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AN APPRAISAL OF THE IMPACTS OF PENTECOSTALISM ON PROTESTANT CHURCHES IN NIGERIA

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Abstract

This work sets out to uncover the current trends in the Nigeria Pentecostalism movement in order to examine its effects on the Protestant Churches and the society at large. Primary and Secondary sources of gathering data were explored. A set of questionnaires was prepared and it is being administered in Ogbmoso North Local Government area among ten protestant churches. Historical method is also used in this work, that is books, journals and archival materials are being consulted. Interpretative method cannot be divorced from this work because opinion put in place by scholars are being interpreted. The findings of this work revealed that new innovations are being brought to the worship experience of the protestant churches through the activities of Pentecostal churches. It is also part of our findings that speaking in tongues has been part of worship experience among the protestant churches. The solemnization of Holy Matrimony has taken a new form through the activities of Pentecostal movement. The work recommends that protestant churches should lay more emphasis on the concepts of spirituality and holiness so as to avoid secession of their members to Pentecostal churches.

Key words:
Protestant, Society, Movements, Pentecostalism, Churches.

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Introduction

Pentecostalism did not emerge in isolation but developed within contexts already shaped by earlier Christian traditions. Globally, the movement has been most vibrant in regions where historical missionary Christianity had taken root, creating a fertile environment for revivalist expressions of faith (Anderson, 2020). In Nigeria, Protestant denominations (particularly Baptist, Methodist, Anglican, and Presbyterian) provided a theological and liturgical foundation from which Pentecostal currents would later diverge. Compared to Roman Catholicism, Protestant communities offered more flexible congregational structures, vernacular Scripture use, and a culture of lay participation, which together facilitated the rise of independent Pentecostal fellowships (Ojo, 2020).

Historically, Pentecostalism has often been marked by ecclesial separation. Early scholars described emergent groups as "separatist churches," reflecting their origins in breakaway communities dissatisfied with perceived spiritual lethargy in the mission churches (Kalu, 2008). By the late twentieth century, the movement had expanded dramatically. In Nigeria, the proliferation of Pentecostal ministries accelerated after the 1970s, to the extent that they now constitute one of the most dynamic expressions of Christianity in West Africa (Meyer, 2020). Their diversity ranges from classical Pentecostal denominations (e.g., Assemblies of God) to deliverance ministries, prosperity ministries, intercessory networks, and campus-based revival movements (Anderson, 2020; Ukah, 2021).

Pentecostalism's theological identity is rooted in the quest for spiritual renewal, particularly the recovery of first-century charismatic manifestations such as glossolalia, prophecy, healing, and exorcism. Although the modern movement traces symbolic ancestry to the Azusa Street Revival of 1906 under William Seymour, scholars note that African expressions often developed indigenously, shaped by local cosmologies and socio-religious contexts (Robbins, 2021). In Nigeria, Pentecostalism has therefore functioned simultaneously as a revivalist movement and as a contextualized Christian reform initiative, emphasizing personal conversion, experiential spirituality, and pneumatic empowerment (Ojo, 2020).

The impact of Pentecostalism on Protestant churches in Nigeria has been both transformative and contentious. On one hand, Pentecostal worship styles (characterized by spontaneity, expressive music, testimonies, and extended prayer) have influenced mainline liturgies, leading to renewed attention to evangelism, youth ministry, and experiential faith. On the other hand, critics argue that the movement has produced doctrinal fragmentation, unhealthy competition, and rapid schisms, often leading to multiple independent ministries within the same locality (Ukah, 2021). Field studies further reveal that some Protestant congregations now adopt elements once considered

distinctively Pentecostal, including extempore prayer, deliverance sessions, and charismatic music ensembles.

Given the scale of these developments, scholarly attention has increasingly turned toward understanding how Pentecostalism reshapes Protestant ecclesiology, worship patterns, and membership flows at the local level. Yet empirical assessments remain limited, and much of the discourse remains descriptive rather than analytical. This study therefore examines the specific impacts of Pentecostalism on Protestant churches in Ogbomoso North, with attention to both spiritual renewal and institutional disruption.

STATEMENT OF THE PROBLEM

Pentecostalism has expanded rapidly across Nigeria since the late twentieth century, leading to notable shifts within the country's Christian landscape. Protestant denominations in particular have experienced visible membership transitions, changes in worship practices, and renewed doctrinal debates in response to Pentecostal influence. While many observers acknowledge that Pentecostalism has introduced spiritual dynamism and innovative worship forms, others argue that it has produced unhealthy rivalry, doctrinal fragmentation, and declining participation in mainline churches. Despite these contrasting views, there is limited empirical research that examines how Pentecostalism is reshaping Protestant churches at the congregational level, especially in local contexts such as Ogbomoso North. Existing discussions remain largely anecdotal, lacking structured data on the scale of membership movement, motivations for transition, and the specific dimensions of Protestant worship, doctrine, and church life that have been affected. This creates a gap in understanding how Protestant churches are responding to these trends and what long-term implications may emerge for Christian identity, ecclesial structures, and community life. Therefore, it becomes necessary to investigate the impacts of Pentecostalism on Protestant churches in Ogbomoso North, with attention to both positive and negative outcomes, in order to provide evidence-based insights that can inform theological reflection, church policy, and pastoral practice.

Research Questions

1. Is there any significant relationship between membership transitions from mainline churches to Pentecostal churches?
2. Since when have you joined the Pentecostal church?
3. Where did your conversion take place?
4. Do the act of exercising spiritual gifts, miracles, signs and wonders leads to loss of mainline church members to Pentecostal churches.

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Purpose of the Study

The purpose of this study is to examine the impacts of Pentecostal churches on protestant churches using Ogbomoso North as a case study. Similarly; this study examines factors that necessitated the movement of people from protestant churches to Pentecostal Churches and to give recommendations that will go a long way in curbing the movement of people from protestant churches to Pentecostalism.

Significance of the Study

The study of this nature is significant because the result of it will go a long way in helping one to understand reasons why people are moving from protestant churches to Pentecostal churches in the area of study and Nigeria as a whole. Similarly, through this study some of the impacts of Pentecostalism on the protestant churches will be appreciated, that is both positive and negative impacts.

LITERATURE REVIEW

Pentecostalism has attracted considerable academic interest because of its rapid expansion, strong public presence, and transformative impact on Christian expressions in Africa. Scholars of African Christianity such as Kalu (2008), Ojo (2020), Ukah (2021), Obadare (2018), and Meyer (2020) have emphasized the movement's fluid organizational character, experiential spirituality, and capacity to adapt to local socio-religious contexts. Within Nigeria, Pentecostalism has not merely existed alongside Protestant denominations but has interacted with them in ways that are doctrinal, liturgical, social, and institutional (Achunike 2014). The exchange is neither one-directional nor universally harmonious; rather, it involves processes of borrowing, resistance, hybridization, imitation, rivalry, and renewal. As a result, understanding Pentecostalism's features is essential for explaining how Protestant churches in Nigeria (initially shaped by Western missionary legacies) have been influenced to modify patterns of worship, prayer, evangelism, community engagement, and pneumatic (Holy Spirit-centered) theology (Ayegboyin 2013). This review therefore traces the historical background of Pentecostalism in Nigeria, outlines its distinctive features, evaluates its doctrinal and liturgical emphases, and analyzes its influence on Protestant churches. Scholars have argued that Pentecostalism represents both continuity with earlier Christian traditions and discontinuity through innovations in spirituality, mission, and ecclesiology (Anderson, 2020; Ojo, 2020; Ukah, 2021). The body of literature reveals that Pentecostalism in Nigeria is a complex, dynamic, and contextualized expression of Christianity rather than a monolithic or isolated movement.

Historical and Conceptual Background of Pentecostalism in Nigeria

Pentecostalism is broadly defined as a Christian movement that emphasizes the active presence, power, and gifts of the Holy Spirit in the lives of believers, drawing theological legitimacy from New Testament accounts of spiritual baptism, glossolalia (speaking in tongues), prophecy, healing, and miracles (Donald 2008). The scriptural basis often cited by Pentecostal theologians includes the narrative of Pentecost in Acts 2:1–4, where "they were all filled with the Holy Spirit and began to speak with other tongues," as well as Pauline teachings on the spiritual gifts listed in 1 Corinthians 12–14. According to Ojo (2020), Nigerian Pentecostalism derives its identity from this theological conviction that the Holy Spirit continues to empower believers for supernatural ministry in contemporary contexts.

Historically, the modern global Pentecostal movement is traced to the early twentieth century Azusa Street Revival led by William Seymour in Los Angeles (1906–1909), which transformed revivalist spirituality into a transnational movement through missionary networks and printed tracts. Although the Azusa event significantly influenced global Pentecostal identities, scholars of African Christianity insist that the Nigerian context produced indigenous revivalist expressions independent of American influence, especially through prophetic and healing movements such as the Faith Tabernacle, the Cherubim and Seraphim, and the Aladura movements among the Yoruba peoples (Kalu, 2008). These early African initiatives reflected an experiential spirituality that privileged prayer, visions, healing, prophecy, and deliverance features that later became foundational to Nigerian Pentecostalism. Thus, while Azusa Street contributed doctrinal grammar and global networks, African Pentecostalism drew upon indigenous cosmologies and socio-religious expectations regarding spiritual power and healing (Meyer, 2020; Ukah, 2021).

Pentecostal expansion accelerated in Nigeria after the 1970s, driven by university revival movements, charismatic fellowships, and independent ministries. Kalu (2008) identifies three major waves: (a) classical Pentecostal missions (e.g., Assemblies of God), (b) charismatic renewal within mainline churches, and (c) neo-Pentecostal or prosperity-oriented ministries. Nigerian Pentecostalism is therefore not a singular historical event but a multi-layered development shaped by colonial missions, postcolonial nationalism, socio-economic hardships, and the search for spiritual empowerment (Obadare, 2018). Scholars note that the movement's success in Nigeria is partly attributable to its capacity to address existential concerns such as illness, unemployment, barrenness, demonic oppression, and economic insecurity issues inadequately addressed by earlier mission churches (Obadare & Ukah, 2020). Consequently, the Nigerian Pentecostal movement positioned itself as both spiritually and socially relevant to the lived experiences of ordinary believers.

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This historical context helps explain why Pentecostalism became highly influential among Protestants. Protestant churches introduced Bible translation, literacy, personal conversion, and congregational autonomy elements that inadvertently created fertile ground for Pentecostal emergence (Enegho 2009). Ojo (2020) argues that the Protestant emphasis on Scripture empowered lay believers to search for deeper spiritual experiences and charismatic expressions that transcended formal liturgy. Thus, the conceptual foundations of Pentecostalism in Nigeria combine scriptural pneumatology, revivalist spirituality, indigenous cosmology, and socio-historical factors.

Experiential Pneumatology and Spiritual Gifts

Pentecostalism is defined by a strong experiential pneumatology an emphasis on the believer's encounter with the Holy Spirit. The doctrine of Spirit baptism, often accompanied by glossolalia, prophecy, or ecstatic worship, remains central. Nigerian Pentecostals commonly appeal to Acts 1:8 ("you will receive power when the Holy Spirit comes upon you") to illustrate empowerment for ministry, and to 1 Corinthians 12 to explain the distribution of spiritual gifts (charismata). Ojo (2020) observes that Nigerian Pentecostalism interprets the Holy Spirit not as an abstract doctrinal concept but as a living force capable of transforming immediate physical and spiritual realities.

The manifestation of spiritual gifts (especially healing, prophecy, discernment, deliverance, and speaking in tongues) forms a major component of Pentecostal worship and ministry. Robbins (2021) notes that African Pentecostals tend to interpret the New Testament in continuity with indigenous cosmologies where spiritual power, witchcraft, and ancestral spirits are perceived as active. As a result, the Pentecostal emphasis on divine intervention fits within the existing African worldview of spiritual causality, making the movement culturally resonant and attractive.

Charismatic Worship and Liturgical Innovations

Pentecostal worship diverges significantly from the formal liturgical patterns of historic Protestant denominations such as Anglicanism, Presbyterianism, and Methodism. Nigerian Pentecostal churches favor flexibility, emotional expression, and participatory singing, often accompanied by dancing, clapping, contemporary instrumentation, and spontaneous prayer. Ukah (2021) argues that Pentecostal worship is performative and immersive, creating a sense of communal energy and spiritual immediacy. The music-driven liturgy has proven influential beyond Pentecostal spaces, as many Protestant churches have gradually adopted contemporary gospel music, prayer bands, and youth choirs to retain younger congregants.

This expressive worship contrasts with missionary-era hymnody and liturgical scripts modeled after European settings. Anderson (2020) observes that Pentecostal liturgical

practices in Africa represent a decolonization of Christian worship, replacing missionary formality with culturally meaningful expressions. This becomes relevant in assessing how Pentecostalism has influenced Protestant churches in Nigeria, as numerous Protestant congregations have restructured their services to incorporate elements such as altar calls, revival meetings, and spontaneous testimonies.

Evangelism, Mission, and Media Engagement

Evangelism and mission are integral to Pentecostal identity in Nigeria. Pentecostal ministries engage in urban crusades, campus fellowships, house fellowship networks, and missionary outreaches. The adoption of media (radio, television, print, and more recently social media) has accelerated Pentecostal influence. Obadare and Ukah (2020) note that Pentecostal media practices have reconfigured Nigeria's religious public sphere by merging religious messaging with entertainment and political commentary. Pentecostal ministries were among the first to employ live-streaming, megaphones, street evangelism, and branded musical concerts to communicate their message.

In many urban areas, Pentecostal billboards, posters, and crusade banners saturate public spaces. This reinforces what Meyer (2020) describes as the "public visibility of charismatic Christianity," which shapes how Nigerians imagine spirituality, success, and identity. Protestant churches that previously eschewed evangelistic media have increasingly adopted similar strategies to remain relevant, thus demonstrating Pentecostal influence on Protestant institutional behavior.

Healing, Deliverance, and the Management of the Supernatural

Healing and deliverance constitute one of the most visible aspects of Pentecostal ministry in Nigeria. Illness is often interpreted not merely as a biomedical condition but as a manifestation of spiritual interference, demonic oppression, or ancestral curses. Deliverance rituals (such as laying on of hands, anointing with oil, fasting, and prayer) are grounded in scriptural references like Mark 16:17–18 ("these signs will follow those who believe"). Scholars such as Adogame (2020) argue that Pentecostalism offers a "holistic soteriology" in which salvation encompasses physical healing, material welfare, and spiritual liberation.

The popularity of deliverance ministry reflects widespread belief in spiritual causation within African cosmology. This theological framing has increasingly affected Protestant churches, many of which now operate healing services, night vigils, and prayer mountains. Ojo (2020) notes that whereas Protestant churches once relied solely on doctrinal preaching, many now incorporate healing prayers, exorcism, and fasting programs influenced by Pentecostal praxis.

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Socio-Economic Teachings and the Prosperity Ethos

One of the most debated features of contemporary Nigerian Pentecostalism is the prosperity gospel; the belief that faith, positive confession, tithing, and generosity lead to material blessings. Ukah (2021) describes this as a theology of "material spirituality," where economic success becomes a visible sign of divine favor. Although prosperity teachings draw from biblical texts such as 3 John 2, Deuteronomy 8:18, and Malachi 3:10, critics argue that the doctrine risks commodifying faith or neglecting structural economic realities.

Despite criticism, the prosperity message resonates in the Nigerian context because of poverty, unemployment, and social insecurity. Obadare (2018) suggests that Pentecostalism has become an "aspirational economy," offering psychological motivation and entrepreneurial ethics. This has influenced Protestant spaces; many mainline churches now host business seminars, motivational workshops, and youth empowerment programs that resemble Pentecostal models.

Institutional Flexibility and Entrepreneurial Structures

Pentecostal churches are often characterized by fluid leadership structures and entrepreneurial ministry models. Unlike mainline denominations governed by synods or councils, Pentecostal ministries frequently revolve around charismatic founders who serve as visionaries, prophets, or apostles. Anderson (2020) notes that this institutional flexibility enables rapid expansion and adaptability. The founder-driven system also facilitates innovative ministries such as campus fellowships, deliverance centers, counseling clinics, media studios, and training schools.

From an organizational standpoint, Nigerian Pentecostalism blends religious, economic, and social networks. Ukah (2021) describes this as the "corporatization of religious experience," where churches operate publishing houses, schools, universities, banks, and media enterprises. This institutional model has influenced Protestant denominations to adopt strategic planning, youth ministries, and competitive outreach programs in order to retain membership.

Influence of Pentecostalism on Protestant Churches in Nigeria

Pentecostalism has exerted considerable influence on historic Protestant denominations in Nigeria, including Anglican, Methodist, Presbyterian, Baptist, and Lutheran traditions. This influence manifests across worship patterns, theological emphases, organizational structures, youth ministry, and public engagement. While these denominations historically maintained European-derived liturgies, Pentecostal dynamism has reshaped their modes of expression in ways that better align with the African social and spiritual landscape.

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Worship, Music, and Liturgical Reform

Prior to the rise of Pentecostalism, Protestant liturgy in Nigeria tended toward formality, guided by printed prayer books, structured hymnody, and restrained emotional expression. This reflected missionary inheritance rather than African religious aesthetics. As Pentecostal worship gained visibility (with its spontaneous prayers, contemporary gospel music, and expressive bodily participation) Protestant churches began revising their worship models.

Music has been central to this shift. Protestant churches now employ praise teams, modern instruments, and worship bands. Anderson (2020) argues that this transformation signals the "Africanization" of Christian worship, where musical and emotional expressiveness reflect indigenous celebratory culture. In many Anglican and Baptist congregations, worship now includes extended praise sessions, clapping, dancing, and call-and-response formats resembling Pentecostal services.

These developments correspond with biblical incentives for expressive praise, such as Psalm 150's call to praise God "with trumpet sound… with tambourine and dancing," or Psalm 100's exhortation to "serve the Lord with gladness." The adoption of spontaneous testimonies and altar calls also reflects Pentecostal influence. These practices were rare in Protestant settings prior to the 1980s but have become increasingly normalized.

Prayer Practices, Vigils, and Deliverance

Pentecostalism's emphasis on fervent prayer has dramatically reshaped Protestant devotional culture. Whereas earlier Protestant practice included structured congregational prayers, Pentecostalism popularized extemporaneous prayer, prayer chains, fasting programs, and night vigils. Ojo (2020) notes that the introduction of "prayer warriors," intercessory groups, and all-night prayer meetings into Protestant denominations reflects a significant Pentecostal imprint.

Deliverance prayer, once considered theologically foreign, has become more familiar. Many Protestants now participate in prayer retreats, "mountain" vigils, and healing services. Scriptural justification for such practices often draws on passages like James 5:14 ("the prayer of faith will save the sick"), Mark 9:29 ("this kind does not go out except by prayer and fasting"), and Acts 12:5–17, which highlights corporate prayer. Scholars such as Adogame (2020) argue that African Christianity's integration of deliverance theology responds to cultural understandings of witchcraft, ancestral spirits, and spiritual warfare. As a result, Protestant churches increasingly offer pastoral counseling, anointing services, and intercessory meetings features historically associated with Pentecostalism.

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Evangelism, Youth Engagement, and Discipleship Models

Pentecostalism treats evangelism as a continuous obligation rooted in texts like Matthew 28:19 and Acts 1:8. This orientation has significantly influenced Protestant churches, many of which previously positioned evangelism as an institutional initiative rather than an individual mandate. Pentecostal innovations such as street preaching, gospel concerts, campus fellowships, and tract distribution have since been adopted within Protestant circles. Ukah (2021) describes this as the "Pentecostalization of mission," where evangelistic responsibility is diffused across the laity rather than restricted to clergy.

Youth ministry has been particularly impacted. Pentecostal fellowships on university campuses—such as Scripture Union, Campus Crusade, and student charismatic groups—have drawn large numbers of Protestant youths, prompting Protestant denominations to strengthen their own youth departments, music groups, and discipleship programs. Obadare (2018) observes that Pentecostalism offers youths a sense of agency, emotional expression, and spiritual empowerment in ways that traditional Protestant structures did not always permit.

Doctrinal Emphases and Spirituality

The influence of Pentecostal pneumatology has led many Protestant churches to articulate clearer teaching on the Holy Spirit, spiritual gifts, and personal conversion. Historically, Protestant theology emphasized justification by faith, sacraments, and catechesis. Pentecostalism introduced robust interest in experiential spirituality centered on Spirit baptism, divine healing, and charismatic empowerment.

While some Protestant denominations remain theologically cautious regarding glossolalia, many have incorporated teachings on spiritual gifts based on 1 Corinthians 12, 1 Corinthians 14, Romans 12:6-8, and Ephesians 4:11-13. Anderson (2020) suggests that this shift represents a convergence between Protestant doctrines of sanctification and Pentecostal doctrines of Spirit empowerment. Bible study also gained renewed prominence; Pentecostal preaching styles (expository, application-focused, and motivational) have influenced Protestant homiletics, replacing older textual-critical sermons with messages linking scripture to daily struggles.

Media Usage and Public Religious Expression

One of the most visible shifts influenced by Pentecostalism concerns media engagement. Pentecostal ministries in Nigeria pioneered radio preaching, television crusades, cassette sermons in the 1980s and 1990s, and later digital livestreams. Their use of billboards, branded banners, magazines, and social media created new religious publics. Obadare and Ukah (2020) note that the Pentecostal mastery of media redefined how Nigerian churches communicate with society.

Protestant churches gradually followed suit. Today, Anglican, Methodist, and Baptist congregations maintain websites, produce gospel music, broadcast services, and engage social media platforms. In cities such as Lagos, Ibadan, and Abuja, denominational churches now advertise revivals and youth programs through billboards and online channels—practices virtually absent before Pentecostal expansion.

Leadership Styles, Clergy Formation, and Institutional Models

Pentecostalism favors charismatic leadership centered on personal vision, spiritual gifts, and entrepreneurial initiative. This contrasts with Protestant denominational bureaucracies characterized by synods, councils, and hierarchical clergy appointment. Ukah (2021) notes that the Pentecostal founder-model encourages swift decision-making, flexible programming, and innovative ministries such as schools, media studios, and humanitarian wings.

In response, many Protestant churches have revised clergy training to include leadership development, communication skills, counseling, youth ministry, and media literacy. Bible colleges and seminaries increasingly teach spiritual formation, contextual theology, and African Christianity alongside traditional systematic theology.

Institutionally, Pentecostalism has introduced new models such as house fellowships, cell systems, prayer bands, and discipleship classes. These have been adopted by Protestant churches seeking deeper lay participation and development of small-group communities. Meyer (2020) observes that such shifts mark a transition from "parish Christianity" to "network Christianity," characterized by multiple points of community engagement.

Moral Reform, Ethics, and Social Influence

Pentecostalism also influences public moral discourse in Nigeria. Sermons frequently address sexuality, corruption, marriage, personal integrity, and spiritual discipline. Ojo (2020) argues that Pentecostal public rhetoric has shaped Nigerian urban moral imagination by linking spiritual devotion with ethical conduct. Many Protestant churches have adopted similar moral framing, emphasizing holiness, abstinence, marital fidelity, and personal accountability.

However, Pentecostal moral discourse can also produce tensions. Prosperity teachings, for example, face critiques for downplaying structural economic injustice. Scholars such as Gifford (2019) argue that prosperity rhetoric can individualize blame for poverty rather than critique governance failures. This tension has entered Protestant spaces, where debates now emerge between traditional social justice teaching and Pentecostal motivational theology.

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Critical Assessment: Positive and Negative Impacts

Pentecostal influence on Protestant churches is neither uniformly positive nor negative; it requires balanced scholarly assessment.

Positive contributions include:

- Reinvigoration of worship and musical expression
- Deepened prayer culture and Bible study
- Enhanced evangelism and youth participation
- Stronger engagement with African cultural realities
- Advances in media, communication, and leadership training
- Holistic pastoral care (counseling, deliverance, and welfare)

These developments have contributed to Protestant church growth, urban relevance, and contextual theological reflection.

Negative or contested effects include:

- Theological tensions over prosperity gospel and sensationalism
- Overemphasis on personal spiritual experience at the expense of sacramental theology
- Rise of personality-centered leadership models
- Potential commercialization of religion
- Occasional anti-intellectual attitudes toward medical or scientific issues

Anderson (2020) warns that Pentecostal dynamism can produce doctrinal fragmentation when charisma supersedes ecclesial accountability. Similarly, Ukah (2021) notes that religious entrepreneurship can blur lines between ministry and profit, complicating Protestant responses.

Research Design

This study adopted a descriptive survey design to investigate the influence of Pentecostalism on Protestant churches in Ogbomoso North, Nigeria. This design was suitable because it enabled the researcher to gather and analyze the perspectives of church members directly within their natural context (Creswell & Creswell, 2021).

Study Population

The population for the study consisted of practicing Christians in Ogbomoso North Local Government Area of Oyo State. The target population included members of Protestant churches as well as individuals who had transitioned to Pentecostal denominations within the study area.

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Sample Size and Sampling Technique

A total of 100 respondents participated in the study. The sample was drawn using a multi-stage sampling approach. First, ten Protestant district areas within Ogbomoso North were randomly selected. Second, ten respondents were purposively selected from each district based on their prior affiliation with Protestant or Pentecostal churches. This combination of random and purposive sampling ensured representation and relevance of participants to the research questions (Etikan & Bala, 2017).

Research Instrument

Data were collected using a self-developed questionnaire titled *Impact of Pentecostalism on Protestant Churches Questionnaire (IPPCQ)*. The instrument comprised two sections: Section A captured demographic characteristics of respondents, while Section B consisted of structured items relating to church transitions, worship practices, spiritual experiences, and doctrinal influences.

Validity and Reliability of Instrument

Content validity was established through expert review by academics in Religious Studies and Sociology. Reliability was ensured through a pilot test involving 20 respondents outside the study sample and analyzed using Cronbach's alpha, yielding an acceptable coefficient value above 0.70 (Taber, 2018).

Method of Data Collection

The questionnaires were administered physically in worship centers across the selected districts. Respondents were informed about the purpose of the study, anonymity was assured, and voluntary participation was emphasized. Completed questionnaires were retrieved immediately to enhance return rates.

Method of Data Analysis

Data were analyzed using descriptive statistics, including frequencies and percentages, to summarize responses to the research questions. Results were presented in tables for clarity and interpretation.

RESULTS AND DISCUSSION OF FINDINGS

Research Question I: is there any significant relationship Between members' transition from protestant churches 10 Pentecostal churches.

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Table 1: relationship Between members' transition from protestant churches and Pentecostal churches.

Variables	No of Respondents	Percentage
Protestant members to Pentecostal churches	65	65%
Pentecostal to Charismatic churches	20	20%
Pentecostal and Charismatic programme attendees (non-church affiliated)	15	15%

65 respondents (65%) came out of protestant churches to join various Pentecostal churches. 20 respondents (20%) transferred their membership for various reasons from Pentecostal churches to other charismatic movements.15 respondents (15%) did not indicate when and where they were converted to Christ and which church they were attending, prior to attending Pentecostal churches where the questionnaire was administered. The highest number of respondents are from protestant churches to join Pentecostals churches.

Research Question II: Since when have you joined the Pentecostal Churches

Table 2

Variables	No. of Respondents	Percentage
1 – 5years	15	15%
6 – 10years	60	60%
11 – 19years	10	10%
20 – 30years	-	-
Above 30years	5	05%
Total	100	100%

From the description above, 15 respondents (15%) have been members of Pentecostal churches in the past 5years, 60respondents (60%) have been members of Pentecostal churches in the past 10 years, 10 respondents (10%) have been members: of Pentecostal churches in the past 19 years while 05 respondents (05%) have been members of Pentecostal churches for over 30 years. This means that the highest number respondents have spent ten years in the Pentecostal churches.

Research Question III: Where did your conversion take place?

Table 3

Variables	No. of Respondents	Percentage
Converted to Pentecostal	80	80%
Converted to mainline church	20	20%
Total	100	100%

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There are 80 respondents (80%) who converted to Christ (got born again in the Pentecostal churches). There are 20 respondents (20%) who converted to Christ (got born again in the mainline churches). This means that there are more recorded instances of salvation experiences of conversion to Christ among Pentecostal churches than it is recorded in the instance of salvation experience of conversion in Pentecostal churches than it is recorded in mainline churches. This is in line with the submission of Akano that many people in the area of study had their conversion experience in Pentecostal churches.
RESEARCH QUESTION IV: the act of exercising spiritual gifts, miracles, signs and wonders lead to loss of protestant church members to Pentecostal churches.

Table 4

Variables	No. of Respondents	Percentage
Strongly Agreed	20	20%
Agreed	60	60%
Undecided	10	10%
Disagreed	07	07%
Strongly Disagreed	03	03%
Total	100	100%

The highest percentage of the respondents agreed that the act of exercising spiritual gifts, miracles, signs and wonders lead to loss of members from protestant churches to Pentecostal. The above submission is in line with Jegede's submission that majority of members in protestant churches are looking for signs and miracles in the protestant churches.

RECOMMENDATIONS

In order to meet the test of the time, it is pertinent that the Protestant Churches wake up to the challenges and prevent frequent losing of members to Pentecostalism. Pentecostal churches should lay more emphasis on spirituality and holiness rather than Mundane things.

Mission and Evangelism must receive high priority in the protestant churches so as to be at par with the Pentecostalism.

Ministration on Deliverance and divine healing is another factor for the growth and development of Pentecostal churches. People therefore, from the Pentecostal churches need to lay more emphasis on it.

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Pentecostal churches need to re-dress the area of their negative impacts and avoid bringing reproach to the name of God

CONCLUSION

It is not an exaggeration to say that Pentecostalism has brought a new wave to the church growth and development in the area of study in particular and Nigeria as a whole. Pentecostalism examined areas of weaknesses and lapses of the Protestant Churches and brought an improvement. Although, some negative impacts know Pentecostalism have been brought to the Church governance among the Protestants such as greediness, equality leaders or pastor to God and other social vices. The bottom line is that Pentecostalism has brought indelible marks to the act of Christian worship in Nigeria.

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