



The Influence of Pentecostal Pneumatology on Mainline Churches in Nigeria

Nathaniel Oluseyi Oyewole
Bowen University, Iwo, Osun State, Nigeria
seyioyewole@gmail.com
ORCID ID: 0000-0001-8518-685X

Doi: <https://doi.org/10.46222/pharosjot.103.2035>

Abstract

The doctrine of the Holy Spirit is the primary teaching that distinguishes the Pentecostals from the Evangelical churches. The Pentecostals emphasise the post-conversion filling of the Holy Spirit as evidenced initially by speaking in other tongues. Pentecostal spirituality penetrated many mainline churches when some evangelical Christians adopted the Pentecostal teaching of Baptism of the Holy Spirit. The Pentecostals, since the 1970s, have made inroads into and impacted the Mission churches in Nigeria. Therefore, this paper examines the positive and negative influence of Pentecostal teaching on the baptism of the Holy Spirit in mainline churches. The paper adopts a historical and phenomenological approach to trace the historical development and the influence of the Pentecostal doctrine of the Holy Spirit. It uncovers that the Pentecostals' vibrancy in worship has led to a change of attitude towards liturgical celebrations in the Nigerian mainline churches. Its spirituality has awakened some Nigerian Christians' eagerness for sound spirituality and vibrant prayer life. However, there is an overemphasis on vision and prophecy at the expense of Bible doctrine, spiritual pride, and gifts at the expense of character. The leadership of the duo Christian sects are implored to hold fast to biblical teaching and guide against errors, excesses, and abuses when and where these manifest.

Keywords: Pentecostal, Mainline Churches, Pneumatology, Baptism, Holy Spirit.

Introduction

One of the popular terminologies used to describe the Pentecostal movement in Nigeria in the 1980s is "Holy Ghost, fire." The terminology is based on their emphasis on Spirit baptism with the evidence of speaking in tongues and the occasional shout of "Holy Ghost" with the response "fire." The doctrine of the Holy Spirit is the primary teaching that distinguishes the Pentecostals from the Evangelical churches. The point of the growth and influence of Pentecostalism centres on its emphasis on Baptism in the Holy Spirit.

Pentecostal and neo-Pentecostal churches appear to be Nigeria's most rapidly growing movement. Ngbea Gabriel (2015:67) attributed this rapid growth to their practice of addressing people's increasing spiritual and existential needs that the mainline churches do not adequately address. More so, they are making a significant impact on the gospel's spread since most of them are familiar with the plight of Nigerians and are at home with the cultural setting of the people. Pentecostalism has intensely influenced all forms of Christianity in Nigeria (Anderson, 2014:112). In other words, they are a source of inspiration to Christians in other church traditions. Their influence in society also cuts across education, business, health, social media, social development, and government (Rotimi et al., 2016:13).



Since the influence of Pentecostalism cannot be contested in the religious landscape of Nigeria, this paper's burden is to examine the positive and negative impact of Pentecostal teaching on the baptism of the Holy Spirit in the mainline churches. The research approach adopted in the study is historical and phenomenological. The paper clarifies certain concepts and captures a brief history of Pentecostalism in Nigeria, discusses the Pentecostal doctrine of the Holy Spirit, and examines the penetration and influence of Pentecostalism on Mainline Churches.

Conceptual Clarification

The Pentecostal is used in this paper to refer to a renewal movement in the Christian fold that emphasises the Holy Spirit's working in the Church, particularly with ecstatic phenomena like prophecy and speaking in tongues, healing and exorcism (Anderson, 2014: 114). They are a group of people who subscribe to the Baptism of the Holy Spirit as Christianity's fundamental basis and foundation. In the words of Powell (2003), Pentecostals are modern Christians who believe in the possibility of receiving the same experience of the Holy Spirit as the apostles on the Day of Pentecost (Acts 1:1-4). Pneumatology is a theological term that implies the study of the person and the work of the Holy Spirit.

The term "Mainline Churches", as Bradshaw (2021) explained, was derived from an outlying area of the City of Philadelphia called the "Main Line." It was a place of wealth, power, and influence. At one time, most people living in this area were members of the churches now referred to as "Mainline Protestant churches." The Protestant denominations are the United Methodist Church, Evangelical Lutheran Church in America (ELCA); Presbyterian Church (USA); Episcopal Church; American Baptist Churches U.S.A.; United Church of Christ, and others.

In the Nigerian context, mainline churches are European churches introduced to Nigeria through western missionaries in the 19th century. They are namely: Catholic Church, the Church Missionary Society (CMS), later known as Anglican Communion, Methodist Church, Baptist Church, the Lutheran Church, and Presbyterian Church (Gabriel, 2015: 69). They are also referred to in Nigeria, as the Orthodox or Mission Churches.

Brief History of Pentecostalism and its Spread in Nigeria

The Pentecostal movement developed from the holiness revival of the second half of the 19th century. Rotimi et al. (2016) recalled that the idea of Pentecostalism began in 1900 when Charles Fox Perham (1873-1929), a former Methodist minister, gave an assignment to students in the Bible College founded in Topeka, Kansas City, U.S.A. The assignment was to discover some specific manifestations of the Baptism of the Holy Spirit. The students' predominant response was speaking in tongues. On December 31, 1900, a day was chosen to experience the Baptism of the Holy Spirit accompanied by speaking in tongues. The manifestation came the following day as a female student, Agnes Ozman, spoke in tongues when Perham prayed for her (Gabriel, 2015: 69).

More so, in 1903, during the preaching of Perham, there were countless experiences of speaking in tongues and healing. Subsequently, in the "Apostolic Faith," many people have similar experiences with the Holy Spirit's Baptism. Perham later extended his preaching activities to Texas, where he began a Bible College in Houston. He met with an African American preacher, William Joseph Seymour, a son of formerly enslaved people- who later emerged as the leader of the Pentecostal movement.



The preaching of Parham that Seymour heard convinced him that he needed to be baptised by the Holy Spirit. Before he received the experience, he was called to a pastorate in the town of Los Angeles. Seymour began proclaiming a Parham-style Pentecostal gospel at his new preaching post, and the Church almost immediately locked him out of the building. One day, the power of the Spirit fell on Seymour's congregation, and he, along with others, received the Baptism of the Spirit and began to speak in tongues. News of what had happened spread quickly, and a new place of worship soon needed to accommodate the crowds (Jacobsen, 2006:45).

Consequently, William Seymour led a revival that had twelve-hour-long meetings every day for three and a half years. People flocked there from all over North America, Mexico, and abroad (Anderson, 2004: 9). Rotimi et al. (2016) remark that the revival in Azusa Street became the centre of Pentecostalism. Many people from all over the western world visited Azusa's street to receive the Holy Spirit's baptism. The event led to the birth of other Pentecostal missions, and the new movement spread to other parts of the world, including Africa and Nigeria (13).

The struggle against European colonialism is the origin of the Pentecostal/charismatic movement in Africa. Asamoah-Gyadu (2013:9) avers that Africa has become a hotbed of Pentecostal/charismatic activity. This church movement is leading the way in the renewal of Christianity as a non-Western form of Christianity. Although the evangelisation of Africa came through the historic mission denominations (Gabriel, 2015:70-71), Pentecostalism has emerged as the representative face of Christianity in Africa. It could be contested that the Pentecostal/charismatic movement emanated from the mainline Churches and evangelical spirituality. Many founders of modern Pentecostals in Nigeria were people nurtured in the mainline Churches, Protestants and Catholics. Their success is enhanced because they were closer to the African culture and worldview in their responses to the gospel (Rotimi et al., 2016).

For instance, in Nigeria in 1910, an Anglican catechist launched an indigenous prophetic movement that later became the Christ Army Church. Following an influenza epidemic in 1918, mission churches had an outburst of revival. Charismatic prayer groups (known as *Aladura*) sprung up to cushion the effect of influenza. Around 1918, an Anglican also formed a prayer group known as the Precious Stone (Diamond) Society to heal influenza victims. The group left the Anglican Church in the early 1920s and affiliated with Faith Tabernacle, a church based in Philadelphia (www.pewforum.org). Other Early *Aladura* churches include the Eternal Sacred Order of the Cherubim and Seraphim Society, founded in 1925, and the Church of the Lord (*Aladura*, now Prayer Fellowship), founded in 1930 (Rotimi et al., 2016:14).

In the 1930s and 1940s, a revival led by Joseph Ayo Babalola of Faith Tabernacle led a revival that converted thousands, culminating in the establishment of Christ Apostolic Church (CAC) in 1941 (www.pewforum.org). Classical Pentecostal Churches which arrived in Nigeria during this period are the Assemblies of God Church and Foursquare Gospel Church. The Celestial Church of Christ arrived in western Nigeria from Benin in the 1950s. The Church rapidly expanded into northern Nigeria and became one of Africa's largest *Aladura* churches. In 1952, a former Cherubim and Seraphim society member, Pa Josiah Akindayomi, founded the Redeemed Christian Church of God. Under Enoch Adejare Adebayo, the Church becomes increasingly Pentecostal in theology and practice (www.pewforum.org).

The 1970s registered a wave of revival among Charismatic ministries in tertiary institutions in Nigeria, which eventually metamorphosed into Pentecostal Churches. Matthews Ojo recalls that the charismatic renewal in Nigeria began at the University of



Ibadan in January 1970 with leaders of the Christian Union who formed the Tuesday Group of those who had experienced the Baptism of the Holy Spirit. The Tuesday Group later metamorphosed into World Action Team for Christ (Ojo, 2018: 69). As a result of their evangelistic retreats, they impacted other students who, on graduation, found Charismatic organisations and made inroads into many non-Pentecostal denominations such as Baptist, Methodist and some others (Ojo, 2018: 69). Example of the charismatic organisation founded as a result were Benson Idahosa's Church of God Mission International, Benin, founded in 1972, the Grace of God ministry in eastern Nigeria in 1974, and the Deeper Life Bible Church, Lagos, founded in 1975 by Williams Kumuyi. The explosion of Pentecostal denominations continues in Nigeria from the 1980s to the present. 1986 marks the beginning of David Oyedepo's Living Faith Outreach Worldwide, famous as "Winners' Chapel" (Rotimi et al., 2016:15). It should be noted that the practices of Pentecostalism in mainline churches have been described as charismatism or neo-Pentecostalism (Diara and Onah, 2014:399). In other words, charismatics or neo-Pentecostals are Christians who share the Pentecostal doctrine of the Holy Spirit but remain within the mission or mainline churches.

Pentecostal Doctrine of the Holy Spirit

Baptism of the Holy Spirit is the distinctive doctrine of the Pentecostal movement. According to Pentecostals, the doctrine of the Holy Spirit is essentially the experience of the Holy Spirit in a unique way, which is the post-conversion filling of the Holy Spirit with the manifestation of speaking in other tongues through fulfilling conditions of absolute obedience and faith (Bruner, 1970:57). This experience is given different nomenclature: Baptism with the Holy Spirit, Baptism with (or in) the Holy Ghost, Spirit baptism, Baptism with fire, the Pentecostal Baptism, and various other biblical terms (Vondey, 2017:83). It seems the most preferred of these terminologies among the Pentecostals is Baptism with or in the Holy Spirit.

Fredrick Brunner (1970) argues that apart from the doctrine of baptism in the Holy Spirit, Pentecostal pneumatology is not different from the evangelical to justify its being a unique object of study (58). Kunyihop (2012:138) acknowledges that Christians interpret the baptism of the Spirit, the indwelling of the Spirit, and the filling of the Spirit differently. He reiterates that many Pentecostals insist that Spirit baptism is a unique experience that occurs sometime after Christian conversion and is evidenced by speaking in tongues and special anointing. The Pentecostals use the terms "Baptism of the Holy Spirit" and "the infilling of the Spirit" interchangeably. Baptism occurs when a person receives new birth and is incorporated or initiated by the Holy Spirit into the Church. The indwelling points to the process of surrendering one's life to the control of the Holy Spirit. The infilling occurs when one experiences a fresh encounter with the Holy Spirit and receives fresh anointing and gifts. Therefore, there is only one baptism, but there may be many experiences of infilling the Holy Spirit.

The Pentecostals see the baptism in the Spirit as a deep, personal experience when a regenerated and sanctified believer receives an unprecedented encounter with the Holy Spirit empowerment for the Christian life just as it happened on the day of Pentecost (Vondey, 2017:83). Therefore, to be baptised in the Holy Spirit is to be supernaturally, experientially submerged in the power of the Holy Spirit (Brunner, 1970:60). To the Pentecostals, all believers are entitled to and should earnestly seek the baptism in the Holy Spirit in which they would be endowed with spiritual gifts and power for life and service. It could be accessed by faith and the attitude of praise and expectation of prepared hearts (Menzie & Horton, 2012). Brunner (1970: 62) highlights the three bases that the Pentecostals built this doctrine: the Scripture,



particularly the book of Acts, church tradition, and experience. Focusing primarily on the book of Acts, church tradition, and experience is inadequate to substantiate a doctrine. It was only in the book of Acts that Baptism in the Holy Spirit is evidenced by speaking in tongues. In other parts of the Scripture, it seems that Holy Spirit's Baptism and speaking in tongues are two different experiences. It is worthy of note that Acts of the Apostles is historical and experiential; it is not prescriptive. To validate a doctrine, other areas of Scripture must be considered. Tradition and experience are not normative. Other Scripture passages emphasise godly lifestyles as evidence of infilling with the Holy Spirit rather than speaking in tongues (cf. Galatians 5:20-22, Romans 6:22, 8:14-17).

The Pentecostals believe that every believer has been baptised into Christ but is yet to be baptised into the Spirit. The evangelicals disagree with this position. According to Paul the Apostle, "we were all baptised by one Spirit to form one body" (1 Corinthians 12:13; cf. Ephesians 4:4-5). This implies that all believers have received the baptism of the Holy Spirit through their spiritual rebirth that incorporated them into the Church. This is the same baptism first experienced on Pentecost, signalling the Church's inauguration.

Although the baptism on the day of Pentecost was accompanied by unusual experiences of a rushing wind, the division of the tongues of fire, and speaking in other tongues (Acts 2:1-4), however, the subsequent account in the book of Acts did not record the same experience (cf. Acts 2: 41; 4:31; 8:14-20; 10:44-46). So to assert that a believer who does not speak in tongues has not received the baptism of the Spirit does not represent the overall teaching of the Scripture.

The baptism with the Holy Spirit with the initial evidence of speaking in tongues as the Pentecostal index of genuine conversion and anointment (Asaju, 2010) is another area of divergence from the evangelical doctrine. Speaking in tongues is a gift of the Holy Spirit; it is, however, not the evidence of Spirit baptism. The gift of the Spirit are numerous, and the Spirit gives everyone as He pleases. A person does not need to speak in tongues to operate in the realm of the Spirit. Speaking in tongues is not the yardstick to measure spirituality and ministry effectiveness but character. Kunyihop (2012:138) posits that the baptism of the Holy Spirit is a fact, not an experience. Spirit baptism is God's work that does not depend on what a believer feels or experiences. To insist that until a person feels or experiences a particular gift of the Spirit (speaking in tongues), the Holy Spirit is yet to be in him is awkward biblically. Neither Jesus nor any of his disciples taught this.

To this end, Ngong (2014) warns that African Pentecostal pneumatology has emphasised the work of the Spirit to the virtual neglect of the nature of the Spirit. He argues that African Pentecostalism should be defined within a pneumatological framework that is conscious of the person and the work of the Holy Spirit (78-79). The overemphasis on the work of the Holy Spirit at the expense of His person may lead to superficiality. Both the giver of the gifts and the gifts must be acknowledged and celebrated.

Penetration and Influence of Pentecostalism on Mainline Churches

The Pentecostals, since the 1970s, have made inroads into and impacted the Mission churches in Nigeria. This resulted from the penetration of Pentecostal movements (for instance, Scripture Union (SU) and some denominational missions) into many Nigerian higher institutions. Their charismatic activities led to charismatic renewal among students and the emergence of different interdenominational Christian organisations (Gabriel, 2015:71). Some of the product of the charismatic renewal was instrumental



to the formation of new charismatic organisations and the revitalisation of some mainline churches. Consequently, in some quarters, the Pentecostals and Mainline Churches are mainly different in nomenclature. The doctrinal beliefs and practices are now almost interwoven. Nkwoka (2010:83) remarks that neo-pentecostalism found its way into the Anglican Church in Nigeria through the Scripture Union members. Many members of the Scripture Union in Nigeria were Anglican in the 1970s. Many mainline or missionary churches are now charismatic in practice, a manifestation of the influence of Pentecostalism.

Asaju (2010:100-101) avows that the Evangelicals, particularly the mission churches, are ridiculed as being spiritually not vibrant in demonstrating the gifts of the Holy Spirit and as not encouraging the charismatic gifts like speaking in tongues, divine healing and prophesy. The various brands of early evangelicalism were of a contemplative, quiet, and reflective model, influenced by catholic doctrine and colonial hangover. Noiseless worship, a western cultural and colonial model, is somewhat different from African worldview and spirituality. African worship is usually noisy and emotional. The Pentecostals embraced worship that conforms to the African worldview. Africans express themselves in worship by singing, clapping, dancing, and shouting. This practice characterises the Pentecostal worship experience. There is an opportunity to display emotion in their worship service.

Ojo (2018:78) reiterated that Pentecostal spirituality infiltrated many mainline churches when some evangelical Christians adopted the Pentecostal experience of Baptism of the Holy Spirit, evidenced by speaking in tongues. Though rejected by their mainline Protestant counterparts, Pentecostals spread gradually to the Anglican, Baptist, Methodist, and Presbyterian churches and later to the Roman Catholic Church in Nigeria.

By the 1990s, most mainline Protestant churches that were conservative and indifferent to Pentecostal doctrines were influenced by the Charismatic renewal. The student groups of some denominations, such as the Baptist Student Fellowship, the Methodist Evangelical Movement, and the Anglican Youth Fellowship, were the means through which Pentecostalism penetrated the mainline churches (Ojo, 2018:81). With time, worship services in some of these denominations were revitalised and restructured to accommodate the Pentecostal practice. At last, Pentecostal spirituality became a symbol of change within an evangelical milieu (Ojo, 2018:81). One can now hardly differentiate Pentecostal worship practice from some mission or mainline churches.

Consequently, many mainline churches adopted the Pentecostal belief in Spirit baptism, and the evangelicals were compelled from conservatism to dynamism. They shifted grounds to meet the Pentecostal challenge. Many new practices and theologies in the liturgy of the evangelicals were adapted from Pentecostalism (Asaju, 2010: 102). Pentecostals handle worship with reference and allow it to penetrate and influence their lives. The Pentecostals' attention to worship and vibrancy of Pentecostal celebrations have led to a change of attitude towards liturgical celebrations in the Nigerian mainline churches (Gabriel, 2015:72). Worship in Pentecostal and Charismatic churches is lively, warm, and dialogical, expressed with clapping and dancing (Ojo, 2018: 91). As a result, worship in some mainline churches is becoming dynamic and dialogical with the flavour of ecstasy. There is renewed interest in manifesting various charismatic gifts among the mainline churches. The advent of Pentecostalism has awakened in some Nigerian Christians the eagerness for sound spirituality, and attention has been given to vibrant prayer life. There is a noticeable quest for spirituality based on a personal relationship with God (Asaju, 2010: 102).



However, there are negative aspects of the influence of the Pentecostal and charismatic movements. First, overemphasis on vision and prophecy at the expense of the Bible. The Bible is believed among the Evangelicals as the sole authority in all matters of faith and practice. However, to appeal to the African belief in the spirit world, many Nigerian Christians trust their lives to the prescription of vision and prophecy. Thus, it seems the Bible is secondary to vision or revelation and prophecy among the Pentecostals. The Biblical revelation supersedes any other revelation. Every vision and revelation must be subjected to the teaching of the Bible.

Second, the abusive and tautologous use of the doxology- Halleluyah, and the erroneous belief about the Holy Ghost fire. Usually, they say, "Praise the Lord," and the response is Halleluyah. One wonders about the need for such repetition since the English meaning of the Hebrew word transliterated Halleluyah is "praise the Lord." Similarly, they are fond of shouting between seven to twenty-one Halleluyahs within a service with perhaps the assumption that the shout of Halleluyah is the key to victory and deliverance.

The shout of fire after the chanting of the Holy Ghost is believed to release the consuming fire on the enemies. Reference to fire concerning the Holy Spirit in the Scripture points to either spiritual awakening or final judgment (cf. Acts 2:3-4; Matthew 3:11). The presupposition that the chanting of Holy Ghost fire releases fire that consumes the enemies has no Scriptural basis. The Pentecostals are fond of taking a Bible passage out of its immediate context to soothe their intention. Nkwoka (2010:84) recalls that the tautologous shout of "Praise the Lord! Halleluyah" brought a clash between the Anglican and the Scripture Union members. This incident led many bishops and other Church dignitaries to ban the shouting of Halleluyah in their domains. The Anglican version of the offensive doxology is "Praise ye the Lord," and the answer is "the Lord's name be praised". The same issue almost polarised the Baptist Denomination in Nigeria in the late 80s/early 90s, when the Baptist leaders attempted to correct the repetitious "Praise the Lord, Halleluyah" to "Praise the Lord, Amen." They were seen as unspiritual and demonic people. Unfortunately, the error is still being celebrated among some mainline churches today.

Third, spiritual pride, some of those possessing spiritual gifts portray themselves as spiritual lords to people and oppress them. Some of them are rude and disobedient to civic and ecclesiastical authorities. Many flaunt their talents to impress or oppress. Some are fond of babbling in the name of speaking in tongues (Nkwoka, 2010: 84). As a result, spiritual gifts are being commercialised, and there are manifestations of unhealthy competition among some Christians.

Four, overemphasis on gifts at the expense of character. Emphasis is placed on using gifts instead of pleasing God, the giver of the gifts. Many manifest the gifts but are lacking in moral uprightness. The actual test of spirituality is character, not charisma.

Conclusion

The Pentecostal doctrine of the baptism of the Holy Spirit and the manifestation of charismatic gifts has dramatically influenced the mainline churches. The contemporary Church, irrespective of church tradition, should be committed and faithful to the teachings of the Bible. There should be no line of demarcation between those referred to as Pentecostal and Orthodox churches when it comes to Bible doctrine. Hence, Diara and Onah (2014: 401) opine that the Christian Church is both Orthodox and Pentecostal in tradition. Doctrinal tradition should not be allowed to tear Christians apart. Paul, the apostle, reminded the Church (es) in Ephesus to endeavour to keep



the unity of the Spirit since there is only one body of Christ, one Spirit, One Lord, one faith, one Baptism and one God (Ephesians 4:3-6).

Nevertheless, the mainline churches should desist from imitating all practices of Pentecostalism hook-line and sinker. This may lead to errors of harmful practices proliferating among the contemporary Pentecostal churches, some of which are earlier mentioned. Church leaders must engage in a critical and analytical study of the current trend of the Pentecostals. Reject all unbiblical practices and adopt Bible-based teachings (Diara and Onah, 2014: 400). The leadership of the duo Christian sects must hold to biblical teaching and guide against errors, excesses, and abuses when and where these manifest.

References

Anderson, A. H. (2014). *An Introduction to Pentecostalism: Global Charismatic Christianity*, 2nd ed., New York: Cambridge University Press.

Anderson, A. (2004). The Origins of Pentecostalism and its Global Spread in the Early Twentieth Century, *Lecture for the Oxford Centre for Mission Studies*, University of Birmingham.

Asamoah-Gyadu, J.K. (2013). *Contemporary Pentecostal Christianity: Interpretations from an African Context*, United Kingdom: Regnum Books International.

Asaju, D. (2010). "Noise, fire, and flame: anointing and breakthrough phenomena among Evangelicals," in *Creativity and Change in Nigerian Christianity*. David O. Ogungbile and Akintunde E. Akinade eds. Lagos: Malthouse.

Bruner, F.D. (1970). *A Theology of the Holy Spirit: The Pentecostal Experience and the New Testament Witness*, Grand Rapids: William B. Eerdmans.

Bradshaw, W. B. "Mainline Churches: Past, Present, Future," [Available online at www.huffpost.com] accessed September 30, 2021.

Diara, B. C.D. & Onah, N.G. (2014). The Phenomenal Growth of Pentecostalism in the Contemporary Nigerian Society: A Challenge to Mainline Churches, *Mediterranean Journal of Social Sciences*, 5(6), April.

Gabriel, N. (2015). Influences of Pentecostalism on the Mainline Churches in Nigeria, *Archives of Business Research*, 3(3), 67-76.

Kunhiyop, S. W. (2012). *African Christian Theology*, Grand Rapids: Zondervan.

_____. "Historical Overview of Pentecostalism in Nigeria" [Available online at www.pewforum.org] accessed September 15, 2021.

Jacobsen, D. (2006). *A Reader in Pentecostal Theology Voices from the First Generation*, Bloomington: Indiana University Press.

Rotimi, N. C., Nwadiakor, K.L. & Ugwuja, A.A. (2016). Nigerian Pentecostal Churches and their Prosperity Messages: A Safeguard Against Poverty in Nigeria? 1980 – 2014, *Journal of African Studies*, 5(2), June.

Ngong, D. (2016). African Pentecostal Pneumatology, *Pentecostal Theology in Africa*, Clifton R. Clarke ed. Oregon: Pickwick Publications.



Nkwoka, A. O (2010). "Interrogating the Form and the Spirit: Pentecostalism and Anglican Communion in Nigeria" in *Creativity and Change in Nigerian Christianity*. David O. Ogungbile and Akintunde E. Akinade eds. Lagos: Malthouse.

Menzies, W. W. & Horton, S.M. (2012). *Bible Doctrines A Pentecostal Perspective*, Missouri: Gospel Publishing.

Miller, D. E. & Yamamori, T. (2007). *Global Pentecostalism: The New Face of Christian Social Engagement*, Los Angeles: University of California Press.

Ojo, M. A. (2018). Pentecostalism and Charismatic Movements in Nigeria: Factors of Growth and Inherent Challenges, *The WATS Journal: An Online Journal from West Africa Theological Seminary*, 3(1), 5.

Powell, T (2003). "Pentecost" *The New International, Dictionary of Pentecostal-Charismatic Movements*, Stanley M. Burgess et al. eds. Grand Rapids: Zondervan.

Vondey, W. (2017). *Pentecostal Theology Living the Full Gospel*, New York: Bloomsbury T&T Clark.

Conflict of Interest Statement: *The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.*



This article is open-access and distributed under the terms of the Creative Commons Attribution Licence
The use, distribution or reproduction in other forums is permitted, provided the original author(s) and the copyright owner(s) are credited and that the original publication in this journal is cited, in accordance with accepted academic practice. No use, distribution or reproduction is permitted which does not comply with these terms.