

# An Appraisal of the Establishment, Influence, and Growth Trajectories of Five Nigerian Pentecostal Churches<sup>1</sup>

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## ABSTRACT

This article examines the establishment and development of five prominent Nigerian Pentecostal churches with the aim of understanding the trajectories for their role, contributions, and impact as spiritual entities and social force on contemporary Christianity in the lives of Nigerians and on Nigeria's national development. With the use of a multiple case study design methodology, supported by narrative techniques that are historical, sociological, and ethnographic, relevant data was drawn from available scholarly literature with other published and unpublished materials. The article examines the Deeper Life Bible Church, the Redeemed Christian Church of God, the Living Faith Church Worldwide, Mountain of Fire and Miracles Ministries, and Daystar Christian Centre as case studies. The five churches are each analyzed in relation to their foundational vision, mission, strategies for evangelism, missions, and church planting operations including their responses to shifting socio-cultural, economic, and political environment of Nigeria, home and abroad. The article argues that the emergence, growth, and development of Pentecostal churches in Nigeria are not simply a religious phenomenon, but a reflection of the interplay of dynamic leadership, innovativeness, and socio-economic aspirations that these churches strategically adapt to the ongoing dynamic situations in Nigeria. The resultant effect of this article is that it contributes to the general discourse on Pentecostalism from the prism of Nigeria as it reveals how their involvement in both local and global dynamics have shaped the growth, development and influence of these five Pentecostal churches.

**Keywords:** Growth, Impact, Influence, Nigerian Pentecostal churches, Social force, Spiritual entities.

## INTRODUCTION

Known as the epicenter of global Pentecostal Christianity, Pentecostalism in Nigeria has emerged as one of the most transformative and dynamic expressions of Christianity in Nigeria and by extension, in the global landscape. Over the past five decades, Nigerian Pentecostalism has been characterized by its unique pattern of religiosity and spirituality, particularly with its emphasis on personal salvation, spiritual gifts and the Holy Spirit, and vibrant worship. Pentecostal Christianity has profoundly reshaped the religious, socio-political, and economic landscapes of the nation. Among its most visible expressions are the large and influential Pentecostal churches that have not only proliferated across Nigeria but have also expanded to

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the global stage, particularly through transnational missionary networks and diaspora fellowships.

The rapid growth of these churches raises critical questions about their origins, developmental trajectories, and the factors that account for their appeal and endurance in a complex, pluralistic society. While considerable scholarship exists on the theological and socio-cultural dimensions of Nigerian Pentecostalism, there remains a need for focused, comparative investigations into the specific founding contexts and growth patterns of individual churches. Such an inquiry can offer valuable insights into how charismatic leadership, spiritual innovation, socio-economic aspirations, and contextual dynamics have interacted to shape institutional expansion and religious influence. This study investigates the founding and growth trajectory of five prominent Nigerian Pentecostal churches, with the aim of understanding the unique and shared processes that underlie their development. It explores key themes such as the vision and background of the founders, early challenges, strategic decisions, theological emphases, organizational structures, and external influences that contributed to their expansion.

By applying a multiple case study method through historical and ethnographic narrative techniques, useful data in published and unpublished literature available in scholarly and organisational sources, the article seeks to provide a nuanced and comparative analysis that contributes to the broader discourse on African Pentecostalism, religious entrepreneurship, and church growth in the Global South. The article argues that the examination of these five churches, as case studies, offers vital insights into why and how Nigerian Pentecostal churches have been able to frame the identity, religio-spiritual, and social transformation within and outside the country.

### **SYNOPSIS OF SELECTED NIGERIAN PENTECOSTAL CHURCHES**

The five Pentecostal churches that have been selected as an extended case study in this article are, Redeemed Christian Church of God, Living Faith Church, Daystar Christian Centre, Mountain of Fire and Miracles Ministry, and Deeper Life Bible Church. This synopsis is necessary because it will shed more light on why these Pentecostal churches, amongst others, are having enormous influence on Nigerian society with their immense contribution to sustainable development in the religious, political, and socio-economic development of the country (Ajibade, 2020; Adedibu, 2023). It will further reveal the extent to which they have grown from a humble beginning to its contemporary form in Nigeria, a country that is seen as a crucial hub for Pentecostal Christianity not just in Africa but globally (Adeboye, 2018), in influencing and shaping Christian praxis. From their improvement on preaching the word of God to their peculiar administrative abilities, their exuberant praise and worship, and their exercise of the various gifts of the Holy Spirit, their growth and influence will be better appreciated. Also, the five selected Nigerian Pentecostal churches have been chosen because they have been working to improve the spiritual lives and social conditions of the Nigerians that are in their sphere of contact (Ajibade, 2020; Ojighoro, 2024). Moreso, they are encouraging their adherents to grow in their commitment to serving God and living Holy lives despite the many challenges including the economic situation in the country (Akanbi, 2017). As earlier indicated, these Pentecostal churches seem to wield much public influence and have contributed a lot in the provision of social services in the country (Akanbi, 2017; Ajibade, 2020). The selection of these five churches is however not to say that there are other churches who do

not do the same. These case study churches are simply chosen as a sample and a guide in showing not just their significance, but also a reflection of the general outlook of the broader Pentecostal churches in Nigeria.

### **Redeemed Christian Church of God (RCCG)**

The Redeemed Christian Church of God (RCCG) founded by the late Pastor Josiah Olufemi Akindayomi in 1952, and in 1981, was succeeded after his demise by Pastor Enoch Adeboye. Pastor Adeboye, who was formerly a Lecturer at the University of Lagos, was a committed member of the RCCG, and an interpreter for the late founder Akindayomi (Fehintolu and John, 2016). The RCCG is one of the fastest growing and influential Pentecostal Churches in Nigeria. Josiah Akindayomi was an illiterate farmer, born in 1909, converted and later baptised in 1927 by the Anglican Church Missionary Society. Despite growing up amongst idol worshippers, he knew that there existed a greater power and yearned to know Him (Adeboye, 2007; Ukah, 2008). In 1931, feeling unfulfilled spiritually, he joined the Cherubim and Seraphim church being one of the first Aladura churches to arise in Nigeria (Omoyajowo, 1982). He later became a prophet and continued to worship there until 1952 when he left Cherubim and Seraphim and established a fellowship at 9 Willoughby Street Lagos which began its growth from an initial membership of nine people.

The revelation of the name, Redeemed Christian Church of God, to Akindayomi during one of his prayer and fasting sessions marked a significant milestone in the history of the church, as he wrote the said church name on a blackboard with his own hands even though he could not read or write. The supernatural intervention in this visitation was followed by God also promising and telling him that the success of the church was guaranteed, it would be sustained and that the church would reach the ends of the earth until Jesus Christ appears in glory (Ukah, 2008). This guarantee, which is subject to the church meeting the terms of the covenant, is broadly known and seen as one of the driving forces for the global reach of the RCCG. Interestingly, the first phase of RCCG under Akindayomi featured a lifestyle of strict dress codes, anti-materialism, services conducted mostly in Yoruba, and a combined total church membership of about 1000 across 39 branches by 1980 when Akindayomi died. However, things changed in phase two under his successor, Adeboye from 1981. This new leadership under Enoch Adeboye propelled the church into an era of rapid and sustained expansion, a situation which is therefore not surprising to onlookers that RCCG is considered as one of the fastest growing Pentecostal Churches. This achievement is stated in the RCCG website with the following words:

Since 1981, an open explosion began with the number of parishes growing in leaps and bounds. At the last count, there are at least about 2000 parishes of the Redeemed Christian Church of God in Nigeria. On the international scene, the church is present in other African nations including Cote D'Ivoire, Ghana, Zambia, Malawi, Zaire, Tanzania, Kenya, Uganda, Gambia, Cameroon, and South Africa. In Europe the church has spread in England, Germany, and France. In the United States there are parishes in Dallas, Tallahassee, Houston, New York, Washington, and Chicago and also in the Caribbean states of Haiti and Jamaica. (RCCG, 2018, Our History section, para. 9).

Adeboye has been a major tool used by God to transform the image and membership of the church through the implementation of a series of initiatives put forward by him such as the

introduction of model parishes that attracted young people, the well-educated, and professionals (Ukah, 2008). The model parishes were unique in that they were better placed to do what could not be done by the classical parishes, which existed during the time of late founder Josiah Akindayomi up to 1988, “due to a lot of limitations” (Ukah, 2008, p. 132). Ukah explains further stating that, “there are no restrictions as to who becomes a member of a model parish...Model Parishes permitted all the things that were outlawed in the Classical Parishes... While classical parishes emphasise holiness, Model Parishes emphasise prosperity...as an index of grace and salvation (Ukah, 2008, p. 132).

Not only that, but the Model Parishes were also run with the same kind of attractive teaching and worship styles that were prevalent at the time amongst the other Pentecostal churches that were fast growing, thereby energising the growth of the church (Adeboye, 2007; Ukah, 2008; Marshall, 1998). It was from such Model Parishes that many ministers of God were developed including well known Pentecostal pastors and professionals like Pastor Tunde Bakare, a lawyer and Senior Pastor and Founder of Citadel Global Community Church, formerly Latter Rain Assembly in Lagos Nigeria. Also, Dr. Tony Rapu, a medical doctor, and the Senior Pastor and Founder of ‘This Present House’ was not only a member but was equally instrumentally involved in the establishment and spread of these Model Parishes of the Redeemed Christian Church of God.

The RCCG has a four-fold mission statement, one of which is the planting of churches within five minutes walking and/or driving distance to people’s homes in every town and city - a mandate that has caused the multiplication of RCCG parishes all over the world. The other parts of the four-fold mission statement are to make heaven; to take as many people as possible to heaven; and to have a member of RCCG in every family of all nations.

The RCCG is present in about 150 countries and intends to reach the remaining nations. The section on the website that talks about the history of RCCG concludes with this statement: “Today, God is still doing marvelous deeds through the Redeemed Christian Church of God, worldwide (RCCG, 2018, Our History section, para. 10). The RCCG is considered as one of the fastest growing Pentecostal Churches in Nigeria. Statistical figures show that as of 2018 the RCCG has a strong presence in 198 countries of the world and the main church in Lagos has an average attendance of 50,000 (RCCG Chapel of Praise Latham NY, n.d).

### **Living Faith Church**

The Living Faith Church (LFC), also known as Winners Chapel International, is another church selected for this study. According to the church, “Our Mandate for ministry was received from the LORD Himself, in an 18-hour vision...to liberate mankind...of human existence, to restore broken destinies, to bring healing to the infirmed... through the preaching of the word of faith...” (Winners Chapel International, 2022, Our Mandate section).

The above statement written in the official website of the Living Faith Church are the words reported to have been given by God as a mandate for the establishment of the church by the Founder and current leader, Bishop David Oyedepo. The mandate has been used to begin this subsection on LFC to give the reader an understanding of the reasons for the success story and the foundation upon which the LFC has been rapidly growing and expanding in Nigeria and around the world. Furthermore, David Oyedepo claims that based on this mandate, God

commissioned the LFC “with a Word of Faith ministry to our generation...He has committed into his hands the specific areas of emphasis, in direct response to Isaiah 40:6...” (Winners Chapel International, Birmingham, n.d, The 12 Pillars of Our Faith section). Oyedepo also expressed in the mandate the fact that God has classified and named this Word of Faith into 12 areas of emphasis as the 12 Pillars of our Commission in line with 12 stones after the order of Joshua 4:1-8, 20-24. Those 12 stones are Faith, the Word, the Supernatural, Praise, the Holy Spirit, Prosperity, Vision, Prayer, Healing, Wisdom, Consecration and Success. Oyedepo boldly concludes that, “Having stood firm upon these twelve stones! And they have resulted in breakthroughs - both for the ministry and all that are partakers with us, of the same grace.” (Living Faith Church Worldwide, n.d, About Us section).

Living Faith Church was started in Ilorin the capital of Kwara State Nigeria, by its current leader and founder, Bishop David Oyedepo. Bishop Oyedepo claims he had a spiritual encounter in an 18-hour long vision from God leading to his receiving the divine mandate while lodging in a hotel room during his trip to Ilesha Osun State Nigeria in 1981. Upon his return from Ilesha to Ilorin, Oyedepo started the LFC as a fellowship in May 1981 with about 48 people from which the membership grew to about 128 people (Omotoye and Opoola, 2012). When Oyedepo relocated to Kaduna in Kaduna State Nigeria two years after Oyedepo had the spiritual encounter during which he was given the mandate already stated above, the LFC Kaduna was planted by David Oyedepo (Lindhardt, 2014).

The church has the primary objective of developing and uplifting people and their God given potentials all over the world. Akanbi (2017) adds to the discourse that, “To some people, the Living Faith Church serves as a lighthouse of truth to today’s world of complex situations. Therefore, the multiple impacts of the church help to cushion the effect of the mountain of problems bedeviling the present world” (p. 59). This motivates the church to place emphasis on Faith and Prosperity, both of which the church sees as complementary to each other. It is therefore no wonder that the church teaches and practices faith and prosperity with tithing and giving (Falaye, 2017). Not only has the founder, Bishop Oyedepo, authored many books and materials on the subject of faith and prosperity, he as an individual, and the church as a body, are very rich - such that as of 2017, the church was worth 150 million US dollars (Falaye, 2017).

Moreover, LFC with headquarters in Ota, Ogun State Nigeria, has a large auditorium called Faith Tabernacle which was built and inaugurated in 1999 with over 50,000 seating capacity. LFC has a national and international network of churches spread across 147 nations with about six million members in the network as of 2014. The LFC’s network is so formidable both organisationally and otherwise that in Nigeria alone, it has over 2000 staff in its employment. Additionally, the church has a very large publishing arm called Dominion Publishing House which has published Christian books with copies more than two million copies sold at subsidised rates and sometimes freely given out to people.

### **Daystar Christian Centre**

The Daystar Christian Centre is a contemporary and well-known Pentecostal church operating in Nigeria. It was established by the founders and Senior Pastors of the church, Reverend Dr Sam Adeyemi and his wife Nike Adeyemi in 1995 at Lagos Nigeria. The official statement of the church reads, “Daystar Christian Centre was established on the firm foundation of God’s word given to His servants, Sam and Nike Adeyemi...to empower individuals to discover, develop,

release and maximize our potentials in God through the word...and impact” (Daystar Christian Centre, n.d., About section).

Dr Sam Adeyemi who had previously spent some years as a minister of the gospel, felt his calling and ministry needing to move to a higher level, causing him to spend some days praying and fasting together with his wife, Nike in 1995 at a location in Lagos, Nigeria. They asked God what their next level in ministry would be and the direction for it, and after 11 days, God answered them in the month of July of the same year and instructed Sam Adeyemi to teach biblical success principles and to establish a church that would help people discover and release their potential. Hence, he resigned from his former church pastorate.

As an obedient servant of God, he started teaching first on radio. Later, he talked to a few people about the church arm of the vision. On the 18th of November 1995, Daystar Christian Centre was inaugurated. The church which started with a few of Sam Adeyemi's friends, moved from one facility to the other until it settled in a bigger facility owned and built by it at Ikosi Road Oregun Ikeja Lagos, with other annexes for four services attracting up to 5000 people on Sundays (Asokan, 2010). According to the church, “the vision is growing; lives are being impacted to glory of God” (Daystar Christian Centre, n.d., About section). Within a few years, DCC increased in membership, attendance, and resources, partly because, the core strength of DCC lies not just on spiritual development, but also on entrepreneurial and business development, success coaching, training, and leadership and individual development. Another reason for growth is that DCC shot into the limelight through its outstanding motivational radio and television program called “Success Power” with messages designed to influence and mould attitudes and perceptions that enhance productivity (Adeyemi, 2017). There is also the Daystar Academy and the Daystar Leadership Academy, both of which are set up to train and equip members and non-members respectively. While the Daystar Academy functions as the internal training arm of the church for its members, the Daystar Leadership Academy runs as a non-profit external institution for the church to raise leaders to transform individuals, families, groups, organizations, and communities.

In addition to this, the DCC has The Real Women Foundation (TRWF), a registered non-governmental organisation set up for specific women and children's groups with a history of abuse and neglect by supporting them with spiritual, physical and emotional needs in the TRWF rehabilitation facilities. Complementary to this is the Daystar Children Centre formerly called Daystar Daycare established in 2001 to assist busy mothers take care of their children in a spiritual, comfortable, and love filled environment during the day. There is also the DCC's Pneuma Publishing House, an arm of the church set up for information resource management along with published books and audio messages (Adeyemi, 2017).

### **Mountain of Fire and Miracles Ministries**

The Mountain of Fire and Miracles Ministries is a Pentecostal church founded by Dr. Daniel Olukoya in 1989 at a prayer meeting held with 24 people in his living room at Yaba Lagos, Nigeria where they continued to meet consistently as a prayer group for five years. Dr Olukoya is a Microbiologist with a PhD in Molecular Genetics from the University of Reading, United Kingdom. Within this period of five years, the prayer meeting grew to the point that it moved to a bigger location at 60 Old Yaba Road Lagos where again, the attendance continued to grow in such high proportions that it necessitated the group to make another relocation in 1994. At

these meetings, “the power of God came down and verifiable miracles began to happen in the lives of the attending brethren...and a spiritual explosion began with the people coming from far and wide to seek the face of God” (MFM HQ, 2025, History of MFM section, para. 2).

The spiritual explosion referred to above caused the group to purchase a large, abandoned site in a slum near the University of Lagos and later transform it into the International Headquarters of the Mountain of Fire and Miracles Ministries (MFM) with the first service held there on the 24<sup>th</sup> of April 1994. MFM has grown to over 300 churches within Nigeria and various other branches in Africa and the globe. It has a network of branches in every capital city of each of the 36 states and in each headquarters of the 774 local government areas in Nigeria including in some locations in and outside Africa serving African immigrant populations (Adogame, 2012). The MFM is unique as it places a lot of emphasis on prayers and deliverance ministry against the works of demonic forces (Adelakun, 2017). Prayer and deliverance are one of the distinctive things about MFM as it is “not just any kind of prayer, but the ‘aggressive’ kind... Anyone who visits the website will see that prayer goes on 24 hours a day, 7 days a week, non-stop in this church.” (Udodiong, 2017, para. 6). The MFM teaches its members about the existence of invisible evil and spiritual forces that are against the progress and fulfilment of a person’s destiny, and how to deal with such spirits, thereby having a theological perspective that encourages the use of prayer points for freedom from bondage. It is therefore not surprising that Dr. Daniel Olukoya is credited with many publications on the topic of deliverance including ‘Prayer Rain’, a well-known prayer book to all MFM members (Olukoya, 2009).

### **Deeper Life Bible Church (DLBC)**

The Deeper Life Bible Church began as a campus fellowship, then called Deeper Christian Life Ministry, at the University of Lagos and gradually metamorphosed into a church and changed its name to Deeper Life Bible Church. It is a Pentecostal church under the leadership of Pastor William Folorunso Kumuyi, its founder and current General Superintendent. The church was founded in 1973 by Kumuyi with 15 people in attendance for the first meeting. Although Kumuyi was brought up in a strict family of Anglicans, it was while he attended the Apostolic Faith Church Ikenne Ogun State that he became born again in 1964 after joining the church and he got baptised there (Melton and Baumann, 2010). Pastor Kumuyi attended and graduated from the University of Ibadan with first class honours in Mathematics in 1967. During his studies, he continued to attend the Apostolic Faith Church while also being involved with the Christian Union at the said University. While Kumuyi was employed as a Lecturer at the University of Lagos in 1972 and in 1973, he started a Bible study group for students and non-students with 15 people in attendance at the first meeting (Gaiya, 2002). The Bible study group continued to grow and in 1975, the group had its first retreat which later became a major landmark in the history of the church then at Akoka, Lagos State, followed by another retreat in 1976 which attracted about 2,500 people. In 1977 Pastor Kumuyi left the Apostolic Faith Church due to doctrinal differences (Isaacson, 1990). By the early 1980s, the group had grown to several thousand, at which time the church became formally named Deeper Life Bible Church (Korieh and Nwokeji, 2005; Olofinjana, 2019). In 1983, he retired as a lecturer to serve as a full-time pastor. Deeper Life Bible Church has spread throughout sub-Saharan Africa and has a church presence in the United Kingdom, some other parts of Europe and in North America. The year 2018 saw the church commission a new auditorium at its headquarters at Gbagada with Yemi Osibajo, the Vice President of Nigeria as the special guest among many other dignitaries (Adebisi, 2018). In 2020, the Lagos Church had 65,000 people in its regular weekly attendance

(Warren, 2020). In terms of its beliefs, the church has a Pentecostal form of confession of faith (Deeper Life Bible Church, 2020).

The DLBC website made special reference to Alan Isaacson an independent British journalist who after thorough research, published a book about the church entitled *The Deeper Life* (Isaacson, 1990), a classic that presents some of the practices, lifestyle strategies, and testimonies of the church which have proven the DLBC to be one of world's fastest growing churches since the seventies. According to Pastor Kumuyi: "God, in the growth of the Deeper Life Bible Church, has strategically and prudently used miracles to 'make all men come to Him' (John 3:26). We take Christian living and holiness seriously" (Deeper Life Bible Church, 2020, About Us section). The beliefs and practices of DLBC includes belief in the Holy Bible as the infallible word of God and the final authority in all manners of Christian conduct and work, maintaining an emphasis on holiness, sanctification, modest dressing and many more.

DLBC owns a Bible school called International Bible Training Centre (IBTC), a private, non-sectarian, co-educational, twelve-month training centre for pastors, evangelists, Christian workers, ministers, and soul winners. Other facilities in the arsenal of DLBC are a Printing Press called Life Press which is the publishing arm of the church established in October 1979 to publish books, tracts, magazines of the ministry. The church also has a thriving Youth Ministry, Women Ministry and Campus Ministry.

## **DISCUSSION AND IMPLICATIONS**

The discourse laid out above reveals several key implications from analytical insights into their origins, growth trajectories, organizational structures, theological orientations and social influence on society. The article therefore offered a delicate understanding of the functions of Pentecostalism as not just a religious force, but also a socio-cultural, socio-economic, and socio-political force in Nigeria. First, it reveals that the vision, theological view, spiritual authority, and leadership dynamics of the founders plays an important role in determining the identity and growth of these churches that translates a leadership model that fosters members' loyalty to one man. The leadership structures of these Pentecostal churches are often characterized by a charismatic and founder-led form of governance that creates a more centralised and personalised model of authority. Their institutional set up, organizational frameworks, and governance structures enable continuity in administrative, operational, strategic, financial, and other forms of management.

Secondly, the theological emphasis on faith, prosperity, miracles, healing, prayers, deliverance, and deep worship in their services, meetings, and programs are often emotional, spiritually intense, and flamboyantly structured to produce corporate and individualised experiential encounters. Also, this praxis of worship and theological emphasis reflects the spiritual needs, socio-economic, and socio-cultural aspirations of their adherents. For example, their faith, prosperity, and miracles messages provide hope, motivation, and encouragement in the midst of a challenging economic environment, while prayers, deliverance, and spiritual warfare practices appeal to the socio-cultural understandings of their adherents thereby reinforcing the relevance of the Pentecostal churches in the local cosmological beliefs of the people. The identity formation and cultural relevance of these Nigerian Pentecostal churches is another area of discovery. This can be seen in the way these churches shape both the individual and public identities of their members through their teachings and practices on destiny, success,

and morality. Culturally, these churches not only integrate the local languages, they also integrate music, symbols, and dress codes into worship. It is thus not surprising to see the contributory effect of Pentecostalism on the lives of the people, particularly its socio-cultural impact on urban dwellers, the youths, and the middle class through which these Pentecostal churches shape both their adherents and the people to understand not just themselves but their roles in society. This has positively affected the trajectories of their growth and expansion within Nigeria and beyond the shores of the country to other nations. Furthermore, the growth and expansion trajectories of these churches are driven by both their spiritual zeal and the implementation of strategic institutional planning which translates into rapid numerical growth within and outside Nigeria, thereby indicating an evolving competitive environment in which the Pentecostal churches compete for relevance, visibility, and loyalty. These Pentecostal churches fill the gaps left by the government in the provision of basic amenities in both rural and urban areas through their socio-economic and political engagements in health, education, and welfare services including empowerment programs.

However, despite the observations made above, this article acknowledges the existence of some critical concerns. These concerns include issues such as leadership development and succession. These Pentecostal churches must realise that a situation whereby all attention is focused on one man and his family may be counterproductive. This perception must be avoided along with the issue of marginalisation of women in leadership which requires the need for these churches to ensure ongoing institutional reforms that are beneficial to all. Another area of concern is the excessive monetisation or commercialisation of prosperity and lack of financial accountability and transparency. The churches must avoid the public perception of financial exploitation of members while ensuring complete financial transparency and accountability at all times. While there may be some positivity in their theology of prosperity in empowering many, however, it may lead to an inadvertent shift of attention away from the prevalent structural inequalities in the society and the need for ensuring collective social responsibility.

### **CONCLUSION AND RECOMMENDATION**

This article examined the establishment, influence, and growth trajectories of Nigerian Pentecostal churches using five prominent churches as a case study for a general outlook of the impact of several Pentecostal churches and their contribution to national development in contemporary Christianity in Nigeria. The Deeper Life Bible Church, the Redeemed Christian Church of God, the Living Faith Church Worldwide, Mountain of Fire and Miracles Ministries, and Daystar Christian Centre were each analyzed in relation to their foundational vision, mission, strategies for evangelism, missions, and church planting operations including their responses to shifting socio-cultural, economic, and political environment of Nigeria, home and abroad. The paper revealed that the emergence, growth, influence, and development of Nigerian Pentecostal churches are not just a religious phenomenon, but rather a reflection of the interplay of the leadership dynamics, innovativeness, initiatives, and socio-economic enterprise that these churches strategically adapt to the recurring challenges experienced in Nigeria. The results indicate how the involvement of these churches have shaped the growth, development and influence of these five Pentecostal churches in Nigeria have impacted both local and global dynamics. Many Nigerian Pentecostal churches are increasingly proving that they are far more than just centers of worship, they are becoming strong social-economic, socio-cultural, and political forces that are shaping the dynamics of contemporary Nigerian society

through their growth trajectories, leadership styles, doctrinal emphases, and social engagement in local and international context. Moreso, it can be deduced that Nigerian Pentecostalism does not just flourish on its spiritual appeal, it also thrives in filling the gaps by addressing the challenges Nigerians are facing. These churches promote healing, miracles, and prosperity through faith, hope, individual purpose and empowerment in a society which is often damaged by hardships ranging from socio-economic deprivations to political instability, and lack of access to basic services including healthcare, education, and jobs.

This paper recommends the need for the transformatory power of these Pentecostal churches on both the religious and social landscape within and beyond Nigeria to be taken seriously by faith communities, governments, scholars, policy makers, and civil society, as it offers important lessons for improving on their challenges and opportunities. The idea that Nigerian Pentecostal churches are not merely religious spiritual entities, but dynamic agents of socio-cultural, socio-economic and socio-political transformations must be constantly studied in future research. This is because their rise, continued growth, and impact of these Pentecostal churches reflects the broader trends in national, regional, global search for meaning and solutions in dealing with social instability. There is therefore the need for future research to further explore the success and long-lasting impact of the development roles and contributions of Nigerian Pentecostal churches in relation to their spiritual, social, cultural, economic, and political engagements on Nigerian society.

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