INFLUENCE OF PENTECOSTALISM ON THE "NONGO U KRISTU U KEN SUDAN HEN TIV" (NKST) IN BENUE STATE

BY

Christopher Tcrande ANNGER

DEPARTMENT OF ARTS AND SOCIAL SCIENCE EDUCATION (CRS SECTION)
FACULTY OF EDUCATION
AHMADU BELLO UNIVERSITY, ZARIA

JANUARY, 2013

INFLUENCE OF PENTECOSTALISM ON THE "NONGO U KRISTU U KEN SUDAN HEN TIV" (NKST) IN BENUE STATE

BY

Christopher Terande ANNGER BD (TCNN- Bukuru, 1999); PGDE (BSU, 2005); MBA (UK, 2007)
M.ED/EDUC/12291/07-08

A THESIS SUBMITTED TO THE POSTGRADUATE SCHOOL
AHMADU BELLO UNIVERSITY, ZARIA, NIGERIA

IN PARTIAL FULFILMENT FOR THE REQUIREMENT OF THE AWARD OF THE MASTER OF EDUCATION (M.ED) IN CHRISTIAN RELIGIOUS STUDIES,
DEPARTMENT OF ARTS AND SOCIAL SCIENCE EDUCATION (CRS SECTION),
FACULTY OF EDUCATION
AHMADU BELLO UNIVERSITY, ZARIA.

JANUARY, 2013

DELARATION

I declare that the work in the thesis entitled "Influence of Pentecostalism on the NKST Church in Benue State" has been conducted by me in the Department Arts and Social Science Education (CRS Section) under the supervision of Rev. Fr. Dr. P. B. Tanko and Dr. J. N. Kwasau. The information derived from the literature has been dully acknowledged in the text and the list of references provided. No part of this thesis was previously presented for another degree at any university.

.....

Christopher Terande ANNGER
Name of student

29/04/13
.....
Date

DELARATION

I declare that the work in the thesis entitled "Influence of Pentecostalism on the NKST Church in Benue State" has been conducted by me in the Department Arts and Social Science Education (CRS Section) under the supervision of Rev. Fr. Dr. P. B. Tanko and Dr. J. N. Kwasau. The information derived from the literature has been dully acknowledged in the text and the list of references provided. No part of this thesis was previously presented for another degree at any university.

.....

Christopher Terande ANNGER
Name of student

29/04/13
.....
Date

CERTIFICATION

This research work entitled "Influence of Pentecostalism on the Nongo U Kristu U Ken Sudan Hen Tiv" meets the regulations governing the award of the degree of Master of Education in Christian Religious Studies (CRS) of Ahmadu Bello University and was approved for its contribution to knowledge and literary presentation.

.....
Rev. Fr. Dr. P. B. Tanko
(Chairman, Supervisory Committee)

7·5·2013
.....
Date

.....
Dr.J.N.Kwasau
(Member, Supervisory Committee)

30/5/2013
.....
Date

.....
Dr. A.A. Ladan
(Ag. Head, Department of Education)

24/6/13
.....
Date

.....
Prof. A. A. Joshua
(Dean, Postgraduate School)

27 APR 2014
.....
Date

DEDICATION

This work is dedicated to God the Father in heaven; my wife Mrs. Lois Terande Annger and the entire loving congregation of NKST, Kaduna.

ACKNOWLEDGEMENTS

I thank God the Father of our Lord Jesus Christ for helping me to start and complete this program successfully. I will remain eternally grateful to Him. I humbly appreciate my supervisors, Rev Fr. Dr. P. B. Tanko and Dr. J. N. Kwasau for guiding me tenderly through corrections, suggestions and constructive criticisms which have strengthened and sharpened my thinking. I thank all my lecturers who have been of tremendous help to me. I thank them for their huge sacrifice. I sincerely want to appreciate these people for their attention and assistance in various ways during my study; Rev. Fr. Dr. Joseph Mamman, Prof. I.O. Inekwe, Dr. S. E. Mijah, Rev. Fr. J. D. Abashiya, Dr. I. O. Bongotons and Dr. Emmanuel Gana for their inspiration. May God reward you.

To the council of elders and the loving members of my local congregation in Kaduna, I say thank you for the spiritual, financial, moral and every form of support I have received from you; you are simply wonderful. Mr. Sylvester Azaye, for your action and words of encouragement; my administrative secretary, Mr. Emmanuel Iordekaren, Mr. Manasseh Shaakaaa, Dr. Dzenda, Dr. Kyembe, Dr. Mrs. Gberikyon, Dr. Labe, Mr Ayagwa, Gp.Cpt. Dr. and Mrs. Sam Tiza, Gen.and Bar. Mrs. Nienge I am grateful. Others are Engr. Abena, Daniel Shom, John Kyoku, Reuben Kyoku, John Gbede for assisting me morally and financially. My typist, Miss. Ada and my post graduate mates for your various assistance at different times. I pray God to bless you all and make you to remain a blessing to this generation.

Let me in a special way acknowledge my dear wife for being very patient with me throughout my years of study, thank you. Finally, to all that I have failed to mention their names here, I say thanks for all your support and be blessed for contributing to my academic success. I appreciate you all.

ABSTRACT

Since the establishment of the 'Nongo u Kristu u ken Sudan hen Tiv' (NKST) Church in 1911 and the later autonomy in 1957, the Church has remained dogmatic, not willing to change anything from her practices or operational bureaucracy to match with the changing times. This unchanging attitude has created a fertile ground for Pentecostalists to have their way into the Church. The research is embarked upon in order to find out the influence of Pentecostalism on the 'Nongo u Kristu u ken Sudan hen Tiv' (NKST) Church in Benue State, and to proffer solution by finding out ways through which the church can adapt and embrace the positive influences of Pentecostalism for church development. The researcher used survey design. A self-developed but vetted and pilot tested questionnaire was administered on randomly selected 650 respondents from the three senatorial areas of the State. Data generated were analyzed with inferential statistics. The null hypotheses were also tested (0.05 level of significance) with the one-way analysis of variance because of the multiple independent variables. The research revealed some negative influences such as, babbling in the Church in the name of speaking in tongue, loss of respect for the conservative pastors and elders, disunity between those already influenced and uninfluenced. Positive influences of Pentecostalism on the NKST Church include emphasis on prayer, keeping of night vigils with worship, preaching against the use of tobacco and consumption of alcohol. In conclusion, the research recommended that efforts should be made by the church authority to adopt some of the Pentecostal activities which are not completely against Biblical injunctions since Pentecost is really the base of Christianity; and a liberal approach should be adopted with dissenting members. I f areas of agreement by the respondents are carefully projected by the NKST Church, it will lessen disunity and schism in the church for development.

TABLE OF CONTENTS

Flyleaf page - - - - - - - - - - - - - - - - - - i

Cover page - - - - - - - - - - - - - - - - - - ii

Title page - - - - - - - - - - - - - - - - - - iii

Declaration - - - - - - - - - - - - - - - - - iv

Certification - - - - - - - - - - - - - - - - v

Dedication - - - - - - - - - - - - - - - - - vi

Acknowledgements - - - - - - - - - - - - - - vii

Abstract - - - - - - - - - - - - - - - - - viii

Table of Contents - - - - - - - - - - - - - - ix

List of Tables - - - - - - - - - - - - - - - xiii

Abbreviations - - - - - - - - - - - - - - - xiv

CHAPTER 1: INTRODUCTION

1.1 Background to the Study - - - - - - - 1

1.2 Statement of the Problem - - - - - - - 2

1.3 Objectives of the Study - - - - - - - 3

1.4 Research Questions- - - - - - - - 4

1.5 Research Hypotheses-- - - - - - - 4

1.6 Significance of the Study- - - - - - - 5

1.7 Scope of the Study- - - - - - - - 5

CHAPTER 2: REVIEW OF RELATED LITERATURE

2.1 Introduction - - - - - - - - - 7

2.2 The NKST Church- - - - - - - - 7

2.2.1 The beliefs and practices- - - - - - - 10

2.3 The Concept of Pentecostalism- - - - - - 13

2.3.1 Pentecostal's view of Christian life - - - - - - 15

2.3.2 The Holy Spirit and Pentecostalism - - - - - 16

2.3.3 Pentecostal beliefs and practices- - - - - - 22

2.3.4 Holy living- - - - - 24

2.3.5 Prophecies - - - - - 28

2.3.6 Nature of Christian joy - - - - 30

2.3.7 Sickness and healing - - - - - 33

2.4 The Council of Reformed Churches' (CRC) Position on the Influence of Pentecostalism - - - - - 36

2.5 NKST Church and Pentecostalism in Benue State- - - 39

2.5.1 Preaching style - - - - - - - 42

2.5.2 Praise and worship techniques - - - - - 44

2.5.3 Speaking in tongues - - - - - - - 45

2.5.4 Prayer - - - - - - - - 48

2.5.5 Evangelism - - - - - - - - 50

2.5.6 Prosperity preaching - - - - - - 52

2.5.7 Dressing style - - - - - - 54

2.5.8 Living standard for ministers - - - 54

2.5.9 Offerings and tithes - - - - -= 55

2.5.10 Urbanization - - - - - 55

2.5.11 Infant baptism - - - - - - 55

2.5.12 Pentecostalism's impact - - - - - 56

2.6 Summary- - - - - - - - - - 58

CHAPTER 3: RESEARCH METHODOLOGY

3.1 Introduction- - - - - - - - - 59

3.2 Research Design- - - - - - - - - 59

3.3 Population of the Study- - - - - - - - 59

3.4 Sample and Sampling Procedure- - - - - - 59

3.4.1 Sampling of the local government areas - - - - 60

3.4.2 Sampling of the churches and pastors - - - - - 60

3.4.3 Sampling of the respondents - - - - - - - 60

3.5 Instrumentation- - - - - - - - 61

3.6 Validity of the Research Instrument- - - - - 61

3.7.1 Pilot Study - - - - 62

3.8 Reliability of the Instrument - - - - 63

3.9 Administration of Research Instrument - - - - 63

3.10 Statistical Analysis Procedure - - - - - - - 64

CHAPTER 4: RESULTS AND DISCUSSION

4.1 Introduction- - - - - - - - - 65

4.2 The Demographic Characteristics of the Respondents-- - 65

4.3 Influence of Pentecostal Practices on NKST Church in Benue - 67

4.3.1 Influence of Pentecostal practices on the pastors, elders and

Members of NKST Church in Benue State. - - - - 68

4.3.2 Negative influence of Pentecostalism on males and females of

NKST Church Benue State - - - - - - - 69

4-3-3 Positive influence of Pentecostalism on youth and adults of NKST Church in Benue; and being used for the development of the Church - - - - - - - - - 71

4.4 Test of Hypotheses - - - - - - - - - 72

4.5 Summary of Findings - - - - - - - - - 75

4.6 Discussion - - - - - - - - - - 76

CHAPTER 5: SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary- - - - - - - - - - - 79

5.2 Conclusion- - - - - - - - - - - 81

5.3 Recommendations - - - - - - - - - 81

References- - - - - - - - - - - 83

Appendix I: Questionnaire- - - - - - - - - 89

LIST OF TABLES

Tables

01. Result of the Reliability Test for the Instrument - - - 63

02. Position of Respondents in the Church - - - - - - 66

03. Classification of the Respondents by Sex - - - - - 66

04. Classification of the Respondents by Age - - - - - 66

05. Fellowship Group of Respondents in the Church - - - - - 67

06. Influence of the Pentecostal Practices on NKST Church in Benue - - - 68

07. Negative Influence of Pentecostalism on the Males and Females of NKST Church in Benue State - - - - - - - - - 70

08. Positive Influence of Pentecostalism on NKST Church in Benue - - - -71

09a. Scheffe Post Hoc Test of the Variance on Influence of Pentecostal Practices on NKST Church - - - - - - - 72

09b. Scheff Post Hoc Test of the Response of Pastors, Elders and Church Members of NKST - - - - - - 73

10. Two Sample t-test of the Opinions of Males and Females on the Negative Influence of Pentecostal Practices on NKST Church in Benue State - - - 73

11. Two Sampel t-test of the Opinions of Youths and Adults on the Positive Influence of Pentecostal Practices on NKST Church in Benue State - - - 74

12a.One -way Analysis of Respondents View on Adaptation of Positive Influence of Pentecostal Practices by NKST Church in Benue State for her Development - 74

12b. Scheffe Post Hoc Test of the Responses of Women, Men and Youth Groups of NKST- - - - - - - - 75

ABBREVIATIONS

NKST -	Nongo U Kristu U Ken Sudan Hen Tiv
CRC -	Council of Reformed Churches
DRCM-	Dutch Reformed Church Mission
SUM -	Sudan United Mission
FPRC -	Flying Personnel Research Committee

CHAPTER 1

INTRODUCTION

1.1 Background to the Study

The acronym NKST means *Nongo U Kristu U Ken Sudan Hen Tiv* which is translated as the church of Christ in Sudan among the Tiv. This reformed church was established as a result of missionary activities, which took the Sudan United Mission and Dutch Reformed Church into a little village call Sai in Katsina – Ala Local Government Area of Benue State in the year 1911.

The NKST church believes in the basic Christian teachings that are found in the Apostles' Creed and which are held by Christians throughout the world. The basic characteristic of the NKST faith is the Lordship of God and Christ. The church believes that the theme of the Lordship of God and of Christ is key to understanding the Bible and should be preached as such with reverence.

There are practices of the church that drive the church towards her belief and position. These practices have to be checked with a view to reforming them where necessary, for the growth of the gospel of our Lord Jesus Christ. Though, practices are inseparable properties and ingredients that clearly identify and distinguish one's denomination; most times it is good to review these practices in line with the changing world. However, the NKST ideas or methods of operating the church are right and normal according to them, hence the rejection of change. The church believes in the older and more traditional ways of doing things such as protecting religious right and traditions. Being traditionalists and conservatives, they resist change and rather stick to the customs and beliefs handed to them by their forefathers. Such holds unto ancient conventional ideas and beliefs. Many of the NKST churches in Benue State struggle to resist any influence from other denominations even when some members acknowledged that

Another problem faced by the church is the agitation for ordination of female ministers although not yet in force. It is being canvassed by some members that women who are spiritually gifted should be allowed to lead in the church. They are gradually beginning to lead in prayers and teaching in their fellowship groups of the church. This trend could extend to proper ordination if concerted effort is not made.

Baptism by touching is being replaced by immersion. Furthermore, adult baptism is being emphasized. Those who introduced this practice teach against infant baptism. They are of the view that children are not sinners who need to die with Christ and be raised with Him in newness of life as adults who commit deliberate sins. It is strongly believed by some members of the church that these practices are as a result of the influence of Pentecostal church teachings.

The above mentioned challenges have been responsible for rifts between the church management and membership on one side and change of church practices on the other side. These have inspired the researcher to undertake this study.

1.3 Objectives of the Study

This research is embarked upon in order to find out the influences of Pentecostalism on the NKST Church in Benue State; as such, the researcher is motivated to researching in these areas:

1 To investigate the influence of Pentecostal practices on the beliefs and practices of members of NKST Church.

2 To find out the negative influences of Pentecostal practices on the male and female members of NKST Church.

3 To assess the positive influences of Pentecostal practices on the youth and adult members of NKST Church.

4 To find out various ways through which the women fellowship, men fellowship and youth fellowship groups of NKST can adapt and embrace the positive influences of Pentecostalism for church development.

1.4 Research Questions

This research attempts to provide answers to the following research questions:

1 What are the influences of Pentecostal practices on the beliefs and practices of members of NKST Church?

2 To what extent do Pentecostal practices negatively influence the lives of the male and female members of NKST Church?

3 What are the positive influences of Pentecostal practices on the youth and adult members of NKST Church?

4 How can women fellowship, men fellowship and youth fellowship groups of NKST adapt and embrace the positive influences of Pentecostalism for church development?

1.5 Research Hypotheses

The following null hypotheses were formulated for this research:

1 There is no significant difference in the opinions of members on the influence of Pentecostal practices on the beliefs and practices of NKST Church.

2 There is no significant difference between the opinions of the male and the female members of NKST on the negative influence of Pentecostal practices on the church.

3 There is no significant difference between the opinions of the youths and adults of NKST on the positive influence of Pentecostal practices on the church.

4 There is no significant difference among the opinions of the women fellowship, men fellowship and youth fellowship groups of NKST on how the positive Pentecostal practices can be adapted and embraced for the development of the church.

1.6 Significance of the Study

This study is significant for the following reasons:

The result of this worthwhile study will assist the church to identify mistakes already made in the past which have given rise to the influence of Pentecostalism on the church. The effects of this act will be unveiled for the leadership of the church, clergy and other members of the church.

The findings will also provide the church with the necessary procedures to follow towards arresting such mistakes. It will help the men fellowship, women fellowship and the youth fellowship of the church in Benue to rise up to the present day challenge of the changing world to effectively present the gospel through their various groups.

Through this research, the damages done through the past mistakes will be identified with a view to making amendments for the betterment of the Church. This study will also remain as a reference material for other researchers who may wish to undertake research in a similar area.

1.7 Scope of the Study

The influence of Pentecostalism on the NKST in Benue State is the research topic, and the researcher considered only Benue State. The choice of Benue state is as a result of her uniqueness in the establishment of NKST. It was first established there and still remains the headquarters of the church in Nigeria. The study assessed the influence of Pentecostal practices on the pastors, elders and members of NKST Church in all the Local Government Areas of the state. Specifically, the gender (male and female), age distinction (youth and adult), and

membership groups in the church were identified to respond to a self-developed questionnaire whose items were vetted by experts.

CHAPTER 2

REVIEW OF RELATED LITERATURE

2.1 Introduction

This chapter reviews literature on the concept of NKST Church, her beliefs and practices in relation to the Bible. The chapter also reviews literature on the concept of Pentecostalism, her beliefs and practices and the Council of Reformed Churches' (CRC) position on Pentecostalism. It further talks about NKST and Pentecostalism in Benue State and finally summarizes the whole chapter.

2.2 The NKST Church

The 'Nongo U Kristu U Ken Sudan hen Tiv' (NKST) is a church, named in Tiv Language which can be translated as 'the church of Christ in Sudan among the Tiv' (Palmer, 1996). This church according to Ahenakaa and Achineku (2007:57), was:

> Founded by the Dutch Reformed Church Mission from South Africa in 1911. The Dutch Reformed Church Mission (DRCM) reached an agreement with the Christian reformed church branch of Sudan United Mission (SUM) working among the Jukun and other tribes to take over this young church and nurse it to maturity. The SUM-CRC continued with work and later handed over the church to NKST in 1957 January 9th, NKST became an indigenous self governing, self supporting and self propagating Nigerian church with her headquarters at Mkar in Benue State.

Tyoyer (2009:25), added that; the NKST Church started on the 17th of April 1911 at Sai, in present day Katsina-Ala Local Government Area of Benue State. According to him:

> It was founded by the joint efforts of the Dutch Reformed Church Mission (DRCM) and the Christian Reformed Churches (CRC-SUM) following the 1910 resolution by the conference of reformed churches of Nigeria to establish churches among Nigerian ethnic groups with populations exceeding fifty thousand. It was pioneered by four missionaries who arrived Tiv land to commence the evangelization assignment. Mr. J.G Botha, was a Linguist whose mandate was to break the language barrier within the shortest possible time. Mr. V.H. Hosking was medical personnel while Mr. C. Zimmerman was a carpenter/agriculturist. Dr Karl Kumm was also part of the team which made use of their professional knowledge to advance the course of evangelism in Tiv land till 1957. It was

> this year that the South African missionaries, ordained four indigenous pastors (of Tiv extraction) and granted local autonomy to the congregation on Jan. 9th 1957.

The choice of the name NKST in a local language was significant at that time due to the fact that, it is an indigenous church; it also signifies autonomy in line with the general quest for political and other forms of independence of the time. The choice of this name (NKST) could also be informed by the fact that at that time the level of literacy was very low: both on the side of the leaders who were newly ordained and the people that formed the congregation. They were both more eloquent in the use of the local language in the conduct of both church liturgy and administrative activities.

In 1907, Dr. Kumm was invited to come to South Africa to present the needs of Nigeria and the Sudan. There was great interest in his message, and two men felt the call to come to Nigeria. Mr. George Botha, a member of the Dutch Reformed Church, and Mr. V.H. Hosking, went to England to prepare themselves for the challenge in Nigeria. At the end of this year traveled with Dr. Kumm to Nigeria, (Palmer, 1996:59).

> The original intention was to work with the Tiv people, but when they arrived in England they discovered that the American (Evangelical Church) branch of the SUM was working in Wukari and had responsibility for the Tiv field. So in 1909, Hosking, Botha and Carl Zimmerman began work up the Benue River among the Mbula people. But the Mbula people numbered only 8.000 people and there was a strong Muslim influence there. The SUM then decided that it would be better for the missionaries to work among the Tiv people.

Similarly, Palmer (1996), continued that, work among the Tiv people started in a little village call Sai, in Kastna-Ala Local Government of Benue State. At the beginning of 1911, Mr. Guiter and Rev. Botha came to explore the possibilities of working there. The people of Sai accepted them, so on April 17, 1911, Mr. Carl Zimmerman arrived in Sai and spent his first night in the compound of Mr Sai, the then head of the village. The presence of these missionaries marked the beginning of the gospel in Tiv land which gave birth to the NKST Church.

The history of Nongo u Kristu u ken Sudan hen Tiv(NKST) which is the reason for the review; was the creation of the Dutch Reformed Church Mission (DRCM).It became operational in Tiv land in the year 1911.History had it that there was a group of protestants that met in England in 1902. They prayed for the success of the gospel work in Africa with particular attention to the then Sudan region. Dr. Karl Kumn and his wife Lucy Kumn were part of this prayer group and had been to the Sudan region in Africa, appealed that missionaries should be sent to Sudan in order to check the Muslims and prevent them from domination. A follow up group was formed known as Sudan Pioneer Mission (SPM) in 1902, November 13th, this action brought about motivation on the side of other protestant churches in support of the missionary work in Sudan. In 1904, they met at Edinburg in England and the suggestion of the new name came, Sudan United Mission (SUM). This was because it was not only one church, so the unity of different churches had to be emphasized. These missionaries arrived Lokoja on August 10th, 1904.They had access to the Tiv people in April 17th 1911 at a village called Sai in Katsina-Ala Local Government Area of Benue State. Their arrival gave birth to the NKST Church.

Avav (2011), says the first missionary station in Tivland was established at Sai by Carl Zimmermann in 1911.However the British colonial movement restricted the movement of the missionaries in Tivland, because the Tiv people were regarded as warriors and they had been brought under the control of the colonial administration. The missionaries were therefore allowed to preach only in the villages along the road from Wukari to Zaki Biam.

It became very difficult at the initial stage for the missionaries to woo the Tiv people to them, this made it necessary for them to strategize on how best they could catch the attention of a Tivman. Avav (2011), further says that the missionaries used medical care and gifts to attract the people. Thus, through kindness and healing, Mr. Carl Zimmermann won a reasonable size of

converts. The missionaries later found out that the station at Sai was not conducive for the work of evangelization of the Tiv people due to its extremity in the eastern side of Tivland. Therefore, in 1914, they moved further west and established a station at Zaki Biam. Still they were not satisfied so they moved further west and established a station at Sev-Av in 1920.Sev-Av is at the bank of River Katsina-Ala but the station was still on the eastern side of the river.

Mkar station was established in 1923. Adikpo and Kunav (Mbaakon) stations were also established in the same year.Turan (Jato-Aka) station in the south west was established in 1926,and Makurdi in the north west in 1931; From Makurdi they moved southwards and established two stations in Apir and Shangev-Tiev (Mbaakpur) in 1936; Iber station in 1946 and Uavande, the last station by DRCM in 1957.The SUM-CRC established stations in Asukunya, Isherev, Ityoshin (Atukpu) and Harga (Avav, 2011:2-3).

2.2.1 NKST beliefs and practices

a. NKST beliefs

According to Palmer (1996), the NKST Church is of a reformed faith. The reformed faith which follows the teaching of John Calvin. The NKST church as a member of the reformed family has adapted to different cultures and situations at different periods or times. There have been some enculturation of the church practices over the course of history. An obvious example is in the liturgy and music. In the early NKST Church, there were no musical instruments in the church, there was no need for any style of dance in the church. Today, various instruments are used in the NKST Church. African instruments are increasingly being used, and the liturgy is being adapted to the African culture and Tiv culture in particular.

Polygamy was not a problem at the time of John Calvin, as a reformer, he said very little about it. But NKST as a reformed church has done significant thinking together with other

reformed churches in Nigeria about the issue and maintained that monogamy is scriptural and should be practised by the reformed churches. Avav (2011), says the moral issue of polygamy was condemned in-toto, by the NKST Church. A polygamist cannot receive the Church Sacraments.

NKST existing Creed according to Palmer (1996), 'the Apostles' creed proceeded out of the apostolic belief in God the Father, Son and Holy Spirit. The Nicene Creed and Athanasian creeds proceeded out of the Council of Nicea in AD 325. At that time, Arius was saying that Jesus is not fully God. But Athanasian and the Council of Nicea confessed that Jesus is indeed God. The Nicene Creed and the Athanasian Creed are clear statements of the Divinity of Christ and the nature of the Trinity.

Palmer and Aben (2005) added that 'the NKST Church believes in the 'Heidelberg Catechism'. Heidelberg catechism is a document that was written during the protestant reformation. It is a beautiful pastoral statement of our reformed beliefs. It is called Catechism because it has questions and answers about the reformed faith. This catechism has three parts: Sin, Salvation and Service, in other words, human misery, deliverance and gratitude. "I belong, body and soul, in life and in death to my faithful savior Jesus Christ".

Bierma (2005) said, the Synod of Heidelberg approved the catechism in 1563.In the Netherlands, the catechism was approved by the Synod of Wessel (1968), England (1586), as well as the great Synod of Dort of 1618-1619, which adopted it as one of the three forms of unity, together with the Belgic confession and the canons of Dort. Elders and Deacons were required to subscribe and adhere to it, and ministers were required to spread on a section of the catechism each Sunday so as to increase the often poor theological knowledge of the church members. In many Dutch Reformed Denominations, this practice is still continued. The book

catechism, today all NKST churches and their pastors are encouraged to teach this catechism to every member of the church. The NKST church teaches this to her members every Sunday after the conventional Sunday service.

The catechism formed the traditional basis of the original reformed churches that originated from that church, and is recognized as such also by the Dutch Reformed Churches that originated from that church during and since the 19th century. The Heidelberg Catechism is a document that is seriously accepted and used in the NKST Church. It contains the complete doctrine of the Bible and has lessons for all believers. The whole world belongs to God; this is a contemporary confession which relates the reformed faith to the modern world. The NKST church believes in the lordship of Christ over every part of life. This belief relates Christ's Kingship to different areas of today's world. So the church stands in the main stream of Christian orthodoxy (Aben & Palmer, 2005).

It should be noted that the church is part of the protestant movement. As a reformed church, her theology is close to the Lutheran, Anglican and Baptist. The church believes with other protestant churches, on most points of doctrine, such as the kingship and Sonship of Jesus Christ. The points of unity are many with relatively few areas of differences such as infant baptism and celebration of Holy Communion. The NKST Church has her beliefs and practices in line with the Heidelberg Catechism.

b. NKST Church practices

Annger (2011) says practices are properties that clearly distinguish a group of people from another. In a church setting, almost every denomination has her own practices which identify her. The NKST Church practices what they believe, the congregational system of government, where a congregation is self-governing but they belong to distinct (*Classis*)

associations. They accept the Bible as standard for belief and practice. The church accepts the ancient creedal statements as sound interpretations of belief. Justification is believed to be by faith, two sacraments, baptism and the Holy Communion.

The denomination believes that church and state should be kept separate particularly when it has to do with church officers. This particular belief is not actually practised as it should, probably because of the poverty level in the country when most times the church takes directives from the state instead of the state listening to the church. The democratic era of our country Nigeria has worsened it all; this is as a result of the existing unity between the church and state (NKST Synod Resolutions, Nov.2011).

2.3 The Concept of Pentecostalism

Alexander (2008:23) defined Pentecostalism as "an umbrella term that includes a wide range of different theological and organizational perspectives" As a result, there is no single central organization or church that directs the movement. Most Pentecostals consider themselves either to be part of the broader Christian groups, for example, most Pentecostals identify themselves as Protestants. Many embrace the term evangelical, while others prefer restorations. Pentecostalism is theologically and historically close to charismatic movement, as it significantly influenced that movement; some Pentecostals use the two terms interchangeably. Alexander, (2008: 24), further gave the etymology of the name Pentecostal as derived from 'Pentecost' he says it is:

> A Greek term describing the Jewish feast of weeks. For Christians, this event commemorates the descent of the Holy Spirit upon the followers of Jesus Christ, as described in the book of Acts chapter 2, Pentecostals tend to see their movement as reflecting the same kind of spiritual power, worship style ad teaching that were found in the early church.

Town (2009:1) says, "Pentecostalism is a threat within Christianity of a growing group that share characteristic beliefs and goals. The charismatic movement is the influence of Pentecostalism among mainline church denominations". Its definite origin and unique theology distinguishes it from other movements in history. Pentecostalism has a characteristic doctrinal teaching concerning "baptism with the spirit" which is unique from any other past movements in history. Scribner (1965:10) defined the word Pentecostalism as:

> 20th to 21st century Christian movement that emphasizes the experience of Spirit baptism, generally evidenced by speaking in tongues (Glossolalia). The name derives from Pentecost, the Greek name for the Jewish feast of weeks, which falls on the fiftieth day after Passover. On this day the Holy Spirit descended upon the first Christians enabling them to speak in other tongues (Acts2:14). Beside glossolalia, Pentecostals promote other gifts of the spirit (Charismata), and prophecy.

Flying Personnel Research Committee (FPRC) (2001), the movement known as Pentecostalism continues to be very popular and powerful in this country and, indeed, throughout the world. It is considered to be part of mainstream Christianity and has been accepted as such by most churches and Christians. Pentecostalism has had its critics, but it seems to have weathered the storm of protest that initially came against it. It still has its critics, at least of its extreme forms, but by far the majority of the church world approved and even lauds what it represents and has brought to the church. But the Protestant Reformed Churches are not part of that majority. We belong to a minority that is still highly critical of this movement and its fundamental teachings. We find Pentecostalism seriously defective, not just in its practices, but also in its principles; not just in its doings, but also in its doctrines. We posit that it is at odds with the Scriptures and with the historic Christian faith, with Protestantism and the Reformed faith.

Pentecostalism is as varied and diverse as Protestantism and modem Evangelicalism. It has many sub-streams running off its main river. Yet some basic themes and teachings have been

established. Some of these have already been dealt with in the preceding themes in this research. In this presentation, we want to examine a few more of these as they relate specifically to Pentecostalism's view of the Christian life.

2.3.1 Pentecostalism's View of the Christian Life

Pentecostalism has developed a distinctive view of the Christian life, that stands to reason. Doctrine and life, principles and practice, always go together. What one teaches by way of Christian doctrine will always produce a certain way of life, a form of practical Christianity. That is certainly true of the Reformed faith. The doctrines of sovereign grace that we believe and teach, bear the fruit of a distinctive view of the Christian life. So too does Pentecostalism. Because of her emphasis on the Holy Spirit and special gifts and blessings, Pentecostalism in general promotes a Christian life that is marked by spiritual experience - deeper, higher, fuller, richer spiritual life. In a word, Pentecostals crave *more* through the Holy Spirit. And the life Pentecostals live is marked by the seeking of and the striving for that "more" of the Holy Spirit.

There are many areas in connection with this subject of the Christian life: charismatic worship, prayer, spiritual warfare, guidance, but three areas will be projected: First, the idea that there is a special post-salvation blessing called the baptism with the Holy Spirit, which Christians are to seek and strive for. Second, the element of perfectionism, i.e., that Christians should be and can be perfectly holy (sinless) in this life. And third, the Pentecostal concept of what true Christian joy is. These will be in questions form, which we will then answer in the light of the Holy Scriptures, and in the light of the historic reformed, Christian faith as summed in the church's great creeds.

FPRC (2001), in considering the concept of Pentecostalism stressed that, it is important to consider lies at the very heart of Pentecostal teaching. It controls and colors their whole view

of the Christian life. It is the doctrine of the baptism in the Holy Spirit. According to them this is *the* blessing to be sought, *the* experience to strive for, *the* greatest and highest achievement of the Christian man and woman. What is this great spiritual blessing? It is a special post-conversion gift and experience in which the Holy Spirit is poured out on you in all His fullness, with special power to enable you to have things and do things you cannot have and do otherwise.

2.3.2 The Holy Spirit and Pentecostalism

Pentecostals teach of course, as we do, that all believers have the Holy Spirit. You cannot be saved without His indwelling and inward work (*cf.* Rom. 8:9). According to them, all Christians are regenerated and sanctified by the Spirit when they are converted. But there is something better and greater than this for the believer, a blessing higher and deeper; the baptism of the Holy Spirit! A special outpouring it is, like that which came on the disciples at Pentecost, filling them and empowering them in a special and unique way.

It is then a tremendous spiritual experience, available to all who seek it and strive after it. And according to them, that's what you must do. As Pentecostal Churches has put it, "Most Christians have the pilot-light burning; It runs on all the burners." The problem is that only some actually attain to and receive this blessing. And according to them, the initial evidence of this baptism is speaking in tongues.

It would be good at this point to quote from some Pentecostal documents on this supposed great "extra" blessing which some believers obtain. Let us hear first from the Assemblies of God Churches, a major Pentecostal denomination. This is taken from their home page (www.ag.org), Point 7 on "The Baptism of the Holy Ghost" (2001):

> All believers are entitled to and should ardently expect and earnestly seek the promise of the Father, the baptism in the Holy Spirit and fire, according to the command of our Lord Jesus Christ. This was the normal experience of all in the early church. With

> it comes the enduement of power for life and service, the bestowment of the gifts and their uses in the work of the ministry.

Second, a quote on the web page of the Pentecostal Assemblies of Canada assets that:

> The baptism in the Holy Spirit is an experience in which the believer yields control of himself to the Holy Spirit. Matt. 3:11; Acts 1:5; Eph. 5:18. Through this he comes to know Christ in a more intimate way, John 16:13-15, and receives power to witness and grow spiritually, 2 Cor. 3:18; Acts 1:8. Believers should earnestly seek the baptism in the Holy Spirit according to the command of our Lord Jesus Christ, Luke 24:49; Acts 1:4,8. The initial evidence of the baptism in the Holy Spirit is speaking in other tongues as the Spirit gives utterance, Acts 2:1-4, 39; 9:17; 1 Cor. 14:18. This experience is distinct from, and subsequent to, the experience of the new birth, Acts 8:12-17; 10:44-46.

The Pentecostal arguments defending this special blessing are interesting and important. They refer first of all to the biblical passages that speak of this baptism, namely, John the Baptist's words about the work of Christ, Matthew 3:11 (cf. the parallels in Mk. 1:8; Lk. 3:16; Jn. 1:33): "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." Then they go to the book of Acts and the promise Jesus gave His disciples just before His ascension. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (1:5). From there, they point to the accounts of the pouring out of the Holy Spirit on the 120 disciples on Pentecost (Acts 2:4) and on various people after Pentecost (8:1 4ff., Peter and John with the Samaritans; 10 & 11, Peter and Cornelius; 19:1 ff, Paul and about twelve Ephesian believers).

In all these cases, Pentecostalism argues, people received the baptism of the Holy Spirit after believing, as a separate, special gift and experience. And in addition it says that all these cases are normative for today. This is still the way the Holy Spirit works. This is what every Christian may receive, *i.e.*, if certain spiritual conditions are met. In fact, Pentecostals even argue from the life and experience of Jesus Himself! They say that He too received His special baptism

after He trusted in God, prayed, and obeyed (*cf.* Matt. 3:16,17). Besides, they also make appeal to the experience of the believers in Corinth, namely, to the special blessings these Christians received even after they were already converted. And for further proof they refer to Ephesians 5:18, "...Be filled with the Spirit." Therefore, because this is its teaching, this is what Pentecostalism tells its followers to seek. They are really taught not to be content with "ordinary" salvation. "Seek this, pray for this, do all you can to obtain this baptism of the Holy Spirit! Get to the next level of blessing and experience! If you truly want to have it all, go after this!"

Now this teaching concerning what is to be expected in the Christian life has gained wide acceptance in Protestantism, even in the Reformed camp. Most of the mainline churches endorse and allow this view: Presbyterian, Methodist, Baptist; even the Roman Catholic Church. And some reformed denominations have shown great sympathy for this position.

Martyn (1984), did not do the Reformed faith any favor either when he published his defense of this doctrine in *Joy Unspeakable*. His writing has proved to be very influential in many Evangelical and Reformed circles. What should be said about this doctrine by way of evaluation? Should Christians be seeking this second blessing, baptism with the Holy Spirit? Is there something more for believers? This is emphatically not something to be sought, because it is not a blessing God has promised His people! This Pentecostal teaching is a deception of the most serious sort! It has confused, misled, and shaken the faith of many. It is to be condemned and rejected, categorically!

First of all, because the Bible simply does not support this position. What John the Baptist promised in connection with the work of Christ was promised to each and every believer, not to a select few. When the elect are saved, they are all baptized with the Holy Ghost and with fire. That is their one and only baptism with the Holy Spirit. At that moment they are purified

and empowered to lead sanctified lives and to serve God for whatever He calls them to do and wherever He places them. At the moment of conversion, believers are filled with the Spirit, fully equipped with all they need for living the Christian life of holiness. They are in need of no second blessing; no further, greater, better salvation; no other baptism to seek for. They are complete in Christ, Colossians 2:10; they are given "all things that pertain unto life and godliness" (II Pet. 1:3).

To be sure, they must "be filled with the Spirit" (Eph. 5:18), but that's not to obtain something they do not have. That is to live in accordance with what they already have received through the Spirit of Christ. This is similar to every other admonition the believer receives. The imperatives of Scripture are always based on the indicatives. That is, we are admonished to do something based on what the gospel says we have been given in Christ. So we are called to be holy, because we are holy in Christ *(cf.* I Pet. 1:2 with vv. 15, 16). So we are called to walk in the Spirit, because we already live in the Spirit (Gal. 5:25).

But what about those instances in Acts? We must understand these in connection with the once for all event of Pentecost. Pentecost was the fulfillment of John's promise concerning Christ, and of Christ's own promise in Acts 1:5 (as well as in John 14-16). On Pentecost, Christ baptized His church with the Holy Spirit. Through His other Comforter He filled her with all the blessings of salvation He had purchased for her. And that Holy Spirit and those blessings came on *all;* not on some only.

Let it be remembered, that that great baptism of Pentecost can never be repeated, any more than Christ's death and resurrection and ascension can be. The things that happened to those special groups of people following Pentecost were simply further manifestations or applications of that once-for-all event. These were indeed special events, because it needed to be

demonstrated outwardly and visibly that the Spirit had indeed come. And it needed to be shown that others besides the Jews were now to receive the fullness of the Holy Spirit and the blessings of salvation (hence, the coming of the Spirit on the Samaritans, Cornelius, the Ephesians, etc.).

Therefore today, whenever a person is saved, the Spirit of Pentecost comes to dwell in him and fill him with all the blessings of salvation and service that are in Christ. Such a wonder of grace is not a repetition of Pentecost, but an application of it! And again we emphasize that this blessing is for all of God's people. This is what the Scripture declares with unmistakable clarity in I Corinthians 12:13, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." Hence also, Ephesians 4:5 speaks of the church receiving "one baptism." This is all the experience and blessing they need!

Interestingly, the Christian Reformed Church at one time took this strong position too. In a 1973 Synodical Statement she declared, "Synod affirms and testifies that according to the Scriptures a believer receives the baptism in or with the Holy Spirit at the time of his regeneration-conversion, as the apostle Paul declares..., I Cor. 12:13, so that in Christ we all 'have access in one Spirit to the Father' (Eph. 2:18) and 'are builded together for a habitation of God in the Spirit' (Eph.2:22). Synod rejects, therefore, the teaching that the baptism with the Holy Spirit is a second blessing distinct from and usually received after conversion, and declares that this doctrine is not to be taught or propagated in the Christian Reformed Church."

In this connection, there are other points of argument we might raise against the Pentecostal teaching. For example, if this is just an important teaching, why is it not found throughout the epistles, which set forth all the fundamental doctrines of the church? Why are there no plain explanations of this second blessing and no clear admonitions to seek for it? The obvious reason

is that this doctrine was not revealed to the apostles. It simply is not the truth of God in Jesus Christ. Therefore, our confessions say nothing of this either. Read the ecumenical creeds of the early church, and you will not find this doctrine. Read the great Reformed and Presbyterian creeds of the age of the Reformation, and you will find nothing of this teaching. It simply is not the historic teaching of the church.

Gifford (1998), from a practical standpoint, considers what this two-level or two-tiered view of the Christian life results in! People searching and seeking for something that is not there! A chasing after the wind! Vanity of vanities! Such teaching also creates pride, envy, and competition among the saints. And it leads in many cases to false manifestations of the Spirit, as people pretend to get what they think are to promise them.

What a different picture the Scriptures give to believers and the church! All baptized with the Holy Spirit of Christ, all equally blessed, all sharing in Christ's great salvation, living together in love and humility and holiness to the glory of God. That's the practical fruit of the truth concerning the baptism of the Spirit.

Pentecostalism therefore is a religious movement. It is characterized by a belief that all Christians should seek a post-conversion religious experience called baptism with the Holy Spirit. The experience corresponds to the descent of the Holy Spirit on the twelve apostles and is evidenced by speaking in tongues, prophesying and healing. Pentecostalism lays its emphasis on biblical literalism, and conversion. There are many Pentecostal denominations around the world with serious influence on the mainline churches.

2.3.3 Pentecostal beliefs and practices

a. Pentecostal beliefs

Boardman (2010) says, some Pentecostals refer to themselves as charismatic. But charismatism may apply to other Christian denominations as well. Charismatism really means that people believe they can possess spiritual gifts or charisma, and that the Holy Spirit can manifest himself in everyday life. So, the Pentecostals believe that one can possess spiritual gifts.

The Pentecostals believe the full gospel, transformation of an individual's life through faith in Jesus. They also believe that the Bible has definitive authority in matters of faith and adopt a literalist approach to this interpretation. However, they differ from other Evangelicals by rejecting cessations' teaching. Boardman further stated that, the Pentecostals believe that spiritual gifts, such as speaking in tongues and prophecy did not cease after New Testament times and are still available for modern Christians.

The Pentecostals believe that in order to receive salutation and enter heaven, one must accept the teaching of Jesus Christ as his Lord and Savior as described in the Bible. This includes being born again or being regenerated, and is the fundamental requirement of Pentecostalism. Most Pentecostals do not believe that spirit baptism or speaking in tongues is required for salvation; though believers are encouraged to seek these experiences.

b. Some practices of the Pentecostals

Weems (2005) says, Pentecostals are not bound by a liturgical order. If they feel the service must go in another direction, they do it. The Pentecostals also use mainly choruses in their services. Songs are used for ministration and should be composed in a way that they will convey the gospel message in its totality; sometimes the choruses do not explain enough of the Bible as it should be.

Weems (2005) further added that Pentecostals are gender-sensitive. They allow women to participate in leadership operations, clapping of hands, shouting halleluiah and saying Amen in the middle of a prayer or any forms of response to preaching. All these are associated with the Pentecostal churches as her practices. The Pentecostals also work towards having a large congregation. The size of some of these churches gives unprecedented power and influence to their leaders, many whom seem always close to the current political administrations, when the administration needs to show up its support in the church.

Swatos (2009:309) says that the "Pentecostals tend to uphold strict codes of behavior, proscribing social dancing, gambling, and the use of tobacco or alcohol, and prescribing self-control and individual achievement". Johnson (1962) says that the orientation is a variant of what is called the ethics of inner worldly asceticism.

On the social practice of the church, the Pentecostals routinely take position on the role of women in the society, for example the women's place and role in the Pentecostal is prominent. Annger (2007:120) says "women are generally regarded as weaker vessels. They are generally accountable to men. The implication of this societal belief is that women have to achieve twice as much as their male counterpart before being accepted in their society". This gender prejudice has taken root in the Christendom, especially in the NKST Church in Benue State. In NKST Church, women are not to preach, they can't pray during service, they can't even collect offering. To ever discuss about the ordination of women is almost a taboo.

2.3.4 Holy living

Eerdmans (1997) says at first glance, holy living may not seem to be all that significant. And it must be admitted that perfectionism is certainly not stressed very much in modern Pentecostalism. It is not a foreground matter for them, and therefore we might be tempted to say that it should not be a foreground issue for us. This teaching has become buried under the rug of the baptism of the Spirit and the speaking with tongues and other special gifts. But the fact is that perfectionism remains part of Pentecostal teaching, and it does surface in Pentecostal writings to this day. The writer also remembers a personal incident of this teaching in a former church member who became Pentecostal and within a short time claimed to go through periods of sinlessness. This issue is important because it also touches on the heart of the Christian life, what we call sanctification or the life of holiness.

When we deal with this teaching of holy living in Pentecostalism, we must go back to its historical roots, because the doctrine of perfectionism was imbedded in Pentecostalism from the very beginning. Any historical study of Pentecostalism brings this out. Vinson Synan in his book, *The Holiness-Pentecostal Tradition* traces this quite clearly and extensively. He sees John Wesley, the eighteenth century Anglican minister and founder of Methodism, as "the spiritual and intellectual father of the modern holiness and Pentecostal movements". This is significant because Wesley taught the doctrine of Christian perfectionism.

He further viewed that, perfectionism was the second blessing or experience of the believer. The first was conversion, and the second was sanctification. The first blessing took care of one's actual sins but still left him with "inbred sin." The second blessing purified the believer of this indwelling sin and enabled him to have perfect love for God and the neighbor.

Eerdmans points out that "The sanctified soul, through careful self-examination, godly discipline, and methodical devotion and avoidance of worldly pleasures, could live a life of victory over sin." And this blessing could be achieved "instantly" by a second work of grace, or by "gradual growth in grace". This was known as "entire sanctification." 00004934521

This perfectionist doctrine of Wesley has been one major influence on Pentecostal teaching and practice. But it is not the only one with respect to this doctrine. Synan (1997) goes on to point out that this same teaching of perfectionism was brought into Pentecostalism by the American evangelist Charles Finney in the eighteenth century. According to Finney, "after a true experience of conversion a person could achieve the coveted state of Christian perfection or sanctification simply by exercising free will and cultivating 'right intentions.' Sin and holiness ... could not exist in the same person". Interestingly, Finney is also the first one to tie this special blessing of perfectionism to the baptism of the Holy Spirit. Finally, Synan traces the Pentecostal roots of perfectionism to the Keswick movement, another eighteenth century holiness movement that stressed the believer's ability to attain to full sanctification of life, to consistent and continued victory over sin.

This then is what has found its way into the Pentecostal teaching concerning the Christian life. And this stream of perfectionism is still found. For example, we find this in the Assemblies of God statement of faith: "Sanctification is realized in the believer by recognizing his identification with Christ in His death and resurrection, and by faith reckoning daily upon the fact of that union, *and by offering every faculty continually to the dominion of the Holy Spirit.* This last clause at least implies that the believer is able to attain to this at times in his life here and now.

We find this perfectionist statement from the United Pentecostal Church International: "After we are saved from sin, we are commanded, 'Go, and sin no more' (Jn. 8:11). . . We must present ourselves as holy unto God (Rom. 12:1), cleanse ourselves from all filthiness of the flesh and spirit (2 Cor. 7:1), and separate ourselves from all worldliness (James 4:4). .. .No one can live a holy life by his own power, but only through the Holy Spirit. Ye shall receive power, after the Holy Ghost is come upon you (Acts 1:8)." Again, it is at least implied, if not explicitly expressed here, that the Christian is able to live sinlessly in this life.

Out of this teaching, then, comes the practical pursuit of the people. For this perfectionism becomes something they must seek and strive for. Pentecostalism says to them, "Aim for this special blessing too. Seek perfection, for it too is within your reach! With special power from the Holy Spirit you can also attain to this level of spirituality! Surrender to the Spirit completely and be without sin; yield to His power and you can be perfect!" Of course, those who held to this doctrine always claimed that they had biblical support. They argued from the examples of Noah and Job and Hezekiah, whom the Scriptures describe as "perfect" men. They reasoned from the commands of Scripture to be perfect (Matt. 5:48; II Cor. 7:1). And they claimed that the perfect work of Christ and the power of the Holy Spirit demanded it.

What must be said about this teaching on sanctification? This doctrine too we must reject as being unbiblical as well as contrary to the historic position of the church as expressed in her creeds. The perfectionism of Pentecostalism is nowhere taught in the Word of God.

It is true that there is a sense in which the believers are already perfectly holy. Because of the work of Christ and by virtue of their position in Him, the elect are indeed already made perfect. They may be said to have the full victory over sin in Jesus Christ. But they are not personally and practically perfect in holiness. The holiness we are given and are able to practice

through the presence and power of the Holy Spirit is always placed alongside of the sin that remains in us until we die. This remaining sin is what the Bible calls the "flesh" and the "old man of sin," and it is with every believer to the end of his life.

For this reason our life of sanctification is always described as a great struggle, conflict, and battle (*cf.* Gal. 5:16,17; Rom. 7:14ff.; Eph. 4:22-24; I John 1:8-10; the Heid. Cat., LD 44, Q&A 113-115). And this is the real spiritual experience of God's people as long as they live. Not perfection, but imperfection. Always fighting, fleeing, falling back, and then going forward. O, they long to be perfect! They strive to be! But they never can or will be here. Only when they die, and their sinful nature dies with them, will they be perfect. Only when they attain the perfection of the life to come.

It is also true that we find commands to be perfect in Scripture and examples of saints who were said to be perfect. But this must be properly understood. Of course God is going to set perfection before His people and call them to it -- for the reason that He is perfectly holy and cannot lower His standard of holiness because of our imperfection. We are His children, recreated in His image through the Holy Spirit; we ought to be like Him. Therefore, He calls us to this: "Be ye holy as I am holy."

As far as the saints being described as perfect is concerned, the word itself does not point to sinlessness, but to their being complete, whole, sound; people who were true, sincere, and full of integrity. In addition, the word points to the maturity of their faith, something we must all seek to develop. Yet, let us not forget that at the same time the Bible records the sins of these saints, showing us that they were not perfectly holy. As our catechism puts it, "even the holiest men, while in this life, have only a small beginning of this obedience".

2.3.5 Prophecies

Prophecies are in the Bible. They are mentioned throughout the Bible, especially within the books of Daniel and Revelation. However, there are differing types of prophecies. The books of Daniel and Revelation are prophetic about the future. Other types of prophecies include those used to build up and edify the church (1 Corinthians 14:4-5).

It is important to note that the term prophecy means different things to different people. Some see it as superstitious, something that comes from fortunetellers with a crystal ball. Others see it as addressing social catastrophes in the world that have been predicted. And still others believe it is connected to helping people through inspired encouragement and/or preaching. (Culpepper, 1977:112-113).

Most Christian churches today seem to see prophecy as inspired preaching or encouragement. They also see prophecy as predominantly historical as expressed through the time of prophets and apostles recorded in the Bible. However, charismatic Christians and Pentecostals see prophecies as contemporary and common today. And also, the Pentecostal tends to view the idea of prophecy as either addressing something that has been predicted or as inspired encouragement or preaching.

According to Robert (1997), some Christian groups have gone too far with prophecy, which when used incorrectly, can generate superstition and even turn some people away. For example, within many Pentecostal churches he visited prophecy time usually comes after or during praise and worship services. The music and tongues die down, but gently and persistently keep playing whilst the ministers' voice rose to a firm pitch. Then, the minister would pick people out of the crowd and rebuke them of sin or tell them what they should or should not do about their current situation. Many vague metaphors and emotionally charged words were used.

For example: "Don't change the way you are, you are beautiful and your life will flow like abundant rivers." Or, "You feel like a broken and twisted arrow, the Lord recommends you move on." Often, those picked out for a prophecy either began weeping or violently shaking. Some were so shaken that they fell back and had to be caught by another church elder.

These so-called prophecies seemed to target a specific person rather than include the entire church. How then can this really be considered as edifying the church? Robert again said, he was often in fear that the minister would one-day single him out. It is this very fear that the many of the more manipulative churches may operate upon. Such fear is used as a tool to ensure that the convert stays in line and keeps on track. Sometimes, a Pentecostal church might clearly use such "prophecy" to manipulate and judge a member.

Another prophecy Robert once heard stated, "Oh come to me my flock, come to me and you will never thirst of grow weary." According to him, 'this kind of vague, nonspecific sort of 'prophecy' can never be confirmed as real, because it contains nothing specific regarding the future.' It is obvious that this kind of talk doesn't really do much to edify the church in a reasonable manner. It seems that members are just allowing themselves to move into a kind of transcended temporary mode and going along with the flow without questioning or challenging themselves.

Some Pentecostal believers are gullible and/or ignorant. They really do believe that what the minister is saying comes directly from God and that no one else knows about it. However, it also seems that if a member is said to be behaving in a devious manner, or a member chooses to share with another fellow member about a distressing situation they're in--it's not surprising that the first place the fellow member will disclose this information will be to the pastor. Such information often enables the minister to manipulate his flock. And since the issues are either

addressed or condemned in the public worship space, it seems that the problems people are undergoing are not necessarily kept confidential.

The manipulative techniques of so-called prophecies may cause long-lasting psychological and mental damage. For example, one problem that exists within some Pentecostal churches regarding prophecies is when a person speaks out and has not necessarily been commanded to do so by God. In such a situation, another member of the church is to weigh what is being said and tell that person to be quiet. In such a circumstance there is also the danger of not speaking out. Furthermore, many prophecies, which have been made, are untrue. In many cases these prophecies generate unreasonable fears within believers. The faithful church member is always trying to find and/or make meaning of the prophecy. They may constantly seek to ask God what it meant. Such a dilemma often leads to a type of mysticism and superstition, which is inconsistent with the Bible. One might compare such prophecy to looking into a crystal ball or tarot cards.

Howard (1997) is certainly correct to argue that some Charismatic Christians have a similar worldview to the New Age movement and to other groups such as Christian Science. "Both Charismatic and New Agers offer simplistic, quick fix solutions, which are based in magic and superstition, to social and personal problems." This argument is further consolidated in their attitudes to sicknesses and healing.

2.3.6 Nature of Christian joy

Martyn (1984) dealt with Pentecostalism's view of the Christian life is that of the nature of true Christian joy.He stressed that;

> Most are aware that much is made of this fruit of the Spirit by Pentecostals. It is not too much to say that they elevate this virtue to the primary spot. For Pentecostals, as for Reformed Christians, joy is a deep gladness in the Lord because of salvation. There is joy in the assurance of what the Lord is to us and has done for us.

> But, typical of Pentecostalism, the emphasis falls on joy being yet another spiritual experience and emotional state you reach in the Holy Spirit by working yourself up into it; another higher, special state you attain, not a normal everyday condition. And therefore the emphasis falls on the outward manifestations of joy. This is evident from the way Pentecostals act in their assemblies as well as in everyday life.
>
> For example, in worship Pentecostals display carefree exuberance, clapping, shouting, singing, etc., all supposed evidence of their joy in the Lord and their life in the Spirit. Some of them even have such joy that they exhibit "holy laughter" (the Toronto blessing)! But they also try to demonstrate this joy in their everyday lives. Pentecostals tend to be always smiley, apparently carefree, as they speak their "Praise the Lord" and "Hallelujahs."

Pentecostalism also applies this concept of joy to other areas involving the Christian life, for example, suffering. Many (not all) Pentecostals teach that God does not want His people to suffer, especially physical ailments. According to them, suffering does not come from the Lord but from the devil. Therefore, believers do not have to be content and joyful in afflictions. Rather must they fight suffering and find joy in seeking to be delivered through some miracle of healing!

Prosperity is another area where this teaching is applied. Many Pentecostals argue that if you want to find real happiness, seek material blessings, because God wants you to have them and they are available for you. You can claim them in the name of Jesus and through the power of the Holy Spirit. Such is the health and wealth gospel promoted by many Pentecostal TV preachers, most notably Paul Crouch and his TBN network.

But with this Pentecostal teaching we must also take issue. We reject their concept of joy and its application to the Christian life. It is our contention that this is not true Christian joy, not the real fruit of the Spirit.

Galatians 5:22 shows this to be a fruit (blessing) given to every believer. Every Christian has joy in the Lord because of his saved position in Christ. According to Scripture, the Christian's joy is not in external things. It is neither based on our outward circumstances nor on

mere emotion and experience. It is not a special 'high' attained only by some believers. Rather, true Christian joy is first of all an objective state the believer is in because of the grace of God to him in Jesus Christ. And then secondly, this joy is a condition of his heart because it is given to him and worked in him by the Holy Spirit. And therefore, thirdly, this joy is also the Christian's personal, spiritual, and, yes, emotional experience. It is so for all Christians.

This true joy then is the Christian's state of being glad in the Lord because of salvation, because he is a forgiven sinner, a justified sinner before the face of God, an adopted child of the heavenly Father! It is the joy of the personal assurance of salvation. It is gladness in the comfort and peace of the sovereignty of God at work in all his life and walk, such that all is well with his soul because the Father's hand is always working all things together for his good.

Such joy is present and real no matter what one's outward circumstances may be, whether he is healthy or sick, whether rich or poor. Just call to mind Paul's beautiful expression of the believer's joy in his epistle to the Philippians. As he sits in prison, withheld from the regular work of his ministry, he is not sad and gloomy. No, he is rejoicing because of what he has personally in the Lord and because the Lord's work goes on through others! And he keeps instructing these believers to be joyful too, for the same reasons!

Hodges (1953) is of the opinion that because this is the nature of Christian joy, we must also criticize the Pentecostal practice of joy. True joy is certainly expressed in outward actions and words. But not by the out-of-control, wild, chaotic behavior displayed by many Pentecostals. Nor is its true expression found in artificial smiles and superficial phrases. We must remember that joy is in harmony with all the other aspects of the fruit of the Spirit, including temperance (self-control). True Christian joy is expressed in the believer's normal, sanctified activities as he lives and moves in the various spheres of his walk. He rejoices in his worship, in his singing to

the Lord, in his prayers to Him, in his fellowship with Him day by day. The Christian rejoices in his daily work and service to the Lord. He is glad in his marriage and home life. And he shows this gladness in his godly attitudes, sanctified emotions, and holy speech.

In the midst of his great joy in the Lord, the Christian also experiences real sorrows. Joy and sorrow are often mixed together in this life. That's reality too. And therefore, he looks forward to the day of perfect joy when all sin and suffering and sorrow is past, when every tear is wiped from his eye.

2.3.7 Sicknesses and healing

Howard (1997) says within the Charismatic and Pentecostal movements the system of dualism is deeply entrenched. There are often sharp divisions, which are emphasized between the good as opposed to the bad, and the godly as opposed to the ungodly. There is little leeway for gray areas or ambiguity. Such an attitude leads to an intensified dogmatic and simplistic attitude to the Bible and to life situations in general. In relation to sicknesses and illnesses within, there is an attitude that "He's sick because he has an unconfessed sin.' Or, 'She's sick because she's harboring an unresolved grudge.' Or, 'Benny Hinn is unable to heal her because she lacks faith." Such doctrines are not only illogical, but biblically unsound. If these assertions are valid, why is it that so many people today, who harbor a grudge, are not sick?. Think of all the Christians and non-Christians alike who have unconfessed sins. Some are jealous, lustful, arrogant, and boastful. Since ALL have unconfessed sins, why is it that some aren't sick? But instead only some that are sick, while others are not. Just because someone is sick, doesn't necessarily mean that person has an unconfessed sin or is harboring a grudge. Such an attitude within the Church is dangerous (See Matthew 7:1-5). First, this is a judgmental attitude. If a person feels condemned and judged it will only motivate them to feel worse about themselves and/or leave the church.

The hurch should be a place for building up people and not a place to make someone feel she/he is somehow less of a person for being ill. Any assertions made about someone being sick because he or she holds some grudge is clearly biblically incorrect. Christians believe humans suffer in this world because we live after the fall (i.e. within a "fallen world").

Howard, further said that many Pentecostal Christians attend huge healing gatherings whereby anyone who's sick is encouraged to attend in the hope of being healed. Perhaps the most prominent healing ministry within the so-called Pentecostal "Word of Faith" movement are the Benny Hinn crusades. Tens of thousands of people often attend a single Benny Hinn crusade, which is frequently held in huge stadium. Benny Hinn has his own television show, which is used to publicize so-called "miracles" of healing. In Sydney, the Benny Hinn show is on television almost every morning at 5:00 AM or 5:30 AM. The program includes Benny Hinn teaching, Benny Hinn and his believers in praise and worship and Benny Hinn healing the sick. What's most astounding is the fact that Mr. Hinn has even claimed the ability to heal people watching his rerun shows. Of course, Benny Hinn carefully explains he is the instrument of God, Jesus and/or the Holy Spirit, who use him only as a channel for healing. This is somewhat similar to the claims made by Christian scientists and/or many New Age healers.

Howard added that, generally, such faith healers say, "Oh Jesus hallelujah, hallelujah there is a woman sitting somewhere in the middle of the audience, her daughter is suffering from ulcers in the gum, God is healing your daughter right now." The healer often exclaims, "Come out to the stage and be healed." Is there any real evidence that the person has actually been healed?

Although some people are said to have broken legs and crutches have been thrown onto the stage, this does not necessarily mean a person has been healed. Anyone can throw crutches

on a stage and/or make claims. It is important to objectively evaluate any healing not evident to the naked eye by a process of expert medical review. Hence, critical thinking is required.

According to Culpepper (1997), Jesus Christ healed people entirely who were permanently deformed i.e.: had no ear, was blind, deaf, mute and suffering from leprosy. Jesus healed in public places spontaneously in front of both non-believers and believers (Luke 22:51-52). He even made the dead come to life. For example: Lazarus. Jesus healed people so that they might come and believe in Christ (Matthew 9:18-34). On the contrary, modern faith healers like Benny Hinn only appear to be able to heal temporary, common illnesses such as back pain, mouth ulcers, and leg pain. Furthermore, modern healers today seem to heal largely if not exclusively in front of their own following in planned and confined Christian settings. Weren't miracles such as healing supposed to be a sign for both non-believers and believers rather than just for believers? Something is clearly not quite right if these so-called healers are only conducting healing miracles in front of believers. Are these modern healers really what they claim to be?

Culpepper, added that People like Benny Hinn and Kenneth Copeland have their own TV shows, which are broadcast internationally. But should God's gifts be used for show? These modern healers seem to take advantage of naïve believers who contribute much money to their ministries. They then draw substantial salaries and expenses, fly first class, buy expensive cars and often live in exclusive neighborhoods. Healing crusades appear to be big business and generate big money. According to Benny Hinn (November 6, 1990, TBN sermon) "poverty is from the devil and that God wants all Christians prosperous."

Within the "Faith Movement" many people have been told that they don't need to take their medications anymore. Taking this advice, some really believed they were healed and died

as a result (Cited within a 1998 "60 Minutes" episode). Such tragedies will hopefully cause people to question and consider such advice more clearly. Belief in healing should be coupled with a proper medical examination, before any medication or medical treatment is ended.

"Prophecy, healing, exorcism and spiritual warfare have all caused deep and lasting harm to people with genuine faith. To many outsiders, the movement would appear to represent a frightening return to medievalism and superstition" (Howard, 1997:119).

2.4 The Council of Reformed Churches' (CRC) Position on the Influence of Pentecostalism

Christian Reformed Church (CRC) synod (1996-2010) says CRC has two governing structures. One deals with ecclesiastical matters such as doctrine, ethical issues, church life and practice. The second is in place to govern the ministries undertaken jointly by CRC congregations of which NKST Church is a part. A CRC synod that was conducted between 1996 – 2010 resolved that, the whole Reformed church and every member must live in close fellowship with the Lord Jesus Christ so that believers' live individually and communally, will always show the fruit of the Holy Spirit. Christ, through the Holy Spirit distributes his gift to the body of believers when and where he wills, and he empowers the members of the church in every age with whatever gifts he judges necessary for the building up of his body. Individual congregations, including NKST should provide within their communal fellowship for the free exercise of all genuine gifts of the spirit so long as all things are done for edification and in good order, and churches should provide full opportunity for kingdom service in ministries appropriate to the gifts received by their members.

CRC Synod (1996-2010:20-21) further stressed that:

> Churches should be alert to errors and excesses involved in the exercise of claimed 'charismatic' gifts, such as speaking in tongue, faith healing, and exorcism. Churches

should accept in love and patience those members who claim to have been baptized with the Holy Spirit as a "second blessing' distinct from and received after conversion and should deal firmly with them in a pastoral way to correct them in their belief. According to biblical teaching, a believer receives baptism in or with the Holy Spirit at the time of conversion.

The Christian Reformed church stressed emphatically that persons involved in Pentecostalism are urged to remember that all believers have received the Holy Spirit and that all religious experiences are to be Judged by God's written word, which the church must discern the leading of the spirit. Further, gifts of the spirit must be confirmed by the presence of the fruit of the spirit and must be used for the good of the whole body of Christ.

CRC synod (1996 -2010:21) considered the influence of Pentecostalism on member churches and resolved as follows:

0000493451

CRC gratefully accept the ways in which the Holy Spirit manifest his work in this movement for God's glory, notably in demonstrating the present reality of the spiritual gifts recorded in scripture and of being filled with the Holy Spirit in different ways and on multiple occasion.

Beware of any tendency to make dramatic emotional or miraculous experience the centre of the Christian life, to underplay the foundational value of the fruit of the spirit in sanctification, to restrict the things of the spirit to charismatic phenomenon, or to minimize the positive way God uses suffering for our good.

Acknowledged the gift of prophecy today, subject to the overriding authority of scripture and the discernment of the Christian body.

Beware of any prophecy that goes beyond scripture, that does not respect the authority of the church leadership, or that fosters dissension rather than loving edification.

Be fervent in prayer and expect God to do great things as a result. Think of prayer as a dialogue, not a monologue and be attentive to what God is saying as you pray.

Accept with gratitude that God continues to give physical and emotional healing in response to prayer, both through his gift of medical science, and through medically inexplicable ways. At the same time, accept that when God, in his sovereignty, does not heal, he manifests his love in and through suffering and death. Such present healing points us to the complete healing Christ accomplished and will bring to fullness at his return.

2.5 NKST Church and Pentecostalism in Benue State

Justice (2009:3) says, the influence of Pentecostalism on the NKST Church in Benue State is shocking and alarming. This is because, most of the NKST churches today just bear the name NKST but in practice they are Pentecostals. The reformed liturgy prepared for the church has been put aside and the order of service according to the Pentecostal is encouraged. Pentecostal elements are found almost everywhere in the church. The fact that Pentecostalism is the world's fastest growing Christian movements; it has a serious advantage over other denominations from the mainline churches including the NKST Church. Features such as:

Annger, (2009) stressed that the breakaway of some pastors and some members of the NKST local congregation in Buruku Local Government Area of Benue State, was as a result of the influence of Pentecostalism. He said, a pastor of the NKST Church in Buruku was excommunicated when the Pentecostal elements were discovered in him. Today this pastor (Rev. Gbor) has opened a new church called the Reformed Evangelical Mission (REM), and moved with many NKST members. The headquarters of the church is in Gboko, Benue State. In a related development, two pastors were trained by the NKST Church at her own Theological Seminary, upon graduation in 1998; they refused to present themselves for calling as it is the usual practice, but instead went and joined the Reformed Evangelical Mission. According to them, baptism as an out ward sign of conversion, the baptism in the Holy Spirit is a distinct spiritual experience that all who have believed in Jesus should receive. They were also motivated by the reason that a Christian who is baptized in the Holy Spirit should exhibit other physical signs such as speaking in tongues which is against the teaching of the reformed faith to which NKST belonged. These pastors also seek to apply to our day, what belonged only to the apostles

and their day. Pentecostals teach that those extra ordinary gifts given by the Lord to the apostles and other New Testament times are intended for Christians in every age.

Justice (2009:3) argued that;

> The purpose of charismatic gifts was to authenticate the Apostles and their message in the early day of Christianity due to the fact that the New Testament had not yet been completed. God gave the Apostles some special gifts by which the Apostles and their messages were accredited or authenticated as being of God. In the New Testament times God spoke by direct revelation to His Apostles and prophets. Signs were needed to confirm that their messages were actually from God.

Paul calls these gifts signs of apostles. In 2 Corinthians 10-13, Paul is defending his authority as an apostle against some who evidently were claiming that he was not a true apostle. In 2 Corinthians 12:12 he says, "Truly the signs of an Apostle were wrought among you in all patience, and wonders, and mighty deeds". Paul is saying here "I evidenced to you my call as an apostle by such signs as were sufficient to prove to you that I am a true apostle from God. Paul says that these signs and miracles were proof that he and his message were from God". That they authentsicated his ministry as an apostle. Now that the apostles have passed from the scene and the Gospel has been introduced to the world and the New Testament Cannon has been completed, those special signs, gifts have passed away. Hebrew 2:3-4 is a clear demonstration that these special gifts have passed away. "How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed (Past tense) unto us (readers) by then (the Apostles, not us, them) witness, both with signs and wonders, and with diverse miracles and gifts of the Holy Ghost according to His will".

CRC Synod (1996 -2010) affirmed that, the apostolic office, which belongs to the foundational period of the church, gave rise to the canonical writings of the New Testament. Reject all claims of contemporary leaders to this apostolic office. The belief that the gifts that were given to the apostles are still active today have been over emphasized, this has taken root in

the NKST Church. NKST ministers today call for miracle service and also speak in tongues, against reformed tradition. This influence has also caused divisiveness in the church leading to the drubbing of some NKST ministers. The NKST Church has also been influenced by the over emphasis to the Holy Spirit than to the Lord Jesus Christ. Justice (2009:2), commenting on this Pentecostal emphasis on the third person in the trinity says:

> This emphasis is contrary to what the Bible teaches about the ministry of the Holy Spirit. According to the Lord Jesus in John 16:13, the Holy Spirit don't seek to make men spirit conscious. He makes then Christ conscious "Howbeit when he, the spirit of truth, is come, He will guide you into all truth. For He shall not speak of himself but whatsoever he shall hear, that shall he speak and he will show you things to come. He shall show it unto you.

The chief function of the Holy Spirit of God is to glorify Christ and not Himself. A spirit –filled man speaks of Christ, he glorifies Christ, he draws attention to Christ, and he testifies to Christ that in all things Christ may have the preeminence. In Acts 1:8, the risen Lord tells us the purpose of his sending the Holy Spirit when he says "But you shall receive power, after that the Holy Spirit will come upon you and you shall be witnesses unto me both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost part of the earth". On Pentecost, when peter was filled with the Holy Spirit what did he preach about? Not the wonderful blessing of the spirit-filled life! The Holy Spirit-filled life! Whom did he glorify? Life! Whom did he glorify? Not the Holy Spirit. When peter was filled with the spirit at Pentecost he preached Christ. Spirit-filled people are occupied with Christ.

The over emphasis on the Holy Spirit has influenced the NKST in Benue State. NKST pastors and members now are influenced to push the responsibilities that belong to Jesus to the third person in the trinity (Holy Spirit). The functions of God the Father, the Son and the Holy Spirit should never be misappropriated by NKST Church, both pastors and members. Once it

was His gift people wanted, now it is the giver. Once it was the feeling, now it is the word. Once it was healing people sought for, now they search for Christ the healer alone (Justice, 2009:3).

2.5.1 Preaching style

Sermon features according to Hollenweger (1999),

> Most Pentecostal preaching contain little exegesis and incorporate vivid language and an imploring altar call. The result of hearing a Pentecostal preaching is not that you learn more, but rather you feel better (Wagner, 1973 P.118). It also seemed likely that Pentecostals would be less interested in intellectual content because religiosity is negatively related to complexity of thought for existential issues. Hunsenberger, Praft and Pancer (1994).

Also Pentecostals rely heavily on the New Testament Acts of the Apostles, which is descriptive and not overtly reflective. While an intellectual Pentecostalism has emerged with by far the majority of Pentecostals would be more interested in experiencing the Holy Spirit than intellectual analysis.

Hunsenberger further added that it is anticipated that Pentecostals would favour sermons with significant Biblical content more than mainline members would; because of high status the word of God is given in Pentecostal churches. People tend to prefer the type of sermons that they are used to, and Pentecostal preachers often use Bible verses as proof text and re-enact stories for scripture with various additions from scripture to make them more entertaining and accentuate the message.

The Pentecostals prefer spiritual themes in sermons and to be less interested in themes of worldly engagement, such as social justice and the transformation of society, except themes are framed in the context of biblical attitudes towards the poor. It would seem unlikely that Pentecostals would be highly interested in social justice issues as most believe that best way to solve problems is by personal salvation through Jesus.

Rokeach (1970), found that people who strongly value salvation usually do not want the church to be involved in social justice issues. Although Rokeach's finding is outdated, because Pentecostals today are less inclined to simply wait for Jesus to return and set right all injustices; Pentecostal ideology still gives a stronger priority to church planting than political and economic efforts to alleviate oppression.

Hastings (1979) says, Pentecostals in Africa proclaim a pragmatic gospel that seeks to address practical needs of people like sickness, poverty, unemployment, loneliness, evil spirit and sorcery. In varying degrees and their many and varied forms, and precisely because of their inherent flexibility, these Pentecostals attain an authentically indigenous character which enables them to offer answers to some of the fundamental questions asked in their own context. A sympathetic approach to local culture and the retention of certain cultural practices are undoubtedly major reasons for their attraction, especially for those millions overwhelmed by urbanization with its transition from a personal rural society to an impersonal urban one. At the same time, Pentecostals confront old views by declaring what they are convinced is more a powerful protection against sorcery and a more effective healing from sickness than either the existing churches or the traditional rituals had offered. Healing, guidance, protection from evil, and success and prosperity are some of the practical benefits offered to faithful members of Pentecostal churches. Although Pentecostals do not have all the right answers or are to be emulated in all respects, the enormous and unparalleled contribution made by Pentecostals to alter the face of African Christianity must be acknowledged. Every NKST Church has a pulpit where pastors are expected to stand and preach the Good News of Jesus Christ, this is for orderliness, but now many ministers of the church would leave the pulpit and join the

congregation as they preach round the church auditorium. This is certainly not a reformed preaching but the effect of the influence of Pentecostalism.

2.5.2 Praise and worship techniques

Poloma (1989) says in the Pentecostal/ Charismatic movement, praise and worship is not organized around the clock. Singing, clapping, speaking in tongues and dancing can often last for hours. Here, it is important to draw attention to the techniques and aims of the church in order to gain an understanding of how Pentecostal worldview differs from mainstream Christians.

Within Pentecostal church services the minister often encourages the convert to seek spiritual gifts that are said to intensify religious experiences. Some of the favored Pentecostal spiritual gifts, which are not necessarily prominent within mainstream Christian churches, include "baptism in the Holy Spirit" (i.e. "speaking of tongues"). "Speaking of tongues" is when a person speaks whatever comes to mind. The Pentecostal believes that what is spoken, which is a language only recognized by God (i.e. glossalalia) or, a foreign language, which is not known or understood by the speaker. But this can be interpreted by someone else and is used to edify the church (i.e. xenoglossia). Of the two, glossalalia is more common. It seems xenoglossia is quite rare nowadays. Other spiritual gifts include the ability to interpret these tongues, the gift of prophecy, discerning between godly and demonic spirits and the ability to heal. Pentecostal services call for the converts' full involvement and attention in the church.

According to Poloma, church 'service is often designed to make an emotional impact and produce an emotional response' (Poloma: 1989:188-9). For example, the ministers' talk in emotive tones, varying his pitch from high to low. Furthermore, musical instruments such as guitars, pianos, drums and saxophones seem to continually play an emotive tune over and over again. Such techniques seem hypnotic. This can be seen as a subtle form of manipulation. If one

allows himself or herself to be carried away, feelings may reach an emotional high and even culminate in an altered state of consciousness.

Poloma further added that feelings and emotions play a large role in the Pentecostal religious experience. In many Pentecostal churches today, once the drum stops beating and the organ stops throbbing and the volume of the service dies down, the emotionally motivated Christian goes into an emotional low. Such techniques seem to offer the convert a temporary form of escapism from the big, bad world and often prepare the believer for his or her next hectic week in the world. The techniques used are also very attractive and appealing. This is because the more appeal a service has, the more likely the faithful will return, participate and contribute their time and money. Its se emed the Pentecostal church services were warm, vibrant and inclusive for newcomers. Such services aim to produce "good" feelings and a sense of belonging. New or potential converts are never excluded and old believers are always told to look after someone new at the service. Cult experts have called such a technique "love-bombing" (i.e. seemingly unconditional love). If the convert conforms to the community, the love-bombing continues. However, if the convert chooses to disregard church rules and those in authority, regular members are exhorted to persist encouraging the potential convert, and, if the potential convert breaches church regulations the love is withdrawn (Poloma, 1989:189).

2.5.3 Speaking in Tongues

Mainstream Christian churches approach in speaking tongues with extreme caution. They make a huge effort not to "forbid" people to speak in tongues; hence they are not really opposed to this supposed "spiritual gift." However, they also feel the need to stress that "gift of tongues" must be used within the right context. According to most Christian scholars, if the majority of a

Pentecostal congregation is speaking in tongues all at once during church services, then it cannot be properly interpreted. The Bible clearly states:

> If anyone speaks in a tongue, two- or at the most three should speak one at the time, and someone must interpret. If there is no interpreter, the speaker should keep quiet in the church and speak to himself and God (1 Corinthians 14:27-8).

Hence tongues must be used in a biblical manner. From these passages it is obvious that it must be used in an orderly way. Furthermore, the Bible also states, "In the church I would rather speak five intelligible words to instruct others than ten thousand words in a tongue" (1 Corinthians 14:19).

Also it seems that the gift of speaking in tongues is not necessarily for everyone. The Bible states that there are many differing spiritual gifts each coming from the same spirit (1 Corinthians 12:4). Whilst some speak in tongues, not everyone speaks in tongues just like whilst some are great helpers there are also others who are not so great at helping and may have strengths elsewhere (1 Corinthians 12: 8-11). On the other hand, Pentecostals state that all should speak in tongues. However, in many of the so-called "baptisms in the spirit" altar calls I have observed, some people just cannot bring themselves to speak in tongues and hence cannot bring themselves to be "baptized in the spirit." Also, since tongues are considered a "spiritual gift," many of the more extreme Pentecostals may look down upon those who do not speak in tongues. Those who do not speak in tongues may not be considered "spirit-filled." Such an assertion and attitude would be considered unbiblical by most Christians.

Culpepper (1979) argued that, unlike many Charismatic Christians and Pentecostals, mainstream Christians argue that once you accept Christ into your life you have the spirit. In such mainline churches the primary emphasis is on Christ rather than spiritual gifts. Furthermore, if someone has the gift of tongues it is not seen as more significant than other spiritual gifts such

as encouragement, administration, mercy etc. On the other hand, amongst some charismatic Christian groups and Pentecostals the focus is often too much upon the so-called "spiritual gifts," which are seen as something meant for everyone to edify the church. Obviously though there are problems speaking in tongues at a church if no one is there to interpret what is being said.

Culpepper added that, throughout history, such phenomena have been ambiguous and paradoxical. For example, in the past, religious sects such as the Mormons (Latter-day Saints) and the Quakers have claimed the gift of tongues. Since not a lot is known about xenoglossia and glossalalia, it is important to approach this issue with caution. Since there is also a lack of objective proof regarding the origin and/or nature of glossalalia and xenoglossia, it is obvious that people base such an experience largely upon faith. This attitude can be potentially dangerous. It may be unsafe to be ruled by subjective feelings alone without some objective balance.

Pentecostals often place their emphasis on feelings and emotions and encourage what can be seen as unbalanced thinking. For example, many claim to speak in tongues and believe they are speaking in another language, though this cannot be objectively observed. 'It is significant that though linguistic experts have studied hundreds of hours of tongues recorded on tape, they have never been able to identify any of them as a known human language.'

There are also arguments that there is no proper syntax to study and that only a few vowels and consonants are made. Vowels would include A-E-I-O-U; the consonants include all the other letters in the alphabet. Perhaps Pentecostals might argue this because the languages spoken through tongues are "spiritual" languages, which are therefore unknown to humanity and only known by God. But if this is the case, subsequently, tongues cannot be interpreted within the church and perhaps it would be preferable if people practised this and prayed at home,

allowing for a more private setting between a believer and God. This is reminiscent of the scripture; "He who speaks in a tongue edifies himself" (1 Corinthians 14:4).

Another substantial problem with the practice of tongues is that many Charismatics acknowledge, that often when Christians begin speaking in tongues they have doubts as to whether the experience is authentic, whether the Spirit is giving the words, or whether they are just making them up (Culpepper, 1977:91). Since the nature of this experience is so ambiguous and it causes substantial doubts perhaps Christians ought to approach this practice with more caution. Again, this does not mean Christians should reject tongues altogether. This is Because Bible states: 'Do not forbid speaking in tongues. But everything should be done in a fitting and orderly way' (1 Corinthians 14:39-40 NIV).

Hence, the issue remains sensitive and can be approached from a biblical perspective, with caution and common sense. Certainly though, if someone does not speak in tongues, this does not mean they are any less of a Christian. An evident attitude though amongst many Pentecostal and Charismatic churches is, "I can speak in tongues and this means I'm superior and more spiritual than other Christians who don't." Or, "Since I speak in tongues and that person doesn't, I'm a spirit-filled person Christian and that person isn't. And they need to learn from me." This attitude breeds spiritual elitism, a superior attitude and does damage to some individuals, while building up the egos of others, but does little to edify the whole church.

2.5.4 Prayer

According to Cox (1996), some Pentecostal prayer should be done as if speaking to a KING. However, Baptists and other Christians say that prayer should be done as if speaking to your father or friend. There are differences in styles of prayer. Charismatic Christians and Pentecostals seem to make their prayer more emotional and exciting. They often speak with a

quasi-language; that is, they may say a phrase in English then switch to tongues and back to a recognized language again. Thus, their prayer may seem more elaborate and colorful. Charismatic and Pentecostal Christians often criticize mainstream Christians for being lukewarm, even in their way of addressing God. Mainstream Christians often pray in a neutral tone of voice, some preferring to read out of a prepared prayer book. They may leave out repetitive "hallelujahs,' "we worship you Lord" and/or "praise God almighty" and then save the Amen until the end of their prayer.

The Bible states:

> But when you pray, go to your room, close the door and pray with your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you. And when you pray, do not keep babbling like pagans, for they think they will be heard because of their many words. Do not be like them, for your Father knows what you need before you ask him. 'This, then is how you should pray: Our Father in heaven, hallowed be your name, your kingdom come, your will be done on earth as it is in heaven. Give us today our daily bread. Forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation, but deliver us from the evil one (Matthew 6:6-13 NIV).

The Bible encourages believers to pray in a way, which is straightforward, thankful, honest and/or to ask for help. Since God already knows what we need before we ask, clearly there is no need to use the same repetitive phrases over and over again. After all, the Lord knows if we pray with honesty. Therefore, there is no use in emotional publicity when praying. The problem with trying to be "hot-hearted" towards God in prayer is the danger of building up a façade. That is, trying too hard to make God, and others see how hot-hearted we are about God because of how we pray. This is not only unbiblical; it also obscures the reason for prayer. For example generally, if you approach a very close friend because you need their help, you would explain the situation in a straightforward manner, ask directly for help and then thank them. It

would be unnatural to purposely become over emotional and/or continually repeat a contrived refrain.

2.5.5 Evangelism

Until now, the style of evangelism was through conferences organized by different departments of the church, the choir, Sunday school, women fellowship, boy's brigade. Today it is common to see an NKST member on the street preaching the good news to unbelievers. (Azuana, 2007:37).

Allan (1999) said, in many parts of the world, Pentecostals are notorious or rather aggressive forms of evangelism and proselytism, and Africa is no exception. From its beginning, Pentecostal movement was characterized by an emphasis on evangelic outreach, and Pentecostal mission strategy placed evangelism as its highest priority. Evangelism meant to go out and reach the 'lost' for Christ in the power of the Holy spirit. The beginnings of North American Pentecostalism in the Azusa Street revival in Los Angeles resulted in a category of ordinary but 'called' people called 'missionaries' fanning out to every corner of the globe within a remarkable short space of time. 'Mission' was mainly understood as 'foreign mission' (mostly from 'white' to 'other' peoples) and these missionaries were mostly untrained and inexperienced. Their only qualification was the baptism in the spirit and a divine call, their motivation and task was to evangelize the world before the imminent coming of Christ, and so evangelism was more important than education or 'civilization'. Pentecostal missiologist Grant McClung says that early Pentecostals had a 'last days mission theology' as follows: 'premillenialism, dispentionalism, and the belief in the imminency of Christ's return forged the evangelistic fervor of the movement in its infancy'. Premillenialism rose to prominence in the late 19th century, and the idea that the gospel must be preached to all nations before the imminent return of Christ was

newsletters and periodicals abounded with 'thousands of testimonies to physical healings, exorcisms, and deliverance. McClung says that divine healing is an 'evangelistic door-opener' for Pentecostals, and that signs and wonders are the evangelistic means whereby the message of the kingdom is actualized in "person-centered" deliverance. The 'signs and wonders' promoted by independent Pentecostal evangelist led to the rapid growth of Pentecostal churches in many parts of the world, although have seldom been without controversy. The Pentecostal understanding of the preaching of the Word in evangelism was that 'signs and wonders' should accompany it, and divine healing in particular was an indispensable part of the Pentecostal evangelistic methodology.

2.5.6 Prosperity preaching

Azuana (2007), says the message of salvation is all about repentance and forgiveness of sin. These days, what you hear from churches mostly is the assurances of riches, prosperity and any good thing for members. The real message of holiness is very scarce.

According to Forje (2009), the Pentecostals' operation in Nigeria contrasts with the works of leading scholars in the discipline in African countries. He further emphasized that, Pentecostal churches largely give fledging support to ruling regimes in their preaching. The Pentecostals are critical of government regimes. The situation and conclusion about Nigeria is that most Pentecostal churches in Nigeria refuse to get involved in political issues and debates. This is all the more striking because Nigerian mainline churches have been making their voices clear on political issues through pastoral letters, sermons and press interviews. Are they indirect advocates of the regime's policy of impoverishing the people? Is it because they propagate a policy agenda of prosperity for a selected few compare to the ascetic doctrine of mainline groups and because they would not like to be seen as enemies of the regime?

KASH

first at the expense of the gospel to which a church is established is the order of the day and it is a gross misplacement of priorities.

2.5.9 Offerings and tithes

Offerings and tithes are the true teachings of the Bible and have to be observed by every living church. Tur (2010:26), says, 'when the Pentecostal church came into being, these promises were fulfilled. Both the ordained and un-ordained are to benefit from tithes and offerings brought into churches and fellowships. This is no longer done according to peoples understanding of what offering is all about, many people are intimidated to give to the Lord or be rejected by the Lord, so giving sometimes is out of fear and not out of conviction. The Lord made elaborate arrangements on how the ordained priests shall be compensated for serving Him, and that tempo should be maintained.

2.5.10 Urbanization

Ravenhill (1995), says, that Pentecostal churches are mostly seen in urban cities and hardly spread to villages. Everybody wants to be in city, even as they supposed there is more money in the cities. This Pentecostal practice has affected the NKST pastors who want to work in the cities by all means. This desire to serve the Lord in the city has made it in such a way that the leadership of the Holy Spirit is overlooked.

2.5.11 Infant baptism

The NKST Church practices infant baptism. The church argues that Jesus Christ directed that children should be allowed to come to him and that the crossing of the Red Sea by the Israelites was a sign of baptism of the Israelites. Avav (2011:172) added that "the NKST is no doubt a Reformed church. It holds tenaciously to the tenets of the global Reformed community

of Church. The church has maintained cordial relationships with Reformed churches at the local and international levels. However, the activities of the Pentecostal churches are gradually manifesting in NKST Church in Benue State. The use of terms like "God told me" and "the Lord spoke to me" has come to stay with the NKST Church, both pastors and members as a result of the Pentecostal influence. But Tur (2008), thinks differently, that all churches including NKST are bound to protect Pentecostalism or charismaticism which was the basis upon which the church of Jesus Christ came into existence. Any church that is not Pentecostal does not have her foundation on the Lord Jesus Christ. That is the truth of the matter. That is the foundation of Christianity. If the Lord Jesus taught, preached and healed, and by the dictionary definition he is a Pentecostal or charismatic, that is the foundation upon which all churches and fellowships should take their bearing or lay their foundation upon. Believers cannot continue to be deceived by churches. Let us go back to Pentecost. That is the day the church of Jesus Christ was born. The fact that the Devil over the years infiltrated the Pentecostal church of Christ does not belie the fact that on Pentecost shall all believers stand (Tur, 2008:82).

2.5.12 Pentecostalism's impact

According to Robin Arnaud (1998), Pentecostalism has become the largest and fastest-growing form of Christianity on earth! Yet in its wake, it leaves broken lives, false hopes, a warped view of God and man, and often, especially in the United States, financial ruin. An exodus of believers from such churches began a few years ago and have now become a torrent! Former Pentecostals and ex-Charismatics may soon become the second-largest and second fastest-growing Christian groups on earth.

Pentecostal Christians certainly appear to be zealous in their attempts to gain converts and create miracles. By acting too extreme, the net result may be a judgmental attitude and

1 A convert becoming increasingly dependent on the movement for definitions and the testing of 'reality'.

2 A movement drawing sharp, negotiable boundaries between 'them' and 'us', 'godly' and 'satanic', 'good' and 'bad' - and so on.

3 Leaders claiming divine authority for their actions and demands.

Some other points include:

i. Oneness Pentecostals" that deny the doctrine of the trinity.

ii. Social isolation: Members are encouraged to distance themselves from "outsiders" insuring further isolation and dependence on the particular group.

iii. Spiritual intimidation: Members who leave may be told God will judge them or they will be turned over to Satan. To leave the church is to forsake God and court damnation.

iv. Compliance through shame: Those who violate OP (Oneness Pentecostal) standards or holiness must confess their sins before the entire church.

2.6 Summary

The review of related literature is focused on the origin, beliefs and practices of both the NKST and Pentecostal churches. The review further examined the position of the Council of Reformed Churches on Pentecostalism as it affects her member churches including NKST Church. This review of the related literature has clearly shown that the influence of Pentecostalism is not limited to the NKST Church but has affected the entire Reformed churches worldwide. This influence has both negative and positive effects on the NKST Church. Nevertheless, the NKST is a reformed church and should be committed to reformed rules especially in her practices with a view to realizing the vision of the Church.

CHAPTER 3

RESEARCH METHODOLOGY

3.1 Introduction

This chapter provides details about the research methodology adopted in this study. It describes the research design, the population of the study, sampling procedure and the instrument adopted for data collection and analysis.

3.2 Research Design

The survey design was adopted for this study. The use of this method was informed by the non-feasibility of subjecting the events to be investigated into longitudinal experiment. Therefore, the survey research is most suitable in measuring the extent to which the respondents agree on the influence of the Pentecostal churches on the NKST in Benue State within a short time.

3.3 Population of the Study

The population of this study is made up of all the clergy, elders and members of NKST Church. According to NKST Synod statistics (2011), the has an estimated population of 600,000 in Benue State. These are spread all over in the local government areas of the state.

3.4 Sample and Sampling Procedure

However, the size of the population implies that a sample of the population would be selected to act as a true representation of the entire membership of the churches. The Stratified Random Sampling Technique along with the Proportional Sampling Method was used in choosing the sample size for the study. The purpose for the choice is because of the big size of the population under study.

3.4.1 Sampling of local government areas

The sampling was done by writing the names of all the local government areas in the state on pieces of papers of equal sizes and dropped into three containers according to the Senatorial Zones of Benue State. Two papers were randomly picked from each container. This means, six (6) Local Government areas were selected from the three zones of the state, and were stratified into stratum. Twelve (12) stratum were randomly selected from the entire strata.

3.4.2 Sampling of the churches and pastors

From the twelve (12) sampled strata, three (3) churches were selected from each of the strata using the random sampling procedure. Therefore, a total of thirty-six (36) churches were used for the study.

3.4.3 Sampling of the respondents

The respondents in this study include: Pastors, Elders and Members (from different fellowship groups). All the resident pastors of the 36 churches were involved. Three (3) elders of the sampled churches were randomly selected. Two (2) members randomly selected from the men fellowship; five (5) members each from the women and youth fellowship groups. This means that sixteen (16) respondents were selected each from the 36 churches. Hence, the total respondents used were 576.

The choice of these sampling methods was necessitated by the need to ensure equal representation. Similarly, the choice of stratified random sampling technique was based on the fact that the human population is dichotomous along sex. It is the most suitable in giving a fair representation of subjects in such a dichotomous population.

3.5 Instrumentation

The instrument for this study is self-developed questionnaire. The first section is made up of the demographic characteristics of the respondents. The other three parts (loss of membership, growth and development of NKST and unity of the church) assessed the opinion of the respondents on the influence of Pentecostalism on the NKST within the State. These sections of the instrument were fashioned on the technique of a Modified Likert Scale (MLS) of five-point interval rating which allows respondents freedom to select the option that best agrees with their acceptance or rejection with reference to the various items involved. Thorndike and Aagen (1977) contend that almost any concept or topic can be studied using Likert scale technique of "Strongly agree (5)" "Agree (4)" "Disagree (3)" "Strongly Disagree (2)" "Undecided (1)". A total of 650 copies of the questionnaire were distributed to the respondents.

3.6 Validity of the Research Instrument

The research questionnaire was developed by the research and subjected to face a content validity by some expert members of the Department of Arts and Social Sciences Education, Faculty of Education Ahmadu Bello University, Zaria. Face validity according to Anastali (1980) is considered adequate for a survey instrument of this nature. The questionnaire was developed with regards to the research topic and population targeted. The approval of the supervisors confirmed the validity of the research instrument. In this sense, therefore, it can be assumed that the research instrument has the capacity to measure the instrument required in the study, having covered all the perceivable dimensions that would provide data for the analysis of the research questions and hypotheses.

3.7.1 Pilot study

A pilot study was carried out with the designed instrument in the Kaduna branch of the NKST Church since it would not be used in the main study. The main objectives was towards determining its reliability and internal consistency for the item within the instrument. A total of 60 copies of the instrument were administered out of which 59 were observed to have been successfully filled. It was these 59 that were used for the pilot study. To carry out the statistical analysis, the Statistical Package for the Social Sciences (version 17) was used. The data coded from the instruments were subjected to reliability test within the statistical package. The split half option along with the Cranach Alpha and the Spearman Brown Equal length options were selected for the reliability index. A summary of the result from the test is presented in Table 1 where the items used for the test are indicated

0000493451

RASHID IBRAHIM LIBRARY

Table 01: Result of the Reliability Test for the Instrument

Statistical Tool	Part	No of Items	Length	Value
Cronbach's Alpha	A	8		.795
	B	8		.760
Correlation Between Forms		16		.658
Spearman-Brown Coefficient		16	Equal	.794
		16	Unequal	.794
Guttman Split-Half Coefficient		16		.793

The result of the test in table 01 above indicated that the selected options for establishing the reliability coefficient for the instrument all yielded positive indices. The Split half procedure for the test indicated that the reliability index for the instrument 0.793. This implied that the instrument could be said to be reliable at 80%. This agrees with Ananstasi (1980) where an index of 60% and above was said to be adequate for a survey instrument of this nature.

3.8 Reliability of the Instrument

With an internal consistency of 0.862 obtained for the items within the instrument as indicated in Table 3.3, The instrument could be considered reliable and internally consistent for the study. A complete result of the output for the test is attached as Appendix II.

3.9 Administration of Research Instrument

The researcher personally visited selected churches under the administration of the research instrument for the study. With the cooperation of the resident pastors of these churches, access to the targeted group was gained. The researcher used the leadership of these churches to distribute the questionnaire to the concerned people and retrieved them as soon as the needed information was provided for analysis.

3.10 Statistical Analysis Procedure

The retrieved data on the demographic characteristics of respondents were analyzed using frequencies and percentages in tabular form. The research hypotheses were tested with inferential statistics. Specifically, hypotheses 1 and 4 were tested with the one-way analysis or variance because of the multiple levels of the independent variable. Hypotheses 2 and 3 were tested with two samples t-test because of the two independent groups involved in the test. All the hypotheses were tested at 0.05 level of significance.

CHAPTER 4

RESULTS AND DISCUSSION

4.1 Introduction

In the evaluation of the influence of Pentecostalism on the Nongo U Kristu U Ken Sudan Hen Tiv (NKST) Church in Benue State. The responses obtained from the members of the church were statistically analyzed in this chapter. The chapter consists of the demographic analysis of the respondents which are presented in a single Table of frequencies and percentages. Other sections of the chapter were analyzed along the research objectives and research questions as related to the variables used in the evaluation. These variables included perceived influence of the Pentecostal movement on the church in terms of doctrinal adherence in preaching and keeping with church traditions, membership, spiritual development and ecumenism. The sections were analyzed on item by item basis as they relate to the research questions and objectives of the study. Conclusion on each of the items is based on the mean score along the five points Likert Scale used in the study. The mid-point on which the decision was based is 3.5 and above for agreement while score lower than the 3.5 was used as disagreement. The last two sections of the chapter are made up of the test of the null hypotheses and discussion of the findings.

4.2 Demographic Characteristics of the Respondents

A total of six hundred and thirty respondents selected from the NKST churches across the state were involved in the study. However, only five hundred and twelve were correctly filled and used. The demographic characteristics of these respondents that expressed their opinions on the influence of Pentecostalism on the church in Benue State were: position in the church, sex, age, and fellowship group. The variables are classified into frequencies and percentages in Tables 02 – 05.

Table 02: Position of Respondents in the Church

Position	Frequency	Percentage
Pastor	33	6.45
Elder	89	17.38
Member	390	76.17
Total	**512**	**100**

In Table 02, 33 or 6.45% of the total respondents were pastors; 89 or 17.38% were elders in their various churches; and 390 or 76.17% were members in the sampled churches. The ratio is a true reflection of the pastors NKST has per church and the restricted number of ordained elders in each church. This accounts for the high number of members in the study.

Table 03: Classification of the Respondents by Sex

Sex	Frequency	Percentage
Male	276	53.91
Female	236	46.09
Total	**512**	**100**

The classification of the respondents in Table 03 reveals that 276 or 53.91% of the respondents were male while 236 or 46.09% were female. This classification though not equitably distributed reveals that the opinions of male and female members of the church in the state were represented in the study. By this inclusion, the gender consideration on the influence of the Pentecostal movement on the NKST Church could be said to be effectively covered.

Table 04: Classification of the Respondents by Age

Age Range	Frequency	Percentage
Below 26years	174	33.98
26-35years	126	24.61
36-45years	143	27.93
Above 45years	69	13.48
Total	**512**	**100**

The Table reveals that 174 or 33.98% of the respondents were below 26years. This is basically because of the involvement of the students and the need to capture the opinion of the youth on the perceived influence of Pentecostalism on the NKST Church in the state. Respondents who were between 26 and 35years were 126 or 24.61% while 143 or 27.93% of the

respondents were between 36 and 45years. Only 69 or 13.48% of the total respondents were above 45years. This selection shows that all categories of the church members in terms of age grouping were represented in the study. From these age range, the youth (below 26 to 35 years old) constituted 300 or 58.59% of the entire population while the adults (36 years and above) were 212 or 41.41%. This implies that more youths who could easily be influenced were involved in the study than the adults.

Table 05: Fellowship Group of Respondents in the Church

Fellowship Group	Frequency	Percentage
Men fellowship	141	27.54
Women fellowship	176	34.37
Youth fellowship	195	38.09
Total	**512**	**100**

The respondents belonged to the different organizations within the church with 141 or 27.54% of the men belonging to the men fellowship, 176 or 34.37% that were women belonging to the women fellowship; and 195 or 38.09% of the population belonging to youth fellowship respectively. The importance of these demographic variables lay in their attributions to the perceived influence of the Pentecostal movement on the Nongo U Kristu U Ken Sudan Hen Tiv (NKST) Church in the state.

4.3 Influence of Pentecostal Practices on NKST Church in Benue State

This study has four set objectives which are to: investigate the influence of Pentecostal practices on the pastors, elders and members of NKST Church; point out the negative influences of Pentecost practices on the male and female members of NKST Church; assess the positive influence of Pentecostal practices on the youth and adult members of NKST Church; and find out various ways through which the women fellowship, men fellowship and youth fellowship groups of NKST can adapt and embrace the positive influences of Pentecostalism for church development.

4.3.1 Influence of Pentecostal practices on the pastors, elders and members of NKST Church in Benue

The first objective of this study is the determination of the influence of Pentecostal practices on the pastors, elders and members of NKST church. This objective corresponds with the first research question of the study which sought for the responses of the three variables on the influences of Pentecostalism on the NKST Church in the state. Ten items were used in this investigation. Each of the items is discussed with the respondents' opinion in frequencies in Table 06. The result is used for the test of hypothesis 1 of Table 09.

Table 06: Influence of Pentecostal Practices on NKST Church in Benue

S/N	The practices of Pentecostal churches have affected the:	SA	A	D	SD	U
1	Mode of preaching now in NKST Church	216	124	089	036	47
2	Way people pray these days in NKST Church	139	156	100	096	21
3	Consciousness of the people to reject poverty now in NKST Church	301	103	016	080	12
4	Medium of evangelism now in NKST Church	112	121	114	106	59
5	Members to start clapping hands in NKST Church	095	162	049	244	11
6	Members to shout halleluiah in the middle of sermons and teachings	101	155	117	128	11
7	Members to echo Amen in the middle of a prayer or any forms of response to preaching	221	109	114	070	18
8	Members greet each other with words like "bless you"	099	111	120	160	22
9	Mode of baptism by immersion	086	094	212	087	33
10	Singing of choruses against hymns	121	044	126	132	89

In item 1, members strongly agreed that the mode of preaching in NKST Church is influenced, of all the 650 respondents 216 strongly agreed and 124 agree with a higher percentage as compared to those that disagreed. In item 2, the response connotes that the prayer style of the NKST Church is also influenced with 139 and 156 strongly agreed and agreed respectively. The consciousness of people to reject poverty now in NKST Church is said to be as a result of the influence of Pentecostalism as 301 respondents strongly agreed and 103 agreed

respectively, having the higher level of acceptance as compared to the respondents with different views.

Clapping of hands in the NKST Church and shouting halleluiah in the middle of sermons and teaching is confirmed by respondents as a result of Pentecostalism influences. 95 and 162 respondents confirmed strongly and agreed respectively with the presence of this practice in the NKST Church today.

Members of the NKST according to respondents greet themselves with words like "Bless You", a good percentage of respondents confirmed the presence of this practice. On item 9, the respondents proved that despite the incursion by the Pentecostal church, the NKST Church is still not baptizing members by immersion. Also on item 19, singing of choruses against hymns, 132 strongly disagree and 126 disagreed meaning that, this practice is not completely accepted even with these influences. However, a good per cent of the respondents confirmed the presence of singing choruses as against hymns in the NKST Church.

The respondents agree that the presence of Pentecostal churches in Benue State has significant influence on the life of the Nongo U Kristu U Ken Sudan Hen Tiv Church. There were those who agreed and disagreed with the items.

4.3.2 Negative influence of Pentecostalism on males and females of NKST Church in Benue

The second objective of the study points out the negative influence of Pentecostal practices on the males and females of NKST Church. This objective corresponds with the first research question of the study which compares the responses of the two variables. Eight items were used in this investigation. Each of the items is discussed with the respondents' opinion in frequencies in Table 07. The result is used for the test of hypothesis 2 of Table 10.

Table 07: Negative Influence of Pentecostalism on Males and Females of NKST Church in Benue

S/N	**Bad effects of Pentecostal church practices on NKST Church are:**	SA	A	D	SD	U
1	Members miss some church services to attend those of Pentecostal churches	117	188	096	065	46
2	Some members have stopped coming to the church	028	059	218	191	16
3	Some members are no longer committed in the church	091	131	164	119	07
4	Some clergy and ministers do no longer adhere strictly to the traditions of the church	020	039	211	229	13
5	Women are beginning to vie for leadership positions in the church	037	059	145	210	61
6	Babbling in the church in the name of speaking in tongues	103	072	122	200	15
7	Loss of respect for the conservative pastors and elders	100	094	177	137	04
8	Disunity between those already influenced and uninfluenced	106	104	109	172	21

Table 07 above presents the graphic result of respondents on the negative influence of Pentecostalism of the NKST Church revealed. Item 1, that many members miss church services to participate in the activities of the Pentecostal churches, 117 respondents strongly agreed and 188 agreed to this act. Though item 2, revealed that they have not completely stopped coming to church with 218 and 191 confirmation from respondents. However, there is strong agreement (221) from respondents that members influenced lack commitment to NKST Church activities.

On item 4, respondents suggest that a greater per cent of clergy and ministers in the church as custodians of the doctrines and practices of the church still maintain their position of strict adherence to the traditions of the church. Items number 5 and 6; women vieing for leadership position and member's babbling in the church in the name of speaking in tongues have not been completely accepted by the NKST Church. Loss of respect for the conservative pastors and elders are so pronounced with 100 respondents strongly agreed and 094 agreed. On item 8, disunity between members of the church that are influenced and those that are not has created, 210 respondents confirmed this as against the 193 that disagreed.

4.3.3 Positive influence of Pentecostalism on youths and adults of NKST Church in Benue; and being used for the development of the church

The third and fourth objectives of the study assess positive influence of Pentecostalism on youths and adults of NKST Church in Benue; and how to adapt them for the development of the church. These objectives correspond with their research questions of the study which compares the responses of the two and more variables. Ten items were used in this investigation. Each of the items is discussed with the respondents' opinion in frequencies in Table 08. The result is used for the test of hypotheses 3 and 4 of Tables 11 and 12.

Table 08: Positive Influence of Pentecostalism on NKST Church in Benue

S/N	**Good effects of Pentecostal church practices on NKST Church that can be adapted and embraced are:**	SA	A	D	SD	U
1	Abolition of some traditions of the church	110	118	79	184	21
2	Emphasise the born again (being regenerated) experience	95	196	130	57	34
3	Allow those who wish to speak in tongues to do so in private	201	113	88	63	47
4	Prescribing self-control for clergy, ministers and members	32	90	199	180	11
5	Encouraging individual achievement	164	199	87	45	17
6	Emphasis on much prayer	209	123	96	63	21
7	Keeping of night-vigil with worship	24	34	198	217	39
8	Preach against the use of tobacco	183	194	90	4	41
9	Teaching on consumption of alcohol	101	48	98	236	29
10	Baptism of adults only and by immersion	31	82	127	229	43

On the side of positive influence of Pentecostalism on the NKST Church in Benue State, abolition of some traditions of the church has 110 respondents who strongly agreed to this fact, and 118 who agreed meaning that 228 respondents agreed some traditions are abolished. Item 2, respondents also strongly agreed and agreed that there is strong emphasis on being regenerated. The respondents also strongly agreed and agreed that members of the church that wish to speak in tongues as a result of the influences should be allowed to do so in private.

Item 5, respondents strongly adhered to individual's achievements with 363 respondents in agreement out of the total number of 650 respondents sampled. Prayer life of the NKST Church is emphasized as shown on item 6. The items 8 and 9 show that respondents strongly

agreed and agreed that preaching against tobacco smoking and alcohol consumption is done by preachers of the gospel in the Church. Item 10 according to respondents, baptism is not only for adults and not by immersion as it is emphasized by the Pentecostal church in Benue State.

4.4 Test of Hypotheses

Four hypotheses were tested in the study along the research objectives and questions to determine the significant difference in the opinions of the respondents on the influences of Pentecostalism on the NKST Church in the state. The hypotheses were formulated along the research objectives and questions of the study and were tested as follows:

Hypothesis I: There is no significant difference in the opinions of members on the influence of Pentecostal practices on the beliefs and practices of NKST Church.

For the test of this hypothesis, the responses of pastors, elders, and church members were analyzed. One way analysis of variance was used because of the multiple levels of the independent variables. A summary of the analysis of variance model is presented in Tables 09a and b.

Table 09a: One Way Analysis of Variance on Influence of Pentecostal Practices on NKST Church in Benue State

Variables	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	253.664	2	126.832	3.261	.039
Within Groups	18783.038	509	38.888		
Total	**19036.702**	**511**			

The result of Table 09a reveals that the observed value of .039 is less than the alpha ($P<05$). This means that the null hypothesis is rejected. There are significant differences in the opinions of respondents regarding the influence of Pentecostalism on NKST Church in Benue state. However, the result did not show where the differences are. Consequently, Scheffe post hoc test was conducted to show where the differences are in Table 09b.

Table 09b: Scheffe Post Hoc Test of the Responses of Pastors, Elders and Church Members of NKST

(I) influence	(J) influence	Mean Difference (I-J)	Std. Error	Sig.
Pastors	Elders	1.92308	1.99713	.629
	Members	-.72244	1.75528	.919
Elders	Pastors	-1.92308	1.99713	.629
	Members	-2.64552*	1.04247	.041
Members	Pastors	.72244	1.75528	.919
	Elders	2.64552*	1.04247	.041

In determining the degree of agreement and disagreement, the result of Scheffe post hoc test in Table 09b above reveals difference between the elders and members. This means that pastors agreed with members on the influence of Pentecostalism. Their observed differences were not found to be statistically significant.

Hypothesis II: There is no significant difference between the opinions of the male and the female members of NKST on the negative influence of Pentecostal practices on the church.

This hypothesis was tested with the mean scores of the expressed opinions of the respondents on the negative influence of Pentecostalism on the NKST church as it relates to male and female membership. The two sample t-test procedure was used for the test because of the sex (male and female) of the respondents which was used as the independent variable. A summary of the result is presented in Table 10.

Table 10: Two Sample t-test of the Opinions of Males and Females on the Negative Influence of Pentecostal Practices on NKST Church in Benue State

Gender	N	Mean	Std. Dev.	Std. Error	t	df	Sig.(2-tailed)
Males	276	23.0144	7.06255	.48853	2.198	500	.052
Females	236	20.6525	4.68838	.30519			

The males and females responses do not differ significantly in their opinions on the negative influence of Pentecostal practices on NKST Church. The observed t-value is 0.052 is greater than P-value ($P > 0.05$). The null hypothesis is therefore retained.

Hypothesis III: There is no significant difference between the opinions of the youths and adults

of NKST on the positive influence of Pentecostal practices on the church.

The positive influence of Pentecostal practices on NKST is presented in Table 11. To conduct the test of the hypothesis, the opinions of the clergy group were not included among those of the adults. Two sample t-test was used for the test because of the two independent groups (youths and elders) involved.

Table 11: Two Sample t-test of the Opinions of Youths and Adults on the Positive Influence of Pentecostal Practices on NKST Church in Benue State

Gender	N	Mean	Std. Dev.	Std. Error	t	df	Sig.(2-tailed)
Youths	300	28.8300	2.77852	.16042	2.711	487	.007
Adults	199	27.8667	5.10232	.36538			

The mean scores in the Table reveal that the youths have higher perception for the positive influence of Pentecostal practices in the church than the elders. Hence, there is significant difference. So, the null hypothesis is rejected at 0.05 level of significance.

Hypothesis IV: There is no significant difference among the opinions of the women fellowship, men fellowship and youth fellowship groups of NKST on how the positive Pentecostal practices can be adapted and embraced for the development of the church.

For the test of this hypothesis, the respondents' specification by association in the case of the female subjects was used to isolate members of the women fellowship; age range was used for youth category of both sexes while elders and clergy were used as obtained in the distribution of the respondents by their demographic characteristics. The result of the one way analysis of variance used in the test is summarized in Tables 12a and b.

Table 12a: One Way Analysis of Respondents View on Adaptation of Positive Influence of Pentecostal Practices by NKST Church in Benue State for her Development

Variables	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	1524.761	2	762.381	53.931	.000
Within Groups	6785.405	509	14.136		
Total	**8310.166**	**511**			

The groups differ significantly in their opinions on adopting those positive influences of Pentecostalism. There is disagreement on which practices to be adopted and embraced by NKST Church for the development of her spiritual and membership growth. This is deduced from the observed F-values of 53.931 and an observed level of significance of 0.000 ($P < 0.05$). By these observations, the null hypothesis is rejected. To further explain which group differs or agrees with another, Scheffe post hoc test was conducted and the result is presented in Table 12b.

Table 12b: Scheffe Post Hoc Test of the Responses of Women, Men, and Youth Groups of NKST

(I) Influence	(J) Influence	Mean Difference (I-J)	Std. Error	Sig.
Women fellowship	Men fellowship	2.23795*	.44320	.000
	Youth fellowship	4.30671*	.41563	.000
Men fellowship	Women fellowship	-2.23795*	.44320	.000
	Youth fellowship	2.06876*	.41068	.000
Youth fellowship	Women fellowship	-4.30671*	.41563	.000
	Men fellowship	-2.06876*	.41068	.000

The mean scores for the different groups in Table 12b did not show that they agree that the church could actually unit with the Pentecostal churches for the development of her spiritual and membership growth. They, however, agreed on some items of the questionnaire such as 4, 5, 6 and 7 of Table 08, which means that positive influences of the Pentecostal church are considered by members as a positive step for the NKST Church.

4.5 Summary of Findings

The major findings of this study are summarized below.

1. Pentecostalism has significantly influenced NKST church members to reject poverty, embrace loud style of prayer and different forms of responses to prayer or preaching than the pastors and elders.
2. Pentecostalism exerts same negative influence on both male and female members of NKST Church in Benue State such as lack of commitment to church programmes,

loss of respect for the conservative pastors and elders, disunity between those already influenced and uninfluenced.

3. The youths showed greater interest in church attendance and full participation in night vigils as positive influence of Pentecostal practices while the adults maintained conservative posture.
4. Emphasis of the three fellowship groups are on adopting positive practices such as being regenerated, prayer, keeping of night –vigils, preaching against the use of tobacco and consumption of alcohol.

4.6 Discussion

This study investigated the influence of Pentecostalism on the NKST Church in Benue state. The influence of Pentecostalism on the NKST Church was investigated in terms of the activities of the church such as preaching, prayers, management of finances and evangelism. From the analysis of the respondents' opinions and the test of the hypotheses of the study, it was observed that Pentecostalism has significant influence on the NKST Church in the state. Part of these influences, are in the areas of preaching, prayers, financial contribution and evangelism which the members were of the opinion could do with some adoption of some Pentecostal activities in the state. From the test of the first hypothesis of the study, it was observed that all the respondents were of the opinion that Pentecostalism has significant influence on the NKST Church in the state. There was no significant difference between the different groups of the church on this opinion. This finding is consistent with the report by Palmer (1996), where it was stated that there had been some enculturation of the church's activities over the course of history especially in liturgy and music. This finding is in line with Justice (2009), where it was reported that the over emphasis on the Holy Spirit had influenced the NKST Church in Benue State and

that pastors and members were influenced into pushing the responsibilities that belong to Jesus to the third Person in the Trinity (Holy Spirit).

The influence of Pentecostalism on the membership of the NKST was tested in the second hypothesis. The result of the test revealed that the male and female members of the church did not consider the movement of NKST Church members into the Pentecostal church as significant. On this perception, no significant difference was observed between the male and female members of the Church involved in the study. Though the respondents agreed, that the NKST church lost members but the level of such loss to the Pentecostal churches was not considered significant by both groups. This finding is consistent with Annger (2009) report on the breakaway of some pastors and members of the NKST Church in Bukuru Local Government Area of Benue State which was associated with the influence of Pentecostalism.

In the test of the third hypothesis, it was observed that the youths were mostly in favour of the NKST Church adoption of some Pentecostal activities for her spiritual and membership growth. The elders involved in the study did not share this optimism. But the difference observed between the elders and the youths of the church was not found to be statistically significant. This would mean that the elders may not be said to be completely opposed to such innovations in the activities of the NKST Church in the state. This opinion of the youths is in line with Tur (2008) where it was opined that all churches including the NKST are bound to protect Pentecostalism or charismaticism which was the basis upon which the church of Jesus Christ came into existence.

The last hypothesis of the study tested the opinion of the members on the church unity with Pentecostal churches for the growth of Christianity in the state. The opinion of women fellowship group, the clergy and other members of the church were tested in this hypothesis. No significant difference was observed in the test. It was observed that the different groups did not

favour any unity with the Pentecostal churches in the state. This finding could be associated with the practices of the Pentecostal churches that is more materialistic than salvation-driven. Among the Pentecostal churches, according to Warren (1995), the message is finance-driven and nothing hence is quite important and the standard of living of the pastors is said to reflect the level of their faith which practically depended on their material possessions. Therefore the opinion of non-conformity and unity of the church with the Pentecostal churches as observed in this study could not then be unconnected with the prosperity preaching which contradicted the actual message of the Gospel that Azuana (2007) described as purely a message of salvation, repentance and forgiveness of sins.

CHAPTER 5

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Summary

The study was structured into five chapters. Chapter one gave the background of the study, statement of the problem, the objectives, research questions, and the study's hypotheses. The scope and limitation of the study were also given within the chapter. Chapter two consisted of the review of the literature related to the study. Chapter three gave the methodology used in study. The statistical analysis and interpretation of the findings from the analyzed data were presented in chapter four. The chapter is made up of the description of the demographic variables of the respondents, their opinions on the variables investigated in relation to the influence of the Pentecostal churches on the NKST Church in the state.

The Influence of Pentecostalism on orthodox churches has been a thing of concern for conservative Christians who believe in the salvation message of repentance and forgiveness of sins through the Lord Jesus Christ. In the NKST Church, there have been breakaway members who have formed denominations within Benue State. The breakaway members from the NKST Church cut across all levels from pastors to ordinary members of the church. The motive of this breaking from the NKST Church is mostly associated with the lack of charismatic or the non-adaptation of some Pentecostal activities commonly found among Pentecostal churches. Among the discerning view in support of the adoption of the Pentecostal activities is the need to be less dogmatic in doctrinal adherence and the adoption of a more liberal approach to the Pentecostal activities. These factors have led to discontent among some members and the church has lost some leading pastors to Pentecostalism in the state. This study was therefore conducted to

investigate the influence of Pentecostalism on the NKST towards finding a solution to her spiritual and membership growth in the state.

To effectively investigate the influence of the Pentecostal churches on the NKST Church in the state, a structured questionnaire was designed by the researcher and was validated and administered to 650 respondents made up of the members of the NKST scattered round the state through a stratified random sampling procedure. A total of 650 respondents were selected from the total questionnaire distributed to the members. The 650 selected constituted the sample representing the NKST Church in this study. Variables investigated included the general influence of the Pentecostal churches on the preaching, prayers, financial and evangelical practices, membership status, adoption of some Pentecostal activities by the NKST Church and unity of the church with the Pentecostal churches in the propagation of the Gospel. Data collected were analyzed using frequencies and percentages while the hypotheses were tested with inferential statistics consisting of t-test and one way analysis of variance.

The results from the test of the hypotheses and the analysis of the respondents' opinions on the variables revealed that Pentecostalism has significant influence on the activities of the NKST Church in the state. On the investigated variables, no significant difference was observed between the different church groupings of the church members. Though there were cases of membership movement to the Pentecostal churches in the state, numbers were not considered significant by the respondents. The youths of the NKST Church were found to be particularly in favour of the adoption of some Pentecostal activities for the spiritual and membership growth of the church. In this perception, the opinion of the youth was not significantly different from that of the church elders involved in the study. The members were, however, unanimous in their

opinion in opposing any unity with the Pentecostal churches in the state even if some of their activities were to be adopted by the NKST Church.

5.2 Conclusion

From the findings of this study, the following conclusions are made:

1. Pentecostal practices have crept into the NKST Church in Benue state. These practices are much pronounced among some members than the pastors and elders.
2. Pentecostalism has led to lack of commitment to church programmes, loss of respect for the conservative pastors and elders, disunity between those already influenced and uninfluenced male and female members of NKST Church.
3. The youths embraced positive influence of Pentecostal practices more than the adults. Adults showed restraint to such practices that were not traditional.
4. There are areas of agreements and disagreement in adopting positive Pentecostal church practices. If the areas of agreement are carefully projected, it will lessen disunity and schism in the church

5.3 Recommendations

Based on the findings and conclusions in this study, the researcher recommends the following steps:

1. That effort should be made by the NKST executive authority in the church to imbibe some of the Pentecostal activities which are not completely against the biblical injunctions, since Pentecost is really the base of Christianity.
2. That the NKST Church authority should not be too rigid about her traditions but allow the Holy Spirit to guide and direct them to be able to properly minister to

the male and female members of NKST Church for the sake of unity and the propagation of the Gospel.

3. That NKST leadership should employ a more liberal approach to interact with dissenting members of the church in their practices such that some of them who are not completely opposed to the doctrines of the church could be accommodated instead of pushing them away with non-conforming attitude by church leadership.

4. That the church leaders should meet regularly to discuss the progress and challenges being faced by the church. This gives room for divergent opinions on issues that could ensure harmony among the leadership and the led.

REFERENCES

Abenga, S. (2001). *Mhii Man Mzehemen u Atsam.* Kaduna: JVC Press.

---------- (2005). *Kasev mba Aondo:Mzough u Kase u NKST.* Makurdi: Azabem Printers.

Aboho, B. (1999). *MIM and Youth:Towards the Development of Christian* Values and *Spiritual Maturity*. Makurdi: Onaivi Press.

Adrian, H. (1979). *The Pentecostals.* New York: Macgraw Hill Book Company.

Ahenekaa, A. & Achineku, I. (2007). *NKST at Fifty.* Makurdi: Lamp and Word Press.

Alexandra, P. (2008). *Peace to War: Shifting Allegiance in the Assemblies of God Church.* Grand Rapids: Zondervan Publishers

Allan, A. (2000). *The Pentecostal in South Africa.* Pretoria: University of South African Press.

---------- (2000). *African Reformation:African Initiated Christianity in the Twentieth Century.*Trenton,NJ: African World Press.

Allan, A. & Otwang, S. (1993). *The Faith of African Pentecostals in South Africa.* Pretoria: University of South African Press.

Allan, A. & Walter, H. (1999). *Pentecostals After a Century: Global Perspectives on a Movement in Transition.* Sheffield: Sheffield Academic Press.

Anastasi, A. (1980). *Context of Psychological Testing.* New York: McGraw Hill Book Company.

Ankerberg, J. & Weldon, J. (1999). *Encyclopedia of Cults and New Religions.* Michigan: Harvest House Publishers.

Annger, C. (2007). *The Academic Deborah.* Kaduna: M.O. Press.

0000493451

---------- (2009). *Gbenda u ghidyen Pastor wou.* Kaduna: M.O. Press.

---------- (2011). *NKST Church Kaduna Today.* Kaduna: M.O. Press.

Avav, T. (2011). *Centinary of Christianity in Tivland: Synopsis of NKST Contribution to Evangelism in Tivland.* Makurdi: Lamp and Word Publishers.

Avav, T., Ukwela, M. & Agwa, S. (2009). *Baseline Survey on Potential Value Chain Need on Mango Crop in Benue State.* Abuja: UNDP-Nigeria.

Azuana, P. E. (2006). *The NKST Pastors.* Makurdi: Lamp and Word Press.

Barret, D. (1988). *Dictionary of Pentecostal and Charismatic Movements.* Grand Rapids: Zondervan Publishers.

Baxter, R. (2005). *The Reformed Pastor*. Michigan: Versa Press Inc.

Benny, H. (1990). TV Show: TBN Sermon.

Benue Agricultural Rural Development Authority (2009). *Year 2008 Agricultural production survey (ASP) summarized report.*

Bierma, L. D. (1999). The doctrine of the Sacraments in the Heidelberg. Retrieved 22nd July, 2012 from http//www.calvinseminary.edu/aboutus/facultystaff/ibierma.php.

---------- (2005). The Covenant Theology of Casper Olivianus. Retrieved 22nd July, 2012 from http//www.calvinseminary.edu/aboutus/facultystaff/ibierma.php.

---------- (2005). An introduction to the Heidelberg Catechism. Retrieved 22nd July, 2012 From blogspot.com/2006/10/what is Pentecostalism.html.

Boardman, A. M. (2010). Belief and Practices. Retrieved 22nd July, 2012 from htt/www. bing.com/search?q=Boardman+2010+Pentecostalism&qs=n$sk=QBRE

Boer, J. H. (1996). *Pentecostal Challenge*. Jos: Haske da Gaskiya Publishers.

Casaleggio, E. (1994). *Christianity in Northern Nigeria.* New York: Macmillan Publishing Co.

Carson, B. (1992). *Think Big*. Grand Rapids, Michigan: Zondervan Publishing House.

Cox, H. (1996). *The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century*. London: Cassell Publishers.

CRC Synod (1996 – 2010). Reformed Church Position on Informed of Pentecostalism. Retrieved 22nd July, 2012 from http/en.wikipedia/wiki/Christian-Reformed-church-in-North-America.

Culpepper, H. (1977). *Evaluating the Charismatic Movement: A Theological and Biblical Appraisal.* USA.Judson Press.

Dempster, B., Klaus, D. & Peterson, D. (1991). *Called and Empowered: Global Mission in Pentecostal Perspective.* Grand Rapids: Peabody Publishers.

Deneel, I. (1987). *Quest for Belonging*. Gweru: Mombo Press.

Eerdmans, B. (1997). Charismatic movement in the twentieth century. Retrieved 22nd July, 2012 from http/www.eerdnas.com/product/4103/the-holinesspentecostal-tradition.asp

Forje, W. (2009). *Ask and it shall be given: Pentecostal and Economic Crisis in Cameroon.* Lagos:

Fying Personnel Research Committee (2001). Pentecostal movement. Retrieved 22nd July, 2012 from http/acronyms.thefreeditionary.com/FPRC.

Haar, G. (1994). *Standing Up for Jesus: A Survey of New Developments in Christianity in Ghana*. Accra: African Christianity Publishers.

Hodges, L. (1953). *The indigenous Church.* Springfield, Los Angeles: Gospel Publishing House.

Hollenweger, J. (1997). *The Pentecostals: The Holiness-Pentecostal Tradition, Charismatic Movements in the Twentieth Century*. Grand Rapids: Cambridge University Press.

Howard, R. (1997). *When Christian Fundamentalism Goes Wrong.* Mowbray: London, UK.

Gifford, P. (1992). *Reinhard Bonnke's Mission to Africa, and his 1991 Nairobi Crusades.* Nairobi: All African Conference of Churches Publishers.

---------- (1993). *Christianity and Politics in Doe's Liberia.* Cambridge: Cambridge University Press.

---------- (1998). *African Christianity.* Bloomington: Indiana University Press.

---------- (2001). *The Complex Provenance of some Elements of African Pentecostal Theology.* Bloomington: Indiana University Press.

Gifford, P. & Brill, L. (1998). *Make a Complete Break with the Past.* Bloomington: Indiana University Press.

Johnson, B. (1961). *Do Holiness Sects Socialize in Dominant Values.* Knoxville: University of Tennessee Press.

Johnson, E. (1962). Pentecostal and Charismatic for Peace. Retrieved 22nd July, 2012 from http/pilgrimpathways.wordpress.com/2010/02/14/Baptist-biblical-scholar-edgar-johnson-goo.

Justice, L. (2009). Embrace Pentecostalism. Retrieved 3rd August, 2012 from http/www. pbministries.org

Kwabena, J. (1996). *Traditional Missionary Christianity and New Religious Movements in Ghana, Accra:* University of Ghana Press.

Kwabena, J. & Asamoah, G. (1996). *The Church in the African State: The Pentecostal/Charismatic Experience in Ghana.* Accra: University of Ghana Press.

London, H. & Wiseman, B. (1993). *Pastors at Risk*. U.S.A: Victor Books Publishers.

Martyn, L. (1984). Pentecostal movement. Retrieved 22nd July, 2012 from http/www.prea. org/pamphlets/pamphlet-91d.html

McClung, J. (1986). *Pentecostal Missions and Church Growth in the Twentieth Century*.Lagos: South Plainfield publishers.

McGee, M. (1994). Missiology: Moving beyond triumphalism to face the issues. Pneuma. *Journal of the Society of Pentecostal Studies*.

Mapes, R. (1979). *Vision of the Disinherited: The Making of American Pentecostalism*. Grand Rapids: Peabody Publishers.

Maxwell, D. (1998). *Witches, Prophets and Avenging Spirit: The Second Christian Movement in North-East Zimbabwe*. London: Hurst Publishers.

NKST Synod (Nov.1999). NKST Synod Resolutions.

---------- (Nov.2011). NKST Synod Resolutions.

---------- (2011). Statistics. Makurdi: Azabem Printers.

Noel, D. (2000). what is Pentecostalism? Retrieved 3rd August, 2012 from Eerdmans Dictionary of the Bible online.

Ojo, M. (1998). The Church in the African State: The Charismatic/Pentecostal Experience in Nigeria. *Journal of African Christian Thought*.

Palmer, T. (1996). *The Reformed and Presbyterian Church*. Bukuru: TCNN Publications.

Picart, B. (1929). Synod of Dordrecht. Retrieved 3rd August, 2012 from http/en.Wikipedia .org/wiki/synod-of-Dordrecht.

Poloma, M. (1989). *The Assemblies of God at the Crossroads: Christian and Institutional Dilemmas*. Tennessee: University of Tennessee Press.

Praft, & Pancer (1994). Religious Fundamentalism and Integrative Complexity of Thought: A relationship for existential content only. Retrieved 22nd July, 2012 from http:/www. andrews.edu/sed/gpc/faculty-research/grajales-research/accounting-for-diver.pdf

Ravenhill, L. (1995).*While Revival Tarries*. Grand Rapids, Michigan: Baker Publishing group.

Robert, D. (1997). The Apostle. Retrieved 22nd July, 2012 from http/en.Fsu.edu/ synan.htm

Robins, R. G. (2004). *Pentecostalism in America*. New York: Oxford University Press.

Rokeah, M. (1970). *The Challenge of Pentecostalism*. Michigan: Bakers Publishing Group.

Saayman, A. (1993). *Some Reflections on the Development of the Pentecostal Mission.* Jonesburg: South African Publishers.

Scribner, C. (1965). Pentecostalism. Retrieved 3rd August, 2012 from http/www.answers .com/topic/pentcostalism. htm.

Swatos,W. (2009). Pentecostalism. Retrieved 3rd August, 2012 from Encyclopedia of Religion and Societyonline.

Towns, J. (2009). Talking Pentecostalism. Retrieved on 1st August,2012 from http/www. talkingpentecostalism.bl blogspot.com/2006/10/what is Pentecostalism.html.

The Bible. *Life Application Bible.*

The Bible. *New International Version.*

The Bible. *New Revised Standard Version.*

The New International Version (NIV) Study Bible.

Thorndike, R. L. & Hagen, E. (1997). *Measurement and Evaluation in Psychology and Education.* New York: John Wiley and Sons Ltd.

Tur, T. (2007). *When the Holy Spirit Hovers*. Gboko: Gboko Publishers.

-------- (2008). *I will build my Church.* Gboko: Gboko Publishers.

--------- (2010). *Law and Principles of Tithes and Offerins*. Gboko: Gboko Publishers.

Tyoyer, G. (2009). *NKST Church Reformed or Deformed.* Makurdi: Lamp and Word Press.

Ugbu, U. (1998). *Third Response:Pentecostaalism and the Reconstruction of Christian Experience.*

Utor, J. K. (2011). *The NKST (Church) and Educational Growth in the Benue Valley (1957-2010)* Makurdi: Lanarad Publishers.

Walter, H. (1997). *Pentecostalism: Origins and Developments Worldwide*. Grand Rapids: Peabody Publishers.

Walter, J. (1972). *The Pentecostals.* London: SCM Publishers.

Warren, R. (1995). *Purpose driven-Church.* Grand Rapids: Zondervan Publishers.

Weems, R. J. (2005). Talking Pentecostalism. Retrieved on 16th June,2012 from http/www.talkingpentecostalism. blogspot.com/2006/10/what is Pentecostalism.html

APPENDICES

Appendix I

Religious Studies Section,
Department of Education,
Faculty of Education,
A.B.U. Zaria

Dear Respondent,

REQUEST TO FILL QUESTIONNAIRE

The researcher is currently researching on the "influence of Pentecostalism on the NKST Church in Benue State". Kindly cooperate with him by filling this questionnaire to enable him get the needed information for his work.

Your information to the researcher shall be treated with a high level of confidence.

Yours Faithfully,

Christopher Annger

Questionnaire for NKST Church

SECTION B: Biodata of respondents

1 Your position in the Church
- Pastor ( )
- Elder ( )
- Member ( )

2 Your gender
- Male ( )
- Female ( )

3 Your age range
- Below 26years ( )
- 26-35years ( )
- 36-45years ( )
- Above 45years ( )

4 Your Fellowship Group in the Church
- Men fellowship ( )
- Women fellowship ( )
- Youth fellowship ( )

SECTION B: Influence of Pentecostal Practices on NKST Church in Benue

S/N	The practices of Pentecostal churches have affected the:	SA	A	D	SD	U
1	Mode of preaching now in NKST Church					
2	Way people pray these days in NKST Church					
3	Consciousness of the people to reject poverty now in NKST Church					
4	Medium of evangelism now in NKST Church					
5	Members to start clapping hands in NKST Church					
6	Members to shout halleluiah in the middle of sermons and teachings					
7	Members to echo Amen in the middle of a prayer or any forms of response to preaching					
8	Members greet each other with words like "bless you"					
9	Mode of baptism by immersion					
10	Singing of choruses against hymns					

SECTION C: Negative Influence of Pentecostalism on Males and Females of NKST Church in Benue

S/N	Bad effects of Pentecostal church practices on NKST Church are:	SA	A	D	SD	U
1	Members miss some church services to attend those of Pentecostal churches					
2	Some members have stopped coming to the church					
3	Some members are no longer committed in the church					
4	Some clergy and ministers do no longer adhere strictly to the traditions of the church					
5	Women are beginning to vie for leadership positions in the church					
6	Babbling in the church in the name of speaking in tongues					
7	Loss of respect for the conservative pastors and elders					
8	Disunity between those already influenced and uninfluenced					

SECTION D: Positive Influence of Pentecostalism on NKST Church in Benue

S/N	Good effects of Pentecostal church practices on NKST Church that can be adapted and embraced are:	SA	A	D	SD	U
1	Abolition of some traditions of the church					
2	Emphasise the born again (being regenerated) experience					
3	Allow those who wish to speak in tongues to do so in private					
4	Prescribing self-control for clergy, ministers and members					
5	Encouraging individual achievement					
6	Emphasis on much prayer					
7	Keeping of night-vigil with worship					
8	Preach against the use of tobacco					
9	Teaching on consumption of alcohol					
10	Baptism of adults only and by immersion					

0000493451