100.0	

Table 56

Pentecostals and work ethics

A great percentage of the respondents subscribe to the fact that Pentecostal teachings, theology and practices encourage Pentecostal members to be hard working, honest and treat employers fairly. The Pentecostal leaders see all these as invisible and difficult to measure ways of contributing to the society’s well being through honesty, hard work and good working relationship with their employers. This way of life paved way for many Pentecostals at the early emergence of the movement in the early 80s, as many employers preferred hiring Pentecostal church members to other Christian denomination.³⁷⁹ This is because many employers trust them to reflect Christian virtues in the

³⁷⁹ Interview with a Managing Director of Dollars Petrol Station Ile Ife Nigeria on 11th February, 2015.

discharge of their duty. The movement being relatively new at this period also assisted members of the fold to enjoy this privilege of being absorbed into public enterprises over and above their counterpart in mainline churches whose members may have at one time or the other disappointed their employers. It is however necessary to note that denominational bias is no longer a consideration for employing people, but rather efficiency is given high priority for employment.

Focus of Pentecostal Teachings

Pentecostal's social action overshadowed other faiths which have been given as one of the major causes of growth of Pentecostal movement numerically. The researcher coming from the mainline churches found that many of the youth complain of neglect and rate the Pentecostal churches higher in social actions especially offering of scholarship to students, assisting the youth to be gainfully employed by connecting them with companies and other agencies for assistance. The complexity in administration of some of the mainline churches may have accounted for this lack of adequate attention given to the social action while most Pentecostal churches are run as independent religious organization.

Pentecostal Churches and education

In term of church contribution to education and advancement of the society 35% of the respondents rate the motive as raising godly children. This response was reflected in the interview conducted with some of the leaders of the Pentecostal churches as they were looking for alternative places to educate the youth in the society due to the catalogue of immoral practices engulfing universities in the country, such as cultism (secret society with evil intention such as killing), cheating, and hooliganism, etc. The private-owned universities, especially those owned by faith-based organization, have as a matter of priority the training and raising of godly children that will in turn translate to building a better society that will be less corrupt and morally stable. The response of those rate the motive behind establishment of private institutions as to building good society are closely related to those put forward for raising godly children. Both are for the betterment of the society. Promoting educational system came third in the list. There is justification for the motive; it is to partner with the government to absorb numerous qualified applicants since the number of the University in the country are not enough to meet the demand of the applicants. There are mainline churches who also establish educational institutions though they are fewer in number when compared to the number of private owned tertiary institutions

by the Pentecostal churches. This still agreed partly for the attention given to social services and financial constraints due to the complexity of the structure of most mainline churches. In the mainline churches, they are episcopally led and synodically governed while in the Pentecostal churches, activities of the church centred on the founder's vision and mission.

Pentecostals filling the gap

Filling the gap refers to the activities put in place by the church to affect the society positively where the government cannot provide the facilities. The respondents indicated that the church has filled different gaps from alms giving to the poor and financial aids to people, rated highest, and the area of employment and training. This supports the assertion that the Pentecostals as a faith group can only partner with the government in alleviating the suffering of the people and creation of job opportunities. Job opportunities are created through employment of people to church-owned schools as academic and non academic staff members. Some Pentecostal churches have special welfare programmes for the poor and needy which are handled by the church welfare committee. Due to the economic recession in Nigeria, many people are looking up to the church for spiritual and physical deliverance from poverty. Majority of the people are looking for what the church can do for them and not what they can give to the church. The church is seen as the last hope for the poor. The mainline churches also have provision for the poor through the collection of offering during Holy Communion service called offertory and the collection of other welfare offerings. The researcher observed that the Pentecostals placed more emphasis on the need to assist the poor more than the mainline churches. The offertory collected is converted by some mainline priests to the purchase of Holy Communion elements instead of sharing the money with the poor and less-privileged

Gap filled by church created by Govt

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid charity work		1.5	1.5	1.5
charity works	29	14.5	14.5	16.0
creation of jobs	10	5.0	5.0	21.0
Health care tips	49	24.5	24.5	45.5
Hospitality	17	8.5	8.5	54.0
provision of social Amenities	20	10.0	10.0	64.0
Provision of social Amenities		1.0	1.0	65.0
Quality Education	17	8.5	8.5	73.5
Rehabilitation of roads	18	9.0	9.0	82.5
Supplies of drugs	22	11.0	11.0	93.5
Supply of school reading Materials	13	6.5	6.5	100.0
Total	200	100.0	100.0	

Table 57

Pentecostalism and empowerment programme

The results showed the role played by Pentecostal churches through their institution of empowerment programmes. The result revealed that a greater percentage of the respondents, see the Pentecostal churches fulfilling this role of empowerment through the provision of health care facilities which is performed through the establishment of clinics in most of the local churches and hospitals in some of the regional headquarters. This was discharged of by free medical tests and the administration of drugs and referral of difficult health problems to hospitals with the necessary expertise. The results also corroborated the qualitative result that some of the churches contribute financially to assist people undergoing major medical operations where such patients are not capable to pay the bill. This gesture however is not peculiar to Pentecostal churches alone as there are other denominations that engage in this type of medical assistance to the less privilege. The implication is that some churches in Nigerian Pentecostal and non-Pentecostal churches engage in the provision of medical facilities to the less-privileged. The church therefore acts as a catalyst for change in this respect. The only clarification that should be made is that more churches under the Pentecostal tag are more proactive than their mainline counterparts.

Empowerment programme in place to help members and non-members

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	36	18.0	18.0	18.0
Business seminar	5	2.5	2.5	20.5
Business seminar/trade Training	32	16.0	16.0	36.5
Business start up grant	72	36.0	36.0	72.5
business summit	6	3.0	3.0	75.5
Empowerment	3	1.5	1.5	77.0
entrepreneur scheme	10	5.0	5.0	82.0
Purchase of production /trade equipment	32	16.0	16.0	98.0
skill acquisition		1.0	1.0	99.0
youth summit		1.0	1.0	000100.0
Total	200	100.0	100.0	

Table 58

Church partnering with government agencies to reduce suffering – The table below (Table 59) show the level of readiness of Pentecostal members to partner with the government to reduce suffering by offering their services to their communities free of charge. 95% of the respondents show their readiness to serve the community free of charge.

Joint effort by church and government agencies to reduce suffering

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	171	85.5	85.5	85.5
forming voluntary Organisation	12	6.0	6.0	91.5
skill acquisition	17	8.5	8.5	100.0
Total	200	100.0	100.0	

Table 59

Pentecostal is offering ways to cope with challenges of life - Table 60 below show the various engagement of the Pentecostal movement in addressing ways of coping with challenges of life. Table show revealed that the Pentecostal members are encouraged to start private businesses, encouraged to be hard working, participating in the running of the society, purchasing and engaging in production of trade equipment

and in preaching of faith to encourage their members to move forward to achieving success.

Pentecostal is offering ways to cope with challenges of life

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Business start up grant	31	15.5	15.5	15.5
empowerment programme		2.0	2.0	17.5
Encouraging hardwork	44	22.0	22.0	39.5
participation in politics	17	8.5	8.5	48.0
Preaching of faith	68	34.0	34.0	82.0
Purchase of production /trade equipment	24	12.0	12.0	94.0
training of people	12	6.0	6.0	100.0
Total	200	100.0	100.0	

Table 60

Involvement of Pentecostals in Politics

The quantitative analysis in this research shows positive involvement of Pentecostal Christians in politics as revealed in table 61 and 62 below. In the years past, Christians and indeed Christian leaders looked at politics as a dirty game but they have come to understand that for the expected change to come Christians must exercise their civic responsibility during elections to vote and be voted for. Instilling the fear of God carried the highest percentage to show that the church sees the spiritual transformation of man as priority which is expected to lead to the transformation of the society. There is so much corruption within the three levels of governance in Nigeria, viz.: the judiciary, the legislature and executive arms of government. This may account for the emphasis of the church leaders campaigning for transparency and accountability in democratic governance. This is the only way that sanity can be restored in the country's democratic dispensation.

Involvement of Pentecostals with politics today

		Frequenc	Perce	Valid Perce	Cumulativ Perce
Valid	0	52	26.0	26.0	26.0
	Lead to Godly people in Politics	14	7.0	7.0	33.0
	Lead to quality and reliable leaders in Government	45	22.5	22.5	55.5
	preach against bad Governance	16	8.0	8.0	63.5
	Preach against bad Governance	20	10.0	10.0	73.5
	teaching godly fear	16	8.0	8.0	81.5
	transparency in politics		4.0	4.0	85.5
	Unite Politics with religion	29	14.5	14.5	100.0
	Total	200	100.0	100.0	

Table 61

Involvement of Pentecostals with politics today

		Frequenc	Perce	Valid Perce	Cumulativ Perce
Valid	0	52	26.0	26.0	26.0
	Lead to Godly people in Politics	14	7.0	7.0	33.0
	Lead to quality and reliable leaders in Government	45	22.5	22.5	55.5
	preach against bad Governance	16	8.0	8.0	63.5
	Preach against bad Governance	20	10.0	10.0	73.5
	teaching godly fear	16	8.0	8.0	81.5
	transparency in politics		4.0	4.0	85.5
	Unite Politics with religion	29	14.5	14.5	100.0
	Total	200	100.0	100.0	

Table 62

Pentecostals accused of spiritual and physical exploitation of members – Table 63 below confirm the submission of some commentators that there are some Pentecostal pastors who establish their churches to exploit their physically and spiritually but to assume that all Pentecostal leaders/pastors as exploiting their members will amount to error of generalisation in research.

Pentecostals accused of spiritual and physical exploitation of members

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	28	14.0	14.0	14.0
Church are established for Business	42	21.0	21.0	35.0
Church should focus on gospel alone	44	22.0	22.0	57.0
exploitation of members	16	8.0	8.0	65.0
high level of demand for Money	24	12.0	12.0	77.0
lack of fear of God	36	18.0	18.0	95.0
lack of fear of God by Preacher	10	5.0	5.0	100.0
Total	200	100.0	100.0	

Table 63

Pentecostalism and its community - Presence of church members affected social-economic well-being as revealed in table 64 below

Pentecostals to their environment; participating in and providing material goods to assist the community such as free health care services, provision of clinics using church members who are health professionals to assist almost free of charge and also participating in the community meetings such as landlord associations. The mainline churches also have the mindset of offering material goods like some Pentecostal churches but some of them have financial problems since their structure and setting do not permit the loose system of disbursements that Pentecostalism permits. For example most Priests in mainline churches are full time church workers who receive stipends while most of the pastors in Pentecostal churches are not paid by the church but offer services free with a monthly or annual allowance.

Presence of church members affected social-economic well-being

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Business seminar/trade Training		4.5	4.5	4.5
Business start up grant		4.5	4.5	9.0
community development		1.0	1.0	10.0
emotional support	12	6.0	6.0	16.0
Encouragement		2.0	2.0	18.0
instilling fear of God		1.0	1.0	19.0
Make me morally upright	16	8.0	8.0	27.0
Motivation		1.0	1.0	28.0
Motivations	24	12.0	12.0	40.0
organising crusade	11	5.5	5.5	45.5
Prayer request support		2.0	2.0	47.5
provision of jobs		3.0	3.0	50.5
Purchase of production /trade equipment	29	14.5	14.5	65.0
Strengthen my faith in God	46	23.0	23.0	88.0
Welfarism	24	12.0	12.0	100.0
Total	200	100.0	100.0	

Table 64

General contributions of churches in Nigeria to socio-economic and political transformation in the society.

Table 65 below revealed various aspects of engagement of the church in the society ranging from award of scholarship to students, empowerment programme for youth, establishment of schools and hospitals, increasing standard of living through provision of social amenities, prayers and supplications for the nation, affecting lives through preaching of love and peace, creating employment opportunities, and provision of food items to the less privileged in the society.

General contributions on church in Nigeria

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Award of scholarship	12	6.0	6.0	6.0
empowerment for youth	26	13.0	13.0	19.0
Establishment of schools	19	9.5	9.5	28.5
Hospitality		1.0	1.0	29.5
increase standard of living		2.0	2.0	31.5
prayers for the nation	34	17.0	17.0	48.5
Preaching peace love and unity among Nigerian	57	28.5	28.5	77.0
preaching the gospel	24	12.0	12.0	89.0
Provision of employment Opportunities	18	9.0	9.0	98.0
Supply of food and other items to prisons		2.0	2.0	100.0
Total	200	100.0	100.0	

Table 65

Vision and purpose statement of church translated into development

Table 66 below revealed that the visions and mission statement of the most Pentecostal churches are holistic as they touch on physical and the spiritual. Spiritually by preaching and establishing of churches and making people heavenly conscious. Physically by putting in place empowerment programmes for the people.

Vision and purpose statement of church translated into development

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	12	6.0	6.0	6.0
Empowerment	54	27.0	27.0	33.0
establishing churches		4.5	4.5	37.5
making heaven	27	13.5	13.5	51.0
planting churches	24	12.0	12.0	63.0
Preaching peace and Tolerance	41	20.5	20.5	83.5
preaching the gospel	33	16.5	16.5	100.0
Total	200	100.0	100.0	

Table 66

Significant relationship between gospel and societal development – Table 67 below revealed that there is significant relationship between the gospel and social development as better life bring about economic social development and conversion of people to Christ kingdom.

Significant relationship between gospel and societal development

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid better life	11	5.5	5.5	5.5
brings economic and social development	40	20.0	20.0	25.5
brings growth in faith and Development	40	20.0	20.0	45.5
Conversion of people to the gospel	12	6.0	6.0	51.5
having fellowship	49	24.5	24.5	76.0
preaching gospel	21	10.5	10.5	86.5
salvation message		1.5	1.5	88.0
Soul wining	24	12.0	12.0	100.0
Total	200	100.0	100.0	

Table 67

Areas of Church performance

Table 68 below show areas of performance of the church in the community ranging from award of scholarship, crusade, distribution of tracts, empowerment programme, Evangelism

		Frequen	Perce	Valid Perce	Cumulativ Perce
Valid	Award of scholarship	18	9.0	9.0	9.0
	Crusade	30	15.0	15.0	24.0
	distribution of tracts		2.0	2.0	26.0
	empowerment for youth	12	6.0	6.0	32.0
	Evangelism		1.0	1.0	33.0
	evangelism outreach		4.0	4.0	37.0
	Music and development of Instrumentalist	50	25.0	25.0	62.0
	planting churches		1.5	1.5	63.5
	Preaching peace love and unity among Nigerian	29	14.5	14.5	78.0
	Soul wining	24	12.0	12.0	90.0
	Supply of food and other items to prisons	20	10.0	10.0	100.0
	Total	200	100.0	100.0	

Table 68

Areas of church performance in societal transformation

Table 69 below show how the church engages in societal programmes to affect the society especially homes. One of the major programme is the marriage counselling and raising of godly people in the society.

Table 69

		Frequen	Perce	Valid Perce	Cumulativ Perce
Valid	Marriage counselling	34	17.0	17.0	17.0
	Poverty Reduction	20	10.0	10.0	27.0
	Public preaching	34	17.0	17.0	44.0
	Public Preaching	20	10.0	10.0	54.0
	Raising godly people	48	24.0	24.0	78.0
	Soul wining	28	14.0	14.0	92.0
	Television Evangelist	16	8.0	8.0	100.0
	Total	200	100.0	100.0	

Can this nation survive without your church Yes

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	151	75.5	75.5	75.5
church is not federal Government		2.5	2.5	78.0
church is not trying		2.0	2.0	80.0
church is not well known	10	5.0	5.0	85.0
country will survive		2.0	2.0	87.0
nation not in the hand of Anyone		2.0	2.0	89.0
there are other churches	18	9.0	9.0	98.0
we are not God		2.0	2.0	100.0
Total	200	100.0	100.0	

Table 70

Can this nation survive without your church No 1

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	186	93.0	93.0	93.0
church should face Evangelism		2.0	2.0	95.0
if the nation believe		1.0	1.0	96.0
it's church of God		2.5	2.5	98.5
survival of nation is in God's hands		1.5	1.5	100.0
Total	200	100.0	100.0	

Table 71

Note: The summary of the socio-political and economic activities of the case study churches and what informed the Pentecostal action and how their transformation visions were implemented are as revealed from the quantitative data analysis as revealed in the tables. Therefore the tables answered what are the Pentecostals socio-political actions, what informed their engagement in public life and how their activities were implemented or carried out.

Conclusion

The questionnaire noted above was administered to two categories. Category A for the church leaders and Category B to the inside voices (Pentecostal members of the case study churches) and the outside voices (people who are non-Pentecostals by church affiliation). The result of the survey revealed that it was easy for the church leaders to grasp the content of what the questions were and they answered

appropriately because of their high literacy level. Some of them are the vision initiator of their churches or part of the initiators of the vision, while not all those in category B are very literate and some may find it difficult to articulate the vision and mission of the church. The objectivity of the responses in the questionnaire is not in doubt because the researcher used the outside voices to assess the correctness or otherwise of the responses generated from the result of the data. The participant observation research method employed by the researcher also enhanced first hand assessment of the way the church is structured and the emphasis placed on non-material values such as virtues (living a good moral life and abiding with the rules and regulations of the society), and how they should live their lives to make a positive impact to the society.

The study generally revealed that Pentecostalism is a movement capable of bringing about positive change in the nation. Although a little change is noticeable, it is not particularly outstanding. This submission is due to the fact that not all Pentecostal churches are progressively affecting lives and putting in place programmes to affect the socio-political and economic lives of their community. However, there are some with programmes like establishment of schools, health clinics, rehabilitation programmes, assistance for the poor, provision of social services like sinking of boreholes, repair of roads, free health check up and other programmes that are enjoyed by both members and non-members alike. The survey revealed that the message of Pentecostal churches is geared towards participation in the socio-economic and political life of their communities like voting, attending community meetings, and seeking elective positions. Faithfulness and honesty at people's places of work and good neighbourliness must have informed the new disposition of Pentecostal churches to the affairs of their communities. The disposition of Pentecostalism to materialism is reflected in the high schools fees charged in many of the schools established by them. The emphasis on prosperity message and the flamboyant lifestyle of some Pentecostal leaders have slowed down their impact on the society. However, this is not enough to dismiss their positive impact on the society, in spite of the fact that factors like these inform the submission in this work that their impact is not very significant. This submission is based on the outcome of data received and analysed through quantitative and qualitative research methods. The participants in the method used to gather data were from both within the Pentecostal movement and those outside the movement. The critical analysis of their views from interview and questionnaire administered to them informed the submission that they are making positive impact but not very significant.

CHAPTER SIX

EVALUATION AND CONCLUSION

The overarching question that guided the study was: What are the contributions of the Nigerian Pentecostal movement as an agent of change in the Southwestern Nigerian society? The sub-questions are: What are the social, political and economic challenges confronting Southwestern Nigerians? What are the contributions made by the Nigerian Pentecostal movement towards addressing the socio-political and economic challenges confronting Southwestern Nigerians? In what ways have the contributions of the Nigerian Pentecostal churches influenced their rapid growth in Southwestern Nigeria? Which of the approaches has proved to be most effective in addressing the socio-political and economic problems confronting Southwestern Nigerians?

There are four research questions generated for this study. In an attempt to find out what were the social, political and economic challenges confronting Southwestern Nigeria, secondary sources were employed through information from the Internet, periodicals, magazines and other relevant sources. Primary sources were also used to find answer to the research question on the challenges confronting the Southwestern Nigerian society. Primary sources like the observation/participant method whereby the researcher was able to objectively observe what people were facing within the society and data was generated through the interview and questionnaire administered. All these brought to the limelight the plight of the Southwestern Nigerian people. Some of the challenges identified are: poverty, unemployment, drug addiction, corruption, bad governance, lack of social amenities like good roads, hospitals, inadequate funding of the educational sector and so on.

The focus of the second research question was to account for the contribution of the Pentecostal movement towards addressing the socio-economic and political challenges confronting the society. Primary sources were employed in administering questionnaire to people within and outside the Pentecostal movement so as to balance the information gathered. The church leaders were interviewed and members of the congregation and ordinary people in the community were interviewed with a view to understanding the positive and negative roles played by the Pentecostal movement as they participate in community life. The outcome of the questionnaire and interview sessions revealed that some Pentecostal churches, since the 1980s, engaged in socio-political and economic activities of the society

unlike the early period of the movement in Nigeria (that is from late 1960s – the late 70s) when the movement was apolitical and they maintained a gap between earthly events and their heavenly desires. The period 1980s onward witnessed a change in the theology of the movement which formerly focused only on winning of souls as they eagerly await the Second Coming of Christ. There was a shift from this theological bias to a holistic theology that accommodates the involvement of Christians in the activities of the community with the desire to make it better and the mandate to combine earthly relevance with heavenly consciousness. The golden rule to love one's neighbour and the need to be proactive in the public sphere is viewed from the theological perspective that Christians are the light and salt of the world (Matthew 5:13-16). This view is further strengthened by the illustration that those who will inherit the kingdom of God (Matthew 25:31-46) are those who care for their neighbours. Such act is seen as equivalent to caring for Christ and it will be a ticket for admission into the kingdom of God.

The answers to what are the contributions of the Pentecostal churches to addressing the socio-political and economic challenges were revealed in the study. Socially, this is seen in the provision of social amenities like bore hole for water supply, road repair, partnering with the government to repair public schools, provision of food stuff for the needy, provision of free medical care, establishment of clinics, establishment of schools, from primary to the tertiary level. Economically, it is demonstrated in sponsoring empowerment programmes for the youth like free training on how to be self employed, loans for small scale businesses and the establishment of micro-finance banks. Politically, it can be seen in encouraging of their members to participate in political debates, exercising their voting rights, encouraging their members to contest for elective positions, and allowing their churches to be used as political platforms for campaign.

There are some negative observations emanating from the interview and questionnaire. Prominent among such observations is the position that Pentecostal churches contribute to the problems confronting the society through their charging of high tuition fees in their institutions, and their undue emphasis on prosperity teaching thereby giving false hope to their members. However, the data analysis showed that the positive contributions of the movement outweigh their negative contributions. Therefore, one can conclude that there is a significant contribution of the movement to the development of the society, though they can do more, in view of their rapid and unprecedented growth.

The third research question on whether Pentecostal churches' contributions to the society affected their rapid growth. The answer to this question is in the affirmative. The Pentecostals pragmatic nature in engaging with the public sphere and attending to the daily needs of the people, coupled with Africanisation of their liturgy, informed their rapid and unprecedented growth. The citizens viewed the government as failing in their responsibility to provide essential needs; hence they see the Pentecostal movement as their deliverer.

The fourth research question was designed to discover how the Pentecostal movement addressed the socio-political and economic challenges of the society. The questionnaire and interview revealed that the Pentecostal movement entered the public sphere seeing itself as a part of the society with a mandate to bring about positive change in their community. This was done by setting good example to right the wrongs of the society. Socially, they provide home for the destitute, help for the poor, provision of jobs through the establishing of institutions and so on. They also demonstrate their political involvement in the society by encouraging their members to vote, seek political offices and engage in the political debates. They tackle economic challenges by providing loans for small scale businesses, empowering the youth by training them on how to be self employed.

In answering the question on whether the church addresses contemporary socio-political, economic and environmental concerns, according to its biblical mandate and how the church determines relevant programmes that should be supported, reference was made to Matthew 25:31-46. "For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed cloth and you clothed me, I was sick and you looked after me, I was imprisoned and you came to visit me...whatever you do for the least of this brothers of mine, you do it for me."

The researcher analysed the result of the questionnaire and also tested the validity of the formulated hypothesis. Chi square X2 Test was used in this study because it is a non-parametric test of research of relationship. Chi Square Test is a statistical test commonly used to compare observed data with data according to specific hypothesis. The Chi-Square Test is often used to test a null hypothesis, which

states that there is no significant difference between the expected and the observed result.³⁸⁰ It is a way of trying to explain the differences between the observed and expected, and answering the question if the deviations are the result of chance, or were due to other factors.

The study adopted both primary and secondary sources of data collection; the primary data were sourced through in-depth interviews and questionnaires. Respondents for this study who were mainly pastors and Christians were drawn from three known Pentecostal churches (the Redeemed Christian Church of God, Deeper Life Bible Church, and Living Faith Church) in Southwestern Nigeria. The reason for the selection of these churches was based on the fact that they have large congregations that make them committed to socio-political and economic activities. Meanwhile, the criteria for the selected respondents include knowledge of contribution to or participation in church doctrines and decisions as well as their strategic level of involvement, interest and information about Nigerian politics and the control voices who are not members of the Pentecostal churches.

A total of 200 copies of a questionnaire were administered to 200 people across the three selected churches. The selection was done in the following order: 40 people were drawn from each of the three churches and 80 people were selected from non-members of these churches. Forty people were interviewed. Six persons who were mainly pastors from each of the three case study churches (totalling eighteen) were interviewed using the in-depth interview method and twenty-two other outside the case study churches to act as control voice. The respondents were purposively selected because some of them have knowledge of the role their church plays in politics, while some are selected because of their direct involvement in politics. Others (non-member respondents) were selected based on their knowledge of the economic and socio-political activities of the churches around their residence. The secondary sources of data include Christian journals, bulletins and books.

The church, using the three case studies as focus (the Redeemed Christian Church of God, Deeper Life Bible Church and the Living Faith Church), has a role to play in society by working towards the welfare of all members of society. This is important as the role of the church as called by God is to demonstrate how things should be properly ordered by influencing the society positively. Service should be done both inside and outside the church: “As we have opportunity, let us do good to all

³⁸⁰Fisher, R. A., and Yates, F. 1974, “*Statistical Tables for Biological Agriculture and Medical Research*,” 6th ed. Edinburgh: Oliver & Boyd Ltd, p.360.

people, especially to those who belong to the family of believers”.³⁸¹ God has placed each of us in the body “for the common good”.³⁸² Each of us has abilities that can help others.

Data for this research was gathered from focus group discussion, interview and administering of questionnaire which focused on the role of the Church especially the Pentecostal movement in Southwestern Nigeria. The total number interviewed were forty while questionnaire was intended to be administered to four hundred people but this was later considered will be too huge a data to analysed hence two hundred questionnaire was administered. This questionnaire was divided into two: Part A (55 questionnaire) and Part B (145 questionnaires). Part A was used among pastors and church leaders because they are better informed than members of their congregations and because the complexity of this questionnaire can be handled by the pastors, 55 questionnaires were administered to them while a separate and simpler form of questionnaire – Part B (145 questionnaires) was designed for the ordinary church members and non church members. The focus group interview was performed at the end of church services or programmes attended by the researcher by inviting a group of people for interview with the aim of validating or clarity of information heard or what was seen in the course of the programme. It looked at its engagement in the socio-political and economic spheres of the society and how church theology, ministry and other factors have informed Pentecostal engagement. The survey instrument i.e. questionnaire was administered to members of the three case study churches (The Redeemed Christian Church of God, Deeper Life Bible Church and the Living Faith Church) also to those outside the case study churches as a control mechanism. Participant/observation was also used for an objective assessment of the Pentecostal movement’s engagement with the society.

From the field work research, there is a need to know the contributing factors to Pentecostal conviction to participate progressively in socio-political and economic issues and activities. The result of the survey showed that the ambiguity of the Pentecostal’s understanding of their role in the society should not be construed for their lack of adequate participation in social action. An individual member who was interviewed felt that the church ought to actively participate in socio-political issues when a particular situation arises.

³⁸¹Galatians 6:10

³⁸²1 Cor. 12:7

The theoretical framework that underpinned this research acknowledges that all sectors of Nigerian society are aware of the country's challenges: poverty, high level of unemployment, corruption, insecurity, sexual abuse. Government, corporate sectors and faith based organisations have made these concerns a priority but it has produced little result. The Pentecostal churches, especially the case study churches (The Redeemed Christian Church of God, Deeper Life Bible Church and Living Faith Church) have global influence.

It is observed in this research that if Christianity dominates a community and overrules the traditional laws, ethics and norms with her model principles of life, such community will be transparent in politics, policy formation and implementation of public programmes and projects. In other words, in a Christian dominated community, there should be less of social vices because Christian teachings and doctrines are aimed at transforming individual life. They are also aimed at rebranding the society so that there will be political stability, economic prosperity, social responsibility, improved morality and mutual cooperation among individuals and groups, thus promoting a wholesome society.

This shows that if Christian principles and teachings are faithfully adopted and properly inculcated into the people, the societal value system will be fine-tuned such that the people's attitude to life will be positive and they will be better informed towards an effective social transformation of a developing country like Nigeria. However, in Nigeria, the latest poverty analysis shows that 112 million Nigerian live below poverty line.³⁸³ Nigerian wealth and poverty level is attributed to bad governance and outrageous corruption that is endemic in the country. About 2.6 million people are living with HIV and AIDS which shows the level of moral decadence, in addition to crime and other social vices which are on the increase across the country; in spite of the fact that over 56 percent of Nigerians are practising Christians with the majority of the Christians in Nigeria attending Pentecostal churches. Moreover, some of the leading churches in the African Pentecostal movement have their headquarters and founding fathers in Nigeria. These include churches like Deeper Life Bible Church, The Redeemed Christian Church of God, Living Faith Church, Mountain of Fire and Miracle Ministry and a host of

³⁸³ Vanguard Newspaper, Article titled 'Poverty: 112 million people live below poverty line, by Victor Ahiuma- Young 18 October, 2016.

others. Notwithstanding, Nigeria is socially, morally and politically underdeveloped; hence the concern to investigate the impact of the Pentecostal movement on the Nigerian society.

The research has revealed that the role of religion, especially Christianity rightly positioned through the Pentecostal movement's pragmatic nature cannot be underestimated in the development of society. Since Africans, and indeed Nigerians' worldview, is religious, it follows that religious ideas, institutions and practices must have its place in developmental programmes within the Nigerian society. It is, therefore, submitted that the church should combine preaching the gospel and administering the sacraments with a deep commitment to social service. By this, the church will be announcing in words and action an integral form of salvation, or liberation, from all manifestation of sin, and not merely offer individuals the means of personal salvation through the sacraments. The success of the church would therefore be determined by the ability and degree to which it reduces poverty among its members. The higher the number of members that are alleviated from poverty, the more the financial assistance provided to the church and vice-versa.

This research has also discovered that Pentecostal leaders lack clear formal theologies. This however is not to suggest that the Pentecostal churches lack religious insight but that it is obtained informally. Their knowledge is not from the four corners of the classroom of theological institutions but through religious experience and it is delivered through religious expression exemplified by testimonies and physical body movement like rolling on ground, speaking in tongues and shouting for joy. For example, most Pentecostal churches practically relate to individual members of the Godhead as if they were three different persons. In their prayer, most Pentecostals pray to the one they are mostly familiar with. For example the Redeemed Christian Church of God lays emphasis on the Holy Spirit which they prefer to call Holy Ghost; Deeper Life Bible Church lays emphasis on the name of Jesus while the Living Faith Bible Church lays emphasis on what God is able to do 'with God all things are possible'.³⁸⁴

It is therefore submitted in this research that the church cannot claim to be performing its original role without engaging with the society especially in caring for the needy, healing for the sick, giving hope to the hopeless and seeking the liberation of the body and soul of all. This will result in the demonstration

³⁸⁴ Philippians 4:13

of the love of God to humankind. It is necessary to note that with the emergence of Pentecostal engagement with the society, through the provision of schools and medical facilities, the vision of the missionaries before the country's independence in 1960 is being brought to light again. The takeover of schools from the missionary after independence and administrative distraction from the church at that time culminated into lack of engagement of the mainline churches. However, the Pentecostals revisited this engagement, especially with the establishment of schools though not for free. The continuation of church engagement with the society will in no doubt bring about commitment and devotion to God and it's *laos* (people).

It is also observed that until three traditional problems of national life, including mass illiteracy, lack of primary health care and pathetic infrastructure are squarely dealt with, the nation will not march towards progress and wellbeing. Projects like the provision of safe drinking water, primary health care and hygiene, primary education, housing and good access roads should be adopted and executed in partnership between churches and government agencies.

In conclusion, it has been observed through this research that the church and the society cannot be separated and that the church, especially the Pentecostal Church has been well positioned through its pragmatic programmes. They affect the society positively by using the gospel and the administration of the sacrament to draw people to God and enable them to connect with the society under the golden rule 'love your neighbour as yourself'. This will result in total transformation that involves both the body and the soul. Physical transformation revolves around deliverance from poverty and economic empowerment, while spiritual transformation revolves around the deliverance from sin and the devil. In a society that is confronted with economic recession, lack of social justice, corruption and other vices that have affected the common man, the church must rise as the agent of change.

This research therefore submits that Nigerian Pentecostalism is well poised to make a decisive contribution to the Nigerian society, but that there are several mitigating elements which could prevent this from happening in the future. Examples are corruption, conservatism, and undue emphasis on personal salvation, and collusion with colonial expressions of power. This research identified generic elements within Pentecostal engagement as expressed in more progressive forms. They are: the theology of liberation; an engagement with both physical and spiritual regeneration; acting as a

bridging point between the religious and secular in society; proclaiming and embodying the message of hope (particularly in the current context of economic and political instability); and the understanding that a theology of hope and expressions of hope will have both civic and economic benefits.

This research also identified specific areas of progressive engagement that have emerged using qualitative research by engaging with leaders and other senior management figures from the three case study churches, as well as the interviews with leading government and local government officials who are outside the church structures. These benefits include the provision of universities and schools and scholarship schemes for both church members and people beyond the church membership. This is corroborated by the Nigerian Universities Commission (NUC) that attests to the improved performance of faith-based universities when compared with state universities. They also partner with local governments to build schools and resource centres; and organise Bible study programmes for both lay and ordained people to inculcate deep Christian values and virtues. Others include: poverty alleviation schemes, including vocational training, or resources to set up small businesses; social provision, including fresh water supplies, improvement of roads. There is also the provision of health clinics that offer free health care service to church members on Sundays and local community during the weekdays.

The study noted that the regressive effect of the Nigerian Pentecostal movement in the public sphere include the perception that school fees charged by faith-based schools and universities compare unfavourably to the colonial era when the Church Missionary Society provided education to the public for free. There is also the brazen pursuit of wealth by pastors and flamboyant lifestyles exemplified by ownership of private jets, misappropriation of church funds, and lack of verification of the source of large donations to churches. The implication such acts is that some of the money offered to churches may have come from criminal sources. The support of partisan politicians and politics during election times and the promotion of prosperity gospel has put pressure on some people to engage in illegal financial deals in order to show that they have been ‘blessed’ by God.

This research contributes to knowledge in different ways. One, it is the first in-depth account of the impact of Nigerian Pentecostal spiritual capital on the wider Nigerian Society. Two, the researcher used a unique methodology that is rarely used by earlier researchers on Pentecostal engagement with the

society and brought together a combination of both qualitative and quantitative analysis which provide a complex and rich picture of engagement by Nigerian Pentecostalism in the wider community. Third, this work is the first to bring the theoretical thesis of capital to the analysis of data on the Pentecostal movement in Nigeria. This involves looking at the theological and faith-based motivation for engagement in the public sphere by the Nigerian church as a form of spiritual capital, which then becomes the foundational bedrock for the production of other forms of capital, i.e. social, economic and cultural capital. This will be the first research of its kind to look at the impact of Nigerian Pentecostalism from the perspective of different capital theories.

The question of whether members of Pentecostal churches should be engaged in political activities, establish business concerns and run schools and universities as part of their impact on the economy of the country, has remained a subject of debate in Nigerian socio-economic discourse. This phenomenon has, at various times, attracted scholarly attention. Though research has been conducted in this direction, there are no sufficient empirical studies on the Pentecostal movement's involvement in political affairs in Nigeria, especially in recent times when the movement has changed from apolitical to active engagement in politics and the democratic process of the Nigerian society. There is no doubt that the churches in this category have contributed immensely to the religious, political and socio-economic development of the country.³⁸⁵ However, there are some Pentecostal churches that have a negative impact on the society through their teachings and practices which have led some people astray. These teachings and practices have social and political implications, which ultimately affect the lives of people, particularly in Southwestern Nigeria. These are some of the reasons why investigations into the socio-political and economic impacts of Pentecostal churches in Southwestern Nigeria become imperative.

Future research can concentrate on the dynamism and elasticity of Pentecostalism. This is partly because they give rise to a variety of interesting phenomenon, sometimes controversial and difficult to explain and there are researchable topics about individual psychology, including healing, glossolalia, and the effects of belief upon behaviour, intuitions of the future, emotion and personality. It is also because the Pentecostal congregations exist in many forms that are open to sociological inquiry, especially since these congregations interact with their own local cultures to create new adaptations that

³⁸⁵ Rotimi William Omotoye, *A critical Examination of the Activities of the Pentecostal Churches in National Development in Nigeria*. <http://www.cesnur.org/2010/omotoye.htm> Assessed June 13, 2015.

attract followers. Future studies of Pentecostalism should continue to be interdisciplinary and attempt to integrate many more perspectives into the study of the movement.

Debates and research on the political and cultural effects of Pentecostalism will continue to create contrasting interests from those who support its generally conservative morality and its humanitarian enterprises and from those who oppose its religious foundations and its model of an interventionist God at work in a materialist world. The question that this research will allow for future researchers is whether Pentecostals will be more proactive in all facets of life, treat all human beings in a holistic way and not separate social, economic and political actions and engagement from religion. To achieve this, the Pentecostal movement will need theological expertise to develop further dimensions of their mission and professionals in their work for transformation in their communities.

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Appendix

Research Hypothesis

The essence of research hypothesis is to find out whether there is a relationship between variables.

1. Pentecostal movement (x) Dependent variable
2. Socio-political, economic and religious transformation (y) independent variable

Hypothesis 1

H0: There is no significant relationship between Pentecostal movement and Socio-political and economic transformation.

H1: There is a significant relationship between Pentecostal movement and Socio-political and economic transformation.

Hypothesis 2

H0: That Socio-political, economic and religious transformation can be achieved without Pentecostal movement.

H1: That Socio-political and economic transformation can be achieved with Pentecostal movement.

H0:- Represent Null Hypothesis

H1:- Represent Alternative Hypothesis.

Decision rule: Accept Ho if $t_c < t_T$ and reject H1 or otherwise to be tested at 0.05 level of significance.

Accept H1 if $t_c > t_T$ reject H0 otherwise to be tested at 0.05 level of significance.

QUESTIONNAIRE PART A

Likert scale measure will be used precisely 5 points scaling technique. The Likert scale question was invented by the educator and psychologist Rensis Likert in his thesis at Columbia University. It is commonly used in research that employs questionnaires used to scaling responses in survey research.³⁸⁶

Strongly agree	5
Agree	4
Undecided	3
Disagree	2
Strongly disagree	1

³⁸⁶ Rensis, Likert, 1932. "A Technique for the Measurement of Attitude." Archives of Psychology: 1932. p.140, pp. 1-55.

QUESTIONNAIRE FOR PASTORS OF THE CASE STUDY PENTECOSTAL CHURCHES

This questionnaire was used among pastors because they are better informed than members of their congregations. The complexity of this questionnaire can be handled by the pastors and church leaders, 55 questionnaires were administered to them while a separate and simpler form of questionnaire (145 questionnaires) was designed for the ordinary church members and non church members.

1. Do you think that Pentecostal movement is now the major drive behind Socio-political, and economic transformation of the nation?.....5 4 3 2 1
2. Do you think that Pentecostal movement which your church is part of has really affected your socio-political, and economic transformation5 4 3 2 1
3. Do you believe that Pentecostal movement is in any way influencing the government policies or actions?5 4 3 2 1
4. Do you think that your church is addressing societal problems through her activities?
.....5 4 3 2 1
5. Do you think than your church is fulfilling her vision and purpose statement through the visible evidences that you can point to?.....5 4 3 2 1
6. Do you think that the leadership of your church is pivotal in Socio-political and economic transformation of the nation?.....5 4 3 2 1
7. Has your church been instrumental in the crusade of bringing out the citizens of this nation above the poverty borderline?5 4 3 2 1
8. From history, the highly industrialised nations emerged at the turn of the great awakening in Europe and North America. Do you think that this nation has been transformed with the emergence of Pentecostal movement which your church is part of?5 4 3 2 1
9. Do you think that the gospel of peaceful co-existence that is being propagated among religious leaders of different faith such as Islam, traditional African religion, Mormon etc is helping Pentecostalism to fulfill her drive for social development among the citizens of the nation?
.....5 4 3 2 1
10. Should a practising Pentecostal member run for a political post in order to bring about the talked about socio-political and economic transformation?..... 5 4 3 2 1

11. Do you agree with critics who believe that Pentecostalism is a subtle way of impoverishing the unsuspecting common man?5 4 3 2 1

Question 1, 2,3,4,5 related to Hypothesis 1.

Question 7, 8, 9,10,11 related to Hypothesis 2

Is there any social support system offered by your church/denomination? If yes, could you please identify what it is and then describe its impact on the lives of the members of your church and non-members.....

.....
.....

1. Does your denomination own a Private School at the Primary or Secondary or Tertiary level of education? If yes, what do you consider as its contribution to the society?

.....
.....
.....

2. How has the vision and purpose statement of your Church been translated into positively changed lives of members and non-members within the society? Give details.

.....
.....
.....

3. Is there any area where you think your church is filling the gap created by the lukewarmness of the government towards alleviating the suffering of the masses, especially in the area of social amenities? Give examples.

.....
.....
.....

4. Does your church have any programme in place to empower or help members and non-members of your church to alleviate their poverty? If yes, mention some of the programmes.

.....

.....
.....

5. Is there any joint effort between your church and any governmental agency to reduce the suffering of masses? Give any further information you can.

.....
.....
.....

6. Do you agree with the statement that Pentecostal movement is offering a way for Nigerians to cope with the challenges of life? If yes, give your reasons.

.....
.....
.....

7. Do you consider the new trend of involvement of Pentecostals with politics today as positive or negative to the wellbeing of the society? Please give reason(s) for your response.

.....
.....
.....

8. Some Pentecostal churches have been accused of spiritual and physical exploitation of their members? What is your reaction to this statement?

.....
.....
.....

9. How has the life (presence) of your church affected your socio-economic well-being?

- 1.....
- 2.....
- 3.....

10. What general contributions would you say that your church is making in this nation?

1.....

2.....

3.....

11. How has the vision and purpose statement of your church translated into specific social and economic development?

1.....

2.....

3.....

12. What is the significant relationship between preaching the gospel and societal development?

1.....

2.....

3.....

13. What specific instrument or tools would you suggest that has made your church significantly successful in its societal transformation?

1.....

2.....

3.....

14. Speaking objectively, in what areas do you think that your church is performing inadequately or below expectation in pursuit of societal transformation?

1.....

2.....

3.....

15. Do you think that this nation can survive without your church? If yes, give specific reasons.

1.....

2.....

3.....

16. Do you think that this nation can survive without your church? If No, give specific reasons:

1.....

2.....

QUESTIONNAIRE PART B (This questionnaire was administered to 145 respondents comprising Pentecostal church members and non-Pentecostal church members).

INSTRUCTIONS - This section is concerned with some of your attitudes and beliefs. Read the sentence carefully and think, ‘Do I agree with it?’

If you *Agree Strongly*, put a ring round AS A NC D DS

If you *Agree*, put a ring round AS A NC D DS

If you are *Not Certain*, put a ring round AS A NC D DS

If you *Disagree*, put a ring round AS A NC D DS

If you *Disagree Strongly*, put a ring round AS A NC D DS

01. The Pentecostal movement is influencing government policies.	AS	A	NC	D	DS
02. The Pentecostal movement has really affected socio-political or economic transformation in our nation.	AS	A	NC	D	DS
03. My church is addressing societal problems through her activities.	AS	A	NC	D	DS
04. There is visible evidence my church is fulfilling her vision and purpose to transform our nation.	AS	A	NC	D	DS
05. The leadership of my church is important in socio-political transformation of our nation.	AS	A	NC	D	DS
06. The leadership of my church is important in economic transformation of our nation.	AS	A	NC	D	DS
07. History shows the highly industrialised nations emerged after the Great Awakening in Europe and North American. In the same way Pentecostalism will prepare our nation for industrialisation	AS	A	NC	D	DS

08. A practising Pentecostal member should run for a political post in our country in order to bring about economic transformation.	AS	A	NC	D	DS
09. Other faiths (e.g. Islam, Mormonism etc) will prevent Pentecostals bringing about the transformation of our nation	AS	A	NC	D	DS

PART THREE

01. Pentecostal churches are helping the economic development in our nation.	AS	A	NC	D	DS
02. Islam, African religions, Mormonism are slowing down the social drive of Pentecostalism.	AS	A	NC	D	DS
03. The preaching of Pentecostals is alleviating poverty in our nation.	AS	A	NC	D	DS
04. Pentecostals are enriching their leaders at the expense of their followers.	AS	A	NC	D	DS
05. We should encourage Christians to become politicians.	AS	A	NC	D	DS
06. We should encourage Christians to run for elective posts.	AS	A	NC	D	DS
07. The message of economic transformation is a distraction from the simple message of salvation.	AS	A	NC	D	DS
08. The teachings of Pentecostalism have not put real food on our table	AS	A	NC	D	DS
09. Pentecostalism is meeting our social needs.	AS	A	NC	D	DS
10. I believe in the social welfare approach of my church.	AS	A	NC	D	DS
11. My church has a social role to perform within our community.	AS	A	NC	D	DS
12. Pentecostalism alone cannot bring about socio-economic transformation in our nation.	AS	A	NC	D	DS
13. Pentecostalism is purely a spiritual affair and has no bearing on the socio-economic development of our nation.	AS	A	NC	D	DS
14. Pentecostals encourage materialism in our nation.	AS	A	NC	D	DS
15. The physical well-being of a man or woman is not spiritually significant.	AS	A	NC	D	DS
16. Spiritual well-being results in physical and social well being.	AS	A	NC	D	DS

17. My church has met social needs positively.	AS	A	NC	D	DS
18. The social activities of my church should be promoted.	AS	A	NC	D	DS
19. Life will be far better if Pentecostalism is promoted.	AS	A	NC	D	DS
20. Pentecostalism will affect the social needs of all people positively regardless of which faith they follow.	AS	A	NC	D	DS
21. Pentecostalism can co-exist peacefully with other faiths like Islam, Mormonism, African traditional religion and make an impact.	AS	A	NC	D	DS
22. The message of social transformation is a distraction from the simple message of salvation.	AS	A	NC	D	DS
23. Islam, African religions, Mormonism are slowing down the economic drive of Pentecostalism.	AS	A	NC	D	DS
24. The Bible teaches that poverty is a curse.	AS	A	NC	D	DS
25. The Bible teaches that God wants us to prosper.	AS	A	NC	D	DS
26. Pentecostals teach that we should be honest in business,	AS	A	NC	D	DS
27. Pentecostals teach that we should be hard-working.	AS	A	NC	D	DS
28. Pentecostals teach that we should not cheat our employers.	AS	A	NC	D	DS
29. Pentecostals teach that we should have faith for prosperity.	AS	A	NC	D	DS
30. The Bible teaches we should treat our employees fairly.	AS	A	NC	D	DS

INTERVIEW QUESTIONS

1. Tell me what you think your Church is doing to contribute to education so as to reduce the level of literacy and offer qualitative education to the community.
2. Tell me what you think about social amenities available to the common man. Is there a way your Church is assisting the government in this area?
3. Tell me what you think your church is doing to affect the society so as to reduce the level of corruption.
4. Tell me how your Church is responding to Christian participation in politics, for example, exercising voting right, participation in political debate, contesting for elective positions.

5. Tell me how your church is assisting in vocational training and empowering of the Youth.

Tell me what should be the Christian attitude to wealth and assisting of the poor,

