



Pentecostalism in Nigeria: A Socio-Religious Perspective

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Abstract. Pentecostalism began in the early 1900 in America, Spirit manifestation was witnessed among the members. Spirit manifestation has been witnessed in Jewish- Christian religion since ancient time or Old Testament. The word ‘Pentecost’ was first used in Exodus 23:16, it referred to Hebrew feast, an agricultural festival of thanksgiving at the end of Harvest. The Hebrews observed the feast as a commemoration of the covenant at Sinai. In Acts 2:1-4 the Jews and foreign Jews were celebrating this feast when the Holy Spirit manifested in their midst with extra-ordinary signs. This was interpreted as the fulfillment of the promise of Jesus in Acts 1:8. The holiness preachers Charles Parham and William Seymour are credited as co- founder of the Pentecostal movement. In January 1, 1901 Parham opened Bethel Bible College in Topeka, Kansas, where he taught students that witnessed the initial evidence. Miss Agnes Ozman was the first to experience the Holy Spirit manifestation after the laying on of hands by the pastor C. Parham (Wikipedia). Reports of speaking in tongues, miraculous healings and people converted as the Holy Spirit ‘fell on them’ as they entered the Church, spread across the USA and into Europe (Howard, 1997:8). It was after its taking root in America and Europe that it was introduced to Africa and Nigeria in particular. The method adopted in this paper is library research and experience from many years of teaching this aspect of Church history.

Keywords: Pentecostalism, Fundamentalism, Faith Healing, Holy Spirit, Charismatic Movement

1. Introduction

Pentecostalism began in the early 1900 in both America and England as religious movement. Rev. Charles Parham, a teacher in Bethel Bible College, Topeka in the State Kansas, taught the students about the Holy Spirit. The forty students at the College,

aware that there was something missing in their Christian experience and studying independently, concluded unanimously that one common and sure sign of baptism with the Holy Spirit was speaking in tongues. They prayed for the gift, which was experienced by Agnes N. Ozman after Rev. C. Parham had laid hands on her (Christie-Murray 1978:93). On 1 January, 1900 there came from her lips a flow of syllables which neither of them could understand. The next day Miss Ozman spoke in tongues at a meeting in Topeka. Two days later Parham and twelve students spoke in tongues. The movement met with only local success, but in 1904 a mission led by Rev. Charles Parham at Galena, Texas, took fire, resulting in hundreds of conversions and healings. Rev Charles Parham’s followers received what they called ‘the Pentecost’ and claimed to speak in foreign tongues of which they were normally completely ignorant.

Rev. C. Parham opened another Bible School at Houston in Texas. One of the students, a black minister, the Reverend W.J. Seymour, started the Azusa street in Los Angeles, mission, which was to have considerable importance for the Pentecostal Movement. In 1906, Rev. Seymour aroused opposition from his Church, was locked out and thereafter preached at no. 312, Azusa street where in 9 April seven persons were baptized with the Spirit and spoke in tongues (Christie- Murray, 1978:93).

Pentecostalism spread in various parts of the world apparently spontaneously and independently of any system of doctrine or church organization, a fact which encouraged its adherents to see in it a work of the Spirit which ‘blows where it wills’ (John 3:8). The baptism, although an intensely individual experience, bound together its recipients in ‘the unity of the Spirit’. One of those who had the experience of speaking in tongues at Los Angeles was T.B.Barratt. He founded the Oslo City Mission with its own

journal designed for international preaching. His experience was probably the most important result of the Azusa street mission, for Barratt became Pentecostalism's Apostle to the Europeans (Christie-Murray, 1978:96).

In the United States Pentecostalism moved generally from west to east, tongues appearing successively in California, Utah, Texas, Ohio and Pennsylvania. Stories of miraculous xenolalia stimulated an interest in foreign missions because it was believed by many that the heathen would be won for Christ by supernatural preaching to them in their own languages. The Assemblies of God, was founded in 1914, in USA, it became the largest Pentecostal Church in the country. The Assemblies of God in Great Britain and Ireland was born in 1924. The first Pentecostals in England are the Apostolic Faith Church, the Elim Evangelistic Band (Foursquare Gospel Alliance) and the Assemblies of God.

All Saints Church became a centre for those interested in baptism in the Holy Spirit at the beginning of the century. The Welsh revival spawned the Apostolic Church and the founders of UK's other two Pentecostal congregations (Elim and Assemblies of God) were also converted during the Welsh Revival. By the 1920s these three separate Pentecostal denominations had been founded in the UK, fore bears of the Charismatic revival which was to start forty years later simultaneously in USA and the UK, and spread at phenomenal speed around the world. The charismatic church became the future of Christendom (Howard, 1997:9). Pentecostalism spread rapidly through radio station, Bible schools and tele-evangelism becoming an electronic church.

2. African Pentecostal Churches

The African Pentecostals were initially influenced by literature emanating from Pentecostal Churches, USA. Nathaniel I. Ndiokwere points to literature from Pentecostal church known as Faith Tabernacle in Philadelphia. The Nigerian group that was interested in the magazine left Anglican Church in 1918 adopted Faith Tabernacle as the name of their charismatic group without a dominant leader until 1925 when Moses Tunolase joined the sect (Ndiokwere 1981:57). Many indigenous Churches, especially in African, owe their origin to European Missionaries who were Methodists or Baptists or Salvation Army before they were Pentecostals. They got from their founders fragments of their earlier theologies which have made it easier for them to come to terms with other churches. Those that are independent in thought and syncretistic, that they can

scarcely be classified as Christian at all, maintain a bridge with the charismatic movement by exhibiting all the gifts of tongues and healing that are to be found in orthodox Pentecostalism (Christie-Murray 1978:146).

The Christ Apostolic Church: The Pentecostal tradition in Nigeria began with Christ Apostolic Church, pioneered by pastor D.O. Odubango who picked up in the house of a friend a torn leaf from an American magazine called "The sword of the Spirit" in 1917. He read this magazine and subsequent copies which lead him to start practicing 'divine healing' tradition of the Pentecostals. He was determined to preach /practice "the seven principles of prevailing prayer" recommended by the magazine. He formed a group known as "praying society", which became "precious stone" and later "Faith Tabernacle". They later changed their name to "The Apostolic Church", with time had link with the Apostolic church along Bradford, England which sent workers to them to stengthen their faith (Kalu, 1978).

The Assemblies of God began in the 1930s at Umuahia and Port-Harcourt with Brother Augustus Ehurie Wogu, a former Anglican and Faith Tabernacle member. He was influenced by the magazine from America, "The Pentecostal Evangel" and in an effort to really practice Pentecostal ideals left the former church. A few members of the Faith Tabernacle joined him, Abel Nwoji donated the piece of Land on which the first church was built. They practiced Acts 2, experience and the Holy Ghost baptism in their services. Some Pentecostal missionaries from the United States of America were living in Ghana in the 1930s. They got information of these Brethren, around 1939-60, the church was affiliated with Assemblies of God mission USA (Okede, O. Genesis 1921).

The Neo-Pentecostals emerged from a revival on the University campuses in the 1970s, within the inter-denominational evangelical student fellowship. They initially began as non-denominational but grow into churches. In this category are the Deeper Life Bible Church, the Winners Chapel, the Christ Life Church. Two defining Landmarks of Nigerian Pentecostalism are a fundamental recourse to scripture to justify spiritual gifts like the Pentecost experience in Acts 2, and the common use of symbolism. Common Pentecostal vocabulary include "Anointing", 'Break through', 'Blood of Jesus', and 'Fire of the Holy Ghost' (Asaju 2010:96). Some neo-Pentecostal groups did not begin in campus, the Church of God mission International started at a store room a long the street in Benin City. It began with Benson

Idahosa around 1960. He was a former member of the Salvation Army mission. He had a strong relationship with American Pentecostals such as T.L.Osborn, Brother Elton and Gordon Lindsay. The American Pentecostals assisted his ministry financially and spiritually. His first church was built at Iyaro, it was not only through the effort of the local members. He was supported by American Pentecostals such as Gordon Lindsay missions organization (Garlock 1981).

3. Impact of Pentecostalism

The Charismatic movement of the twentieth century may be unique in that, there are personalities who made their names in it, none of them can be regarded as its founder. It began spontaneously like the wind which blows where it wishes as independent churches developed out the established denominations. Pentecostalism was a forerunner of the ecumenical movement which has been the main feature of the Christian Church during the nineteenth century. The Charismatic share the experience of the gift of the Spirit, tongues, healing, interpretation of tongues, and they also felt, that they shared a unity of the Spirit which swallowed up denominational differences (Christie-Murray 1978:144).

The arrogance and extravagance of glossolalics, acknowledged by their own historians and the intolerance of their opponents drove out the Pentecostalist to form new sects which, in turn often subdivided through schisms (Christie- Murray, 1978:145).

During the first half of the twentieth century the Pentecostal Churches developed along their own paths, regarded by the older denominations with suspicion that the priests always felt for the enthusiasts. Of recent years, changes on both sides have resulted in a movement towards each other. In the beginning every member of a Pentecostal Church was expected first to be converted, to experience baptism with the Holy Spirit and to prove that this happened to individual by signs following always of tongues, according to some Pentecostal denominations, or sometimes with manifestations of other gifts, according to others. There are large communities most of whose members and many of whose pastors have never spoken in tongues. They believe in the 'charismata' and would be indignant if it were suggested that they were not part of the charismatic movement (Christie- Murray, 1978:146). The focal point of the Pentecostal doctrine is the Holy Spirit baptism but they accept orthodox theologies.

In Liardon (2009:211) the Rev. Minister of Dutch Reformed Church was healed by faith in Britain, he returned to South Africa after which he wrote a book on faith healing. After writing the book the church members in the diocese started demanding for healing by faith but the church ministers confessed they have no faith and could not honestly pray with them for healing. The circulation of the book was an embarrassment to the priests. They demanded for the book to be withdrawn from the public.

Fundamentalism: Is the maintenance of the literal interpretation of the traditional beliefs of the Christian religion in opposition to more modern teaching (Oxford English Dictionary). Fundamentalism is basically an overtly enthusiastic effort to bring people to a life in Christ through the Bible. Webster's Dictionary defines "fundamentalism" as Orthodox religious beliefs based on a literal interpretation of the Bible (for example, complete acceptance of the story of creation as given in Genesis and rejection of the theory of evolution). The movement are opposed to modern ideas of birth control methods. Fundamentalism began as a reaction to the material, educational and social demands of an increasingly technological world. In principle, the reaction was conceived as a revolt against "modernism" in Christian theology (LeBar 1989:48). Jerry Falwell (1981) defines fundamentalism as a revolt against the spread of "rationalism" and "secularism" in modern society (LeBar 1989:49). A fundamentalist among the Protestant Christians is one who believes in adult baptism, and in being "reborn" or "born again" through a personal experience in accepting Jesus Christ as one's saviour.

Fundamentalism is a Christian ideal, the fundamentalists see the Bible as the sole authority and rule of life. All their Christian doctrines must be proven by a biblical text. What draw people to the fundamentalist sects is the friendliness of the people, the hearty welcome they receive each time they attend and the care taken to the new members (LeBar, 1989:50). Fundamentalism has been associated with religio- political radicalism which is a global phenomenon. Fundamentalism is found in many countries among Christians, Jews, Muslim, Hindus, Sikhs and Buddhists. Religious fundamentalism thrives in the twentieth century when and where masses of people living in formerly traditional societies experience profound personal and social dislocations as a result of rapid modernization and in the absence of mediating institutions capable of meeting the human needs

created by these dislocations. The hunger for material goods by those from traditional societies was matched by a thirst for spiritual reassurance and fulfillment (Brown, 2000:135). L. Carl Brown (2000) pointed out also that moving from “traditional societies” and “hunger for material goods” does not explain Christian fundamentalism question in the United States or among the Jews. The question of fundamentalism in these areas is essentially spiritual. Fundamentalists had a more dogmatic interpretation of the Bible, clearer beliefs about the end of the world, as well as stronger nationalism. Fundamentalists would have nothing to do with what they called ‘apostates’ or with non-Christians. They separated themselves from the world partly because of ‘holiness teaching’ which gave them a desire to be pure, and partly because of what they saw as a decaying and depraved culture around them. The term ‘the world’ or ‘worldly’ was used to mean fallen, sinful or devilish. The fundamentalists began writing Christian books and music in commercial quantity, they went on air, television networks and started Christian ‘channels which served as family entertainment programmes (Howard, 1997:10). They began taking the gospel via satellite to all the peoples of the world. The fundamentalist Christians were happy to see their leaders on television programmes, that is, it gave them self-esteem.

Fundamentalism in Africa: almost all African Christianity are fundamentalist, for nearly all African Christians approach the Bible rather uncritically. They love to quote it, refer to it and support any position by alluding to it. In recent years the word ‘fundamentalist’ has extended its meaning to cover all religions, especially those religions with political involvement. The word covers some element of political reaction, rejection of the modern world and return to the past. In America there are particular issues that fundamentalists focus their energy; they mobilize on issues like abortion, homo-sexuality, the equal rights amendment, ‘welfare’, the teaching of evolution in schools, new age movements, and the alleged humanism of the supreme court, the media and the educational system (Gifford, 1998). In Africa few of these are significant. In almost all African states, governments are strongly opposed to abortion, ‘gay rights’ are not an issue, women are subordinate, welfare systems are inadequate, and the courts are usually subservient to the executive (Gifford, 1998).

4. The Faith Gospel (Prosperity Theology)

‘To possess the Holy Spirit is to possess everything’ or to be filled with the Holy Spirit is to possess all things’. The Faith Gospel preachers claim that God

has met all the needs of human beings in the suffering and death of Christ, and every Christian should now share the victory of Christ over sin, sickness and poverty. A believer has a right to the blessings of health and wealth won by Christ, and he or she can obtain these blessings merely by a positive confession of faith. The gospel prosperity preachers are of the view that God is a rich God, and that those who want to share in his prosperity must obey and support God’s servants. They also add the idea of seed faith, that one must prosper by planting a seed in faith, in return God will meet all his needs. The texts that are cited are Mk.11:22-23, 3Jn 2, Mk10:29-30; Phil4:19. This faith Gospel has proved very functional among the religious entrepreneurs who constitute the media evangelists, for its ‘seed faith’ idea has brought in the enormous resources needed to sustain their extremely expensive ministries (Gifford, 1998:39).

One of the most prominent teachings among the contemporary Christians is the message on prosperity. Prosperity is the will of God and the idea has always been linked with Bible passages. The theologians emphasizing prosperity claim that God guarantee material wealth for all believers. From the Old Testament the life of Abraham is seen as an example of God’s blessing, how God made him very rich because of obedience (Genesis 13:2). Abraham is the father of faith, justified by faith and became the representative of the faithful. He was materially wealth as was revealed in Gen. 24:35. The Lord has blessed my master abundantly and he has become wealthy. The book of Deuteronomy 8:18 also provides important passages for the prosperity theologians. The Lord, your God, gave you the ability to produce wealth. Deut. 28:1-14 outlines the blessings for obedience.

The Psalms and Proverbs contains passages which also promise material prosperity to the faithful people of God in return for obedience, Ps. 1:1-3, 128:1-4, 25:13, 112:1-3 and the Proverbs 16:20, 13:21, 21:5. The above passages show that the old testament writers interest in prosperity, as God’s reward hard work (Okoroji 2006:81-82). In the New Testament the following passages emphasize prosperity Mk.10:30, Jesus feed five thousand people. Justin Okoroji is of the view that it is God’s will that believers be in wealth. The worshippers who give generously are promised reward of prosperity and sound health. Generous giving can be in the form of donations, tithing, offering, vows and seeds of faith which are expected to multiply even up to hundred folds. The charismatic teaching on prosperity is directed towards sowing the seed of faith which in

turn germinates and bears abundant fruits to the amazement of the sower. Prosperity messages has become a common feature in the pulpit in the contemporary time (Okoroji,2006:85).

The negative aspects of prosperity Gospel: as was reported in Osagiede (2004:36) a group of church officers have approached their pastor and gave him some money stolen from their church collections; money that was expected to be surrendered en-bloc to the church authority. Their argument was that it was God's money and that they and the pastor are children of God. He writes any action that one cannot perform before others falls short of holiness and should be avoided.

Second, advertisement for miracles; this is common at crusade grounds where souls would be won for Christ but wrong foundation is laid sometimes. The congregation is made to believe that their coming to Christ means they will get rich and get all the best wealth. This wrong foundation laid is the cause of the problems in the churches. One cannot see any difference between some modern Christian and an unbeliever. According to Howard, 1997:10 audiences were presented with emotionally frenzied meetings, supposed healings and other apparent manifestations of the Holy Spirit such as people being 'slain in the Spirit' at a touch from the evangelist's hand. This is why most places of worship are like a social gathering where worldliness is the order of the day (Itseafogie, 2009:34).

Glossolalia or speaking in tongues from Wikipedia, is believed to a divine language unknown to the speaker (I Cor.14:18). It is practiced in Pentecostal and Charismatic Christianity as well as in other religions. It is from the Greek word 'glossa' meaning "tongue" or "language" and 'laleo' meaning "to speak, talk, chat, prattle in the New Testament in the books of Acts and First Corinthians. Speaking in tongues has been identified with esoteric speech in Greco-Roman literature. Neo-Platonist philosopher linked glossolalia to prophecy, that prophecy was divine spirit possession.

The second century Church Fathers made reference to many in the Church speaking all kinds of languages "through the Spirit". During the 20th century, glossolalia became associated with Pentecostalism and the Charismatic Movement. Glossolalists claim that these tongues can be both real, unlearned languages, "language of the Spirit" and a "heavenly language". There are five places in the New Testament where speaking in tongues is referred to explicitly: Mark 16:17 they will speak

with new tongues. Acts 2 speaking in tongues in Jerusalem. Acts 10:46 people spoke in tongues in the household of Cornelius. Acts 19:6 a group spoke in tongues in Ephesus. 1 Corinthians 12: 13,14 speaking in various kinds of tongues. Acts 2 describes the manifestation of the Holy Spirit among the early apostles The primary purpose of the gift of speaking in tongues was to mark the Holy Spirit being poured out. This gift was the fulfillment of the prophecy of Joel Acts 2:17.

The traditional Pentecostal view is that every Christian should expect to be baptized in the Holy Spirit. The same description of "speaking in tongues" is used in both Acts and 1 Corinthians, and in both cases the speech is in an unlearned language. Among the Pentecostals and Charismatics there is not complete theological agreement on speaking in tongues. It is agreed that speaking in tongues is a spiritual gift that can manifest as either a human language or a heavenly supernatural language.

According to scholars the tongues sound in unintelligible syllables like this: "ttttnnnndddd" the sorts of sounds made during glossolalia (Wikipedia). Speaking in tongues as it is practiced in the current time involve much of learned behaviour. As this author was teaching it in class, some of the students said it is learned in their churches. When a pastor is saying or speaking in this way almost in every service it become habitual

Faith Healing: The term 'healing' means 'the restoration of health', bodily, emotional or mental functioning appropriate to a person's age. The apostles did many signs and those afflicted with unclean spirits were healed (Acts 2:43, 3:6ff, 5:12-16, 6:8, 8:6, 8:13, 14:3). Christians prayed for one another 'that they may be in health' (3 John 2). There were recognisable 'gifts of healings' in the early church (1 Cor.12:9), and the practice of anointing with oil and prayer for ill people who called for the elders is referred to in James 5:13ff. There is very little other reference to healing ministry in the Epistles. There are four particular references to people who were ill (2Cor.12:7, 1 Tim. 5:23, Phil. 2:27 and 2 Tim. 4:20).

The Pentecostal churches, from their beginnings at the turn of the century in the Holiness Movements and the Welsh revival of 1904, have always included the ministry of 'divine healing' as part of their teaching. This came to particular prominence in the great evangelistic campaigns of the 1920s when Albert Hall was filled each Easter Monday from 1926 to 1939 for such event in which divine healing was

closely linked to evangelism. The Pentecostal doctrine that there is 'healing in the Atonement' is central to this practice. Some of the Pentecostal emphasis has been transposed into mainline churches in a fresh way through the charismatic renewal movement of the past decades. It has developed the emphasis on particular gifts of healing as one of the signs of the baptism of the Holy Spirit (Atkinson, D. The Christian Church and the ministry of healing p.29).

There are disagreements on the ministry of healing arising from different views on theological convictions. Most Christians involved in faith healing link their practices to biblical theology, and the healing performed by Jesus Christ. Methods of healing: Faith is a product one's spirit, the Christian must continue feeding on the word, confess his faith in Christ and being in communion with him. The real first healing is the healing of one's Spirit. The Spirit is the part that contacts the Lord. If the Spirit is out of harmony and out of condition, and is sort of broken down, one cannot get faith for healing (Atkinson,p.89).

Using the name of Jesus, the Apostles used the name. It worked or healing was performed. At the name of Jesus every knee(shall) bow... and every tongue (shall) confess (Phil. 2:10-11). Prayer in this name gets answers. Peter and John were hustled to jail. The church prayed for them in "the name" and they were released through divine mercy. They went to the church, the entire members prayed that signs and wonders might be done. The vital response was instantaneous (see Acts 3:1-16, 4:1-10,23-31). The apostle James gave command that elders of the church should pray for the sick and anoint them with oil. Oil is the symbol of the healing Spirit. This is a command "pray for the sick that they may be healed" James 5:14-15).

Healing from a distance: At Capernaum a Centurion came to Jesus, saying "Lord, my servant lay sick at home of the palsy, grievously tormented". Jesus said, "I will come and heal him". The Centurion asked him to "speak the word only, and my servant shall be healed". Jesus said, "Go home, It is done". The record shows the servant was healed (Mt. 8:6-8, 13). This is an example of healing from a distance. The God-anointed person can still command God's power to the needy, distance is no barrier (Liardon 2009:69).

Mass healing: four times it is recorded in the Gospels that "he healed multitudes; there went out a virtue from him, and he healed them all". There was no personal touch (Mt. 12:15, 14:14, 15:30,19:2). God is not confined to methods. Heaven bows to the

soul with faith anywhere, under any condition. "Who so ever will, let him take of the water of life freely (Rev.22:17).

Law of contact: Jesus laid hands upon the sick in obedience to the law of contact and transmission. Contact of his hands with the sick one permitted the Spirit of God in him to flow into the sick man. The sick woman who touched his clothes found that the Spirit emanated from his person. She touched the "hem of his garment" and the spirit went into her. She was made whole (Mk 5:27-29).

Paul, knowing this law, laid his hands upon handkerchiefs and aprons. When they were laid upon the sick, they were healed, and the demons went out of those possessed (Acts 19:12). The Spirit of God emanating from Paul transformed the handkerchiefs into "magic substances" of Holy Spirit power. When they laid upon the sick, healing resulted (Liardon, 2009:67). Rev. John G. Lake (2009) was of the view that a Christian should be committed to all the will of God, especially those baptized in the Holy Spirit. He did not approve of Christians taking medicine, going to the doctor (Liardon,2009:16).

Francis MacNutt's view is that only one percent of people are healed at large healing services, twenty percent or more are healed when there is time for individual prayer. At times the healing is progressive and takes several sessions, it is not always instantaneous. It is always God's desire to heal one of psychological hurts that are unredeemed (<http://www.charismamag.com/site-archives/351-features/heroes-of-the-faith/1269-the-priest-with-healing-hands>).

5. Charismatic Movement

The Roman Catholic experiential and Spirit-filled Christians adopted the name 'Charismatics' or 'Charismatic Renewal'. The Catholic Charismatic Renewal movement began in 1967 at Duquesne University in Pittsburgh, USA. It grew into a very popular movement in less than twenty years, and has had the support of Popes and countless other Church authorities. There are a good number of priests active in the movement. The Catholic Charismatic movement has been extremely active in the renewal of the Church. It has brought back many people to the church, and helped others to know, understand, and practice their Catholic Faith in an active manner. Through the parish prayer group, people have had the opportunity to grow closer to the Lord, to understand the scriptures better, and to realize the power of their faith. The Catholic Charismatic Renewal Movement (CCRM) HAS organized nationally with a service committee for its constituents. There is also an

international liaison committee with an office in Rome (LeBar, 1989).

Charismatic Movement was observed in the Roman Catholic church in UK from 1960s. The UK movement saw itself as ecumenical and as bring the Holy Spirit to the whole church worldwide. It was 'experience'-based and to some extent subjective. During fellowship meeting members surrender themselves totally to the baptizer, that is how to get baptism in the Holy Spirit. The renewal movement worked through old established denominations as a check against excesses. By the 1970s there were Charismatic, throughout the denominations and they quickly became the faster growing section of these denominations. Renewal magazine started with a large circulation, the CCRM were concerned with the ideas of promoting the practical spiritual gifts. They were meeting in houses, worshipping, praying, speaking in tongues and practicing the ministries on healing, deliverance and prophecy.

Feeling estranged from the wider Church, their small groups were characterized by close relationships. The lack of any formal institutions and liturgy led to an anarchic rejection of what was seen as the restrictive legalism of the established denominations, rules and set forms of worship. The house churches out grown their houses and were hiring schools halls, warehouses and empty cinemas for their meetings. They also hosted large conventions, known as Bible weeks which was well attended. Many Christians from mainline denomination were at these conventions and they encouraged them to leave the old denominations and join the new shoots of Spirit filled Christians (Howard, 1997).

CCRM in Nigeria: The Charismatic renewal began in Nigeria in the early 1970s, prayer groups were formed by the Dominicans at Ibadan, Ife and Lagos in 1972 and 1973. The arrival in the country of a term of Americans led by Rev. Father Francis Macnutt (op) revitalized the renewal through holding retreats and seminars focused on the Holy Spirit. The team arrived Ibadan in 1974, and Rev. Father Francis lead meetings that emphasized the gift of healing. It was during this period that the movement reached Jos and other places in the Northern part of the country. Rev. Father Francis got permission from the Catholic Bishop, the Right Rev. Gabriel G. Ganaka to start the charismatic renewal in the Plateau. It began in 1974 by holding prayer meetings with some Roman Catholics in Jos. They met at St. Theresa's Catholic Church on Saturday evenings. They sang choruses, clapped hands, read Bible and prayed aloud as the Pentecostal churches do. Father Francis spoke of

healing, prophecy, speaking in tongues and laying of hands. He prayed for the sick and people testified to the healing they received as a result of prayers (Ogu, J.C. 1985).

The Charismatic movement began in Benin in 1971 at Holy Cross Cathedral Church with a few Legionary members. The body was initially called "Pentecostal Movement and Bible Society". The first priest to associate with the group was Rev. Father Dr. R.B. Dundon (SJ). He assisted the fellowship along with some non-Catholic brethren. The name of the group was later changed to Catholic Charismatic Renewal movement. The fellowship grew fast as many were willing to join and increase the Holy Spirit gifts (Ajayi L.O.D. the first president of St. Paul's Catholic Church branch 1974-79, he provided hand written work on Benin initial charismatic). Leadership among the Catholic Charismatic is not restricted to ordained ministers.

Many charismatic members have left the Roman Catholic Church to form their own sects like the Fishers of men charismatic, Watchman charismatic and charismatic ministries. Some not only leave Catholicism, they become bitter enemies of the Church, attacking it and working to discredit it in any way they can (LeBar, 1989:47).

Characteristics of Pentecostal Evangelism, Holiness and perfection is emphasized by the charismatic. Be ye therefore perfect Mt.5:48, 1 Pt 1:15 "be ye holy for I am holy".

'Anointing' and Break through: the desire for instant answers to challenging needs. In the new model of Christianity, concepts like 'anointing' and breakthrough' are most attractive. 'Anointing' has become a new slogan in both evangelical and Pentecostal forms of Christianity. Anointing in modern usage finds another strong relevance in people's desire for deliverance form demonic forces.

The Pentecostal movement is trans-denominational, the sect emphasizes "life in the Spirit", seminar.

6. Conclusion

The Pentecostal view the experience of Spirit baptism as a means of deepened awareness of the love of God, coupled with the reception of new power for life and services. No one can come to me unless he is drawn by the father (John 6:44ff). The introduction of prosperity gospel has contributed to increase in church budgets and the growth of evangelism. The idea of 'deliverance' is to transform the earthly life a Christian (Gifford, 1998:97).

The Pentecostal Churches love crowds, celebrate them and will do anything to retain them. It signifies the acceptance of a free-for-all brand of preaching, preaching what they want to hear (Olawale, 2010:32). Lastly, the Pentecostals are fundamentalist, the members separate themselves from the world partly because of 'holiness teaching' which gave them the desire to be pure. They publicize their programmes on television, radio, handbills, magazines and internet. The telecast is used to reach those who could not be reached physically.

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