

## **The Proliferation of Pentecostal Churches and its Disruptive Impact on the Nigerian Society**

**Vivian Kajang Dauda**

Department of Christian Religious Studies  
School of Secondary Education (Arts and Social Science Programmes)  
Kaduna State College of Education, GidanWaya.  
[viviansofah@gmail.com](mailto:viviansofah@gmail.com) 07036030071

&

**Stephen Victor Dutse**

Department of Christian Religious Studies  
School of Secondary Education (Arts and Social Science Programmes)  
Kaduna State College of Education, GidanWaya.  
[langba4christ@gmail.com](mailto:langba4christ@gmail.com) 08062257641

### **Abstract**

The research work discusses the proliferation of churches in Kaduna state. The unregulated multiplication of churches with different names in all nooks and crannies of the state has raised concern among scholars of religion as this is gradually becoming a societal problem. The methodology adopted is a historical approach as well as a quantitative research design. Its primary objectives are to investigate the effects of the multiplication of Pentecostal churches and then make some recommendations. The population study is a sampled population of 600 respondents using a structured questionnaire. The study was designed to capture 15 churches in the 3 LGAs under study, 40 respondents were sampled from each church to make up a total of 600 respondents. The simple percentage formula was used to analyze the data collected. It was established in the work that the proliferation of Pentecostal churches effects such as littering the state with varieties of names, led to the establishment of regulatory bodies such as CAN and the PFN, affects the existing mainline churches, in the environment, ushering other phase of Christianity, and the emergence of business men and women. More so, it was recommended that efforts should be made towards ensuring that all forms of division are avoided, evangelism should be taken to unbelievers alone, churches should be established to build spiritual lives rather than economic gains, those called to serve should do so with the fear of God, churches with similar doctrines should come together under one denomination

**Keywords:** Pentecostal churches, Mainline Churches, Proliferation, Pentecostalism

### **Introduction: Background to the study**

Christianity in West Africa was first introduced by the Portuguese missionaries who introduced and planted Churches in the 15<sup>th</sup> century under Prince Henry the Navigator; whose objectives were many and interrelated (Daudu and Gbule, 2000). At its early stage, Christianity was characterized by abject poverty, as many Christians were not aware of the reality of prosperity. The commencement of Pentecostal ministries brought to light the reality of prosperity in the Church

and it seems to have terminated abject poverty in the lives of so many Nigerians to some extent (Dare, 2016). Looking at Christianity from that early beginning to the present time, many stages of development had taken place resulting in the planting and growth of Pentecostal Churches. Several Christian Churches abound here and there (Ukpong, 2011). However, the researchers have examined the effects of Pentecostal Church proliferation in Kaduna State especially on the existing mainline Churches. This work is centred on addressing some of these effects on Pentecostal Churches in Kaduna State, with particular reference to three selected Local Government Areas of Kaduna State which are: Chukun, Kaduna North and Kaduna South. Obiora, (1998) posits that like a harmattan bush-fire, Christianity has been split into fragments by what is now commonly referred to as the spiral phenomenon of the proliferation of Churches. For quite some time now this phenomenon has continued to gain momentum so much that it has become a tangible reality.

The rapid rise of these Churches in Kaduna State calls into question how genuinely Christ-centered they are and; more so, how significant they are in line with the teachings of Christ in terms of liturgy, faith experience and theology. However, these Churches could also be a great source of inspiration to Christians and they are making a great impact in the spread of the gospel since most of them are familiar with the plight of the people and are at home with the cultural setting of the people. Pentecostalism is one of the most rapidly growing movements in Nigeria with approximately 40 million adherents (Gabriel, 2015). Esu (2021), equally asserts that Pentecostalism represents the third major bloc after Catholicism and Protestantism.

### **Statement of the Problem**

Church proliferation as defined by Onyima, (2003) is the unregulated multiplication of churches at the slightest confrontation, or as a result of socio-economic conditions such as unemployment, leading to littering of churches with all sorts of names in streets, residents, rural areas and cities. Ikeazota, (2013) opines that the proliferation of churches describes the multiplicity of Christian denominations. It is a feature most notable in Nigerian Christianity. A global study on Pentecostal churches is an ongoing assignment because of their impacts on the religious, political and socio-economic life of the people. A survey of the available number of Pentecostal churches has shown that they are emerging daily in all nooks and crannies of the state. Their emergence is daily denigrating the Christian faith which has therefore become a fundamental concern to church leaders such as the Christian Association of Nigeria (CAN), scholars of Religion, Church Historians, and Sociologists to devote much time to study such churches (Rafael, 2015).

It is however worthy of note to assert that no matter how puny, and illogical the arguments for the proliferation of churches are in Nigeria, it remains a misfortune and disrupts the Christian faith; this is because its negative impact surpasses the positive. It is however a division of the Church as a corporate body of Christ. The current proliferation of Pentecostal churches in the world and particularly within the state has steered up concerns among adherents of religious faiths and academics alike. Kaduna State has been one of the centres of Pentecostalism's greatest explosion in the country, and the movement's extraordinary growth shows no signs of slowing and this is gradually becoming a social problem.

Esu, (2021) further postulates that there's a lot of suspicion surrounding the efforts made by the Pentecostals, the activities of many of the pastors of these churches have made onlookers question the type of God they serve. Many of them have commercialized the Gospel of Christ by exploiting weak and vulnerable Christians who struggle with unfavourable structures in their society. There

are insinuations that the so-called social responsibilities or works of charity carried out by some of these churches are only aimed at blurring their vision of the trap they have fallen into so that they now have difficulty finding an escape route. Sexual scandals have been a characteristic of some Pentecostal pastors in their relationship with their female members especially when they claim to be helping them out of their crises such as barrenness. There are also issues of fake prophecy and fake miracles all aimed at exploiting the spiritual sensibilities of members.

In Kaduna State, Pentecostal churches are found in all manner of questionable places like ‘cinema halls, schools, hotels, and places previously demonized as abodes of sin such as brothels. Ironically, the crime rate has been soaring with almost the same percentage as the growth rate of Pentecostal churches. So worrisome has been the incidence of crime that even churches with their hallowed sanctity have not been spared. Cases of church attendees losing their valuables to thieves within the precincts of the church have been reported. It sounds paradoxical that Pentecostal pastors who are presumed to be imbued with awesome power would preside over churches where miscreants and criminals could easily infiltrate. This situation is the reality that stares most Christian assemblies in the face; and it explains vividly the obvious fact that within the growing number of Pentecostal churches is the increasing number of ‘anti-Pentecostal people’, who are mostly ‘resident members’ of these churches.

### **Objectives of the Study**

This paper seeks to:

- i. Examine the cause(s) of the proliferation of churches in Kaduna State.
- ii. Assess the effects of the proliferation of Pentecostal churches in Kaduna State.

### **Research Question**

What cause(s) church proliferation?

- i. Why do we experience the proliferation of Pentecostal churches?
- ii. What is the impact of church proliferation on the people, religion and nation as a whole?

### **Literature Review**

According to Onah and Ugwu (2008), in Nigeria, churches are established in every part of society but Christian religious worship is not practised in its right form. It seems that the consistent upsurge of churches in Nigeria will replicate in the lives of her citizens but the reverse is the case. In contrast, corruption and other evil deeds have persisted relentlessly in a country where churches are growing rapidly. The proliferation of churches in Nigeria currently is on account of the numerical strength. As stated by Ibiyinka (2011) this rapid increase in churches is prompted by the thought that there is a liberty of religious worship in Nigeria. Society is perceiving the proliferation of churches which has ushered in modifications in values, created job opportunities, and Western education by founding institutions and hospitals. Fayomi similarly designates Nigeria as “a fertile soil for the growth of independent churches.” Obiora (1998) labels the marketable inclinations of these religious pioneers as “Holy Deceit”; the art of trading in God’s name.

The current proportion of church proliferation in the country is not lower than fifty different churches on a street of fewer kilometres long, having some or more different churches using the same story building in cities where spaces are limited. This circumstance elicited the columnist of the Nigeria Newspoint (2015) who firmly emphasized that Nigeria is a country with the greatest number of churches in the world and has turned out to be a fruitful ground for the progress of

independent churches. Several covetous pastors are using the opportunity of liberty of worship to inaugurate new churches, religious establishments and societies as a means of income, inspiring robberies, theft, corruption and criminalities by praying for adherents that donate a lot of money as gifts or worship offerings without determining the source of their wealth.

There are so many factors responsible for the proliferation of churches in Nigeria. The religious factor is responsible for the explosion of churches in Nigeria. It is an unquestionable fact that Africans are profoundly religious, spiritual and superstitious. To buttress this fact, Adamo (1985) asserts that the richest and the most significant legacy of Africa is religion. This tradition infuses the whole life of the African people. The birthright had championed the thought of African people to the degree that it shapes their cultural, social, political and economic activities. It has also moulded all features of African life to the level that it turns out to be so hard to detach what is religion from what can be measured as secular.

Ogunkunle (2006) agrees that religion gives people a sense of safety through a divine power that watches over them and protects them from every kind of evil. As stated by Dauda and Gbule (2000) treading in a different direction, African churches are established because of rivalry over positions of leadership in the church. Furthermore, Iroegbu (1995) emphasizes that there is an outward and inner stimulus on the disunion and constant proliferation of churches in African countries. Europe and America caused these divisions deliberately to ensure disunity among Africans and subsequently to be difficult to present a cohesive view, incapable to speak with one voice and deprived of joint religious, social and political solidarity. He continued that, within, there is the equivalent manoeuvring of the many groups in political and ideological machinery.

Udofia (2006) stresses that the status quo is reached by widespread deceptions and falsehood prolonged by the self-celebrated pastors, prophets, overseers and founders of these new churches. These trickeries are cautiously and attractively sold to unsuspecting religious radicals through prevalent religious catchphrases for example; “bless you” and “A big Amen, a long drawn out “praise the Lord”, Amen and God bless you” (13).

Owing to the economic influence, Iroegbu (1994), argues that the unfortunate socio-economic disorder in Nigeria is a plain additional cause of the haste to build churches, healing centres and prayer houses in search of welfare. Supporters of these churches attend not for divine devotion or praise, but to pursue and acquire material things, health, jobs, money, security and pledges. Disu (1998) articulates this understanding when he held that the reasons for the surge of the proliferation of churches are nothing above the socio-economic uncertainties which have tiptoed into the lives of Nigerians. He upholds that disappointments and tension are conclusive factors which have driven people to all these sects to hunt for compensation for what they have missed in their socio-economic lives. Nigeria is going through a high rate of joblessness, inflation, poverty and distresses of different types thereby, armed robbery, kidnapping, banditry and terrorism are skyrocketing. The cause of these deeds is wrecked businesses, shattered relationships, cracked homes and all in need of renovation. The mad craze for money has caused some people to operate worship centres. Essien (2010) acknowledges that this advancement of the proliferation of Churches is not independent of economic reasons; religion has converted to a top-bracket business in Nigeria and

the crucial players in this circumstance do not admit the economic motives as the source of their deed. Somewhat, they argue that their act is virtuously rooted in a spiritual dimension.

Umoh (2013) argues that the prosperity gospel has positioned God back in the middle of human experiences by placing overconfidence in God as satisfying all the desires of distressed Nigerians. From the 1980s to present-day, was an advent of new charismatic churches which rose and are produced all over the country without limit. However, Marshall, (2009) termed the era between the 1980s and 1990s as the rise of prosperity teaching. These prosperity gospels may be an answer to material predicaments of poor governance in Nigeria.

Ukpong (2008) observes that there are personal identifications with the church. “My church” slogan has turned out to be prevalent among Nigerians. Saying like ... “There is a function in my church,” “Come and worship with me in my church”, “My church does not discriminate”, and “There is fasting in my church today.” “Our church is growing because Jesus is the Lord in our church”, “My church is having her annual harvest and I must be there,” (130) etc. The church's proof of identity is now persuading several people to find a church for cheap credit but not spirituality. The social aspect of worship persuaded several people to embrace the recently found faith since her worship style is appealing to them. The old churches have been stereotyped as archaic in liturgy while the new churches fascinate and convert people through a more real-world, down-to-earth and participating form of worship. These comprise the lively use of one’s body in singing and dancing music that hits the inward yearnings of a penitent soul.

A famous psychological factor in African society is fear. Fear is a phenomenon that drags people into diverse churches to search for answers to their problems. People visit prayer houses in search of safety and a break from evil forces that make their lives miserable. Ndiokwere (1994), in the same line of thought, opines that since one is incapable of monitoring particular spiritual forces identifies as diabolical one feels insecure. Again, if the aggressive forces, perceived and hidden, threaten him and repeatedly his whole family, the African will go to any length looking for the answer to his hitches. Nevertheless, as miracles have now become the most valued product that can effortlessly induce people to hang out with the purported miracle workers in the Church, many of these pastors display themselves as having the equivalent power of Jesus such that in their worship centres, church members nearly worship them together with God.

### **Theoretical Framework**

For this study, the Church-Sect continuum theory by Max Weber and Ernest Troeltsch, (1930) was adopted. The theory of the church-sect continuum states that “Churches, (Ecclesia) denominations and sects form a continuum with decreasing influence on the society. Sects are breakaway groups from one mainstream religion and tend to be in tension with the society”. (Psypharium, 2022). Weber formulated this theory to show how churches are formed; the terms existed before Weber analyzed how interconnected they were under this theory. Ivy (2018) posits that the categorization of religions is a gamut that ranges from protest-like sects to symmetry, which preserves religion. Nevertheless, this theory observes that sects are usually secessionist groups that seem to conflict with society. According to Bader, (1998), churches are religious bodies in a relatively low state of tension with their environment. Sects on the other hand are religious bodies in a relatively high state of tension with their environment. The Church-Sect theory is proposed as a general theory of

change in religious organizations over time. It is rooted in the works of Max Weber and Ernest Troeltsch, but has recently been taken up by rational choice theorists.

Bader, (1998) further explained that the Church-Sect theory concerns the fact that new religious bodies necessarily begin as sects or new religious movements and if they succeed in attracting substantial followers, they will overtime almost inevitably be gradually transformed into Churches. This means that successful religious movements (sects) will shift emphasis from being a small religious gathering of few fanatical individuals to a higher religious body (Church). As this occurs, a religious body will become increasingly less able to satisfy members who desire a high-tension version of faith. As discontent grows, these people will become dissatisfied with the group's current mode of operation. This means that the group is abandoning its original positions and practices. At some point, this growing conflict within the group will erupt in a split and then the faction desiring a return to higher tension will found a new sect. A sect usually originates from a denomination in which a group(s) of individuals who believe that the leaders of a denomination are exploiting the faithful, form a sect to go back to the original religion (Ivy, 2018). If this movement proves successful, over time it will be transformed into a church and once again a split will occur. The result is an endless cycle of sects' formation, transformation, schism and rebirth. The many workings of this cycle account for the countless varieties of each of the major faiths.

It is based on these analyses that the researchers adopted this theory because it has succeeded in explaining the proliferation of churches right from their sectional beginnings to their transformation into a full-fledged church and for one reason or the other, a faction is created. This faction recycles back into a sect and then yet another church.

### **Origin and Proliferation of Pentecostal Churches in Kaduna**

During an interview with Rev. Dr Samuel Kujiat on the 18<sup>th</sup> of July, 2016 on the history of Pentecostalism in Kaduna State, he posited that Pentecostalism was introduced to the Northern part of Nigeria by a group of National Youth Service Corps (NYSC) members posted to the Northern states of Nigeria following the establishment of NYSC in 1973. These National Youth Service Corps (NYSC) members who were already baptized as Christians went about forming a fellowship of believers who practised the gifts of healing, prophecy and speaking in tongues. He further stated that it is almost impossible to state which particular Pentecostal church started first in Kaduna. He however, explained that 'The Assemblies of God Church' alongside 'The Christ's Apostolic Church' seemed to be the first churches to be established in Kaduna by some missionaries from America. This makes them some of the most organized Pentecostal churches. They existed alongside Orthodox churches like the Anglican Church, Baptist, Methodist, etc. These churches attracted members from different Orthodox Churches who felt the need to serve God better. Others were attracted by their emotional display, the search for miracles and their songs' ministration.

Rev. Kujiat went further to state that in 1984, the then Evangelical Church of West Africa (ECWA) had an evangelical group called the Good News Evangelical Association (GNEA) with majority of its members from ECWA Church Lemo Road, Ungwan Rimi and others from the Baptist Church as well as the Methodist. This group went about preaching. On a fateful Sunday in ECWA Lemo Road, while the service was going on some of the evangelists who were baptized began to speak in tongues, under the influence of the Holy Spirit. The entire Church tried to stop them but they

kept on praying uncontrollably in various languages. The Church leadership under Rev. Onesimus Sule had no choice but to disband them from Church activities. The group never relented but kept on with their activities of preaching, healing and speaking in tongues. Most of these were seen as not Biblical by ECWA and should not be practised by members. It was during this time that he (Rev. Dr Sam Kujiat) returned from the United States of America as an elder in the Church. Upon their disobedience, the Church had no choice but to excommunicate them from worshipping with them. This group left as a sect and formed their Church under the leadership of Rev. Kujiat in his sitting room in Barnawa GRA. He went with them because he was convinced to do so by his spirit although he had some doubts about the new way of worshipping God - Pentecostalism. Then they renamed the Church from 'Good News Evangelical Association' to 'Rhema Living Word Global Ministries'. He was later joined by some missionaries from the United States who came and stayed with them and encouraged them. Not long after, missionaries came from Illorin, worked with them for a while and then established 'The Living Faith Church of God' in Ungwan Rimi and another branch in Barnawa Kaduna before moving back to Lagos where they have their headquarters.

Another contemporary of this period was David Kanda a young pastor from the Baptist Church who established his ministry called 'The Harvesters for Christ Global Ministries.' According to Rev. Kujiat during the interview, a white missionary was invited by ECWA from the United States of America to ABU Zaria to conduct a missionary week program. Knowing that he believed and exhibited elements of Pentecostalism, he was instructed never to speak in tongues or display any form of miracles. He obeyed, but on the last day of the program, he requested an opportunity to meet and discuss with some individuals the misuse of the gifts of the Holy Spirit. During that meeting, he discussed and exposed the people to the reality of things on the nature of Pentecostalism and then he prayed for those who were willing and ready to accept the Holy Spirit, among whom was Rev. Dr Samuel Kujiat and they were baptized and filled with the Holy Spirit. During this encounter, some claimed they spoke in tongues while others did not. This encounter seemed to be responsible for the rise of other prominent men of God like Fred Ado and his wife who are both Bishops of 'The International Praise Cathedral' located along Constitution Road in Kaduna although they started from 'Rhema Living Word Church' which became their training ground and prepared them for their ministry.

Another was Tunde Bolanta who also studied under Rev. Kujiat, worked with him for some years and then felt he was called by God to serve in response to this call; he established his own Church called 'The Restoration Bible Church' at Busa Street Television before relocating to Romi New Extension. Other contemporaries were Pastor P.J.A Olaya whose father also worked with 'Rhema Living Word' and later founded 'The Living Faith Foundation' located at km32; Alheri Camp along Abuja-Kaduna Road. Apostle Emmanuel Kure also founded his ministry called 'The Throne Room Trust Ministries' in Kaduna with its headquarters in Kafanchan.

### **The Disruptive Impacts of Church Proliferation on the Nigerian Society**

A critical look at the religious situation in Nigeria suggests that everyone wants to be successful, wealthy, happy and influential, but most people are not willing to pay the price. They always have excuses and rationales not to discipline themselves to do things accordingly to achieve their goals. In less than one century, Nigerian Pentecostal churches have spread to different parts of the world, flourishing in countries whose missionaries came to introduce Christianity in Nigeria during the 18th Century. In light of the above, the proliferation of Pentecostal churches makes people realize that Kaduna is very religious and that many churches abound in the state. By this act, Christianity

has been split into fragments. However, below are some of the major effects of the proliferation of Pentecostal churches:

- i. The proliferation of Pentecostal churches results in the littering of Churches at every corner of our land with different sorts of names attached to them. The founders of these new-generation churches often have diversified reasons for their emergence and expeditious growth. Some of these churches are owned and managed by misfits called pastors and ministers who were never trained for the work, nor attended any biblical/theological seminaries (Igbokwe, 2015).
- ii. Bello, (2013) posited that the proliferation of Pentecostal churches has heightened corrupt practices within the church. This is because there are situations of arrogation of power to leadership in most churches, misuse of positions, embezzlement, wrong Biblical interpretation, the seduction of people's wives, litigation and commercialization of churches. Dare, (2016) further asserts that not surprisingly, many cases of fraud and corruption are now synonymous with many Pentecostal churches. Commercial prayer warriors or mobile preachers abound all over motor parks praying for travellers and asking for donations to support some non-existing ministries.
- iii. According to Achunike, (2004), Pentecostal church proliferation has led to the emergence of business men and women who inject the name of Jesus Christ into their trade to defraud the gullible and the ignorant. They do this by advertising miracles and cajoling members to make heavy donations and presentation of gifts and levies to their spiritual leaders or God.
- iv. Another effect of the proliferation of Pentecostal churches is the fact that it has ushered in the changing face of Christianity in Kaduna. Dare, (2016) opines that some unbiblical practices have been associated with some Pentecostal churches. These include fornication, adultery, divorce and remarriage. In early Christianity, these practices were strictly prohibited in the church. Diara and Onah, (2014) described the situation as an aberration of Christian tradition. This is evident in instances where some pastors base their sermons on prosperity preaching and miracles to deliver people from the clutches of their enemies. This act of proliferation does not translate to the expansion of the church but a machination of the devil to deplete the Church of God.
- v. Another point by Achunike, (2004) is the fact that proliferation has led to the misinterpretation of the Bible and the circulation of too many doctrines most of which are not Biblical, these differences usually end up confusing members of these Churches. Of this act, spiritually and doctrinally sound Pentecostal Churches such as the Deeper Life Bible Church founded by William Kumuyi which do not emphasize prosperity and miracles but on soul, saving is no longer enjoying much popularity.
- vi. The proliferation of Pentecostal Churches has led to the establishment of religious bodies such as the Christian Association of Nigeria (CAN) which were established to serve as pressure groups to oppose any policy or attempt by the government to interfere with Church activities (Diara and Onah, 2014).
- vii. Another effect of the proliferation of Pentecostal Churches according to Bello, (2013) is the existence of too many Pentecostal Churches within a street in Kaduna, this has led to indiscriminate noise within the environment. Some of these Churches are mostly raised in shops, stores, and warehouses. A good example is the existence of about 13 Churches within Dokaje Street in Romi Kaduna. A Sunday morning along such streets only reveals



a cacophony of sounds coming from drumming, singing or preaching from the Churches. The pastors shout at top of their voices even with their microphones and loudspeakers.

## Methodology

For this paper, the descriptive research design was adopted to best describe the situation under study. However, the paper seeks to find out the effects of the proliferation of Pentecostal Churches in Kaduna with specific reference to Chukun, Kaduna North and Kaduna South Local Government Areas. The paper adopted the questionnaire as well as the interview methods to offer respondents the opportunity to choose among two alternatives (YES or NO) to make analysis easier. Data collection was done through a stratified random sampling of 5 Pentecostal Churches from each selected LGA to ease the stress of reaching out to all, save time and arrive at a reliable and authentic result. The questions were organized to help make an orderly presentation of the data required using the simple percentage method. Data collected were analyzed in a tabular form to make an orderly presentation and interpretation. Out of the 600 copies of the questionnaire administered to source people's views, only a total of four hundred and ninety-two (492) copies were returned meaning that hundred and eight (108) copies of the questionnaire were missing because some were wrongly answered.

## Data Analysis and Discussion of Findings

The data analysis is based on the responses given on the questionnaire items. The analysis will be done under a single table. Objectively, these were the major findings.

S/N	Questions	Responses&Percentages			
		Yes	%	No	%
i.	Has the proliferation of Pentecostal churches led to the littering of churches at every corner of the state with all sorts of names?	304	62%	188	38%
ii.	Do you think the proliferation of Pentecostal churches has increased certain corrupt practices such as misuse of power, and Biblical misinterpretations by pastors?	288	59%	204	41%
iii.	Does the multiplication of too many Pentecostal churches affect the existence of mainline churches?	303	62%	189	38%
iv.	Do you see Pentecostal Church proliferation as a factor that has called for the establishment of religious bodies like CAN and the Pentecostal Fellowship of Nigeria (PFN)?	292	59%	202	41%
v.	Has Pentecostal Church proliferation ushered in another phase of Christianity within the state?	323	66%	169	34%
vi.	Does the proliferation of Pentecostal churches affect the environment in any way?	396	80%	96	20%
vii.	Has the proliferation of Pentecostal churches led to the emergence of business men and women who use the name of Jesus to defraud people?	265	54%	227	46%

From the table above, question 1 shows that 62% of the respondents said yes to the fact that the proliferation of Pentecostal churches led to the littering of churches at every corner of the state

with all sorts of names, while 38% said no. This connotes that Pentecostal churches are littered at every corner of the state with all sorts of names.

Question 2 also shows that 59% of the respondents responded positively to the fact that Pentecostal Church proliferation has increased certain corrupt practices such as misuse of power, and Biblical misinterpretations by pastors. This implies that certain corrupt practices have been heightened as a result of Church proliferation.

Question 3 above shows that 62% of the respondents agreed that the multiplication of too many Pentecostal churches affects the existence of mainline churches while 38% disagreed. The result above shows that the unregulated multiplication of Pentecostal churches affects the mainline churches.

Question 4 above indicates that 59% of the respondents said yes to the fact that Pentecostal Church proliferation is a factor that has led to the establishment of religious bodies like CAN and the PFN while 41% said no. This indicates that Church proliferation has necessitated the establishment of PFN and CAN.

Question 5 above shows that 66% of the responses affirm the fact that Pentecostal Church proliferation ushered in another phase of Christianity within the state while 34% disaffirm. This result indicates that there is a new phase of Christianity due to Pentecostal activities.

Question 6 above shows that 80% of the respondents support the fact that the proliferation of Pentecostal Churches affects the environment while 20% do not. From the results, the prevalence of Pentecostal churches does affect (s) on the environment.

Question 7 above shows that 54% of the respondents said yes to the fact that the proliferation of Pentecostal churches has led to the emergence of business men and women who use the name of Jesus to defraud people while 46% said no. this simply means that indeed business men and women have emerged to defraud gullible people in the name of Jesus.

## **Conclusion**

The paper has attempted in this work to discuss the origin and proliferation of Pentecostal Churches in Kaduna and some of its effects in the state. It was discovered that the dramatic rise of the charismatic or Pentecostal movement led to the emergence of new churches and evangelical groups which rapidly grew up to become a powerful new social and religious force. These Pentecostal Fellowships later known as Pentecostal Fellowship of Nigeria (PFN) increased the number of Churches in Nigeria. It is to be noted that the increased missionary activity in the 1960s and 1970s from abroad and increased student interest helped spark a revival that gave rise to a Trans-denominational charismatic movement in the 1970s and 1980s. The doctrine of prosperity is based on Mark 10:30 in which the spiritual and material fortunes of a believer are dependent on how much he gives, spiritually and materially, to God (or God's representatives) who will reward him by prospering him. This is associated with the rise of Pentecostal Churches all over Africa. Finally, from the data collected it can also be concluded that indeed Pentecostal Churches are littered within the state, and their proliferation has increased certain corrupt practices such as misuse of power, defrauding people in the name of God, affecting the environment as well as the mainline Churches, and has necessitated the establishment of regulatory bodies such as CAN and PFN, this is because the majority of the respondents attested to this fact.

## Recommendations

Below are some recommendations which would serve as possible solutions to the problem under study;

- The Pentecostal churches should note that the church is presumed to be the “house of God”, and efforts should be made towards ensuring that all shades and forms of division or other characteristics of secular organizations should be avoided in the house of God.
- The great commission of soul-winning should be taken to unbelievers who have no idea about Jesus and the Kingdom of Heaven rather than members of other mainline Churches who are already saved.
- People who are genuinely called into ministry should work in the light and the fear of God without any forms of corrupt practices either as pastors or members.
- Rather than establishing churches as businesses, public social responsibilities such as orphanages, homes for the poor, public feeding home and the like should be established. Individuals should establish churches to build the spiritual lives of people instead of making their business ventures.
- Pentecostal Churches with similar doctrines and modes of worship should come together under one denomination to reduce littering.
- Church services should be conducted in ways that would not necessarily cause noise to the environment.
- The Church is the theatre of the Holy Spirit irrespective of denominational differences. Therefore, every Church should see in its identity a Pentecostal tradition from the apostolic experience of the Pentecost event.

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