



Research Article

© 2024 Achunike et al.

This is an open access article licensed under the Creative Commons Attribution-NonCommercial 4.0 International License (<https://creativecommons.org/licenses/by-nc/4.0/>)

Received: 20 February 2024 / Accepted: 2 May 2024 / Published: 5 May 2024

Born Againism in Northern Nigeria: The Pentecostal Experience in Taraba State

Hilary Chukwuka Achunike¹

Joseph Umar Bibinu²

Rimamsikwe Habila Kitause³

¹Rev. Fr. Prof., Department of Religion & Cultural Studies,
Faculty of the Social Sciences,
University of Nigeria Nsukka,
Enugu State

²Department of Christian Religious Studies, Faculty of Arts,
University Jalingo, P.M.B. 1010, Jalingo,
Taraba State, Nigeria

³Assoc. Prof., Department of Christian Religious Studies,
Faculty of Arts, University Jalingo, P.M.B. 1010,
Jalingo, Taraba State, Nigeria

DOI: <https://doi.org/10.36941/mjss-2024-0019>

Abstract

Global Christianity has been punctuated by the sudden upsurge of Pentecostal's born again phenomenon in the 20th century. Employing historical and analytical approaches, this study sought to explore the conceptual clarification of born againism and to determine the historical evolution, growth, attractions and impacts of born againism within the religious landscape of Northern Nigeria. The study revealed that born againism has so far gained wider acceptance among the Northerners with its overwhelming impacts currently being felt in almost every home in Northern Nigeria. Regardless of their religious affiliations, almost every home in the North has recorded the presence of at least a born again Christian. Even in the far North which has been the bastion of Islam religion, Moslems are getting born again by the day in their number and are being disciplined secretly. Some of these Moslem converts to Christianity returned back to their people as Christian missionaries and busy evangelizing their fellow Moslem faithful with great zeal and positive responses. The study submitted that if the Northern Christians especially the Pentecostals are given more opportunities and financial backing to evangelized Northern Nigeria freely, there will be more explosion of born again experience that will not only revolutionized the lives of the normal Christians in the North but also those of Moslems as well as the devotees of our indigenous religion.

Keywords: Born againism, Charismaticism, Pentecostalism, Northern Nigeria, Taraba State

1. Introduction

Born againism is an emerging socio-religious phenomenon in Nigeria which has gained currency in global Christianity. It was first imported to the religious arena by the Pentecostals in the 20th century.

This phenomenon of born againism is steadily attracting the attention of academia making its studies more popular and captivating. Born againism used to be a special preserves within the Pentecostal circles because of its original root in Pentecostalism. Today, it is in the public space. At the moment, it is not just fashionable for people to be known and addressed as a born again Christian in the mainline churches, but yearn to be introduced publicly as a born again Christian in any gathering. This craving for identity as a born again Christian in Nigeria is making the phenomenon to gain more momentum by the day. The questions that easily pop the mind are: What is born againism and why the yearning to belong to the group? Is it an experience for every Tom, Dick, and Harry? Do those who claim to be born again really encounter something different from the normal Christian? Is there some kind of experiences which made the born again distinct from the other Christians as adjudged by the kind of life style they showcase? What experiences do the born again Christians encountered that other Christians do not have that give them an edge over others? What are its strong pulls and attractions in Northern Nigeria? What exclusive privilege do the born again have over others?

The interest currently being generated on the subject is the reason for this study. The study seeks to x-ray the phenomenon of born againism as a recent trend in Northern Nigeria. This is in a bid to unravel and underscore the full understanding of its perception, origin, growth, and popularity as well as its attractions and impacts within the Nigerian religious environment especially in Northern Nigeria.

2. Conceptualisation of Born Againism

Born againism otherwise also known as spiritual regeneration is rooted in John 3: 1 – 18 as the most widely known biblical source on the subject (Toon, 1986). Smallman (2006) identifies the Greek etymology of the two separate words that form the concept "born again". He educates that "born" is derived from the Greek word *gennao* which means "'to generate' or to give life to a new generation" (an idea more identical and related to child conception than with the act of giving birth); while *anthen* the Greek word for "again" simply means "from above". Put together, these two words form the phrase "born again" which has ample translations: "born from above", "begotten again" and "begotten from above" (Smallman, 2006, p. 41).

It is held by Toon (1987) and Smallman (2006) that the most suitable translation for born again is "begotten from above". The translation is indicative of the fact that being "born again" is caused distinctly and separately by the work of the Holy Spirit. Scholars are united in their stance that Nicodemus' failure to meet this vital requirement, becomes his major inadequacy, something neither all his religious commitments, strict adherence to the Jewish laws could handled (Piper, 2011) nor his glowing scholarly reputation and educational credits could make up for (Graham, 1989). Arguing further, McGowan (1996) claims that it is only through the working of the Holy Spirit that one can be enabled to live in a new way, and hence, become qualified for admission into the Kingdom of God. Edet (2019) notes that the born again life is a spirit-filled and Christ-directed life; which implies that through the power of the Holy Spirit, Christ lives in the believer. Smallman (2006) reasons that "spiritual life is supernaturally begun in us 'from above'" (p.43). It then means that when one is born again, it is one's human spirit that regenerates or experiences a rebirth (Oyakhilome, 2003). This regeneration is caused by a personal encounter and relationship with Jesus Christ. Toon (1987) concurs that "this encounter is only reliant on the accomplished redemptive mission of Jesus on the Cross" (p.16).

It is informative to clarified that born againism is not the same experience as Holy Spirit Baptism. In the first instance, born againism is simply the first experience whereby an individual is first and foremost gets recreated inwardly and received the Spirit of God in a measure, not full. The baptism in the Spirit on the other hand is when an individual after being born again is filled with the Holy Spirit of God in a greater dimension with evidence by speaking in an unlearned and unknown tongue freely as the Spirit gives that individual the utterance to do so. While born againism is the origin of a new life in Christ, Holy Spirit baptism is an empowerment experience whereby a born again Christian is once again endowed supernaturally with power to render effective service for Christ.

3. Origin, Growth and Popularity of Born Againism in Northern Nigeria

The born again phenomenon is presented when Nicodemus was introduced to salvation (Napier, 2019). Born againism is a prominent component of Pentecostal Christianity in sub-Saharan Africa (Lindhardt, 2015a). Pentecostalism with its emphasis on born again experience is one of the most outstanding theologies of the Pentecostals in contemporary African societies.

Pentecostalism is a modern Christian movement that began with the Azusa Street revival in the United State of America beginning from 1901. Pentecostalism preceded the Aladura movement in Africa. The Aladuras are not Pentecostals in the strict sense of the word (Achunike, 2002). The origin of modern Pentecostalism in Nigeria is traced to the Naked Faith people who pioneered Pentecostalism in Nigeria in the 1930s. The upsurge of Pentecostalism in Nigeria also marked the beginning of the teaching on born againism. Pentecostalism engendered born againism. The growth of Pentecostalism is the growth of born againism. The activities of the Naked Faith people in Nigeria gave birth to four main sources for the outburst of modern Pentecostalism in Nigeria in the 1970s. These were the University students of Ibadan and Ife, secondary school students, unclassified figure like Idahosa who just started to “happen” and the Aladura source. Prior to this time, some Nigerians were gradually becoming exposed too to Pentecostalism through foreign education, overseas Pentecostal evangelism, and American mega-church crusaders as well as other Christian outlets as from the 1960s (Kalu, 1978; Smith, 2007; Marshall, 2009).

It is on record that Christianity started and flowered in Southern Nigeria for over fifty years before it reaching Northern Nigeria. Pentecostalism too began and consolidated itself solidly in Southern Nigeria before it was transported to the North. This partly explains the reason why there are more mega mainline and Pentecostal Churches in Southern Nigeria with longer history of existence and impacts than in the North. This Pentecostalism is not only represented by specifically Pentecostal churches but within the mainline churches as charismatic movement (Achunike, 2007). Achunike (2009) affirms that Charismatism is Pentecostalism in the mainline Churches. Pentecostalism exemplified in born againism re-enforces the drive for personal Christianity. In this sense, it is appropriate to echoed that born againism is individual-based, not a-shared experience.

It is held that Pentecostalism was conveyed to Northern Nigeria in 1970. History has it that National Evangelical Mission Takum emerged the first Pentecostal Church to be planted in the North by a Pentecostal pastor. National Evangelical Mission kick started and popularized teachings on born again in Northern Nigeria. Another notable historical source asserted that the emergence of Pentecostalism in the North was associated with the work of Bishop Dr. Dangana O. Kashibu in 1975 when he first staged his open-air crusade in Takum (Kitause, 2002). At this crusade, “Born Again” messages were preached and emphasized which left indelible imprints in the minds of people (Kitause, 2002).

It is instructive to note that when the white Christian missionaries first evangelized Northern Nigeria as far back as 1919, they were only able to introduced Protestantism to the aborigines. Then, nothing was mentioned or known about Pentecostalism not to talk of born againism. It was not until in the early 1970s when the natives from different parts of Northern Nigeria encountered the born again experience from different tertiary institutions in Nigeria and abroad that its influence was felt and gradually overspread the North.

In no time, news about born againism began to permeate Takum and its environs and beyond. As it happened, the Pentecostal born againism attracted a huge number of educated Christian youths from the upper and middle class by the late 1970s culminating in the charismatization of churches in Northern Nigeria (Smith, 2007; Kalu, 2008; Adamolekun, 2012). Indeed, it was an epoch for the Pentecostalization of mainstream Christianity which left Northern Nigeria Pentecostalized. Interestingly, there are now charismatic churches across virtually all Christian denominations in the North.

Consequence upon the numerous crusades, revivals and camp meetings that ensued then, it triggered up a spirit of dissent among the teenagers in the established churches, who grumbled that

their parents' churches were not spiritual enough to cater for their spiritual well being (Adamolekun, 1999; 2012). The aftermath was that the persecuted youths in mainline churches broke out from their parent churches to form different youth fellowship meetings. At this time, Pentecostalism became pervasive and metamorphosed into different forms with different names. In the Catholic Church, it is called Catholic Charismatic Renewal of Nigeria (CCRN). In the Anglican Communion, it is known as Evangelical Fellowship in the Anglican Communion (EFAC). It operates as Methodist Evangelical Movement (MEM) in the Methodist Church. Names like Presbyterian Young Peoples Association of Nigeria (PYPAN) and the ECWA Youth Fellowship (EYF) respectively were used in the Presbyterian and ECWA Churches (Kitause, 2015).

Incidentally too, those who were being influenced by crusaders like T.L. Osborn, Oral Roberts, Billy Graham, Kenneth Hagin, Gordon Lindsay, Morris Cerullo and later Reinhard Bonnke among others founded campus fellowships which later metamorphosed to several new Pentecostal churches such as the Deeper Life Christian Ministry, the Redeemed Christian Church of God, the Living Faith Church (Winners Chapel), Christian Charismatic Ministry (CCM), and the Gospel Faith Mission among others (Kalu, 1978; Adamolekun, 1999; 2012). These new churches led evangelism further north with emphasis on born again experience. Born again were preached zealously with great positive response from especially the youths. It was stressed that being born again is a doorway to salvation in Christ through faith (Marshall, 1993).

With the growth of Pentecostal Christianity in the 1970s, 1980s and the 1990s, the born again phenomenon percolated and became prominent in the North, motivated simply by social, economic and political instability that characterized the postcolonial state experiences in Nigeria then, particularly during the Structural Adjustment Programme (SAP) of the Ibrahim Babangida Badamasi administration (Smith, 2021). The structural adjustment period marked the explosion of Pentecostal churches as well as born againism in Nigeria. This was how born againism was popularized in Northern Nigeria.

4. Attractions of Born Againism

Born againism is a life transforming experience. It is revolutionary in nature. It changes people from adamic lifestyles to saintly behaviour. How is the life style of the born again Christian like? Is it repellent or attractive? Is it in any way different from the nominal Christian life style? The influence of born againism is at the level of ethics on the life of every born again Christian. Every recipient of eternal life has something to show for what he claims he has received from above. It is said that the change in born again Christians occurred inwardly. The change is from the heart (Ezekiel 36:25-26). Even though the colour, height, and the sound of the voice of born again Christians may remain unchanged, but somehow definite changes have occurred dramatically in the inside. How does this happen? How does this affect and attract others?

The beauty of born againism is in the change of life styles and attitudes. Ethics is powerful. Ethics attracts. The ethics of the born again Christians is always a challenge to people around them. It is attractive and repellent at the same time. It is attractive to those who are captivated by commendable new life style. It is repelling to those who are being challenged because they are handicapped by their adamic nature to meet up with the new life style of a born again Christian.

The born again Christians naturally compelled or energized people to live out their lives differently. It is different from the normal sinful life styles of the unbelieving and the unrepentant. The born again begin new disciplined and new puritanic life styles. The Pentecostals who are born again have puritanic tendencies and always try to lead a holy life because God is holy. Achunike (2004, p.65) concurs that:

What seems to be new however is that the Charismatics tend to be "puritanic" in their ethics. They fast on occasions. Visible efforts are made to lead a devout and holy life. They do not dress in seductive or sensual or frivolous manner. Girls and women do not apply lip-sticks or eye shadows or wear transparent clothes. They pray with some amount of seriousness and achieve some dept of faith.

This is always an open challenge to people living life that is beyond expectation. It is also an attraction to imitate a life style worthy of emulation. The life style of a genuinely born again Christian is very attractive. It attracts commendations as well as persecutions. People who feel intimidated by holy living or who has fallen short of that kind of life styles rubbished it that it is a Holier-Than-Thou-Attitude, hence resort to persecuting the born again Christians.

It is a known fact that within our neighborhood, we have people who are honest, truthful, and straightforward in their dealings, but are not necessarily born again Christians too. It is normal to find few people like that. We often find people who are hard working and dedicated to their duties regardless of whom they are and where they are working. But there are truly very negligible of such people. Compare the life style of the normal Christians with the born again, it is revealing to say that it is mostly the born again that read their Bible and pray always in their work places.

The born again Christians mostly go out of their ways to be good. Everybody likes good people. Everybody keeps company with faithful and honest people. No one wants to be cheated or lied to. Good behaviour attracts. Born againism regenerates normal Christians and make them saints with saintly ethics. That is what is attractive about born againism.

5. Impacts of Born Againism in Northern Nigeria

Born againism impacts life. It equally impacts the society positively and negatively. But positive impacts of born againism are so overwhelming that they overshadow the negative ones. The born again Christians seem to be up and doing in whatever they find themselves doing. They are industrious and hard working. This redounds to progress. The born again Christians believe in hard work. They have no time to waste and also waste no time at work. They are either praying, studying their Bibles, evangelizing, sharing gospel tracks, doing follow-up of the converts they have won and attending rehearsals in church or attending Bible studies or prayer meetings. He sees himself as a workaholic.

Hard work pays. It leads to productivity. Productivity leads to sustainable development. The born again always have something to contribute to the growth of the society. They do not easily give up in difficulty tasks. They are always optimistic about life and ensure that things work out to bring glory to God. Hence, they exercise great faith in themselves. The assurance they have that they can make it, is reassured every now and then which make them to forge ahead amidst trials and strenuous tasks.

Hard work is divine. Hard work is not a product of the fall of man in the Garden of Eden. Before the fall, God gave man assignments to occupy himself with in the Garden which he was faithfully doing them. Hard work leads to success and progress. Hard work impacts individual and the society. For their being very studious and possessing excellent character, people prefer to engage the born again Christians in their work places to be able to maximize gains in their businesses than employing those who are not born again. It is affirmed that:

In business places and in the civil service, they make genuine attempts to indulge in wholesome behaviour... Business men and women and companies that need sale girls or apprentices or office clerks or typists often apply to Charismatics for such persons, because of their proven character (Achunike, 2009, p.66).

Born againism affects governance. People on top who mattered in the society covet Pentecostal ethics of the born again. Most politicians tend to turn born again either by choice or by divine election. They want the electorates to know that they too are trust worthy. So most of the politicians take Church invitations seriously and endeavour not to miss any of such invitations. If they cannot make it physically to the programme, they try to delegate their close associates or Personal principal Secretary to represent them with donations. According to Achunike (2014), "some of our Christian governors or commissioners or ministers find the time to turn born again preachers, while doing their public duties" (p.66). It may be interesting to note that Senator Dr. Emmanuel E. Bwacha who served the country as a senator representing Taraba South Senatorial Zone for two terms and later

contested for the 2023 election as a gubernatorial candidate under the platform of APC, publicly testified in 2021 at CAN Center that he had become born again. After then, he was said to have been consecrated as one of the pastors of Holiness Revival Movement World Wide by Pastor Paul Rika, the International Director of the Ministry (J. E. Biriye, personal communication January 3, 2024).

The question people ask is: why is this so? Some people hold the view that it is because top politician want to win the confidence and trust of the electorates more by turning gospel preachers. A politician can be a cultist, but would still camouflage as a serious Christian for the sake of the people. While some of them pursue God genuinely to find Him; some of them course of fake their experience of God for their own ulterior motives. Whatever reasons the echelons of society seek to achieve in drawing closer to God, it is somehow doubtful to prove the genuineness of their intention in responding and meeting people's needs for help and in deploying the dividends of democracy to the people.

6. Exclusive Privileges of the Born Again Christians

The born again Christians claim great exclusive rights and privileges which normal Christians are so scared to claim confidently. There are said to be eternal and temporal rights which the born again Christians claim for themselves. Born againism leads to eternal destiny of bliss in Heaven for the recipients of regenerated life. They declare authoritatively that they possess an excellent Spirit which is the Spirit of God.

The possession of God's Spirit qualifies them to be called citizen of Heaven. They assert that they are now spiritual by virtue of being born again while others are not. This they emphasize while making reference to Jesus' statement in John 3:5-8:

Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh and that which is born of the Spirit is spirit. The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit.

This assertion clarifies that if one is born of the flesh, then one is carnal or in the flesh; if one is born of the Spirit, then one is a spirit. So the born again Christians while basing their conviction on this declaration opine that they are no longer of this earth but are pilgrims whose final abode are in Heaven.

Being born again means being transformed spiritually in to a new spiritual and a new moral life style. Gbasha and Katuka (2015), talk about this as: "Their sense of optimism about the attainability of born-again lifestyle" (p.72). Born again Christians are far from being ordinary people. They have encountered something which normal Christians did not encounter. This has given them an edge over other Christians here and hereafter. Through this divine encounter, the born again Christians claim that they have been infused with the DNA of God by virtue of their new births which are from above; it is heavenly not earthly.

The born again Christians tend to be Heavenly minded and are always pre-occupied with tasks which are perceived to have eternal value. This makes them to spend their quality time and resources in sponsoring and promoting gospel crusades, medical outreaches and church projects. Their desire is to live righteous lives always. They are not being carried away by the fashions of this world but detest evil and falsehood. They are transparent in their dealings with people. They tend to think more deeply about heavenly Jerusalem than just desiring to embark on pilgrimage to the Holy Land of Israel. They try to exercise dominion over the Devil and the power of the flesh by maintaining victory over the flesh through periodic prayer and fasting. In subduing the flesh, they gain control over fleshly desires thereby defeating trials and temptations. They maintain chastity of life. They imbibe the culture of godliness with contentment which guaranteed peace of mind.

The born again Christians encourage themselves to realize who they are in God's scheme of affairs. They assured themselves that they are sons, daughters, princes and citizens of the Heavenly kingdoms and so are the heads and not the tails wherever they find themselves. The mentality that

they should be riding on horses rather than walking as servants on earth makes them to initiate their own business ventures in order to actualize this (Kalu, 2000). This mentality encourages them to strive to be foremost in every adventure. They try to establish schools, churches, business centres, Pharmacies, and bakeries among several others.

The born again Christians tend to boldly demonstrate God's Power in healing the people of sicknesses and diseases and conducting deliverances every now and then. McCain (1999) gives example of this when he said that "In fact, in many African churches today a service is not complete without a few prophecies, a healing or two and a few demons cast out". Healings to the born again Christians are children's bread and should be enjoyed by all Children of God who deserved it. Healing is a right in the perspective of born again Christians.

7. Conclusion

The phenomenon of Pentecostal born againism is ever growing and expanding in Northern Nigeria in this 21st century. It is becoming so popular that both Pentecostal and mainline churches preach and emphasize born again sermons in different ways. As an urban phenomenon, born againism is being popularized and gaining more grounds in urban cities than in the rural areas. It is discovered that the concept of born again has not been fully understood by most mainline church rural dwellers. Some construed water baptism to being born again. Some misunderstood Holy Spirit baptism to being born again. However people perceived the concept of born again in the North, the study has revealed that born again is a life-changing and life-transforming experience. It has caused some paradigm shifts with people radically taken up new life styles and abandoning their old ways of life. Some, in the name of restitution after the encounter have confessed wrongs done in ignorant and disengaging from their second wives or refunding stolen money and properties exemplified by the life of Zaccheus in the Bible. Born againism even though has positively impacted both individual and the society, it has been accused by those whose life have been challenged by the puritanic life style of the born again Christians as exhibiting Holier-Than-Thou-Attitude. The study submitted that if the Northern Christians especially the Pentecostals are given more opportunities and financial backing to evangelized Northern Nigeria freely, there will be more explosion of born again experience that will not only revolutionized the lives of the normal Christians in the North but also those of Moslems as well as the devotees of our indigenous religion.

References

- Achunike, H. C. (2002), "Televangelism and the Survival of Churches in Nigeria, 1970-2000" in Achunike, H. C. (ed.). *Evangelization in the Third Millennium: A Contemporary Analysis*, Onitsha: Africana-Feb. Publishers. pp. 64-89
- Achunike, H.C. (2004). *The Influence of Pentecostalism on Catholic Priests and Seminarians in Nigeria*, Onitsha: Africana First Publishers Limited
- Achunike, H.C. (2007), "Prosperity Preaching in the Nigerian Religious Space" in Nigerian Journal of social sciences (NJSS) .vol. 4, No.1, 2007. pp. 83-96
- Achunike, H.C. (2009). *Catholic Charismatic Movement in Igboland, 1970-1995*, Enugu: Fourth Dimension Publishing Company Ltd
- Achunike, H.C. (2014), "The Challenges of Pentecostalism to the Catholic Church in Nigeria", A paper presented at the Nigerian Centre for Pentecostal and Charismatic Studies (NPCRC) Conference, in Abuja, 20th-24th May, 2014
- Achunike, H.C. & Kitause, R. H. (2014), "Pentecostal Theology and Ethics in the Nigerian Society", in Ijezie, L. E., Audu, S. & Acha, I. A. (eds.). *Religious Faith and Public Service in Nigeria: Ambiguities and Paradoxes*, Port Harcourt: CATHAN, pp.208-227
- Adamolekun, T. (1999). "Proliferation of churches and its impact on National Development in Nigeria" in J.O. Akinbi (Ed.). *Towards A better Nigeria*. Ibadan: Ben Quality printers.
- Adamolekun, T., T. (2012), "Main Trends in the Church Growth in Nigeria", in *European Scientific Journal*, 8(23) 1-12.

- Edet, F. F. (2019), "Prosperity Theology in Pentecostalism" in Erickson, Millard J. *Christian Theology*. Grand Rapids, Michigan: Baker Books
- Gbasha, C.T. & Katuka, H. (2015), "Born-Again Identity in Makurdi: Catholic Versus Pentecostal Narratives in Rural Nigeria", in *Journal Foundations of African Theology*, Vol.4, No. 2, 2015
- Kalu, O. (1978). *Christianity in West Africa: The Nigerian Story*. Ibadan: Day star Press
- Kalu, O., (2008). *African Pentecostalism: An Introduction*. Oxford: Oxford University Press.
- Kalu, O., (2010). The Collected Essays of Ogbu Uke Kalu, Volume 1: *African Pentecostalism: Global Discourses, Migrations, Exchanges and Connections*, eds. W. J. Kalu, N. Wariboko, and T. Falola. Trenton: Africa World Press.pp. 87-105
- Kitause, R.H. (2002). The Reformed Church among the Kuteb, 1919-2021, a Master of Arts Degree Dissertation submitted to the Department of Religious Studies, Faculty of Arts, University of Jos, August, 2002
- Kitause, R.H. (2015) "Influence of Pentecostalism in the Mainline Churches in Nigeria, 1970-2015", in *BEST: International Journal of Humanities, Arts, Medicine and Sciences (BEST:IJHAMS)*, ISSN 2348-0521, Vol.3, Issue7, July 2015, pp. 1-10, JCC Impact Factor (2015):1.1947, Retrieval from http://www.bestjournals.in/view_archives.php?year=2015_14_2&id=73&jtype=2&page=3
- Lindhart, M.,(2015). "Introduction: Presence and Impact of Pentecostal/Charismatic Christianity in Africa." in *Pentecostalism in Africa: Presence and Impact of Pneumatic Christianity in Postcolonial Societies*, 1-53, edited by M. Lindhardt. Leiden: Brill. https://doi.org/10.1163/9789004281875_002
- McCain, D. (1999). The Church in Africa in the Twenty First Century: Characteristics, Challenges and Opportunities, Retrieved from https://biblicalstudies.org.uk/pdf/ajet/19-2_105.pdf on December 12, 2023
- Marshall, R. (1993). "Power in the Name of Jesus: Social Transformation and Pentecostalism in Western Nigeria Revisited." in *Legitimacy and the State in Twentieth Century Africa*, edited by T. Ranger and O. Vaugh. London: Macmillam Press
- Marshall, R., (2009). *Political Spiritualities: The Pentecostal Revolution in Nigeria*. Chicago: University of Chicago Press
- McGowan, A. T. B. (1984). *The New Birth: What Born-Again Really Means*. Scotland:
- Napier, C. (2019). What Does "Born Again" Mean? Why Did Jesus Say "You Must Be Born Again"? Christianity.com, <https://www.christianity.com/wiki/christian-terms/what-does-born-again-mean-why-did-jesus-say-you-must-be-born-again.html>
- Oyakhilome, C. (2003) *Now that you are BORN AGAIN*. Nigeria: Love world Publication BLW
- Piper, J. (2010). *Finally, Alive: What Happens When We Are Born Again*. USA: Christian Focus Publication, Minnesota
- Smallman, S. (2006). *Beginnings: Understanding How We Experience the New Birth*. New
- Smith, D. J. (2007). *A Culture of Corruption: Everyday Deception and Popular Discontent in Nigeria*. Princeton: Princeton University Press
- Smith, D. J., (2021). The Pentecostal prosperity gospel in Nigeria: paradoxes of corruption and inequality. *The Journal of Modern African Studies*, 59(1), 103-122
- Toon, P. (1987). *Born Again: A Biblical and Theological Studies of Regeneration*. Michigan: Oxford University Press