

PENTECOSTAL MISSION AND DEVELOPMENT IN NIGERIA: A PERIODIC ANALYSIS OF 1990-2015

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Abstract

Nigeria, Africa's most populous nation, is ranked 163rd in the United Nations (UN) Human Development Index (HDI) for the second consecutive year. This study discusses Pentecostalism and mission development in Nigeria, 1990-2015. The teeming membership of Nigerians in the Pentecostal churches and organizations in Nigerian cities in the recent times could best be explained that Prosperity Gospel has been widely perceived and accepted by the youths in particular and others in general. Prosperity Gospel has been widely perceived and accepted as a redemptive message that addresses the needs of the poor and the wellbeing of the society. In attempt to examine Pentecostalism and mission development in Nigeria, 1990-2015, this research uses a historical combination and library research. We also used qualitative content analysis. Our findings reveal that though religious missions are given very little recognition in developmental activities in Nigeria, it has contributed its fair share in the development of the nation. This work will serve as a reference material to scholars and students in the field of Church History, Sociology of religion, African studies, policy makers and Church leaders in various denominations. This paper concludes that Pentecostal churches engaged in mission activities such as building entrepreneur skills, running of clinics and schools, and the beneficiaries are both members and the non-members alike.

Key words: Pentecostalism, mission and development.

Introduction

The teaching of prosperity gospel is one of the identifying marks of modern Pentecostalism in Nigeria. It has generated a lot of debates, arguments and controversies in Christian communities. There is also a brand of Pentecostal preachers who emphasize "health and wealth." Kenneth Hagin reports that prosperity gospel is summarized in preaching a four-part formula which is the basis for receiving God's promises. According to him, the four-part formula is "Say it, Do it, Receive it, and Tell it" (2). This prosperity gospel formula has greatly influenced some Pentecostal preachers and advocates.

Statement of the Problem

Some basic teachings of prosperity preachers in Nigeria includes miracles, signs and wonders which are the expectations of true believers labour, such must be based on righteousness. This prosperity gospel flourishes on the premis that the world and the fullness belongs to God. The high poverty index fuel the rapid spread of this mission. Most Nigerians live bellow one dollar bench mark little wonder that any offer that promises to better their lot catches them in droves. This study seeks to examine historically, and theologically evaluate the concept of Pentecostalism and mission development as practised and taught by selected Pentecostal churches in Aba metropolis. The study also investigates the doctrines from the perspective of the past fifteen years of historical and religious developments to the present day to indicate that there is positive mission developmental activities in Aba.

The aim is to try to identify whether prosperity gospel as proclaimed by the Pentecostal churches missionary activities enhances the spirit of hardwork which promotes human capital development.

Purpose of the Study

The significance of this study addresses Pentecostalism and mission developmental activities in Aba in particular and Nigeria in general. The study is significant also, in the sense that it will stimulate indigenou scholars to carry out more research in the area of prosperity gospel ethics in Aba metropolis and in Nigeria at large. In this approach, therefore, the study shall provide indigenou source of information to students and researchers in the area of prosperity gospel ethics of Aba metropolis dwellers.

Research Methodology

The method used in this study is a historical combination and library research. We also used qualitative content analysis and commodification theory.

Theoretical Frame Work

In this section I will examine theory of commodification because in a developing nation like Nigeria poverty and social exclusion at the bottom are alleviated to some degree by the welfare state.

Theory of Commodification

This theory was greatly influenced by the ideas of T.H.Marshall and sociologist Gosta Esping-Andersen. This is based on the fact that the State (Nation) has the duty of providing the welfare, through a welfare ministry which offers services and benefits to meet the basic needs of her citizens for healthcare, education, accommodation employment Anthony Giddens and Philip

Sutton (553). The role of the welfare according to commodification theory includes managing the risk faced by the citizens over the course of their lives: sickness, unemployment, disability, and old age. Esping-Andersen evaluated the level of de-commodification. This is the term which means the height of degree which the welfare services are free from market. However in a nation with high rate of de-commodification welfare is given to all without nepotism and is given freely without cost from the individual. However, in a commodified system welfare are treated like commodities. This means that welfare is not free of charge in this case, but it is sold like goods or services. This theory on commodification is vital to this work in the sense that, it will offer universal benefits designed to ensure that all citizens' basic welfare needs are given. I think that if welfare is made available to all who are in need as a right for everyone who is unable to care for himself/herself social evil and above all corruption will be greatly reduced.

The Historical Origin of Pentecostalism

Ruth Marshall agrees that Pentecostalism refers to a specific set of doctrinal tenets and rituals which ignores the heterogeneity of this movement (9). It may be difficult to have a common and generally accepted definition of Pentecostalism. In fact, according to Richard Burgess there is no consensus on the beginning of the Pentecostal movement even in the western world. Some western scholars focus on historical continuity of Pentecostalism with the US American Azusa Street Revival or adherence to a doctrine of "initial evidence" (5).

For Deji Ayegboyin and S. Ademola Ishola Pentecostal movement are prophets healing churches, mission-related Pentecostal churches and newer African founded Pentecostal Churches,

Fellowships and Ministries (6). However, the above definition may even be unacceptable to the mainline churches because they teach their members that the promise of the Holy Spirit which is one of the features of Pentecostalism was a promise of Jesus Christ to every believer. Ayegboyin and Ishola further explained Pentecostalism as a general term of the groups and sects which have traditionally placed emphasis on the speaking and receiving of certain gifts of the Spirit, such as, speaking in tongues, prophesying and healing as a sign of the baptism of the Holy Spirit (6). This means that the above definition automatically has excluded the mainline churches.

However, other scholars agreed that the origin of Pentecostalism is traceable to the pietistic movement in Europe. Pietism arose as a reaction and a revolt against some strange tendencies

in the church universal. This movement was led under the leadership of Philip Jacob Spencer. Pietistic movement constitutes a great background to Pentecostalism because it has much emphasis in new birth, which Pentecost lists as the baptism of the Holy Spirit or the experience of being born again (Bassey 15, 16). Francis Sullivan explains that Pentecostalism is also an offshoot of the “Holiness” type of religion. This religion had its origin in America’s variety of Methodism in the last half of the 19th century. Its leaders were revival preachers (170). According to John Hardon, two prominent persons that contributed greatly in the history of the origin of Pentecostalism are Charles Fox Parham and Williams J. Seymour. Parham was a white and a famous preacher in the holiness religion, while Seymour was a Negro (239).

Some Essential Doctrines of Pentecostalism

There are several cardinal doctrines of Pentecostalism which influence the members of Pentecostal churches. Some of these major doctrines are discussed briefly below. They include: the concepts of sin, the new birth, holiness, sanctification, salvation, the Second Coming of Christ, the baptism of the Holy Spirit and speaking in tongues and demonology.

1. Born-Again

A Christian who is a born-again is living a renewed life in Christ, a life which is completely free from natural sin. This is spiritual rebirth. Offiong in his unpublished doctoral thesis explains that a born-again Christian “must have decided against sin, confessed fully to God, asked for pardon and forgiveness and believes God for his mercy” (159). This indicates that a backslidden Christian, who has returned back to sin or past life, shows a sign of a lack of change in such a believer’s life. He further reports that a Christian who is not born again is not a Christian in the real sense, and the character of a true Christian will go a long way to show that such a person is a born again Christian. This explains the attitude of Pentecostal Christians to those they perceive as nominal Christians. These are not genuine brothers and sisters in their church, because they are not born-again. For the Pentecostals, a born-again experience requires some visible actions as a proof of the faithfulness of such a member. For instance, if a born-again Christian collected anything by force or illegally, he/she is required to make restitution for it. This is an act of “restoring anything stolen to its rightful owner; “it could also mean an act of giving an equivalent for loss or damage” (160).

The Pentecostals believe that it is necessary for one to be a born-again child of God. Jesus said to Nicodemus, a ruler of the Jews, “...unless a man is born again, he cannot see the kingdom of God” (John 3:3). This is one of the most essential doctrines of the Pentecostals which contains the focus of oneness and identification for the Pentecostals in Aba. Pentecostals also

believe that being born-again is not only getting baptised but living a renewed life in Christ. Offiong in his own contribution maintains that:

To be born-again involves a break with the past sinful life. As a born-again, one is delivered from sinful habits like addiction to smoking, drinking alcohol, drug, fornication, and adultery. To be born-again one is transformed through the grace of God into a new being in the name of Jesus Christ (*Pentecostalism in Nigeria: Calabar Experience* 85).

Born-again Christians are seen as children of God whose lives have been transformed and could be emulated as a role model. It is expected that transformed lives should manifest the glory of God. Born-again Pentecostals disassociate themselves from worldly pleasures and amusements such as attending night clubs, watching worldly films and gambling.

2. Holiness

Holiness is seen in Pentecostal churches as absence of sin. This doctrine is influenced by John Wesley, Charles Finney and the Apostolic Faith. Kumuyi teaches that, after one's conversion, a born-again Christian should live a life of holiness (*Sanctification: A Christian Experience* 7). It is the emphasis on holiness that distinguishes Pentecostal Churches as Pentecostal. For example, in Deeper Life Bible Church, the lifestyle of a Christian is crucial. In this regard, Kumuyi writes:

The life of a Christian should be pure, holy and Christ-like. True believers are totally free from sin... if you are truly born-again you must live a life that is totally pure. Sin should not be once named among Christian believers. Instance of misbehaviour, misconduct and back-sliding would be minimized when People begin to live as Christians. Those who have been washed do not parade dirty lives. They are pure and holy (*Sanctification: A Christian Experience* 35, 36).

This statement by Kumuyi has a great impact on the code of conduct of Christians in most Pentecostal churches. From the above statement, therefore, it will not be wrong to suggest that while the Pentecostals endeavour to live pure, holy and Christ-like lives, other non-Pentecostal members are equally encouraged to live pure and holy lives.

3. Baptism of the Holy Spirit and Speaking in Tongues

Baptism of the Holy Spirit and speaking in tongues are the major distinguishing marks between Pentecostalism and all other denominations. The reference point of these doctrines is recorded in Acts 2:1-4 which refers to the incident that took place in the day of Pentecost. Bruner observes that the descending of the Holy Spirit upon the first Disciples of Christ, gave them the power to speak in other tongues, and adds that this incident gives Pentecostalism its name and distinct doctrines (56). Pentecostals believe that there are basically two distinctive forms

of baptism. The first type of baptism is by water immersion which everyone should experience and this shows one's outward expression of innermost change. Despite that, every believer should also be baptised by the Spirit into Christ (conversion). Offiong quoting Bruner argues that in the second baptism, not every believer is baptised by Christ into the spirit (*Pentecostalism in Nigeria* 88).

The act of speaking in tongues is a regular occurrence in most Pentecostal churches and marks the climax of the worship. It often occurs during praise worship, intercessory and extemporaneous prayers (90). Also, Ann Mather gives us the usual physical manifestation of this experience. She says "the person feels, ... great heat, the sensation of a current of power passing through the body, a feeling of intense joy, sometimes, the healing of a physical ailment, and frequently speaking in tongues. Invariably, there is a vivid awareness of the immediate presence of God..." (17).

It is not in doubt to say that, in many Pentecostal gatherings and in several places, speaking in tongues occurs during intercessory prayers, praise worship and congregational prayers. During some programmes held in the church, suddenly, the person leading in prayer is grasped and possessed by the Holy Spirit and starts to make utterances that could sound unintelligible and incomprehensible to others in the congregation.

It is the opinion of Pernell that some people are interested in the sociological and psychological importance of speaking in tongues. He explains that some scholars see it as a means of getting their tensions released, especially for the people living in urban areas where tension is on the increase. He also states that, when someone speaks in tongues such mind relaxes easily, eschewing frustrations and burdens (99). For the Pentecostals, speaking in tongues is an important spiritual gift which every born-again Christian should have for the unity and upliftment of God's church.

4. Demonology

The Pentecostals believe greatly in the activity of demons. The existence of Satan and activities of his agents (demons) are real in the world. All the evil actions present these days in the world are manipulated by demons. The report of Wickramarate, one of the Pentecostal writers, shows that "evil spirits work in unity" (65) to attack and destroy someone in order to achieve their purpose. The challenge of demonic spirits these days in the lives of those who wish to follow Jesus in the daily walk is a very real struggle. It is as much as today as it was in biblical times.

According to Ron Clouzet the activities of demons were not strange to Jesus (208). They were so distinctive of His ministry that William Lane considered Christ's encounters with

demons in the book of Mark, for example, as characteristic of that particular gospel (75). White says:

The period of Christ's personal ministry among men was the time of greatest activity for the forces of the kingdom of darkness. For ages, Satan with his evil angels had been seeking to control the bodies and the souls of men, to bring upon them sin and suffering, then he had charged all this misery upon God. Jesus was revealing to men the character of God. He was breaking Satan's power, and setting his captives free, new life and love and power from heaven were moving upon the hearts of men and the prince of evil was aroused to contend for the supremacy of his kingdom. Satan summoned all his forces and at every step, contested the work of Christ (*Desire of Ages* 257).

In addition to the above features of the activities of Satan which was present during the earthly ministry of Jesus Christ, Clouzet explains that human beings had become one of the habitations of demons and this, had contributed to their indulgence of the vilest lust (208).

For Twelftree "Jewish historians Josephus and Philo also believed in serious demonic activity leading up to the time of Christ" (165). For instance, historical evidence abounds regarding demonic activity long after the first century leading up to the present (Arnold 75).

In addition to the above statements on the activities of Satan, some Christians agree that demons are the spirits of the dead. Clouzet explains that exorcists follow magical formulaic methods to cast the evil spirit out and this process includes the repetition of certain incantations and key names inserted at the right places (208). He further observes that calling the specific name of the demons gave the Christians more power over them. This practice to appeal to a power and authority is also seen in scripture (Acts 19:13; Mark 9:38).

Jeffrey Russell concurs that the devil is seen in the Bible as the power of darkness which is always in conflict with the power of light. He insists that the devil in the New Testament is believed to be the leader of the fallen angels who is now the head of demonic hosts (277). Also, in the New Testament, the devil has various names based on his evil works. Such names include: "devil" "Beelzebub", "the enemy" "Balial", "the tempter", "the accuser", "the evil one", "the ruler of this world", and "the prince of demons" (229).

Writing on the evil activities of demons, Hollenweger notes that Christians have experienced more than once the activities of demon-possessed members of Pentecostal churches (377). From the above statement, we could say that many Pentecostals are aware of the manifestation of the power of demons and that is why they often wage wars against them through all-night prayers and fasting. However, Victoria Eto agrees with this when she observes that demonic powers cover all forms of masonry lodges, mystic schools, secret societies and odd fellows,

Eckankar, Ogboni, all forms of divinations, astrology and Brotherhood of the Cross and Star (27). She further explains that some of the agents of the devil are human beings. They also include traditional healers, chief priests and priestesses (45).

Moreover, as a result of this, many people in Aba run to the traditional African medicine men to put things right and to counter the force of mystical evil. The belief in existence and power of demons is an old time fact. In the New Testament period, it was very rampant and Jesus refuted the idea that every sickness was caused by sin and demonic powers (John 9:1-3). We cannot over-emphasize the fact that there is a continuous warfare between good and evil in the heart of men and in the circumstances of their lives. Any concept of the church of the Christian life that does not take account of this warfare is faulty and out of reach with reality. The Church is in warfare against the devil and his works, and, therefore, should be aware of the devil's tactics.

Lasebikan raises a number of issues which could help the Christian community face rising challenges which include effective leadership, the church and the ministry of deliverance. According to him,

Demonic possession and oppression has no denominational boundaries. It is experienced by the Anglican, the Methodist, the Presbyterian or Pentecostal. It is an experience which has persisted for as long as the church has existed and beyond. Because of what people have experienced from the power of evil forces, many Christians have been forced to practice multiple church memberships, running from one church to another in search of solution to their spiritual crisis (129, 130).

This point's to the fact that the activities of Satan are very destructive and real, bringing great challenges for the church to determine to be practical, relevant in meeting the physical, social and spiritual needs of Christians in their places of worship. The Pentecostals believe strongly in the Bible principles which affirm that the devil or demons exist and Jesus has destroyed his power. Christians are to live triumphantly because, it is when sickness, problems, and poverty deprive the Christians the enjoyment of abundant life that the problem could come. For the Pentecostals, the devil is the cause and must be thrown into "Holy Ghost fire" for destruction. Having discussed some doctrines of Pentecostalism I shall now discuss mission, practices and its consequences.

Positive Impact of Pentecostalism

The main concern in this section is to examine the positive impact of Pentecostalism on Nigerian society. Nigerian society has been greatly affected by Pentecostal preachers. In this regard, N.S.S. Iwe explains that for a Church/Nation to be a vital consideration in consequential

activities, current in the events of time, have a prominent leadership, with understanding leaders/ministers. He further states that “It must also be a Church/Nation of the people, with a solid and systematically fool indigenization policy and practice and thorough and effective understanding of the culture of the people” (Iwe 49).

The positive impact of Pentecostalism on the Nation could be seen from the point of view of some of the practices of Pentecostal spirituality that are now taking place in most cities in Nigeria. Some of this practices includes Tithes and Offerings, Spirituality in Prayer life, Bible study, Evangelism, Worship and use of mass media.

Definitions of Mission

The phenomena mission has been defined by many scholars in different ways. Smith cited in Musa defines mission as “an important assignment given to a person or group of people, typically involving travel abroad "a fact-finding mission to the Czech Republic" (13).

Writing on the definition of religious mission Porta and Meny view it as:

An exchange between two markets, the political and / or administrative markets and the exchange is societal benefit, one which does not violate public, legal and ethical norms and sacrifices the common good to private – personal, corporatist partisan interest. And such a transaction does not enable private actors to have access to public resources (contracts, financing, decision making, etc.) by giving them an unfair advantage, (and) there is total transparency and connection. (4).

This position of Porta and Meny focuses on the vocation or calling of a religious organization, especially a Christian one, to go out into the world and spread its faith "the Christian mission"

. Gboyega, agrees that decision taken in the form of act or conduct that seems to enhance the integrity of the people in authority or institutions charged with promoting, defending or sustaining the democratization process, could undermine its effectiveness in performing its assigned role (6) .

This argument of Gboyega is in agreement that Christian mission tends to enhance the integrity of those in authority and encourage them in performing their official assignments. Commenting on mission, the *New Standard Encyclopedia Dictionary* is right by explaining that mission is “that human or organizational activity, capable of producing high moral or civilized individuals influenced to act honestly for general wellbeing of the society at large”. In the same vein,

citing *The American People Encyclopedia* Rodda stated that Christian mission is a moral, patriotic, committed, honest, true practice, positive changes, merit and competence which positively affected the entire society (Cited in Rodda 88).

For Joseph O. Akinbi (2013) mission is defined as using one's power in an honest or legal way in order to get advantage for oneself (307). Similarly, he agrees that mission involves using legal procedures that are not contrary to accepted moral, legal and ethical standards to satisfy one's needs or wants, and in its general sense it embraces all forms of social propriety such as honesty, enforcement of justice, and avoidance of embezzlement of public funds (2003:136).

From the foregoing, it could be said that various definitions of mission have been given by intellectuals, diplomats, policy makers and several other agencies. For the purpose of this study, however, mission is defined as any conformity to legal standards, acceptable moral and social norms and the absence of lack of accountability in public and private responsibilities.

Pentecostalism mission and development in Nigerian

In this section we shall discuss the role of the Pentecostal mission as agent of development in Nigeria.

Pentecostal churches and the development of Nigeria

One of the major approaches Pentecostal or any Christian religion may have a positive and sustaining influence in the country such as Nigeria is by promoting and teaching morality and by encouraging honesty, selfless service, public accountability, respect for human lives, loving others as yourself, sympathy, altruism, avoidance of violence, love of peace, contentment with what one has, sense of justice and fairness, among Christians, leaders and members of the society at large.

E.M .Uka agrees completely with the author by adding that, if Christianity fails to promote and inculcate a sense of morality in her adherents, it has failed as a living religion. In Nigeria, Christianity, seem to have failed to raise the faith and morality of Nigerians in particular and Africa at large (134). This means that Pentecostal and other Christian ministers and educators have failed in performing their duties by not inculcating high sense of morality in their members and students through sound, regular preaching and dynamic teaching and to practice the word of God and to represent Christ alright.

Also, it is essential for the Pentecostal ministers to embark in some kind of spirit filled evangelism and missionary activities that aims at reviving and transforming their members as taught by our Lord Jesus Christ. But in spite of this command, it has been observed that, some Pentecostal ministers have neglected preaching sermons that would transform lives of their members and engage in preaching sermons of prosperity without concomitant effort of hard work.

Pentecostal Mission and the fight against poverty

Apostle Paul was right when he said that all Scripture is God-breathed and is useful for teaching, rebuking, correction, and training in righteousness, so that the man of God may be thoroughly equipped for every good work (2 Timothy 3:16). For the Church to perform its roles properly and adequately, it must firmly strengthen itself through the Scripture. Bible informs us that God did not create a corrupt world. “God saw all that He had made, and it was very good” (Gen. 1:31). This is to say that God created a perfect world but man due to his depravity corrupted to the disappointment and dissatisfaction of God. Bible revealed that “God saw how corrupt the earth had become” (Gen. 6:12), like cancer, corruption had corrupted their ways. It was God’s displeasure with corruption on earth that brought about Noah. And God said “I am going to put an end to all people, for the earth is filled with violence (corruption, killing and looting of public fund emphasis supplied) because of them” (Gen. 6:13). However, there are examples and role models in both Old and New Testaments to guide the Church and the children of God on how to resist and fight corruption.

In the Old Testament, the word “bribery” is often used to refer to corruption. In the book of Exodus, Moses gives the following instruction: “Do not accept a bribe, for a bribe blinds those who see and twist the words of the righteous” (Exod. 23:8). There can never be true justice when corruption and bribery are involved because the eyes are closed to the truth. Taking a bribe is obviously an offence against God, the weak, the innocent and the community. It is a sin. Solomon puts it more graphically when he says, “a wicked man accepts a bribe in secret to pervert the course of justice” (Pro. 17:23).

Daniel was transparent and a paragon of integrity. In his case, “the administrators and the satraps tried to find grounds for charges against Daniel in his conduct of government affairs, but they were unable to do so. They could find no corruption in him, because he was trustworthy and neither corrupt nor negligent” (Dan. 6:4). This is to say that Daniel was a spirit-

filled leader who was not corrupted and never succumbed to corrupt practices of his time. Present Pentecostal ministers should emulate the attitude of Daniel in this regard. Greed is the root cause of corruption but Solomon counters the attitude. "Better a little with righteousness than much with injustice" (Pro. 16:5). Contentment is a good virtue and a good attribute to be cultivated. These verses and many others (Ezek. 22: 12, Ps. 15 : 1–5) show us the negative effects of corruption, perversion of justice, shedding of blood, exploitation, mal-distribution of a nation's resources, among others. Jesus condemned vehemently, the corruption and misconduct of the Pharisees and the Synagogue surroundings.

Commenting on the failure of the Pentecostal ministers to fight corruption with biblical approach Ugoji Egbujo explains that the church has nothing to teach the society because materialism has crippled the church. He further reveals that Pentecostal Churches have substituted plans and policies and with whims and caprices and sentiments. Their pastors hide under the banner of the Holy Spirit and refuse proper biblical teaching, administrative and financial accountability (Vanguard, June 24, 2017). This attitude has welcomed corruption to the detriment of nation development.

Pentecostalism and economic empowerment in Nigeria

General Olusegun Obasanjo agrees completely that the fight to economically empower people in Nigeria is a fight for all hands on deck. He argues that like cancer, poverty has been a cankerworm which has eaten deep into the fabric of Nigeria. According to him, now is the time for all of us, as individuals and institutions, to be very active in the fight. He further identified the Church as an important and influential institution in our society that can fight poverty to a standstill to reasonable extent (Obasanjo 1). This is to say that the main problems are moral, ethical and attitudinal failure and disorientation. The Church as religious institution that provides and exchanges sound moral living and ethical standards for all behaviour is a possible channel for this fight.

Moral principles

The Church as an agent of socialization should be in the forefront inculcating the moral virtues and making the individuals to imbibe these virtues of moral principles. The moral virtues are love, peace, forbearance, kindness, goodness, faithfulness, gentleness, self-control, obedience, among others. There is great need for the Church to promote morality which should be preached by spirit-filled Church Leaders and Pastors at all times in all places and by all people. Writing

on the need to inculcate basic moral virtues J.A. Adegbite explains that the moral standard of the average Nigerian is low (2). This is to say that our country Nigeria is corrupt to the core and that stands out as a true image of Nigeria to the outside world. This is the present state of our public morality. The great need for churches (Christians) and Muslims is to identify and promote intensively moral virtues in every society in Nigeria. Commenting on T.C. Okere's diagnosis of Nigerian socio-moral short-comings Iwe states as follows:

Some key good qualities or virtues must be again identified and called by name. They must not only be proposed as honourable and good for individuals in our society but they should be urged as good and necessary for the well-being of our society. They should be interiorized and cultivated as personal qualities. But they should also be advertised and promoted and given (in the city (and) in our public life (Cited in Iwe, 83).

The prescription above of inculcating basic moral virtues and effective moral education of the citizenry would require adequate and appropriate platform of social setting, such as church services and all major gatherings of people. This seems to be one of the ways to solve the social ills of the country. Moral virtues should be taught in all churches, schools, markets, and hospitals among other places. All agents of socialization should be actively involved in promoting moral values and boldly speak out against poverty in our society at all levels.

Conclusion

This study on Pentecostalism and mission in Nigeria reveals that the Church, as an agent of moral reform must be in the forefront by showing good leadership example. The Church must espouse truth and exemplify transparency and accountability. The Church, as spiritual task, should boldly emphasize holiness and righteousness above every other thing. The Church should teach and preach morality and at the same time condemn corruption in all its appearances and ramification. The Church must be respected, defended and protected for democracy to be sustained in Nigeria. The Church must complement the effort of the government and give proper counsel by preaching and maintaining the fact that righteousness exalts a nation, but sin is a reproach to any progress.

Recommendations

1. The Pentecostal mission must find ingenious ways to meet the needs of her congregants by teaching modest and contentment ideologies.
2. The Church must exhibit zero tolerance to corruption and corrupt individuals should be sanctioned by the Church and its members.

3. Proper evangelism on morality and uprightness by the Church should be adopted and well promoted.
4. New Journals, Magazines and news papers should be published to generate ideas and stimulate public education and information on Christian religious and social ethics.
5. The church should do more in establishment of hospitals, and where they exist upgrade should be pursued vigorously
6. While it is an established fact that mission schools of all categories exists the game should be stepped up tremendously

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