

Ogunewu M A 2022, 'Reflecting on tendencies in Nigerian Pentecostalism', *African Theological Journal for Church and Society*, vol. 3, no. 1, pp. 1-29

Reflecting on tendencies in Nigerian Pentecostalism

Dr Michael A. Ogunewu
Nigerian Baptist Theological Seminary, Ogbomosho
lekeogunewu@gmail.com

Abstract

Today, Pentecostalism has become a prominent part of global Christianity and its existence has been solidified in major parts of the African Continent. Specifically in Nigeria, Pentecostal Churches have spread across the country. Prominent Pentecostal Churches in Nigeria include the Apostolic Faith, the Assemblies of God Church, the Foursquare Gospel Church, the Deeper Life Bible Church, the Redeemed Christian Church of God, the Living Faith World Outreach (Winners Chapel), and the Mountain of Fire and Miracles Ministries. Pentecostalism in Nigeria apart from being a distinct denomination, the beliefs and practices expressed by it have over the decades become attractive to Christians of other denominations who are fast imbibing the Pentecostal forms of Christian expressions. This paper is a reflection on these expressions as obtained within Pentecostalism in Nigeria. It discusses these practices, explaining their effect on Christianity in Nigeria, with the aim of enlightening believers and recommendations are made as to how the Pentecostal churches can improve on some of these practices. The study adopted the descriptive approach, backed by qualitative use of existing literature.

Introduction

The thriving of Christianity in Africa today has been attested to by scholars across the board. Its existence has been solidified in major parts of the continent. Philip Jenkins in his book, *The Next Christendom: The Coming of Global Christianity* published in 2002 states that Christianity is doing very well in the global south of which Africa is a significant part. According to him, it is not just surviving but (thriving) expanding. Jenkins (2002:2) states that "already today, the largest Christian communities on the planet are to be

found in Africa and Latin America”. If we want to visualize a “typical” contemporary Christian, we should think of a woman living in a village in Nigeria or in a Brazilian favela,” and he reiterates that the trend will continue apace (at a fast speed) in the coming years. Twenty years after, this assertion cannot be faulted as the rapid expansion of Christianity in Africa over the decades has been highly explosive.

A major characteristic of this expansion is the flourishing of variants of Pentecostal Churches. Today, Pentecostalism has become a prominent part of global Christianity. Jenkins (2002:8) attesting to the blossoming of the Pentecostal denomination across the globe is of the view that today, Fascists or Nazis are not easy to find, and Communists may be becoming an endangered species, yet Pentecostals are flourishing around the globe, and he reiterates that according to current projections, the number of Pentecostal believers should surpass the one billion mark before 2050.

Specifically in Nigeria, though the latest arrival on the Christian scene, its growth has been quite astounding. It is today a flourishing strand of Christianity across the strata of Nigerian society, especially in the southern part of the country. The rapid spread of this denomination had been attested to by scholars, whose writings had featured prominently in academic discourses for the past few decades. Paul Gifford *et al* (1993), Ruth Marshal-Fratani (1998), Obiora (1998), Matthews Ojo (2006), OlufunkeAdeboye (2006), and OgbuKalu (2008), are among prominent scholars who had attested to the expansion of this brand of Christianity in Nigeria. Agang (2014:1) citing Marshall-Fratani testifies to the great explosion, which Pentecostalism had experienced in Nigeria. According to him “Nigeria has been the site of Pentecostalism’s greatest explosion on the African continent, and the movement’s extraordinary growth shows no signs of slowing”.

Observably, some Pentecostal churches are today larger numerically than some historic denominations. Iheanacho and Ughaerumba (2016:289) estimated the number of Pentecostal churches in Nigeria to be around 5 million in 2016. Prominent Pentecostal churches include the Assemblies of God; the Apostolic Faith Mission, Foursquare Gospel Church, the Apostolic Church, and the Church of God Mission. Others are Deeper Life Bible Church, Redeemed Christian Church of God, Winners Chapel, Mountain of Fire and

Miracles Ministries, Daystar Christian Centre and the Christ Embassy to mention a few. What makes Pentecostalism in Nigeria so interesting are its various tendencies, one of which is its influence on the first generation mission churches. Just as Pentecostalism is established as a distinct Christian denomination, so also its beliefs and practices are making waves across other denominations, and even influencing other religions, especially Islam (Adekoya 2004:18-20). It is exerting influence on other denominations to the extent that certain practices associated with it are gaining recognition, becoming attractive and are being embraced by members of the older denominations. Consequently, practices which were erstwhile alien to some of these churches are now quite visible within them. These tendencies of Pentecostalism in Nigeria are the concern of this paper.

Origin and spread of Pentecostal churches in Nigeria

The flourishing of Pentecostal churches in Nigeria is attested to in various studies hitherto conducted by scholars in the field of church history and missiology. Today there are many Pentecostal churches scattered across the country. Although nomenclature such as Pentecostal, neo-Pentecostal, Independent, and Charismatic movements have been applied by scholars to describe this group of churches, they are all referred to in this paper as Pentecostals. This is because irrespective of the classifications, they all have certain emphases in common. First, they emphasise the baptism of the Holy Spirit with the initial experience of speaking in tongues. They also emphasise the manifestations of spiritual gifts or *charismata* such as prophecy, visions and revelations, healing miracles and the practice of the extraordinary gifts of the Spirit as are mentioned in 1 Corinthians 12:4-10.

According to historians, Pentecostalism in Nigeria evolved in three phases through foreign and indigenous initiatives (Ogunewu 2008:62). The first phase spread from 1915 through the 1960s and was characterised by many segments. It started with the mass revival movement initiated by Garrick Braide which eventually metamorphosed into the Christ Army Church in 1918. Garrick Braide was a Nigerian of Ijaw extraction who initiated a mass revival movement within the Niger Delta around 1916 and 1918. Initially, his movement was supported by the church but gradually fell out of favour as a result of certain factors. Consequently, he was incarcerated by the authorities.

Later released, he lived and died in obscurity in 1918. Though Braide never had the intention of establishing a church, however, the movement which he started metamorphosed into the Christ Army Church after his death, which is today acclaimed as the first Pentecostal church in Nigeria (Ayegboyin and Ishola 1997:58-64)

This segment also saw the arrival of foreign Pentecostal churches into the country. Among these are the Faith Tabernacle Church from America and the Apostolic Church of Great Britain all around the 1920s and the 30s (Peel 1968:55). Other churches that came in within this segment are the Apostolic Faith (1944), the Assemblies of God Church (1949), and the Foursquare Gospel Church (1955). Lastly, as a result of the personal initiatives of indigenous people, this segment witnessed the emergence of some homegrown Pentecostal churches, among which are the Redeemed Christian Church of God (1952), the Victory Gospel Church (1958), the Gospel Pentecostal Assembly (1958), the Evangel Faith Mission (1962), and the Gospel Faith Mission (1962) (Ayegboyin and Asonzeh-Ukah 2002:81-82).

The second phase emerged from the 1970s and ran through the 80s. In the view of Ojo (1993:161) this phase was a result of the evangelical awakening which erupted in some of the country's higher institutions, especially the University of Ibadan and Ife (now Obafemi Awolowo University). Prominent among the churches that were founded around this period were the Deeper Life Bible Church of William Kumuyi, the Church of God Mission of Benson Idahosa, the Living Faith World Outreach (Winners Chapel) of David Oyedepo, and the Mountain of Fire and Miracles of Daniel Olukoya.

The third phase could be traced to the early 1990s and saw the emergence of some new generation Pentecostal churches. In this class are the Christ Embassy, House on the Rock, Fountain of Life Church and the Daystar Christian Centre. All the churches established during these various segments are today flourishing across the country, with branches in major cities and villages. In addition, big churches like the Redeemed Christian Church of God, the Deeper Life Bible Church, the Winners Chapel and the Mountain of Fire and Miracles Ministries have also registered their presence in other nations of the world.

Observable tendencies in Nigerian Pentecostalism

Influencing the older denominations

Pentecostalism has exerted tremendous influence on the Nigerian Christian landscape in the last few decades. Although a global phenomenon, the growth in Nigeria has been explosive and impressive. While Pentecostalism developed in Nigeria in phases, the explosion between 1970-1980 has been quite significant. As earlier explained, Matthews Ojo refers to this as the second phase, explaining that the explosion was a result of religious activities at two foremost universities in Southwestern Nigeria – the University of Ibadan and the Obafemi Awolowo University formerly the University of Ife. According to him, these two institutions became the hotbeds of Pentecostalism around this time and produced strong, young agile and zealous youths who helped to spread the Pentecostal gospel across the nook and crannies of the nation, especially within the southwest (1993:161). In the process, a few churches developed that significantly bore the Pentecostal imprint, prominent among which were the Deeper Life Bible Church founded by William Kumuyi, the Church of God Mission of Late Benson Idahosa and the Mountain of Fire and Miracles Ministries founded by Daniel K. Olukoya.

Before this time, leaders of the Mission churches have been alleged of obstructing the move of the Holy Spirit in their churches; they were being accused of presiding over a lukewarm church, where the power of the Holy Ghost is no longer effective. Therefore, there was already a yearning for spiritual awakening among members of the older denominations when Pentecostalism emerged, especially during the second wave of 1970s and 80s. Coincidentally, Pentecostalism coming up at this time tends to meet the yearnings of members of these churches, because just as it was developing into a distinct denomination and leading to the establishment of new independent churches, so also the beliefs and practices promoted by it were infiltrating the existing denominations, especially the Mission Churches; hence yearnings for the Pentecostal experience and practices became highly pronounced among them.

Naturally, there were agitations among the youths in certain denominations for these Pentecostal experiences and practices. Invariably, such Pentecostal emphases and practices as personal experience of conversion or the born

again experience, aggressive prayer, night vigils, baptism of the Holy Spirit, speaking in tongues, emphasis on faith healing and miracles, the use of charismatic gifts and holiness of life, were soon becoming audible and visible among certain older denominations. While certain denominations responded acrimoniously to the scenario, others responding positively to it initiated corresponding institutions within their denominations to accommodate and encourage the Pentecostal ethos of the time. For instance, while the Charismatic Renewals Movements were permitted to operate within the Catholic Church, the Church of Nigeria (Anglican Communion) initiated the Evangelical Fellowship of the Anglican Communion (EFAC), all of which maintained high-level Pentecostal dispositions (Kanu 2012: 120).

There are resounding attestations by scholars and stakeholders across denominations as to the influence that Pentecostalism is exerting on the mainline churches. Achunike (2008:11-12) from his perspective as a leader in the Catholic Church describes the situation thus:

Pentecostalism has penetrated the mainline churches indeed; Charismatism is Pentecostalism in the mainline churches. We have observed elsewhere how Pentecostalism has entered and thoroughly influenced and is still influencing the Catholic Church. It has equally influenced other mainline churches while assuming different names. In the Catholic Church, it is called Catholic Charismatic Renewal of Nigeria. It operates as Evangelical Fellowship in the Anglican Communion (EFAC) In the Methodist Church, it is called Methodist Evangelical Movement (MEM). And in the Presbyterian Church - is called Presbyterian Young Peoples Association of Nigeria (PYPAN).

Ayegboyin and Nihinlola (2008:220-222) speaking from the Baptist perspectives explain that Pentecostalism impacted the Baptist Church in the two areas of doctrines and practices. According to them, “pastors, leaders, officers and members of the Nigerian Baptist Convention churches reacted in a variety of ways to Pentecostal influence”, and these had produced three groups of Baptist believers and probably churches. Some Churches, especially those led by young Pastors, are either chiefly or fully Pentecostal in disposition. They have accepted Pentecostalism wholesale because they see the doctrines

to be enticing and they are being referred to as Baptist “Pentecostals”. Others are those who are not favourably disposed to Pentecostal practices and are usually labelled “fundamental and conservative”. The third group are those who though still basically Baptists in their theological convictions, prefer and indeed adopted many Pentecostal modes of worship and these may be referred to as liberal Baptists.

The Anglican Church is no exception. Kanu (2012:84), a researcher into the life of the Anglican Church, in his assessment of the influence that Pentecostalism is having on the Anglican Church, describes the Anglican Church as a giant jolted out of slumber. According to him, it seems that Pentecostalism is making the sleeping giant (Anglican Church) wake up from slumber. Speaking further he reveals that various forms of Pentecostal practices which were erstwhile alien to the Anglican Church now characterised the life of the Church. All aspects of the life of the church are affected as liturgy, worship, prayer life, preaching and the evangelisation process now bear the Pentecostal imprint. This is his description of the situation:

Pentecostal practices are now found in most of the Anglican churches in the Diocese of Awka (Anglican Communion) as a result of Pentecostal impact. There is this practice that Christians who are born again must manifest some spiritual gifts. This is a highly spiritualized perception of Christian living. To this end, many young Anglicans in the Diocese do their best to manifest one spiritual gift or the other Those who manifest such gifts are highly regarded. ... These days, preaching goes with prophesy. Preaching now becomes spontaneous. There is also altar call at the end of every preaching session where people are expected to come up to the altar to give their lives to Jesus. People in Awka Diocese just like the Pentecostals now practice the “command by faith” to stop situations like threatening rain, sickness etc. Pentecostal homiletics is choreographed as a ritual of validation and commitment (Kanu 2012:107-109).

He declared that the role played by the Evangelical Fellowship of the Anglican Communion (EFAC) in entrenching Pentecostal practices across churches of the Diocese has been quite profound (Kanu 2012:111). Invariably, Pentecostal

emphases and practices have today become regular practices among the mainline denominations.

Improved Spirituality

One commendable value that Pentecostalism added to the practice of Christianity in Nigeria is enhanced spirituality. Pentecostalism introduced into Nigerian Christianity spirituality distinctively and glaringly different from that fostered by the first generation western missionaries, in the mainline churches. Spirituality in this context is the sincere practice of virtues and devotional practices of Christian life and worship that bring believers into an intimate relationship with God. Areas of Christian spirituality which have been enhanced through it across denominations are prayer, fasting and faith. Prayer, fasting and faith represent a set of interwoven phenomena within Christianity. They are issues on which virtually all Christian denominations agree, although with variations in their teaching and practices. Though prayer means different things to different people, the consensus is that it is a divine exercise, mostly a request from a human being to a divine personality. Virtually all Christian authors who had written on prayer consider it a request for divine intervention in human affairs; a means of achieving the impossible and a task that must be done in the Christian life (Prince 1973:58-76).

However, with regards to prayer, the Pentecostal and their counterparts of the African Indigenous (Aladura) Churches are on the same page. A common belief among them is that it is not enough to pray, but prayer must be quite aggressive and relentless; grounded on a strong exercise of faith towards God and sometimes backed with fasting for it to be efficacious. Hence from time immemorial they have been identified with aggressive prayer, which has been given various labels by Christians of other denominations. In times past, imprecatory prayers, violent prayers, fire prayers, and stubborn prayers are some of the labels which have been applied to describe and deride the Pentecostal form of prayers. However, these people would not be bothered, but have continued to emphasise that the solution to any adverse situation is prayer. Hence Pentecostal leaders engage their members in several prayer activities continuously. In a typical Pentecostal environment, there are such activities as prayer and fasting for deliverance from demonic powers; seven days of prayer for expectant mothers and those waiting on the Lord; prayer mountain exercises for break-through; fresh anointing for those seeking life-

partners; over-comers' night of miracles and wonders and the like. All these are ways by which prayer is being promoted among the Pentecostals.

Before now, the mainline churches operate on a quiet mode of prayer. The practice of simultaneous, loud and spontaneous prayer was alien to them all. Usually in some churches, in congregational prayer sessions, one person at a time is asked to pray aloud while the other members of the congregation say "Amen" at the end of the prayer. There are even churches where the average members are merely passive participants in the practices of prayer because the responsibility of praying rests solely on the priests; he alone prays while others say "Amen" at the end. Today, however, studies reveal that praying had assumed a Pentecostal dimension and fasting is becoming prevalent across Christian communities irrespective of denominations. Simultaneously, the use of Prayer Mountains which was earlier predominant among the Pentecostals is fast becoming a culture across Christian denominations.

Another area where the Pentecostals have assisted in boosting spirituality within Nigerian Christendom is the place accorded to the Bible in the scheme of things. They have helped to put the Bible at the centre of the Christian life, by setting aside time for Bible Study. Some of them, like the Deeper Life Bible Church, started as Bible Study groups. Though they have their limitations in this regard, their pastors preach from the Bible; demonstrate great proficiency in the citation of Bible texts and some do their best to live the Bible to the letter. The essential content of all aspects of their message(s) is Bible teaching, centering on the personality and works of the triune God – Father, Son and the Holy Spirit. They emphasise that the message of the Bible is addressed to all humanity, and through it, the Holy Spirit still speaks today. According to Johns (1999:79):

The scripture hold a special place and function within the Pentecostal worldview. Pentecostals differ from Evangelicals and fundamentalists in approach to the Bible. For Pentecostals the Bible is a living book in which the Holy Spirit is always active. It is the word of God, and therefore to encounter the scriptures is to encounter God.

Also commendable is the position accorded to the Holy Spirit in their ministrations. Pentecostals do give the Holy Spirit enough room to express Himself in gifts and personal sanctity of life. While certain denominations of the church believe that the era of the Holy Spirit terminated with the apostles, the Pentecostals are of the view that the Holy Spirit is still active in the church today; hence the emphasis on the gifts of the Holy Spirit is very strong among them.

Kanu in his study on the Awka Diocese of the Anglican Church explains that the Pentecostal influence on the mainline Churches has not only altered the prayer life of the people but has a captivating influence on other aspects of church life and practices like liturgy and doctrines.

One has to observe the young ones of the Diocese when they gather for fellowship. It is continuous clapping of hands, dancing, choruses, speaking in tongues and other Pentecostal activities. The use of relics like handkerchief, holy water and the like as used by the Pentecostals to enhance their spirituality is now the order of the day in the Diocese of Awka (85). ... In many Churches in the Diocese, the congregations now pray aloud simultaneously during Church worship instead of the traditional Anglican practice of the service leader saying prayers on behalf of the entire congregation while everybody echoes Amen at the end. The new liturgy also provides for the greeting of peace in which the congregation freely moves about in the Church during worship, shaking hands with one another while some even hug one another. The Anglican mode of worship before now is in the context of solemnity where every worshipper sits quietly, following the directive of the worship leader. Singing of choruses and clapping of hands, which were hitherto thought as belonging to the independent Churches that have no liturgical tradition, now constitute an essential element in many worship services in the Diocese of Awka. ... This was not the case at the inception and most part of the life of the Diocese (95). ... Set apart prayer, fasting, night vigils and serious bible study are now the order of the day in the Diocese. Home cells are fast developing. Groups form prayer groups which they call home cells or house

fellowship. The emphasis on the gifts of the Holy Spirit is very strong. This helps to influence dynamic and charismatic appeals in the Church. The issue of speaking in tongues is now a common practice in the Diocese (108).

Kanu (2012:95) also attested to the fact that this influence has certain positive dimensions. He declares thus:

Obviously, this modern practice of chorus singing and clapping of hands is of positive value. The choruses may lack proper theology but they are Christian intent and they touch the majority of the congregation. Most preachers in the Diocese now begin or punctuate their sermons with charismatic choruses and such sermons verily touch the heart.

Passion for evangelism and missions

The passion of the Pentecostals for evangelism and missionary activities is commendable. They see themselves as the end-time army for the harvest of souls, whose mission is to take the world for Christ. Consequently, they employ varying evangelism strategies, targeting every stratum of society. There is personal and door-to-door evangelism, whereby they do ministry in motor parks, on buses, trains, street corners, and market places. Crusades and open-air meetings are also conducted across major cities, towns and the hinterlands. In Deeper Life, members are kept on their toes for soul-winning, with the popular slogan “souls are perishing.” The implication of this is that there are still many unconverted people in the world who are daily perishing in their sins and the responsibility to rescue them is placed on the shoulders of the believers. This is to encourage every member to be actively involved in the soul-winning activities of the church.

The Redeemed Christian Church of God declares in its mission statement that its goal is to reach heaven and to take as many people as possible with them. To achieve this goal, they would plant churches within a five minutes walking distance in every city and town in developing countries; and within a five minutes driving distance in every city and town in developed countries (Kalu 2008:126). They vowed to pursue this objective until every nation in the world has been reached for Christ. A close observation of the increases of local

parishes of the church across major cities and towns in Nigeria is an indication that the church is making good its promise.

The zeal with which the Pentecostals pursue evangelism, missions and other pastoral activities is worthy of emulation. For example, William Kumuyi of the Deeper Life Bible Church, apart from being the senior pastor, also plays a significant role in the outreach evangelisation programmes of the church. At 80 years of age, he still travels across Nigeria and other nations of the world preaching the gospel, all in the interest of evangelisation. Similarly, Enoch Adeboye of the Redeemed Christian Church of God still takes time out of his busy schedule to lead the “Go-a-fishing” evangelisation programme of his church. Even Benson Idahosa during his lifetime evangelised across the nations of Africa and beyond and the same could be said of others like David Oyedepo and Daniel Olukoya. These efforts have seen Pentecostal churches expanding at home and simultaneously breaking frontiers into other nations of the world in Africa, America, Asia, Europe and Scandinavia. Prominent Pentecostal churches in Nigeria like the Church of God Mission, Redeemed Christian Church of God, Deeper Life Bible Church, Winners Chapel, Mountain of Fire and Miracle Ministries have spread into other African communities, Asia and the western world. As far back as the year 2000, Deeper Life had its presence in 86 countries of the world (Life Magazine 2000: Cover Page).

Media utilisation

One fascinating aspect of their conversion drive is the application of media and communication technologies in evangelisation. They have continually enhanced their evangelisation programmes and increased their visibility through the use of various media forms. Radio, television, films, literature, books, audio and video cassettes and compact discs, cable television, satellite communications and the internet have been used over the decades by Pentecostal churches to boost their evangelistic operations. Through this, they have been able to send the gospel message to the remotest parts of the world and even to places officially closed to it.

In Nigeria until recently, printed materials – books, tracts, and magazines – have been the traditional media for the dissemination of the gospel and there are Christian authors across denominations. However, the more prolific writers seem to come from the Pentecostal fold. Prominent among them are

William Kumuyi of the Deeper Life Bible Church; David Oyedepo of the Winners' Chapel; Daniel Olukoya of the Mountain of Fire and Miracles Ministries; Chris Oyakhilome of Christ Embassy; and Sam Adeyemi of Daystar Christian Centre to mention a few. In the same vein, the presence of Pentecostal churches and evangelism was more pronounced on the airwaves when radio stations in Nigeria started accepting commercial religious programmes. The same goes for televangelism in Nigeria. In this, credit should be given to Late Benson Idahosa, for pioneering televangelism in Nigeria and Ayo Oritsejafor, his former aide, who later joined him on the project. Today, there are many preachers on the television network across the nation and also few churches operate television stations in one way or the other, yet, it is observed that the Pentecostals' involvement in this project is still highly pronounced, compared to that of other denominations. All these efforts put together have been avenues through which the gospel message has been propelled into the nook and crannies of the world and they were also the channels through which Pentecostal ideas and practices penetrated the mainline churches (Achunike 2007:95).

Supernatural manifestations

Supernatural manifestations mean the demonstration of the power of God beyond human comprehension. A miracle is a dominant factor in supernatural manifestations, though manifestations could be through faith/divine healing, deliverance, signs and wonders, seeing of visions and interpretation of dreams. However, the issue of miracles is highly contentious. While some believe in it, others do not. Many antagonists of miracles deride claims to it as untenable. One prominent antagonist of miracles is David Hume. Hume ruled out the possibility of a miracle because, according to him, miracles violate the law of nature. He contends that religious people use miracles to propagate their faith (Hume 1966:126), possibly to coerce others into it. In other words, to Hume, a miracle is a hoax designed by religious people to deceive the gullible, probably intending to coerce them into their faith.

Incidentally, the belief in miracles is widespread among religious groups, especially the Christians, however, within the Christian fold, the belief is more prevalent among the Pentecostals/Charismatic and *Aladura* Christians. While many, even among Christian denominations claim that the days of miracle are gone, the Pentecostals affirm its authenticity. They are unwavering in their

faith that the days of miracles are still here with us. They keep sounding it to all, loud and clear that God still possesses the ability to perform miracles and often testify to miracles, which they claim God has wrought through their ministrations. Basing their confidence on scriptural verses such as Mark 10:27, Luke 1:37 and John 14:12 – they reiterate that faith in God can achieve the impossible. In the process, they have helped to develop peoples' faith in God, debunking the view of “the withdrawn God” and/or the death-of-God theology, expressed by some philosophers and antagonists of Christianity. To them God is not withdrawn from the affairs of this world, neither is he dead, but perpetually alive and practically involved in all the affairs of life (Ogunewu 2015:96).

Another dimension to supernatural manifestations is vision. Vision denotes the ability to see beyond the physical, through the application of charismatic gifts. It is seeing through the spiritual eye what the physical eye could not see. An extension of vision is hearing audible voices, which others around may not be able to hear. Other areas of charismatic gifts are divine healing and deliverance. Interestingly, leaders of Pentecostal churches claim to operate these charismatic gifts. They see visions and give prophetic utterances which tend to give direction to their members, enabling them to identify the type of spiritual antidotes, for the different existential problems which generally confront them. Conversely, critics of Pentecostal churches have refused to accept this form of ministry as being authentically Christian; rather, they have maintained that these practices are a mistaken interpretation of the Bible. This notwithstanding, the Pentecostals see the application of charismatic gifts as means of divine guidance. It is considered the promise of God to the Church of which they are a part. This is often connected with Joel 2:28-29 as alluded to by Peter in Acts 2:17-18 on the Day of Pentecost. They believe that it is a promise of God to be appropriated by Christians in the last days, which is now. Observably, these are partly some of the practices that endeared them to their members and which had resulted in the expansion of the denomination.

Women leadership roles

The prominent place accorded women in the leadership of the Pentecostal churches is also admirable. While certain denominations are averse to women's leadership of the church and generally relegated

them to the background in the scheme of things, Pentecostal churches have raised women's leadership to an appreciable level, as women play prominent roles in their churches. Philip Jenkins in his book *The New Faces of Christianity: Believing the Bible in the Global South*, explains that the patriarchal culture dominates many countries of the Global South, just like in the Jewish community of the Bible. This is a practice whereby women play second fiddle in society. By extension, this culture also became the norm across churches in these countries. Consequently, this affected the positions of women, especially in the mission churches, as many scriptural portions were applied to reinforce the practice. However, speaking further he reiterates that the Independent and the Pentecostal Churches took exception to this, by not only giving prominence to the position of women in the church but also encouraging women to become church founders. He cited the examples of Alice Lenshina, an African woman prophet, founder of a church and prolific author of vernacular hymns; and that of many women in the ministry of the church, emphasising that Global South women have been creative in finding scriptural bases for active ministries (Jenkins 2006:159-168). Today, while the position of women is still a subject of controversy and contempt in some churches, Pentecostal Churches in Nigeria are providing opportunities for women to be active in ministry.

For example, within Deeper Life, great attention is given to the development of women. With about a dozen books written on women and women's affairs; a magazine wholly devoted to the subject; a special weekly service for women and consistent conferences for women leaders, it will not be an exaggeration to say that the development of women is very dear to the hearts of the leaders of the church. According to the leadership, women have a whole lot of ministry to fulfil for God. They could sing, intercede, have a support ministry for their husbands; minister to the needs of prisoners, the aged, the children, the outcast within society, the rural populace, evangelise the unconverted, counsel young converts and those in need (Kumuyi 2000:23-39).

Incidentally, many women have been used by God to accomplish great feats in Christian ministry. Among these are Catherine Booth of the Salvation Army, Mary Slessor, Missionary to Calabar, Nigeria, Florence Crawford founder of the Apostolic Faith and Aimee Semple McPherson, founder of the Foursquare Gospel Church (Tucker and Liefeld 1987:264, 308, 360, 364). Today in Nigeria, there are many female founders of Pentecostal Churches and many of them are known to be doing well in ministry. This prominent place accorded women by the Pentecostal Churches attracted many of them into the membership of the churches and led to some of them becoming useful instruments in the hands of God, thus having fulfilled ministries which would not have been possible in other denominations. Therefore, it will not be an exaggeration to say that Pentecostal churches are playing significant roles in society, assisting in discouraging gender disparity, and encouraging the emancipation of women.

Humanitarian and socio-economic concerns

The humanitarian stance of the Pentecostals is highly commendable. They seem to be more of their brothers' keepers than what is obtainable in other denominations. Historically, social ministry has been a functional part of Christianity since its inception. It is on record that major social institutions in Nigeria today were initiated by the missionaries. Interwoven into their mission of evangelisation was the establishment of educational and health institutions. However, partly as a result of the government take-over of schools from the voluntary agencies in the 1970s, the involvement of the church in the provision of social amenities dwindled drastically by the 1980s. Simultaneously around this time, the economic fortune of the country also started deteriorating halfway into the second republic. These resulted in economic hardship for the masses. Incidentally, it was around this time that new generations of Pentecostal churches emerged and through their humanitarian engagements were able to bring succour to their members. Ruth Marshall (1993:16-17) described the humanitarian posture of these churches in this way:

Members organised into small neighbourhood prayer groups encouraged one another spiritually, and whenever one falls sick

or faces financial disaster, members of the small group come to cook, mind children, or pool resources to find the money needed. Many churches set up nurseries and kindergartens, provide medical services (usually faith healing) at “faith clinics”, and counselling services on financial, marital and other matters. Despite the fact that members tend to be poor, there are those members who because of their material success offer possibilities of patronage.

This humanitarian gesture not only helped in bringing members into the churches but also assisted in solidifying their stay. It was at this time around the 1980s that the prosperity theology came with its emphasis on payment of tithes, offerings and wealth making. With this, they help to bring faithfulness in the payment of tithes and offerings to the front burner of Christian life across denominations. They also assisted to bail many out of poverty. Though prosperity theology has its flaws, one key emphasis of the prosperity preachers is being gainfully engaged. They teach that material prosperity has its source in God, yet it is expected to be produced through the work of one’s hand (Ojo 2006:206-207). David Oyedepo, the foremost prosperity preacher in Nigeria today in his teaching often emphasises the necessity of work as a way to breakthrough. He puts it this way:

Can you imagine a student in school that does nothing but read the Bible, pray and fast, when his textbooks are there? He will be the most fantastic charismatic figure (but a failure academically). That is why the Bible emphasizes in James 2:17, that faith without works is dead. Unfortunately, this is where many charismatics have crashed, they substituted work for faith. But faith is fake without work. ... Thank God for faith, but in the school of success, faith is impotent without work (Oyedepo 2003:49-50).

Though the prosperity theology has been messed up in certain quarters, from this assertion of Oyedepo one could deduce the emphasis of hard work as entrenched in the teaching by its early proponents and in fairness to Oyedepo, it is very difficult to find a member of his church (the Winners Chapel) without a source of livelihood. This is because the emphasis on being gainfully engaged and earning a living through legitimate means is ceaseless within the church.

Also, seminars and conferences are held continuously to sensitise members on available business and employment opportunities. This is responsible for the tremendous youth population of his church.

The prosperity theology did not only encourage Christians to earn their living decently, but it also mandated them to be their brothers' keepers by caring for the less-privileged in the society. In this regard, some of the Pentecostal churches have humanitarian outfits through which people are empowered economically, in one way or the other. Often, they organise what they refer to as "poverty alleviation programmes", to bring succour to the lives of the underprivileged. Ayo Oritsejafar, the immediate past president of the Christian Association of Nigeria (CAN), established the Eagle Hand International Foundation through which he has empowered many among the less-privileged, especially within his base, the Niger Delta community (Dike Utih, Oral Interview 2017). Kalu (2008:136) has this to say about humanitarian services from the perspective of a Pentecostal Church:

For instance, True Redeemed Evangelical Mission in Lagos founded an NGO, the African Mission Committee, to "support the RCCG in reaching its vision for Africa in fulfilment of its end time mission of saving souls, particularly the oppressed and underprivileged; to eradicate poverty by providing self-enrichment courses and community development programmes; to educate on and reduce the spread of the HIV/AIDS epidemic in many African countries. The mission offers the less privileged a free educational and vocational training in artisan vocation such as soap making, barbering, hairdressing, and hair weaving.

Also, the RCCG, has a committee known as the Redeemed AIDS Programme Action Committee (RAPAC) whose assignment is to assist AIDS patients medically, spiritually and most times financially. It is also saddled with the task of discouraging youth from pre-marital sex and other promiscuous tendencies. Regular enlightenment programmes are organised to assist the committee in achieving its set objectives (Ayegboyin and Ogunewu 2014:83).

Today, many Pentecostal churches have moved from being mere worshipping communities to being actively involved in the socio-economic life of the nation.

They have commercial outfits that offer employment to many. Some of the prominent Pentecostal churches maintain media ministries that produce various forms of media products – books, cassettes, and compact discs. This, apart from economically enriching the church, also provide sources of livelihood for many – proof-readers, printers, bookshop attendants and other sales agents of the church. Though other denominations too are into operations of commercial establishments, the Pentecostals are more into this than others. For example, from observation, no leader in other denominations can rival the number of books being authored by Kumuyi, Oyedepo and Olukoya on an annual basis. All these tend to give the Pentecostal churches an edge over other denominations.

Disturbing dimensions to the prosperity theology

Prosperity theology which emerged within Pentecostalism in the 1980s was one of the factors responsible for the explosion of the denomination in Nigeria. However, certain abnormalities associated with its practice have occasioned criticism against it across the strata of Nigerian society. This is because just as the teaching has helped bail some out of their economic predicaments, in like manner it has been a source of misery to some. First, while the good intentions of the earlier proponents of the teaching cannot be denied, others had in the process of time polluted it with their selfish agenda, produced several dubious versions of it and turned it into an instrument of financial exploitation. Observably, the atrocities being perpetrated by some preachers in the name of prosperity preaching are no doubt grievous, unpleasant and undesirable. It is glaring that giving to God as is associated with prosperity preaching is being used by some “unscrupulous preachers” to defraud the people of God. Such preachers devise various strategies to fleece the people and many, especially the gullible are falling for their whims and caprices. This type of attitude is criminal and inimical to the life of the church.

Next, the approaches being employed by some prosperity preachers to prosecute their messages had no doubt fostered and entrenched a culture of materialism among some members of Pentecostal churches. The prosperity theology has been taken to a detrimental level to the extent that it is fast becoming a bane of Christianity in the country, as many of the prosperity preachers have undermined essential Christian teachings like salvation and holiness and are now in quick pursuit of materialism. While it may not be out

of place for churches to teach their adherents how to better their lot economically, some preachers have gone to the extreme in the teachings of the prosperity gospel to the extent that today, success in Christian life and ministry is being measured in terms of wealth, prestige and power, with less emphasis placed on salvation and spiritual growth. This has heightened the quest for materialism among Nigerian Christians in recent times so that unwholesome practices which continually portray the church in a bad light before the world are becoming quite pronounced, especially among the youth. Achunike (2007:83) observes that “the Nigerian religious space has been inundated by this form of preaching such that youths seem to believe in prosperity without hard work.”

Some are commercialising the gospel in the name of prosperity. Items such as anointing oil, and handkerchiefs popularly referred to as mantle are sold at exorbitant prices, deceiving the people to believe that such products work wonders and occasion prosperity. An extension of this is the flamboyant lifestyles of some Pentecostal pastors. This had occasioned public criticism of Pentecostal churches in the country over the decades. Some move around in chains of cars. In the observations of Kitause and Achunike (2015:7) “some Pentecostal pastors have been accused of being money minded and not preaching pure Gospel and many of them lead flamboyant lifestyle.” In the same vein, Adasu (1992:447), a Nigerian priest, spotlights the prosperity gospel as a phenomenon which has obliterated and diminished the basic teachings and spiritual fervour of the church in Nigeria.

Offensive prayer language

Prayer is an integral part of every religion, especially Christianity. Prayer, according to the Bible, has many objectives, consequently, the Bible enjoins Christians to pray. As earlier discussed, this biblical injunction has been taken seriously by the Pentecostals over the decades and is today being emulated by Christians of other denominations. However, the purpose of prayer as it is being defined by some Pentecostal churches today and the language being employed to prosecute their prayers is a cause of concern to many well-meaning Christians. While the aggressive prayer pattern of the Pentecostals is to be commended, some of the “foul languages” employed during prayers are, to say the least, disgusting. In some of these churches, especially those operating as Deliverance Ministries, prayer has become the main weapon of

attack to kill the enemy. It is common today to hear prayer points from Christians commanding the death of their purported enemies. You hear such command as - "Enemy of my father's house, what are you waiting for? Fall down and die or be roasted by fire in Jesus's name." Chioma Gabriel (2016:10-21) commenting on this form of prayer lamented a situation in our churches where prayers are offered to kill. She refers to such prayer as 'the die, die prayer' and affirms that it has become part and parcel of the Pentecostal movement in Nigeria. Such prayer languages are rather unbiblical and leaders of Pentecostal churches concerned should learn to moderate them. The Bible commands Christians to love and pray for their enemies.

Excesses in media activities

The application of the media in the communication of the gospel message is one factor which had assisted tremendously in the expansion of Pentecostalism in Nigeria. However, the manner in which some Pentecostal pastors operate their media ministry had fallen short of good reasoning in the recent past. The most affected are the television programmes. While the television is a commendable channel for the spreading of the gospel, the flamboyant lifestyle that some Pentecostal ministers often display on their television programmes negates the gospel, as many of them resort to self-imaging and promotion rather than preaching the gospel.

In the year 2004, the Federal Government of Nigeria frowned at the "*modus operandi*" of some Pentecostal televangelists. Reacting through its agent, the Nigerian Broadcasting Commission, it banned what was referred to as the "broadcast of unverifiable miracles." A cross-section of the public also reacted in various ways to the issue (Eyoboka 2004). The issue at stake at that time was the broadcast of miracles over television. In some of their television programmes, Pentecostal pastors are in the habit of taking testimonies of miracles, which they claimed have attended their ministrations. While this may not be out-of-place, members of the public considered some of these miracles to be outrageous. Reacting to the situation, the government considering these as an insult to the sensibility of Nigerians placed a ban on the broadcast of such programmes. Today, however, there is still the need for a reappraisal of some of these television programmes to ensure that they are geared towards the preaching of the gospel.

Deficiency in formal theological training

Theological education occupied a pride of place among the first generation mission churches. However, it took the Pentecostal churches some time before they recognized the necessity for theological education for their pastors. In the early days of the Pentecostal movement, there was the misconception among its leaders that theological education is not in any way necessary for church ministers. In fact, education as a whole was labelled as antithetical to spirituality. According to Ojo (2006:236), some pioneers of Charismatic Movements in Nigeria were anti-clerical. They usually paint the picture of the trained clergy as one who had been blinded by Satan with “book knowledge” and cannot (therefore) grasp the essence of the Holy Spirit. Consequently, many of the pioneers of this movement distanced themselves from the acquisition of theological training.

The situation can be said to be better today, as some of the prominent Pentecostal churches now have theological institutions where their pastors are being trained. This notwithstanding, there are still certain adjustments that need to be made in this direction by the churches in this group. First, some Pentecostal pastors are still averse to theological education. These still align with the misconception that all that is needed to lead the church is the gift of the Holy Spirit. However, such should be encouraged to avail themselves of the opportunity that formal theological training provides. Simultaneously, there is the need to upgrade the quality of theological education in some Pentecostal theological institutions. In this regard, Kalu (2008:123-124) commenting on the low quality of theological education in some Pentecostal theological institutions decried the situation whereby leaders in the 21st-century church acting like old-time prophets still depend on grooming future leaders through apprenticeship and unaccredited Bible schools. In most cases, these Bible schools are not open to scrutiny from external bodies, so the quality of the programmes cannot be guaranteed. Many leaders fashion their curriculum by themselves with little or no expert advice. Incredibly too, some of the initiators of these curriculum packages do not possess any theological training. In this regard, leaders of Pentecostal churches still have a lot to do. They would need to allow external assessors to examine their theological education programmes to assist in the upgrading of the training, both in quantity and quality.

Faulty hermeneutics and theologies

The fallout of the deficiencies in theological education is faulty hermeneutics and theologies. Hermeneutics is the science of biblical interpretation. It is the study of the principles for sound, interpretation of Scripture (Horton 2006:689), while theology has to do with teachings about God and all that pertains to Him as deduced from the Scripture, which invariably produces doctrines or teaching in the church. Both hermeneutics and theology are inseparable because what the Scripture is translated to mean would inform the teaching that would emerge from it. Consequently, to have a sound theology, there must have been a sound interpretation of the Scriptures. While sound interpretation would produce healthy teaching, a faulty interpretation will naturally lead to faulty teaching or doctrine for the church. Some Pentecostal pastors, because of their deficiencies in theological training, are fond of giving wrong interpretations of the Scriptures and this often results in faulty teachings in their churches.

A typical example of faulty hermeneutics among Nigerian Pentecostal pastors is Isaiah 6:1-8:

In the year that King Uzziah died, I saw the Lord seated on a throne, high and exalted, and the train of his robe filled the temple. Above him were seraphs, each with six wings: With two wings they covered their faces, with two they covered their feet, and with two they were flying. And they were calling to one another: "Holy, holy, holy is the LORD Almighty; the whole earth is full of his glory." ... Then I heard the voice of the Lord saying, "Whom shall I send? And who will go for us?" And I said, "Here am I. Send me!"(NIV)

This scriptural portion describes the call of Prophet Isaiah into the prophetic ministry. The phrase – “in the year that King Uzziah died” is the point of interest here. This phrase according to Don Fleming (1990:193), a Bible commentator is only an indication of the period when the Prophet Isaiah was called into the prophetic office. It only describes the historical setting and nothing more. However, some Nigerian Pentecostal pastors, because of their limited understanding of biblical interpretation, often translated this to mean that the call of Isaiah was able to come through only after the death of Uzziah. In other

words, Uzziah being alive stood as an obstruction to Isaiah's call and it was his death that opened the way for his call to manifest. To them, had Uzziah not died, Isaiah would not have seen the Lord and his call would have been delayed. In this context, they have often told their members that their desire for progress in life may be an illusion for as long as some people remain alive. They reiterate that certain people must die if their breakthroughs are not to be an illusion of a lifetime.

It is in this context that we have situations in some of our churches and prayer centres when prayers are targeted to kill certain presumed enemies as earlier discussed. This type of teaching often creates an atmosphere of mistrust among neighbours and has adversely affected interpersonal relationships, even among Christians. This scenario makes sound understanding of Scripture impossible and immature Christians are produced in the process. It is therefore imperative for church leaders to be given adequate theological training, so that they may possess a sound understanding and consequently be able to give a sound interpretation of Scripture.

Conclusion

Pentecostalism as a Christian denomination has had tremendous expansion in Nigeria in the last three to four decades. Apart from being a distinct denomination, the beliefs and practices expressed by it have over the decades become attractive to Christians of other denominations who are fast imbibing these forms of Christian expressions. Observable, there are various tendencies within Nigerian Pentecostalism. This paper discussed these tendencies, highlighting the implications that they portend for Christianity in the country. In conclusion, generally, Christian leaders should understand that religion is dynamic and subjective to changes continuously; they should therefore be open to positive changes as they might occur within Christianity from time to time. However, as much as changes are desirable, leaders and followers must be wary of swallowing every new belief and practice, hook line and sinker in the name of embracing change(s). This may lead to errors, whenever negative teachings are embraced. The way out is for everyone to develop themselves spiritually, through the systematic study and sound understanding of the Scripture, to mature into a type of Christian who can no longer be tossed around by every wind of doctrine. With regards to the Pentecostal churches,

they are to be appreciated for the series of innovations they have introduced and the influence they have wielded within Christianity in Nigeria. However, they should do a reappraisal of some of their doctrines to correct observable anomalies in their teachings. They should also improve the quality and quantity of their theological education and make it mandatory for all members of the clergy to acquire the training commensurate with their ministerial responsibilities.

Bibliography

- Achunike, Hilary C., 2004, *The influence of Pentecostalism on Catholic Priests and Seminarians in Nigeria*, Onitsha: Africana First Publishers Limited, 2004, pp. 11-12
- Achunike, Hillary C., 2007, "Prosperity preaching in the Nigerian religious space" in *Nigerian Journal of Social Sciences* (NJSS) Vol.4, No.1, pp. 83-96.
- Adasu, Moses. 1992, *Worldliness and lack of spirituality in the Church*, Cathdica, Vol. 19, 1992
- Adekoya, J., 2004, "Islamic Fundamentalism in Yorubaland and the impact of the explosion of Pentecostalism" in A. Akinwale and J. Kenny (ed) *Tradition and Compromises: Essay on the Challenge of Pentecostalism*,: Dominican Institute, Ibadan. pp. 18-20.
- Agang, Sunday Bobai, 2014, Nigerian Pentecostal/charismatic theology of public engagement, *Erudite Journal of Social Science Research* (EJSSR), Vol. 2(1), pp. 1-14.
- Ayegboyin Deji and Ishola, Solomon A., 1997, *African Indigenous Churches*, Greater Heights Publications, Lagos.
- Ayegboyin Deji and Asonzeh-Ukah, F.K.U, 2002, 'Taxonomy of Churches in Nigeria: A historical perspective, *ORITA: Ibadan Journal of Religious Studies*, XXXIV/1-2, pp. 68-86.
- Ayegboyin Deji, and Nihinlola Emiola, 2008, 'Pentecostalism and the Nigerian Baptist Convention Churches: The way forward' *OJOT: Ogbomosho Journal of Theology*, Volume XIII (2) pp. 213-229.
- Ayegboyin, Deji. & Ogunewu, Michael A., 2014, 'Christianity in Nigeria: The gains, the bane and the way forward, in Olajide Aderinto (ed) *Nigeria yesterday, today and beyond: Prophetic journey of a century*, Baptist Press Nig. Ltd, Ibadan, pp. 75-96

- Eyoboka, Sam. 2004, "Bishop Ojo backs NBC's ban on broadcast of miracles on TV", *The Vanguard Newspaper*, April, 19
- Fleming, Don. 1990, *Bridge Bible Directory*, Bridgeway Publications, Brisbane.
- Gabriel Chioma, 2016, 'When Prayers are Offered to Kill', *Saturday Vanguard*, August 20, pp. 10-12.
- Gabriel, N. 2015, Influences of Pentecostalism on the Mainline Churches in Nigeria, *Archives of Business Research*,3(3), pp. 67-76.
- Horton, David. 2006, *The Portable Seminary: A Master's Level Overview in One Volume*, Bloomington: Bethany Publishing Group.
- Hume, David. 1966, *An inquiry concerning human understanding*, Open Court Classics, Illinois.
- Iheanacho, N.N., &Ughaerumba, C.A., 2016, The rising paradigm of Pentecostapreneurship in Nigeria: Impacts on National Development. *Open Journal of Philosophy*, 6, 288-298.
<http://dx.doi.org/10.4236/ojpp.2016.63028> accessed on 21-01-2021
- Jenkins Philip, 2002, *The Next Christendom: The Coming of Global Christianity*, University Press, Oxford.
- Jenkins Philip, 2006, *The New Faces of Christianity: Believing the Bible in the Global South*, University Press, Oxford.
- Johns, Jackie David. 1999, "Yield to the Spirit: The Dynamics of a Pentecostal Model of Praxis" in Murray W. Dempster et al (eds) *The Globalization of Pentecostalism: A Religion Made to Travel*, Regnum Books International, Carlisle.
- Kalu Ogbu, 2008, *African Pentecostalism: An introduction*, Oxford University Press, Oxford.
- Kanu, Rex Chika, 2012, "The impact of Pentecostalism on the Anglican Communion: A case study of Awka Diocese (1987-2010)", a Ph.D

Research Project in the Department of Religion and Cultural Studies,
University of Nigeria, Nsukka, pp. 320

Kitause, Rimamsikwe Habila and Achunike, Hillary Chukwuka. 2013, 'A historical discourse on tithing and seed sowing in some Nigerian Pentecostal Churches, *Journal Of Humanities And Social Science (IOSR-JHSS)* Volume 18, Issue 3, pp. 7-19

Kumuyi, W.F., 2000, *Changed women equipped to change their world*, Life Press Ltd., Yaba,

Marshall, Ruth. 1993, 'Pentecostalism in Southern Nigeria' in Paul Gifford (ed) *New Dimensions in African Christianity*, Sefer Books, Ibadan, pp. 8-39.

Obiora, F.K., 1998, *The Divine deceit: Business in religion*, Optimal Publishers, Enugu.

Ogunewu Leke, 2008, 'Charismatics and Theological Education: Past, Present and Future', *OJOT: Ogbomoso Journal of Theology*, Volume XIII (2) pp. 58-82.

Ogunewu, Mihael Adeleke, 2015, *Travails and Triumphs of Aladura Christianity in Nigeria 1920-2010*, The Amen Mission, Ikeja

Ogunewu, Michael Adeleke, 2018, 'The values, relevance and excesses of Prosperity Gospel in relations to economic survival in Nigeria' *Nigerian Journal of Christian Studies*, Volume 2, Number 1, pp. 209-236.

Ojo, Matthews, A., 1993, 'Deeper Life Bible Church' in in Paul Gifford (ed) *New Dimensions in African Christianity*, Sefer Books, Ibadan, pp. 161-185.

Ojo, Matthews, 2006, *The end-time army*, Africa World Press Inc., Tenton.

Oyedepo, David O., 2003, *Success strategies: Putting in your hand the Scriptural password to unending success*, Dominion Publishing House, Lagos.

Peel, J. D. Y., 1968, *Aladura: A Religious Movement among the Yorubas*, Oxford University Press, Oxford.

Prince, Derek. 1973, *Shaping history through prayer and fasting*, Derek Prince Ministries Inter., Fort Lauderdale.

Tucker, Ruth A., and Liefeld Walter, 1987, *Daughter of the Church: Women and ministry from New Testament times to the Present*, Zondervan Publishing House, Grand Rapids.