

## NIGERIA PENTECOSTAL MINISTERS AND THEIR MARKET STATUS IN THE LIGHT OF IZUNWA'S PRAXIS

**Ekenedilichukwu A. Okolo, PhD**

Department of Religion and Human Relations  
Nnamdi Azikiwe University, Awka, Anambra State  
ea.okolo@unizik.edu.ng  
08063344381

&

**Rev Edwin O. Nwanchor, PhD**

Department of Religion and Human Relations  
Nnamdi Azikiwe University, Awka, Anambra State  
oe.nwanchor@unizik.edu.ng  
08037508681

### **Abstract**

The value and worth of every commodity can be ascertained by its market status. It is the relevance of such goods and its demands that gives credence to either raising the price or bringing it down. Neglect on the assessment of the worth of a commodity by the seller in order to know the expected value may bring about bad luck in business. This is not far from the ministerial work in Nigeria hence; this work is set to evaluate Nigeria Pentecostal ministers and their market status with Izunwa as a focal point. Its intention is to have an understanding of the place of Pentecostal ministers with regards to their output and relevance in the society. This work will adopt a sociological method in its study and also the theory of symbolic interactionism. This is because the work was set to understand the relationship between the society and the impact of Pentecostal ministers on her. The paper therefore observes that there is a shift in the spirituality and commitment of some Pentecostal ministers which is as a result of the pursuit of fame and wealth. It also observes that there is an increase in selfishness and quest for materialism in some Pentecostal ministers which is not in consonance with the expectations from them. The paper hence concludes that there is need for a reorientation of some Pentecostal ministers which will help them to know what they are and the expectations of the society from them thereby giving way for the expected change. It therefore recommends that Pentecostal ministers should be careful in their dealing owing to the fact that they are been assessed which either positively or negatively affects the society. It also recommends that Pentecostal ministers should reduce their quest, zeal and zest for materialism because that is not the measurement of a true and prosperous ministry.

**Keywords:** Nigeria, Pentecostal, Ministers, Market, Status, Izunwa, Example

### **Introduction**

In the pre colonial era, ministerial (Pastor) work was perceived as a vocation that has little or no financial benefits with the awareness of the office as sacred. This made ministers in those days to be seen and addressed in some cases as church rats that have nothing as their reward, but having a reward in heaven. In recent times, there has been a change in that understanding with some ministers becoming so wealthy, worldly minded and acquiring much worldly possession. It is as if ministers are the most affluence set of people in Nigeria almost beating down politicians. It's no secret that ministers especially those that serve in large churches are doing well for themselves, probably even more than they deserve. For some periods now, a research on the richest pastors in the whole world has at least five Nigerian pastors in the list. It suffices the argument of some people why pastors will be so rich in a country as poor as Nigeria, where thousands of people are dying due to hunger and various ailments. The question has been if they are still spiritually impacting and effective since most of them are more interested in the mundane things. Others may have the opinion that because they are doing God's work, those riches may be blessings from God which may have no adverse effect on their spirituality. But it will be pertinent to posit that the quest for materialism in the lives of some Pentecostal ministers has given way to the increase in proliferation of churches in almost all the corners and streets within the society. This is without a match or synergy in their characters and attitudes with acceptable norms. In the past few years, the number of denominations in Nigeria was not much but has increased drastically, so also has the population of some of these denominations grown significantly with a positive turnout in its finance and population but not always in the character of some ministers and their members.

In this regard, Biwul (2018) has noticed a great shift in paradigm in pastoral ministry in Nigeria. According to him, Nigerian pastors in most churches are increasingly abandoning the responsibility of keeping the flock attentive to God in pursuit of materialism. In a purporting vein, Peterson (1996) posits that there is a rise in the amount of grave dereliction of pastoral responsibility in Nigeria today. This therefore gave credence to seen the pastoral office and ministry as been badly shaken and bruised and are in dire need of salvaging and mending. In this work therefore, an attempt was made to critically examine Nigeria Pentecostal ministers and their market status with George Izunwa as an example.

### **Theoretical framework**

The work adopts the theory of Symbolic interactionism. This theory in the words of Alex and Greg (2015) provides a theoretical framework for understanding people's behaviour and viewpoints, where the researcher provides descriptions of processes of human interaction. In this theory, human behaviours are examined on the basis of the meaning individuals give to their environment; as they interpret significant symbols in their worlds. It views people as constructors of their own actions and meanings, with the focus on individual action rather than wider social structures. This theory further presents Individuals as the constructors of their own social realities and perspectives of their world using responses from the environment and different socio-cultural relationships with which they interact. Purportedly, Crossman (2018) maintains that symbolic interaction theory analyzes society by addressing the subjective meanings people impose on objects, events, and behaviours. Subjective meanings are given primacy because it is believed that people behave based on what they believe and not just on what is objectively true. Thus, Crossman posits that the society is thought to be socially constructed through human interpretation. People interpret one another's behaviour and it is these interpretations that form the social bond.

Furthermore, symbolic interactionism theory in the opinion of Hall (2007) is a sociological theory that develops from practical considerations and alludes to people's particular utilization of dialect to make images and normal implications for deduction and correspondence with others. It is viewed as a frame of reference which helps to understand how individuals interact with one another to create symbolic worlds and in return, how these worlds shape individual behaviours. It also aids in the understanding of how society is preserved and created through repeated interactions between individuals. The interpretation process that occurs between interactions help creates and recreates meaning. It is the shared understanding and interpretations of meaning that affect the interaction between individuals, hence individuals act on the premise of a shared understanding of meaning within their social context. Thus, interaction and behaviour is framed through the shared meaning that objects and concepts have attached to them.

### **Conceptual understanding**

#### **Pentecostal ministers**

The concept of Pentecostal is an emergence through individual talents and religious charismatic leadership. Most of them began from prayer meetings, house fellowships and group talks in religious programme which eventually convinced the leader of his anointing as a man of God. In the course of time, most of the leaders claim to have received the calling to open a new church. They also hold claim of been divinely endowed with the power for spiritual exercises, hence working of diverse miracles and healing of all manner of diseases. When the name Pentecostal is applied to church, it is seen as a term used to describe churches that emerged from the holiness movement in the USA at the turn of the 20th century (Owete and Gbule in Owete (eds), 2012). They hold the view that a baptism in the Holy Spirit is available to all believers. This spiritual baptism is accompanied by the ability to speak in tongue. In the opinion of Marshal (1995), Pentecostal churches are identified with the central act of conversion in which the individual consecrates his or her life to Christ, atones for past sins and becomes born again or saved. Owete and Iheanacho (2008) hold that Pentecostalism may be understood as that stream of Christianity that emphasizes personal salvation in Christ as a transformative experience wrought by the Holy Spirit and in which such pneumatic phenomena as speaking in tongues, prophecies, vision, healing, miracles and wonders in general are sought, accepted, valued and consciously encouraged among members as evidence of the active presence of God's spirit or the Holy Spirit.

On the other hand, a minister is a person authorized by a church or other religious organization to perform functions such as teaching of beliefs; leading services, wedding, baptism or funerals and otherwise providing spiritual guidance to the community. The term is taken from the Latin word minister "servant", "attendant", which itself was derived from minus "less". Vine (1976) posits that the word minister is taken from the Greek word "diakonos" which is a

servant or attendant. It is also rendered as “leitourgos” which denotes one who discharges a public office at his own expense and a public servant. In Pfeiffer, Vos and Rea (2005) eds, the word for minister is used to designate official of a civil and religious nature. From its etymology and context, minister is a position of responsibility rather than privilege. The term “minister” usually refers to a member of the ordained clergy who leads a congregation or participates in a role in a parachurch ministry; such a person may serve as a presbyter, pastor, preacher, bishop, chaplain or elder. In the biblical terms, a minister is one who is willing to suffer for the Church, who is a servant of the Church, who is a faithful steward of the word of God, who has the goal of presenting everyone mature in Christ, who is willing to work hard, who relies on God’s power and who provides personal support to people in crises, such as illness, bereavement and family breakdown. Put together, we can say that a Pentecostal minister is that ordained person in the Pentecostal church who takes care of the leading and overseeing of the church. He is a person that has the responsibility of providing the spiritual needs of the members, who is there servant as far as the ministry is concerned.

### **Market Status**

In marketing and business strategy, market status and market position are often used interchangeably. According to Wilkinson (2013), market position refers to the consumer’s perception of a brand or product in relation to competing brands or products. Market positioning refers to the process of establishing the image or identity of a brand or product so that consumers perceive it in a certain way. Camilleri (2018) sees market positioning specifically as the position products occupy in the minds of the targeted customers, relative to other competitors’ products or services. In the words of Karadeniz (2009), Positioning is the development of the image of a product directly against the competitor products and other products produced by the company. Market position of a product in this case is based on the relative location of the product in customer's mind among opponent products. Positioning can be formed according to the specific features, benefits or the usage of the product, and also a positioning can be developed as directly against the major opponent or as being different from the opponent. Berkman and Gilson in Karadeniz (2009) argue that positioning is beyond a simple concept which highlights a certain benefit of the product, it is an important decision that affects all marketing stages. Therefore, some Pentecostal ministers are considerably of great market value and worth. This assertion is premised on the type of lives they live which is not against the biblical standard which draws people to God. It is rare to see the likes of such minister in Pentecostal ministries today. This is because we are living in an era when good number of Pentecostal ministers live a luxurious life as they tour round the world with their personal private jets, own fancy and exotic cars, move with the services of personal security complemented with a sizable entourage. Some own expensive empires worth millions of dollars which has automatically placed them among the richest ministers in the world. Some even own hospitals and schools that are built from tithes and offerings of their members but very expensive that most of these members cannot afford to visit the hospitals when sick nor can they send their children to such schools because of the price of the fees. The worst aspect of it is that most of these ministers have no spiritual and social contribution to the society. This has often raised series of question from many people on the market status of these ministers and their value in the society. It is in this regards that this work examined the status of Pentecostal ministers in juxtaposition with the life and ministry of Pastor George Izunwa.

### **A survey of the 21st century Pentecostal ministry (churches) in Nigeria**

The incessant increase of Pentecostal ministries has recently assumed the centre stage in the mind of many groups, scholars, and individuals from all works of life. Hence the concept has attracted many comments from different people reflecting various angles of observation thereby given way to its discussion. This is why Iwuagwu (2002) opines that the rate of Pentecostal movements since the second decade of the twentieth century is very remarkable. This is because apart from independent spiritual churches identified, there are numerous groups which range from membership of hundreds to membership of two or three. This lays credence to seen churches within almost all the streets in the society. This makes Abaya (1996) to observe that a look at the situation of this nation can see churches in almost all the corners. These churches cover every doctrinal and liturgical flavour in the continuum. A drive through urban centers reveals what to some Christians is encouraging and to others is an unwelcomed development. Practically on every street, one will find churches bearing names derived from scriptures. He furthered by saying that churches are seen in all the corners of the street with different name which most times buttresses their mission, purpose, and teaching. These churches have brought many doctrinal and liturgical flavours in the society, which invariably has brought about an aberration in the standard of living.

Similarly, Igboke (2015) maintains that in being factual and realistic, one can testify that Pentecostal ministries spring up every day at every corner of the nation with different names attached to them. He posits that these pastors opened churches by their quest to be rich quick and once they have achieved opening one, they are addressed with one big name like Prophet, Apostle, Bishop, General Overseer, and start seeing visions and performing miracles for the members. The gospel of progress becomes part and parcel of their Sunday preaching as they cannot make a sentence without making one prophetic declaration of progress. When such prophecies are not fulfilled, they acquire false power to make accurate predictions and be seen as real men of God. These pastors have caused a lot of havoc to families through vision and prophesy all in the name of ministry. Pentecostal ministry in Nigeria today is filled with pastors who hypnotize their members and defraud them. Pastors pray for armed robbers, fraudsters and other criminals with the mind of getting fat envelop in return. It could be seen that some pastors today have no concern for the souls of the members but are only interested in making money and titles.

This gives credence to why Arild (2012) posits that the effect of proliferation of churches has gradually led into societal nuisance as churches have been bastardized and is virtually in all areas. Those areas that include resident houses, stores, warehouse, mountains, hills, market, filling stations, uncompleted building, under trees, canopies, shanties and even under dilapidated houses. Apart from evangelism, which has gone down, the main factor leading to this wave in Pentecostal church proliferation is unemployment and is economically undertone. Pentecostal ministry has turned to ground for competition of pastors by displaying themselves as having much power. This has led some into immoralities, fraudulent activities and engaging in making charms in order to maintain a position in the sight of the people. Making his point clear, Agazue (2015) asserts that churches on their own are not evil but what is done in her name is evil. That means in view of these pastors maintaining members, they seldom put their hands in immoral behaviours which make it hard for some pastors to call a spade a spade. Some have sold their conscience and have no moral justification to condemn evil. It is not wrong to say that in the present society, as churches are multiplying, so also is evil multiplying. This places a question mark on some Pentecostal churches if those churches cannot curb evil. In his view, Pentecostal churches in Nigeria have little or no positive impact of which raises question on its morality and credibility. It is assured that churches should serve as a moral control but corruption has taking the centre stage which is so because church proliferation has given room for everybody to become pastor of which most are corrupt individual who took their formal lives into the pastorate. And it is hard for them to change because it is impossible for one to give what he does not have.

Obiefuma, Nwadior and Umeanolue (2010) see Pentecostal ministry (proliferation) to have brought about family and societal disintegration which ought not to have been so. In their opinion, some families and villages are now polarized along different denominations and churches of which all the pastors are claiming superiority over the other. Christians now fight each other in the name of church defense, but these entire people were people living together in unity when church proliferation was not much. If churches are increasing and instead of families uniting together, they are separating, it will not be an over statement to posit that, churches have failed in their primary assignment and have to be checkmated if the society will be better and returned to the normal communal living that is known of Africans. Furthermore, they observe that Pentecostal ministries have brought about environmental pollution, which is a serious problem to the nation. This is made clear from the use of loudspeakers, shouting and disturbance giving to the neighbours during church sessions and night vigils. One can imagine a situation whereby more than four churches are situated within a particular building, what the fate of the neighbours will be.

Alghalus (2001) sees the incessant increment in Pentecostal ministry as devils handwork. He observes it so because churches of today are not showing positive results but are ways of increasing the evil works of Satan. He sees in most Pentecostal pastors the attitudes of charlatans whose main purpose is to deceive people and advance their selfish gain. This agrees with Iheanacho (2008) who laments on the level of material quest that are common in the lives of some of these ministers. These quests are evidence of radical deviance that are inimical to the values and life of the early Christians. He goes on to see some of these ministers as preferring the blessing of the present world to the one that will come at the end of life. Most of these Pentecostal ministries that are sprouting ought to have encouraged more spiritual flourish and growth but reverse has been the case. Hence Iheanacho goes on to see criminality and fraud in the churches of today. These criminals are gifted in using delusive prophecies and erroneous interpretations of the scriptures to catch their victims for foul deals and exploitation with the claim that their actions are directed by the Holy Spirit.

Bassey (2014) sees these ministries to be filled with the teaching of Prosperity Doctrine. This teaching implies that prosperity, particularly financial prosperity, and success in personal life are external evidence of God's favour. More so, Christian prosperity doctrine is described by Ulmer (2007) as prosperity theology which makes the claim that God wants Christians to be "abundantly" successful in every way. Success in this regard is not only about money, but about a whole life, including success in marriage, social status in society and good health. Most of these pastors also teach that when believers give their hard-earned resources to the "anointed" minister who preaches and teaches Christian prosperity doctrine and theology, a spiritual principle is enacted guaranteeing that the financial offerings (or seeds) of the contributors will be multiplied and returned to them. It will not be an aberration to say that so many unholy things are happening in the present day Pentecostal ministries in Nigeria. This is why Iheanacho still maintains that most of our churches today (Pentecostal) provide refuge for criminals, hence the church has become den and hideout for robbers and ritualists who commit all manner of evil, of which is a misnomer and needs to be changed.

Conversely, it is a fact that a lot of errors are going on in the Pentecostal ministries today but there are some that are still good. The benefits and values of Pentecostal ministries cannot be appreciated unless one examines what the case would have been if churches have not risen with the increase in crime. This is why Adasanya (2011), says that one cannot see the importance until he checks the opportunity cost of church proliferation. Hence, he opines that Nigerians would have imagined what would have been the case today if churches have not increased. To him, crime rate will be more than it is presently. Furthermore, some Pentecostal ministries have served positive ways in restraining peoples excesses, He concludes by imagining what man would have done to his fellow man if churches were not there to correct these errors. This makes Dafiewhare (2008) to say that the benefits and dividend of some Pentecostal ministries cannot be neglected. It has greatly boosted the socio-economic life of Nigerian citizens. Through it many Jobless Nigerians have been gainfully employed and well paid. This is true in the opinion of the researcher, because many people that are looking for job have easily gotten job in and through the help of these churches. It is in line of this that the gateway international church has also come to make her impact in contributing to bettering the life of the masses.

#### **A juxtaposition of the present Pentecostal trend with George Izunwa's gateway**

The gateway international church was founded on the 7th day of January, 1996 by Pastor George Izunwa. Located at 30/32 Elioparanwo road, off Ada George, mile 4 Port Harcourt, Rivers State, Nigeria. The church was established on the vision of empowering members to walk in righteousness, enjoy the blessings of God, actualize their life purpose, serve the kingdom of God, positively influence their world and spend eternity with God. It also has the mission of helping spiritual seekers in Ndiagu Echara community, in Ebonyi state develop a personal relationship with Jesus Christ and empowering them for a successful Christian walk through the preaching of the word of God, the anointing of the Holy Spirit, prayer, mercy works and a healthy church community.

#### **Spiritual considerations**

The spiritual contribution of some Pentecostal ministers in the present society is in doubt. This is because so many of them are so glued to the things of the world and have lost their place in God. This is in consonance with the assertion of Biwul (2018) who posits that there is a fast pace of paradigm shift in pastoral ministry in Nigeria which is not without negative effects on the church and society, causing harm to the gospel and to Christian spirituality. He maintains that attention is moving away from the biblical, theological and ethical tradition of ministry that is rooted in the Scriptures and spiritual quest to always be close to God to receive message for the people to which they are called to serve. This is not so with George Izunwa which is evidenced in his balanced nature of sermon and preaching. He is not among the present day ministers that are more interested in the preaching of prosperity messages as against the salvation messages. This can be seen in the rate of the attendance of the population of his church and programmes of which if the spirituality is lacking, there would have been a reduction in the population of the church. It is certain that there are some human elements in him that will in some cases present an issue of question mark to him, but it will not rule off his level of spiritual contents. His programmes are not without miracles which serve as a confirmation of the power of God at work in him.

It is noted facts as Biwul (2018) goes on to say that there is a shift in biblical foundation for pastoral ministry and many who are engaged in it in Nigeria today are impoverished in the biblical grounding for the ministry. In his opinion, they lack adequate biblical knowledge of the nature and function of the pastoral office. On this point, Thomas (1983) posits that it is dangerous to the health of the church for ministry to be practiced without good foundation in Scripture and tradition, reason and experience. This is not in line with this minister in focus. He is a man in the ministry that



even his spiritual children are productive and known for spiritual exploits. There has always been signs and wonders following every of their gathering with issues that are viewed as difficult been handled by the power of the Holy Spirit. Izunwa can be likened to Apostle Chibuzo Chinyere who is also making wave in Port Harcourt and it's environ. There has been wide acknowledgement of his social gospel and spiritual work which has made for the increase in number of his attendance daily. It is not an irony to say that some ministers, pastors, evangelists and missionaries are not called by God, but force themselves into the pastoral ministry because of socio-economic reasons. This does not invalidate the genuineness of those that have a clear call and are still relevant in the spiritual matters. Their genuineness are known from their perception of world things and how they use what God has given to them in advancing the gospel.

It can vividly be said that just as a medical doctor is a specialist in the diagnosis and treatment of physical ailments, so the pastor as a spiritual specialist and expert must be a spiritual physician, who knows how to diagnose people's cases and to rightly apply the medication of the Word of God to their spiritual needs. Church members look to the pastor for help, direction and guidance. They count on him as one who has medicine for their sickness, knowledge for their ignorance, light for their darkness, wisdom for their foolishness, guidance for their confusion, counseling for their mistakes and misbehaviours, comfort for their sorrows, balm for their wounds, sight for their blindness and direction for their journey (Biwul, 2018). Some of these virtues as noted by Biwul are lacking in the lives of many Pentecostal ministers which has made some people to see them as wolves in sheep's clothing. But as far as the world still exists, the spiritual roles of some Pentecostal ministers in Nigeria cannot be relegated. It will not be an irony to say that most of them are commanding much respect in the world of which Izunwa is one of them. We are not losing sight of all the things that are happening in the name of ministry in Nigeria today, but it will not and cannot make ministers in Nigeria to lose their value and worth in the lives of the people.

### **Social contributions**

We had earlier posited that the market status of the Nigeria Pentecostal ministers will also be viewed from their contributions in the society. This is because no minister can be said to have worth when he is worthless in the lives of the congregants. The rise of materialism among ministers is alarming. Unfortunately, many pastors in the pastoral ministry in Nigeria are more self-centered than sheep-centered. They fail to pay careful attention to the functional descriptions of the pastoral identity discussed above and to the demands of the ministry. Some pastors' actions have led to people describing them as "Men of Gold" rather than "Men of God". They are the Gehazi of our day, who are not concerned about spiritual things but material things. Zachariah describes them as gospel merchants who possess rapacious skills akin to carnivorous animals that lie in wait for their prey with the intent to pounce on them at the slightest opportunity (Biwul, 2018). Also materialistic ministers have always resorted to coercion, manipulation, threats and dictatorial behaviour to squeeze more financial and material wealth from their congregations. By becoming self-seeking and materialistic in their ministry, they put themselves in the position of being enemies of God.

In his contribution to the societal impacts of Nigeria ministers, Agbiji and Swart (2013) posit that Nigeria religious and political leaders should be reminded that they are not simply spiritual but are also the divine symbols of their people's health and wellbeing. Hence they maintain that Christian religious leadership ideology should be re-orientated towards the wellbeing of the Nigeria populace, who find themselves engulfed in poverty and deplorable living conditions. This should be seen as a sacred responsibility that should be diligently carried out. As leaders, the office is the link between human rule and spiritual rule. Pentecostal ministers should re-orientate their leadership ideology and practice based on the conviction that their prophetic voice and engagement are both a social and spiritual contract for which they are accountable to God and to the people of God. This point made by Agbiji and Swart is necessary because most ministers in Nigeria are not interested in the wellbeing of their people but only interested in acquiring wealth for themselves and their families. It is a fact that most ministers feed on the economy of the members they ought to be taking care of. It will be wrong to say that all the ministers are of this practice. In this regard therefore, the work of Pastor George Izunwa of the gateway international church is outstanding. In his humanitarian arm, the man of God has been undertaking the project of catering for the need of widows, the youths, the orphans, the less privilege and those that need help.

The church has made a lot of impact in Port Harcourt and it's environ. This gives credence to why the Department of Religious and Cultural Studies of the University of Port Harcourt is recognizing him and his work in the society which will give him more impetus to do more. The societal impact of the Pentecostal ministers can not only be assessed by the charity they have rendered to the society but it is important to note that some have also helped in changing the

lives and conditions of many people. Most of these ministers have thousand of persons they employ in their churches and schools and pay them every month. This implies that some Pentecostal ministers and their ministries are major sources of employment. It may not be an aberration or an exaggeration to say that the number of persons in the pay roll of gateway international church is encouraging and helps in the reduction of poverty. This is in line with the mission and vision of the church and not been interested in buying exotic cars but in human development.

### Conclusion

The role and importance of some Pentecostal ministers cannot be over emphasized. This is because they are making so much impact in the lives of their members and invariably the society. This work has made an effort to unravel who a Pentecostal minister is and what makes him a minister. The paper surveys the 21st century Pentecostal ministers. It also juxtaposes the present day Pentecostal trends with the life and practice of Izunwa of which it was gathered that there is a difference in his pattern of ministry from what most of them today do. These issues were pointed out as the paper goes further to examine the spiritual and social relevance of the gateway international church. It will be true to say that without the spiritual and societal roles of some Pentecostal ministers in the likes of Izunwa in the present Nigeria, life will be very difficult for many people but they are filling in the gap and are giving many people the mind and courage to face the world with a view of a better tomorrow. In this regards, the market status of Izunwa is outstanding and is never in doubt because a good commodity must always advertise itself.

### Recommendations

Haven carried out this work on Nigeria Pentecostal ministers and their market status; Izunwa an example, the paper recommends the following;

Nigeria Pentecostal ministers should know that they are the eyes of God on earth of which people are looking up to and therefore should endeavour to be relevant in the lives of the people. This could be done by being genie and using the income of the church to better the lives of the people.

Nigeria Pentecostal ministers should know that the essence of their calling is to bear fruit in the world and therefore should live lives that will buttress it. This could be so by a reduction of their indulgence in selflessness and materialism to caring for their members.

Nigeria Pentecostal ministers should cut down on their excesses especially on their exotic, luxurious and ostentatious lifestyles. There are people in their congregation that are suffering and those resources can be used on them.

Pentecostal ministers should return to the original and biblical interpretation and ideology of service, for Christian ministers are called to serve and not to be served by the people.

The government should help in devising ways of checkmating the excesses of some Pentecostal ministers. This is because some of the anomalies in their teachings and behaviours have helped in bringing disorder in the society.

Member should always pray for their pastors to live a holy and righteous life. Some of the unholy activities of some pastors are not what they expected but are being overpowered by spiritual forces fighting against them and their ministry.

The paper finally recommends that Nigeria Pentecostal ministers should be careful in their dealing owing to the fact that they are commodities that are been assessed which either positively or negatively affect the people and the society.

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