

ISSUES IN PENTECOSTALISM IN NIGERIA: A REVIEW

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Abstract

This paper considered, “Wealth, sharp practice and Pentecostalism in Nigeria: a heavenly race? Since this title is, however, a bit too vast and ambitious for the limited scope and time of the discourse, the paper, therefore, appraised the salient factors involved in “the wealth and sharp practice” in Nigerian Pentecostal churches [African Initiated Churches (AICs)] as the case may be. The issues involved included the churches’ unabashed teaching on money, the flamboyant lives of the new generation of pastors among others. The purpose of the study is to x-ray the effects of sharp practices on church growth. The method of approach included historical and phenomenological methods.

Key words: Wealth, Malpractice, Pentecostalism, Church, Miracle, Race, Heaven

Introduction

Pentecostal churches are guilty of preaching much of money (prosperity) instead of the simple gospel of salvation. This has affected even the mainline churches negatively that most of the priests now see the church as an industry or money-spinner. Most of the programmes are being commercialized. Many Christians are now concerned with mundane things rather than heavenly things, not the thought of been raptured at the end. Consequently, they competed with one another, and thus threaten African tribal life with conflict and instability (Bowen,



1996). They seek spiritual power in a new religious system for their own very personal and practical purposes. They seem to be regarded as the “religion of the oppressed”.

Conceptual Framework

Pentecostalism is a renewal movement within Christianity that places special emphasis on personal experience with God through the Holy Spirit. They have the tendency to see their movement as reflecting the same kind of power and teachings that were found in the Apostolic Age of the early church. The emphasis on the spiritual gifts places the movement within Charismatic Christianity. According to Blumhofer (1989), the Pentecostal movement is theologically and historically close to the Charismatic movement as it is significantly influenced, the movement, and sometimes the terms Pentecostal and Charismatic are used interchangeably. Yet in labelling such movements “evangelical”, “Pentecostal”, “Charismatic” or “fundamentalist” one risks making identifications which ignore the very specific and crucial innovations and reinventions emerging in the creative process of “appropriation and reconstruction” that inevitably goes on when sets of religious beliefs and practices are set to work within a radically different context (Marshall, 1993, p. 3). The doctrinal stress in the “holiness” churches is placed on perfection, strict personal ethics and biblical inerrancy. The ways of the “world” are the ways of sin; so believers are exhorted to shun all unnecessary material and carnal pleasures. Strict dress codes are enforced, and limited contact is allowed between members of different sexes. Marital fidelity is a central tenet, and divorce is not permitted, which is very much unobtainable among many of them today.

Pentecostals believe in the baptism of the spirit with evidence of speaking in tongues, just as in Acts 2:4 when the Holy Spirit came upon the Apostles. The New Testament Pentecost occurred fifty days after the resurrection of Jesus and ten days after Christ ascended into heaven, and it was a great event which the world had not witnessed before



(Macchia, 2006). Pentecostal features such as prophecy, speaking in tongues and healing were found in the early church. The book of Acts and First Corinthians talked about these spiritual gifts severally. According to Anderson (2004), “The Charismata and phenomena associated with Pentecostalism in the early twentieth century have been on record throughout the history of Christianity” (p. 9).

The definition of new religious movements by Barrett (1970), which suggests new religious movements as an individual congregation or church as an autonomous and equalitarian society free from any external ecclesiastical control shall form this study’s operational definition. Sharp practice denotes business dealings that are not altogether honest. Wealth means the possession of great amount of prosperity, money, riches among others (Oxford advanced learner’s dictionary). Deeper life Bible Church of Nigeria, Redeemed Christian Church, the Apostolic Church, the Apostolic Faith, and the Assemblies of God are some of the Pentecostal churches in Nigeria.

Research objectives

The objectives of the study include:

- To carefully examine the reasons for the malpractice and prosperity gospel.
- To investigate the causal factors involved for the proliferation of Pentecostal churches.
- To create the consciousness of the effects of the multiplicity of the churches.
- To x-ray the factors responsible for the waxing and waning of the initial popularity of the new religious movements.
- To study the factors that aroused conflict in the churches aforementioned.

Significance of the study

The significance of this research work basically stems from the fact that it addresses the issues bothering on the factors engendering fake



prophecies in Nigeria. It deals also with the lasting heritage of the new religious movements. This study is also of importance especially now that Pentecostalism has become a crucial phenomenon exerting a great influence on the religious, political, social and cultural life of Nigerians to the extent that the social historians cannot ignore it. This study will therefore let the people understand the nexus between the social and psychological conditions of the Nigerian people and that of the soothing messages of the Pentecostals at this point in time.

Research Methodology

This research work employed primary and secondary sources that involved oral interviews, while secondary sources include archives, artifacts, and so on. The work is also based on historical and phenomenological approaches.

Literature review and hypotheses

Money and sharp practices in Pentecostal ministries

There are of number of reasons for the attention on the new Christianity and its sharp practices over money matters. According to Kalu (2008), the money attraction is the Pentecostals' unabashed teaching on money. By insisting that money is not the problem, but rather the love of money that is the problem, it appears to have either opened a floodgate that could be misused, or affirmed similar values to the secular world. This opens the discussion on whether there are intrinsic Pentecostal values that encourages capitalist ethics and attitude towards money. Whether its embrace of modernity, popular culture, exuberance, youthful character, reflected in liturgical freedom and experimentation with musical styles attract individuals who are energized to pursue wealth and embrace capitalist ethics. Of course, the ranged of teachings includes the perception of money as an instrument for mission and cure for poverty, deprivation, vulnerability, and protection from consequences of mismanaged political economy.



Money may be connected to salvation precisely because wealth is a component of the divine economy which is new theology by this group. Pentecostal preachers assert that in spite of the doctrine of redemptive suffering, Jesus fed multitudes; that he stopped the law of nature to ensure that the multitudes did not faint on their way home. He performed a miracle with a few fishes and loaves.

The flamboyant lives of the new generation of pastors, however, jar prominently with the puritan ethics of the 1970s and the emphasis among established churches. Quite crucial is the variety of the state's regulatory capacity over church finances. The environment within churches is usually laissez-fair. Churches are exempted from taxation, their financial records are not examined. The state's constitutional guarantees protect them from state financial oversight, and churches are registered with the state as charities. In addition, umbrella associations among Pentecostal groups lack the legal mandate to interfere with the affairs of members. The air of independence, freedom, and existence beyond the regulatory capacity of anybody feeds the street radio with gossip about the wealth of new-generation churches.

Uka's (2006) research in Cameroon is instructive because the state monitors the finances of Pentecostal churches. It insists that "religious congregations shall keep an account of their revenue and expenditure and draw an annual financial account for the past year and an inventory of their movable and immovable property" (p. 3). Officials of such churches are obliged to present their records for inspection at the impromptu request of the minister in charge of territorial administration. Pentecostal leaders perceive a deliberate policy of harassment because Pentecostalism arrived late in Cameroon, has a strong Anglophone background, was founded there largely by Nigerians. The state uses security forces to control the proliferation of churches and ensure that the foreigners are not using the church as subterfuge for commercial profiteering. In Nigeria, Charismatic ministries are unregistered with the state.



But research highlighted the difficulty that a researcher can hardly gain access to the account ledgers of ministries, learning much of our contentions imprecise. Suspicions of malpractice abound because, as Ukah postulates, there is a distinction between “front region” and “back region” activities where the former describes official social encounters where persons carry out socially acceptable formal performances, and the latter describes maneuvers and subterfuges. The great interest shown by big ministries in establishing banks and insurance companies cuts both ways and that too becomes part of their theology. They are entrepreneurial in growing their ministries and may be making a different statement about money and may promote the logic of the market.

More important, one may need to know whether the experience of Korea is repeating itself in Nigeria or even in Africa. There, the entrepreneurial character of Christianity has unleashed a measure of social disillusion because it threatens the ethics of holiness and moral boundaries that separate the religious and secular worlds. Many wonder whether the power of wealth generation and the environment of doing business in the country will taint the saints. Many are concerned about the relationship between magic moments of healing and money. Are the healing miracles contrived and faked? The attempts to ban them from national television emanated from such concerns, though the Pentecostals invoke the persecution from Satan and his human agents. “Money and sharp practices” is a lively feature of Pentecostal managers and websites because of a habit of self-criticism.

Pentecostalism: Its origin

Burgess and Mcgee (1988) traced the achievement of modern Pentecostalism to at least five different theological developments within the last two hundred years. The first has to do with two works of grace—justification and sanctification. In Wesleyan understanding sanctification follows conversion (justification) which breaks the stronghold of sin to achieve perfection. The second is traced to “higher-



life” teachers, which is related to the first, but emphasizes the importance of a second experience, which empowers a person to witness and serve. This is called Holy Spirit baptism. The third impact is the evangelical faith healing movement with emphasis on the miraculous for physical wellbeing following the belief that the atonement of Christ extended beyond one’s soul to the body. The fourth and probably the most significant development is the restorationist longing for the vitality and miracles of the New Testament.

Pentecostals believed that the “early rain” poured out on the early church will replicated in the “latter rain” at the end of history. They, therefore, consciously maintain the dynamic, spirit-filled. Spirit-led first century church-especially that of Pentecost day and the church at Corinth (Acts 2 and 1 Corinthians 12).

According to Robeck (2006), the first “Pentecostals in the modern sense appeared on the scene in 1901 in the city of Topeka, Kansas, with a handful of students conducted by Charles Parham, a holiness teacher and former Methodist priest, with emphasis on the Pentecost’s baptism with the Spirit and glossalalia (speaking in tongues) of Acts 2. The first student who spoke in tongues was Agnes Uzman, on January 1, 1901, the first day of the twentieth century. Parham founded a church movement which he called “Apostolic Faith” and begun a whirlwind revival tour of the America middle west to promote his existing new experience. He said also that it was not until 1906, however, that Pentecostalism achieved worldwide attention through the “Azusa Street Revival” in Los Angeles, California, by the African-American preacher William Joseph Seymour. He learned about the tongues-attested baptism from Parham, and opened the historic meeting in April, 1906 in a Black Holiness Church, a former African Methodist Episcopal church building at 312 Azusa street in downtown Los Angeles. What happened at Azusa street has fascinated church historians. For over three years, the Azusa street “Apostolic Faith Mission” conducted three services a day, seven days a week, where thousands of seekers received the



tongues baptism. At that time of colour segregation in the United States, the phenomenon of black and white worshipping together under a black pastor seemed incredible to many observers. Indeed, the colour line was washed away in the blood of Christ, in Los Angeles, “the American Jerusalem, as it is called by Frank Bartleman, where people from all ethnic minorities were represented at Azusa street.

The Development of Pentecostalism

To Okobia (2014), the roots of modern Pentecostalism point to various stands and differing beliefs leading to Carribean revivals of the 19th century which joined with the white street revivalism to burst out in Charles Parham’s Bethel Sunday school in Topeka in 1901. In Los Angeles the phenomenon produced William Seymour’s Azusa street group in 1906. The emphasis at that time, according to Kalu (1998), lacked systematic theology, but focused on spiritual fervour, breakdown of racial barriers and eschatological hope. Later developments in classical Pentecostalism, Kalu notes, “bred three-stage and two-stage Christian life development and turned speaking in tongues into a key issue”. Further, black American roots as well as Wesleyan Holiness and 19th century revival brought in new dimensions such as clarity in theology and liturgy and perfectionism. In all, the tension between revelation and experience remained. At a third move, the Charismatic Movement, which refers to Pentecostals operating within denominational churches, grew tremendously in 1960-1970 decade by the 1980s, the third wave, dispensationist evangelical who caught the fire of the Holy Spirit grew in large numbers. The Religious Right variously dubbed as moral majority in the American political spectrum or fundamentalists proliferated in Africa at the same time. All these groups galvanized into faith movements emphasizing:

- Faith as a mechanism at the disposal of the believer, to make him victorious.
- Positive confession which links faith to change in circumstances.



- The claim that everyone who has faith can receive healing.
- That prosperity is provided for in atonement.

Pentecostalism as African Independent Church

Gifford (1991) and Gifford (1993) posit that media consciousness is one of their most obvious characteristics. The churches are closely tied to the personality of their founder. They form part of wider networks in the world. Their relationship to the mainline churches is rather cool or at best evolving. The Pentecostal explosion of 1970s took place when the mainline churches were so alarming that in 1991 a Catholic church programme was set up to respond to the challenge presented by the new religious movement. The African Independent Churches did not go unscathed either. From the 1980s many big African Independent Churches have suffered a loss of confidence, many sought affiliation with churches overseas, drawn by offers of scholarships, education and general support. Many equally joined the Pentecostal fellowship and associations. But these new churches are, however, busy developing their own theologies despite what the former mission churches taught them in the past. Healings and miracles are common features. They have easy access to the media in addition to their self-reliance and financial independence.

Evangelism and conversion are common property among the churches. Active evangelism, therefore, is a concern of all churches, which are also not shy of using aggressive tactics.

Pentecostalism in Nigeria

Idowu (2007) asserts that Pentecostalism started in Nigeria in 1910, when an Anglican deacon launched an indigenous prophetic movement that later became the Christ Army Church as a result of an influenza epidemic. In 1918, an Anglican formed a prayer group known as the Precious Stone (or Diamond Society), to heal influenza victims. The group left the Anglican Church in the early 1920s, and affiliated with Faith Tabernacle, a church based in Philadelphia. He noted also that in



1930, Apostle Joseph Babalola of Faith Tabernacle led a revival that converted thousands. In 1932, his movement initiated ties with the Pentecostal Apostolic Church of Great Britain after coming into conflict with colonial authorities, but the association dissolved over the use of modern medicine. In 1941, Babalola founded the Independent Christ Apostolic Church, which is estimated to have over a million members by 1990 as noted by Allen (1991). Idowu (2007) noted that, Babalola's revival came at a time when the African continent was deep into idolatry or at best, Christian orthodoxy. God used him to bring the reality of salvation, healing, deliverance and unspeakable joy to a population hitherto overwhelmed by darkness. His ministry ushered in a fundamental change in religion as understood by the people. Apostle Joseph Ayodele Babalola indeed changed the face of Christianity in Nigeria and planted what has today made Nigeria one of the world's most evangelized countries.

According to Olukoya (2004), Apostle Joseph Ayodele Babalola was a minister of God who understood the power of prayer. He was the man mightily used by God to ignite the fire of the first Christian revival in this country in the nineteen thirties at Oke Ooye, Ilesha. The mighty revival he spearheaded in the 1930s has become a watershed and reference point in the annals of Christianity in Nigeria and beyond. His evangelical drive was aggressive, his commitment to holiness exemplary and his demonstration of the power of God over evil forces overwhelming. This ignited a revival fire that spread around the West African sub-region. Apostle Joseph Babalola and his team of aggressive evangelists and prayer warriors entered forbidden forests, silenced demons that demanded worship, paralyzed deep-rooted anti-gospel activities, emptied hospitals by the healing power of the Lord Jesus Christ, rendered witch doctors jobless and started the first indigenous Holy Ghost filled Church in Nigeria.

One may not be wrong to describe him as a man among men, an instrument of revival, a torch bearer in the midst of intense darkness

and a tireless seeker after the truth. An incorruptible preacher that money could not buy, rare breed without greed, a one man army against darkness, an unblamable man in every respect and an apostle made by God himself and not by man who God used to raise the dead, heal the sick, perform many miracles and brought great revival and awakening in Christendom.

Foreign Pentecostal denominations such as the Assemblies of God 1939 and the Foursquare Gospel Church, 1954 were introduced during this period. By 1952, a former member of the Cherubim and Seraphim society, Pa Josiah Akindayomi, founded the Redeemed Christian church of God now under Enoch Adejare Adebayo; the church became increasingly Pentecostal in theology and practice and grows from an estimated 42 congregations in 1980 to around 500,000 in 2013, with followers in more than 90 countries, including the United States of America.

Achunike (2009) states that four sources have been adduced for the outburst of Pentecostalism in 1970s:

- (a) University students in Ibadan and Ife who after their graduation and while doing their national youth services, spread the Pentecostal influence wherever they went.
- (b) Secondary school students who were influenced by the Scripture Union during and immediately after the Nigerian civil war. This is not unrelated to civil war spirituality.
- (c) Unclassified flares like Idahosa who just started to “happen”. This brand increased in the 1980s and 1990s as Pentecostalism multiplied in diverse forms.
- (d) The Aladura source, which did not contribute directly to Pentecostalism. Rather the schisms, which occurred within the Aladura churches, made some members challenge the lack of biblical roots for the use of instruments. A number of prominent leaders of modern Pentecostal movement had passed through the Aladura churches in their spiritual journeys. This is manifestly



true because many people who became central preachers of the gospel in 1970/71 in Nigeria had themselves been involved in the prayer houses in one form or another, because that was where most people who had a thirst for the deeper spiritual things ended up, thinking they could find God there.

To Adebayo (2000), a wave of Pentecostal expansion spawns new churches in the 1960s and 1970s as a result of evangelical students' revival. A leader of this expansion is Benson Idahosa, one of Africa's most influential preachers. Idahosa established the Church of God Mission International in 1968. He went further to say that Archbishop Benson Idahosa was father of Pentecostalism in Nigeria and that he brought dignity and revival to Christianity in Nigeria. God through him demonstrated the awesome power of the Holy Spirit in that the dead were raised to life and the unsaved were saved. Soul winning was Idahosa's primary concern. With motto "evangelism our supreme task". He worked towards this goal of reaching the unreached in Nigeria, Africa and the rest of the world with the gospel of the Lord Jesus Christ. Crusades played a major role in his ministry. He was involved in at least one crusade per month. A recorded crowd of nearly one million people a night attended his Lagos crusade in April, 1985. He established the Redemption Television Ministry with a potential view audience of 50 million people.

Ojo (1995) gives a firsthand account of the charismatic movement in Nigeria. He points out that the charismatic movement in Nigeria as an indigenous origin without any contact with American Pentecostalism introduced principally from Britain between 1937 and 1955. The student Christian Union (CU) were firmly established in Nigeria's educational institutions before the 1970s. In January, 1970 some CU students of the University of Ibadan who interacted with a Pentecostal church claimed to be Holy Spirit baptized and spoke in tongues. They influenced the SCM (Students Christian Movement) members. In May, 1970 the CU members founded a new group- World Action Team for



Christ. Through their evangelistic outreaches the six universities in the country then experienced the revival. By late 1972, the influence of American Pentecostalism was noticed largely through free literature. Achunike (2009) posits that leadership of Pentecostal churches in Nigeria is an important factor in the process of denominationalization. The founders of these Pentecost cords organization are of the prophetype rather than the priest-type. Later, the organizations became denominations by the leaders' desiring territorial expansion, through evangelistic outreach into other towns; and transition to a paid ministry etc.

Healing is frequently emphasized and is central to the doctrinal tenets of Pentecostal churches. This is followed by evangelism. Pastors are trained and sent to all parts of Africa. Pentecostals are politically more conscious of their responsibilities and influence in a new Nigeria. Amid the economic difficulties in the country, Pentecostals continued appropriating biblical messages to meet various personal and social needs. Ojo (1995) argues that the Pentecostal movements have been presented in a relevant and an acceptable manner to Nigerians and that they have been adapted to the situation in Nigeria. He traced the origin of Pentecostal movement in universities and other educational institutions and how they have contextualized their teachings within the Nigerian environment.

Again Ojo (1995) treats the origin of the Deeper Christian Life Ministry, its humble beginnings by W. F. Kumuyi, a one-time Mathematics lecturer at the University of Lagos and how it has flowered into a denominational church from Bible study and evangelism in the '70s to healing, miracles and church planting in the '80s. Advertisements or publicity materials especially posters pasted in strategic places and corners by Pentecostals are not only images with different colours and messages but also an art which portrays the messages of the Charismatic's aesthetics. They are not only intended



for information and communication, but to challenge and transform also the viewers and to represent themselves attractively to the public.

Ojo (1995) states also that evangelism is taken seriously by Pentecostals. It is for conversion. It serves also as a work of redemption, freeing people from the clutches of witches, forces of darkness, principalities, hard luck and repeated failures. Charismatics hope also that the economic, social and political life of the people is transformed into a better one. Evangelism is therefore a primary and divine assignment for every Christian. The entire concept of work is taken to the religious plane emphasizing the spirit in which all work is done. Christianity gives two broad categories of the Pentecostal that are commonly known as “born again”. The two categories are the Holiness movement and prosperity preachers. The holiness church emphasizes perfection, strictly personal ethics and biblical inerrancy. They do not, however, ignore prosperity, faith healing, spiritual gifts, signs and wonders. Irrespective of age or social status everyone is addressed as “Brother” or “Sister”.

An example of a holiness church is the Deeper Life Bible Church, founded by Williams Folorunso Kumuyi, who is called “the General Superintendent” or “Brother Kumuyi”. The church is financially independent and does not hold conferences with special guests from the USA or England. The church is remarkably egalitarian and wealth or fortune is not the basis for prestige or social status within the church community. Members are organized into small groups and support one another materially and spiritually.

Pentecostals base their doctrine on prosperity in which the spiritual and material fortunes of a believer are dependent on how much he or she gives spiritually and materially to God or his representative who will reward him or her by prospering him or her. There is also emphasis on spiritual gifts and miracles, the second coming of Christ as expressed in dispensationalist and strict ethical conduct. These churches and

ministries are based in “signs and wonders,” and it is not unusual to meet pastors who claim many miraculous healings including raising people from the dead.

Benson Idahosa’s miracle centre at Benin and the Christ Chapel of Tunde Joda in Lagos are examples of this brand of Pentecostalism. Those churches tend towards some level of unity expressed in the Pentecostal Fellowship of Nigeria (PFN), an organ which registered more than 10,700, 000 different Pentecostal churches. Marshal (cited in Gifford’s 1991) finally traces a movement towards political involvement in this traditionally political sector of Christianity.

What Pentecostalism expresses is not simply a set of interest, as Western theorists understand associations in civil society as doing, but a complete and exclusive vision for both the individual and society. For the Pentecostals, winning Nigeria for Christ is not just one expression of the redemptive power of conversion extended beyond the individual to the nation. It involves the insistence that the only legitimate form of power is that of the Holy Spirit, and only those who possess it can be saved and can act as saviours at the social and political level. For them, political salvation is largely irrelevant if one has not found personal salvation by becoming born again. Kalu (1998) informs that, broadly speaking, three conceptual schemes have been used to the rise of Pentecostal movement: the cultural or historical, which root is in the problems raised by the ecosystem; the providentialist looks at the inexplicable religious dimension while the fundamentalists may want to interpret the explosion as a response to the dire effects of the structural adjustment, legitimacy crisis and pauperization of the communities. This, he further explains, may be very reductionist though it is admitted that every religious form solves a problem or perishes.

Types of ministers in Pentecostal churches

Synan (1997) states that there are two types of ministers, they are the disposable ministers and permanent ministers. Permanent minister



works to obtain a crown. He is dedicated and committed to the work of God. He has it tough with God when he commits sin. He loves the church and works diligently for God. He loves heavenly affairs and saving souls. He loves the spirit and works in the spirit. He loves the voice of God and therefore spends much time on the Bible. He loves praying, endures suffering and he is humble.

The disposable ministers are the hireling who abandon the sheep and run away when they see the wolf coming to attack and scatter the sheep (John 10:12-13). He runs the church like commercial centre and loves saving money instead of souls.

Pentecostal five-fold Ministry

The Pentecostals believe in the five-fold ministry as written in Ephesians 4:11-12 where God gave different gifts to people in the church for the perfecting of the saints, for the work of the ministry and for the edifying of the body of Christ. According to Haman (1991), the five-fold ministers as revealed in Ephesians 4:11 are apostle, prophet, evangelist, pastor and teacher. They are not gifts of the Holy Spirit per se, but an extension of Christ's headship ministry to the church. Their primary ministry and function is to teach, train, activate, prepare believers for the work of God, and to edify the Christians or body of Christ (Ephesians 4: 12).

Idowu (2007) states that there are five main offices in the spiritual government in the order of seniority. They are the apostle, prophet, evangelist, pastor and teacher. Robert (1991) asserts that the apostle, prophet, evangelist, pastor and teacher operate under the apostolic and prophetic spirit of the Holy Spirit.

- **Apostle:** To Haman (1991), the apostle is a foundation laying minister (Eph. 2: 20), which is seen in the New Testament establishing new churches. Whenever a new land or territory is to be conquered, an apostle will first go ahead to confront the powers and



break the grounds. It is after this, the other offices can go in to take the ground. In view of all these, the apostle is usually equipped with very powerful gift of the spirit and special anointing and ability to work signs and wonders.

- **The Prophet:** The prophet is the messenger of God, a mouth-piece of God and who can predict future events.
- **The evangelist:** The traditional view of the evangelist is a bearer of the “good news,” proclaiming the gospel to the unbelieving world. This is exemplified by modern day evangelists who preached the message of salvation in crusades and the like. Philip, the New Testament Evangelist mentioned in Acts 8: 4-25, demonstrated a strong supernaturally translated from Gaza to Azotus (Acts 8: 26-40). We are looking forward to the restoration of this type of prophetic evangelist to the body of Christ. The word evangelist is derived from the Greek word “euangelion”. Paul warned the preachers to “do the work of an evangelist and to make proof of thy ministry” (2 Timothy 4: 5).
- **Pastor**
- **Teacher:** To Homan (1991), a teacher is an instructor of truth (2 Timothy 3: 16). He teaches the word of God and exhibits keen spiritual insight and discernment into the word of God and its personal application to believers. Idowu (2007) says that the teacher clarifies, expounds and proclaims God’s word with effectiveness and power in order to build up the body of Christ. He preserves biblical truth, through sound teaching, thereby guiding against misinterpretation of the original teaching of Christ and the apostles. He produces holiness in God’s people by leading church members into an uncompromising commitment to godly life style set forth in God’s word. He ensures that the Bible becomes the text book of all teachings in the church.

Causes of conflict in Pentecostal churches

- Persecution of junior pastors by their senior pastors.



- Incessant transfer
- Church politics
- Poor salary structure-The salary given to some pastors in the village churches is too meagre. As a result of hardship, some pastors leave the parent church and found their own in the town.
- Pride consequent upon anointing to perform miracles will look down on their boss and when their boss tries to discipline them, they will leave and form their own churches. They forgot that when you are not called by God to plant a church, the church will not thrive because they are not working for God and God is not working with them. They will be frustrated out of the ministry or they use evil powers for their churches to grow.
- Some pastors' wives advice their husbands to leave and found their own churches, because of greed and crave for power and recognition.
- Greediness and impatience can make some pastors to leave because they want to be controlled by anybody or accountable to anybody.
- Lack of promotion makes some pastors to leave.
- The high handedness of some regional overseers and administrators make some pastors to leave and found their own churches.
- Some pastors with foundational problems leave the church to found their own when God did not approve them to do so, hence they will be frustrated out of the ministry. Foundation is the genesis of one's life and the basis on which something depends, stands or rests.

Positive effects of secession

- Their religious yearnings are met.
- Evangelism and spiritual revival are intensified.
- There is more devotion to duty.



Negative effects of secession

- More anointing without character.
- Extortion of money from their members for their personal use.
- Lack of total dependence on God
- Indecent dressing
- Prosperity preaching is the major key word.
- Their concept of evil spirit.
- Spiritual misinterpretation.
- Schism is common in the church.
- There are a lot of fake miracles.
- There is much of self-glorification among the pastors.
- There is also punitive transfer of pastors that refused to give bribe or pay homage.
- In Pentecostal churches, one experiences too much proliferation of churches.

Conclusion

This study shows that many pastors and their members do not work to obtain a crown or to be rapturable. They work for immediate gain, because they are not called. They are the hireling. They do not work with God and they do not know the scripture and how to interpret the word. They work for the flesh, the perishable things, and love the worldly pleasures. They backslide easily because they do not want to suffer for the kingdom sake. Despite all these weaknesses, some are committed to Christ and are very responsible and very careful in handling church affairs.

Recommendations

Pastors should live by what they preach in order to produce good and disciplined Christians. They should carry their followers or church members along and work for the common good of humanity through selfless service such as Paul did. They should work on their area of call, train up a successor as a general overseer because the call of God is not



hereditary. They should study the scriptures so that they will not be running from one fake prophet to the other and to prevent the false prophets and false pastors from extorting money from them. Exaggerated healing or miracle working amounts to blatant deceit of the people, and materialism in all its ramifications should be shunned. Using tricks to make money from the people of God should be stopped. Pentecostal pastors should stop living flamboyant lifestyles, because a life of flamboyance is not synonymous with Christ. The new religious movements should promote the campaign for the culture of hard work as well as de-emphasize the mad craze for prosperity. The government should provide employment for the young graduates so that they will stop establishing churches when they are not called because of teething economic situation that sees pasturing of a church as a ready employment.

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