

AN EXAMINATION OF FACTORS RESPONSIBLE FOR DIVISIONS BETWEEN  
PENTECOSTAL AND PROTESTANT CHURCHES IN EDO STATE NIGERIA

A research project submitted

By

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## **CERTIFICATION**

I certify that this long essay was carried out by Osamwonyi Daniel AIRHINBUWA under my supervision in the Department of Philosophy and Religion, Mountain Top University, Prayer City, Ibafo, Ogun State.

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## **APPROVAL**

This long essay by Osamwonyi Daniel AIRHIENBUWA has been read and approved as meeting part of the requirements for the award of the degree of Bachelor of Arts (B.A) in Religious Studies in the Department of Philosophy and Religion, College of Humanities, Management and Social Sciences, Mountain Top University, Ogun State.

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## **DEDICATION**

This work is dedicated to God Almighty who has bestowed on me the strength, wisdom, knowledge and understanding needed to carry out this research work. It also dedicated to my amazing parents and siblings for their unending prayers, counsel, love and support.

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**Osamwonyi Daniel AIRHIENBUWA**

## **ABSTRACT**

Ever since the coming of Christianity into Nigeria up to this time, the growth of Christian worshippers and the establishment of churches has been on an increase. In this research work, the introduction of Pentecostal and Protestant churches in Nigeria was examined. This research explores some of the theological themes that became the turning point of Christianity, the theological teachings of Pentecostal and Protestant Churches on unity in Nigeria were reviewed as well as the effects of divisions on Churches. The Establishment, Growth and Development of Pentecostal and Protestant churches was reviewed. The Church of Jesus is increasing in division instead of unity. This study sought to establish the factors responsible for divisions among Pentecostal and Protestant churches. The causes of division of Protestant and Pentecostal in Nigeria are diverse and varied ranging from leadership ambition to numerous other factors which we have classified into political, economic, social and spiritual factors.

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## **CHAPTER ONE: INTRODUCTION**

### **1.1 BACKGROUND OF THE STUDY**

The purpose of God is for us to be united. In the Bible, numerous authors promote peace in the body of Christ. In Ephesians 2:19-22: Now therefore ye are no longer foreigners and strangers, but fellow-citizens of the saints, and of the household of God; and are founded upon the base of the apostles and prophets, Jesus Christ himself being the chief corner stone; upon which all the construction of the holy temple in the Lord, in which ye are all built together for a dwelling place of God by the Holy Ghost, is built. And Romans 15:5-6 says now May the God of patience and consolation grant you to be like one another, according to Christ Jesus: that with one spirit you may glorify God, also the Father of our Lord Jesus Christ. Ezekiel 37:17: and they shall be joined one to another in one stick; and they shall be one in thy hand. That is why Jesus prayed in John 17 for his disciples to become united. He prayed in verses 20-23, "I pray not only for these, but also for those who trust in Me by their word; that they may all be one; even as You, Father, are in Me and I in You that they may also be in Us that the world may believe that You have sent Me. The glory which You have given Me I have given them, that they may be one just as We are one; I in them, and You in Me, that they may be perfected in peace, that the world may know that You have sent Me, and have loved them, even as You have loved Me." This prayer he made centred not only on the eleven surviving disciples, but also on others who would enter discipleship through their ministry (Britney; 1994)<sup>1</sup>. The Bible lets us know that Jesus Christ credits his apostles with the numbers that will be made.

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<sup>1</sup> London: Cambridge University Press Britney S. J. (1994). *The changing shape of Church history*, Chalice Press, St Louis, MO.

The primary concern Jesus expresses at this time of his impending death is the issue of unity among the disciples as their unity will most definitely be a vital prerequisite for their subsequent mission (Jessica; 2004). Disunity and division are threats found among the members of the Body especially as the Church increases and grows in numbers. As Christ is definitely supplicating the Father with references to God and himself, it is clear the unity herein described is more transcendent than that of “simply human fellowship or the harmonious interaction of Christians” (Ebere; 1970)<sup>2</sup>. The external expression of this unity is to be the evangel of the Church to the world, which attests to the sending of Christ by the Father.

In 1 Corinthians 1:10 he exhorts, "Now I urge you, brothers, in the name of our Lord Jesus Christ, that you all agree, and that there be no divisions between you, but that you be made complete in the same mind and in the same judgment," here Paul lays forth this directive and takes a stern stand against divisions and sects in the Church Body, both in the light of personal division and in the light of theology. Unfortunately, Paul himself has been the object of one of these chasms of opinion in his friendship with Barnabas. Paul's language for grappling with doctrinal discrepancies (1 Corinthians 11:19 and Galatians 5:20) is heresy, denoting a divergence of sound theology, sometimes to the extent of becoming an unjustified party (Accordance 2010)<sup>3</sup>. Just before the prayer in John 17, Jesus created the institution of the Lord's Supper in the light of the celebration of the Passover, an institution offered in large part to demonstrate and promote solidarity with the Head of God and unity as members of the Body of Christ. In 1 Corinthians 10:16, Paul affirms that the pinnacle of this ideal unity of communion or of the church is

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<sup>2</sup> Ebere O. K. (1970). *An Introduction to Pentecostalism: Global Charismatic Christianity*.

<sup>3</sup> Accordance (2010). *The End-Time Army: Charismatic Movements in Modern Nigeria*. Trenton, NJ: Africa World Press.

materially seen in the act of the Lord's Supper, since it is a share of the blood and flesh of Christ. Mounce believes that the word "church" conveys the concept of friendship, communion, engagement and sharing (Mounce 2006)<sup>4</sup>. Paul then uses the word only in a religious context, rather than a secular one to mean anything larger than a community, to denote a higher degree of fellowship; he also uses this term to express "religious fellowship (participation) of the believer in Christ and Christian blessings for the mutual fellowship of believers" (Hauck 1983)<sup>5</sup>. 1 John 1:3 and 2 Corinthians 13:14 affirm that the Church, alongside the communion of saints, is still kept together with the Lord, the Son and the Holy Spirit, but the Holy Spirit alone takes believers into this fellowship (Prime 2008). This proof of the church is the outer, physical manifestation of the divine fellowship shared by the flesh being knit together with the Godhead (Hunsinger 2009)<sup>6</sup>. Thus the Church is an inward religious communion or a share of the rewards of a friendship with Christ, but at times it expresses itself in a visible expression in the Body of Christ. Schmitz cites homothumadone as being filled with "togetherness," as demonstrated in the tangible, inner solidarity of a group faced with a common duty or danger; it is harmony, or unanimity, not supporting a particular agenda, "but a cause greater than the individual" (Schmitz 1986)<sup>7</sup>. Thus, characteristic of the early Church, all but one time in the New Testament is used in Acts in an attempt to accentuate the internal unity of the group.

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<sup>4</sup> Mounce 2006). Number of out-of-school children in Nigeria rises to 13.2 million. Development Cable Online Magazine [https://www.thecable.ng/revealed\\_number-of-out-of-school-children-rose-to-13-2-million-in-three-years](https://www.thecable.ng/revealed_number-of-out-of-school-children-rose-to-13-2-million-in-three-years)

<sup>5</sup> Hauck Y. (1983). Nigeria's Christian Revolution. The Civil War Revival and its Pentecostal Progeny. Carlisle: Regnum/Paternoster.

<sup>6</sup> Hunsinger 2009). The Church as a catalyst for transformation in the society. HTS Teologiese Studies / Theological Studies. 73. 10.4102/hts.v73i4.4635.

<sup>7</sup> Schmitz (1986). Historical background of churches in Nigeria. Nigeria: Interwale Press and Bookstores Ltd; n.d.

## 1.2 STATEMENT OF THE PROBLEM

The Church of Jesus is rising in discord instead of harmony. Much of this disunity comes in the form of cell division. Churches are fragmented, tensions in church seminaries are growing as unity advisors succeed, while divisions abound (Raymond; 1996)<sup>8</sup> and denominations begin to expand as a causal force due to social division. Theoretically, orthodoxy must confess that unity is possible by the offering of the glory of Christ. The Church as a whole is properly capable of preaching religious truths, but it is often required to demonstrate them to the world through her testimony, as the proclaimed unity is not simply positional (Carson 1980)<sup>9</sup>. Christianity today indicates that a constructive division might be in order, because only sentimental unity exists within the major denominations (Christianity Today 2004). Bloomberg maintains that this solidarity is impossible to understand in the face of the numerous splintering groups (Bloomberg 2008)<sup>10</sup>. As a result, the lack of solidarity found in the Body of Christ is a crippling witness to the world..

## 1.3 OBJECTIVES OF THE STUDY

The key aim of this analysis is to investigate the reasons responsible for divisions in the churches.

- i. Knowing the biblical and religious justifications that justify differences in fellowship between the Pentecostal and Protestant Churches in the State of Edo

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<sup>8</sup> Raymond F. Bulman(1996), "Theonomy and Technology: A Study in Tillich's Theology of Culture," in John J. Carey (ed.), *Kairos and Logos* (Cambridge: North American Tillich Society, 1996).

<sup>9</sup> Carson (1980), *Catholic Charismatic Movement in Igboland, 1970-1990*. Onitsha, Nigeria: Africana-FEP Pubs. Ltd; 2009.p 49.

<sup>10</sup> Bloomberg (2008). *An Introduction to Pentecostalism: Global Charismatic Christianity*. London: Cambridge University Press

- ii. To know what tolerances of separation are biblically justified or allowed within the framework of Scripture between the Pentecostal and Protestant Churches in the State of Edo
- iii. Knowing if the Church is really in alignment with the Scriptures, and how it can influence the actions of Christians today in their position of glorifying God.

#### **1.4 SCOPE/LIMITATIONS OF THE STUDY**

This study centres on the examination of Factors accountable for divisions among Pentecostal and Protestant churches in Edo State with a view of finding a lasting solution to the problem.

##### **Limitations of Study**

- a. Financial restriction- Insufficient funds appear to obstruct the researcher's effectiveness in sourcing the related content, literature or information and in data collection processes (internet, questionnaire and interview).
- b. Financial restriction- Insufficient funds appear to obstruct the researcher's effectiveness in sourcing the related content, literature or information and in data collection processes (internet, questionnaire and interview).

#### **1.5 SIGNIFICANCE OF THE STUDY**

This study will show the dissimilarities between Pentecostal and Protestant churches. Pentecostal is Protestant. Protestants are a very large group; most individuals who affiliate with religions that have their origins in the Reformation are identified by the term. That is Lutherans, Baptists, Methodists, Presbyterians, Pentecostals, God's Assembly, Churches of Mission, Reformed Churches, Charismatic Churches, etc.

For their high focus on topics such as preaching in tongues, redemption and miracles being wrought now, Pentecostals stand out from the other Protestants. They are among the denominations that are designated as charismatic. They seem to be very vocal and in worship they stress unbridled feelings.

### **1.6 DEFINITION OF TERMS**

Division: Disagreement between two or more parties, causing conflict or animosity, usually

Churches: A house that is used for Christian public worship.

Christian: A person who is a believer in Jesus Christ and his teachings or has received Christian baptism.

Unity: The condition of being united as a whole or joining.

Disunity: Disagreement and split in a group.

## **CHAPTER TWO: LITERATURE REVIEW**

### **2.0 Introduction**

The chapter examines factors which are responsible for division among the Pentecostal and Protestant churches in Nigeria.

### **2.1 Introduction of Pentecostal churches in Nigeria**

Over the years, the language used to characterize Pentecostal churches has been varying and complex due to the differing opinions people have held about the Pentecostal movement since its inception. The first words used were schismatic parties, break-away groups, separatist religions, etc. With the passage of time and a greater understanding, people's views on Pentecostalism started to shift, and there became more optimistic words for Pentecostal churches as prophetic, therapeutic, theological, and eventually Pentecostal. As a result, Pentecostal churches today are commonly regarded as prophetic, healing, spiritual or Pentecostal movements. Most of the early terminology was used to indicate that the Pentecostal Churches are in most cases, the result of separating groups of members from Orthodox or Mainline Churches, such as the Roman Catholic, Anglican, Presbyterian, Methodist and Baptist Churches, and therefore one of the most widely used terms is Separatist Churches.

According to Parrinder in Uzoho (2000), these are "sects which have separated or emerged from the relative independence of the older missionary churches." Pentecostal churches pop up mostly in places where the Christian faith has flourished before. "Protestant" denominations tended to contribute more to the promotion of the Pentecostal Churches than the Roman Catholic denomination. Perhaps this is because the "Protestant" denominations are freer both in their preaching and practice and most of all, in translating the scriptures into vernacular languages (Diara and Onah, 2014). In March 1967, following the outpouring of the Holy Spirit in the Roman Catholic



congregation at Notre Dame and its appearance in glossolalia, an elderly missionary asked some of those involved: "Now that you have received the Holy Spirit, when are you going to leave the Catholic Church?" (O'Connor, 1968). Those asked were surprised at his inquiry, as the only significant result of their encounter was that they considered themselves to be "better Catholics." O'Connor uncompromisingly described the detrimental influence of Pentecostalism on Protestant churches when he said In the Protestant community, and the Pentecostal movement has always driven people to break from their parent churches and find new ones. The Catholic Pentecostal movement has demonstrated no such tendency. In the opposite, it profoundly deepened the loyalty of its adherents to the church.

The Pentecostal/charismatic sects in the Roman Catholic Church, unlike their counterparts in the Protestant churches, regard the priests of their churches as an alternative to doing something that may be conflicting with the doctrine or practice of the church. They should not consider their prayer meetings as a replacement for the liturgy of the Church. Their leaders are both active and ardent supporters of their denominations, and thus the Roman Catholic Church does not make a substantial contribution to the propagation of the independent Pentecostal movement.

Like many other incidents in history, some people hastily concluded that the Pentecostal movement is merely ephemeral. But such opinions seem to have been misconceived because the number and size of Pentecostal churches has persisted and continues to increase. Achunike (2004) corroborates this argument in these words: "The rise of Pentecostalism has now taken a remarkable proportion. But this development is not based on its orthodoxy, for doctrinally Pentecostalism is not a cohesive whole." This indicates that the reasons behind the unprecedented growth of Pentecostalism in contemporary Nigerian culture should be found beyond the

doctrinal sphere. Pentecostal churches remain short of the biblical values and traditions of church development. However all of them have a strong understanding of Christian religion and in particular, tend to be more passionate about faith than the mainline churches.

## **2.2 Introduction of Protestant churches in Nigeria**

Christianity was successfully introduced into Nigeria through the opposite ends of the Nigeria's coasts Badagry and Old Calabar in the 19th century, according to Ajayi and Ade(1965); Ayandele (1966); Maxey and Gary(2016). The Methodist Church was the first Protestant mission society in Nigeria to introduce Christianity. Ajayi and Ade (1965)<sup>11</sup> states that The Rev. Thomas Birch Freeman arrived at Badagry on 24 September 1842, accompanied by William de Graft, his Fante 'assistant missionary', a native of Cape Coast. T.B. Freeman was the overseer of the Methodist Mission at Cape Coast. Both missionaries were sent to open an out-station of Cape Coast in Badagry. Ajayi and Ade(1965) further remarks that following the Methodist missionary was the Church Missionary Society (CMS) missionary, Rev. Henry Townsend, a young man of 26, who arrived at Badagry in December 1842 and Abeokuta 4 January 1843. The Presbyterian Church entered into Old Calabar through Rev. and Mrs. Hope Waddell on 10th April 1846. The builder Southern Baptist missionary Thomas Jefferson Bowen entered into Yorubaland, Badagry, on 5th August, 1850; Ijaye (February 1852); Ogbomoso (1855). He had wanted to go "Bohoo" (that is, Igboho, a former capital of the Old Oyo Empire to establish the first station there (Ajayi and Ademola, 2010)<sup>12</sup>. On 27th July 1857, during the third Niger Mission, the CMS entered into Igboland under John Christopher Taylor, an Igbo ex-slave. This marks the effective establishment of the Anglican Church in Igboland,

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<sup>11</sup> Ajayi, J.F.Ade. (1965). *Christian missions in Nigeria 1841-1891 The Making of a New Elite*. London: Longmans.

<sup>12</sup> Ajayi A. and Ademola S. J (2010) "The influence of the church on the Nigerian polity:

including the advent of Roman Catholic Church under Father Francis Borghero in Lagos in 1862 and Onitsha (1865) under Father Joseph Lutz, the leader of the Holy Fathers. Also the Sudan Interior Mission (SIM) made their entry into Nigeria in 1893 through three young missionaries, namely, Walter Goman, Thomas Kent and Bowland Bingham (Ukaoha et al., 2013)<sup>13</sup>. In brief, the Wesleyan revival of England was far-reaching in the 18th century, in relation to its effect on the socio-religious climate of this time, as the revival under Jonathan Edwards in the American colonies. So you have to consider the socio-religious past, which offered an opportunity for revitalization, a religiously failed church and weak society. There was need for reforms in the prison, factory workers and child right acts and so forth. Unfortunately, for more than a century and half after the Protestant Reformation, the problem of dead orthodoxy still plagued the spiritual life of the Church. The Mission churches in Nigeria during the early twentieth century had the same problem of dead orthodoxy and lack of revival fires. Thus, early works on the Wesleyan Evangelical Revival laid emphasis about history of the revival, its doctrinal practices such as salvation and sanctification, but none was able to examine how the mainline Protestant churches in Nigeria conform or align with the values of ourselves this revival which formed the background of their doctrinal emphasis and liturgy. It is to this end that this work was carried out to fill this gap and to make contributions to learning. Besides, this work was undertaken to motivate the churches to align themselves with the Evangelical Christianity that is rich in biblical content and character instead of the cheap and popular Prosperity Gospel that seems to have neglected wholesome preaching and teaching of new birth experience and holy living.

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<sup>13</sup> Ukaoha, Anyamagir and Diara (2013). "The Church as the solid foundation of God: Lessons for Nigerian pastors and priests." In: *International Journal of Christian Theological Research*, Nsukka Vol. 3 No. 1.

### **2.3 Theological teachings of Pentecostal Churches on unity in Nigeria**

There is lack of unity amongst Nigerian Christians today. Many churches exist in Nigeria, all with different doctrines, beliefs and ways of approaching the same God. From the Orthodox churches, the Jehovah's Witnesses, the Anglican, the white garment and to the Pentecostal churches, different thoughts are served from the very many pastors and general overseers, to the expectant members. Some teach that God is so holy that he cannot behold sin, and as such, members must continually examine themselves, whether they are still in Him, in order to avoid His anger and judgement. Others say that the grace of God is sufficient, and so, it is not for man to be conscious of sin all the time, but to stand firm in the liberty and righteousness of Christ. From time immemorial in Nigerian Christianity, different issues have reared their heads, with questions on its rightness or otherwise hovering around it. A quick example is whether it is right for women to put on trousers, ear rings and make up. Another is on the question of tithes, and who receives it.

This is a proof of the divisions that exist amongst Nigerian Christians. It is sad to note that people, most especially women, go to church just for miracles from their "man of God" in their various churches. No one wants to have a strong link to God, learn his ways and live on earth like Him again.

Another unfortunate observation reveals that a member of a church like Redeemed Christian Church of God can give justifiable reasons why he should not be found in Christ Embassy, and members of the Celestial Church of Christ should not worship in Deeper Life Bible Church, or the Catholic Church. The list is endless.

The big question on the unity of Nigerian Christians continues to linger. When will the divisions among Nigerian Christians end, such that true love and acceptance becomes truly evident?

Like Jesus Christ prayed in the Holy Scriptures, it is for the benefit of all if Nigerian Christians will be one in faith, doctrine.

Paul the Apostle, in writing to the Ephesian church, also urged them to "Train in the peace bond to maintain the unity of the Spirit". He further stressed that there is only "A body, a Lord, a faith and a baptism."

#### **2.4 Theological teachings of Protestant Churches on unity in Nigeria**

The mainline Protestant churches show similar understanding of the doctrine of Scripture salvation, however, not all churches show the same understanding of the doctrine of sanctification/holiness, entire sanctification/Christian perfection. In other words, not all the churches agree with all the tenets of the Wesleyan revival. The Presbyterian Church, for instance, claims that they share in this heritage earlier before Wesley. The Baptist Church believes in scriptural holiness but tends towards Calvinism more than Wesleyanism. In general, the Presbyterians, Anglicans and Baptists would subscribe to positional sanctification, also known as initial sanctification, which begins at new birth, but they would not generally hold on to victory over sin. But the Bible teaches that after salvation, believers should press on to perfection which John Wesley calls Christian perfection or entire sanctification. While the Methodists assert that they align with the holiness teaching of John Wesley himself but not the holiness emphasis of the later holiness movement. However, the historical Methodist message of Scriptural holiness is an emphasis on Christ likeness, which cannot come through discipline and rules, but through faith in the atoning work of Christ. Wesleyans teach that entire sanctification/Christian perfection is synonymous and it happens instantaneously and is progressive. The doctrine of the main Protestant churches corresponds to the principles of modern evangelicalism. The Evangelicals believe in the Bible as their sole power and rule of faith and behaviour.

They believe that Christ's central and vicarious death is for human redemption on the Cross of Calvary. They preach repentance and faith by grace through faith in the Lord Jesus Christ and salvation. Wesleyanism emphasizes more the doctrine of heart-to-life holiness.

## **2.5 Effects of divisions on Churches**

The establishment of new Independent Churches in our contemporary Nigerian society has been an instrument of disintegration in our society. Due to the existence of some new religious movements, some parents now find it very difficult to curb the religious zeal of their children. In some families as the case may be, some of their children had decamped from their parent's Churches. No one can doubt whether this is surely a sense of family disintegration in our society. More worrisome is the fact that the larger society is now polarized along denominational lines. There is no contradiction that in any political or socio-economic contest now, Christians are against fellow Christians.

What you get in society today, regardless of your qualification, is largely determined by its religious affiliation. Even in the dominant Christian parts of the country the denominational division is only second to ethnicity in such a way that the ecumenical issue has become merely a lipoid service, which is particularly demanding now that Christians are expected to unite in a context of ethno-religious extremism. Theologians and religious scholars have an urgent need for this.

### **2.5.1 Mushroom' Churches**

The explosion of global Pentecostalism in Nigeria has made many overzealous pastors to open Churches in small apartments and call themselves "General Oversears". Even some of those founders have no hope of survival before they opened to themselves Churches. They may be either sacked from their work places or

excommunicated from other Churches which the only option they think that is left for them was to open up a mushroom Church. This multiplication of Christian groupings in Nigeria has reached an alarming proportion. There is now what may be defined as a scramble for time, space and converts by the various Christian movements as they struggle for relevance. In Nigeria now, all corners of the streets, family houses, schools and offices most especially among students of different tertiary institutions have been infested with new religious beliefs and teachings.

It is for this that Okafor (2005)<sup>14</sup> warns that “the noticeable mushrooming of prayer groups and Churches today; is imperative on all to be on their guard against all these rampaging pastors and ministries are looking for whom to deceive”.

### **2.5.2 Denominational Rivalry and Intolerance among Christians**

Christian rivalry has been with us for several centuries now and it is not anything new phenomenon in Nigeria. In Europe, the rise of nationalism was accompanied by State actions which led to the expulsion from established religious communities. In Nigeria, envy, hatred and jealousy with which the missionaries perform their evangelism are characterized by the problem that the congregational Christians followed and the rivalry between Christians from different churches. This affected Christians' moral and spiritual development. Kalu (1978) says: the rivalry is the result of the C.M.S. rivalry (Ajayi Crowther and Simon Jonas, the liberated Igbo slave, Archdeacon Dennis the Igbo union scholar and the Roman Catholic mission (father Sanahan among others); it centers in Onitsha and Owerri. Catholic rivalries have been established by the Missionary Scholarship.

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<sup>14</sup> Okafor (2005) Constructing Pentecostalism: On Issues of Methodology and Representation, *Journal of the European Pentecostal Theological Association*, 27:1,52-71, DOI: 10.1179/jeb. 1.005

Therefore, Christians have currently used their Religious emotional attraction to step into political power or competition to create an environment of hostility, discrimination, hatred in the society.

### **2.5.3 Commercialization of the Good News**

Commercialization is a process or cycle of introducing a new product or service into the market. Now, some founders of the new Independent Churches are now commercializing the gospel in the name of preaching the Lord's word to people at market squares, buses and their Churches in their own interest. But what is very obvious in their preaching is that, those pastors of new religious groups and equally some new converts today that devote themselves to preach the Lord's word outside the Churches always make emphasis on money while preaching to people at to market or bus. They always make use of certain words to deceive people because they want money from them. That Jesus admonishes, you have freely got, you have freely given, (Matt 21:18) without even minding that what Jesus meant when he said these is to help human being to resist the temptation to commercialize religion. But despite this injunction, many of the founders of these new Independent Churches have not been able to resist the reality that they had made religion a source of merchandize.

Obiora (1998), has described the commercial tendencies of these new religious groups as “Holy Deceit”, the art of trading in God's name, willing to commercialize religion for their own benefits and interests”, yet some are still using religion as a lucrative business avenue to maximize profits.

### **2.5.4 Environmental Pollution**

Nigeria's abundance of churches is not only a social embarrassment but has constituted a source of serious worry through its religious activities. Most often, members of these new religious groups tend to practice their religion without



considering its impacts on the immediate environment. They often embark on noisy religious activities with the loudest public address systems even when the Church is in one room apartment. More worrisome is their night vigils which some of them hold almost every day as if God hear prayers only at nights. In some areas in the society where there are many of such Churches, the experience of the people within the neighbourhood can only be imagined and any attempt to persuade the pastors to consider the feelings of the people is often interpreted as the devil's intervention that must be matched with fiercer and nosier prayers to combat the enemy.

## **CHAPTER THREE: ESTABLISHMENT, GROWTH AND DEVELOPMENT OF PENTECOSTAL AND PROTESTANT CHURCHES**

### **3.0 Introduction**

In this chapter we discussed the establishment, growth and development of Pentecostal and Protestant Churches

### **3.1 Establishment of Pentecostal churches**

Some have argued that Pentecostalism as practiced in Nigeria is a hybrid arising from the merging of African Traditional religions (ATR) and Christianity (Ukpong 2006)<sup>15</sup>. Meyer (2007)<sup>16</sup> asserts that Pentecostalism has a resonance with neoliberal agenda of the capitalist's global system. Both positions may be valid because firstly, many Christians flock to church to access the supernatural power to solve their immediate problems not necessarily to pray to God. This has replaced the African Traditional religions, which was a route to problem solving for an average African (Ukah 2007; McCain, 2013)<sup>17</sup>. This is relevant for human development because the traditional religion in a typical African society provided healing and wholeness for the sick, and explanation for bad omen in the community. The Traditional priest would typically request items such as a cock, money or foodstuffs for the sacrifice to the gods for good omen.

Pentecostal practice has filled this vacuum in Christianity and some people see the prosperity gospel as a transfer of the previous traditional religious practices into Christianity. Secondly, Pentecostal churches' drive for success, thrift, diligence and

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<sup>15</sup> Ukpong, D. P. (2006). The presence and impact of Pentecostalism in Nigeria. *Posted online at: [www.glopent.net/.../presence-and-impact-of-pentecostalism-in-nigeria](http://www.glopent.net/.../presence-and-impact-of-pentecostalism-in-nigeria)*.

<sup>16</sup> Meyer, B. (2007). Pentecostalism and Neo-Liberal Capitalism: Faith, Prosperity and Vision in African Pentecostal- Charismatic Churches. *Journal for the Study of Religion*, Vol. 20, no. 2. DOI: 10.4314/jsr.v20i2.47769

<sup>17</sup> McCain, D. (2013). The Metamorphosis of Nigerian Pentecostalism. From Signs and Wonders in the Church to Service and Influence in Society.

prosperity is linked to Weber's concept of Protestant work Ethics, which some attribute to the neoliberal capitalist ideology (1930). Those who hold this view see Pentecostalism as a disguise of neo-liberal ideas packaged and sent to developing countries like Nigeria to enhance the global capitalist system (Freeman, 2012). Here, the individual person is the subject of success, an entrepreneur, the achiever; the economic being who must be hardworking, skilful and must invest, make profit, and are thrifty. Hence, it is important to learn from history by probing into the emergence of Pentecostalism in Nigeria. Tracing the past of the modern Pentecostal churches will lead to recognizing the *modus operandi*.

The root of Pentecostalism in Nigeria has been claimed by numerous scholars in religious studies and social anthropology (Jando, 2014)<sup>18</sup>. Between the 1910s and 1920s, when a deacon in the Anglican Communion split apart to form the Christ Army Church, the root of Pentecostalism in Africa was (Kalu, 2008). This spread into small prayer groups because of influenza in South-west Nigeria (cited in Kitause&Achunike, 2015)<sup>19</sup>. This further led to the establishment of Christ Apostolic Church and other churches such as the Assemblies of God Church and Foursquare Gospel Church (PRC, 2015).

Furthermore, Ukah (2007)<sup>20</sup> categorizes the origin of Pentecostalism in Nigeria into three phases: (1) the Classical Pentecostalism, which began with the spiritual activities of the one Garrick Braide in 1914. These activities include the following:

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<sup>18</sup> Jando, F. S. (2014). Growth and Expansion of Pentecostal Churches in TIVLAND 1975 –2005. A Thesis Presented to The Department of Religion and Cultural Studies, Faculty of Social Sciences, University Of Nigeria, Nsukka, In Partial Fulfilment of the Requirements for the Degree of Doctor of Philosophy In Religion and Cultural Studies.

<sup>19</sup> Kitause H. R., and Achunike, H. C. (2015). The Future of Prosperity Gospel in Nigeria. *Quest Journals Journal of Research in Humanities and Social Science*, Volume 3. Issue 7 (2015) pp. 21-27 [www.questjournals.org](http://www.questjournals.org) retrieved 20-04-2019

<sup>20</sup> Ukah, A. (2007). African Christianity: Features, Promises and Problems. Department of Anthropology and African Studies <https://researchgate.net/publication/45667178> Retrieved 12-10-2018

faith healing, prophecy, exorcism, speaking in strange languages, spontaneous prayers, stress on dreams and visions. Although Braide's life was cut short, his followers assembled themselves into a church and continued in his footsteps: (2) the Indigenous or Independent Pentecostalism, which started between 1920s and 1960s. These churches include Aladura church, the Apostolic Faith movement established by Timothy Gbadebo Oshkoya in 1944, a minister from Christ Apostolic Church, and Redeemed Christian Church of God (RCCG) in 1952. (3) The New Pentecostal Churches (neo-Pentecostalism) appear from the 1970s and are distinct in their teachings (Ukah 2007) of "born again" and "speaking in tongues as mark of this new birth. Churches such as Full Gospel Businessmen's Fellowship International, Deeper Life Ministry and Living Faith church are included in this phase.

However, Ojo (2013) shows evidence of British influence in Nigerian Pentecostalism. This is further supported by McCain (2013), in his book chapter titled, *Metamorphosis of Nigerian Pentecostalism* by dividing the history of Nigeria's Pentecostalism into three waves: a) the first phase is an Indigenous Movement, which started in the early twentieth century; b) the second phase involved incursion of international Pentecostal groups to render assistance to the local groups in Nigeria and, c) the third phase began in the 1970s, with a rise in Pentecostalism among university students (McCain, 2013, pp.161-162). It suffices to state that indigenous religious beliefs may have been infused with Christian messages, when these religious figures had contact with foreign influences through visits from foreign pastors, books, tape messages and bible training abroad by local pastors etc.

### **3.2 Establishment of Protestant churches**

The founding of the Protestants in the early sixteenth century led to another significant division within the Christian church. In present-day Germany, where

Christians opposed (hence the term "Protestant") injustice in the Christian church, what is now known as Protestant Christianity first started to emerge.

A Christian monk, Martin Luther, was the focal figure of the German revolt (1483-1543). Luther published ninety-five theses in 1517 condemning numerous church corruptions, most especially his practice of selling ' indulgences.' Indulgences were presents presented to the church by repentant sinners in their original form to display their thanks to God for the redemption of their sins. The practice had been oppressive by the early 1500s, and it appears that the Christian church sold salvation rather than only taking presents from the faithful. This trend was condemned by Luther for de-emphasizing redemption and making Christians believe they could buy salvation from Heaven. Instead, Luther preached that redemption is a blessing from Heaven that falls through repentance for sin through faith alone. Luther also rejected the Christian church's hierarchical system, claiming that every Christian should read the Bible and act as a pastor as well as any other; this principle is often referred to as the "priesthood of all believers."

### **3.3 Growth of Pentecostal Churches**

Another powerful force that brings people to the Pentecostal churches is the practice of supernatural gifts and the emphasis on the actions of the Holy Spirit, particularly divine healing. In general, people are fascinated by the incredible things they see in those churches that are not present in the (orthodox) mission churches. These items like prayer of speech in tongues, services of healing and deliverance, prophecy/vision, etc (Bonke, 2005)<sup>21</sup>. They quickly become persuaded that there is something about the modern trend as tourists to those churches see these things, and are motivated to hold on as such.

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<sup>21</sup> Bonke, H. (2005) *Evangelism By Fire*, Orlando: Full Flame LLC.

Inspiring worship practices, charismatic events and Pentecostal teachings are other important theological elements that draw people to Pentecostal churches (Graham, 2008)<sup>22</sup>. There is no question that worship services are not only fun but encouraging in most Pentecostal churches. As everybody does not know how to sing hymns, the use of choruses for worship, which is common in Pentecostal churches, is much more encouraging and pleasing to many than the use of hymns in mainline churches. The Pentecostal churches' charismatic and Pentecostal teachings often fascinate individuals rather than the dogmatic practices that are available in most Orthodox churches.

Miracle works, especially healing miracle, seems to be the strongest of all Pentecostal drivers of church development, for which people enter the new movements, and it is indeed one of the key sources for the achievements of Pentecostal ministries in contemporary society, particularly in Nigeria. Although performing miracles is only one aspect of the Pentecostal tradition, especially among the styles of prophet healing, it is also the pivot of Pentecostal action. And that mindset has marketed the Pentecostal churches in Nigeria tremendously.

In this report, the mega churches apply to Nigeria's household Pentecostal churches with wide membership and branches extending regionally and internationally. They refer to those churches that are the third wave or neo-charismatic churches that make up what Freedman (2012) points to. The Pentecostal explosion of those sixties and seventies contributed to the Pentecostal renaissance by university students such as Benson Idahosa, William Kumuyi and David Oyedepo, The North American College of Pentecost (Magbadelo, 2004). What began on

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<sup>22</sup> Graham, B. (2008) *The Holy Spirit (New Edition)*, Nashville: Billy Graham Evangelistic Association.

university campuses expanded further to towns and villages and other areas of the world (Magbadelo, 2004)<sup>23</sup>.

Moreover, Pentecostalism was leveraged on the socio-economic situation prevailing during the 1970s and 1980s. Havu (2012) observes that the rapid expansion of evangelical and Pentecostal Churches “cannot be understood without contextualizing it in the recent economic reforms and their consequences” (p.68). For instance, the Structural Adjustment Programs (SAP) of the 1980s in Nigeria left many people jobless and the government constrained in its ability to provide social services to the people. Hence, Pentecostal messages with promises of well-being became more appealing to the ordinary Nigerian (Havu, 2012)<sup>24</sup>.

In its early beginnings, mainstream churches saw Pentecostals as bunch of charlatans, without sound theological background. The mainline denominations discouraged their members from attending Pentecostal programs. However, it is not the case today. Pentecostalism has become a powerful religious and social force in Nigeria and the globe (McCain, 2013). It has now penetrated most Nigerian households via television, schools, friends, Nigerian movies, public advertisement, business, healing ministry, social media and so forth (Kिताuse and Achunike, 2015)<sup>25</sup>. Pentecostal churches are now the fastest growing Christian movement (PRC, 2006)<sup>26</sup>.

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<sup>23</sup> Magbadelo, 2004). *Research Methods and Statistical Analyses*, Ilori: Haytee Press and Publishing Company Limited

<sup>24</sup> Havu, P. (2012). Prosperity Gospels and Enchanted Worldviews: Responses to Socio-economic Transformation in Tanzanian Pentecostal Christianity. In D. Freeman (Ed.), *Pentecostalism and Development Churches, NGOs and Social Change in Africa* (pp. 41-66). New York: Palgrave Macmillan

<sup>25</sup> Kitause H. R., and Achunike, H. C. (2015). The Future of Prosperity Gospel in Nigeria. *Quest Journals Journal of Research in Humanities and Social Science*, Volume 3. Issue 7 (2015) pp. 21-27 [www.questjournals.org](http://www.questjournals.org) retrieved 20-04-2019

<sup>26</sup> Pew Research Center (2015). Religion ad Public Life, The Future of World Religions: Population Growth Projections, 2010-2050 <https://www.pewforum.org/2015/04/02/religious-projections-2010-2050/>

Pentecostalism boasts of a large congregation and numerous viewing populations who are glued to their television sets.

Pentecostals and Charismatics accounted for nearly three in ten Nigerian Christians in the 2006 Pew Forum survey in Nigeria (PRC, 2006). In addition, the study showed that some six in ten (mostly Christians) Protestants were Pentecostal and charismatics in Nigeria, and the charismatic grouping of 3 in 10 Nigerian Catholics could also be considered (PRC, 2006, para. 6; Kitause&Achunike, 2015).

Pentecostals have reached 202.92 million in Africa in 2015, representing 35 percent of the population in sub-Saharan Africa (PRC, 2006). Out of the population of 194 million Nigerians in 2016, the population of Pentecostals is put at about 40 million people representing 20 percent of the 45 percent of Nigerians who are Christians (Akanbi&Bayers, 2017). For Camaroff (2012), the movement has defied the 'telos of disenchantment' presumed by great modernist theorists, that is, the prediction that the modern 'man' will get disenchanted with religion and abandon it. Hence, the movement is once again bringing back the sacred into our rationalized societies.

### **3.4 Growth of Protestant Churches**

Protestant denominations continued to multiply in the eighteenth and nineteenth centuries. Drawing on and further adapting Reformation ideas, additional groups such as Wesleyans, which includes Methodists and some Pentecostals, Restorationists, and Disciples of Christ, and Baptists organized in England and the United States. Baptists are now the largest Protestant denominational group in the United States, with about forty-seven million people claiming membership in American, Southern, or independent Baptist churches (Noll, 2000)<sup>27</sup>.

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<sup>27</sup> Noll, M. (2000) *Turning Points: Decisive Moments in the History of Christianity*. Baker Academic. Brief overview of Christianity from its origins to the present.



A number of Protestant sects have not practiced infant baptism according to Abingdon (1981)<sup>28</sup>. In certain instances, the birth ritual requires the child's name. Staff should ask the parents for baptism if an infant is in distress. Many Protestants affirm that God is the cause of any kind of cure, and those health personnel, drugs and practices are God's weapons. A small percentage of Protestants came from a tradition that initially practiced and now practices divine healing in some cases. These people are unable to have faith in current medical practices. In addition to the services rendered by medical personnel and doctors, both these values have contributed to the development of Protestant Churches. They may seek self-treatment and may wish to be served by faith healers.

Many Protestant organisations have healing services and theological renovation on a daily basis. These services are delivered in combination with the sponsorship of the healing ministry within the health care sector and can include prayer, reading the Scriptures and salutation with oil. There is no general consensus on abortion between Protestants or classes. Others are in favour of survival and some are in favour of choice (Abingdon, 1981).

### **3.5 Development of Pentecostal Churches**

The development of Pentecostalism in orthodox (mainline) churches has been described as charismatic or neo-Pentecostalism. This according to O'connor (1972)<sup>29</sup> implies the reappearance of the same Pentecostal features and experiences which are characteristic of Pentecostal churches within the more traditional Christian confessions; the Lutheran (1962), the Methodist (1960), the Presbyterian (1960), the Anglican (1960), and the Roman Catholic (1967).

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<sup>28</sup> Abingdon R.(1981), *The Missionary Self-Perception of Pentecostal/Charismatic Church Leaders from the Global South in Europe: Bringing Back the Gospel*. Global Pentecostal and Charismatic Studies 2; Leiden: Brill. doi:10.1163/ej.9789004175082. i-430

<sup>29</sup> O' Connor, D.E. (1972) *Pentecostalism and Charismatism*, Notre Dame AVE Maria Press.

According to a rigid Pentecostal dialectic, the churches in which Pentecostalism as a movement first appeared rejected it. Hence, the English Church rejected Wesley's Methodism with its Pentecostal confession. Also, the Methodist church within which it had come into existence in turn rejected Pentecostalism, and it had to make its way outside its mother church. Therefore one evangelical community in the Church had its own church, doctrine, liturgy, schools and seminaries, while the other held a greater devotion to the original and informal experience (Chatfield: 1998)<sup>30</sup>. The previous party gradually became New Pentecostalism's breastfeeding mother.

What is described as modern Pentecostalism is a movement of Evangelical Christians in USA which began at the beginning of the twentieth century. In this formal sense of Pentecostalism as a movement, Pentecostal spirituality spread mainly by way of testimony and often among the poor and illiterate, especially women, whose experience they shared, especially Africa and Latin America.

Originally, the Pentecostal movement was a form of liberation movement which is often suitable to the less privileged. The whole approach matched in many respects with the style of the Gospel (Good News) that is preached to the poor. Since the beginning of the twentieth Century, Pentecostalism had shown greater vitality than any other Christian movement. In Latin America, they make up the largest religious group after Catholicism. In Italy, two thirds of all Protestants are Pentecostals (Chatfield, 1998).

Poverty, sickness, oppression, etc., constitute significant factors of promotion of Pentecostalism. For instance, when South Africa was under apartheid, churches there preached more of messages of freedom because that was what the people wanted to hear. In Nigeria as well the prevalence of Pentecostal Churches is a product of poor

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<sup>30</sup> Chatfield, A., (1978) *Something In Common*, Nottingham: St. John's Extension Studies

economy and poor health in Nigeria. Smart pastors profit their churches from such conditions.

In several of the major churches including the Roman Catholic Church in the 1960s and 70s, new Pentecostalism was adopted in the form of evangelical movements. In the 1960s, particularly in the USA, revolution started to have a serious influence on the Anglican Church (Chatfield: 1998). There's also a Multinational Anglican Organisation known as SOMA, which seeks to exchange charismatic wisdom, messages and experiences around the world.

Researchers such as Kalu (1996), Bolton (1992), etc. sustain, in the context of the Nigerian/Biafran Conflict, the emergence of the Pentecostal movement in Igbo. The people have a desire to look for alternatives to the crisis when faced with insecurity, disease and suffering that resulted from the fighting. It became quickly found that faith could be a means to fix nearly all life issues, which is why the Pentecostal sects that have frequently originated from orthodox churches have proliferated. Coincidentally, the beginning of the Scripture Union in Igbo Land has also been marked by this time.

Members of mainline churches that through their membership of non-denominational or interdenominational fellowships and ministries such as the Pentecostal Churches have come into contact with members of the Pentecostal Churches

The Scripture Union (S.U.) was easily influenced by its operations. In an effort to revive the prayer life, prayer, adoration and preaching of their churches and to refute the commonly accepted idea that conservative (mainline) churches were dead, the newly influenced Pentecostal members of the major churches began to introduce the ecstatic practices of their fellowship and ministries to their churches.

In order to remain relevant and in the spirit of the language of the time, some of these Pentecostal churches gradually began embracing the emerging movement, while others strongly opposed it. Via evangelical operations, the wind of Pentecostalism steadily changed both the membership and leadership of the Pentecostal churches. Before then, however, in many churches, Pentecostalism triggered heated persecution, which in turn supported the cause of Pentecostal church proliferation.

### **3.6 Development of Protestant Churches**

Economic prosperity and a broad middle class, like a thriving public sector, are robust predictors of the degree of liberal democracy and the longevity of democratic change, and all these predictors may have been encouraged by Protestantism. Max Weber argues famously that the emergence of modern capitalism was sparked by Protestantism (particularly Calvinism). Others contend that this causal assertion is incorrect, and that in early-modern north-western Europe, both Protestantism and economic development developed out of the same collection of circumstances. If this is so, however in non-European countries where Protestantism is a transplant, one would not presume to see a robust correlation between Protestantism and economic growth. Yet an association like that remains (Robert, 2014)<sup>31</sup>.

Statistical evidence shows that both in Africa and in other former colonies, regions with more Protestants have higher postcolonial economic growth rates, according to Robert, (2014). The correlation between Protestantism (and occasionally Christianity in general) and intergenerational changes in the economic condition of individuals in Latin America, New Guinea, Nigeria, Indonesia and India, for example, has also been supported by ethnographic and statistical data. Protestantism has spread

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<sup>31</sup> Robert Mapes Anderson, (2014) *Vision of the Disinherited: The Making of American Pentecostalism*, (New York: OUP),

overwhelmingly to poor and disadvantaged people in Latin America, but Protestantism tends to promote moderate shifts in their incomes.

While Protestantism does not eradicate the disadvantaged status of citizens, the children of Protestants in their original group seem to do better economically than other children. By decreasing alcohol and drug-taking, extramarital sex and child-bearing, and spending on communal festivities, while encouraging education and a male sense of commitment to healthy family life, Protestantism will encourage stability. Even in communities where few citizens have genuinely converted to Protestantism, Protestantism appears to have encouraged economic growth. This is attributed to the large shift of capital accompanying the missionary revolution, the effect of missionaries free of state membership on the moderation of colonial violations, and the changes in the actions of other religious groups caused by the Protestant missionary presence (Robert, 2014).

**CHAPTER FOUR: FACTORS RESPONSIBLE FOR DIVISIONS AMONG  
PENTECOSTAL AND PROTESTANT CHURCHES IN EDO STATE,  
NIGERIA.**

**4.0 Introduction**

In this chapter we discussed Factors responsible for divisions among Pentecostal and Protestant churches in Edo state, Nigeria.

**4.1 Factors Responsible for Division among Protestant and Pentecostal Churches**

In Nigeria, there are a wide variety of reasons for dividing the Protestant and Pentecostal peoples from the need for leadership to many other considerations such as material wealth, strong pastoral service, liturgical and dress equality and focus on the works of the Holy Spirit: God's cure, miracles, the Holy Spirit's gifts, etc. These reasons have been grouped into four by current researchers: political, technological, social and spiritual factors.

**4.1.1 Political factor**

One of the brains of the proliferation of Churches in Nigerian society is the passion for leadership. In the latest (Pentecostal) churches, many see prospects for leadership. Cases abound with persons who have been baptized in key churches, but left the churches and entered other churches until they achieved their roles of leadership. For the ultimate motives to become pioneers of their own denominations, many split away from their churches. The leadership of Pentecost is given by multiple assignments including Chancellor, General Overseer, Apostle General, Bishop, Archbishop, Prophet, Healer, etc.

Often intriguing is the structure of Pentecostal governance. It's too easy, and decisions like those in orthodox churches are not politicised. Some appear to be

disgusted by the style of politics in the big churches and this leads to the reduction of membership of these churches directly or indirectly.

#### **4.1.2 Economic factor**

The pursuit of material prosperity seems the greatest factor contributing today, especially in Nigeria, to the promotion of Pentecostalism. There are many people who throng to Pentecostal Churches looking for prosperity, and many of their pastors have been preachers of prosperity, recognizing this. Many abandon the major churches with the sole motivation of establishing their own churches, and many of these people settle for the Pentecostal style of religious life to be simple for the masses. Today's messages of riches and wealthy syndrome are the consequences of poor economics in Nigeria. This condition is being taken advantage of by Pentecostal pastors to control the masses and keep them in their fold. Churches preached only songs of liberation when South Africa was under apartheid, and that is all people wanted to hear.

Pentecostal pastors today in Nigeria follow similar strategies which literally maintain and attract old members. It's no longer what God likes but what the representatives please and will drag even more people to the fold.

#### **4.1.3 Social factor**

Social wellbeing of members in form of pastoral care is another aspect that leads to the flourishing of Pentecostal churches. Pentecostal ministers are also particularly strong at pastoral service. The day a convert joins their churches, he is turned over to a team of follow-up experts who give personal consideration and treatment to potential converts. In a short time the new believer feels completely reassured when his history, current and future encounters are revealed by the man or woman of God. He is told what to do for the betterment of his social condition.

But the churches are not so strong and comprehensive as the Churches of the Pentecost where consideration is paid to both the little baby in the mother's arm and the foetus in the womb. There is some pastoral concern in the mission churches. In the prophetic/pastoral willingness to devote a lot of time with and sick person, we see the best focus of the Pentecostal churches. Many Pentecostal churches have the right to meet and to admonish new church members with a certain person named worker, evangelist, or elder. He is typically a visionary and responsible for members' pastoral focus.

In the other hand, the independence they grant in matters of clothing draws young men to some of the Pentecostal churches. The dressing is based on the arrangements of the members in such churches. Nothing is prohibited in matters of dressing. Women and girls should come to the church with their own attractions and without head or scarves. With respect to clergy, the Churches of Pentecost often have a clear and free dressing role.

Many Pentecostal pastors choose to dress in a manner that encourages conversation and gesticulation. In orthodox churches, however there is no such freedom. This allows many young people who experience a pastoral call to choose Pentecostal Churches, or ambition to do so.

Pentecostal pastors inspire their followers to clothe themselves with an argument that the way they look doesn't really matters because God doesn't care for their exterior appearance. They point to Churches that rely on wearing themselves properly as old-fashioned churches only functioning in the Old Testament. You do not accept that spirituality matters what you do for your body. The pureness of the heart is essential. Matthew 5:8 is often quoted as 'blessed are the purified in heart, for they



shall see God.' This sort of teaching by so-called men of God gave the churches general permissiveness and many, especially young people, are very happy.

#### **4.1.4 Marital Factor**

The chance to get married easily, especially with women, is another important factor of Pentecostal Church development. It is no surprise that the Pentecostal Churches are mainly women and young people. Young men feel free in Pentecostal churches to relate in marriage to each other and vice versa, where they are invited to marry one another. Many churches of Pentecost have a scheme of marriage that draws young boys and girls. For the reasons mentioned above people in particular young people, have been reluctant to leave these churches and have lost faith in the rigidity and monotony of church life at main churches and to join the Pentecostal Churches.

#### **4.1.5 Spiritual Factor**

Another strong force that draws people to the Pentecostal Churches is the practice of spiritual gifts and emphasis on the works of the Holy Spirit, particularly God's healing. The remarkable stuff in certain churches which are not in mission (Orthodox) churches impressed people in general. These aspects include fasting, language-speaking, healing and transmission, prophecy/vision, etc (Bonke, 2005). As tourists to those churches see these things, they quickly know that the modern trend is one that allows them to remain.

Other enhancing spiritual factors that attract people to Pentecostal churches include inspiring worship services, evangelical activities and Pentecostal doctrines (Graham, 2008). There is no denying that worship services are not only enjoyable but encouraging in most Pentecostal churches. Choruses for worship are also used more inspirationally and attractively in Pentecostal Churches than in secular churches, as not everybody knows how to sing hymns. In several Orthodox Denominations,

charismatic and Pentecostal preaching even fascinates people more than the dogmatic practices they have received. The miracle working, especially healing miracle, seems to be the best of all the Pentecostal drivers of Church growth for which the new movements join. In reality, it's one of the key causes of progress of Pentecostal ministries, particularly in Nigeria, at the contemporary society. Though performing of miracles is only one aspect of the Pentecostal tradition, it is often the pivot of Pentecostal activity especially among the prophet healing types. And this attitude has marketed the Pentecostal churches tremendously in Nigeria.

Ter Haar Gerrie (2011), Carole Rakodi (2012), Gilles Carbonnier (2013), Jeffery Haynes (2007)<sup>32</sup> and several more... In particular, Severine and Rakodi (2011) review 30 years of "treatment of religion in developmental studies" and argue that religion cannot be omitted any longer in light of developments in the social and political arena.

Offutt et al. (2016) also found in 15 years' international growth analysis that the exceptional exposition of religious persons, practices and organizations" once "deeply underrepresented." is not just among scholars and developmental workers, but that the interest in religion in ordinary persons has also increased in academia and in development globally (Severine and Rakodi, 2011; Pew, 2006; Hasan, 2016)<sup>33</sup>. However the dialogue between faith researchers, international development research and development practitioners are about how religious organizations as development partners are best positioned to engage in development. It is worth noting that religion in the area of creation was controversial and is seen as ambivalent. While some see

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<sup>32</sup> Jeffery Haynes (2007) Mission to "Set the Captives free": Healing, Deliverance, and Generational Curses in Ghanaian Pentecostalism. *International Review of Mission* Vol. 93 Nos 370/371, Centre for the Study of World Religion, Harvard University Divinity School, Cambridge, MA, USA.

<sup>33</sup> Severine D. and Rakodi, C. (2011). Revisiting Religion: Development Studies Thirty Years On. *World Development* Vol. 39, No. 1, pp. 45–54, 2011 doi:10.1016/j.worlddev.2010.05.007

religion as facilitating development (Haynes, 2007; Marshall, 2011; Ter Haar, 2011)<sup>34</sup>, other scholars perceive religion as marring development (Fountain, 2013; Gifford 2016).

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<sup>34</sup> Haynes, J. (2007). *Religion and Development Conflict or Cooperation?* New York: Palgrave Macmillan

## **CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATIONS**

### **5.1 Summary**

The analysis reveals that the Church of Jesus is fragmented rather than united. This disease is normally caused by cell division. Churches are divided, the split in church seminars expand with succession of mediation counsellors, and discord is prevalent (Raymond; 1996)<sup>35</sup> as social divisions begin to grow.

If allowed in the scriptures, the distinction in the sects shall be specifically specified. This research has many beneficial components, including personal, technical, academic and realistic. The study indicates that several aspects have helped divide the Pentecostal and Protestant Churches in Nigeria.

### **5.2 Conclusion**

The dynamism and creativity that have introduced the Christianity tradition into the country is one of the most commonly recognised features of the Christian movement in Nigeria, also at its beginning in the early 20th century. A significant religious revival and deepening of the religion for Christians has occurred in the world. It is a religion as an uplifting movement which calls for intense religious experiences and also focuses on the Scripture's texts. The study is now circulated in several churches partially because of the historical importance of its doctrinal focus to the condition of millions of Nigerians today. The growth and separation of these new churches among Pentecostals and Protestants, and their work, presents established churches many challenges. Second, in the life and thinking of Charismatic movements religious practice plays a key part.

### **5.3 Recommendations**

The foregoing are guidelines. Based on the conclusion of this study:

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<sup>35</sup> Raymond F. Bulman(1996), "Theonomy and Technology: A Study inTillich's Theology of Culture," in John J. Carey (ed.), *Kairos and Logos* (Cambridge: North American Tillich Society, 1996).

1. Spiritual leader and policy makers should come up with policies to curb every form of division in churches.
2. The management of churches should be the joint responsibility of church members, leaders and other relevant body to maintain a policy that will sustain church growth instead of division among Pentecostals and Protestants churches.
3. Church leaders should also provide usable and adequate information both to the pastors and their member about forms of doctrines and policy they should associate with.

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