

CHAPTER ONE

1.1 THE BACKGROUND

The establishment of Indigenous Christianity in Africa, Nigeria in particular, came into being through the initiative of the concerned indigenous Africans who reasoned that Christianity should better be expressed in the African perception and worldview, rather than the structure put in place by the Europeans. African indigenous churches are churches which started in Africa by Africans and for Africans. Though the first contact of Christianity in Nigeria was through the activities of the set of missionaries from Portugal in the fifteenth century (Ryder, 1969).¹

The African indigenous churches were being established to combat racism and factionalism,² while also to bring together African Christians with the same mind or passion for worship in African worldview,³ as, it is to bring to an end the power of missionaries who became agents of colonialism.⁴ The African Indigenous Churches could be seen in three categories. First, are those who broke away from the Mission Churches, next were those who were expelled from the Mission Churches such as the Bethel; while the third were those Africans who claimed to have received divine call or inspiration from God; Basically, they could be classified into two broad spectrums, the Older and the Newer African Churches.

This classification can be further expressed as follows; the older indigenous churches, which was established in the 19th century which also tend toward the direction of cultural, domestic,

¹ Koriake Samuel (2015). The impact of Christianity on the Belief System of Amassom. Retrieved May 20, 2019, from <https://korisamuel.wordpress.com/>

² Mepaiyeda Solomon, African Indigenous Churches, p. 2

³ Obed, Kealotswe. The nature and character of the African Independent Churches (AICs) in the 21st century: Their theological and social agenda. Retrieved May 11, 2019, from https://scielo.org.za/scielo.php?script=sci_arttex&pid=S1017-04992014000300015#back1

⁴ Allen, Olatunde. Emergence of African Indigenous Churches in Nigeria and Its Impact on Christianity. Retrieved May 11, 2019, from <https://africantheology.wordpress.com/2016/02/13/emergence-of-african-indigenous-churches-in-nigeria-and-its-impact-on-christianity/>

social and political reasons. Also, the newer indigenous churches came to be in the 20th century. During this time, men of God claimed that, they were being inspired by the Holy Spirit and also, unlike the Older churches,⁵ these churches were founded, funded and led by Africans and basically for Africans.

Before the establishment of African indigenous churches, there were churches which made access to African countries. In Nigeria, Christianity came into being in 1842, through the influence of both the Methodist church and the Christian Missionary Society, by sending Thomas Birch freeman and Henry Townsend respectively.⁶ They both entered Nigeria in December 1842, and celebrated Christmas together in Abeokuta, after which the then Oba (King) Sodeke, allowed them to have their establishments in Nigeria, Ogun State specifically. There were other churches that were later established in Nigeria after the Methodist church and Christian Missionary Society. It is important to know that the emergence of African indigenous churches was inspired by some reasons such as the need for native leadership, emergence of splitter groups from mainline churches, the rise of charismatic figures, a strong wish to indigenize Christianity.⁷ Furthermore, the African indigenous churches stood out from the Mainstream churches through some of their basic characteristics, which are; their zeal for prayer, emphasis on divine healing and rejection of drugs, acknowledgement of women, passion and dedication to evangelize and revival, the desire for freer form of worship, stress on African world-view and many others. These features that made African indigenous churches distinct from the mainstream churches created a channel of impact by them. Thus this work is determine to address the impact of indigenous churches in Nigeria with particular emphasis on the program of MFM.

1.2 STATEMENT OF PROBLEM

⁵ Mepayeda, Solomon. African Indigenous Churches, p. 2

⁶ Agha, U. (2004). Christian Missionary Work and Development of the Nigerian Nation. Malachy Ike Okwueze (Ed.), Religion and Societal Development. (pp.120-130). Isolo, Lagos: Merit International Publications.

⁷ Mepayeda, Solomon. African Indigenous Churches, p.11

It has come to a general understanding or saying by some scholars that indigenous churches in Nigeria have only brought more negative problems, rather than positive solutions. In fact, these churches are not properly addressed or recognized with the accolades they deserve. These gave birth to the problem of nomenclature; these churches are often characterized negatively by various names such as Separatist, because some of them originated from though different forms of 'schismatic' within Western Missionary Churches. Ritualistic, Syncretic, Liberal, Materialistic. Does it mean that the Indigenous Churches have not done anything positive in Nigeria or across the world?

Hence, Pentecostal Churches categorized under Indigenous churches in the 21st century have come under so much scrutiny by different people, scholars and also some members of the Mission Churches. These churches are being scrutinize mostly because of their form of worship, wealth and purchasing power, their control over their members, appearance and dressing, the unending power of church founder or pastors and many others. However, these scrutinizers have failed to balance their opinion about how things really are, that is, the positive impact of these churches such as the establishment of schools, jobs creation, growth in economic, repair of roads, different forms of scholarship and many others.

Furthermore, unlike the missionary or mainstream line churches, African Indigenous Churches have given a level of recognition to women in church. Women are allowed to play certain role that has helped the growth and development of the church, and this is why, there are churches being led by women. For example, in MFM, there is what is called the "Women of Fire", which is the third tier system church, they head some of MFM established churches and they also are involved in creating new branches of the church and supervise them.

Also, Indigenous churches have being able to bring the church closer to the world-view of the Africans, unlike the Europeans form of worship, which does not involve dancing, clapping,

using of drums movement of body or even jumping with excitement; these are very rare among the Europeans. In African Indigenous Churches, members do not only and always have to wait for the Priest to minister to them or confess their sins to him, rather, they can access God with the confidence that they could through Jesus Christ.

Hence, the act of discrimination and unpleasant treatment of African ministers of God by the Europeans was able to stop. For example, the ill treatment of Rev. James Johnson by Bishop Tug well. African Clergy and laity were not properly taken care of, though, they work tirelessly to support the Europeans in their operations.

It is against this background that this study is being undertaken as to strike a balance regarding the subject matter. The African Indigenous Churches have come through a long rough years to still be seen as not being good enough, adding values to the society or improving the betterment of humanity, rather, it should be praise for her hard work and appreciated for how much impact have being made. Though, there is still room for improvements.

1.3 THE AIMS OF STUDY

The general purpose of this study is to analyze and examine the impact of the indigenous churches in Nigeria, Mountain of Fire and Miracles Ministries as a case study. The specific objectives are;

1. To understudy the mainline churches
2. To establish the beginning and activities of indigenous churches
3. To appraise the activities of the impact of MFM.

1.4 SCOPE/LIMITATIONS OF THE STUDY

This study on the Impact of indigenous churches in Nigeria will cover the space at which new churches are being established in Nigeria with a view of identifying their positive or negative impact. The work endeavors to study the impacts of the indigenous churches with great emphasis on Mountain of Fire and Miracles Ministries. Apart from the fact that it may gloss through other aspects of churches, it limits itself to the activities of Mountain of Fire and Miracles Ministries.

1.5 LIMITATIONS OF STUDY

- Financial and Movement constraint: Insufficient fund tends to hamper the efficiency of the researcher in sourcing for the relevant materials, literature or information and in the process of data collection (internet, questionnaire and interview). Likewise, as a student of the Mountain Top University, there is restriction on the part of the management of the School on students with respect to moving through and from the school premises especially for a study such as mine which requires the input of ministers in the field. The researcher however, devised many means to revolve each of the limitations.
- Communication Constraint: similarly to movement constraint, phones were not allowed in school, which made it very impossible to have a constant communication with my contacts.
- Time constraint: the combination of research work with other academic work makes it quite hard to have personal time for this study. Also, the availability of those whom I am to gather information from is not quite encouraging, this is because, and they have busy schedules.

1.6 RESEARCH METHOD

The methodology used in this study are Historical and Empirical in nature. Historical in the sense that, the historical background of Indigenous Churches, Mountain of Fire and Miracles Ministries. Likewise, the empirical source deals with the use of face to face interview and participant observation. Source of Data. For this research study, both primary and secondary data were consulted for information.

Primary Data: - In collecting data through interview guide were used and observation.

The interview guide was used to collect information from 'General' G.O's Administration at the MFM International Headquarters in Lagos. This is to obtain Information on the structure and present state of the Mountain of Fire and Miracles Ministries, which will be useful in analyzing the impact of indigenous churches.

Secondary Data: - These were obtained from journals, conference and seminar papers as well as review of various studies and literatures on Indigenous churches, and Pentecostalism and MFM etc.

1.7 THE SIGNIFICANCE

Mountain of Fire and Miracles Ministries is among one of the fastest growing Pentecostal/neo-Pentecostal churches in Nigeria in this 21st century. MFM, which is one of the churches under scrutiny for her style or form of worship, in this research will I be providing her positive impact on the nation, Nigeria, either as a church, institution or as a society of its own.

The outcomes of the study will also serve as a useful tool for students of the Mountain Top University, who would want to carry out further research in this area.

Also, this work will help encourage founders of other Pentecostal churches to improve on their worship by not forgetting what prompted the establishment of indigenous church and her past.

Finally, the outcomes of the work would be significant in debunking or balancing the view of those do not the relevance or recognize the importance of indigenous churches.

1.8 DEFINITION OF TERMINOLOGIES

- a) Impact: A significant or strong influence over something.

Other Definitions of Impact:

- Impact: the action of objects coming forcibly in contact with one another; a marked effect or influence.⁸
- Impact is the force or action of one object hitting another, it is also a powerful effect that something, especially something new, has on a situation or person.⁹ Lexico (2019) says, the impact that something has on a situation, process, or person is a sudden and powerful effect that it has on such. An impact is the action of one object hitting another, or the force with which one object hits another.¹⁰
- The force of impression of one thing on another: a significant or major effect.¹¹ Business Dictionary (2019) says, impact is the Measure of the tangible and intangible effects (consequences) of one things or entity's action or influence upon another.
- Impact can also be define the effect or influence that an event, situation has on someone or something.¹²

⁸ Simon Hearn and Anne L. Buffardi. (2016)

⁹ Cambridge Dictionary. (2019)

¹⁰ Collins Dictionary. (2019)

¹¹ Merriam-Webster. (2019)

¹² Longman. (2019)

b) Pentecostalism: This could also be called Pentecostal, which originated from the Jewish agrarian feast of weeks and is derived from the Greek word “pentecoste” or “Pentecost” in English.

c) Indigenous: The word ‘*indigenous*’ comes from the Latin ‘*indigena*’, this means ‘a native’. It was developed in mid-17th century English to carry the meaning it now holds. *It also* generally referred to as people who have lived in a place or country for a very long time.

Other definitions:

- Indigenization can be referred to as ‘translatability’ of the general Christian faith into the practices and signs of the particular beliefs of the world.
- It can also be referred to as the features of a specific region or nation or state.

d) Churches: A Christian house of worship; building where religious activities such as service takes place.

e) Christianity: They are believers or followers of Jesus Christ, an Abrahamic religion.

f) Syncretic: This means an altogether negative term to describe the aftermath, when a true message in Christianity is so infiltrated with things no longer recognized as ‘Christian’ adopted from other religion and cultural contents.

g) Liberal: Being widely open to new innovative, and forsook established opinions or conventions.

CHAPTER TWO

2.0 LITERATURE REVIEW

This research will ensure the recognition of some work that has already been done in the area of indigenous churches in Africa, especially Nigeria. No research effort is autonomous of itself. Every research work is an accumulation of various scholars' works either on the theme as a whole or on components of the theme.¹³ This section reviews related works carried out by various scholars in different locations and at different time period.

2.1 THE MAINSTREAM CHURCHES

Historically, a group of Protestant denominations with heritages deep in the American knowledge were recognized as the mainstream churches. They included Baptists, Congregationalists, Episcopalians, Lutherans, Methodists, Presbyterians, and the Disciples or Churches of Christ and Reformed Churches.¹⁴ The mainline Protestant churches are also known as the mainstream Protestant.¹⁵ Mainline churches can be refer to or used to describe the main traditional Protestant denominations in the U.S. as differentiated from and on the theological left of evangelicalism.¹⁶

According to Adewale, both the Christian Missionary Society (CMS) and the Methodist Missionary came to Nigeria in 1842, represented by Thomas Birch Freeman and Henry Townsend. It was as a result of the *Ifa divination* that instructed the then present leader "Sodeke" to welcome them that gave them opportunity or access to the Yoruba and aid to penetrate the Yoruba land to spread Christianity.

¹³ Koriake Samuel (2015). The impact of Christianity on the Belief System of Amassom. Retrieved July 23, 2019, from <https://korisamuel.wordpress.com/>

¹⁴ The Gale Group Inc. (2005). Church Mainstream. Retrieved July 24, 2019, from <https://www.encyclopedia.com/philosophy-and-religion/christianity/protestant.denominations/churches.christ>

¹⁵ Wikipedia (2019). Mainline Protestant. Retrieved July 24, 2019, from https://en.wikipedia.org/wiki/Mainline_protestant

¹⁶ Mainline churches (n.d.). Retrieved July 24, 2019, from <https://www.theopedia.com/mainline-church>

Rimamsikwe Habila Kitause (2015), in his work “Influence of Pentecostalism in the Mainline Churches in Nigeria, 1970-2015”, views that the word pentecostalization has been able to have her influence on the mainline churches through their flexible theology and spirituality.¹⁷ He also view that African Pentecostal churches has not only reform the mainline churches but has also brought restoration, i.e. it has influenced almost everything around them.

Okpalike, Chika (2015). The missionary activities in Nigeria, especially their educational programs helped to whip-up the consciousness of a shared identity and helped to train a new set of elite that championed the course of nationalism and constituted a virile leadership for the young nation at independence.¹⁸

2.2 THE EARLY INDIGENOUS CHURCHES

According to Wikipedia (2019)

Indigenization: Foreign missionaries create well-organized churches and then hand them over to local converts. The foreign mission is generally seen as a scaffolding which must be removed once the fellowship of believers is functioning properly. Missionaries provide teaching, pastoral care, sacraments, buildings, finance and authority, and train local converts to take over these responsibilities. Thus the church becomes indigenous. It becomes self-supporting, self-propagating and self-governing.

Indigeneity: Foreign missionaries do not create churches, but simply help local converts develop their own spiritual gifts and leadership abilities and gradually develop their own churches. Missionaries provide teaching and pastoral care alone. The church is thus indigenous from the start. It has always been self-supporting, self-propagating and self-governing.¹⁹

¹⁷ Rimamsikwe Habila Kitause (2015). Humanities Influence of Pentecostalism in the Mainline Churches in Nigeria, 1970-2015. *International Journal of Humanities, Arts, Medicine and Sciences* (BEST: UHAMS). Vol. 3, Issue 7. 1-10. ISSN 2348-0521

¹⁸ Okpalike, Chika (2015). The Contributions of the Christian Missionaries in Building the Nigerian Nation, 1840-1960. *Academic Journal of Interdisciplinary Studies*. E-ISSN 2281-4612 ISSN 2281-3993. <https://doi.org/10.5901/ajis.2015.v4n2p159>

¹⁹ Wikipedia (2019). Indigenous Church Mission Theory. Retrieved July 24, 2019, from https://en.wikipedia.org/wiki/indigenous_church_theory

In late 19th and early 20th centuries, Nigeria was flooded by the early Indigenous African Churches flooded Nigeria.²⁰

The first prophetic movement in Nigeria was founded by Garrick Shokari Braide, who with his charismatic gift of healing had great impact on the societies of the Niger Delta.²¹ The Christ Army was established by Garrick's followers after his mistreatment by the government and removal from the Anglican Church. According to Mepaiyeda, it can be gathered that Garrick had great influence on his society through his teachings on repentance from fetishism, condemned the habit of purchasing and selling of liquor and other alcohol beverages.

Onah Augustine (2013), attempts to introduce Garrick Sokari Idaketima Marian Braide (1882-1918) which crucial to this work. It was after his death, his followers founded the Christ Army Church.²²

Yetunde, A. Olaomo (2019), in her work "Women and Christianity in Southwestern Nigeria from 19th to Mid-20th Century: Implications for the Contemporary Churches in Nigeria, discussed the significant role played by women in the development of Christianity in Nigeria, She cited Dorcas Akintunde's assertion that the official history of churches and Christian ministries in Nigeria takes a little account of the role of women. But, the in the real sense, women have so much contribution to the growth of Christianity both in missionary work and supports in the churches established. For example, 'the Precious Stone Society', it was a woman that got the vision that served as the solution to the problem of the people as at that time. According to Yetunde, they serves as Missionaries, Interpreters, Translators, and Publishers. Some of them were Prophetess, Evangelists and others.

²⁰ Mepaiyeda, Solomon. The Early African Church in Nigeria. African Indigenous Churches. (pp. 19-34). Unpublished.

²¹ Mepaiyeda, Solomon. The Early African Church in Nigeria. African Indigenous Churches. (pp. 29-31). Unpublished.

²² Onah A. (2013). Prophet-Evangelist Garrick Sokari Idaketima Marian Braide: The First Revivalist in Nigeria, (1882 – 1918). *International Journal of Humanities and Social Science* Vol. 3 No. 17

Dr. Ogunrinade Adewale O. view in his work *Predilection for African Indigenous Practices in the Pentecostal Tradition of African Indigenous Churches with reference to Christ Apostolic Church Agbala Itura* that Indigenous Christianity came into being in Africa through the initiatives of the concerned indigenous Africans who felt that Christianity should better be expressed in the African perception and worldview.²³ With his view, one can also agree that the concern of the indigenous Africans was germain since it was almost impossible for the explorers to fully understand the Africans and society but can only try. The only way they could draw the best out of the indigenous Africans is by paying close attention to their complaints and needs and through this a good relation can be built, but this was not done until the native Africans had to pull out or separate from them. Though, it was not all indigenous African Church that wanted to separate from the Mainline Churches but they were pushed out.

2 Kings 18:26-28 and the Role of Indigenous Language in the Growth of African Independent Churches in Nigeria, according to D. O. Alabi, views that foreign language was a setback during worship in the mainline church to the Africans in Africa.²⁴ While this vacuum was filled by the Indigenous church leaders. The indigenous Church leaders played a crucial role in the translation of language since the Europeans do not understand the native language and neither do the natives. People like A.F Crowther, Taylor, and J.K Coker were all of great influence both in translating Bible to indigenous language and also spreading the Gospel.²⁵ Though people like Crowther was not financially assisted by the Europeans, yet he did great exploits.

Olaleye, S. Kayode and Gbadamosi, O. Adebola (2019), discuss how the African Religion has been erroneously seen as anti-Christianity, but have actually contributed to the growth

²³ Dr. Ogunrinade Adewale. *Predilection for African Indigenous Practices in the Pentecostal Tradition of African Indigenous Churches with reference to Christ Apostolic Church Agbala Itura*. Retrieved July 22, 2019, from <http://www.pctii.org/cyberj/index.html>

²⁴ D. O. Alabi. *2 Kings 18:26-28 and the Role of Indigenous Language in the Growth of African Independent Churches in Nigeria*.

²⁵ Mepaiyeda. *The Early African Church in Nigeria*. African Indigenous Churches.

and expansion of African Indigenous Churches in Africa.²⁶ The wide and great spread of the Church and Christianity would have become impossible without the help of the African indigenous churches who were able to draw the heart of the indigenous through African-view (symbol, worship, music, and dance).²⁷ These, the mainline church may not have being able to achieve because of their form of worship.

Bulus Y. Galadima and Yusuf Tukari (Christianity in Nigeria). Christianity is making remarkable strides, not only in numerical growth but in deepening theological maturity of many outstanding leaders. It was indigenous churches that gave the groundbreaking spread of gospel in Nigeria, though, the Europeans brought gospel into Africa, Nigeria specifically, but it was the Indigenous churches that grow it. The continuity of African indigenous church was done by the Africans, for the Europeans had to return to their homes and moreover there were more established churches by the Africans.

2.3 THE PENTECOSTAL CHURCHES

Pentecostalism is the fastest growing stream of Christianity in the World today has allowed African Christians to have their spiritual fate into their own fingers by deploying within local contexts a religion with a global viewpoint,²⁸ and ²⁹the movement is reshaping religion in the twenty-first century.

Macmillan, (2007), views Christianity as the religion based on the ideas of Jesus Christ. Its followers worship in a church.³⁰ Churches must be reminded of the reason for their existence and why Christ asked the Apostles to spread the Gospel. This is for every man to know about the love of God and also be deliver those that are in the shackles of the enemies.

²⁶ Olaleye, S. Kayode and Gbadamosi, O. Adebola (2019), in their joint work "A Philosophy Analysis of the Role of Indigenous Religion in the Growth and Expansion of Christianity in Africa

²⁷ Mepaiyeda. African Indigenous Churches. p3.

²⁸ J. Kwabena Asamoah-Gyadu "Born of Water and the Spirit": Pentecostal/Charismatic Christianity in Africa. P388.

²⁹ Harvey G. Cox, (1996) Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century.

³⁰ Macmillan. (2007)

Chibuzor I. Nwanguma, (2014), discuss in his work, evangelism that its intention in Christian perspective is to bring non-Christians to come to terms with Christian faith.³¹ In this study, evangelism does not and should not only speak to the non-Christians alone but Christians whose character are yet to conform to the image of Christ and those who are one leg in and one leg out of the church. Furthermore,

Adeloye, J (2019), in his work, calls for the return to the core teachings of the faith and the imperativeness of Christian leaders living a true modelling life worthy of emulation by their members.³² She stated Proliferation of Churches is one of the Dimensions in Nigerian Contemporary Christianity. I see the reason for the increase in the number of churches established by the Pentecostal churches is due to the fact that, they want to bring the church closer to everyone, people do not have to go too far to search or attend a church. Unlike, when it was only the Mainline churches that do not have so many branches. Churches located in so many locations, gives people easy access to the Word of God and is a means of spreading the Gospel. Adeloye, mentioned Establishment of Religious Camps and the massive use of Mass Media, these can only help in propagating the Gospel the more.

T. Derrick Mashau (2013), in his work, gave several definitions of Pentecostalism and its influence since its emergence, and also in his work calls for the evangelical transformed churches to apply the spirit of discernment while dealing with the influence of Pentecostalism, and likewise, to learn from this movement the enthusiasm for mission and the significance of the Holy Spirit in missionary work.³³ This is of great importance in this study.

Oti, A. Rotimi and Olubanji, Daniel (2019), in their work, they were able to sight the Overview of African Christianity, in which the origin of Pentecostalism was stated and what

³¹ Chibuzor I. Nwanguma, (2014). Evangelism in his book “Biblical Missions and Church Growth Strategies.”

³² Adeloye, J (2019) New Dimensions in Nigeria Christianity.

³³ T. Derrick Mashau (2013). Ministering effectively in the context of Pentecostalism in Africa: A reformed missional reflection.

it entails.³⁴ Music is one of the core value of the Pentecostalism. This is a build-up from the African view of worship taken it advancement as the church transform from the Mainline Stream churches down to Pentecostalism.

Olayinka (1999), says, Christianity is that religion inaugurated by Jesus Christ. Christ mission and plan to mankind is to inculcate the spirit of love and unity among man; love of God and love of one's neighbor. What the indigenous churches has tried to do was to bring the teachings of Christ to the world view of Africans, Nigerian specifically.

Koriake Samuel (2015), Christianity has made tremendous positive impacts in our various communities or society that we have or may not have taken into cognizance because we are often part of such changes. Anele (2004) rightly put "changes occur before our eyes, yet we do not easily notice them."³⁵

Allan H. Anderson (2019), in "Contextualization and Syncretism in African Pentecostalism" says; Pentecostalism has fundamentally altered the character of African Christianity as a whole. Pentecostalism has positively impact the people Christianity, though there are those whose like to criticize her.

Fatokun, Samson (2019), agrees that, there is an inter-marriage between African and European Pentecostal cultures has over the years been very much impactful on producing some distinctive characters in the African initiated Pentecostal church which today makes her unique to a large extent in African Pentecostal history.³⁶

2.4 THE MFM

³⁴ Oti, A. Rotimi and Olubanji, Daniel (2019). The Role of Music in African Pentecostal Churches in Southwestern in Nigeria.

³⁵ Koriake Samuel (2015). The impact of Christianity on the Belief System of Amassom. Retrieved July 23, 2019, from <https://korisamuel.wordpress.com/>

³⁶ Fatokun, Samson. (2019). An African initiated Pentecostal Church 'Dressed in a Borrowed European Robe': The Distinctiveness of the Apostolic Church in Nigeria and European Pentecostal Contexts.

Phillip Jenkins observes the beginnings of the MFM church, her belief, structures, practices and some elements which may have accounted for its flourishing growth.³⁷ And likewise, The MFM church belongs to the new type of churches in the global South Christianity that importance is on healing religion par excellence, with a strong conviction in the objective existence of evil, and (commonly) a willingness to accept the reality of demons and the diabolical.

Dr. Benson O. Igboin and Dr. Babatunde Adedibu. Describes the Militarisation of Prayer and the Quest for Better Life among Nigerian Pentecostal, making the use of Power Must Change Hands (PMCH). He emphasis the importance and role of prayer which cannot be over-emphasis but it spiritual undertone is taking changes from been a community or national development to personal liberation.³⁸ Though, this is true to some extent, yet it has it importance, for everyone cannot be tuned into only one direction. There is a need for individuals to break out from a general norm or rigid form of worship so as to pull and lead others through.

Dr. Nwanguma examines the interconnectedness between the church and the society using the Redeemed Evangelical Mission and Redeemed Christian Church of God as case studies.³⁹ He view the four area of engagement of the Church with the society; economics, politics, social justices, and social welfare and establish that the church should get involved in politics, be actively involved in social-economic and helping the poor should be a primary assignment of churches. Mountain of Fire and Miracles Ministries as case studies; can be box-ticked when it comes to helping the poor and her members actively involved in politics. For example, the present Governor of Lagos State and Ogun State in person of his Excellence, Governor Babatunde Sanwolu and Governor Prince Dapo, respectively.

³⁷ Phillip Jenkins. History, Structures, Practices and Theology of the Mountain of Fire and Miracles Church.

³⁸ Dr. Benson O. Igboin and Dr. Babatunde Adedibu. (n.d.). Power Must Change Hands': Militarisation of Prayer and the Quest for Better Life among Nigerian Pentecostals. Retrieved July 22, 2019, from <http://www.pctii.org/cyberj/index.html>

³⁹ Dr. Nwanguma, I. (2013). Church and Society, Examining the Intersection in Politics, Economics, Socio-Justice and Social Welfare. Ayantayo, Jacob Kehinde | Fatokun, Samson Adetunji (Eds.), Religion and Security Issues *Proceedings of 2013 Biennial International Religious Studies Conference* (pp.248-263). Ibadan, Nigeria: The Archers Press.

CHAPTER THREE

3.0 THE EARLY DAYS OF THE CHURCH

The early days of the Mountain of Fire and Miracles Ministries can firstly be traced down to the life of the founder or visionary of the church, who received the call of God at a tender age of 17, and has since been following and doing the work of God.

THE FOUNDER

The Mountain of Fire and Miracles Ministries was founded by Dr. Daniel Kolawole Olukoya, who was born to the family of a Nigerian police officer, Mr. and Mrs. Olukoya and a trader, He hails from Akure, Ondo State.

He was known for his brilliancy and intelligence while at St. John's Christ Apostolic Church Primary School, in Akure. As a matter of fact, he was a top student all through school before his family moved to Lagos where he was being enrolled at St. Jude's Primary School, Ebute metta and also graduated with an excellent result.

Pastor Daniel Olukoya became born again in Methodist Boys' High School (MBHS), Broad Street, Lagos (established in 1878), where he continued his schooling. It was in this school he encountered an Indian teacher who once told him and the rest of his colleges in class that "Boys, if you want to escape poverty, READ YOUR BOOK!" Dr. Daniel Kolawole Olukoya persistently followed this advice, by studying daily from 9pm to 3am. Through this consistent way of studying he finished as the best graduating student of his set.⁴⁰

⁴⁰ About MFM (n.d.). Retrieved June, 2019, from <https://www.mountainoffire.org/about>

In 1976, the University of Lagos (center of excellence) admitted Dr. Daniel Kolawole Olukoya as student of Microbiology.⁴¹ There he graduated with a first-class degree in 1980. He was also the first person to have achieved first-class in the course at the university and his Cumulative grade point average (C.G.P.A) is still the highest recorded so far, though another female student has been able to achieve the same C.G.P.A years later.

Due to Dr. Daniel Kolawole Olukoya's academic intelligence, he won a scholarship to study for his Doctorate degree (PhD) in Molecular Genetics at the University of Reading, United Kingdom and was able to return to Nigeria after 3 years of studies, accomplished. When he returned to Nigeria, he joined the Nigeria Institute of Medical Research (NIMR), Yaba, it was there he made his ground as an extraordinary Geneticist of African origin. Also he went on to publish over 70 scientific papers within a short period of time. He was also a teacher of Genetics and was an external examiner in several universities. However, Dr. Daniel Kolawole Olukoya has grace several occasions and presented papers at scientific conferences in almost all continents of the world. Till date, Dr. Daniel Kolawole Olukoya has continued to influence the field of Genetics and Biotechnology Foundation, a registered NGO established to enhance Nigerian people with modern and present age laboratory tools and skills in Molecular Biology and Biotechnology.

Pastor Daniel Olukoya, was very privileged to be raised by a father who was not only a police man but also a pastor of the Christ Apostolic Church, popularly known as (CAC), meaning he was raised by Christian parents, in a Christian home with Christian beliefs and ethics. With this upbringing, Dr. Daniel Kolawole Olukoya was very committed and effective in his service to God's work, filled with passion and enthusiasm. He became a fire brand and his spiritual life increase tremendously during his PhD program in UK. One of his great mentors, Apostle Joseph Ayodele Babalola, the founder of the Christ Apostolic Church really

⁴¹ Dr. D.K Olukoya. (2012). BROKENESS. 12, Olasimbo Street, Onike, P.O.Box 2990, Sabo, Lagos: MFM PRESS

influenced his spiritual or religious life positively. He also dedicated two of his books to him, titled *the Prayer Rain and Prayer Passport*. Other works of Dr. Daniel Kolawole Olukoya are published by the Battle Cry Christian Ministries. These includes over 250 amazing Christian books (as at 2015), audio tapes and CDs, VCDs and others.

Writing about Dr. Daniel Kolawole Olukoya, without starting one or two things about his supportive wife will be a disservice to the reader. She is popularly referred to as Mother-in-the-Lord. With her beloved demeanor, she provides solid leadership support to Dr. Daniel Kolawole Olukoya, her husband at the Mountain of Fire and Miracles Ministries Church. She is also the mother of Elijah Olukoya. Mrs. Shade Olukoya was brought up by the Adesanya family which is a sound Christian home similar to that of her husband. They attend the Christ Apostolic Church which means she of the same religious with her husband, background as Dr. Daniel Kolawole Olukoya.

Mrs. Sade Olukoya attended the Daenely Career Academy, London, UK, a college of Arts, Fashion and Textile design, from where she obtained her diploma in Fine Arts and Interior Decoration and a Bachelor of Arts degree like her husband, she is a talented artist, an artistic illustrator, which is evident in almost over 250 books authored by her husband. She is also a great musical performer, she sings hymns and other genres of Christian music as she I been divinely instructed.

Mrs. Shade Olukoya, is also the international coordinator, Mountain of Fire and Miracles Ministries Women's Foundation, which has been established to enhance women in the church through adult literacy education and skills acquisition training programs and seminars. Mother-in-the-Lord, she has been able to support her husband in ministry through the gift of deep dreams and visions.⁴²

⁴² About MFM. Retrieved June, 2019 from <https://www.mountainoffire.org/about>

OTHER INSTITUTES

Other credits one can relate to the founder of MFM is his ability to recognize his root and not just focusing only on ministry but also being able to make impact on the University he graduated from by building a laboratory, Nigerian Institute of Medical Research, NIMR . DKO, who has been able to publish more than ⁴³70 scientific papers before establishing the ‘Daniel and Fola Biotechnology Foundation,’ a registered NGO, to train Nigerian citizens in molecular biology and biotechnology. He has other accomplishments, like, being the first scientist to establish an indigenous Molecular Biology and Biotechnology laboratory in Nigeria. He has impacted greatly on the youths, adult and education at large. He lectures as well as external assessor to a number of Nigerian universities including the University of Lagos, (UNILAG) and the University of Benin (UNIBEN).

Unlike the general notion that 21st century churches are only concern about their ministries alone. DKO has been able to contribute to biotechnology and health care delivery in Nigeria.

⁴⁴ He was best appreciated after the discovery of an innovative new kind of Pap (Ogi), named Dogik, a weaning food that has improved nutritional qualities that can control diarrhea.

3.1 THE HUMBLE BEGINNING OF THE CHURCH

The establishment of the Mountain of Fire and Miracles Ministries did not start until Dr. D.K Olukoya was able to complete his PhD program in United Kingdom, this only started sooner after. It was on a Wednesday in 1989, Dr. Daniel Kolawole Olukoya summoned a prayer meeting which only 24 brethren showed up at the meeting. The prayer meeting was held in the living room of Dr. Daniel Kolawole Olukoya. It was after the first meeting, a voice (Holy

⁴³ Dr. Daniel Kolawole Olukoya’s biography and his Mountain of Fire Miracle Ministry story. Retrieved June 11, 2019, from <http://allchurchpastors.blogspot.com/>

⁴⁴ Dr. Daniel Kolawole Olukoya’s biography and his Mountain of Fire Miracle Ministry story. Retrieved June 11, 2019, from <http://allchurchpastors.blogspot.com/>

Spirit) kept yearning for more prayer meetings, in which the power of God was later experienced and great miracles began to happen which affected the lives of the brethren that were present in the meetings. Through these meetings, evangelism took place, people began to hear about the awesome manifestation of the power of God. With these great testimonies of the miracles experienced in these meetings, the attendance began to increase gradually, which eventually led to a change of location of prayer meeting because a larger place was required.

Hence, the prayer meeting was moved from Dr. D.K Olukoya's living room to 60 Old Yaba Road, Alagomeji, Lagos. It was there that the attendance became a great number which could be called 'crowd of believers'. Though there had been a change in location, yet another change was required, which was the final change of location.

The Dr. D.K Olukoya prayer group purchased an offered abandoned slum, which is located at 13 Olasimbo Street, Onike Yaba. It was quite a plot of land which was close to the second gate of the UNILAG (University of Lagos). It was this site that has now become the renowned International Headquarters of the Mountain of Fire and Miracles Ministries. The Church's name was revealed to Dr. Olukoya during prayer and the Church's first service was on Sunday, April 24, 1994.

3.2 THE NATIONAL SPREAD OF THE CHURCH

The Mountain of Fire and Miracles Ministries, which is well known as a praying aggressive church, a place where members are taught against being physically violent since the battle is spiritual and of the Lord, just as it is written in Ephesians 6:12.⁴⁵ MFM took the society by surprise, though the church started from a sitting room, but it was able to grow bigger to the

⁴⁵ <http://biblehub.com/ephesians/6-12.htm>

point of national recognition when people began to experience Revival of Apostolic Signs, Holy Ghost fireworks and the unmeasurable outpour of the power of God for delivering the captive and ending long time yokes and battles. Unlike other churches of her time, MFM faced a doctrinal battle, which at first made the church become unpopular among the people, but, the criticism did not hinder people from attending the church, this church attendance increased consistently because of the testimonies and signs and wonders people heard about the church. Mountain of Fire and Miracles Ministries started with just Dr. D.K Olukoya with some certain individuals who gathered together with him in his sitting room to pray fervently and with this, just as “the Precious Stone” (Diamond Society), started in 1918,⁴⁶ shortly after the end of World War 1, by Daddy Ali, who had a revelation at St. Savior’s Church. They started with a five – man lay prayer group. MFM membership increased to the point that the sitting room could no longer be enough for them hence the need for a bigger place. Such was however bigger space an abandoned slum which located at 13 Olasimbo Street, Onike Yaba. Though, the prayer meeting metamorphosed to a church with a personal land, the number of church members did not cease but kept increasing daily and this growth became a great challenge to the leadership and management of the church. However, the Lord led the church in a strategic way, through networking that is, ‘creation of branches’ in every local government, districts, and State capital. Till date, the Mountain of Fire and Miracles Ministries, is still growing, not just in Nigeria but also in other part of the world and it is now one of the fastest growing churches of this present age. Her first International church branches was in London before it was able to spread wings to United States, Canada, and Europe, the Caribbean, Africa and Asia. Note on every continent, the Mountain of Fire and Miracles Ministries has established herself with great positive influence and impact.

⁴⁶ Mepaiyeda, Solomon African Indigenous churches. P38.

The Mountain of Fire and Miracles Ministries describe themselves as “a do-it-yourself Gospel Ministry, where your hands are trained to wage war and your fingers to do battle.”⁴⁷ As the General Oversea, Dr. DK Olukoya taught his members this militant tone against spiritual wickedness which is reflected throughout the teachings of the Mountain of Fire and Miracles Ministries, where it calls upon members to become aggressive Christians and some of the groups founded by the Mountain of Fire and Miracles Ministries call themselves names like ‘Prayer Warrior (PW), the Territorial Intercessors (TI) and the God’s Violent Army (GVVA).

It is very mandatory for every woman to wear skirts and cover their head. Prayers and spiritual decrees are regularly acquired directly from the scriptures and emphasis on Jesus Christ as the sole protector. Through the Mountain of Fire and Miracles Ministries prayers are aggressive yet the church preaches against members being physically violent since the battle is spiritual just as it is written in “Ephesians 6:12.” The Mountain of Fire and Miracles Ministries is a Gospel Ministry, fully devoted to the Revival of Apostolic Signs, Holy Ghost fireworks and the unmeasurable outpour of the power of God for delivering the captive and ending long time yokes and battles. Holiness, purity within and without is a watch word for members who are taught openly as a qualification for making heaven. It is this vision and mission that has led to the establishment of 25 ministerial groups in of the Mountain of Fire and Miracles Ministries, which are as follows. The groups are Prayer Warrior, God’s Violent Army, Territorial Intercessors, Prophetic Group, Watchmen Group, Evangelism Team, Ministry to Drug Addicts, Ministry to Glorious Children, Ministry to School and Mission Outreach. Others are Drama Evangelical Group, Music Ministry, We Care Ministry, Visitation Team, Christian Tentmakers, Interpreters, Tracts and Publications, The Counselling Group, The Ushering Team, Ministry to French Speaking Countries. Also

⁴⁷ Dr. D.K Olukoya. (2015). Divine Re-positioning. 322, Herbert Macaulay Street, Sabo, Yaba, P.O, Box 12272, Ikeja, Lagos: The Battle Cry Christian Ministries.

included are Ministry to other African Countries, Tapes and Testimonies, Praise and Worship Team, Technical Crew, Hospital /Healing Ministry, Musical Group.⁴⁸

The church programs are as follows'

Weekly Program

Sunday Worship Service, Spiritual Hospital, Revival Hour

Monthly Program

Power Must Change Hands (PMCH)

Other Events are;

International Convention, Cross Over Night/Prosperity Night, Choir Concert, Women's Deliverance, 70 Days Fasting and Prayer Program, Great Physician Night, First Fruit Offering Service , Gen 218, G. O's Quiz Competition.⁴⁹

3.3 THE INTERNATIONAL SPREAD OF THE CHURCH

Starting from the empowerment of the Disciples of Christ after the day of Pentecost, one thing became paramount, which was the ability of the Apostles to go around preaching the Gospel and establishing Churches. One of the core vision giving to the founder of MFM is winning souls for the kingdom which involve bringing the Church closer to the people.

Since the inception of the Church in 1989, the Church has being to establish over 1,000 branches, zones and regional Headquarters across the country, Nigeria. This vision also gave birth to taking the church to the world at large, just as the Gospel was able to spread across the world. The Mountain of Fire and Miracles Ministries has being able to do this across 70 countries in Europe as at 2018. The International church branches first started in London,

⁴⁸ GVVA- Glorious Virtuous Victorious Army. 12, Olasimbo Street, Onike, P.O, Box 2990, Sabo, Lagos: MFM PRESS.

⁴⁹ GVVA- Glorious Virtuous Victorious Army. 12, Olasimbo Street, Onike, P.O, Box 2990, Sabo, Lagos: MFM PRESS.

England before spreading to all continents of the world including the North America (United States, Canada), Europe, the Caribbean, Africa and Asia.

These countries are as follows;

Angola, Austria, Belgium, Benin Republic, Botswana, Brazil, Burkina Faso, Burundi, Cambodia, Cameroon. Others are Canada, Cape Verde, Chad, China, Cote d'Ivoire, Democratic, Republic of Congo, Denmark, Dominica, Egypt. Also included are Estonia, Ethiopia, Finland, France, Gabon, Gambia, Georgia, Germany, Ghana, Greece. Furthermore, there are Grenada, Guinea Conakry, Guyana, Hong Kong, India, Indonesia, Ireland, Italy, Jamaica. So also are Kenya, Lesotho, Liberia, Luxembourg, Malawi, Malaysia, Netherlands, Nigeria, Portugal, Qatar. Also included, Republic of the Congo, Rwanda, Saint Lucia, Senegal, South Africa, South Korea, Spain, Sri Lanka, Suriname, Swaziland. Finally, are Sweden, Switzerland, Tanzania, Trinidad and Tobago, Tunisia, Turkey, Uganda, United Arab Emirates, United Kingdom, United States of America, Zambia.⁵⁰

THE STRUCTURE OF THE MOUNTAIN OF FIRE AND MIRACLES MINISTRIES

The Mountain of Fire and Miracles Ministries is a four tier system church, which has her churches under the following tiers;

- i. The Regular Church: This can also be called the first tier system of churches. These churches are mostly regions, that is, Regional Headquarters. For example, International Headquarters in Lagos.
- ii. Tent Makers Pastoral Ministry: sometimes called the TMPM. This is the second tier system of churches under Mountain of Fire and Miracles Ministries. This churches

⁵⁰ Global Directory. Retrieved June 11, 2019, from <http://mountainoffire.ipower.com/globalsite/directory/>

are being run voluntarily by pastors and individuals who do not receive or take salaries from the church unlike the regular church. They mostly have the businesses of their own and do not work permanently because of their personal jobs. The “TMPM”, goes about establishing new branches, which could later grow to become Zones and Regions.

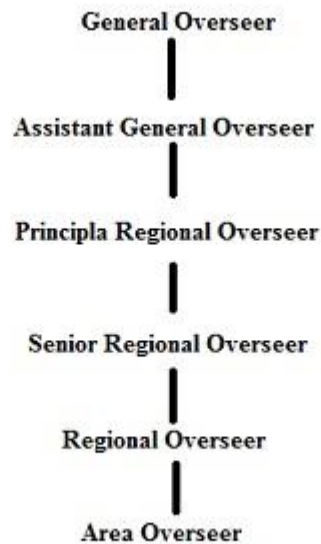
- iii. Women on Fire: These churches are headed by women whom God has called into the ministry. This is the third tier system church. The mode of operation of this churches are being controlled and supervised by women. They are now established as Regions.
- iv. Youth Church: This is the fourth of the church system. These four tier system are all independent, that is, they have their administration, pastors, but all still under the leadership of the General Overseer, in the person of Dr. D.K Olukoya.

THE PRESENT STATE OF THE MOUNTAIN OF FIRE AND MIRACLES MINISTRIES

The Mountain of Fire and Miracles Ministries presently is one of the fastest growing and spreading churches in Nigeria and probably in the world. Just as the Christ Apostolic Church, C.A.C, started her course with a 5 persons prayer unit, which began with Baba Ali, as popularly known, who received the vision on the breakthrough and which led to the pioneering of Christ Apostolic Church is very similar to that of Mountain of Fire and Miracles Ministries.⁵¹ The Mountain of Fire and Miracles Ministries also started with 24 members who started prayer meetings in the sitting room of the General Overseer, before there was a great outburst which led to the church increase and rapid growth of Nigeria, having around 833 overseers. In every Sunday service at the International Headquarters, around 16-17 thousand members attend service. During the church special service, like Power

⁵¹ Mepaiyeda (n.d.). African Indigenous Churches. p32.

Must Change Hand, “PMCH”, the service records around 62-65 thousand worshippers. As at last year, 2018, there were 182 newly established branches, while between January-till date, there are 207 newly established branches, all in Lagos.



The Present Administration of Mountain of Fire and Miracles Ministries

- General Overseer: Dr. D.K Olukoya
- Assistant General Overseer: There are 5 assistant general overseers in Mountain of Fire and Miracles Ministries, they all worship in the International Headquarter. They also have their area of function.
 - i. Pastor Kehinde Adegbolahan (Missionary and Evangelism)
 - ii. Pastor Adegbesan Adebanbo (Administration)
 - iii. Pastor Ade-Adetayo (Controlling Pastor for USA and Canada churches)
 - iv. Pastor Timothy Akano (Incharge of Mountain of Fire and Miracles Ministries, Spain)
 - v. Pastor Ladejola Abiodun (Incharge of Research and Training , also pastoring Agege Regional Headquarter)

- Principal Regional Overseer (P.R.O): Pastor Peters Felix
- Senior Regional Overseer: There are 6 senior regional overseer, 8 assistant senior regional overseers and 3 Protem assistant senior regional overseers
- Regional Overseer: There are 361 Pastors. Both Regional and Assistant Regional Overseer in Mountain of Fire and Miracles Ministries
- Area Overseer/Acting Area Overseer/Assistant Area Overseer: There are 475 pastors operating as Area/acting area overseer.

CHAPTER 4

4.1 THE GROWTH

There has always been a general misconception that all Pentecostal churches are basically after prosperity, wealth, and materialistic in essence and do not focus on the Gospel of truth. Rather, some of these churches positive efforts and contributions are barely recognized and acknowledged.⁵² The vision to start Mountain of Fire and Miracles Ministries came in the year 1974 and the ministry began full operation in the year 1989. MFM had its first service on Sunday, 24 April 1994.⁵³ Along the years, the church has grown in size, capacity, and popularity as well as in establishing different institutions in less than 40 years. These various institutions have been able to aid the people and the society (I.e. the members and non-members). In this chapter, a number of institutions established by the church, which has so much helped the growth of the church will be addressed and also, a number of challenges encountered by or facing the church will be discussed. These institutions established by the church are as follows:

1. Sports- MFM FC
2. Schools- Primary, Secondary, Tertiary.
3. Scholarships
4. Goshen Club
5. Health
6. Education- Science Laboratory
7. Drama- Film Industry
8. Music- Mountain Top Conservatory

⁵² GVVA- Glorious Virtuous Victorious Army. 12, Olasimbo Street, Onike, P.O, Box 2990, Sabo, Lagos: MFM PRESS.

⁵³ Dr. Daniel Kolawole Olukoya's biography and his Mountain of Fire Miracle Ministry story. Retrieved June 11, 2019, from <http://allchurchpastors.blogspot.com/>

9. Studio- MFM Studio
10. MFM News house
11. Printing Press
12. Other Constructions- Institutes

Only five among the highlighted points above will be addressed.

3.1. Sports – MFM FC

The Mountain of Fire and Miracles Football Club, popularly addressed as the Olukoya boys, was established in the year 2007, by the Mountain of Fire and Miracles Ministries. MFM FC is a Lagos based Nigerian Professional Football club in the Nigerian Premier League.⁵⁴ The Club is being chaired by Godwin Enakhena, Managed by Geoffrey Aghogi and the current Coach is Coach Ilechukwu Fidelis. As at 2013, MFM FC was able to replace the Bolowatan F.C in the Nigerian National League by taking their slot in the 2nd division. On 31st of August 2015, they were promoted to the NPL (Nigerian Premier League). Also, the Club was able to come home with a trophy by winning the maiden edition of The Church World Cup by trashing the United Church of Colombia 7-0 in the final, which was held in Goa, India.

⁵⁴ Wikipedia. MFM F.C. Retrieved June 10, 2019, from https://en.wikipedia.org/w/index.php?title=MFM_F.C.&oldid=890964262



⁵⁵Sports is part of our 70-point agenda in Mountain of Fire and Miracles Ministries, which is to reposition the youths of this generation for Christ Jesus, using sport as an instrument. Football is a force to reckon with around the globe and really attracts the attention of the youths and even adults and MFM has taken the advantage of this to win souls for God’s kingdom.⁵⁶ We also found out that with a football in one hand and a Bible in the other, the battle to save our youths from destroying themselves will be easy to accomplish. Not just football but other sports like wrestling, judo, athletics, table tennis and basketball.

⁵⁵ Morakinyo Abodunrin. DR. D.K OLUKOYA OF MFM; My life and passion for football. Retrieved June 11, 2019, from <https://thenationonlineng.net/author/david/>

⁵⁶ Morakinyo Abodunrin. DR. D.K OLUKOYA OF MFM; My life and passion for football. Retrieved June 11, 2019, from <https://thenationonlineng.net/dr-d-k-olukoya-mfm-life-passion-football/>



The creation of this Club was so much handfull, because the Club gave room for the development of grassroots football and likewise, and helped to attract so many youths from the street and providing them with accommodations, salaries and also make them responsible to themselves and to the society at large.

4.2 Music: Dr. D.K Olukoya, who is well known for his love for Music, especially Church Music. This love of his is evident in the church is investments, encouragements and supports for Gospel Music. MFM is known for providing training center for children, teenagers and youths to learn Music, instruments for free and helping to the point of providing financial support for programs and concerts out of the country. One of the Music institute owned by MFM is the “Mountain Top Conservatory”, established in August, 2011 by Dr. Olukoya and his wife Dr. (Mrs.) Folashade Olukoya as an institution par excellence to breed musicians with great techniques and skills, who give their best in glorifying God. Different programmes (Diploma, Pre-Diploma, Basic Studies, and Weekend Studies) are being run.⁵⁷ The Conservatory is properly-equipped with skilled manpower, state of the art musical

⁵⁷ Pre-Diploma Retrieved June 10, 2019, from https://mtcm.edu.ng/services_group/music-groups/

instruments, so much that, up to date music research library as well as a Multimedia Library to aid Study, research and preparation of both local and International examinations for the students of the Conservatory.⁵⁸ Likewise, there is collaboration with visiting musicians and examiners from the Associated Board of the Royal Schools of Music and other distinguished musicians both locally and internationally, in Master Classes and Performance at the Conservatory.

Goshen club

The Goshen Club International is a club established by the ministry, headed by Dr. D.K Olukoya, for the purpose of reaching, raising and empowering leaders. The reason for this establishment is to bring ministers and ministries together in a network to produce effectiveness in life and ministry.⁵⁹ There are other objectives of creating this club, which have also facilitated the growth of ministers and the ministries under the mentorship of DKO. These includes:

- Creating an atmosphere for interaction and an apostolic impartation among members.
- Finding gems in men and repositioning them for over flowing exploits.
- Unravelling ministers from every rope of darkness binding them and their individual ministries to the same spot.
- To preserve the glorious legacies of the priesthood by endorsing growth, integrity, honor, accountability and stability in the work of the ministry.

This shows the willingness of the Church relating to other ministries and trying to provide a helping hand in developing them for ministerial work.

SCHOOLS

⁵⁸ Diploma Retrieved June 10, 2019, from https://mtcm.edu.ng/services_group/music-groups/

⁵⁹ Goshen Club. Retrieved June 11, 2019, from <http://www.dkolukoya.com/about-dk/goshen-club>

The establishing of an institution, like, school is one of the 70 point agenda of The Mountain of Fire and Miracles Ministries. This ministry has been able to establish at least more than 3 to 4 Primary and Secondary schools in Ogun State, Lagos State and some other parts of Nigeria.

Furthermore, the Ministry has been able to establish a Private University, Mountain Top University. It started operation in year 2015.⁶⁰ The declaration of the Education Decree No. 9 of 1993, which repealed the Decree No. 19 of 1984 and stipulated new guidelines on the creation of private universities was therefore a welcome development.⁶¹ The University, from its inception started with two colleges (College of Humanities, Managements and Social Sciences and College of Basic and Applied Science), both having ten Departments respectively. The Staff strength of the University, more than 200 of the have been employed. The number of Students is quite encouraging. However, the school does not only focus on only academic pursuit but advises and encourages their students to acquire other skills, which include Vocational learning (photography, fishery, painting, natural hair care and barbing, digital and web design, tie and dye, shoe making and many more), likewise, the school also support acquiring Music knowledge which its calls Every Student a Musician (ESM). This is a course in school, where students are being taught different musical instruments. The intent of this is to prepare the students for life after school that they could be independent and better citizens of Nigeria. The establishment of this University has also complemented the efforts of the State and Federal Governments in providing admission to many aspirants who are pursuing admission to the Tertiary Institution in Nigeria.

SCHOLARSHIP

⁶⁰ About Mountain Top University. Retrieved June 1, 2019, from <https://www.mtu.edu.ng/about-mountain-top-university/#>

⁶¹ About Mountain Top University. Retrieved June 1, 2019, from <https://www.mtu.edu.ng/about-mountain-top-university/#>

This is one of the great humanitarian agenda of Mountain of Fire and Miracles Ministries, not just the General Overseer, but the contributions of the members to sponsor students, both those with indigent parents or the orphans. In Mountain Top University, a total of 114 students are enjoying this programme at the moment. It is important to state that the General Overseer sponsors over 13,000 students in Nigeria and outside the country. This is done to encourage parents and support their children so as to discourage a wasteful life.



4.2 THE CHALLENGES

The world of every establishment and institution has her own challenges and area of problem. There is no Church that will be right to claim that they do not have one challenge or the other, regardless their achievements even where success could overshadow or hide their challenges but it is always there for those who care to see and know. Some of these challenges came up as a result of the large number of the members, new establishment and for the fact that, some of these churches are being owned headed by just one person as it were. Like the saying goes “Two heads is better than one”.

In this study, the challenges of Mountain of Fire and Miracles Ministries will be classified into two, namely, “The Intra-MFM Challenges and the Inter-Denominational and General Social Issues”. Before further words, a little word of study on the internal challenges and the external challenges has to be done.

4.2.1 THE INTRA-MFM CHALLENGES

The word “intra” is derived from the word internal, which simply means existing or situated within the limits of something⁶². It also means an existing or occurring within an organization⁶³. Earlier in this study, the term challenges was explained. Therefore, internal challenges could be issues or problems within an organization or institution. The church of God is a Divine institution. The Mountain of Fire and Miracles Ministries is faced with various internal challenges.

1) PRIVATIZATION

For Mountain of Fire and Miracles Ministries, one of her major challenges is what this researcher may call ‘Privatization’, ‘personalization’ which can also mean, ‘localization’. This is the act of making God personal,⁶⁴ i.e. for example, members praying this way;

- * Oh God of Olukoya, answer me by fire.
- * In this service, may you encounter the God of our father in the Lord.
- * Oh God of MFM, prove yourself in my life
- * Oh God of Dr. DK Olukoya, where are you, appear in my situation.

These examples are not only found in MFM, but in today’s Church, most especially the 21st century churches, The Redeemed Christian Church of God, Winners Chapel and

⁶² Webster dictionary

⁶³ English Oxford living dictionary

⁶⁴ Alamu, the Church on Earth and the Quest for Heaven; Gleanings from Salient Church Historical Experiences.

others. These churches way of personalizing God, gives God a multifaceted look (i.e. worship in these churches are different from one another). You see members of RCCG when coming back from Holy Ghost night on Friday night, dashing down to MFM on Saturday morning for another worship program called Power Must Change Hands (PMCH), and vice versa, this is because, these members failed to understand that, they are still in pursuit of the same God. This is very common among Christians. This cannot be seen among the Muslims, neither the African Traditional worshippers. For these Religions, God is one to all of them, for every Muslim, “Allah” is one and the same at every Mosque. Likewise, the African Traditional Worshippers, though, they belief God is too powerful to be worshiped directly, therefore, He is being worshiped through Four channels. Through the Divinities, Ancestors, Spirit, Magic and Medicine. Yet, they see Him to be one God.⁶⁵ This is a major issue among Christians. Christianity is about faith, believe in Christ Jesus and not the power and anointing in the lives of men of God.

2) THE NEED FOR UPDATE

There is a serious need for update in ministry. MFM is one of the fastest growing churches in Nigeria and Africa. What brought the church to this level of popularity is the Power of God and the ‘Mode of Praying’, which was criticized by a large number of people, though, many are coming to realize the effectiveness of these prayers, but, the church needs to pay large attention to their youth and early members, who grew in the church, especially the youth. Most youth of MFM grew-up, understanding some certain things about their lives and foundation, gone for deliverance and doing their best to live a holy living, they are yearning for new teachings, understanding of the Word of God, but it seems, most Pastors are still on the same level of several years ago, same messages with a little bit of packaging, same

⁶⁵ Idowu African Traditional Religion

testimonies, illustrations, prayer points. In the last couple of years, MFM has lost quite a number of youth to other churches, not because MFM is not a good church but for the fact that Ministers and Pastors are still on the same level. For example, this researcher attended a 'Praise Night' by one of the MFM Regional Headquarters, the Pastor was given 15 minutes for his ministration, before one could know it, the Pastor went rough and started preaching on the 'Dragon of Your Father's House' for 45 minutes. It was not until the Pastor was given several notes on the pulpit that he could stop. Most youth who came to praise and appreciate God that night were disappointed, including myself. There are other services to do such ministration, why that night? It is not only about preaching or teaching but the ways, understanding your audience, being led by the Spirit of God, changing of mode of service, dynamism in mode of worship because some of these teachings might not be applicable to the older members but needful to the new members. I have seen where members are not interested in the messages of other MFM Pastors except that of the General Overseer and some few Pastors, this should not be so. Pastors must know how to balance their messages while delivering them. If this is not attended to adequately, these individuals may end up leaving for the churches that could enlighten them more on the Word of God.

3) INCOMPLETE WAR AGAINST INDECENT DRESSING AND IMMORAL APPEARANCE

It is good that churches have doctrines, creeds, and standards, as long as it is scriptural and not heresy. The MFM is well known for her intolerance for indecent and immoral dressing, such as sisters putting on trousers, attachment, fixing of ear rings, nails, all these are all prohibited for members especially workers. But, this fight or war is incomplete with the church attacking some other crucial areas. For example, some MFM branches do not like connecting to the international headquarters for program until the General overseer is on pulpit, this is not because the opening prayer, praise worship and choir ministration is not

interesting or spirit filled but majorly because, they do not want their youth to be influence by the looks of some officiating ministers or workers with styled haircut. On indecent dressing and immoral dressing, the church has majorly focused on sisters not wearing trousers, ear rings or finger paints but left the brothers who have worldly haircuts, keeping of bush hair, adding relaxer to hair, wearing of too tight trousers and so called “jumpe-up trousers” (Muslim trouser) in the church. These are not just being worn by members but by so called workers and leaders who are supposed to serve as role model to others. The church is failing seriously in this area, especially in MFM Youth churches, so many things have been allowed “in the name of accommodating youth” but the truth is, if there are no changes now, rather for the church to influence her new converts positively, they would be influence negatively. In their first month of worshiping in the church, they can be accommodated and within this month, they go through a process of foundational class, while being taught alongside the church traditions.

Furthermore, if this same youth are the dream of the church to replace the older generation in the nearest future then there is going to be a conflict or clash of ideology, doctrine and tradition of the church. Based on observations, most adult members key and agree to the doctrines of the church but also with their upbringing and transfer of teachings it does not show if they fully understand the doctrine. I believe majority of MFM members agree to be a member or attend MFM due to the problems and challenges they face at a certain time of their lives and when they overcame such, they go back to their ways of lives. This made it more complex for new converts who are new to the system. The teenagers, and young adults who were born in the ministry or grew up in the ministry feel there is no need to follow their parents or church doctrines since they believe they have fought their spiritual battles and do not have some spiritual challenges since they were born in a holy environment and dedicated to Christ. They see no need in these, they listen to other ministries, and they read the scripture

and since they have done several deliverances from childhood and being delivered so do say, nothing can stand their ways again.

Lastly, some parents are not helping matters, neither do some pastors as well. Parents who do not have control over their children or train their children in the way of God from childhood, only take them to church, being religious but not observing their spiritual growths. Likewise do we have some MFM pastors, who face ministry too serious that they forget the spiritual, moral and emotional growths of their children, as long as their children are early to church, no negative reports, and represent their family well in the church and other places, all is well. Sometimes, these children may find it difficult to approach their parents because of their strictness and religiosity, rather they get advice and consuls from wrong source and go ahead to explore life they should not. Children of members, who sees the waywardness of the dressing attitude of pastors' children are mostly discouraged and may end up not adhering to their own parents advices since the pastor has failed in addressing his own family, how could he advice their own family.

4) THE NEED TO SEE ALL MEN OF GOD AS GOD'S VESSEL

It is a true saying that "Anointing differs", but it is very important to always remember that it was God who gave the measure of Grace. ⁶⁶The church should regard all ministers to be equal and treated the same way, as long as they have the call of God upon their lives. The fact that Ministers' input could be different and the area they operate could be different does not mean one is superior to others, though sometimes we can honor people because they are the founder or the brain behind the establishment of something does not mean such is the only reason why such establishment is successful. One of my observation was the attitude of MFM members, during any combine service or normal service, when other pastors comes on pulpit to pray or call prayers, some members tend not to sit down, since it is not the General

⁶⁶ Mepaiyeda, Solomon. Church Reformation

Overseer, even when the pastor on the pulpit ask everybody to rise to their feet, whereas when it is time for the General Overseer to come on to minister, in fact, without him appearing everyone is already clapping and rising up. It is a good thing to honor God in the General Overseer's life, which I see to be the love the members have for him but the truth remains, everything done in the house of God is to give glory to God and not man. This act could affect the moral or confidence of some of such ministers unconsciously, making them feel they are not being appreciated, let not forget, they are men of God also.

5) SUSPICION

The word "Suspicion" means the act of suspecting something or someone, especially of something wrong. This is an unconscious problem among MFM members, this did not just start all of a sudden but gradually, as every member listen to messages on constant repetition of problems, spiritual attacks coming from their enemies, neighbor and sometimes from family members, this fear is so infused in the consciousness of members that they distrust everybody including their spouses, parents, relatives, and children. In fact illustrations or examples are sometimes being given on cases in these areas, for example, a mother being the cause of the problems of her children, daughter manipulating the success of the family, though, it is been taught that these individuals are not the real problem or being behind these problems, but evil spirit in them/possess them and such spirit needs to be cast out.⁶⁷ Such things may be true and real life experiences, but the default there is that, so much emphasis is being laid on them and how it is being told could be reviewed. Sometimes, when these experiences are being shared, some members are not only fired up for spiritual battle and prayer but for also physical confrontation, and sometimes having someone in mind. At that moment the person sitting beside you is ready to smash or kill and began to overthink or imagine who could be behind his/her problem, who could be the likely suspect. Sometimes,

⁶⁷ Alamu (2019). The Church on Earth and the Quest for Heaven; Gleanings from Salient Church Historical Experiences p.5.

when you get home and any of your family members' acts irrationally, you began to suspect them and this begins to create distrust among family members, siblings. On occasions, hears or see people praying that other people should die, though the General Overseer has tried to correct this act, calling it "witchcraft prayer", that is, trying to kill another person is wrong and completely against the Word of God. This needs more emphases. Also, testimonies are sometimes being shared of relatives, neighbor who died in the process of such prayers or spiritual battles, presumed to be the cause of the problem and probably died for not repenting of their wickedness. There are other instances like, people not even trying to be rational in some cases but praying dangerous prayers and at the end discovering it was nothing. Sometimes, questions are needed to be asked and not trying to kill something or someone. Knowledge is power.

Also, suspicion of everyone affect social relation though it is good for every man to be careful of what he/she eats, where they eat or put trust in but, it is also important that relating and eating with people increases love and unit. Even Christ shared one Bread and a Cup of wine, as symbol of His flesh and blood to his disciples. Not associating at all is very bad, it is more dangerous. Attend community meetings, suggest ideas, provide solutions and give support to your neighborhood. (Let people understand where you belong, what you want, do or don't, not by shunning them out and making them feel they are sinners or enemies, appreciate them when they give food, avoid going to place where you know you will not be able to turn down their food or tell them before going).

6) EVANGELISM

Evangelism is the core of Gospel and an undisputable factor that assisted the progression and expansion of ministry locally and internationally. At start, Jesus spoke of evangelism, the

Apostles did and likewise church leaders such as Garrick Blade, Moses Orimolade, Simon Kimbangu, Ayodele Babalola, Samson Oppong and others.⁶⁸

These leaders stated above and their followers were thoroughly engaged in spreading of the Gospel by not staying in a loyalty but moving in and out of streets, neighborhood with bells in their hands. These style or method of evangelism is very hard to find among contemporary churches, since their claim is that; the world is now a globalized age and even church leaders find it hard to go on evangelism with their members or followers, rather they push it to the youth, claiming ‘the strength of a youth is in his energy’. Bible does not assign those who are to go for evangelism but called all believers. Pastors need to understand that the work of Gospel cannot all be done on the pulpit, after all, Christ did not limit himself to the pulpit, neither did the Apostles. Let men of God also enter the street to preach the Gospel and stop claiming to be busy in the office.

4.2.2 THE INTER-DENOMINATIONAL AND GENERAL SOCIAL ISSUES

External challenges: are challenges that are within the church but relate with the external body or other institutions. For example, the poor human relationship with other churches.

A. POOR HUMAN RELATIONSHIP WITH OTHER CHURCHES

This challenge is very common among many Pentecostal churches in the 21st century, whereby, churches depend solely on their own ministry and nothing more but their own personal growth and increase, maybe for the fear of losing their members, influence, independence and dominance. Majority of the Pentecostal churches prefer to organize programs, and do things in their own unique ways believing that could be the area of strength

⁶⁸ Mepaiyeda, Solomon, 2019, The Emergence of African Indigenous Churches and their Contribution to the Growth of Christianity in Africa, p.37.

and grace God has given to them while neglecting associating with other body of Christ around them, to the point that their members compare the messages and anointing of their pastors to one another. Sometimes, rather for these churches to go out to preach salvation to unbelievers, you find them in front of another church preaching salvation, trying to steal each other's members. There are thousands and millions of unbelievers in Nigeria, so why should trying to convert someone who has a church be more important than preaching to someone who has not accepted Christ. Christ message to everybody through Paul (Rom.12:4-8; 1Cor.12:12-27) is that we are one, by describing the church like parts of human body, the head, hand, leg, eye and others.⁶⁹ The church as one purpose, and that is to spread the Gospel of Christ and not for competitions, like the richest, most famous, or largest. For example, the disciples of John the Baptist saw Christ's disciples baptizing, they asked him why, and he explained to them, that "A man can receive nothing, except it be given him from heaven" (John3:27). This shows how important other ministries are and there should be no segregation. Though Paul the Apostle was not part of the Disciples of Christ, yet he was recognized and accepted among the disciples and joined them to achieve great and mighty works. The MFM, do not allow ministers from other churches on their pulpit neither do they invite ministers from other churches to minister in their church, both as a music minister or as a Pastor.

Every church has her area of strength, like it is always been generally classified, MFM is a deliverance ministry, RCCG is a music ministry, WINNERS CHAPPEL is a prosperity ministry and many others, yet these individual churches need one another, for their priority and goal is to bring the world to the limelight of Jesus Christ and not for self-glory. Though, these churches might have their reasons yet (church has to be Universal).

B. POOR EXPRESSION OF LOVE

⁶⁹ KJV

Love was expressed between God and his subject, that is, mankind.⁷⁰ The greatest commandment Christ taught his disciples was to “love God and his neighbor,”⁷¹ this shows how necessary it is, both in words and expression. The poor expression of love shown by some MFM members can be summarized as follows;

- i. Attitude: one of the best way of evangelism is care, friendliness and hospitality. This is basically lacking among some members MFM. Base on observation, it has been said that it was due to so much emphasis on prayer on evil or enemies, that the MFM people developed this trait. It does not necessarily mean that these things do not exist, but for the fact that people begin to express or allow what is going on with them physically and spiritually to determine their reactions and response to their neighbors is the issue. Prayer and fasting do not stop smile or laugh, and neither does it stop interaction. One of the teachings of Christ was that, when one is fasting, your neighbor should not be aware, neither should it be made obvious to anyone, therefore, you should rob oil on your face and look presentable. There have been series of complains from individuals, people on how some MFM members behave. In church services, there are members who can act as saints or angels, but at other places, even outside church premises, they can be very mean and aggressive. For example, one day, this researcher I went to purchase drug for his younger brother from a shop close to MFM international headquarter, it was the hour the manner water program had just ended, then there was a hot argument, insult by a woman and a taxi driver, when he drew closer, the woman in question was coming from church; This was a shock. Then it became clearer why G.O usually ask members not to engage in fight or arguments that will make them lose their blessings. There are other occasions like after Power Must Change Hands services. An

⁷⁰ John 3:16, KJV.

⁷¹ Leviticus 19:18, Mark 12:30-31. KJV.

unbeliever who sees this will only harden his or her heart to becoming converted or going to church. This has so much tainted the image of the church.

- ii. Lack of Understanding in Principle of Giving: It is true that Dr. D.K Olukoya, has spent time to explain the principle of giving to his church members, the benefits and the likes on several occasions but, only few still understand it. In fact, some MFM pastors are not helping situations. It is believed by several members, youth that only Dr. D.K Olukoya, few pastors and members are ready to help others. So many members think giving only to God/church and pastors is all what giving is all about but it is not. Your ‘neighbor,’ Christ emphasizes, which we should love, is any man who you see to be in need and you can help, not classifying or helping those who will be able to help you back/pay back. If every branch of MFM takes it up to sponsor at least one or two students education then, love increases, or pay close attention to those who lost their parents and have nobody to care for them, monitor the welfare of the widows and the jobless in church by creating more empowering programs and providing loans to startup businesses, then the church will be at her best practicing Christ’s love. Giving does not only come in terms of money or material theirs but can be encouragement, support, care, attention, presence and visitation, especially to those who have lost someone dear to them. Though, there are pastors and members of MFM that are trying, and doing well, but I believe the figure is still very low to the standard or teaching shared by Christ in the Bible.
- iii. Family: it will be nice to borrow an idea from churches like the Baptist Church and Methodist Church. There is what can be called tradition/family. Though MFM is less than 50years, but “how the future of a thing is going to look like can be seen from the present”. The church has her slogan “operation do it yourself.” Although, Dr. D.K Olukoya is referring to members being independent when it comes to spiritual welfare

and being able to stand as a believer, but it seems, members are generally using it for a different course. The Church is like a human body, the hand cannot be separated from other parts of the body, and neither can any other part feel better than the others because, they all need each other to be strong and effective. Every man for himself is not the teaching of Christ and neither should MFM members misuse the teachings of their General Overseer. Lessons could be learnt from the parable of the lost coin in one of Christ's parables and of the lost sheep. It is very important to see everyone to be important and in so doing, it becomes easy to know and help any member who could be struggling with their faith.

- iv. Hospitality: Based on biblical understanding, Christ welcomes all or it could be stated that He wanted everyone to come to Him for repentance and live a new life. The most welcoming place on earth for any person, be it, the rich, the poor, the lost, the sick, the healthy and others, should be the house of God. The church could be illustrated as a medical center where different kinds of patients go to for check-up, treatment and even surgery. No one should be turned back or prevented from any hospital, even if there is no money, a patient would at least be attended to, first. Likewise the house of God. MFM is popularly known as a deliverance church and some certain things are not allowed, such as accessories, hair/finger attachment, women wearing of men's wear and others. When a lady appears at the gate of the church with men's wear, that is, on a pair of trousers, jewel, she is either asked to pull them off or mostly given a wrapper to cover herself. This is a good idea but still not good enough, because, this action could turn back some individuals who are yet to attend the church, due to what they have heard from others about the church and could even change the mind of the person given the wrapper. I understand the church is trying to preserve her doctrine and not accept immoral dressing but will this act not chase away an unbeliever who is yet to know his

or her left from right. In fact, this act has made some MFM members more hypocritical and pretentious, who in church do not wear Jewries or men's trousers but put them on immediately after service, to work place and even at home. Some even believe that they were told not to wear these things, so that they could receive complete deliverance and immediately they believe they have received it, they go back to them. Then, you will ask, is this a short term solution or long term?

- v. Also, the attitude of most MFM members toward people who dress the way they term worldly or not MFM-Like is not welcoming, sometimes the church, some members are quick to judging people they know nothing about, where they are coming from, why they dress or appear the way they look. Dress or appearance sometimes deceive us of what is going on inside an individual and our response could save or push away a wandering/lost soul. No matter how an individual appears, he or she must be first be welcomed with happiness and love as Christ would expect of us, then any correction can be made. For every saved man is saved by Grace and not by hard work.
- vi. Less concern attitudes of some ministers towards members: There is a need for improvement between the relationship of some pastors/ministers and their members. Sometimes the only real connection between them, is when members believe their pastor have the fire and this could be proven by organizing several revival programs and also starting a new tasks. Just as politicians live their lives, this is found among ministers, especially, when the mister is new in an environment, rather to complete the unfinished project of the previous minister, they prefer to start a new one, since praises will only go to the person who started the previous project. Christ has called everyone to work together just as the parts of the body cooperates together. Different parts, performs different functions but for the same good.

CHAPTER 5

SUMMARY, CONCLUSION AND RECOMMENDATIONS

INTRODUCTION

This chapter provide the summaries of the research work, draws conclusions based on the findings and makes necessary recommendations.

5.1 SUMMARY

The Impact of the Indigenous Churches in Nigeria is a phenomena subject that can be reckoned with, because of its importance to both the Natives and the Church, several works have been conducted on it over the years. The attempt here is to know the impact of Indigenous Churches in Nigeria and to the people of Nigeria. The study establishes the beginning and activities of indigenous churches, and the Mainline Churches, which is also known as the Mainline Stream Church.

Lastly, an effort to examine the impact of MFM was made, since MFM could be categories as an establishment or institution which was been influenced directly or indirectly by or from the birth of Indigenous Churches which came to existence many years ago by African Christians who want something more in worship than what the Europeans could offer. Examples of such Africans Christians were Garrick Braide, Joseph Ayodele Babalola and others.

The birth of Indigenous Churches in Nigeria has only given the Natives the reason to belief in their selves and discard the opinion of the Europeans/Foreigners that says; Africans cannot conceive God and neither can they understand Him. Through Indigenous Churches, Africans were able to establish worship in African view without been condemned, criticized or discriminated by anybody. African Churches allowed worship with clapping, dancing, jumping with energy which cannot be found in the European mode of worship.

The Methodology adopted was Historical and Empirical in nature. Historical, in the sense of reviewing the historical background of Indigenous Churches such as MFM, while Empirical, in the sense of the sources made used of, such as (face to face interview and participant observation). Also, Primary and Secondary data were consulted for information.

Study done on the Impact of the Indigenous Churches has established the fact that Indigenous Churches like MFM have contributed more positively to the community and nation at large than the general misconception that says; they are only established to amass wealth, properties, and fame. Their positive influence can be seen in Sport, Music, Economy, and Education.

5.2 CONCLUSION

On the basis of the discoveries of this research work, it can be concluded that:

1. Indigenous Churches are not completely free of mistakes in their dealings
2. Indigenous Churches help in the quick and wide spread of the Gospel in African and Nigeria in particular
3. Indigenous Churches are made of Africans with an African-view of worship
4. Several impactful establishments has been done by the Indigenous Churches such as construction of roads, schools, provision of scholarship and boosting the country's economy.

5.3 RECOMMENDATIONS

Owing to the misconception of some Nigerians who think Indigenous Churches are not doing well enough to be recognized or praised for their positive influence, investments, on the people Nigeria in Sport, Music, Economy, and Education , this study recommends that;

Indigenous Churches in Nigeria should try and avoid or totally let go importing the western world culture or world-view into their churches which are not scriptural, rather, they should

follow the templates set by their founding fathers, than trying to copy the Europeans' view of worship which was one of the reasons why Africans chose to established their own church in African world-view and also be fully committed to their divine assignment, if truly they have been called to lead others to righteousness.

Also, Nigerians should have a change of mindset and come to the understanding that, it was Africans, specifically Nigerians that fought for the Christianity to be viewed in Nigerian way, that is, in African view. For example: Rev. Henry Townsend against Bishop Ajayi Crowther. Rev Griffins and the 55 Polygamists. Always condemning, criticizing Indigenous Churches is not always the way forward, but sometimes identifying their good efforts and positive influence on the society or community.

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Gvva Intercessory Diary

International Headquarters, general-General Overseer Administrative Office

APPENDIX 1

1. In what year was MFM established?
2. What prompted the establishment of MFM?
3. What are the Vision and Mission of the founder of MFM
4. How did MFM spread across Nigeria?
5. How many Branches, Zones and Region does MFM have?
6. How many Pastors (AGO, SRO, AND RO)?
7. Beyond Nigeria, where else do we have MFM?
8. How many MFM do we have internationally?
9. What is the population of MFM members?
10. On what kind of structure was MFM laid on?