

**Fivefold Ministry and its Application for Growth in the Redeemed Christian Church of
God, Mount Zion Cathedral, Province 1, Ibadan, Oyo State**

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**Being a Thesis Submitted to the Department of Politics & International Relations, Faculty
of Management & Social Sciences, Lead City University, Ibadan, Oyo State, Nigeria**

**In Partial Fulfillment of the Requirements for the Award of the Degree of Master of
Science (MSc.) in Intercultural Studies and Administration**

2023

Certification

This is to certify that Abiodun ADEBAYO with Matric Number LCU/PG/002672 carried out this research work titled “Fivefold Ministry and its Application for Growth in the Redeemed Christian Church of God, Mount Zion Cathedral, Province 1, Ibadan, Oyo State” in the Department of Religious and Intercultural Studies, Lead City University, Ibadan, Oyo State, for the award of Master of Science Degree (M.Sc) in Intercultural Studies and that this work has not been previously submitted.

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Dedication

This research work is dedicated to Jesus Christ, my Lord and Saviour, the Prince of peace and the supreme mediator who has given us the ministry of reconciliation and the entire Adebayo family.

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Acknowledgments

I am indebted to the Management of Lead City University, Ibadan under the Leadership of Prof. Jide Owoeye for providing the enabling academic environment to undergo this study. The Registrar of the University, Dr. Oyebola Ayeni, also deserves commendation for her moral support. I give gratitude to the Department of Politics and International Relations (Intercultural Studies Programme), Lead City University, Ibadan, Nigeria, for giving me the opportunity to learn under esteemed erudite scholars.

Special thanks to the Library of Lead City University, Ibadan and The Redeemed Christian Church of God Mount Zion Cathedral, Oyo Province one for giving me access to some useful resources for the research. I am also indebted to several authors whose publications are accessible online.

My profound gratitude goes to my supervisor, Dr. Ayodele Atowoju and Dr. Adekunle Otunla, for being meticulous in supervising my thesis. Their constructive censure, suggestions, assistance and support towards the completion of this work are unquantifiable.

My appreciation goes to the Provost of Postgraduate College Prof. Afolakemi Oredein, Dean Faculty of Management and Social Sciences Prof. Campbell Omolara, Head of Department Prof Akeem Amodu, Associate Prof. Femi Badru, Dr. Modupe Albert for their guidance on the university compliance and gap the research intended to fill.

Am also appreciating Dr. Oluwaseun Afolabi, Dr. Emmanuel Adetunji, Dr. Bayo Afolaranmi, Dr. Peter Ayoola, Dr. Sunday Adepoju for their constructive censure, suggestions, assistance and support towards the completion of this work are unquantifiable. May the Lord reward their labor of love and bless them richly.

I like to appreciate my Research Assistant Rev. Dr. Eyitayo Adelokun for his distinct support, guidance and assistance for the success of this research and my other colleagues, Pastor Ayanleke Kehinde, Rev. Olawale Samuel Adebayo, and Mr. Ajibola Olaitan for their assistance and contribution in several ways in the course of this research.

I am indebted to all members of The Redeemed Christian Church of God Mount Zion Cathedral Province one Ibadan, Oyo State for their moral and spiritual support in the course of this academic pursuit.

I especially thank the coordinating parish Pastor, Pastor Sunday Oyewo, Provincial Parish Pastor, Pastor Oyetayo Isaac and Regional Pastor, Pastor Ezekiel Afolayan of (RCCG Region 21) for their immeasurable support. May the Lord reward their labor of love.

Finally I would like to appreciate my brothers and friends for their financial support and consistent prayers and counsels. Most importantly, I wish to express my sincere appreciation to my amiable wife, Oluwakemi Oluwatoyin Adebayo and children, Mercy, Favour, Gift and Treasure. Their understanding and endurance in the course of this academic pursuit is worthy of commendation. They solidly stood beside me from the beginning to the successful end of the course. Together we shall achieve the purpose of our callings and existence.

Even though above mentioned institutions and persons have assisted in this research work. I take responsibility for the errors if any found in the work.

Abstract

This study examined fivefold ministry and its application for growth in the Redeemed Christian Church of God, Mount Zion Cathedral, Ibadan, Oyo State. The five-fold model functions on the basis that leaders with the ministry areas where they have a proven anointing to grow and edify the Church. The research design adopted for this study was descriptive survey design method. The research design is therefore appropriate as it allow the researcher to evaluate the application of Fivefold ministry to church growth in the Redeemed Christian Church of God. The population of this research is 1050 (One Thousand and Fifty church members of which fifty were ordained Pastors of the Redeemed Christian Church of God, Province 1, Mount Zion Cathedral Ibadan, Oyo State, Nigeria. Sample size for the population was 200 members and pastors of Mount Zion Cathedral Province 1. The study adopted a purposive stratified random sampling method to select a specified number of despondence from different pastors and church members. This is a sampling technique that allowed the division of the target population into a smaller group organized and then draw a sample from each group separately. The questionnaire was divided into sections; A considered the demography of the respondents of the fivefold ministry in Redeemed Christian Mount Zion Cathedral, while section B contained sub-question for the four research questions. The researcher also ensured the data privacy of the respondents and analysis of the data in such a way that the identity and confidentiality of respondents are protected. The impact was apparent in the members' spiritual, material, and financial well-being as well as in ministerial life as a whole. For efficient church administration and the accomplishment of church goals or mission/vision statements, churches should make sure that five-fold offices are available`.

Keywords: Fivefold Ministry, Church Growth, Redeemed Christian Church of God, Mount Zion Cathedral.

Word Count: 292

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List of Abbreviation

Abbreviation	Meaning
AFM	Apostolic Faith Mission
RCCG	Redeemed Christian Church of God
MZC	Mount Zion Cathedral
C & S	Cherubim & Seraphim
J.D.Y	John David Yeadon
PHD	Doctor of Philosophy
G.S	General Superintendent
G.B.	Country Code for United Kingdom
NITEL	Nigerian Telecommunications Limited
NYSC	National Youth Service Corps
CRFU	Christ the Redeemer's Friends Universal
CRSM	Christ the Redeemer's School Movement
RUN	Redeemer's University
RAPAC	The Redeemed Aids Program Action Committee
HIV/AIV	Human Immuno Deficiency Syndrome Acquired Immuno Deficiency Syndrome
CADAM	Christ Against Drug Abuse Ministry
UCKG	Universal Church of the Kingdom of God
UN	United Nation

UNESCO	United Nations Educational Scientific and Cultural Organization
FESTAC	Festival of Arts and Culture
RCF	Redeemed Christian Fellowship
PFN	Pentecostal Fellowship of Nigeria
INEC	Independent National Electoral Commission
E.A	Enoch Adejare
RCCGNA	Redeemed Christian Church of God National
DGO	Deputy General Overseer
AGO	Assistance General Overseer
CSR	Corporate Social Responsibilities

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Chapter One

Introduction

1.1 Background to the Study

The apostles, prophets, evangelists, pastors, and teachers are among the talents that Christ provided to the church¹. They are accountable for giving the people of God the resources they need to fulfill God's mission and for fortifying the church, the body of Christ, until we achieve a stage of spiritual maturity and full-grownness in the Lord, achieving the stature of Christ. In the larger church, there is a lot of discussion over how the five-fold ministry is currently carried out. Although there are various perspectives on this part of church leadership, it is a crucial component of Katalyst Church and one that we should try to understand².

The Scripture verse above lists five distinct areas or duties of ministry that God has provided to the Church in order for it to function effectively and maturely. The five-fold ministry essentially develops a group of leaders to lead the Church based on gifts in one of five areas, which when combined provide a holistic and balanced perspective to complete Christian ministry. This structure differs considerably from the more conventional hierarchy of the Church, which has a Senior Pastor, Associate Pastor, and Assistant Pastor³. It is exceedingly unusual to find one or two people who have a balanced representation of each of the five giftedness streams.

The five-fold model is founded on the notion that those in positions of leadership who have the gifts of an apostle, prophet, evangelist, pastor, and teacher are in charge of ministries in which they have a clear anointing to strengthen and edify the Church. One of the main reasons for this conflict is that many people do not fully understand the various ministries and skills that God has given the church to help lead, direct, guide, and edify the believers as outlined. The abuse of power and the self-appointment of individuals to positions of leadership and influence

who are not subject to the Holy Spirit or answerable to other leaders or to the body of the Church are of considerable concern⁴.

The researcher looks into church history to help us remember some of the leadership principles that God has established and employed in the lives of his children. These principles include Old Testament leadership and New Testament leadership in relation to the fivefold ministry and its applications for growth in the redeemed Christian Church of God, Mount Zion Cathedral. However, when it comes to positions of authority, God has given them to church leaders. They have a responsibility to provide love, grace, and wisdom to God's people. According to Apostle Paul's epistle to the church at Ephesus, God has established five primary ministries to rule or direct the church⁵.

Since the beginning of recorded human history, God has always ruled His children in the manner of a theocracy. Theocracy simply means that God is the only one in charge, and as a result, both men and women are required to live their lives in accordance with God's or God's collective will. Democracy has never been the norm inside the Body of Christ. God determines, assigns, and directs. Actually, if we go in the way of the Holy Spirit, we have no control over anything. God did not intend for His children to vote because it would prevent us from reaching consensus and unity via dialogue and prayer. The various forms of authority that God has chosen to appoint over His children are documented in the Bible. As time went on, God changed his leadership models to fit His divine objectives for the moment. Each model had been successful at the time and in the season it was used⁶.

The Five-fold Ministry is referred to as the heart of the church by Bible scholars. In addition to running the church on a daily basis, ministers are expected to offer spiritual support to the members of the congregation. In order to expand God's Kingdom and weaken God's

darkness and its hold or power over humanity, apostles, evangelists, pastors, and teachers—the fivefold ministry's ministers—are to engage in soul-winning⁷. Paul, the well-known church planter, revealed a portion of God's plan to the Ephesian church: "God gave some prophets, some evangelists, and some pastors and teachers for the edification of the body of Christ and the equipping of the people for the work of ministry"¹. Articulates a healthy model for ministry. If the church wants to keep up with the needs of the world, this is one that must be widely accepted and implemented⁸.

People who have experienced salvation are members of the church. People who have experienced spiritual rebirth as a result of the new birth are included in the church⁸. A live spirit resides in both people and the church. Everyone wants to see their church expand. That's because a growing church indicates that all connected ministries, services, and communications are operating successfully. Furthermore, a church's expansion shows if it is prospering or barely surviving⁹. The Redeemed Christian Church of God Mount Zion Cathedral and all other church leaders will eventually need to evaluate church growth in relation to the five fold ministry, both quantitatively and qualitatively, as well as for both the church's internal and external growth.

Church development refers to the intricate process through which God grows the church of Jesus Christ throughout the world. A local church experiences church growth when its quantity, quality, and organizational complexity all rise in a healthy way. According to this view, church expansion consists of three elements. They are organizational growth, qualitative growth, and quantitative growth.

When a single Christian or a corporate body of Christians shares the gospel with the world and draws more individuals into the church, this is known as quantitative growth or numeric growth. While methodology differs from church to church, quantitative growth is

biblical¹⁰. Qualitative or spiritual growth is the process through which the body gradually takes on the characteristics of the Head, Jesus Christ. Growth in its collective character and behavior toward christlikeness. This growth takes place as believers are exposed to excellent teachings and given chances to put Scriptural ideals into practice with their families, the church, and the larger community. An organization's church and structural development reflects its organic growth.

As the church effectively absorbs new members into its life, as the number grows, so must the organizational, More officers are needed with physical facilities, money, staff and enlargement in mechanism of government of the church¹¹. Paul compares church expansion to the process of agricultural cultivation in order to understand it. "I planted, Appolo provided water, but God provided the increase¹². Envangelism, discipleship, and leadership development are important for church growth, much as careful planting, watering, and cultivating are necessary for crop growth, fruit bearing, and harvesting. Man has a part to play because he is led and equipped by the Holy Spirit, and God provides the growth. Therefore, church growth is caused by people. God is working with Christ to establish His church¹³.

The Redeemed Christian Church of God was established in Ibadan in the year 1967 when Nigeria as a nation was divided into four regions. Oyo state was in the Western Region with Ibadan as its capital. In 1967, the late General superintendent, Rev. J.O Akindayomi, led a team to establish a branch of the church at Oniyanrin, Odo Alawo, Ibadan. The first crusade was held at this location with a few people including Pa and Ma Afolabi in attendance. The Rev. Akindayomi delivered the message¹⁴.

Redeemed Christian Church of God, Mount Zion Cathedral The second parish of a mission is called Bolumole. Pastor Josiah Akndayomi, the organization's founder, formed it.

Back then, in the 1960s and late 1970s, it was founded in Ibadan's interior. Bolumole, Challenge, was chosen as the new location for the church due to its growth. In the year 1976, an Elder built the first building for the Redeemed Christian Church of God. Rev. Josiah Akindayomi performed the church's 1977 dedication. Over the years, it has been led by a number of other Pastors in addition to the state pastor at the time, Pastor Olu Emmanuel¹⁵.

The regional headquarters in Ife, Osun State, was in charge of it at the time. The church then became part of Shagamu Region 12, which is in Ogun State. As the Church's population and capability grew, all of these occurred quickly one after the other. The provincial capital of Oyo Province 1 was then established there after it had been shifted from another location. Pastor Innocent Itulu and Pastor Dele Balogun were the next leaders under Pastor Kemi Oluyole's direction at the time. Pastor Amure followed by Pastor Isaac Olanrewaju, who is now the pastor, were in charge before.

During the time of Pastor Innocent Itulu, a project similar to that of Pastor Dele Balogun was launched, which was Covenant Sanctuary. The largest Redeemed Christian Church of God church in Ibadan at the time was Covenant Sanctuary. Furthermore, the Church was given the status of a district under pastor Dele Balogun because of its size. The region then changed its location to Covenant Sanctuary and became region 21. Then the church gave birth to province 2 in Oluwonla, Bodija, Ibadan, on the other side of BCOS. Again, the church gave birth to Oyo province 3 in Apata, among many other things. Presently, the Church is divided into 18 provinces. That was the extent to which the Church's growth could be observed¹⁶.

1.2 Statement of the Problem

God has given the church workers who are equipped with a variety of skills that are typically categorized into five-fold ministerial talents in order to help the church grow and make

disciples. Both of these are things that gospel ministers of Jesus Christ are called by God to do. Unfortunately, a lot of the church leaders who have been tasked with assisting in equipping the members in order to grow the church are not aware of their obligations, In spite of a number of studies on management and leadership at the Redeemed Christian Church of God Mount Zion Cathedral that have been conducted. However, it is necessary to consider the consequences for the Fivefold Ministry for Growth's members and leaders at Mount Zion Cathedral in Ibadan, Oyo State, The Redeemed Christian Church of God.

This researcher address the need to identify barriers inhibiting Mount Zion Cathedral (RCCG) from fully expressing the five-fold roles for church growth in order to offer guidance for releasing disciples into their missioner potential and design. In an effort to find a solution for this issue, the researcher explored theological and biblical sources in order to establish evidence in favor of the fivefold function's usage in church development. Therefore, this study critically examines the Fivefold Ministry and its Application for Growth in the Redeemed Christian Church of God, Mount Zion Cathedral, Province 1, Ibadan, Oyo State.

1.3 Aim and Objectives of the Study

Examining the Fivefold Ministry and its Application for Growth in the Redeemed Christian Church of God at Mount Zion Cathedral in Ibadan, Oyo State, is the goal of this study. The specific objectives are to:

- i. identify features of five-fold ministry in the practices of the Redeemed Christian Church of God, Mount Zion Cathedral.
- ii. ascertain the extent of the operations of five-hold ministry within the Redeemed Christian Church of God, Mount Zion Cathedral, Ibadan.

- iii. appraise the impact of the application of the five-fold ministry on Church growth within the Redeemed Christian Church of God, Mount Zion Cathedral, Ibadan.
- iv. ascertain the perception of the church members on the application of the five-fold ministry towards growth in the Redeemed Christian Church of God, Mount Zion Cathedral, Ibadan.

1.4 Research Questions

1. What are the features of five-fold ministry in the practices of the Redeemed Christian Church of God, Mount Zion Cathedral?
2. What is the extent of the operations of five-fold ministry within the Redeemed Christian Church of God, Mount Zion Cathedral, Ibadan?
3. What is the impact of the application of the five-fold ministry on Church growth within the Redeemed Christian Church of God, Mount Zion Cathedral, Ibadan?
4. What is the perception of the church members on the application of the five-fold ministry towards growth in the Redeemed Christian Church of God, Mount Zion Cathedral Province 1, Ibadan?

1.5 Significance of the Study

The first contribution made by the work is to understand the nature, dynamics, and organization of the ministerial offices in the Redeemed Christian Church of God. As it examines the fivefold ministry as a collective teamwork rather than competition its experiences. The study will be of utmost significance to church leaders in Nigeria. Churches have obligations to fulfill in order to guarantee the rapid expansion of the church, and these obligations are suggested by religious ethics. Researchers and students interested in conducting additional research on the topic will also gain from the study. This study looks at the ministry of The Redeemed Christian Church of

God and examines how the church has adopted these objectives. It also adds to the body of academic knowledge on the five-fold ministry and its application for growth. The study will also educate those involved in the Redeemed Christian Church of God Mount Zion Cathedral and other religious institutions about how to use the fivefold ministry to church growth. The effort will also aid in directing and shaping choices that The Redeemed Christian Church of God will make in the future to further the completion of its all-encompassing goal.

1.6 Scope of the Study

This study examines Fivefold Ministry and its Application for Growth in the Redeemed Christian Church of God, Mount Zion Cathedral, Ibadan, Oyo State. The research is within the scope, features, manifestation, and applications of the five-fold ministry for church growth. This research is within the context of the Redeemed Christian Church of God, Mount Zion Cathedral, Ibadan. The Redeemed Christian Church of God Mount Zion Cathedral was selected based on its structured and it is first parish establish in Ibadan, Oyo State. Therefore, the Parish can serve the purpose of this research. However, there is overlap in the application for growth of these offices in the setting of The Redeemed Christian Church of God in Ibadan, Oyo State. The many Christian denominations have adopted the various ecclesiastical offices differently. The study's time range is between 2017 and 2022.

1.7 Limitation of the Study

A study's limitations are those aspects of the design or methodology that affected or influenced how the study's findings were applied. They are often the limitations that could have an impact on a study's final results or how its findings are used in general. The researcher found some shortcomings in this study that served as the foundation for additional research. Due to the nature of the majority of Church organizations, which seldom allow for such, as well as the creativity of

respondents who would fill out the questionnaire for proper data analysis, the main restriction of this research was gathering information from respondents. The research was further constrained by the time and financial costs of the investigation. The researcher engaged some key personnel of the organizations to support in the questionnaire administration and it helps to enhance the respondent rate obtained for data analysis in this study.

1.8 Operational Definition of Term

Five-Fold Ministry: The concept of the five-fold ministry which reads, "It was he who gave some to be (1) apostles, (2) prophets, (3) evangelists, and some to be (4) pastors and (5) teachers¹." In part because of this verse, some people hold that God has reinstated or is restoring the offices of apostle and prophet in the church today. The five-fold ministry's purpose is "to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ." Therefore, the thinking goes, the offices of apostle and prophet must still be in operation since the body of Christ is unquestionably not built up to unity in the faith and has not arrived to the full measure of Christ.

Ministry: The Hebrew word *sharat*, which is translated as "to wait on" or "serve," is used to describe what Joseph performed for Potiphar. The English words "minister" or "ministry" are used to describe this. As a result, ministries are the ecclesiastical positions held by followers of Christ who carry out charitable deeds for the benefit of others and the advancement of God's heavenly kingdom. Thus, in this study the word ministries means ecclesiastical offices meant to serve the people of God.

Apostle: In order to reach people and establish the truth and order of the kingdom, notably through forming and leading local churches, an apostle is a person who has been called and sent

by Christ and given the spiritual authority, character, skills, and abilities to do so. They establish a base and ensure that it remains solid. The Apostolic Ascension Gift is available to assist in guiding others as they spread the gospel, make disciples in unreached places, and form churches. There are three different kinds of apostles: apostles of the lamb, apostles with the five-fold ministry gifts, which are still in existence today, and individuals with the label "apostle" due to a specific hierarchical position in a denomination.

Evangelist: An evangelist has a profound burden for the lost and is anointed to preach the gospel to them with great conviction and to persuade them to follow the Lord. They frequently leave signs and wonders behind to further their message. One who travels around preaching the gospel is another description of an evangelist. The word "evangelist" can also be used to describe a missionary. The office of the evangelist will always be crucial to the church, especially in terms of outreach objectives, until Christ returns for His church. "The evangelist is the recruiter to the cause," claims Lambert, "the naturally contagious person who is able to enroll individuals into the movement by sharing the gospel."

Pastor: The pastor is the heart of the congregation spiritually. They are committed shepherds who are prepared to give their lives in order to protect their flock. They desire for the flock to be fed, to increase, to be equipped, to develop their gifts, and to move into the calling that God has for them. The pastor serves as the head of the congregation, is responsible for managing its daily operations, and may also lead and oversee the pastorate.

Prophet: Prophets offer advice to both individuals and the community, conveying revelation as well as frequently providing interpretation, application, and timing. They also let the people of God see what God's heart is like. In addition, they are jealous of the Christ-like body's sanctity and cleanliness. They are also envious of the holiness and purity of the Christ-like physique. A

prophet is also one who talks to God's people on His behalf and proclaims God's truths. As revelation comes to them, prophets share the secrets of God.

Teacher: Teach and edify the church's members more in Hungary for the word of God. Additionally, teachers are individuals who swear to impart the Bible's teachings to their students accurately while staying true to it. To demonstrate their approval to God, teachers regularly study the Bible.

Church: The church is a group of believers in the Lord Jesus Christ as well as a microcosm of the larger society to which it is called to reflect the love of God. The church is made up of individuals who have been given spiritual life as a result of the new birth; they are both individually and collectively inhabited by a living spirit; a living book governs its affairs.

Church Growth: it means the complex process by which God expand the church of Christ throughout the world. Church growth is the balanced increase in quantity, quality and organizational complexity of a local church.

The Redeemed Christian Church of God, Mount Zion Parish Oyo Province 1 : is a parish of the Redeemed Christian of God, also known as RCCG Bolumole. In accordance with the great commission of our Lord Jesus Christ, the RCCG is a global church organization that was founded in 1952. The church is a bible-believing organization where teaching and missionary approaches emphasize holiness and ethical living as the way to a full existence both now and in eternity. The Redeemed Christian Church of God (RCCG) is one of the Pentecostal movements in Nigeria that has experienced the fastest growth in recent years. African organizations and churches that place a strong emphasis on spiritual experiences fall under the broad term of "pentecostalism." But Pentecostal congregations place a strong emphasis on the operation of the spirit inside the congregation, particularly ecstatic manifestations like prophecy and speaking in

tongues, healing, and exorcism. As a Pentecostal church, RCCG shares all of the aforementioned traits.

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Endnotes

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Chapter Two

Literature Review

2.1 Conceptual Review

2.1.1 The Foundation of Fivefold Ministry

Over the years, numerous scholars have studied the Study on Fivefold Ministry and its Application for Growth in the Redeemed Christian Church of God, Mount Zion Cathedral, Province 1, Ibadan, Oyo State. The five-fold ministry model is based on the Pauline message, which says, "And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ. The five-fold ministry" is a word used to describe the group of church leaders who serve as apostles, prophets, evangelists, pastors (shepherds), and teachers. This five-fold ministry concept is widely recognized in charismatic churches. To aid in the church's expansion, it is thought that all five categories of leaders should be present. But many believe this kind of instruction is flawed for a variety of reasons¹.

In the first place, the apostles and prophets of the New Testament era are no longer comparable. According to the words in Ephesians, "Christ Jesus Himself is the cornerstone" and the church is "built on the foundation of the apostles and prophets."The apostles of today are very different from those who started new ministries, churches, or missions while there may be leaders "like" the apostles who do so. The biblical era is also distinguished by prophets. Despite the fact that individuals might act as prophets by speaking the truth².

Second, the phrases "pastor" and "teacher" or "shepherd" and "teacher," according to some academics, refer to the same group of people. In other words, pastor-teacher should be understood as opposed to clergy and educators. Even while not all pastors are teachers, all

pastors are called to be teachers. There are only four different types of ministry; the belief that there are five is untrue since this view is backed by strong evidence. Third, traveling preachers and Bible teachers were the conventional forms of evangelists. Because of this, a particular local church would not normally have a "staff evangelist" even though it might support a range of evangelists. Unlike others who remained with a single church group, evangelists went out³.

According to this information, the increasingly popular five-fold ministry idea appears to be an honest attempt to support church leadership, but it accomplishes this through erroneous interpretations of biblical passages that instruct that the local church should be led by godly, qualified elders/pastors (plural), who are assisted by deacons in leading the church in collaboration with the church's members. This is shown by the fact that Philippians was written at the very beginning of the church and was addressed "To all the saints in Christ Jesus who are at Philippi, with the overseers and deacons"⁴. This is the example that the New Testament of the Bible offers and it is still applicable today⁵.

Neo-Pentecostalism, which embraces the Holy Spirit, is currently igniting the restoration movement inside the corporate Church of Jesus Christ. Through this, God is renewing the ascension gift ministry of the five offices in a fresh way. The New Testament Church of this age has now begun to function within the structure and order that the kingdom has established. This is God's government in the eyes of the church's leadership. In this context, the word "restore" means to bring something back to life and to re-establish it in accordance with its previous status and intent. In the Charismatic context, the term "restoration" refers to the almighty action of the Holy Spirit inside the Church to return a biblical truth or ministry to its proper position and manner of functioning. It is a part of a divine design in which God gradually returns truths to the

Church. It is a conviction that God is reviving His Church in this generation. The followers see themselves as a Spirit-empowered church being brought back to its New Testament splendour⁶.

The new charismatics think that the church needs to reclaim the New Testament pattern in order to experience New Testament results. To equip the saints for the work of ministry, it follows that the offices of apostle, prophet, evangelist, pastor, and teacher must be reinstated. Without the restoration and widespread acceptance of the fivefold ministry the church will not be as effective in the process of dominion. God's ordained ministries must be embraced by the body of Christ for it to reach full maturity; they are necessary, not optional⁷.

From a theological standpoint, the Pentecostal movement affirms that the restoration is the result of God's decision to devote everything to Him, the Spirit's work in creating a new people, and the presence of Christ among His followers via the role of the fivefold minister. Since the Reformation, God has been restoring "His" Church to its former glory and might. The restoration process becomes increasingly likely as the time of Christ's second coming draws near because it is expected that the Church will ascend and fully develop, taking center stage in the arena of cosmic events.

In order to offset the charismatic focus on the modern church apostasy as katharsis (cleaning) and the start of a new age, the fivefold ministry was established. It is not believed that the God Spirit is constrained by an uncaring and disobedient human race. As He ushers in the brand-new period of restoration, the Spirit breaks down barriers, reforms structures, and regenerates individuals. The restorational action of the Holy Spirit during the various church historical eras, seen from a dispensational perspective. This point of

view appears to be at odds with church history when examined closely, yet it is essential to emphasize:

A general definition of accelerated restoration is provided below: Since AD 1500, restorational movements have occurred more frequently, going from 300 years apart to 150 to 10 years apart during the second half of the 20th century. Over the past five hundred years, each paved the path for the next. The Protestant Movement prepared the way for the Holiness Movement and so on, the Pentecostal Movement for the Latter Rain Restoration for the Charismatic Renewal and Faith Movement for the current Prophetic Movement, which is now preparing the way for the Apostolic Movement, which will in turn prepare the way for the Saints Movement, which will enable the saints of the Most High to fulfill⁷.

2.1.2 The Fivefold Ministry and Contemporary Meaning in Christendom

Over many years, when churches attempted to handle their organizational problems on their own, the idea of church leadership altered in terms of human traditions and human common sense (which is based on human prejudice). The notion of church leadership gradually drifted further away from what the Bible says. The general assembly of the people in the Old Testament was subordinate to the Aaronic priesthood. This high priesthood that stood between God and man was destroyed at the beginning of the New Testament. When Jesus originally appeared, the people welcomed "Him," yet "He" presented a challenge to the ruling elite because of their potent priesthood. The prominent Jewish priests convinced the people to demand Jesus' death the following Friday after they had acclaimed Him on Palm Sunday, which led to the Law's failure⁸. The senior priests and scribes looked for a means to kill him because they feared the people⁹.

The people, however, were convinced by the powerful priests that he should release Barabbas to them instead¹⁰. The priesthood was a failure, and as a result, it had a big impact on the Jewish people's eventual extinction. Without question, people just blindly obey their bosses. Leaders with greater authority are constantly present, and they can exert pressure on others and demand that they conform to their viewpoints. There are awful consequences to humanity's stupidity, which is a universal trait¹¹.

1. The Calling of the Five Fold Ministers

Those God has chosen for leadership roles are called in a divine way. Jesus only chose twelve to be apostles out of all of His disciples. Paul claimed that he was also "called to be an apostle" at the opening of the Romans book. Leadership is absolutely necessary before receiving this heavenly vocation. It is not possible to just volunteer for the five-fold ministry. Too many people simply left without being sent. For both the person and the Church, these volunteers typically do far more harm than good. Moses' life serves as a good illustration of this. He was being prepared for leadership and had been miraculously spared from death. But Moses decided to handle things on his own, which led to problems for both him and the entire nation of Israel. God fully equipped him for his call after forty years. God also wants us to be prepared before we are given a leadership role¹².

All Christians have a duty to serve God by praying, worshiping, and giving; the church by uplifting, comforting, and loving; and the world by proclaiming the good news of Jesus Christ's atoning sacrifice. We all have enough to do without offering to take on leadership responsibilities. A prayerful, seeking church will also have a clear "knowing" when God actually summons them. "Now there were some prophets and instructors in the church in Antioch, including Barnabas, Simeon, sometimes known as Niger, Lucius of Cyrene, Mansen, who had

grown up around Herod the tetrarch, and Saul¹³. As they ministered to the Lord and fasted, the Holy Spirit said, 'Now separate to Me Barnabas and Saul for the work to which I have called them.' Then, having fasted and prayed and laid hands on them, they sent them away.'¹⁴

The church leadership will be made aware of a summons from God when it occurs. We don't have to keep requesting to be sent out or attempting to get a job. Where God leads, He also provides! All we have to do is follow His instructions, rest in Him, and wait on Him to provide opportunities for leadership. In doing so, our gift will make room for us.

2. The Preparation of the Fivefold Ministers

God divinely prepared and equipped those He divinely called. God constantly takes time to get everything ready before He sends something out. After inviting twelve men, Jesus began preparing them for mission activity. They had only one option: to follow Him. Simply said, a disciple is someone who adheres to another's instruction. The disciples frequently did nothing but sit and listen to Jesus. Likewise, before we are dispatched, we must take a seat. Before we can teach, we must first learn. Before becoming apostles, we must first become disciples. In order to lead, we first must follow¹⁵.

Three fundamental methods were used by Jesus to train His twelve disciples. They were asked to follow His example, be with Him, and submit to Him. The Lord beckoned the disciples to "be with Him" so that He may pour Himself out on them. Considering that they spent three years with Him, can you fathom the education they received? Through their shared activities eating, walking, working, and living they were continually being prepared just by being with Him. Jesus also commanded his followers to follow him. An excellent instructor is obedience. In truth, it is impossible to follow Jesus' example without obedience. As we consistently follow His commands, the Lord continually prepares us¹⁶.

Jesus urged his disciples to imitate him. The Lord did not merely issue orders for people to follow; rather, He displayed His life for all to observe. He serves as our ideal example. We must look to Jesus to learn how to pray. We must look to Jesus to discover how to witness. He not only serves as our example, but He also empowers us to live in His manner. A leader who is fully equipped for the job will be aware of both God and himself. God frequently helps us by exposing our flaws, as He did with Moses. We must develop a complete confidence in Him rather than in our inherent virtues and flaws¹⁷.

In-depth knowledge of God's Word is another quality of a leader. Following are some passages that provide a list of requirements for leadership. A man who wants to be a bishop wants to do excellent work, according to a reliable proverb. A bishop must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, and able to teach; not given to wine, not violent, not materialistic, but gentle, not quarrelsome, not covetous, one who rules his own home well, having his children in submission with all reverence, and not a novice, lest he fall into the same condemnation as the devil due to being puffed up with pride¹⁸.

Additionally, he needs to maintain a positive reputation among non-believers to avoid embarrassment and the devil's trap. "For a bishop must be blameless, as a steward of God, not self-willed, quick-tempered, given to wine, violent, or greedy for money, but hospitable, a lover of what is good, sober-minded, just, holy, and self-controlled, holding fast the faithful word as he has been taught, so that he may be able, by sound doctrine, both to exhort and to convict those who contradict"¹⁹

3. The Ordination of the Five Fold Ministers

The Holy Spirit will direct the Church to ordain a person into the ministry once they have been called and properly prepared by God. In his local church, he will have demonstrated his

dependability and ministry. When deciding when to ordain him, the church elders will consult the Lord. They won't ordain a new Christian or novice. The terminology used to describe how one enters the ministry are not defined in the Bible. By placing hands on someone and praying, ordination includes appointing and "setting in" a ministry. This formally endorses a ministry and affirms God's call. The act of laying on of hands bestows the spiritual power and leadership talent²⁰.

4. The Theological Roots of Fivefold Ministry

In the Church of Jesus Christ, the Holy Spirit is currently igniting a restoration movement. In order to reinstate the five offices' ministry of the ascension gift of Christ, God is doing something fresh in this regard. "This is the start of the organization and structure of the kingdom as it has been given to the New Testament Church of this age. For church leadership, this is God's rule²¹. One that acknowledges the gifts of the Holy Spirit is referred to as a charismatic church. The congregation is enthralled by the zeal as hands are raised in joy, people who have received the Holy Spirit speak in tongues, and depending on where you worship pastors work miracles by the power of God. All of it from ministering to sick worshipers to prophesying. Millions of people are becoming interested in the Pentecostal/Charismatic spirituality and ecclesial communities it fosters. These Christians are looking for both social and spiritual fulfillment, which they "miss" and which is difficult to find in the traditional conservative style of liturgical celebration and structured communion in the mainline churches. To restore something in this context is to reawaken and re-establish it so that it serves the same function and goals as before. The Charismatic concept of restoration is the Holy Spirit's sovereign act inside the Church to bring a biblical truth or ministry back into proper harmony with its intended purpose. Part of a divine design includes restoring truths to the Church. In this day and age, there

is a belief that God is revitalizing His Church. The followers see themselves as the church of the New Testament being revived by the power of the Holy Spirit²².

The new charismatic assert that the church must recapture the New Testament pattern if it wants to experience New Testament outcomes. Therefore, the offices of apostle, prophet, evangelist, pastor, and teacher must be restored in order to prepare the saints for the work of ministry²³. If the fivefold ministry outlined is not restored and acknowledged by the entire church, the church will not be as effective in the control process. All of the God-ordained vocations listed in the Bible must be embraced by the body of Christ for it to reach its full potential because they are necessary, not optional.

Church doctrine holds that the restoration is the outcome of God's act of giving everything to the Lord, the Spirit's work of transforming a new people, and the work of the fivefold ministers of bringing Christ's benevolent presence to His people. God has been striving since the Reformation to restore "His" church to its former majesty and power. The Church is projected to be completely developed and to ascend to occupy center stage in the events of the universe, making restoration efforts more likely to succeed as Christ's second coming approaches²⁴.

The five-fold ministry seeks to oppose the charismatic emphasis on the modern church apostasy as katharsis (cleansing) and the beginning of a new age. It is not thought that the Spirit's power to function is limited by a rebellious and unresponsive human race. By removing obstacles, modifying institutional structures, and restoring people, the Holy Spirit ushers in the new era of restoration. The dispensational perspective on the Holy Spirit's restorational activity throughout the various eras of church history. It's crucial to emphasize the following broad description of what "accelerating restoration" means in the context of church history: Restorational movements

have increased in frequency since AD 1500, going from occurring three hundred years apart to one hundred to fifty times per ten years in the second half of the 20th century²⁵.

Each of the following was made possible by the previous 500 years. Currently, the Apostolic Movement is laying the foundation for the Prophetic Movement, which will then prepare the way for the Saints Movement, which will enable the saints of the Most High. The Protestant Movement paved the groundwork for subsequent movements like the Holiness Movement. The Pentecostal Movement paved the stage for the Charismatic Renewal and the Latter Rain Restoration²⁶.

The assurance of the new age, which is found in God's monergistic participation with His church and the free fulfillment of His promises of the Holy Spirit, can be discovered by attentively considering this viewpoint. By releasing these domo to His oikodome, God promises to treat everyone who know Him gently. This is typical of Charismatic hermeneutics, where allegory and symbolism rule supreme in their understanding of the Bible. No history is vulnerable to eclectic criticism, which inevitably leads to subjectivism in the understanding of historical events—a bias that is detrimental to historical accuracy. This type of historical interpretation must keep in mind that one of the tenets of reality interpretation is the idea of objectivity. It necessitates the conscious eradication of one's biases. Facts must be clarified and quantified using a larger range of collective facts²⁷.

The theological and charismatic views on restoration are at odds with one another. It is linked to katartismos. The word "setting a limb or bone or a restoration of a shoulder" is known in medicine as katartismos. The term is only encountered here in the New Testament and in those days, it meant furnishing a room, or mending of a garment²⁸. Having the necessary tools, knowledge, or training is its basic meaning. Moreover, it can indicate the necessity for political

groups to come together, mend, or modify themselves. A total of 13 times throughout the New Testament, the phrase is employed as a verb, and the following definitions are given:

- i. Repairing or restoring fishing nets
- ii. To mend a broken-hearted brother
- iii. To get things ready
- iv. To finish, furnish, and put everything in its place
- v. To perfect
- vi. To educate. The word "doma" is used in Ephesians 4 to describe the procedure of preparing and teaching believers for helpful service in the church. No reference is made to bringing order out of chaos in this chapter²⁹.

They continue, talented people were sent to the church for the explicit aim of forming or training Christians. Just as important as having a spiritual gift is being able to use it effectively for the good of the church. The restoration of the fivefold ministry and a powerful outpouring of the Holy Spirit immediately before the second coming of Christ saw a new vigor after the renowned Azusa Street revival in Los Angeles in 1906. This led to the emergence of a new generation of apostles, and the restoration of the fivefold ministry waned until the latter half of the twentieth century. The doctrine of fivefold ministry dates as far back as the era of the Latter Rain Movement, which emerged in 1948³⁰.

An extensive look at this movement. According to proponents of this teaching, the church will complete its task or mission on earth by accepting the five positions outlined. According to this text, these are the ministers of the fivefold ascension gift. Not charismatic but doma, they are extensions of Christ's headship mission to the Church rather than gifts of the Holy Spirit.

Teaching, training, energizing, and maturing the saints for the task of their ministries is their main ministry and role³¹.

The belief that the fivefold ministry is a call for the church to be the Lord's church in this age has contributed to some eschatological perceptions that accepting this concept will also hasten the second coming of Jesus Christ. While desire and knowledge are important, we need more to run the Church's government. A ministry with supernatural abilities is required by the Church. We shall get an understanding of five ministries within the church's governmental mission. Generally speaking, the fivefold ministry is an idea of church leadership centered on the work of men and women who have allegedly been divinely called and endowed with one of the five ministry talents described. It is seen as a provision of divinely appointed leadership for the body of Christ. The fivefold ministry leaders are raised up as by God's express will, and are seen as Christ's gifts (domata) to the Church³².

They must be taken seriously and obeyed by the church. In addition to the typical Pentecostal leadership responsibilities of pastors, elders, and deacons, they are leaders with particular offices and ministries to direct and oversee the Christian Church. The five-fold ministry. Explain the idea of a "fivefold" ministry using "Hand Illustration"³³.

2.1.3 Foundation of Fivefold Ministry

1. The Thumb Symbolizes the Apostle

He has no trouble reaching out and touching every finger. It is essential for the hand to be able to grasp objects since it is stronger than the other fingers. The apostle can therefore perform in any of the other four ministries. All other ministers are easily filled with his anointing. The apostle possesses the steadiness and adaptability required for the church's development, maturity, and faith in the Lord. In order to provide establishment, order, balance, leadership, direction, and

guidance to any governmental ministry, the apostle acting as the thumb is most effective. The return of the apostolic authority emphasizes how God's fivefold ministry has experienced significant limitations on its ability to accomplish its potent goals³⁴.

The hand of God has had to function with only four fingers. The power and function are limited greatly by the lack of a thumb. Now the apostle thumb of the hand of God is being restored to proper placement and power. Since all elements of the hand of God are being restored fully, the hand of God will be extended in full power and demonstration. The movement of the thumb gives power to the hand. The thumb is designed to complete the hand for its full function and power³⁵.

2. The Index Finger Symbolises the Prophet

His task is to point out the direction. He points at the spiritual condition of the church, reveals sins, and shows which road to take. The index finger (prophet) is closely related to the thumb (apostle). Together they have the closest working relationship in the hand ministry to the body of Christ. Prophets reveal God's heart to His people, giving guidance to individuals and the body, giving revelation, as well as often interpretation, application and timing. We see several examples in the book of Acts, e.g. Philip's daughters and Agabus. Agabus is a good example of where prophecy can be rightly interpreted, yet applied wrongly, as Paul was urged not to go to Jerusalem, escaping the predictive prophecy of his fate. In this case, we see prophecy as fore-telling, yet it is also forth-telling which is often neglected by those who run after prophetic words³⁶. With the new acceptance and recognition of the office of a prophet over the past twenty years, believers turning to them as fortune-tellers has become a real problem that has driven many to the total rejection of prophets.

God has established prophets in His church, and we will not be complete if we reject their ministry out of fear. Many pastors live in fear of prophets, feeling threatened by what they might say to the church or to himself, and at times rightly so since too many prophetic people exalt themselves and the words they speak instead of being humble servants to the body, allowing leadership to weigh their words and judge them as commanded by Scripture³⁷.

3. The Middle Finger Symbolises the Evangelist

It is the far-reaching of them all, therefore the external ministry of the church. An evangelist is set apart to do a work descriptive in soul winning and with great focus on reaching the lost. “It is in the middle of all activity of the hand. It is usually the largest of the fingers. The evangelist usually has the largest meetings in evangelistic campaigns. The evangelist is a vital part of the ministry of the hand”³⁸.

4. The Ring Finger Symbolises the Pastor

The pastor has a marital relationship with a church he serves. The pastors are shepherds who love the flock, care for it, encourage it, and meet its spiritual needs. The pastor is in a position of authority and service. The rulership and servitude in the governmental ministry. Therefore, it is expected of the pastor to assist in bringing the dispersed people together, establishing law and order, and providing for the vulnerable and the ignorant. The ring of their shepherding connection binds the pastors to the local saints³⁹.

5. The Little Finger Symbolises the Teacher

The instructor explains, elaborates, and evaluates the written word for the congregation. The teacher is the focal point of every didache, rhema, and bibl, including logos. His mission include building up the church and guiding Christians into complete maturity in Christ. Each finger thus stands for one of the five offices that make up the entire hand ministry. The logical questions are

inevitable: What, if any, meaning is there if a hand is used to symbolize the fivefold ministry? The response one receives is that the apostolic and prophetic offices fit the roles of the thumb and index finger in this dubious picture of the fivefold ministry. The fivefold teachers in this group continue by elaborating on the meaning of the word picture. Some people don't make these distinctions and even minimize them. When did the church reclaim its apostles and prophets? This inquiry elicits a range of responses, which provides an analysis of how various Charismatic scholars respond to these inquiries in various ways. For instance, the Neo-Charismatic instructors respond by stating that the reopening of these offices took place at the commencement of the Pentecostal outpouring roughly 100 years ago. God has entrusted the leadership of the Christian Church in these last days to the fivefold ministry, a divinely revived ministerial institution⁴⁰.

2.1.4 The Biblical Understanding of Fivefold Ministry

1. Apostle Govern (A pioneer of the Faith)

The role of an apostle is to go out to individuals and establish them in the truth and order of the Kingdom, particularly through founding and overseeing local churches. The foundation is laid, and they ensure that it is maintained. A clear understanding of God's plan for the church and the capacity to see beyond the present circumstance are qualities that characterize apostles, who are also visionary leaders. They have the capacity to effectively convey this vision and motivate others to join them in carrying out God's will. They can also recognize and develop leaders who will support them in their purpose⁴¹. Apostles are expected to be visionary leaders who can convey God's plan for the church. They never settle for the status quo and are always looking for new ways to advance the kingdom of God. They are able to motivate people to share their vision of what the church can become because they have it. Additionally, because of their calling and anointing, apostles have spiritual authority. They may impose structure and order on the

ministry because they are regarded as leaders by the church. They can also determine the church's development⁴².

2. Prophet Guide (A Voice of God)

The second job we shall examine is prophet. A prophet is expected to deliver God's word clearly and boldly. They frequently serve as the church's representative of God's voice, and they play a crucial part in identifying and interpreting the various periods and seasons. Prophets, however, have a special capacity for receiving revelation and wisdom from God regarding the present and the future. They are able to ascertain God's will and convey it to the church. They can also give people guidance and clarity by speaking prophetically into their lives. However, prophets have a special ability to hear from God and are called to speak for him to the church. The church receives direction from them as they are able to recognize the times and seasons. They can contribute to the comprehension of their purpose and calling⁴³. Prophets are also expected to be sincere and modest, and they are intensely motivated to carry out God's plan for their lives. They are more concerned with expressing the truth and carrying out God's plan for their life than they are with achieving personal glory or recognition. Even when it is controversial or uncomfortable, they have the courage to speak the truth and stand up for what is right.

3. Evangelists Gather (Proclaimer of the Gospel)

The next role we will look at is the evangelist. Evangelists are expected to boldly and forcefully share the gospel. They are driven to see individuals put their faith in Christ and have a heart for the unsaved. Evangelists are deeply committed to saving souls and will go to any lengths to win the lost. They are unafraid of hardships and will go enormous distances to spread the gospel. They have a heart for the lost and are passionate about seeing people come to faith in Christ⁴⁴.

An evangelist is motivated by a deep concern for those who are outside of God's kingdom and empowered by the Holy Spirit to share the good news of salvation with them in a way that moves their hearts. They often have miracles and signs to go along with their message to confirm it. Philip is a well-known illustration of an evangelist in the New Testament. He is the only person mentioned directly as an evangelist. One of the men chosen to assist the widows was this individual. They describes how he follows the inspiration of the Holy Spirit and introduces the Ethiopian eunuch to a knowledge of Christ that leads to faith. "Evangelists create converts, while apostles create disciples³⁷. Prior to turning over the task of discipling to others, their main goal is for people to enter the kingdom. Despite the fact that they like training others in the art of persuasion, they are never satisfied with their efforts or their level of accomplishment. They are saddened by believers' lack of concern for the unbelievers, but they also possess the gift of prophecy to communicate God's broken heart to the body. For the local church and the kingdom of God to develop numerically, evangelists are absolutely essential⁴⁵.

4. Pastors Guard (A Shepherd of the Flock)

Pastor is the forth position. Pastors are tasked with tending to God's flock and offering the church's members spiritual support, direction, and safety. The church members are deeply loved and cared for by the pastor. They are mindful of their own spiritual and emotional needs and are eager to go above and beyond to offer assistance and consolation when necessary. They genuinely care about their congregation and are dedicated to assisting them in strengthening their faith. Additionally, the pastor is the center of the congregation. Pastor also have leadership and administrative skills that are essential for the effective functioning of the church⁴⁶. They are in charge of planning and directing the church's numerous ministries as well as giving volunteers

and leaders advice and direction. They care deeply about making sure the church runs well and are adept at managing both people and resources.

He is a shepherd who genuinely cares about his flock and is willing to sacrifice everything for them. In order for them to fulfill the calling that God has for them, he wants them to be fed, grow, be equipped, develop their gifts, and do so. In the local church they are the bridge between the different offices and functions, listening to all sides and restoring calm and order where necessary. Jesus, the beautiful Shepherd, gave us a beautiful model of what a pastor ought to be like by teaching us a great deal about shepherding and the sheep. The health of his flock and his own body are the pastor's top priorities, and he not only provides instruction but also discipline and protection when needed. Of the five, the pastor's position is the one that is currently most well-known. Those who were called by God to the other four offices have frequently been forced to play pastoral roles because they did not understand the other four. This has led to friction in their churches since they were unable to provide for their flocks' needs. It is time for the church to allow evangelists, teachers, apostles and prophets to be what they are called to be and take their rightful place in the church⁴⁷.

5. Teachers Ground (An Expositor of the word)

We will now look at the role of the teacher as our final role. Teachers are tasked with conveying the Word of God in a fashion that is understandable, methodical, and applicable to the audience. They aid churchgoers in developing their knowledge of and reliance upon the Bible. The ability to distinguish incorrect teaching and error in the church comes from teachers' discernment and capacity for correction. To keep the church on the right track, they are prepared to chastise and

rebuke in a spirit of love and humanity. They're dedicated to assisting their church in comprehending the truth and avoiding falsehood⁴⁸

By illuminating Scripture and bringing forth truth that has never been seen by their listeners before, teachers illuminate Scripture and edify the church, imparting divine life and anointing to their listeners who grow more hungry for the Word of God. Prophets speak of God's heart; professors speak of His mind. In the church, the balance between prophets and teachers can lead to conflict. Prophets receive revelation of future secret things, whereas teachers receive revelation of hidden things in the Bible. Prophets reveal the spectrum, while teachers reveal the nuances of the revealed truth. Prophets have vision; teachers have understanding. While prophets are risk takers, teachers move by understanding and are planners. The list could go on. In order to provide the sheep with a solid basis of the Bible, which many charismatic churches seem to lack today, teachers are crucial members of the body of Christ⁴⁹. Why do charismatic churches focus so much on the Spirit that they disregard the Scriptures, despite the fact that there are so many good instructors in non-charismatic churches?

Some people have received the call of the Lord to serve as pastors, teachers, evangelists, and prophets. His wife can enter into the fullness of what He intends for her as she prepares for her Bridegroom's triumphant return when the biblical understanding of these responsibilities and callings is restored today. Even if there are still many false beliefs and rejection because of abuse that is widespread in His body, the church has come a long way in the last few decades. The humble servants who have been proven and tested to bring the body to maturity are the apostles, prophets, evangelists, and teachers who begin assuming their proper roles. A crucial cautionary note that Christians must observe reads, "Churches who accept and recognize the five-fold

ascension gift ministries need to beware that these fivefold ministries do not become a "priestcraft" that deprives the believer of his priestly worship, and responsibilities before God."⁵⁰.

A church's membership is not exempt from work or responsibilities just because all five offices are functioning. They will discover themselves in a position of development and preparation that no one could have ever imagined possible. In order for us to fulfill the mandate our Master gave us to make disciples of all nations and carry out the works He did as well as even greater actions, the church on earth must first become what her Head intended her to be, with all offices in place. Until that time, we will not truly be able to do so⁵¹.

2.1.5 Concept of Church Growth

Growing, expanding, or developing the congregation of the called-out ones is referred to as church growth. In other words, church growth refers to the growth or development of those who have been called out in terms of their bodies, minds, and spirits. A scholar's writings from his time as an evangelical missionary in Asia are where the phrase "church growth" originated. The church growth movement has changed since then. "Church growth is that science which investigates the nature, function, and health of the Christian church as it relates specifically to the effective implementation of God's commission to 'make disciples of all nations'"⁵². Church growth attempts to combine the eternal truths of God's Word with the most insightful research from the most recent social and behavioral sciences. It is both a theological conviction and a practical science. He drew on the ground-breaking work of who saw the idea of church growth as "a universal truth that, when properly interpreted and applied, contributes significantly to the growth of churches and denominations." Not merely theology and missiology but also the making of disciples is stressed in the aforementioned description. Integrating these disciples into the local church⁵³. Consequently, when more followers are drawn to the church, it expands.

Additionally highlighted by this concept are the following three essential components of church growth:

- i. Traditionally, congregants' numbers have been measured as a measure of church growth. Many pastors place a strong focus on numerical size when discussing church expansion.
- ii. Church expansion encompasses the founding of new congregations and church planting. Starting a church abroad is necessary when we are making disciples in a new country or culture. The great commission is addressed by this feature of church expansion, which tends to increase the number of disciples.
- iii. The push for church growth is viewed as a scientific strategy. Growth advocates examine growth constraints using human and social science research.

Three main sorts of expansion that might happen in a particular church were identified by this same scholar in his writings. These are they:

1. Biological growth: This type of growth occurs naturally and involves the conversion of a church's members' children to Christ. This is in keeping with the biblical command to "Be fruitful and multiply, fill the earth, and subdue it". The great command, which instructs us to "Go therefore and make," does not apply to this form of growth because it is sluggish.
2. Transfer growth: This kind of growth occurs when members shift from one congregation to another. A Christian is free to change churches, whether they are in the same denomination or not. In either scenario, there is a decrease in one church and an increase in another church⁵⁴.

This expansion, in my opinion, is not ideal and does not carry out the great commission because it did not take place. Net growth remains unchanged, with the exception of spiritual progress in the transferred members' lives. Some people could relocate in order to find spiritual

enlightenment. When a lost soul comes to trust in Christ, conversion grows. The fundamental purpose of the great commission is achieved in this way. The declaration asserts that this is the only growth that enables the good news of salvation to reach all societal groupings and the furthest reaches of the earth. It is clear that the Great Commission calls for tremendous conversion increase. This type of growth is had to come by because it entails evangelism and follow-up which most churches have abandoned⁵⁵.

The emphasis on church growth is not satanic since God desires for His church to expand. Therefore, the study of church growth aims to investigate the reasons why Christian churches, at different organizational levels, increase or decrease both numerically and spiritually. Worship attendance, membership, and the number of congregations are examples of numerical expansion. Although it is more difficult to measure, spiritual development is a crucial component of the topic⁵⁶.

2.1.6 Features of a Healthy Church Growth

It is unhealthy for a church's growth to flourish in certain areas while failing in others. For good growth, some rules should be observed. Following thorough investigation and analysis by numerous scholars, it has been found that some of these elements are effective. We'll discuss the essential characteristics of a thriving church expansion as advised by experts in the area⁵⁷.

1. John MacArthur's Principles. There are 12 traits that make a church effective. If a church has these characteristics, it will expand in a healthy way. These qualities include:
 - i. Practical goals and objectives
 - ii. Discipleship
 - iii. Penetration of the community
 - iv. Engaged churchgoers

- v. Concern for one another
- vi. Devotion to the family
- vii. Bible teaching and preaching
- viii. Openness to change
- ix. Strong faith
- x. Sacrifice; and
- xi. Worshiping God⁵⁸.

2. Pentecostalism in Nigeria as Origin of Church Growth: Origins and development in history, 1910s–1920s: Around 1910, an Anglican deacon founds the Christ Army Church, a native prophetic group. Revivals start in the Christ Army Church and mission churches in the aftermath of the influenza pandemic in 1918. The Aladura, or "praying people" in Yoruba, are among the growing spiritual communities. Early Aladura churches include the Church of the Lord (Aladura) and the Eternal Sacred Order of the Cherubim and Seraphim Society. Both were founded in 1925 and 1930, respectively. The Precious Stone (Diamond) Society is a prayer organization founded by an Anglican in 1918 to help heal influenza patients. Early in the 1920s, the congregation disaffiliates from the Anglican Church and joins the Philadelphia-based Faith Tabernacle⁵⁹.

- i. 1930s-1940s: In the 1930s, thousands of people are converted under Joseph Babalola's revival leadership at Faith Tabernacle. After tussling with colonial authorities in 1932, his movement forges ties with the Pentecostal Apostolic Church of Great Britain; the association, however, is terminated due to the application of modern medicine. In 1941, Babalola founded the independent Christ Apostolic Church; by 1990, it was expected to have more than a million members. This time also sees the introduction of foreign pentecostal groups as the

Welsh Apostolic Church (1931), Assemblies of God (1939), and Foursquare Gospel Church (1954)⁶⁰.

- ii. 1950s: In the 1950s, the Celestial Church of Christ moved from western Nigeria to Benin. The church swiftly establishes itself as one of the largest Aladura congregations in Africa in northern Nigeria. In 1952, Pa Josiah Akundayomi, a former adherent of the Cherubim and Seraphim order, established the Redeemed Christian Church of God. With followers in more than 90 nations, including the United States, the church under Enoch Adejare Adeboye expands from an estimated 42 congregations in 1980 to about 7,000 in 2004 and adopts an increasingly pentecostal theology and practice⁶¹.
- iii. 1960s-1970s: In the 1960s and 1970s, a pentecostal growth spurt that had its roots in evangelical student revivals gave birth to new congregations. One of Africa's most well-known pentecostal preachers, Benson Idahosa, is a leader of this expansion. In 1972, Idahosa founded the International Church of God Mission. In eastern Nigeria, Grace of God ministry, a pentecostal umbrella group, is established in 1974. With an estimated 350,000 members by 1993, the Deeper Life Bible Church, which was founded in 1975, is one of Nigeria's largest neo-pentecostal churches⁶².
- iv. 1980s-present: During the 1980s and 1990s, more charismatic congregations were established. Winners' Chapel, also known as Living Faith Outreach Worldwide, was founded in 1986 by David Oyedepo. In 1999, it opens a 50,000-seat "Faith Tabernacle" in a Lagos neighborhood. Nigerians who identify as renewalists, which includes charismatics and pentecostals, make up

three out of ten, according to a 2006 pentecostal poll by the Forum. The survey also finds that three out of ten Nigerian Catholics and almost six out of ten Nigerian Protestants fall into the charismatic or pentecostal category.

2.1.7 Historical Background of the Redeemed Christian Church of God (RCCG)

The Redeemed Christian Church of God was started by a man named Josiah Olufemi Akindayomi. He was born on July 5, 1909, to parents Eleyinmi and Olaokuobi Akindayomi of 12, Odo-Alafia Street, Ondo, Southwest Nigeria. Olufemi's parents revered Ogun, the Yoruba god of war and iron. Instead of being sent to school in Ondo, he was made an apprentice to a master blacksmith. Later, after obtaining his professional blacksmith license, he occasionally coupled farming the economic backbone of the region at the time with his blacksmithing business. Olufemi was baptized in the Anglican Church in 1927 when he was 18 years old. He most likely adopted the name Josiah to represent his Christian identity at this period, and he also probably picked up Yoruba literacy. Four years after quitting the Anglican Church, he joined the Cherubim and Seraphim church in Ondo⁶³.

Ejected members of the local mainline churches made up the majority of the initial congregation of the Cherubim and Seraphim, which was founded in Ondo in 1927. In actuality, Christiana Olatunrinde and G. O. Fajiye were the Iya Egbe (matron) and Baba Egbe (patron) of the inaugural Ondo C&S, according to an historian's records. Both of them were lay leaders at St. Stephen's Anglican Church in Ondo. Josiah joined the Cherubim and Seraphim church because it emphasized the accuracy of the Bible and displayed supernatural healing abilities. This is what he said: the Cherubim and Seraphim church was excellent because they remained firm on the truth and added nothing to or subtracted anything from the written word of God⁶⁴.

There was no medication used by the Society of the Cherubim and the Seraphim. When he or she was ill, someone would pray for them, and the Lord would hear them and heal them. By doing thus, he completely submerged himself in this Aladura Church. Therefore, it was not shocking when Josiah was said to have 'heard' the "Call" after serving in the C&S for a while. He headed to Ile-Ife in July 19405 prepared to answer the Call. He joined the Igbo Itapa C&S Church in Ile-Ife, another C&S congregation. The C&S movement was first started in Ife in 1928 by a man named J. O. Famole, who had joined it in Ibadan. Josiah wed Esther Egbedire, the love of his life, at Ife.⁶⁵

The two of them departed for Lagos once more in 1941 and joined yet another Cherubim and Seraphim Church in Ebute-Metta, where Prophet Onanuga, the branch leader, performed the marriage ceremony. Josiah actually made an attempt to fulfill his 'Call' in the aforementioned church. He started by "seeking guidance from God." In the church, this was done by consistent fasting and daily prayer. This implied that Josiah lacked the time to work and support his family. To him, serving God meant giving up his job in the world. Thus, the responsibility of supporting the family fell primarily on his wife. To make ends meet, Esther worked as a porter in the local market, sold firewood and did other menial jobs⁶⁶.

In the early years of the Redeemed Christian Church of God, this personal conviction that poverty is a type of devotion was later expressed. As a man of prayer and a prophet, Josiah first started to use his spiritual muscles at Ebute-Metta. Josiah's relationship with the leaders of his local Cherubim and Seraphim Church started to deteriorate between 1947 and 1951. First, the older prophets inside the fold were envious of his rising notoriety and expanding number of followers.

Second, Josiah also started to have disagreements with the Cherubim and Seraphim leaders over several of their practices. Josiah disagreed with them on a number of issues, including the notion of visiting the grave of the late Prophet Moses Orimolade (founder of the Cherubim and Seraphim movement) in the Lagos neighborhood of Ojokoro in order to resolve pastoral disagreements and decide on church positions.

This traditional Yoruba practice of ancestor veneration suggested that deceased ancestors continued to have an impact on and interact with the living world. Josiah acquired a second location for their operations at 9, Willoughby Street, Ebute-Metta as his following grew more substantial than could be accommodated in his home. The commanders of the Cherubim and Seraphim could now plainly see that he had his own schemes. This served as a lead-up to his separation from the Cherubim and Seraphim in 1951. As a result, he focused his concentration on the new organization, which was later known as the Ogo Oluwa (Glory of God) Society⁶⁸.

1. Ogo-Oluwa Society and the Establishment of RCCG

The core of the Ogo-Oluwa Society was made up of twelve individuals who had left the Cherubim and Seraphim Church and joined Akindayomi. The men in question were Messrs. Fakunmoju, Makun, Adekoya, Padonu, Olonode, Fadiora, Ilenusi, Okuwobi, Fetuga, Adefeso, Adefunwa, and Matiluko. The other members of the fellowship were men and women from the lower middle class (such as secretaries in government agencies and employees of the Railway Corporation, whose corporate headquarters were in the nearby city of Oyingbo). They all shared a desire to learn more about God, but more importantly, they all desired to live better lives on the social and financial fronts. The Society placed a high priority on prayer, which was frequently practiced during regular sessions. This was an Aladura heritage⁶⁹.

Together, they read and studied the Bible. Restitution was a doctrine that the community stressed, according to which those who underwent conversion had to atone for their prior transgressions. Akindayomi took the initiative in this by setting an example for others to follow. He had married three wives as a prophet of Cherubim and Seraphim, and one of them had broken up with him. So by the time the Ogo-Oluwa Society was formed, he had only two wives. As a result, he divorced his second wife and kept Esther as his only wife. In other areas of his life where he believed he had defrauded others, he likewise made an effort to make amends.

The philosophy of restitution quickly established itself as a crucial tenet of the Society thanks to this individual example, which made it extremely simple for other members to follow suit. This was done to help the people making the restitution have a good conscience in front of God, as well as to improve their interpersonal relationships and, ultimately, their ability to evangelize other people. The emotional damage experienced by the alienated lady and her children, however, remains an unresolved issue in the case of marital reparation, for example⁷⁰.

Concerns about this local group's affiliation with the worldwide Pentecostal movement also arose at the same time. The Apostolic Faith Mission (AFM) of South Africa appeared to have been connected with this. This is due to the fact that the Apostolic Faith Mission of South Africa, Nigerian Branch was the initial name the Ogo Oluwa Society used when it eventually became a church in 1952. Later on, it changed its name to Apostolic Faith Mission of West Africa. These names show that the organization was not just exposed to the AFM's influence (and doctrines), but also that purposeful efforts must have been taken to meld into the larger church. In fact, Akindayomi's recently released "autobiography" has revealed specifics of these transactions.

My tale is told here. The arrangement, nevertheless, was short-lived. Previous sources for the Redeemed Christian Church of God claim that the Apostolic Faith Leaders were the ones who first proposed the union, and that it ultimately failed because Akindayomi did not have God's blessing. The perspective of Pentecostal historiography in Nigeria, however, contends that in order to obtain support and exposure abroad, it was typical for newly founded indigenous churches to seek affiliation with overseas Pentecostal missions. After Nigeria's government severed diplomatic connections with the Apartheid state, communication with the South African Church became increasingly difficult, which led to the alliance's failure. We would not have terminated our ties with South Africa if it weren't for this prohibition, claims Akindayomi⁷¹.

Uncommon Redeemed Christian Church of God traditions contend that God's displeasure of the merger is what caused the alliance to fail. His church wanted to stay local and untainted by any outside power. Different approaches have been used to tell the tale of how Akindayomi eventually came up with the name for the Redeemed Christian Church of God. He was described as being absolutely illiterate in one tale, but God gave him a supernatural ability to copy the name of the church on a wooden board⁷².

The new posthumous "autobiography" of Akindayomi provides the following more credible information: When I visited Oshogbo in 1956, the Lord told me that the name of the church would be "Redeemed Christian Church of God" as I was praying. I immediately sent a letter outlining what God had just revealed to me regarding the name change to Mr. S.A. Olonade. We have been using the name that God Himself gave this church ever since. This presumably took place around the same time that the Apostolic Faith connection was being severed. Thus, the RCCG had a "divinely" crafted identity to begin with. The Redeemed Christian Church God was reported to have "spread to the ends of the earth" and "would still be serving faithfully when the

Lord returned to the earth in the Second Coming" during the aforementioned vision, which is when God allegedly revealed the future of the church. This prophecy—or "covenant," as it is known in modern Redeemed Christian Church God leadership circles—has served as the cornerstone for the church's growth under Akindayomi and his successor, Enoch Adeboye⁷³.

1. Establishment of the Redeemed Christian Church of God by Pastor Akindayomi 1952 to 1980

In 1947, Akindayomi established the prayer group Egbe Ogo Oluwa, which translates to "Glory of God Fellowship," together with twelve other churchgoers. He changed the fellowship's name to the Ogo Oluwa Prayer Society in 1951. The prayer band rose to prominence and influence inside the church, which made some church officials and members suspicious and envious. Akindayomi and his twelve disciples were dismissed from C&S in 1952 when the church leadership there accused him of starting a sect within the organization. The Redeemed Christian Church of God (RCCG) is a full-fledged church that sprang from this prayer gathering⁷⁴.

The church was first known as Redeemed Church, then Redeemed Apostolic Church, and finally Apostolic Faith Mission of South Africa (Nigeria Branch), followed by Apostolic Faith Mission of West Africa. The final three titles of the church represented its early affiliation with the Apostolic Faith Mission Church. Finally, Akindayomi renamed the church Redeemed Christian Church of God (RCCG), a name which he claimed God gave him in a vision.

After saying goodbye to the Cherubim and Seraphim, Akindayomi made the decision to give up all the customs and cultural practices connected to his previous church. These practices include polygamy, ceremonial candle burning, donning long white robes, singing, and drumming. He divorced his two younger wives and only kept the first one in order to set an example for the

church members. He changed the focus of his church to one that was centered on the Bible and included things like prayer, divine healing, speaking in tongues, bible studies, holiness, obedience, sacrifice, humility, and faithfulness to God. He made the congregation copy him once more⁷⁵.

All of these served as the cornerstone of the new church's ideology, which mandated repayment from the membership. The church's constitution gave Akindayomi the authority to create laws and manage the organization as he saw proper, including the authority to excommunicate disloyal members. As a result, he forced the congregation to follow his examples. The founder of the mission had unrestricted authority to nominate or dismiss any officer, in accordance with the guidance of the Holy Spirit, according to the church constitution. The Redeemed Christian Church of God remained a traditional church under Reverend Akindayomi, with a sizable Yoruba-speaking lower-middle-class and lower-class Nigerian population. He disapproved of his congregation's wasteful accumulation and display of money. He prohibited the taking of regular offerings and advocated that members make financial contributions in accordance with their free will and the leading of the Holy Spirit. Up until the introduction of English interpretations, services were held in Yoruba. Akindayomi had been successful in expanding a small prayer group into a full-fledged church with forty branches, most of which were in southwest Nigeria, by the time he passed away on November 2, 1980⁷⁵.

In the years before his passing, Akindayomi foresaw the global expansion of his church. Given that the church has spread to the majority of the world as the founder had foretold, church members now tend to view this prediction as a covenant that God has fulfilled. Additionally, RCCG pastors use the prediction as a guide when explaining why it is their duty to re-evangelize the West. Pastors Wale Akinsiku and Tayo Ojajuni of House of Praise and Covenant Chapel,

respectively, emphasize that the church has a mandate from God to spread Christianity among Western Caucasian populations that have abandoned Christianity by using the term "re-evangelism" instead of terms like "reverse mission or reverse flow"⁷⁶.

2. Restructuring of the Redeemed Christian Church of God by Pastor Adeboye 1981 to 1989

The second stage of the RCCG's development began when Pastor Enoch Adejare Adeboye assumed leadership of the organization and assumed the position of General Superintendent, which was eventually changed to General Overseer. After being welcomed by his uncle, Reverend Chris Fajemirokun, Pastor Adeboye enrolled in RCCG on July 29, 1973. Pastor Adeboye, an Applied Mathematics PhD candidate and former Senior Lecturer at the University of Lagos, joined the church in response to family health issues that conventional medicine was unable to address. He, therefore, resolved to seek the intercession of a man of God (Reverend Akindayomi) based on his uncle's advice. Reverend Adeboye trained as a pastor in the church and was ordained in 1975, beginning his rise to power⁷⁷.

The church underwent a restructuring under Pastor Adeboye. He is extremely different from his predecessor in that he is liberal, educated, and pulled educated elites into the church. Reverend Akindayomi, meantime, found it challenging to enlist the kind of adherents who would aid the church's global expansion because of his little education and conservative political views. In an effort to modernize the church and make it more acceptable to educated elites, the upper middle class, and the wealthy, Adeboye made changes that were unpopular with older members of the congregation who felt he was veering from the founding father's fundamental principles⁷⁸.

As part of the effort to rebuild the church, Pastor Adeboye proposed the concept of "model parishes," which allow singing, hand clapping, musical instruments, and conducting services in English. The ancient churches were designated as "classical parishes" and allowed to continue performing their native rites, mainly in Yoruba with an English translation⁷⁹. Pastor Adeboye decided to create what are now known as Unity Parishes in an effort to incorporate the elements of both types of parishes when the coexistence of classical and model parishes did not provide the intended results. Since Yoruba was the church's first language of communication, the RCCG currently only offers English interpretation for all church business.

Under Pastor Adeboye, evangelism, which had previously been the center of the church, took on a new direction that placed more emphasis on reaching out to all societal groups, particularly the wealthy and the elites, than just the underprivileged and impoverished. In the previous system, members were not required to make financial contributions but were free to do so. In the new system, however, the importance of financial contributions is emphasized, including paying 10% tithes and other free-will financial contributions that the members believe bring blessings from God. Although the prosperity gospel took precedence, there was still a strong focus on holiness under Adeboye.

This new trend was pervasive not only in The Redeemed Christian Church of God but also in Nigerian Pentecostalism. Burgess refers to the "prosperity gospel" as a teaching that "connects faith and prayer with the expectation of material prosperity and success." They claim it has "a strong teaching on prosperity and the necessity for Christians to prosper while they are on earth." The Redeemed Christian Church of God has a prosperity covenant with the Lord, according to Pastor Enoch Adeboye. Therefore, if you are connected to it, your breakthrough happens automatically⁸⁰.

Reverend Akindayomi opposed members of the church from its founding till his death from showing off their wealth needlessly. The reason he forbade customary church gifts is his extreme conservatism. The Redeemed Christian Church of God's perspective on prosperity, however, altered in 1981 when Pastor Adeboye took control and was named General Superintendent. Pastor Adeboye purposefully courted the educated, upper-middle class, and wealthy, in contrast to Reverend Akindayomi, whose church was primarily made up of the illiterate, lower-middle class, and destitute. Under Akindayomi, to be too rich and wealthy was frowned upon but under Adeboye to be poor is a curse, because poverty, according to him, is a curse put upon man by Satan and only God the Almighty through Jesus Christ, the saviour can remove the yoke of penury⁸¹.

Pastors Ojajuni of Covenant Chapel and Akinsiku of House of Praise often share the prosperity gospel with their congregations, emphasizing the necessity of breaking free from the yoke and bonds of poverty as well as the value of money and prosperity. Because riches is a sign of God's gifts while poverty is a sign of Satan's curse, the RCCG teaches that members must actively pursue wealth. The RCCG holds that when you generously contribute to God without any holds barred, you will also receive a plethora of financial blessings in return; it is a two-way street, and the more you give, the more you receive⁸².

The pastors of Covenant Chapel and House of Praise urge their congregations to give generously in order to receive more. Tithes, regular church offerings, voluntary donations, and gifts to the church and its pastors are all examples of how people give to God. The church maintains that the ten percent tithe of members' gross monthly income or profits is required and ineffable; failing to pay it to the church is a sin against God. According to Hunt, “[t]he distinctly African doctrinal component is discernible in the Redeemed Christian Church of God”. Pastor Adeboye's

Redeemed Christian Church of God, like many other Pentecostal churches in Nigeria, distinguishes itself from orthodox Christianity by including African characteristics such as loud prayers and singing, drumming, and clapping⁸³.

The leadership of the church made the decision to wear Western clothing and listen to Western gospel music. Due to exposure to Western education and culture as well as the impact of Pentecostal churches in Europe and North America, this predisposition has developed. The new system also prioritizes giving leadership positions to educated elites; nowadays, the majority of Redeemed Christian Church of God pastors hold bachelor's degrees or their equivalents, and it is uncommon for someone to be ordained as a pastor without having such a degree. The church's founder had a vision that "[t]he church would spread to the ends of the earth and would still be serving faithfully when the Lord returned to the earth in the second coming." Beginning in the 1990s, Pastor Adeboye refocused the church and has worked to grow it to every region of the world. The church's headquarters were eventually relocated by Adeboye in 1982 from its original location in Lagos to its current location, Redemption Camp, which is the site of the monthly Holy Ghost Night and has a total area of roughly 10 square kilometers. On average, 500,000 people attend this event each month⁸⁴.

3. Global Expansion 1990 to the Present

Pastor Adeboye started to expand the church after establishing his authority. It has successfully carried out a global growth since the 1990s, and the church can now be found on all five continents. The church leadership, under the direction of Pastor Adeboye, put deliberate, methodical effort into this global expansion; it was not an accident. The church set out to create numerous parishes across Nigeria, notably in the southwest and the Lagos region, based on the

vision and mission of the church as stated above. The church's expansion of parishes, particularly in regions where elites can congregate and close to colleges and other institutes of higher learning, increased its acceptance and popularity with the general public⁸⁵.

Redeemed Christian Church of God (RCCG) is still the most well-liked Pentecostal church in Nigeria despite the fact that many of them have sprouted up. Pentecostalism is "more messianic than it is eschatological," according to Ruth Marshall. She makes the case that the messianic anticipation preached by Pentecostals is not the end of the world as it is now understood, but rather an event that will take place before the end of the world itself or the apocalypse. The messianic aspirations of the RCCG and other Pentecostals are based on the idea that Christ will return to earth to destroy Satan and rule for a thousand years before to the end of the world. The expectation of the RCCG and other Nigerian Pentecostals that the advent of the Messiah or the ultimate return of Christ is close at hand is seen in their everyday activities⁸⁶.

Pentecostals exhort their followers to prepare for Christ's return and to place all of their hope in "His Coming Kingdom." One of the reasons for the growth of Pentecostalism in Nigeria is the message of hope for something good to come, which appeals to both the rich and the poor, the educated and the illiterate. Another explanation is that because people lack socioeconomic resources, pentecostal churches fill in the gaps with things like public institutions and infrastructures like schools, roads, and healthcare. Following the Pentecostal expansion in Nigeria, churches, particularly those in the West, established branches under the leadership of RCCG. In pursuance of its vision and mission, the church established its first parish outside Nigeria in Ghana in 1981.

The beginning of the RCCG's global expansion and dissemination throughout Africa, Europe, Asia, North America, South America, Australia, New Zealand, and even some areas of the Middle East was marked by the creation of parishes in Ghana. The RCCG and other Pentecostal churches allude to the re-evangelization of the Western world, which academics have referred to as reverse flow or reverse mission, as being represented by the expansion into that region⁸⁷.

4. The Notion and Believe of The Redeemed Christian Church of God

Some Pentecostal groups, particularly the Redeemed Christian Church of God, preach to their members that since the West has become secular and has given up on Christianity, it is up to them to re-evangelize them. Based on the quantity of branches they have built abroad, especially in the Western world, the RCCG and its leadership view themselves as pioneers in reverse mission. Gatu endorsed the notion that since Christianity is expanding in Africa while diminishing in the West, it is Europe and North America that require reevangelization, not Africa⁸⁸.

George Carey, a former Archbishop of Canterbury, said that "If the Church of England were a human being, the last rites would be administered at any moment" in order to describe the drop in church attendance in Europe and North America. The church, according to Carey, "...is an old lady who mutters away to herself in a corner, mostly ignored."

The Archbishop of Westminster, Cardinal Cormac Murphy O'Connor, echoes this claim when he states that "Christianity, as a sort of backdrop to people's lives and moral decisions - and to the government, the social life of the country - has now almost been vanquished." This claim is further supported by the words of the Catholic Cardinal of Cologne, Joachim Meisner: "We have never had as much wealth as we have in the last 40 years, and we have never lost the religious

message as much as we have in the previous 40 years...There are 2.8 million Catholics in the Cologne archdiocese, but 300,000 have left in the past 30 years. There are three funerals for every baptism⁸⁹.

An Author once said, "The western world has been successful with regard to missionary activities in Africa, South America, Asia, and even the Arctic; however, in recent times it is unable to sustain it in its secularized countries and could not pass this message to its children." According to Reginald Bibby, "Active engagement in organized religion has decreased pretty significantly in Canada over the second half of this century. At the end of World War II, roughly 60% of Canadians, mostly Roman Catholics in Quebec and other provinces, attended services on a weekly basis. Right today, that proportion is roughly 25%. As a result, African Pentecostal churches like Redeemed Christian Church God think it is their duty to re-evangelize the western world. This is because Christianity in Europe and North America is seeing a decline⁹⁰.

There are three sections in this article. The article's goal, the literature, the research process, and the idea of reverse mission are all covered in the introduction. The RCCG's evolution from a small conservative prayer group to a conservative Pentecostal church to a liberalized charismatic, global Pentecostal church is examined in the second half. This section examines House of Praise and Covenant Chapel, the church's two largest Canadian parishes, in detail with regard to their founding, development, form of worship, liturgical practices, doctrinal differences, organizational structure, and hierarchy⁹¹.

Numerous academic studies both inside and outside of Nigeria have focused on RCCG. Josiah Akindayomi's conversion to Christianity serves as the starting point for Olufunke Adeboye's analysis of the church's existence over the previous 53 years. She explores the history of

Pentecostalism in Nigeria, tracing its emergence and growth, and how the RCCG was born out of the changes in the Nigerian Christian community and the church's global expansion. RCCG's first spread from Nigeria to Ghana and eventually the Republic of Benin is also examined by Adeboye. The RCCG was created as a result of developments in the Nigerian Christian community and the church's global expansion, as she examines the history of Pentecostalism in Nigeria, tracing its emergence and progress. Adeboye also looks at the initial spread of RCCG from Nigeria to Ghana and ultimately the Republic of Benin. She concludes that the RCCG needs to create a more effective plan moving forward because its initial attempts to grow to these two African countries were unsuccessful. Adeboye also examines the establishment and growth of the RCCG in North America from 1992 to 2005 as a manifestation of the founder's dream for the church to spread around the globe⁹².

North American operations, expansion, and activities of RCCG. The RCCG's expansion into North America, according to their argument, is part of the mother church's globalization agenda in Nigeria. The church's replication of Nigerian ideas and use of them in a global context are other topics they cover⁹³. According to the RCCG's history, which spans from the time of its founding by Reverend Josiah Akindayomi until 2002, the church must be able to satisfy the social and economic needs of its members in both Africa and the West in order for it to expand⁹⁴.

Redeemed Christian Church of God's history is discussed from its early years up until 2008, with discussions focusing on the church's expansion and how that growth has affected Christianity in general. Olowu looks into the Redeemed Christian Church of God's international growth, especially in Europe, and how the church grew from a modest fellowship into one of the most powerful and well-known Pentecostal congregations worldwide. Despite the challenges, Olowu asserts that the Redeemed Christian Church God has had a significant impact on the communities

in which it operates, particularly in countries like Pakistan, Iran, and Malaysia where there is a pervasive antagonism against any non-Islamic faith⁹⁵.

Burgess explores the civic and social activities of the Redeemed Christian Church of God in Britain, making the case that the church's theology has affected these initiatives, all of which are primarily focused on immigrant communities. This research is based on the work that has already been done in these studies, which all focus on different crucial RCCG issues. One hundred and forty-one (141) parishes of the RCCG are located in Canada, with more than half of them in Ontario, according to the church's website. This article concentrates on House of Praise in Toronto, which is led by Pastor Wale Akinsiku, and Covenant Chapel, which is also led by Pastor Tayo Ojajuji. These two parishes are among the largest in Canada⁹⁶.

5. The Contributions of RCCG to Communities in Nigeria and Canada

One of the world's fastest-growing congregations, Redeemed Christian Church of God is present on every continent and even in traditionally anti-Christian nations like Malaysia, Pakistan, and Iran. Due to its huge membership and international parishes, Redeemed Christian Church of God is without a doubt a mega church. Pastor Enoch Adejare Adeboye, the church's senior pastor, is recognized as one of the most powerful individuals in the world. Pastor Adeboye was named one of the world's fifty most influential individuals by Newsweek Magazine in December 2008.

Pastor Adeboye confirmed that the Redeemed Christian Church of God has more than five million members worldwide and around 14,000 congregations in more than 110 countries in an interview with Newsweek Senior Editor Lisa Miller. Redeemed Christian Church of God Canada was founded in 1995, and since then it has steadily expanded, today boasting 141 parishes across the nation⁹⁷.

However, based on my findings, Redeemed Christian Church of God Canada is an immigrant church and has not overcome the hurdle to become a really Canadian church or a church that represents the majority of Canadians. A church that is filled by the many racial makeups of Canada would be considered a Canadian church in this sense. The same thing applies to the Yoruba-speaking Nigerians who predominate in the UK parishes surveyed by Burgess. Because it is an immigrant church, it has been successful in establishing itself as the go-to location for Nigerians to gather for worship and socializing. For the majority of its members, who are recent immigrants, it fills the void left by their separation from Nigeria and gives validity to the identities they treasure. The church gives its African members, particularly Nigerians, a platform to name their children, devote their children, and hold wedding rituals within the parameters of what was legal in Nigeria⁹⁸.

According to what I've seen, the church fills a void in Canadian society for sociological and psychological facets of African life. Furthermore, the church acts as a hub for neighborhood services. If they need assistance with necessities like employment, housing, immigration issues, or education, new immigrants can turn to other church members who have lived in the nation for longer. It's possible to compare what's happening in Canada to what's happening in the UK⁹⁹.

Parishes of the Redeemed Christian Church of God support and connect their members in a social and spiritual way throughout the UK. For incoming immigrants, Redeemed Christian Church of God parishes in Canada act as a cushion and offer a gentle landing, just like those in the UK. According to Burgess, Redeemed Christian Church of God congregations in the UK are Nigerian churches that serve Nigerian immigrants rather than having a reverse mission that involves integrating into the host communities. Few white people and people from other

continents make up the majority of the congregation, which is made up mostly of black Yoruba Nigerians¹⁰⁰.

Redeemed Christian Church of God in Canada is primarily a Yoruba church in addition to being an immigrant congregation. According to my observations of the attendees at Covenant Chapel and House of Praise, the majority of them are Yoruba from the southwest of Nigeria, where the church has its origins. According to data from the RCCGNA website, the Area Pastor, the three Provincial Pastors, practically all of the Zonal Pastors, and more than 95% of the pastors in Canada are Yoruba¹⁰¹.

The church is entirely made up of black people with one Caucasian member. Since the Redeemed Christian Church of God Nigeria is currently organized in Canada, it is challenging for the organization to shed its ethnic character from its profile; it is merely a prosperous immigrant church with an ethnic foundation. According to my findings, the church in Canada does not actively seek out non-Africans or convert new Christians in the host society, and its efforts to carry out a reverse mission have not been very successful. Given that the majority of the congregation's members were members in Nigeria before immigrating to Canada, Redeemed Christian Church of God in Canada focuses more on providing a home for its immigrant congregation from Nigeria than on converting non-Africans to Christ¹⁰².

My findings lead me to believe that the Redeemed Christian Church of God provides a route for human development in the present. Professionals from a range of industries are frequently invited to present in seminars, conferences, and lectures held by the parishes, where they share their success stories and counsel others on how to follow in their footsteps. Through these events,

the church can give its members and visitors who participate in these activities a venue for networking¹⁰³.

Redeemed Christian Church of God Canada has provided communities, women, and children in Kenya with money, food, medication, and clothing through African Missions, a charity board run by the Redeemed Christian Church of God in underdeveloped nations. Kenyan villages now have access to water because to boreholes dug by African Missions Canada. In the villages of Turkana and Obaga in the Rift Valley Region, these activities are particularly intense. A women's skills development center in Nairobi run by African Missions Canada has also launched with a focus on preparing formerly prostitutes for semi-skilled work¹⁰⁴.

When parishes encourage both members and non-members to pay two dollars or more to help alleviate the water crisis in African villages, it is part of an initiative called Toonies for Africa, which is sponsored by the African Missions board. Additionally, the initiative supports missionaries preaching the gospel in off-the-grid Kenya, medical missions, mentorship and training programs, and programs that educate and equip young boys and girls. Looking at all these events, it is evident that the majority of the Redeemed Christian Church of God Canada's charity endeavors are targeted at Africans and immigrants who are in actual need of assistance. Despite being largely made up of Yoruba immigrants, the Redeemed Christian Church of God has been effective in igniting the Christian fire in Canada. Only Pentecostal congregations like Redeemed Christian Church of God have been able to maintain a sizable congregation as the white majority in Canada's church attendance has drastically decreased¹⁰⁵.

It is impossible to overstate the importance of the Redeemed Christian Church of God and other Pentecostals to the rebirth of Christianity in Canada. All of the Orthodox churches, including the

Catholic Church, the United Church, the Anglican Church, the Methodists, the Lutherans, the Presbyterians, and the Baptists, have seen a significant decline in membership. The majority of the churches are empty or nearly empty, and the once-full pews are now being repurposed into museum exhibits¹⁰⁶.

Immigrant populations in both Canada and Europe have delayed the general drop in church attendance¹⁰⁷. Furthermore, "The effects of immigration can be seen across the spectrum of denominations. Catholic communities in the developed nations have been revitalized by people of African and Caribbean descent. It is clear that immigrant congregations like Redeemed Christian Church of God have worked to spark and maintain new interests in Christianity and Christian faith in Canada. According to Jenkins, a 2005 study in Canada comparing actual church attendance to notional adherence found that between 1961 and 2001, the Anglican Church in Canada lost 53% of its members, the United Church lost 39%, and Catholic Church attendance fell from 48% to 29% between 1988 and 1998. All the evidence available here simply attest to the fact that there is a general decline in church attendance and general interest in Christianity by Canadians compare to 40-50 years¹⁰⁸.

2.1.8 The Church Growth of the Redeemed Christian Church of God

Four different phases can be identified in the development of the Redeemed Christian Church of God. The first spanned the years 1952 to 1980, when Josiah Akindayomi, the church's founder, set the church's foundation. One could place the second phase between 1981 and 1989. In this period, in response to impulses from the larger Nigerian society and the Pentecostal community in particular, Akindayomi's successor tried to re-engineer the church. Between 1989 and 2009 is the third phase. The Redeemed Christian Church of God has had a boom and explosion in this

time, making it the Pentecostal Church in Nigeria with the quickest rate of growth. In 2009, there were over 18,000 branches nationwide. The church is becoming more actively involved in social issues, which is another characteristic of this age. Since 2009, the fourth phase has been ongoing. Although it is a developing era, the RCCG has been actively involved in global issues throughout this time¹⁰⁹.

1. The Foundation Years, 1952 – 1980.

During that time, the Redeemed Christian Church of God established further branches in southwest Nigeria. The first Church, which began at 9, Willoughby Street in Lagos, quickly rose to prominence and gave rise to further branches. The mission's administrative center was housed here, but as it grew, it was moved to Cemetery Street in Ebute-Metta. The first outgrowth of it was the Somolu Church, led by a man by the name of Pastor Orundun, and situated at 33 Market Street in Somolu Lagos. Later, outside of Lagos, further offices were built in the southwestern Nigerian cities of Ondo (1954), Oshogbo (1961), and Ibadan (1967)¹¹⁰.

Akindayomi developed these branches by leading preaching outings according to the C&S approach. In a way reminiscent of Moses Orimolade and Captain Abiodun of the C&S's hinterland operations, Akindayomi frequently joined parties of devoted members on similar evangelistic journeys in the 1920s and 1930s. A new Redeemed Christian Church of God branch was established in their neighborhood by the converts who attended these sessions. While Akindayomi was on the field, the headquarters in Ebute-Metta were managed by a series of resident pastors, the first of which was I. B. Akinlenbola. Together with other educated Pastors, including Pastor Olonade, the mission's first Secretary, he was able to set up an efficient bureaucracy for the organization. The doctrines of the Redeemed Christian Church of God at this

time were a synthesis of Aladura and Pentecostal elements, and they included holiness, prayer, speaking in tongues, Biblical inerrancy, trust in healing and miracles, as well as the manifestation of other charismatic gifts including visions and predictions¹¹¹.

In the church, fasting was also promoted. Additionally, the church followed the Apostolic Faith Mission's practice of "tarrying for the spirit." The new Redeemed Christian Church of God also went by the name Ijo Elekun (the weeping church), which came from the custom of crying out in prayers. The Redeemed Christian Church of God was well renowned for emphasizing strong personal ethics and disliking consumerism during this initial phase. The Redeemed Christian Church of God had roughly forty branches by 1980, the year Akindayomi passed away, with the majority of them located in southwest Nigeria. The eastern and northern regions of the country had not yet experienced its spread. During this early stage of its growth, the church experienced two significant issues. One was the members' lack of means. This inferred that the church's financial situation remained bad. The second was the problem of breakaway groups, which was incidentally not unique to the RCCG but has been a significant concern for the Pentecostal movement as a whole. Over the years, there have been a number of renowned church leaders who have felt the need to separate and start their own ministries or churches¹¹².

2. The Consolidation Years, 1981 – 1989

In the history of the Redeemed Christian Church of God, the 1980s were a pivotal decade. Enoch Adejare Adeboye, who took over for J. O. Akindayomi as head of the church during this time, tried to solidify the foundations he had laid. But more importantly, Adeboye made a purposeful effort to integrate the church within Nigeria's dominant Pentecostal environment. He did this by gradually reorganizing the church. He didn't, however, have a good beginning. After taking

office, his first obstacle was how to handle the animosity of 'older' Church members who believed he was too young and inexperienced to govern the congregations.

His academic credentials, including his doctorate in hydrodynamics, terrified many people as well. Before taking over as the church's leader, he was a lecturer at the University of Lagos in Nigeria. Additionally, he had only been a member of the church for eight years—in 1973—before being named the general leader. All of these factors heightened the stress, which took time to ease. After overcoming this first obstacle, he began work on reengineering the church¹¹³.

The Nigerian Pentecostal movement at the time, which was being headed by university graduates, attracted a lot of student participation. In order to include this educated elite in its membership, the Redeemed Christian Church of God sought to expand its membership in addition to addressing the issue of the church's poverty. However, in order to attract the predicted membership, other parts of the Redeemed Christian Church of God's "culture" also needed to be altered. First, the atmosphere of worship was opened up. Modern musical instruments were introduced to make the rituals more exciting because individuals could now dance and express themselves freely in worship. Secondly, church-related events were planned. A separate prayer meeting/miracle event, named the Faith Clinic, was started in addition to the weekly Bible study, which took the name "Digging Deep"¹¹⁴.

The most innovative concept, however, was the development of what came to be known as "Model Parishes" to attract young professionals and upper middle class people. Pastor Adeboye claims that "these local gatherings are targeted at reaching educated professionals, business owners, and political and governmental leaders. This was seen to be significant since "before this (time), the church was composed primarily of the poor and the uneducated." The time had come

for the church to respond to the greater Pentecostal movement, which had evolved to become more "elite friendly". In Lagos, the first of the model parishes was established in 1988. It was a huge success¹¹⁵.

It accomplished it fast and earlier than anticipated, and it not only attracted the necessary membership. The model parish subsequently extended throughout Lagos and was effectively replicated by other Nigerian urban regions. The model parish led to a significant increase in the number of new members for the Redeemed Christian Church of God. A model parish was run by a young businessman. The worship spaces contain nice furnishings and a band that is furnished with all contemporary musical instruments. English served as the service's official language. As the model parish expanded, space was sought in locations like theaters, hotels, nightclubs, and classrooms that were previously thought to be inappropriate for churches¹¹⁶.

The neo-Pentecostal movement complemented the growth of the model parishes in the 1990s admirably. Due to their perception that these new parishes were encouraging permissiveness, the older generation within the Redeemed Christian Church of God ranks became critical of them. Members of the model parishes behaved differently than those in the more established, now known as "classical," parishes in terms of dress and overall demeanor.

In any case, the hierarchy insisted that all of the parishes were preaching the same gospel of holiness. Additionally, there were regular gatherings where all the parishes—classical and model came together, such as the monthly Holy Ghost services, where the same teachings from Pastor E.A. Adeboye were presented. However, it doesn't appear that the discrepancy in direction between the two streams of parishes has gotten any smaller. Traditional parishes continue to adhere to the "holiness" concept, but model parishes are moving more in the direction of the

"Faith Gospel." Again, it shows that people from the two streams are more considerate of their class. Therefore, it seems that the model parish concept unwittingly supported the institutionalization of class differences inside the church. Increasingly, parishes are emphasizing the "Faith Gospel."

Once more, it indicates that members of the two streams are more mindful of their class. Thus, it appears that the idea of the model parish unintentionally encouraged the institutionalization of class divisions inside the church. The church is supposed to be a leveler of socioeconomic positions and not draw attention to inequalities in class among parishioners, thus this is paradoxical. Because a new vision of a "Unity" parish was created in the middle of the 1990s to reconcile the two earlier visions, it appears that the leadership of the Redeemed Christian Church of God was aware of this discrepancy¹¹⁷.

The first unity parish got started in 1997 and has been expanding ever since, as opposed to serving as a fusion point for the other two streams. The Redeemed Christian Church of God division with the highest rate of development has remained to be the model parish despite the inability to address these inconsistencies. Other approaches have also been successful in expanding the church. In the 1980s, southern members in diaspora were mostly responsible for RCCG's initial expansion into the nation's northern regions. These individuals worked for construction firms, government-run organizations like the Nigerian government, and trading firms like the G.B¹¹⁸. Telecommunications (NITEL), which had been relocated to the north on many occasions.

Most of the Redeemed Christian Church of God congregations that these people founded had their start in their living rooms because they decided to do it themselves. When the number of

worshippers expanded, they subsequently purchased larger facilities for the church and got in touch with the national office of the church to request the sending of professional pastors to take over the parishes. Ilorin, Kano, Sokoto, Nassarawa, Minna, Zamfara, Bauchi, and other northern states also have examples of this kind of behavior.

In a similar vein, members of the Redeemed Christian Church of God who took part in the National Youth Service Corps (NYSC), a one-year national service requirement, helped to form Redeemed Christian Church of God parishes in the areas where they were assigned as their major duty stations. This can be seen, among other locations, in PortHarcourt, Jos, Gombe, and Katsina. All parishes were supposed to participate in the annual "Lets-Go-A-Fishing" campaign as a means of outreach or evangelization. Following such crusades, the Redeemed Christian Church of God established additional parishes among the converts. But in the 1990s, there was a significant explosion in the church¹¹⁹. The Years of Explosion, 1989–2009: The explosion discussed in this section was mostly caused by visionary leadership. For instance, periodic leadership declarations of the mission's objectives were characteristic in the 1990s. All the parishes had access to these objectives (which increased from four to six), which were incorporated in the church's mission statement.

- i. To reach paradise, among others.
- ii. To ferry as many people as we can to heaven.
- iii. Holiness shall be our way of life as we pursue No. 1 above, which is to have a member of the Redeemed Christian Church of God in every household in every country.
- iv. In order to achieve items 2 and 3 above, we will plant churches in five minutes.
- v. Within five minutes by vehicle of every city and town in developed nations, and within a short walk of every city and town in developing nations.

vi. We will work toward achieving these goals until every country has heard about Jesus.

The Lord Jesus. The fifth objective—church planting—has been worked toward the most fervently of all these objectives. In a number of urban and rural areas, Redeemed Christian Church of God parishes started to emerge. The metropolis of Lagos has had the biggest concentration, nevertheless. The number of parishes the church could claim to have in the entire nation was close to 7000 by 2004. The remaining fraction of this sum was accounted for by the eastern and northern parts of the nation, while more than 70% of it was accounted for by the southwest. Lagos accounted for 44% of all concentrations in the southwest¹²⁰.

The overall number of Redeemed Christian Church of God parishes in the nation increased to 17,936 by 2009; 58.4% of these were in the southwest, with Lagos accounting for 29.84% of the entire Redeemed Christian Church of God population. This has not been matched by any other Pentecostal organization in the area. It is important to note that, in contrast to the parishes, actual membership has not grown at the same rate. The total membership was around 700,000 in 2002, and there were roughly 5,500 parishes. There were almost 7000 parishes and roughly 750,000 members in 2003.

Both the number of parishes and the number of members have grown by 7.1 and 27.3 percent, respectively. Again, in 2009, there were 17,936 parishes, and there were 1,510,207 members overall. Accordingly, membership has increased by 101%, while the number of parishes has increased by 156%. At around 150 million persons in Nigeria as of 2009, the total membership is just under 1% of the country's entire population. In Lagos, 157 persons made up the average parish membership in 2003. 115 persons per parish were living there in 2009¹²¹.

Thus, the picture of a church trying to disseminate the Pentecostal message throughout Nigeria emerges, one that is spreading itself thin in Lagos, where it is most concentrated, as well as in other significant urban areas. The RCCG made up for the numerical weight it lacks in total membership with the tremendous, record-breaking attendance it saw at its interdenominational activities. The already mentioned Holy Ghost service is one of these initiatives. An average of more than 500,000 people attended this all-night prayer gathering in 2004 at the Redemption Camp, the RCCG's global headquarters, which hosts it. The single-night program had an estimated attendance of 800,000 to 1,200,000 in 2011. The Holy Ghost liturgy is now carried out in a number of nations outside of Nigeria, including South Africa, the United Kingdom, France, Germany, Switzerland, and Denmark. According to legend, these rites have been the site of numerous healings and miracles¹²².

Additionally, the Redeemed Christian Church of God hosts the yearly Holy Ghost Congress. It draws participants from nations other than Nigeria. This all-night prayer gathering is held in the Redemption Camp, the RCCG's global headquarters, and in 2004 had an average attendance of more than 500,000 people.⁴¹ According to estimates, the single-night service was attended in 2011 by between 800,000 and 1,200,000 persons. Outside of Nigeria, the Holy Ghost service is being carried out in South Africa, the United Kingdom, France, Germany, Switzerland, and Denmark. It is reported that numerous healings and miracles have taken place during these rituals. One of the church's ministry arms involved in this field is the Christ the Redeemers Friends Universal (CRFU), created in 1990. It strives to spread the gospel to individuals in the upper echelons of society, such as technocrats, political leaders, business moguls, in order to "create a forum for (them) to mix together in the love of God."¹²³.

As part of its evangelistic initiatives, the CRFU sponsors free dinners, talks, musical performances, and breakfast gatherings in opulent hotels and chic entertainment locations. The Full Gospel Businessmen fraternity International, an interdenominational and international Pentecostal fraternity of professionals and social elites, actually engages in activities that are quite similar to those of this group. The most famous miracles are also listed in the Redemption Testimonies, a monthly magazine of the Redeemed Christian Church of God. According to legend, E.A. Adeboye drew inspiration for the Holy Ghost Congress from the pro-Abacha teenagers led by Daniel Kanu and their "Youth Earnestly Ask for Abacha" campaign, during which 2 million youths allegedly marched in Abuja in favor of Abacha's ambition for self-success in 1998¹²⁴.

Adeboye is said to have promised his supporters that if 2 million Nigerians could march in support of an earthly leader, he could also gather at least 4 million people to worship God at the Congress (then known as the Holy Ghost Festival). Amazing effects came from it. Over 6 million people are thought to have attended the initial Holy Ghost Festival, which took place in 1998 at Lekki Beach in Lagos. Thisday (Lagos), 15 April 2002.

In the past, the church has also planned twice-yearly trips for these wealthy clients to the Holy Land (Israel). E.A. Adeboye himself organized these pilgrimages. A leisurely Caribbean cruise would occasionally follow the twice-yearly trek. A seven-day excursion to the western Caribbean from Miami Beach in the United States served as the first cruise in June 2004 on board the ship "Paradise." Redeemed Christian Church of God travelers made up 154.50 of the ship's 2,040 total passengers. On the trip, which cost between \$1300 and \$6000 per person (depending on the kind of lodging each participant requested), the Redeemed Christian Church of God congregation conducted Bible studies, prayer sessions, musical concerts, and other

Pentecostal activities. The tour drew the crème de la crème of Nigerian society, including important businesses, members of the political class, a traditional leader, top government officials, the wife of a State Governor, and other notable individuals. All of the "spiritual" pursuits on the trip were under the direction of Pastor E.A.¹²⁵.

Pentecostal preachers like John Hagee, Jesse Duplantis, T.D. Jakes, and Creflo Dollar, among others, have made this kind of journey a regular feature of their sermons in North America, where it was previously unheard of in Nigerian Pentecostal circles. The Redeemed Christian Church of God has also established cordial (but clandestine) ties with Nigeria's ruling elite as a result of all of these and other like focused efforts. When the church needs help from these networks, despite the fact that the bulk of these political leaders are reluctant to declare themselves as full members of the RCCG, they are sympathetic to the church's objectives¹²⁶.

The Redeemed Christian Church of God is currently going through a period in its history where it is becoming more directly involved in broader societal issues. This, however, should not be overdone because a number of church projects have always placed a premium on social relevance. After all, the gospel, as it is taught by the Redeemed Christian Church of God, is not only meant to satisfy men's 'other worldly' wants and prepare them for the afterlife, but also to meet their physical and material necessities while they are still on earth. In the 1990s and the first decade of the twenty-first century, it seems that there has been an increase in direct participation with social issues within the Nigerian national arena¹²⁷.

However, participation in international discussions and conversations directly did not start until the last few years of that decade. The Redeemed Christian Church of God has significantly impacted the struggles of Nigerian society through the delivery of social services. Religious

groups like the Redeemed Christian Church of God and other NGOs in civil society now have the chance to provide alternatives to the state's inability to address the basic social and infrastructure demands of the citizenry. More than a hundred elementary and secondary schools, spread throughout the nation, are part of the Christ the Redeemer's School Movement (CRSM) of the Redeemed Christian Church of God¹²⁸.

Redeemers University (RUN), a university, has also been established at the Redemption Camp. In October 2005, it accepted its initial class of students. The Redeemed Christian Church of God operates more than 50 primary health centers, or "Maternity Centers," scattered across the nation to take care of women's reproductive health and children's welfare. Modern hospitals are operated by two of Lagos' model parishes. On the Redemption Camp there is also an orphanage. The Redeemed Christian Church of God has also joined the national fight against crime, youth cultism, and HIV/AIDS. The Redeemed AIDS Program Action Committee (RAPAC) provides free assistance and counseling to AIDS victims.

In the nation's higher education institutions, occult activity experienced an unparalleled boom in the 1990s, sparking gang warfare and bloodbaths that claimed many lives among the students. Both parents and the government began to take this seriously. However, the Redeemed Christian Church of God's leadership decided to organize Holy Ghost services on the campuses of these universities, preaching against the evil of cultism and asking for peace on the troubled campuses. The leadership took this decision in spite of the public's recommendations for various solutions. The 'violent demons' and other 'bad spirits' that inspired the pupils to carry out these horrible acts, it is said, were exorcised from them after they decided against joining the cults. Additionally, Lagos has a treatment center for drug abusers administered by the Christ Against Drug Abuse

Ministry (CADAM), and additional facilities work to rehabilitate prostitutes (commercial sex workers), "area boys" (street urchins), and other social miscreants¹²⁹.

The RCCG's expansion has been further expedited by the sheer size of all of these initiatives, which suggests that it has a sizable amount of resources at its disposal. However, we do not currently need to worry about the intricacies of the mission's financial/business activities as they have been adequately covered in another chapter of this anthology. But it's important to keep in mind that the Redemption Christian Church of God prints all of its literature and that the Redemption Light, the group's official publication, is released each month. The church's international missions are also the owners of a sizable amount of land. The North American outreach of the Redeemed Christian Church of God plans to build a number of amenities on about 500 acres of land in Floyd, Texas, including a sanctuary that can hold 10,000 people, two lecture halls the size of elementary schools, a dormitory, a number of cottages, a lake, and a water park with a Christian theme¹³⁰.

Another Pentecostal church in the global South to contrast with the Redeemed Christian Church of God is the Brazilian Universal Church of the Kingdom of God (UCKG), which is also indigenous and was founded in 1977 in Rio de Janeiro by a 33-year-old civil servant named Edir Macedo. The UCKG currently has over 5000 temples in Brazil, an estimated 13 million adherents, and international branches in nearly 200 countries. In 2001, the church's overall financial resources were believed to be worth over \$400 million, although they have since increased dramatically.

The church is reportedly thought to raise \$1.4 billion in donations alone each year, which has attracted significant media attention to the organization and fueled much of the criticism

surrounding it. Its holdings include a radio network with over 30 stations, a newspaper, a magazine, a furniture factory, a bank, a travel agency, a holding company that oversees all of the church's operations, a television network (Rede Record de Televisao, with over 30 channels and regarded as the second largest in Brazil), over 30 radio stations, publishers, recording studios, a construction firm, a furniture factory, a bank, and a travel agency¹³¹.

The 'prosperity gospel' and the theology of spiritual conflict are both taught in the church. Additionally, it is an active participant in Brazilian politics. However, its membership is made up of the upper levels of the lower classes and the lower levels of the urban middle class. This is different from the RCCG, which at the moment includes members from every social class. This seems to be mostly from middle-class urban areas. This was not always the case, as the dispute about the growth of the Redeemed Christian Church of God has shown. Going Global: Directly Addressing Global Issues Since 2009 Prior to 2009, the RCCG avoided taking a direct part in global ecumenical and interfaith discussions as well as national political issues. Given that the policy was one of subtle aversion rather than outright rejection, the reason why this happened is not quite evident. It most likely had to do with the widespread hatred and mistrust of other religions among Pentecostals, who sought to uphold their profession and fundamental beliefs without giving in. Redeemed Christian Church of God The American Newsweek Magazine's inclusion of E.A. Adeboye as one of the fifty most powerful people in the world in 2009 helped to gradually break down the ice. The editors of the magazine were impressed with Adeboye for two reasons. One is his track record of being trustworthy¹³².

The report asserts that Adeboye's extraordinary success is a result of his standing for integrity. Adeboye is still unaffected by criticism, but other Pentecostal preachers, including several Nigerians, have been accused of engaging in money fraud or pretending to possess supernatural

powers. The other is his commitment to the task of starting churches in a manner similar to how "Starbucks used to build coffee shops all over." This proclamation led to massive attention for Adeboye and the Redeemed Christian Church of God both within and outside of Africa. These traits propelled him into the public eye on a global scale, along with the Redeemed Christian Church of God's expansion into more than 150 nations.

This is why it was not unexpected when E.A. Adeboye was asked to deliver pre-Summit interfaith prayers for world peace at the 64th United Nations General Assembly in New York shortly after. This occurred in September 2009. More than 68 nations sent representatives to the "Uniting in Prayers for the United Nations" prayer session, which was organized by the United Nations International Prayer Council. There were also representatives of various religions. The most recent UN visit by Adeboye was in June 2011 for a different international event. This was a gathering of religious leaders urging the UN to support an Alliance for the "Culture of Peace," which was anticipated to, among other things, enshrine peace in the Middle East and serve as a template for conflict settlement around the world¹³³.

The summit, which was sponsored by the Inter-Parliamentary Coalition for Global Ethics and co-hosted by the Christ Redeemers' Friends Trust (led by Adeboye) and the UN mission of Bosnia-Herzegovina, took place under the patronage of King Mohammed VI of Morocco and former UNESCO Director General Frederic Mayor, who first introduced the "Culture of Peace" at the UN. Attending the conference were representatives of "Abrahamic faith groups" such as Islam, Judaism, and Christianity. These UN meetings are crucial because E.A. Adeboye is participating in them for the first time as a global ecumenical engagement. It is without a doubt a momentous step for the cause of world peace that the head of a church who has traditionally eschewed direct contact with ecumenical organizations like the World Council of Churches has made this new

commitment. The goal of this new project is to promote unity, and it is hoped that it will result in a number of fruitful conversations with followers of many faiths¹³⁴.

2.1.9 Strategies for Church Growth in Redeemed Christian Church of God

Many of the factors that aided in the Redeemed Christian Church of God's growth have already been discussed. At this stage, it is vital to examine two crucial strategies utilized expressly by the church leadership to first motivate the members and secondly preserve the dynamic of the church. These oppositions emphasize continuity with the past while at the same time allowing for change on occasion. As a result, change and continuity coexist, further ensuring the mission's internal stability and increasing its sensitivity to the current situation.

Utilizing the past as a source of support and as a means of energizing the present is the first tactic. After the initial commotion subsided, there was a need for a practical strategy to lead the congregation, likely as a result of the "crisis" that followed Pastor E.A. Adeboye's selection as the church's head in 1981, during which numerous "older" members believed he was unqualified for the position. The solution was discovered in the practical execution of the founder's prophecies Josiah Akindayomi's which later became known as a "covenant" and were further popularized by repeated narration to the flock. The prophesy stated the "church would spread to the ends of the earth and would still be serving faithfully" when the Lord came back to earth at the Second Coming to receive the believers. Practically speaking, this indicates that the new leader's plans and reforms should be seen as being directed towards the fulfillment of the previous prophesy, particularly the one about "spreading the church to the end of the earth." This is because a church must first strengthen its domestic foundation before successfully pursuing global aims¹³⁵.

Another way to read this prophesy is that the church's longevity—its continuous existence until the "Second Coming of the Lord"—could only be guaranteed if internal strife did not split the body apart. Thus, the church's past was utilized to keep internal harmony in the present. It might also be considered to have helped his followers understand the new leader's agency. This tactic has shown to be quite successful over time. It has strengthened the legitimacy of the leadership by giving it a moral as well as a heavenly mandate, in addition to giving the members a feeling of purpose. The devotion of the members, which is demonstrated in the voluntary service to the church, and the respect for the leadership witness to the effectiveness of this use of the past¹³⁶.

The second strategy is to persuade the church hierarchy to be receptive to fresh perspectives. When it comes to ideas from the local or international Pentecostal community, Adeboye is quite receptive. In this case, a few examples will do. Adeboye arranged the "All Believers' Congress" at Ilesa in 1977, four years before he was appointed General Overseer, with the approval of Akindayomi. The national Festival of Arts and Culture (FESTAC), which was held in Lagos and was regarded as idolatrous in Pentecostal circles, apparently inspired the creation of this program; nonetheless, when FESTAC had passed, it was continued as an annual event.

At this juncture, it is essential to keep in mind that the idea of a "Believers' Congress"—called for whatever reason—was not novel in 1977. Since 1970, the Pentecostal movement on college campuses has held yearly Congresses at various sites across the country.⁷⁴ Furthermore, it is not unlikely that many of the individuals who took part in the earlier Congresses in some capacity—such as serving as resource persons or key participants—later came to attend Adeboye's Congress as well, given that the leaders of the trans-denominational students' movements circulated freely within Pentecostal circles and they maintained a strong network.

Additionally, it seems that the Redeemed Christian Fellowship (RCF), established in 1988 as a network of RCCG students in higher institutions, may have drawn inspiration from the concept of the more antiquated interdenominational campus fellowships. However, the RCF is growing more restrictive as only members of the Redeemed Christian Church of God can now hold leadership roles there, despite the fact that it once had an interdenominational orientation¹³⁷.

1. Establishment of the Redemption Camp (Now Redemption City)

The creation of the Redemption Camp and its subsequent growth serve as a significant indicator of the Redeemed Christian Church of God's expansion. The Redemption Camp has evolved into a contemporary city despite its 1983 beginnings as a prayer camp removed from the bustle of the Lagos metropolis. There are elementary schools, high schools, a bible college, and a university there. It also has attractive neighborhoods with streets with biblical character names. It also has a post office, hospital, bank, supermarket, and restaurants in addition to guesthouses. The Redeemed Christian Church of God has 10 parishes, a large auditorium that is 3 km by 3 km, dorms, and a number of prayer rooms, among other usual church amenities¹³⁸.

A maintenance division makes sure the Camp functions efficiently while a security crew protects people and property. During the Redeemed Christian Church of God's major festivals, volunteers are assembled from various parishes to assist the camp personnel and control the crowd. Since the Camp has become a "holy city" for them, many of the Redeemed Christian Church of God's members in Lagos City want to relocate there. Another illustration of the idea is the Celestial Church of Christ, which has designated Imeko, the site of founder Bilewu Oshoffa's burial, as a "holy city" and elevated Imeko to that status.

The main distinction between the Redeemed Christian Church of God's "Camp" and the "Celestial City" at Imeko is that the former is preserved primarily as a place of pilgrimage and sacred relic, whereas the latter is more like a residential area that has grown into a city (with over 20,000 residents). It only comes to life during the yearly pilgrimages, when worshipers go from all around the nation and even from nearby West African countries. In addition to its physical characteristics, the Redemption Camp is notable in a number of other ways¹³⁹.

In this societal melting pot, a "culture" of the Redeemed Christian Church of God is being distilled. Worshipers from a variety of church traditions, including as the classical, model, and unity, frequently meet at the Camp. Individual, ethnic, and global comradery are all strengthened by this encounter. When people from different ethnic backgrounds gather to worship at the Camp, they put aside their differences and see one another as brothers and sisters in Christ. Residents of the camp also gain from a degree of 'insulation' against the ordinary pressures of modern society that only a 'holy city' could provide. For instance, the residential buildings on the Camp lack the burglary-proof walls that have come to characterize Lagos design¹⁴⁰.

Furthermore, the Camp is essential for the Redeemed Christian Church of God's international outreach in another way. The Camp encourages cross-cultural and international exchanges during its holy convocations when participants are selected from various countries of the world as the international headquarters of the Redeemed Christian Church of God. Last but not least, the Camp stands in for the "visions" and "dreams" of the Redeemed Christian Church of God. On a physical and institutional level, the 'old' Redeemed Christian Church of God predictions are expected to be realized at the Redemption Camp, which acts as the hub of the organization.

Strategies for Growth: A number of the elements that encouraged the expansion of the Redeemed Christian Church of God have already been covered. But right now, it's important to look at two key tactics that the church's leadership has employed to both mobilize its members and maintain its vibrancy. These distinctions stress continuity with the past while also occasionally facilitating change. The result is the juxtaposition of change and consistency, which has further guaranteed the mission's internal equilibrium and made it sensitive to the situation at hand¹⁴¹.

Utilizing the past as a point of reference and as a motivator for the present is the first strategy. After the initial commotion subsided, there was a need for a practical strategy to lead the populace, most likely as a result of the "crisis" that followed Adeboye's election as church head in 1981, during which numerous "older" members believed he was unfit for the position. The solution to this issue was the practical execution of the founder's prophecies—Josiah Akindayomi's—which eventually came to be known as a "covenant" and were subsequently made well-known by consistent narration to the flock.

The prophesy states that when the Lord came back to earth at the Second Coming to take the believers home, the "church would spread to the ends of the earth and would still be serving faithfully." The actualization of the old prophesy, especially the one about "spreading the church to the end of the earth," suggests that the new leader's plans and reforms should be understood as being directed in that direction. The reasoning behind this is that in order for a church to According to another interpretation of this prophecy, the church's longevity—its continuous existence until the "Second Coming of the Lord"—could only be guaranteed if an internal crisis did not cause the body to fragment. The church's past was used to keep internal peace in the present. Another way to describe it is that it made the new leader's supporters "understand" his position. Over time, this strategy has proven to be highly effective. The members now perceive

the leadership to have a moral as well as a spiritual mandate, which gives them a sense of mission and purpose. The commitment of the members evident in the way they voluntarily serve the church, and the reverence in which the leadership is also held, attest to the efficacy of this use of the past¹⁴².

The third tactic involves getting the church leadership to be open to new ideas. Adeboye is very receptive to concepts coming from the regional or global Pentecostal community. For instance, in 1977, four years before to his appointment as General Overseer, Pastor E.A. Adeboye held the "All Believers' Congress" at Ilesa from April 7–11, 1973, with Akindayomi's approval. Despite the fact that this program was purportedly developed in opposition to the national Festival of Arts and Culture (FESTAC), which was hosted in Lagos and was viewed as idolatrous in Pentecostal circles, it still became an annual event after FESTAC had passed. It's crucial to point out here, though, that the concept of a "Believers' Congress"—convened for whatever reason—was not new in 1977¹⁴³.

The Pentecostal movement on campuses held regular Congresses from 1970 to 1974, which were held in different cities all throughout the country. Additionally, it is not unlikely that many of those who participated in the earlier Congresses, either as key participants or resource persons, later came to Adeboye's Congress as well because the leaders of the trans-denominational students' movements circulated freely within Pentecostal circles and they maintained a strong network.

Additionally, it appears that the Redeemed Christian Fellowship (RCF), founded in 1988 as a network of Redeemed Christian Church of God students in higher education, may have been inspired by the idea of the previous interdenominational campus fellowships. But the RCF,

which once had an interdenominational bent, is becoming increasingly exclusive as only RCCG members may now occupy senior positions there. Additionally, Adeboye adopted the Home Fellowship strategy from Yonggi Cho's Yoido Full Gospel Church in South Korea, which has grown significantly in popularity as the RCCG's smallest unit of church activity¹⁴⁴.

After visiting South Korea in 1983, Pastor E.A. Adeboye introduced the Home Fellowship to a Redeemed Christian Church of God parish when he returned home. The outcome was amazing because numerous Home Fellowship locations eventually evolved into Redeemed Christian Church of God parishes. The Home Fellowship also enhanced "grassroots" evangelism, and as a result, many people joined the church. All of these examples show that the Redeemed Christian Church of God did not isolate itself from its immediate surroundings or remain ignorant of changes within the Pentecostal movement on a global scale. It absorbed elements of local and global Pentecostalism for growth while focusing on its own guiding vision¹⁴⁵.

2.1.10 Impact of Redeemed Christian Church of God on Nigerian Society

The Redeemed Christian Church of God's humble beginnings, growth, and expansion have been demonstrated by the study that has come before. It has also taken note of the methods the church's leaders have used to grow it. The Redeemed Christian Church of God is contrasted with another Pentecostal group in the global South, and the scope of the expansion is also explored. One significant outcome of this expansion is that it attracted attention from observers around the world and brought with it recognition, if not unanimity, for the leadership abilities and foresight of the church's leadership on a global scale. The impact on the perception of Nigeria has been multiplied.

For once, the country is making news for the great advancements being made by the Redeemed Christian Church of God rather than the atrocities and wrongdoings of its residents. Because of its commitment to its own objectives and vision both at home and abroad, it can be claimed that the Redeemed Christian Church of God has considerably enhanced the perception of Nigeria within the global moral economy¹⁴⁶.

The fact that the country exports useful commodities to the rest of the globe is now widely known. Local members and "associates" are more directly impacted by the Redeemed Christian Church of God. The Redeemed Christian Church of God has effectively positioned itself as a distinctive brand of Christianity that rivals other regional brands while still having a wide appeal. A large number of other Christians who are not members of the Redeemed Christian Church of God share its sympathies, as do a large number of non-Christians, despite the fact that the church only has a small portion of its membership—roughly 1% of Nigeria's population. These folks constitute the vast bulk of the "associates" who attend its large convocations. Although they don't have a strong sense of allegiance to the church, they do gain from its activities by participating in its many programs or by receiving media content in their living rooms. There are an incalculable number of people outside its walls who have been affected by the Redeemed Christian Church of God in their "spiritual" life¹⁴⁷.

However, there is still one area where the Redeemed Christian Church of God has not yet made a more noticeable impact. This falls under the purview of local politics. Along with other Pentecostal organizations in Nigeria, the church has traditionally shied away from getting directly involved in political matters, despite social pressure to speak out against the obvious injustices committed by the ruling elite. This is in addition to the previously mentioned unadvertised links with the ruling elite. A few Pentecostal pastors, including the late Archbishop

Benson Idahosa and more recently Pastor Tunde Bakare of the Latter Rain Assembly, have been an exception in this regard, as has the Pentecostal Fellowship of Nigeria (PFN)¹⁴⁸.

The mainline religious leaders, on the other hand, have consistently been the most vehement critics of the government. To the President, E.A. Adeboye forwarded a petition with one million signatures towards the end of 2010 urging him to stop the problem before it got out of hand in response to the recent incidence of kidnapping in the nation. In addition, Adeboye urged all of his supporters to participate in the 2011 election process in large numbers and shake off their prior apathy. He also urged the Independent National Electoral Commission (INEC) officials to "make the peoples' votes count".

This political awareness is a positive trend, and it is anticipated that the Redeemed Christian Church of God will play a significant part in the political fortunes of the nation in the years to come. The church has grown to a level that it will be incongruous and even risible for its leaders to continue to promote peace at the UN and remain silent in the face of local injustice and crises. Even if such actions go against internal orthodoxy, they are part of the inescapable conflicts of the Redeemed Christian Church of God brand's growth and globalization¹⁴⁹.

The Kingdom of God is alive in him, according to Jesus' opening remarks in the book of Mark. Jesus put an end to the rule of sinful humans and demonic depravity while bringing justice and righteousness to the globe. Jesus is the new center of God's redemptive scheme and the object of God's anger on earth. Jesus, the Son of God, fully understands and carries out the Father's desire. In Jesus, who also uses his blood to ratify the New Covenant, God's connection with his people is contextualized and recreated. In the case of Jesus, the message is contained in the media. He is the Faithful One, the living Word of God. Jesus begins God's New Covenant by urging people to

return to Him, live righteously, and worship Him. He is the Son and is entirely devoted to, obedient to, and linked to the Father and the Spirit. He is God's illustration of what a real prophet should resemble¹⁵⁰.

As with all other titles, the historical Jesus cannot be properly understood solely in terms of his prophetic function. Nevertheless, it is clear that in addition to his other functions, Jesus also performed a prophetic one. Jesus is at the pinnacle of the prophetic tradition. Jesus was a prophet who would never concede in a struggle. His words were virtually always colored with a profound spiritual anguish that was concerned with covenantal bonds to God. Jesus frequently made it apparent how the covenant commitments of God's chosen people were being breached. Jesus screamed out against injustice and railed against sin. He exposed the poisonous fake religion. He cast out demons, confronted authorities with the truth, and fought against injustice and wickedness. He is the prophet that God intends to utilize.

According to God's Word, the reformed church is to continue reforming. The prophetic ministry of the church emphasizes covenant responsibilities, serves as a reminder of covenant love, is a call to repentance, maintains sensitivity to spiritual warfare, distinguishes between true and false worship, champions justice, calls to holiness, communicates urgently, displays prefigurative community, and encourages learning through questioning. Above all, the church's prophetic mission is tasked with sustaining an enduring allegiance and commitment to God; a direct life of justice, purity, and holiness¹⁵¹.

A prophetic community is anticipated to operate within the church. Maintaining a steady focus on God and the covenant relationship that God has with his people is important to the upward prophetic. It is the task to which God is most devoted. When this essential, irreplaceable link is

destroyed or disrupted, it responds carefully. Contrarily, the lateral prophetic stresses interactions with people and the outside world as a part of the church's responsibility to God, as the metaphor suggests. Believers must uphold the holiness, justice, and righteousness of the covenanting God.

The prophetic church is God's holy people in the world, inviting everyone to commitment, authentic worship, responsive obedience to God and his message, and prayerful participation. A legitimate church defends covenantal justice and extends an invitation to everyone to participate in God's covenant love, repentance, and prayer. Along with apostolic ministry, prophecy is one of the primary Five-Fold ministries. God's strategic goals are in line with prophetic ministry, which provides particularly incisive divine guidance in both people's and society's lives¹⁵².

The Gift of The Prophet A prophet is a person who communicates in an inspired way on behalf of God. Early Christian writers primarily examined a prophet's function in terms of prophecy. The inspired message delivered on God's behalf and with His authority, however, was the focus in New Testament times. As a result, "one who speaks for God" is a better translation of the word "prophet" in many languages. It refers to appointed men and women and their responsibility to proclaim something that has its source in the deity who reveals his will at the particular location rather than in themselves. This revelation occurs in the form of clear instructions or signals for human interpretation. In response to inquiries and concerning the specific circumstances of the one who seeks guidance, the oracle prophet declares the will and counsel of the deity¹⁵³.

Evangelists, pastors, and teachers are typically titled after the apostles, while the prophets are followed by pastors, teachers, and elders. The prophet in Paul takes on a very different form. He does have insights, but he is not well known for having visions or audible travel to other planets.

The Word that God has given him to preach makes up his most distinctive quality. The prophet is a speaker and receiver of the Word in Pauline communities, not a seer. He lacks control over his senses as a result of God occupying him, and must therefore submit to the dictates of the occupying power¹⁵⁴.

A gift to the Church is the Prophet's five-fold ministry. She clears the way by illuminating the Scriptures that the Church has been charged by the Holy Spirit with recovering and reactivating. Prophets are appointed by God to cleanse and perfect a people for his eternities. Prophets not only spread the word of God, but also act as Spirit-filled ministers. Saints can awaken their spirituality, spirit awareness, and spiritual gifts with the assistance of prophets, who have a special calling and anointing to do so. In the same way that evangelists can give people the gift of eternal life, prophets can help saints develop their spiritual gifts. One of the five ascension gifts pastors who work with the Church as an extension of Christ's ministry is a prophet. She is an inspired pastor with the gift of seeing and speaking Christ's particular thoughts to people, churches, companies, and countries.

Prophets are another means by which God sends ministries. Prophets take great joy in announcing and observing the emergence of ministers. The awakening and liberation of people into their divine callings is what prophets thrive on. Additionally, some prophets are scribes. They record their insights, dreams, visions, and prophecies. The church is to act as a prophetic community. The upward prophetic is concerned with keeping an unwavering focus on God and the covenant relationship that God has with his people. It is the task to which God is most deeply committed. When this crucial, irreplaceable link is destroyed or interrupted, it responds sensitively. The laterally prophetic, on the other hand, emphasizes interactions with people and

the outer world as a part of the church's responsibility to God, as the metaphor suggests. The covenanting God demands that Christians keep his holiness, justice, and righteousness¹⁵⁵.

Beyond the Church, prophetic people work to influence social norms and advance ecclesiastical integrity. People who advocate for listening to God's voice should do so regardless of where or how it manifests itself, according to the God-centered mystics. The prophetic calling is without a doubt the most challenging of the Five-Fold callings since it necessitates emotional exposure and the revelatory message, like the Word of God, that the Prophet attempts to communicate is usually rejected by the hearers. The Prophet is possibly the most lonesome and prone to misinterpretation of all professions.

2.1.11 History of Redeemed Christian Church of God Oyo Province 1 Mount Zion Cathedral Bolumole

The Redeemed Christian of God was founded in Ibadan in 1967, a year in which Nigeria was split into four zones. The western region, Oyo State, had Ibadan as its capital. A team was organized by the late General Superintendent Rev. O. Akindayomi in 1967 to start a church branch at Oniyanrin Odo-Alawo, Ibadan. This is where the first crusade was held, and only a few people, including Afolabi, were present. Delivering the message was the Rev. Akindayomi. Bro. Samson Ogundeji, Bro. Longe, and Bro. Shobiye were among the pioneer workers who were jointly trained by Rev. Akinlembola and Rev. Shobiye. Bro. Akande was in charge of the parish for a while before returning to Osogbo.

Rev. Akinlembola, who was the circuit superintendent and second in command in The Redeemed Christian Church of God at that time, was intended to be at the national headquarters but was posted when The Redeemed Christian Church of God's ministry activities started to increase.

Rev. Shobiye, who had been the Pastor at Okhaihe, took over from Rev. Akinlenbola as the minister-in-charge of The Redeemed Christian Church of God Ita-Maya, Ibadan. As soon as Rev. Shobiye took over Akinlenbola was able to face the responsibilities of his office as circuit or area Superintendent. He had opportunity to train many people because he was a trained and disciplined minister. At that time Ibadan was the missionary headquarters of the The Redeemed Christian Church of God¹⁵⁶.

Early in 1974, a new parish was established in Ibadan's Aremo/Atipe Area, with Pastor Ogedengbe serving as the parish pastor. He was succeeded as the pastor of Ita-Maya Parish not long after Deacon M.O. Ojo was ordained. The Redeemed Christian Church of God, Ibadan experienced a crisis that endangered its survival in August 1974. Rev. Akinlenbola split off because to a miscommunication between the Late General Superintendent and the later. He was fondly called Papa Ibadan. He took some brethren with him to establish another church called, Elim Gospel Church.

The Lord donated two parcels of land near the Ring Road through Bro. Adenuga between 1976 and 1977, which were officially known as Bro. Iwalewa Bread (Characteristic is beautiful). Pastor M.O. Ojo laid the groundwork, but he was transferred midway through, and Pastor Illiveadah took over. The Redeemed Christian Church of God, Bolumole, the first significant church in Oyo State, was finished and prepared for dedication by 1978. A group of Lagos-based preachers, including the general superintendent Rev. J.O. Akindayomi, attended the dedication of the church. Pastor E.A. Adeboye, the present General Overseer, Pastor H.O. Abiona, Pastor Olonode, Pastor Akindele, Pastor M.O. Ojo, Pastor Igbekoyi, Pastor Illiveadah, and other Ministers attended the ceremony. In 1981, Pastor E.A. Adebayo who had just become the General Overseer, led a team of ministers from Lagos to organize a crusade at Odo-Ona, Ibadan. This

gave birth to a new parish in Apata. It was this period that Pastor Adetunji Opeolu of blessed memory rededicated his life to the Lord within the year he built a church along Bembo Road and presented it to The Redeemed Christian Church of God¹⁵⁷.

At that time Oyo State had just five parishes namely: Bolumole, Atipe, Agugu, Apata and Asaka Parishes. These parishes became the springboard from which the other parishes in Oyo State came into existence. For example when late Pastor Opeolu was the minister –in-charge of Apata Parish/Area they launched out to Iseyin, Ilaro, Saki, Awe, Ilara, Fiditi and many others places. By the grace of God, he was able to build many churches and also donated many landed properties to the church. During the tenure of Pastor Ogunseye at Bolumole, the parish gave birth to many other parishes were planted. When Pastor M.A Adedeji was the area Pastor of Agugu, between 1986 and 1995 many parishes were planted in places such as: Ogbera, Gbaremu, Koloko, Pastor in Atipe also brought the gospel to the doorsteps of Ibadan people between 1985 and 1987.

In August 1995, Pastor Kuo's ministerial assignment as state Pastor in The Redeemed Christian Church of God Oyo /Osun state was brought to an end when he was transferred to Kaduna State and Pastor E,O Daramola took over. Pastor Daramola took the state to an enviable height and many of the parishes experienced breakthroughs. He acquired a massive land for the mega church, which is still thriving today. Pastor Daramola spent four years in Oyo State before he was transferred to The Redeemed Christian Church of God Lagos State 1 in 1999¹⁵⁸.

Looking over from Pastor Daramola is the current State Pastor, Pastor C.O. Osho. The pace of spiritual labor did not slow down when Pastor Osho joined the team. By God's grace, the RCCG in Oyo State saw a rise in its area from 33 to 54 in 1999. In 2000, The Redeemed Christian

Church of God Oyo 2 was founded, which resulted in the split of the state into two. The Redeemed Christian Church of God in Oyo State is led by Pastor J. Akinrinde, a pioneering State Pastor.

2.1.12 Application for Growth of the Fivefold Ministry in The Redeemed Christian Church of God

Speaking of the fivefold ministry, it was different in Redeemed Christian Church of God than in other denominations because we saw people being appointed to those positions. However, it is not what we do here at the Redeemed Christian Church of God. The reason for this is that after the late Rev. Josiah Akindayomi appointed Pastor Enoch Adeboye as his successor and had him ordained, he turned control to one of the senior pastors, the late Pastor Akindele, who then appointed Pastor Adeboye after the founder passed away¹¹².

The General overseer was then Pastor E.A. Adeboye. He also scribbled Rev. Dr. Enoch Adejare Adeboye, BSC, MSc, PhD, on the desk in his office at that time. God gave him orders to turn down any requests for promotion. Now he asks God, "What are you asking me to bear?" God just told him: "Pastor" and He did away with it. You can tell from his life as the general overseer that he was a modest man and that God spoke to him. When God first started the connection with him, He started speaking to him often and in many different ways. You can see how he has interacted with all of these fivefold Ministries and worked within them. In light of this, you would have referred to him as an Apostle if you were speaking to him today. Since the apostle serves in all offices, he has a fivefold ministry. Evangelism is something that Pastor E.A. Adeboye does, preaches, teaches, and does well. He claims that while he is capable of carrying

out all five facets of the ministry, God prompted him to go by the title of pastor instead. He currently carries that burden till day¹⁵⁸.

That is why the church have three ordination in the Redeemed Christian Church of God. The first one is whether you are ordained as a deacon or deaconess, after that you may be ordained as assistant pastor and after that full pastor. Once one get to a full pastor, you have gotten all in this mission. But we now discover that in the world today, we have Archbishop, Bishop, etc. Calling Pastor Enoch Adeboye and paying homage and respect to him, we discovered that even when he did not answer to Doctor, Most senior Apostle, prophet Reverend, Evangelist yet, all those offices were encapsulated in his calling. For instance, one day the Lord told him he should wear seven agbadas and people that have problems of all sort should touch that Agbada.

And he did that in the first auditorium. So people were getting their miracles. But one of them his problem was so big and he wants a big miracle, so he grabbed the Agbada. And so the power of God arrested him. So that he was shaking like somebody that got electrocuted. He was shaking from the time the night vigil started till evening. It was in the evening they came to call Pastor Enoch Adeboye that, "there still a man in the auditorium who was under the anointing. He held the Agbada while you said others should touch it. Don't let the man die here." Then he went to pray for the man before he gained consciousness¹⁵⁹.

Recently, during the congress, he was talking about double portion. He said that the Lord told him he should pull off the jacket and lift it up and show to everyone. And after that, he should drop the jacket like Elijah dropped the mantle before he was being taking up to heaven. And he said that those under the ministration, that whatever handkerchief they had, they should drop to the ground, off their shoes and stand on it, as they do that, the power of God fell on every ground

in the Redemption Camp as Pastor Enoch Adeboye dropped his jacket and it touches the altar. Shortly after that, the handkerchief that people dropped to the ground became a miraculous mantle that people took to their respective home, the same handkerchief was now raising the dead.

Now, you would see that all these are clear cut prophetic operations but yet he would still comeback and say, I am not a prophet but once in a while I do hear from God sometimes. So that is the kind of leadership we have the major reason why he did that was because of how some denomination because of prophetic coverings have been robbing innocent members And he did not want that to happen in the Redeemed Christian Church of God. So all these offices exist in Redeemed Christian Church of God but they are not pronounced as they do in other denominations¹⁶⁰. The Sunday School department has a directorate of Christian education, which if one goes through that line, the individual will become a teacher. There are evangelist there, and there are pastors. Then they have people appointed as elders to represent him. People who go from city to city, state to state to go and look at the growth of Churches, they called them the national elders.

Although the Church does not use the titles of apostle, teacher Babalola, apostle Kehinde, or prophet Elijah, the fivefold ministry is largely discernible in the mission. However, it was found that these manifested in the mission even though they don't use that¹⁶¹. It was discovered from the scripture that all of those offices, the fivefold ministry, are highly useful in this goal. Mount Zion Cathedral, Bolumole, is home to the Redeemed Christian Church of God. Because every action taken from the headquarters has an impact on every region and parish. Bolumole, popularly known as Mount Zion Cathedral, is hence the mother of all the provinces in Ibadan and is the place where all the churches in the state of Oyo were born. Our current provincial

capitals are located in Oyo town, Ogbomosho, and Eruwa. Those provinces originated in Oyo 1. Bolumole is Nigeria's second mission church in history, following Ebute Meta.

2.1.13 Classical Model Parish and Its Application for Growth in The Redeemed Christian Church of God Mount Zion Cathedral, Bolumole Province 1, Ibadan.

Classical and model are the two parish styles used by the Redeemed Christian Church of God. The Lord revealed the concept of a model parish to Pastor E.A. Adeboye. He was told by the Lord to look at the socioeconomic status of church members. "But I come to thee for all," he remarked when the Lord gave him the idea for growth and expansion. Now that he was looking at them, he realized that there are classes of businessmen who wouldn't want to attend a worship service, but maybe because of the way the church was constructed or its layout, professors who were accustomed to attending cathedral services go to places where they can interact with their peers, the classes of people who work in the same industry as them¹⁶².

Similar to the full-Gospel businesspeople in the vision the Lord gave to Amos Zechariah. The full Gospel business group is a fellowship, not a church. However, he had a vision of traveling to the places where people least expect to go, seeing sinners there, and sharing the gospel with them. In this way, the man got his first job in a hotel. He would make calls to arrange for individuals to come and conduct business at their hotel while they were enjoying their drinks on one side. He will also provide them with refreshments when they check in at the hotel and start a Bible study with them. That was how they began.

Pastor Adeboye, in my opinion, assembled the ideas required to effectively win the model people from that perspective. Accordingly, Daddy G. O started employing clubs, hotels, stadiums, and retail malls to reach them. He also counseled them to act authentically by allowing things to

stand as they are. He therefore extended a greeting. Furthermore, a large number of these people are employed by these organizations. The attendees' attire is typically French suits and pants for the women. They started staying at the D-Rover hotel on Ring Road in Ibadan. They brought a range of visitors as they continued to respect the offer. And a lot of them are currently attending church. So, that is how the model parishes got their start. Then a group of individuals assembled to talk about ways to rebrand the Church. They suggest creating model parishes, equipping them, providing air conditioning, and avoiding interpretation. As a result, the model is a place where people preach out of context. because they are time-poor, busy individuals¹⁶³.

Just perform your one-hour service without interpreting. Spend no time in futility. For an hour, lead them in praise and worship in their language, then go. You would see them again on Easter Sunday. Therefore, before the Apapa family gained control, the concept of creating a model parish was born in a peaceful and supportive environment. Therefore, the problem with model parishes isn't that there are two Redeemed; rather, it's that the Church has stepped up to take advantage of the existing situation. The majority of churchgoers didn't even know where Zechariah was in the Bible at that point, so they started employing screens, displays, and projectors to project Scriptures. They felt a sense of belonging as a result of this and numerous other factors. And that was a chance that attracted well-known people to this project. Furthermore, Daddy G. O., a PhD holder, plays a major role in all of this. Elites joined the Church as a result of his enlightenment.

However, the people who are speaking to them in their mother tongues are referred to as Classical. Without interpreting, we speak to those who serve as models. The debate about model vs. classical enters at that point. And Daddy G. O. made care to educate and empower some of the pastors who were illiterate at the time. He taught them to read and write while simultaneously

preaching in English before they slept in the lord. Additionally, both model and traditional parishes utilize this group of persons well in the fivefold ministry. The fact that they were elderly and illiterate did not stop them from progressing in the mission; several of them went on to become DGOs and AGOs, and many served in various Church capacities before they retired. Daddy did not forbid them from progressing or gaining promotions in this way¹¹⁸.

There is also an hour of glory held every Saturday and a special one on the second Saturday of each month in the Redeemed Christian Church of God Mount Zion Cathedral in Ibadan. Special axis program for hour of glory crusades are conducted in Ibadan's five axes. The Church engages in CSR; they visit prisons, carry out evangelism, and speak to the prisoners. For the sick, they also visit government hospitals to pray. When they pray for the ill, they engage in hospital evangelism. To fulfill their roles as apostles, prophets, pastors, and teachers, they carry out all of these tasks. Additionally, following the evangelization, the new believers are urged to join any parish that is closest to them¹⁶⁴.

2.2 Theoretical Framework

2.2.1 Servant Leadership Theory and Practice

A lot of people are becoming more interested in servant leadership theory, a well-known 21st-century leadership idea. Since being popularized by Robert Greenleaf in 1977, servant leadership has spread throughout the world. Research on servant leadership has mostly concentrated on its traits, skills, and results. It has been proven to be an effective leadership philosophy that has had an impact on people's lives and the lives of companies, communities, and society as a whole¹⁶⁵.

The philosophy of servant leadership was initially articulated by Robert Greenleaf as a desire to serve. He continued by saying that when leaders develop and mature, this yearning gives place to

the deliberate decision to aspire to lead¹⁶⁶. The genesis of Greenleaf's views is disputed, despite the fact that he is credited with developing servant leadership paradigm. One example of Greenleaf's principles that is acknowledged by biblical scholars and others is Jesus, is often cited as an example where Jesus was recorded as saying;

You are aware that the people who are regarded as the rulers of the Gentiles rule them and their great ones reign over them. Yet among you, it won't be the case. However, anyone who wants to be the greatest among you must be your servant, and anyone who wants to be the first among you must be everyone else's slave. Because even the Son of Man came not to be served but to serve and sacrifice his life as a ransom for many people¹⁶⁶.

The definitions from Robert Greenleaf, Larry Spears, and Dirk Van Dierendonck have been the most widely accepted definitions of servant leadership. They defined servant leadership as a multidimensional leadership theory that starts with the desire to serve and moves on to the intent to lead and develop others in order to ultimately achieve a higher purpose objective to the benefit of people, organizations, and societies. In addition to the many other contributions, Spears and Van Dierendonck's work continues to investigate, validate, and extend Greenleaf's ideas, which were first introduced as an ideology¹⁶⁷.

In servant leadership, which is similar to them, other leadership philosophies and their methods are widely used. In this regard, servant leadership theory and transformational theory are comparable. Despite the fact that both models put a focus on people and results, leadership intent needs to be made clear. People continue to come first under servant leadership. Although both transformational and servant leaders show concern for their followers, the main goal of a servant leader is to help their followers. The concept of servant leadership offers a more profound form of leadership that ensures outcomes that are motivated by a purpose. While transactional

leadership theory emphasizes employing rewards or other external incentives to achieve goals, servant leadership focuses on leveraging the values and behaviors of service.

The effectiveness of servant leadership is gauged by how much an individual's quality of life and sense of wellbeing has improved. In contrast to the successful outcomes demonstrated by other leadership theories, the fundamental aim of servant leadership is still to put the needs of others first¹⁶⁸. The servant leadership notion is more intricate than other theories of leadership. There is complexity since there are so many variables and vague definitions.

Strong, trustworthy relationships are crucial for the success of servant leadership, according to some experts. Another part of the servant leadership philosophy that respects individuality is the idea of situational leadership, which is specifically designed to develop each person's needs, skills, personalities, and competences. Although servant leadership theory incorporates elements of trait theory, behavioral and situational leadership theory, it appears to be more trait driven, where characteristics and attributes are given greater weight¹⁶⁹.

There are numerous other aspects of servant leadership philosophy that the literature tries to address in addition to the ones that have already been highlighted. The purpose of this literature research is to identify and characterize the servant leadership traits and skills that frequently appear in the literature and that closely resemble the five functions mentioned. The ways in which the traits and skills of servant leadership have been recognized, exemplified, and used have received special consideration.

2.3 Review of Empirical Studies

2.3.1 Five-Fold Ministry, Church Programming and Growth

The five-fold ministry's manifestation in the lives of Church leaders as pastors and ministers inside the local Church has a significant impact on her programming, which results in Church growth. By providing comprehensive programs for members' active engagement, the expression of these abilities in the lives of church pastors and ministers promotes and enhances effective church growth¹. The worship and praise team, choir and music, teaching and discipleship, missions and evangelism, social and help ministry, and the media department are just a few of the church ministries and activities that the author names as having a positive impact on church growth¹⁷⁰.

Again, it is stated that when a congregation is led by individuals who exhibit the various five-fold ministry gifts of teaching, apostleship, administration, and administration, the Sunday and midweek worship services are planned to begin under the influence of the ministerial leaders; consequently, the praise and worship service, music ministry, followed by solid biblical teachings/sermons, intense prayers, as well as offerings and special giving¹⁷¹. They contend that prayer is the means by which one converses with or addresses God, as well as the primary means by which one is in communion with God and exhibits one's dependency on Him; as a result, the Church pastor or minister must exhibit the necessary talents in accordance with the five-fold ministry¹⁷².

Therefore, it is hypothesized that preaching is a tool that helps people understand what God is saying to them through the written word, specifically the Bible. According to the writers, preaching is more than merely a practical

method we use to spread the Christian message. It does not merely represent yet another expression of Christian tradition or our evangelical history. Instead, it exemplifies the nature of God's word, which confronts us and declares something we could never have anticipated yet which transforms us irrevocably¹⁷³.

The premise for the gift of teaching, which lays the groundwork for solid biblical doctrine, is supported by this assertion as it is summarized by the author. This is in line with Jesus' teaching, which asks, "How then shall they call on Him in whom they have not believed? And how are they supposed to accept Him when they haven't even heard of Him? If there is no preacher, how will they hear? Gifted Church leaders invariably provide opportunities for adults, kids, and youth members to be completely engaged in regular attendance of weekly Bible studies and discipleship training, all of which contributes to Church growth.

1. Five-Fold Ministry and Church Growth

Therefore, church growth depends on the display of leadership traits, which is mostly driven by Church ministers and leaders with the right gifts inherent in the five-fold ministry. As a result, the official pronouncements that make up the Church's vision and serve to direct its operations should also be based on its five-fold ministry ministerial talents. Therefore, it is crucial for the Church pastor or minister to place the vision and mission of a local Church within the framework of her ministerial leaders' and members' own life.

This is due to the fact that the church's purpose and vision statements articulate the religious principles that should bind it to Christ as its head. According to the pastor or minister of the church, Unity's members ought to undergo a positive change in their life as a result of their

commitment to the church's mission. With the understanding that their lives would genuinely change, the membership applied the new purpose and vision statements in the same way as the pastor¹⁷⁴.

2.4 Conceptual Framework

Five-fold Ministry Conceptual Frame Work

1. Apostle: in reality, it refers to a representative of the government—an ambassador—who is sent abroad. A fleet of ships deployed to found a new colony is what is meant by this. It might also apply to admirals in charge of such a fleet. It can possibly be referring to the colony that admiral founded. So, an apostle is a person on a mission. It is his duty to carry out and represent the will of the one who sent him. The major works of an apostle are summarized as follows: An apostle starts new churches and establishes them on a solid foundation; an apostle is very concerned with sound doctrine and teaching; an apostle frequently has a ministry of miracles; an apostle should participate in church discipline when necessary; and an apostle may be involved in caring for the churches that he has started. A father figure in the larger family of God, an apostle frequently works in conjunction with the local elders to ordain new workers.

2. The Ministry of the Prophet: second five-fold Ministries is the prophet's. It is one of the ministries required to help a church mature. The Old Testament is where the prophetic office first emerged. The prophet's work. The Old Testament is where the prophetic office first emerged. The word "prophecy" has two basic translations in Hebrew. NABA- This term means "to bubble up or pour forth." It seems to refer to the "spiritual force" with the prophets speaks. NATAPH- This word means "to fall as drop of rain". There is one main word for "Prophecy" in the New Testament. PROPHETENOS- Its definition is "to say or speak out." It could take one of two

forms. Speculating about the future and announcing events before they occur. Forth telling: delivering a divine message. We shall learn that a prophet's ministry is characterized by at least seven key characteristics: Revelation will be a part of a prophet's ministry, which varies from prophet to prophet.

1. Exhortation and spreading the message of God will be part of a prophet's ministry.
2. Warning will be a part of a prophet's ministry.
3. The role of a prophet is to give the people of God a vision.
4. A prophet's ministry aids in the establishment of new churches.
5. Prophets frequently work together to minister as a team. A prophet's ministry will involve prayer warfare and intercession.

3. The Ministry of Evangelist: numerous Greek words have meanings related to evangelists' ministries.

1. Euaggelizo - This word's meaning is "to preach, proclaim, to declare good news," which describes the work of an evangelist and the nature of ministry.
2. Euaggelion - This word refers to the evangelist's message and means "the or good news and glad tiding message."
3. Euaγγελistes - This word describes the person who preaches the gospel as "a preacher or messenger of good news."

4. The Model Pastor

1. POIMEN- The term refers to one who tends a flock of keeps sheep- a shepherd.
2. POIMAINO- The term means too tend, keep, lead and feed the flock.
3. EPISKOPOS- The term means Elder

What a shepherd does

1. RULERSHIP- A shepherd is one who rules, governs and has authority over the sheep.

2. SERVICE- A shepherd is one who also watches over and cares for the flock.

The Ministry of the Pastor: a large portion of a pastor's ministry has already been covered in the research study. The four key phrases that best describe his job are seeking, watching, caring, and correcting.

i. A pastor is constantly on the lookout for the stray sheep and keeping an eye out for anything that can endanger the flock.

ii. A pastor is always concerned for those in need and works to correct those who are misguided.

5. The Ministry of the Teacher

1. Just before ascending to heaven, Christ gave his followers the important directive to preach the gospel to everyone. However, He didn't stop there. Additionally, He instructed them to train new disciples to obey what He had commanded them.

2. This Christian mandate demonstrates the value of instruction. It is fundamental to the formation of the church. God has given the body of Christ teachers as a result. They are essential for our ability to mature into Him in all things.

3. The Bible discloses a variety of fascinating facts regarding the ministry of teaching, some of which are described below in essential and detailed detail: A teacher should never stop learning. A teacher must possess the following qualities: knowledge of God's word, the capacity to teach by example, and a keen understanding of his or her subject matter.

2.5 Summary of Gap in Literature Reviewed

The Five-Fold Ministry that was granted to the church must be reclaimed by the local church in Africa. The Five-Fold ministry is anchored in God's basic nature and made apparent in all of creation; it is not just offices or gifts that humans hold. To restore and redeem the Five-Fold in all of creation, but especially in humans, was the goal of Jesus Christ's life and activity. The traits that were imprinted with God's likeness have been taken by the enemy. Jesus gives the church a mission to change the world through ministries and roles in Ephesians. Each of these Five-Fold ministries is necessary for the body to operate effectively. Without them, there is a weak and dangerous imbalance.

As people find their identity in Jesus and the Five-Fold gifts, the Five-Fold ministry of the church expands. Individualism, consumerism, and an unbalanced Shepherd/Teacher paradigm of leadership and ministry can all be transformed by elevating the Apostolic, Prophetic, and Evangelical components of Jesus' mission. To deconstruct and reconstruct theology that includes the Five-Fold Ministry, one must adopt a new point of view and examine the past through fresh lenses. The experiential learning idea enables genuine learning transformation. The change will result in missional movements of the kingdom of God that reflect the Five-Fold Character of God in all of creation and continue Jesus' mission through the church.

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Chapter Three

Methodology

This chapter discussed the various methods and approach used in the study. It explained the research design, population, sample size of the study, sampling technique, validity of research instrument, method of data collection and analysis.

3.1 Research Design

This research adopted a descriptive survey design method. This is essential as the design gives room for non-manipulation of independence variable also it affords opportunity to collect information from a large sample of participants¹. This method examine the fivefold ministry and its application for growth in the Redeemed Christian Church of God, Mount Zion Cathedral, Province 1, Ibadan, Oyo State. The research design was therefore appropriate as it allow the researcher to evaluate the application of Fivefold ministry to church growth in the Redeemed Christian Church of God. The method explore the collection of data base on the awareness thought and perception of selected pastors and church members about fivefold ministry and its application for growth in the Redeemed Christian Church of God. This involves a careful record of observation and analysis of information obtained from a representative population sample.

3.2 Population of the Study

The target population comprises all pastors and members of the Redeemed Christian Church of God, Province 1, Mount Zion Cathedral Ibadan, Oyo State, Nigeria. It consists One Thousand and Fifty church members of which fifty were ordained Pastors Mount Zion Cathedral was taken into consideration based on its establishment in the year 1967 when Nigeria as a nation was divided into four region, Oyo state was in the western region with Ibadan as its capital. Mount

Zion Cathedral became the springboard from which other Parishes in Oyo State came in to existence.

3.3 Sample and Sampling Techniques

The study engaged 200 Pastors and Church members of the Redeemed Christian Church of God Mount Zion Cathedral, Bolumole. The study adopted a purposive random sampling method to select 100 pastors and 100 church members. Purposive sampling is known to be judgment sampling². It is a technique where deliberate choice of participants is made because of the qualities and potentials that the participants possess. This is frequently used in qualitative research to recognize and choose the information-rich cases for the most proper utilization of available resources³.

3.4 Description of Research Instrument

The research instrument used for data collection was adapted by John Palmer from spiritual gift inventory, how to measure church growth⁴. However, the research instrument for this study was a questionnaire. The questionnaire was adapted to gather data in a way that the respondents were free to respond to the questions based on their understanding of the focus of the study. The instrument was validated with the assistance of the supervisor and experts in the field of measurement and evaluation.

There were two types of questionnaires focusing on features of fivefold ministry and church growth for pastors and members. The questionnaire was divided into three major sections, section A considered the demographic information of the respondents, section B contained substantive questions on fivefold ministry while section C dealt with church growth in Redeemed Christian Church of God, Mount Zion Cathedral. For pastors, Section B has 5 sub-sections, B1 has 10 items, B2 contained 6 items, B3 has 10, B4 consisted of 15 items while B5

comprised 10 items with options Very True of Me (VTM) – 4; True of Me (TM) – 3; Not True of Me (NTM) - 2; Not at a All (NAA) -1 and centered on fivefold ministry. Section C also has 5 sub-sections, C1 has 10 items, C2 contained 6 items, C3 has 10, C4 consisted of 9 items while C5 comprised 5 items with options Very True of Me (VTM) – 4; True of Me (TM) – 3; Not True of Me (NTM) - 2; Not at a All (NAA) -1 and centered on church growth. On the other hand, for members, section A considered the demographic information of the respondents, section B contained substantive questions on fivefold ministry while section C dealt with church growth in Redeemed Christian Church of God, Mount Zion Cathedral. Section B has 5 sub-sections, B1 has 12 items, B2 contained 6 items, B3 has 10, B4 consisted of 15 items while B5 comprised 10 items with options Very True of Me (VTM) – 4; True of Me (TM) – 3; Not True of Me (NTM) - 2; Not at a All (NAA) -1 and centered on fivefold ministry. Section C also has 5 sub-sections, C1 has 6 items, C2 contained 6 items, C3 has 7, C4 consisted of 9 items while C5 comprised 5 items with options Very True of Me (VTM) – 4; True of Me (TM) – 3; Not True of Me (NTM) - 2; Not at a All (NAA) -1 and centered on church growth.

3.5 Validity of Research Instrument

The draft of the adapted questionnaire was presented to the professionals in measurement and evaluation for scrutiny. Their suggestions and ideas, and the instructions of the supervisor were collated into final draft of the adapted questionnaire before it was administered to the respondents.

3.6 Reliability of the Research Instrument

In order to ascertain the reliability of the instrument, the instrument was administered to 10 pastors and 10 church members in Oyo Province 16, a population different from the study area, for pilot study. The reliability coefficient of the pilot survey is 0.850.

3.7 Administration and Method of Data Collection

Data was collected using the questionnaire which the researcher administered face to face to the respondents. The questionnaires were distributed to the respondents and collected back on the spot for maximum retrieval of the questionnaire, recording 100% return rate. This study gathered data through primary sources. The choice of this method is to gain an in-depth understanding of the respondent's perception of the focus of the study. The primary data was largely generated through a field survey using an adapted questionnaire to investigate issues from different perspectives and ascertain the originality of the research.

3.8 Method of Data Analysis

The Statistical Package for Social Sciences (SPSS) was used to analyze the data collected. The descriptive analysis, simple tables, frequency and percentage were used. The information collected through questionnaire was tabulated using simple tables, bar charts as well as mean/simple averages and regression analysis tested at 0.05 level of significance.

Endnotes

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Chapter Four

Results and Discussion of Findings

The results of investigations carried out in this study are presented in this chapter. The results are divided into two parts. The first part deals with the demographic information of the respondents while the second part deals with the research questions generated in this study. The results were presented in tables and discussions follow.

4.1 Demographic Information of the Respondents (Pastors)

Table 4.1: Distribution of the Respondents by Demographic Information

Item	Frequency	Percentage
Sex: Male	67	67.0
Female	33	33.0
Total	100	100.0
Marital Status: Single	25	25.0
Married	75	75.0
Total	100	100.0
How long have you been a pastor in RCCG:		
1-5years	27	27.0
6-10years	45	45.0
11-15years	20	20.0
16years and above	8	8.0
Total	100	100.0
Do you have pastor(s) as your mentor: Yes	84	84.0
No	16	16.0
Total	100	100.0

Source: Researcher's Field work, 2023

As shown in table 1, 67 (67.0%) of respondents sampled were males while 33 (33.0%) were females. This implies that more of the respondents sampled were males.

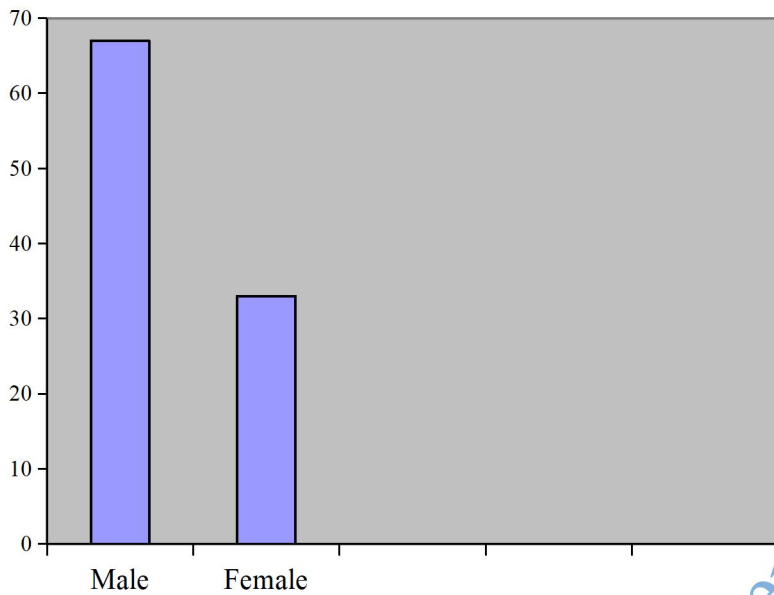


Fig 4.1: Bar Chart Showing Respondents Distribution by Sex

Source: Researcher's Field work, 2023

As shown in fig 1, males rank highest. This implies that majority of the pastors used for the study were males.

As shown in table 1, the result showed that 25 (25.0%) of the respondents were single while 75 (75.0%) of them were married. This implies that more of the respondents sampled were married.

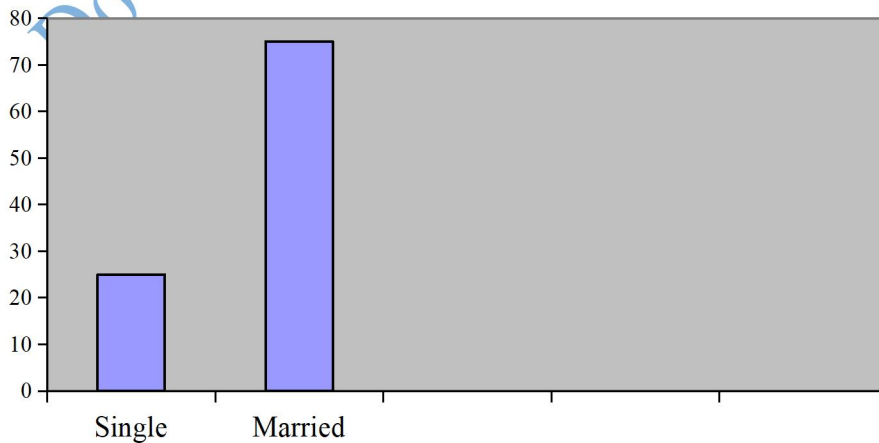


Fig. 4.1.1.: Bar Chart Showing Respondents Distribution by Marital Status

Source: Researcher's Field work, 2023

The result further revealed that 27 (27.0%) of the population sampled have been in the church between 1-5years, 45 (45.0%) of them indicated 6-10years, 20 (20.0%) indicated 11-15years while 8 (8.0%) of the pastors sampled indicated 16years and above. This is an indication that more of pastors sampled had been a church member in RCCG for more than 10years.

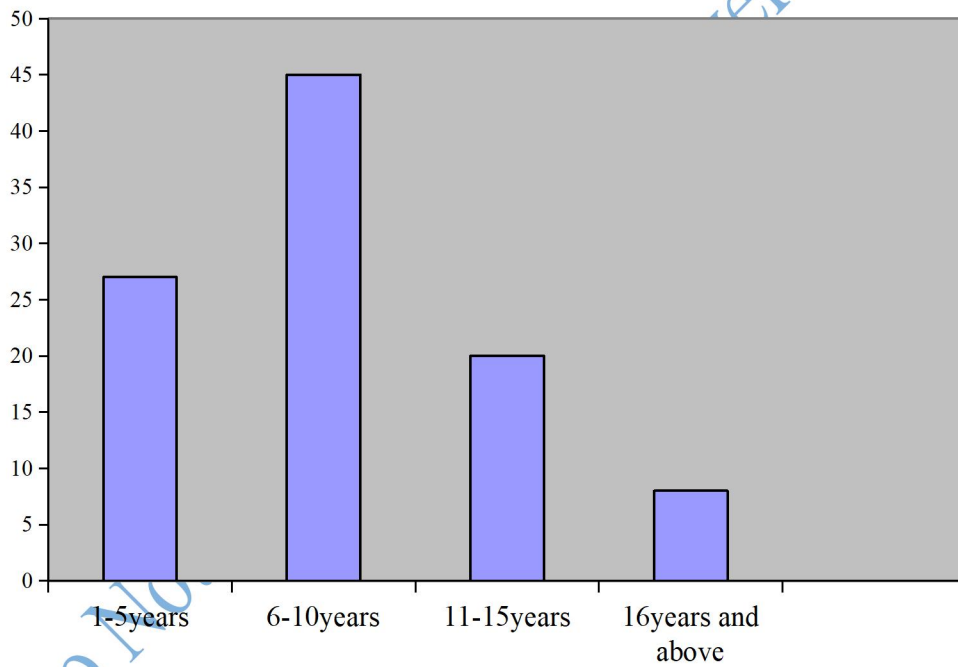


Fig. 4.1.2: Bar Chart Showing Respondents Distribution by Pastor's Period of Been in the Church

Source: Researcher's Field work, 2023

Responses on whether the ministers have pastor(s) as his/her mentor showed that 84 (84.0%) of the respondents sampled agreed that they had pastor(s) as mentors while 16 (16.0%) had contrary opinion.

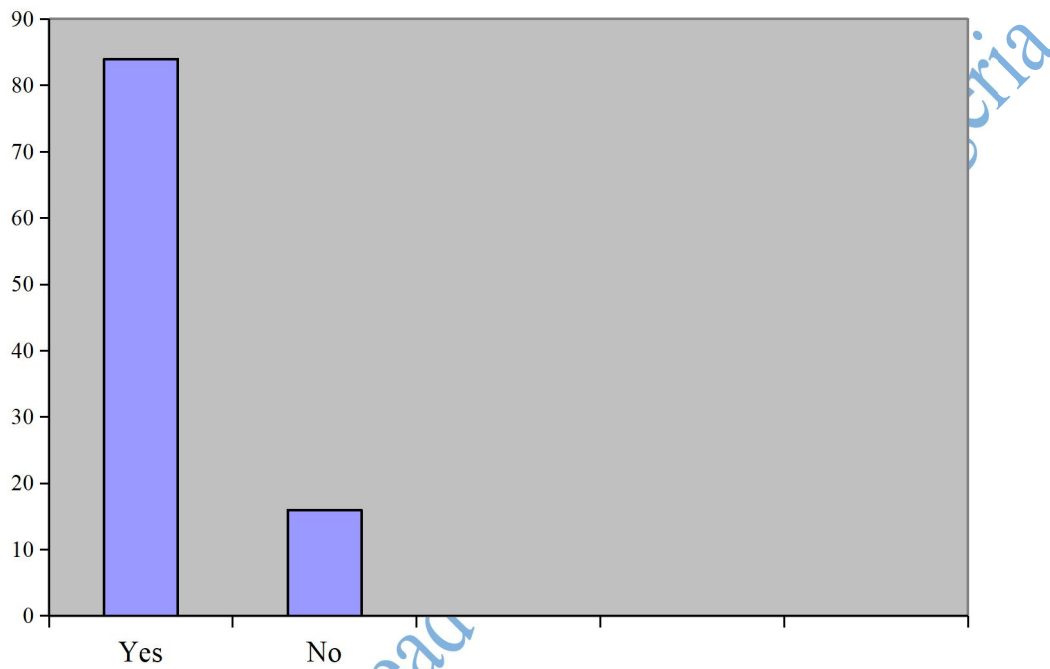


Fig.4.1.3: Histogram Showing Respondents Distribution on Whether the Pastor Have Pastor(s) as His/Her Mentor

Source: Researcher's Field work, 2023

4.2 Presentation of Research Questions

Research Question One: What are the features of five-fold ministry in the practices of the Redeemed Christian Church of God, Mount Zion Cathedral?

Table 4.2.1.1: Features of Five-fold Ministry in the Practices of the Redeemed Christian Church of God, Mount Zion Cathedral?

A	Section B1: Apostle/Apostleship	VTM	TM	NTM	NAA	Mean
1	I have the ability to look ahead and plan accordingly	70	19	9	2	3.57
2	I enjoy delegating responsibilities to others.	50	32	6	12	3.20
3	I can set long-range and short-range goals on paper and make plans to accomplish those goals.	55	41	4	-	3.51
4	I am organized and know how to help organize others.	47	47	6	-	3.41
5	I feel comfortable leading a committee in making decisions.	51	40	9	-	3.42
6	I can see the total picture of the project at hand and I can use my insights to give guidance.	50	42	8	-	3.42
7	When a project is “spinning its wheels,” I want to get in there and take over to help it run smoothly.	57	37	6	-	3.51
8	I am able to lead others by word and example in the accomplishment of specific tasks.	53	42	5	-	3.48
9	I enjoy directing, inspiring, and motivating others in some aspect of the Lord’s work.	62	36	3	-	3.59
10	I seem to be able to know what needs to be	57	40	3	-	3.54

done, how to do it, and I inspire others to help get it done.

Source: Researcher's Field work, 2023

Aggregate Mean: 3.47

Responding on item 1, the mean value for whether pastors have the ability to look ahead and plan accordingly is 3.57. A total of 89 (89.0%) of the pastors sampled indicated that they have the ability to look ahead and plan accordingly while 11 (11.0%) of the respondents had contrary opinion. This implies that majority of the population sampled had the ability to look ahead and plan accordingly. Hence, the result confirms the importance planning in the work of the ministry. Next, is the response on pastor's enjoying delegating responsibilities to others, a total of 82 (82.0%) of the respondents attested to this while only 12 (12.0%) of them had contrary opinion. The mean value for the response is 3.2. This is an indication that pastors carry others along in pastoral work.

The statement I can set long-range and short-range goals on paper and make plans to accomplish those goals was supported by a total of 96 (96.0%) of the population sampled indicated that the statement is very true of them while only 4 (4.0%) of them favor not true of me. This implies that majority of the pastors can set long-range and short-range goals on paper and make plans to accomplish those goals. The statement was 'I am organized and know how to help organize others' shows that 94 (94.0%) were in favour of very true of me while only 6 (6.0%) of them supported not true of me.

This means that majority of the pastors are organized and organizes others which is a good nature of an apostle. Also, 91 (91.0%) of the respondents consented to the fact that it is very true of them that they feel comfortable leading a committee in making decisions while only

9 (9.0%) of the population sampled says it is not true of them. This means that majority of the pastors sampled were effective committee leaders as well as motivating them in making decisions. Furthermore, a total of 92 (92.0%) of the pastors sampled indicated that it is true of them that they can see the total picture of the project at hand and I can use my insights to give guidance while only 8 (8.0%) of them had contrary opinion.

Table 4.2.1.2: Features of five-fold ministry in the practices of the Redeemed Christian Church of God, Mount Zion Cathedral?

T	Section B2 Teachers/Teaching	VTM	TM	NTM	NAA	Mean
11	I feel I can minister to the body of Christ by helping others understand Bible truths which will help them grow in Christ.	54	41	5	-	3.49
12	I enjoy helping others (whether children or adults) learn facts of the Bible which they can apply to build up their lives.	44	49	7	-	3.37
13	I devote a great amount of time to learning new Biblical truths so that I can communicate them to others.	41	51	8	-	3.33
14	I like to study Bible truths and share them with others to see changes in their knowledge, conduct, and attitude.	38	55	7	-	3.31
15	I enjoy preparing and giving an orderly presentation of some portion of Scripture.	32	63	5	-	3.27
16	I like to discover Biblical principles from my Bible study and then share them with others.	40	56	4	-	3.36

Source: Researcher's Field work, 2023

Aggregate Mean: 3.36

The result showed that 95 (95.0%) of the pastors sampled indicated that it is very true of them that they feel they can minister to the body of Christ by helping others understand Bible truths which will help them grow in Christ while only 5 (5.0%) said it is not true of them. The mean value for the statement is 3.49. This is an indication that the pastors can minister the word effectively and help members to grow in Christ. Also, 93 (93.0%) of the pastors sampled indicated that they enjoy helping others (whether children or adults) learn facts of the Bible

which they can apply to build up their lives. The mean value for the statement is 3.37. This implies that assists children and adults learn scripture that help build up member's life.

In addition, 92 (92.0%) were of the opinion that it is very true of them that they devote a great amount of time to learning new Biblical truths so that they can communicate them to others while only 8 (8.0%) of them says it is not true of them. The mean value for the statement is 3.33. This implies that majority of the pastor's devoted great amount of time to studying the bible so that they can teach others. Responding on the statement 'I like to study Bible truths and share them with others to see changes in their knowledge, conduct, and attitude', a total of 93 (93.0%) of the pastors were in favor of very true of me while only 7 (7.0%) of the pastors were in favour of not true of me. The mean value for the statement is 3.31. This means that majority of the pastor's sampled studies Bible truths and make positive influence on others.

Responding on whether they enjoy preparing and giving an orderly presentation of some portion of Scripture, a total of 95 (95.0%) of the pastors sampled were in favor of Very True of Me while 5 (5.0%) of the pastors sampled had contrary opinion. The mean value for the statement is 3.27. This implies that majority of the pastors sampled enjoyed preparing and giving an orderly presentation of some portion of Scripture. Moreover, a total of 96 (96.0%) of the pastors sampled indicated that it is very true of them that they like to discover that Biblical principles from their Bible study and then share them with others while only 4 (4.0%) of them had contrary opinion. This means that the pastors studies their bible and share with others. The mean value for the statement is 3.36.

Table 4.2.1.3: Features of five-fold ministry in the practices of the Redeemed Christian Church of God, Mount Zion Cathedral?

E	Section B3 Evangelist/Evangelism	VTM	TM	NTM	NAA	Mean
17	I have a great desire to share my faith in Christ with others.	45	50	5	-	3.40
18	I love to share with others how Jesus has brought me to Himself.	45	50	5	-	3.40
19	I am able to share the “good news” about Jesus in such a way that it becomes clear and meaningful to non-Christians.	44	42	12	-	3.30
20	I would rather witness to others about Jesus than do anything else for the Lord.	44	52	4	-	3.40
21	I have found that when I have shared my faith in Christ with others, they received my witness favorably.	46	48	6	-	3.40
22	I find it easy to ask people to commit their lives to Christ.	52	45	3	-	3.49
23	I enjoy working behind the scenes, knowing my work for the Lord is helping the ministry of the church.	45	50	5	-	3.40
24	I would rather take directions from others than give them.	46	49	5	-	3.41
25	I see little things around the church that need to be done and do them faithfully.	52	44	4	-	3.48
26	No matter how much God asks me to give, I give cheerfully and willingly.	45	49	6	-	3.39

Source: Field work, 2023

Aggregate Mean: 3.41

As shown in table 4, item 17 and 18 revealed that a total of 95 (95.0%) consented to the fact that it is very true of them that they have a great desire to share their faith in Christ with others; and love to share with others how Jesus has brought them to Himself while only 5 (5.0%) of them have contrary opinion. This means that they preach the gospel of Christ and share testimony of personal salvation. The mean value for the statements is 3.4. Item 19 shows that a total of 86 (86.0%) of the pastors sampled were of the opinion that it is very true that they are able to share the “good news” about Jesus in such a way that it becomes clear and meaningful to non-Christians while 14 (14.0%) says it is not true of them. The mean value for item 19 is 3.30. It was clear from item 20 that a total of 92 (92.0%) of the pastors sampled says it is very true of them

that they would rather witness to others about Jesus than do anything else for the Lord while on 8 (8.0%) of them says it is not true of them that they would rather witness to others about Jesus than do anything else for the Lord. This means that more of the pastors were able to take the gospel to un-believers. The mean value for item 20 is 3.40.

Responding on item 21, a total of 94 (94.0%) of the pastors sampled indicated that they have found that when they shared their faith in Christ with others, they received their witness favorably while only 6 (6.0%) had contrary opinion. This implies that their preaching was effective. The mean value for item 21 is 3.40. In addition, item 22 shows that a total of 97 (97.0%) of the pastors sampled says it is true of them that they find it easy to ask people to commit their lives to Christ while only 3 (3%) of them had contrary opinion. This means that majority of the pastors find it easy to ask people to commit their lives to Christ. The mean value for item 22 is 3.49.

Responding on item 23, a total of 95 (95.0%) of the pastors sampled says it is true that they enjoy working behind the scenes, knowing my work for the Lord is helping the ministry of the church while only 5 (5.0%) of them had contrary opinion. Furthermore, item 24 confirmed that a total of 95 (95.0%) of the pastors says it is true that they would rather take directions from others than give them directions while only (5.0%) of the pastors sampled had contrary opinion. This implies that majority of the pastors take directions from others. The mean value for item 24 is 3.41.

Moreover, item 25 confirmed that 96 (96.0%) of the pastors sampled says it is true that they see little things around the church that need to be done and do them faithfully while only 4 (4.0%) of them had contrary opinion. This implies that the pastors are committed to doing little things around the church that need to be done and do them faithfully. Item 26 shows that 94 (94.0%) of

the pastors indicated that it is very true that no matter how much God asks me to give, they give cheerfully and willingly while only 6 (6.0%) of the pastors sampled had contrary opinion. This means they are committed to giving cheerfully. The mean value for item 26 is 3.48.

Table 4.2.1.4: Features of Five-fold Ministry in the Practices of the Redeemed Christian Church of God, Mount Zion Cathedral?

	Pastor/Shepherding	VTM	TM	NTM	NAA	Mean
27	I have the ability to look ahead and plan accordingly	70	19	9	2	3.57
28	I enjoy delegating responsibilities to others.	50	32	6	12	3.20
29	I can set long-range and short-range goals on paper and make plans to accomplish those goals.	55	41	4	-	3.51
30	I am organized and know how to help organize others.	47	47	6	-	3.41
31	I have the ability to look ahead and plan accordingly	70	19	9	2	3.57
32	I can see the total picture of the project at hand and I can use my insights to give guidance.	43	54	3	-	3.40
33	I have a great desire to share my faith in Christ with others.	47	44	9	-	3.38
34	I love to share with others how Jesus has brought me to Himself.	50	43	7	-	3.43
35	I am able to share the “good news” about Jesus in such a way that it becomes clear and meaningful to non-Christians.	47	50	3	-	3.44
36	I would rather witness to others about Jesus than do anything else for the Lord.	68	29	3	-	3.65
37	I have found that when I have shared my faith in	46	52	2	-	3.44

	Christ with others, they received my witness favorably.					
38	I find it easy to ask people to commit their lives to Christ.	48	46	6	-	3.42
39	When a project is “spinning its wheels,” I want to get in there and take over to help it run smoothly.	44	51	5	-	3.39
40	I am able to lead others by word and example in the accomplishment of specific tasks.	54	40	6	-	3.38
41	I enjoy directing, inspiring, and motivating others in some aspect of the Lord’s work.	48	42	10	-	3.38

Source: Researcher’s Field work, 2023
Aggregate Mean: 3.45

As shown in table 5, item 27 revealed that a total of 97 (97.0%) of the pastors sampled indicated that it is very true that they have the ability to look ahead and plan accordingly while only (3.0%) of them had contrary opinion. This means that majority of the pastors sampled have the ability to look ahead and plan accordingly. The mean value for item 27 is 3.51. For item 28, a total of 90 (90.0%) of the pastors sampled confirmed that it is very true that they enjoy delegating responsibilities to others while only 10 (10.0%) of the pastors sampled had contrary opinion. This means they carry others along to serve the Lord. The mean value for item 28 is 3.22.

Item revealed that a total of 95 (95.0%) of the pastors sampled agreed that it is true of them that they can set long-range and short-range goals on paper and make plans to accomplish those goals while only 5 (5.0%) of them had contrary opinion. Hence, the majority of the pastors sampled can set long-range and short-range goals on paper and make plans to accomplish those goals. This means they set goal and accomplish the goals. The mean value for item 29 is 3.37. Also, item 30 shows that a total of 95 (95.0%) of the pastors sampled consented to the statement

that they are organized and know how to help organize others while only 5 (5.0%) had contrary opinion. The mean value for item 30 is 3.41.

Responding on item 31, a total of 92 (92.0%) of the pastors sampled indicated that it is true that they feel comfortable leading a committee in making decisions while only 8 (8.0%) had contrary opinion. This means that majority of the pastors have good leadership styles and ability to influence decision making. The mean value for item 31 is 3.41. Moreover, it was clear in item 32 that a total of 97 (97.0%) of the pastors sampled agreed that it is true that they can see the total picture of the project at hand and they can use their insights to give guidance while only 3 (3.0%) of them had contrary opinion. This implies that majority of the pastors sampled are visionary which helps in executing projects. The mean value for item 32 is 3.4. Responding on item 33, a total of 91 (91.0%) of the pastors sampled agreed that it is true of them that they have a great desire to share their faith in Christ with others while only 9 (9.0%) of the pastors sampled had contrary opinion. This means that the majority of the pastors sampled had passion for soul; they have a great desire to share their faith in Christ with others.

Responding on item 34, it was very clear that 97 (97.0%) of the pastors sampled indicated that it is true of them that they love to share with others how Jesus brought them to Himself while only 7 (7.0%) of the pastors sampled did not agree. This implies that majority of the pastor's sampled love to share with others how Jesus brought them to himself. The mean value for item 34 is 3.43.

Item 35 revealed that a total of 97 (97.0%) of the respondents sampled consented to the fact that they are able to share the "good news" about Jesus in such a way that it becomes clear and meaningful to non-Christians while only 3 (3.0%) of them had contrary opinion. This means that majority of the pastors sampled were able to share the "good news" about Jesus in such a way

that it becomes clear and meaningful to non-Christians. This is a proof of their ministerial calling as a pastor. The mean value for item 35 is 3.44.

Also, item 36 shows that a total of 97 (97.0%) of the pastors sampled opined that it is true that they would rather witness to others about Jesus than do anything else for the Lord while only 3 (3.0%) of the pastors sample had contrary opinion. This is an indication that majority of the pastor's sampled also evangelize. The mean value for item 36 is 3.65. Item 37 shows that a total of 98 (98.0%) of the respondents sampled it is true that they have found that when they shared their faith in Christ with others, they received their witness favorably while only (2.0%) of the pastors sampled had contrary opinion. This is an indication that majority of the pastors sampled preaches, too. There is evidence of positive response to the propagation of the gospel of Christ through the pastors. The mean value for item 37 is 3.44.

Responding on item 38, it was discovered that a total of 94 (94.0%) of the pastors sampled were of the opinion that it is true that they find it easy to ask people to commit their lives to Christ while only 6 (6.0%) of the respondents had contrary opinion. This is an indication that the pastors are soul winner and an evangelizes as well. The mean value for item 38 is 3.42. Response on item 39 shows that a total of 95 (95.0%) of the pastors sampled agreed that it is true that when a project is "spinning its wheels," they want to get in there and take over to help it run smoothly while only 5 (5.0%) of the pastors sampled had contrary opinion. This implies that majority of the pastors are goal getters. The mean value for item 39 is 3.39.

Furthermore, item 40 revealed that a total of 94 (94.0%) of the pastors sampled consented to the fact that it is true that they are able to lead others by word and example in the accomplishment of specific tasks while only 6 (6.0%) of the pastors sampled had contrary opinion. This is an indication that majority of the pastors sampled leads by words and examples.

The mean value for item 40 is 3.38. In addition, item 41 revealed that a total of 90 (90.0%) of the pastors sampled were of the opinion that it is true that they enjoy directing, inspiring, and motivating others in some aspect of the Lord's work while only 10 (10.0%) of the pastors sampled had contrary opinion. This is an indication that majority of the pastor sampled encouraged people to work for God. The mean value for item 41 is 3.38.

Table 4.2.1.5: Features of five-fold ministry in the practices of the Redeemed Christian Church of God, Mount Zion Cathedral?

PR	Section B5 Prophets/Prophecy	VTM	TM	NTM	NAA	Mean
42	I am candid in expressing what I think.	59	35	6	-	3.53
43	I am candid in expressing what I feel.	44	50	6	-	3.38
44	I am open in expressing what I think.	53	41	4	2	3.45
45	I am open in expressing what I feel.	39	53	8	-	3.31
46	I am a bold person when relaying the mind of God.	53	40	5	2	3.44
47	I always speak the truth, even at the risk of confronting my superiors.	47	49	4	-	3.43
48	I always speak the truth, even if it causes pain or hurt feelings.	56	40	56	-	3.52
49	I like to verbalize (speak) my message but I would never be content only writing it.	51	44	5	-	3.46
50	I put great importance on the will of God for the church.	56	39	5	-	3.51
51	I am willing to spend large amounts of time seeking God's directions in prayer for other people	55	37	8	-	3.47

Source: Researcher's Field work, 2023
Aggregate Mean: 3.45

As shown in table 6, it was clear that response on item 42 shows that a total of 94 (94.0%) of the pastors sampled agreed that it is true that they are candid in expressing what they think

while only 6 (6.0%) of the pastors sampled had contrary opinion. This implies that majority of the pastors are firm, they stand on their words. The mean value for item 42 is 3.53. Also, item 43 revealed that a total of 94 (94.0%) of the pastors sampled agreed that it is true that they are candid in expressing what they feel while 6 (6.0%) of them had contrary opinion. This means majority of the pastors sampled are blunt. The mean value for item 43 is 3.45.

For item 44, a total of a total of 94 (94.0%) of the pastors sampled indicated that it is true that they are open in expressing what they think, 4 (4.0%) were in favor of not all while only 2 (2.0%) of them indicated not at all. This means that majority of the pastors sampled were open in expressing what they think. The mean value for item 44 is 3.45. Also, response on item 45 shows that a total of 92 (92.0%) of the pastors sampled indicated that they are open in expressing what they feel while only 8 (8.0%) of them had contrary opinion. This implies that majority of the pastors sampled always confidently expressed what they feel. The mean value for item 45 is 3.31.

Responding on item 46, a total of 93 (93.0%) of the pastors sampled were of the opinion that it is true of them that they are bold person when relaying the mind of God; only 5 or (5.0%) says it is not true while 2 (2.0%) of them favored not at all. This implies that the pastors are bold and speak the word of God without fear or favor. The mean value for item 46 is 3.44. Item 47 shows that 96 (96.0%) of the pastors sampled indicated that it is true that they always speak the truth, even at the risk of confronting their superiors while only 4 (4.0%) of them had contrary opinion. This means that majority of the pastors sampled were bold to speak the truth. The mean value for item 47 is 3.43. Also, item 48 revealed that a total of 96 (96.0%) of the pastors sampled indicated that it is true that they always speak the truth, even if it causes pain or hurt feelings while only 4 (4.0%) of them had contrary opinion. This means that majority of the pastors sampled were bold to speak the truth whatever it will cost them. The mean value for item 48 is

3.52. Item 49 shows that a total of 95 (95.0%) of the pastors sampled indicated that it is true that they like to verbalize (speak) their message but they would never be content only writing it while only 5 (5.0%) of the pastors sampled had contrary opinion.

This is an indication that they preferred speaking their message to writing message. The mean value for item 49 is 3.46. Item 50 shows that a total of 95 (95.0%) of the pastors sampled indicated that it is true that they put great importance on the will of God for the church while only 5 (5.0%) of them had contrary opinion. This implies that majority of the pastors put great importance on the will of God for the church. The mean value for item 50 is 3.51. Moreover, item 51 revealed that a total of 92 (92.0%) of the pastors sampled agreed that it is true that they are willing to spend large amounts of time seeking God's directions in prayer for other people. This implies that majority of the pastors sampled could spend quality time interceding for others. The mean value for item 51 is 3.47.

4.2 Demographic Information of the Respondents (Members)

Table 4.2.2 : Distribution of the Respondents by Demographic Information

Item	Frequency	Percentage
Sex: Male	46	46.0
Female	54	54.0
Total	100	100.0
Marital Status: Single	40	40.0
Married	58	58.0
Divorced	2	2.0
Total	100	100.0
How long have you been a church member in		
RCCG: 1-5years	26	26.0
6-10years	58	58.0
11-15years	12	12.0
16years and above	4	4.0
Total	100	100.0
Do you have pastor(s) as your mentor: Yes	82	82.0
No	18	18.0
Total	100	100.0

Source: Researcher's Field work, 2023

As shown on table 1, 46 (46.0%) of respondents sampled were males while 54 (54.0%) were females. This implies that more of the respondents sampled were males.

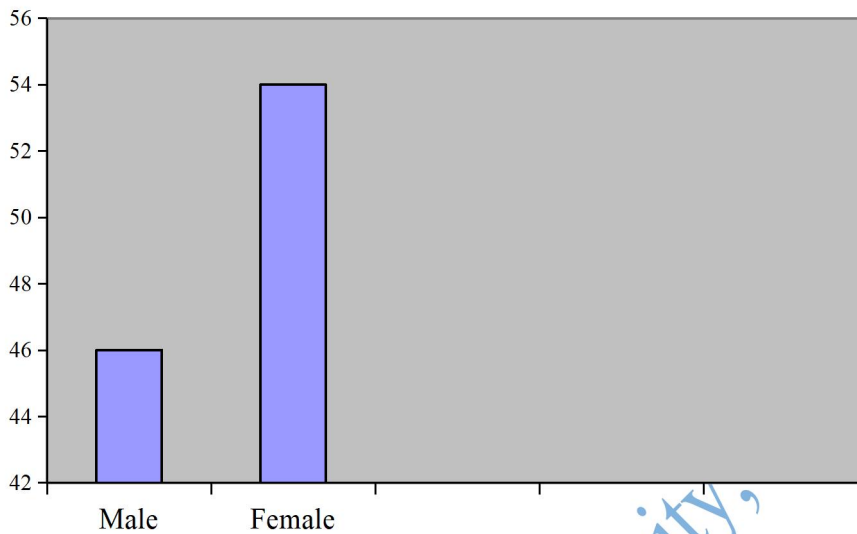


Fig.1: Bar Chart Showing Respondents Distribution by Sex

Source: Researcher's Field work, 2023

The result showed that 40 (40.0%) of the respondents were single while 58 (58.0%) of them were married. Also, 2 (2.0%) of the population sample were divorced. This implies that more of the respondents sampled were married.

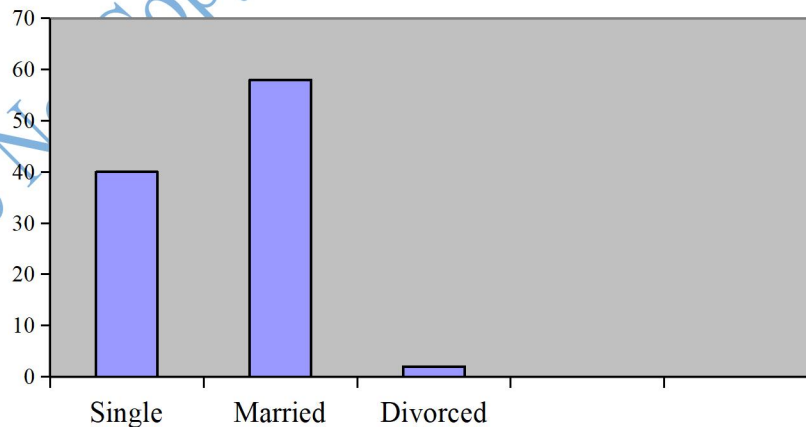


Fig.2: Bar Chart Showing Respondents Distribution by Marital Status

Source: Researcher's Field work, 2023

The result further revealed that 26 (26.0%) of the population sampled have been in the church between 1-5years, 28 (28.0%) of them indicated 6-10years, 12 (12.0%) indicated 11-15years while 4 (4.0%) of the pastors sampled indicated 16years and above. This is an indication that more of the members sampled had been a church member in RCCG for more than 10years.

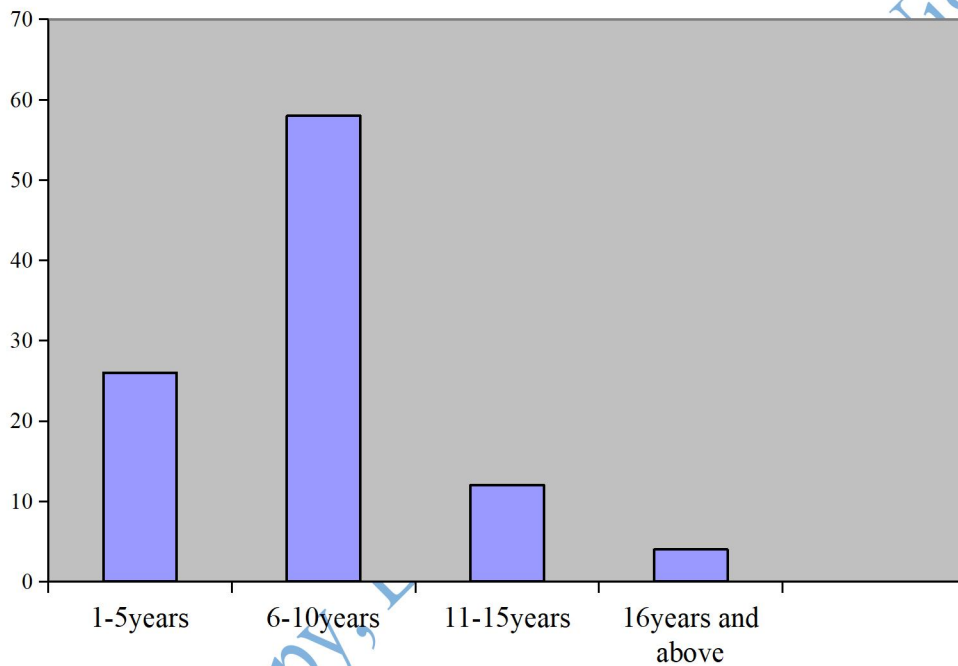


Fig.3: Bar Chart Showing Respondents Distribution by Member's Period of been in the Church

Source: Researcher's Field work, 2023

Responses on whether the pastor have pastor(s) as his/her mentor showed that 82(82.0%) of the respondents sampled agreed that they had pastor(s) as mentors while 18 (18.0%) disagreed on the issue.

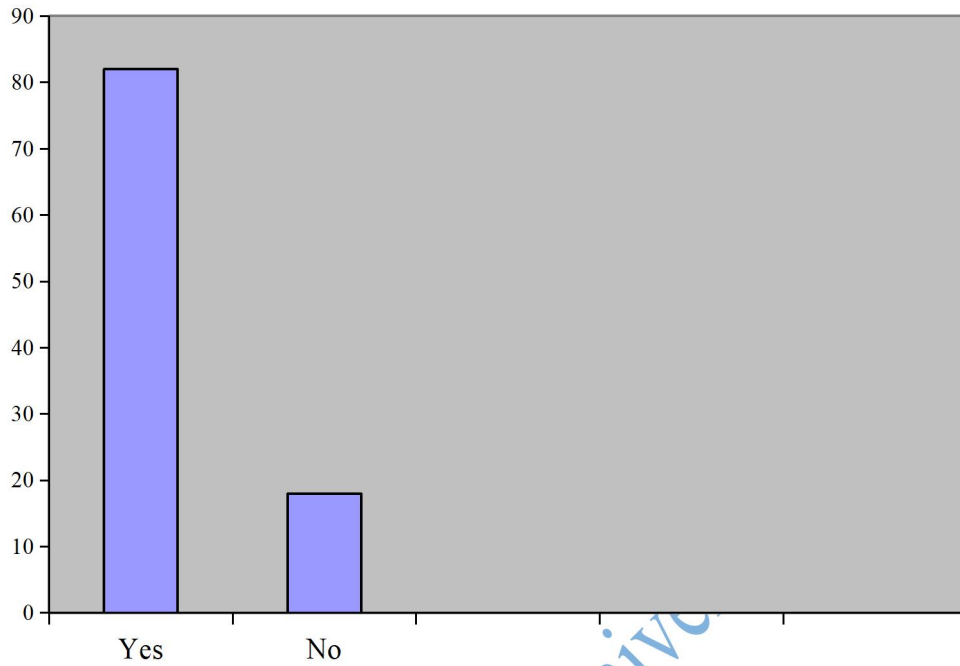


Fig.4: Bar Chart Showing Respondents Distribution on Whether the Members Have Pastor(s) as His/Her Mentor.

Source: Researcher's Field work, 2023

Research Question Two: What is the extent of the operations of five-fold ministry within the Redeemed Christian Church of God, Mount Zion Cathedral, Ibadan?

Table 4.2.2.1.: Features of Five-fold Ministry in the Practices of the Redeemed Christian Church of God, Mount Zion Cathedral? (Members)

A	Section C 1 Apostles/Apostleship	CT	FT	OT	RT	Mean
1	My pastor has the ability to look ahead and plan accordingly.	84	16	-	-	3.84
2	My pastor enjoys delegating responsibilities to others.	46	52	2	-	3.42
3	My pastor can set long-range and short-range goals on paper and make plans to accomplish those goals.	62	28	10	-	3.52
4	My pastor is organized and knows how to help organize others.	60	34	6	-	3.54
5	My pastor feels comfortable leading a committee in making decisions.	62	28	10	-	3.52
6	My pastor can see the total picture of the project at hand and I can use my insights to give guidance.	70	24	6	-	3.64
7	When a project is taking off My pastor wants to get in there and take over to help it run smoothly.	62	28	10	-	3.52
8	My pastor is able to lead others by word and example in the accomplishment of specific tasks.	62	34	4	-	3.58
9	My pastor enjoys directing, inspiring, and motivating others in some aspect of the Lord's work.	64	24	12	-	3.52
10	My pastor seems to be able to know what needs to be done, how to do it, and I inspire others to help get it done.	72	18	8	2	3.60

Source: Researcher's Field work, 2023
Aggregate Mean: 3.57

As shown in table 8, response on item 1 shows that 84 (84.0%) of the members sampled were of the opinion that it is consistently true their pastor has the ability to look ahead and plan accordingly while 16 (16.0%) of them indicated that it was frequently true. This means that majority of the pastors has the ability to look ahead and plan accordingly. The mean value for item 1 is 3.84. Item 2 shows that 46 (46.0%) of the respondents sampled were of the opinion that their pastor enjoys delegating responsibilities to others, 52 (52.0%) supported frequently true while only 2 (2.0%) supported occasionally true. This implies that more of the pastors frequently delegates responsibilities to others. The mean value for item 2 is 3.42

Item 3 reveals that 62 (62.0%) of the respondents sampled says that it is consistently true that their pastor can set long-range and short-range goals on paper and make plans to accomplish those goals; 28 (28.0%) supported frequently true while only 10 (10.0%) supported occasionally true. This implies that more of the pastors consistently set long-range and short-range goals on paper and make plans to accomplish those goals. The mean value for item 3 is 3.52. It was clear from item 4 that 60 (60.0%) of the respondents sampled says that it is consistently true that their pastor is organized and knows how to help organize others; 34 (34.0%) supported frequently true while only 6 (6.0%) supported occasionally true. This implies that more of the pastors consistently organized and knows how to help organize others. The mean value for item 4 is 3.54.

Item 5 shows that 62 (62.0%) of the respondents sampled says that it is consistently true that their pastor feels comfortable leading a committee in making decisions; 28 (28.0%) supported frequently true while only 10 (10.0%) supported occasionally true. This implies that more of the pastors consistently feel comfortable leading a committee in making decisions. The mean value for item 5 is 3.52. Responding on item 6, 70 (70.0%) of the members sampled were of the opinion that it is consistently true their pastor can see the total picture of the project at

hand and I can use my insights to give guidance; 24 (24.0%) of them indicated that it was frequently true while 6 (6.0%) says it is occasionally true. This means that more of the pastors can see the total picture of the project at hand and they can use my insights to give guidance. The mean value for item 6 is 3.64.

Item 7 shows that 62 (62.0%) of the respondents sampled says that it is consistently true that their pastor always wants to get in there and take over to help run project smoothly; 28 (28.0%) supported frequently true while only 10 (10.0%) supported occasionally true. This implies that more of the pastors consistently always want to get in there and take over to help run project smoothly. The mean value for item 7 is 3.52. It was clear from item 8 that 62 (62.0%) of the respondents sampled says that it is consistently true that their pastor is able to lead others by word and example in the accomplishment of specific tasks; 34 (34.0%) supported frequently true while only 4 (4.0%) supported occasionally true. This implies that more of the pastors are able to lead others consistently by word and example in the accomplishment of specific tasks. The mean value for item 8 is 3.58.

Responding on item 9, 64 (64.0%) of the members sampled were of the opinion that it is consistently true their pastor enjoys directing, inspiring, and motivating others in some aspect of the Lord's work; 24 (24.0%) of them indicated that it was frequently true while 12 (12.0%) says it is occasionally true. This means that more of their pastors enjoy directing, inspiring, and motivating others in some aspect of the Lord's work. The mean value for item 9 is 3.52. Item 10 shows that 72 (72.0%) of the respondents sampled says that it is consistently true that their pastor seems to be able to know what needs to be done, how to do it, and I inspire others to help get it done; 18 (18.0%) supported frequently true, 10 (10.0%) supported occasionally true while only 2

(2.0%) supported rarely true. This implies that more of the pastors consistently know what needs to be done, how to do it, and inspire others do it. The mean value for item10 is 3.60.

Table 4.2.2.2. : Features of Five-fold Ministry in the Practices of the Redeemed Christian Church of God, Mount Zion Cathedral? (Members)

T	Section C2 Teacher/ Teaching	CT	FT	OT	RT
11	My pastor feels he can minister to the body of Christ by helping others understand Bible truths which will help them grow in Christ.	54	42	2	2
12	My pastor enjoys helping others (whether children or adults) learn facts of the Bible which they can apply to build up their lives.4	32	66	2	-
13	My pastor devotes a great amount of time to learning new Biblical truths so that I can communicate them to others.	50	44	4	2
14	My pastor likes to study Bible truths and share them with others to see changes in their knowledge, conduct, and attitude.	38	56	4	2
15	My pastor enjoys preparing and giving an orderly presentation of some portion of Scripture.	46	50	2	2
16	My pastor likes to discover Biblical principles from his Bible study and then share them with others.	40	54	4	2

Source: Researcher's Field work, 2023

Aggregate Mean: 3.37

As shown on table 9, it was clear from item 11 that 54 (54.0%) of the respondents sampled says that it is consistently true that their pastor feels he can minister to the body of Christ by helping others understand Bible truths which will help them grow in Christ; 42 (42.0%) supported frequently true while only 2 (2.0%) supported occasionally true. This implies that more of the pastors help others understand the bible truth and helps them grow in Christ consistently. The mean value for item 11 is 3.48.

Item 12 shows that 32 (32.0%) of the respondents sampled were of the opinion that their pastor enjoys helping others (whether children or adults) learn facts of the Bible which they can apply to build up their lives; 66 (66.0%) supported frequently true while only 2 (2.0%) supported occasionally true. This implies that more of the pastors frequently help others learn facts of the Bible which they can apply to build up their lives. The mean value for item 12 is 3.28

Item 13 reveals that 50 (50.0%) of the respondents sampled says that it is consistently true that their pastor devotes a great amount of time to learning new Biblical truths so that they can communicate them to others; 44 (44.0%) supported frequently true; 4 (4.0%) supported occasionally true while only 2 (2.0%) supported rarely true. This implies that more of the pastors frequently devote a great amount of time to learning new Biblical truths so that they can communicate them to others. The mean value for item 13 is 3.42.

Item 14 shows that 38 (38.0%) of the respondents sampled says that it is consistently true that their pastors like to study Bible truths and share them with others to see changes in their knowledge, conduct, and attitude; 56 (56.0%) supported frequently true; 4 (4.0%) supported occasionally true while only 2 (2.0%) supported rarely true. This implies that more of the pastors frequently like to study Bible truths and share them with others to see changes in their knowledge, conduct, and attitude. The mean value for item 14 is 3.30.

Responding on item 15, 46 (46.0%) of the respondents sampled says that it is consistently true that their pastors enjoys preparing and giving an orderly presentation of some portion of Scripture; 50 (50.0%) supported frequently true; 2 (2.0%) supported occasionally true while only 2 (2.0%) supported rarely true. This implies that more of the pastors frequently enjoy preparing and giving an orderly presentation of some portion of Scripture. The mean value for item 15 is 3.40.

Item 16 shows that 40 (40.0%) of the respondents sampled says that it is consistently true that their pastors like to discover Biblical principles from his Bible study and then share them with others; 54 (54.0%) supported frequently true; 4 (4.0%) supported occasionally true while only 2 (2.0%) supported rarely true. This implies that more of the pastors frequently like to discover Biblical principles from their Bible study and then share them with others. The mean value for item 16 is 3.30.

Table 4.2.2.3: Features of Five-fold Ministry in the Practices of the Redeemed Christian Church of God, Mount Zion Cathedral?

C	Section C3 Evangelist/Evangelism	CT	FT	OT	RT	Mean
17	My pastor has a great desire to share his faith in Christ with others.	64	30	4	2	3.56
18	My pastor loves to share with others how Jesus has brought him to Himself.	56	42	2	-	3.52
19	My pastor is able to share the “good news” about Jesus in such a way that it becomes clear and meaningful to non-Christians.	38	58	2	2	3.32
20	My pastor would rather witness to others about Jesus than do anything else for the Lord.	52	46	2	-	3.48
21	My pastor has found that when he shares his faith in Christ with others, they received his witness favorably.	54	42	2	2	3.48
22	My pastor finds it easy to ask people to commit their lives to Christ.	36	60	4	-	3.32
23	My pastor enjoys working behind the scenes, knowing his work for the Lord is helping the ministry of the church.	54	42	4	-	3.50
24	My pastor would rather take directions from others	46	48	6	-	3.40

	than give them.					
25	My pastor sees little things around the church that need to be done and does them faithfully.	46	50	4	-	3.42
26	No matter how much God asks my pastor to give, he gives cheerfully and willingly.	44	50	6	-	3.38

Source: Researcher's Field work, 2023

Aggregate Mean: 3.44

As shown on table 10, it was clear from item 17 that 64 (64.0%) of the respondents sampled says that it is consistently true that their pastor has a great desire to share his faith in Christ with others; 30 (30.0%) supported frequently true; 4 (4.0%) supported occasionally true while only 2 (2.0%) supported rarely true. This implies that more of the pastors have a great desire to share his faith in Christ with others consistently. The mean value for item 17 is 3.56. It was clear from item 18 that 56 (56.0%) of the respondents sampled says that it is consistently true that their pastor love to share with others how Jesus has brought him to Himself; 42 (42.0%) supported frequently true while only 2 (2.0%) supported occasionally true. This implies that more of the pastors love to share with others how Jesus has brought him to Himself consistently. The mean value for item 18 is 3.52.

Responding on item 19, 38 (38.0%) of the members sampled were of the opinion that it is consistently true their pastor is able to share the "good news" about Jesus in such a way that it becomes clear and meaningful to non-Christians; 58 (58.0%) of them indicated that it was frequently true; 2 (2.0%) says it is occasionally true while 2 (2.0%) indicated rarely true. This means that more of their pastors share the "good news" about Jesus in such a way that it becomes clear and meaningful to non-Christians. The mean value for item 19 is 3.32.

Item 20 shows that 52 (52.0%) of the respondents sampled says that it is consistently true that their pastor prefer witnessing to others about Jesus than do anything else for the Lord; 46 (46.0%)

supported frequently true while only 2 (2.0%) supported occasionally true. This implies that more of the pastors consistently witness to others about Jesus than do anything else for the Lord. The mean value for item 20 is 3.48. Responding on item 21, 54 (54.0%) of the members sampled were of the opinion that it is consistently true when their pastor shares his faith in Christ with others, they received their witness favorably; 42 (42.0%) of them indicated that it was frequently true; 2 (2.0%) says it is occasionally true while 2 (2.0%) indicated rarely true. This means that more of their pastors consistently shares his faith in Christ with others, they received their witness favorably. The mean value for item 21 is 3.48.

Item 22 shows that 36 (36.0%) of the respondents sampled says that it is consistently true that their pastor find it easy to ask people to commit their lives to Christ; 60 (60.0%) supported frequently true while 4 (4.0%) supported occasionally true. This implies that more of the pastors consistently find it easy to ask people to commit their lives to Christ. The mean value for item 22 is 3.32. Item 23 shows that 54 (54.0%) of the respondents sampled says that it is consistently true that their pastor enjoys working behind the scenes, knowing his work for the Lord is helping the ministry of the church; 42 (42.0%) supported frequently true while 4 (4.0%) supported occasionally true. This implies that more of the pastors consistently enjoy working behind the scenes, knowing his work for the Lord is helping the ministry of the church. The mean value for item 23 is 3.50.

Item 24 shows that 46 (46.0%) of the respondents sampled says that it is consistently true that their pastor would rather take directions from others than give them; 42 (42.0%) supported frequently true while 4 (4.0%) supported occasionally true. This implies that more of the pastors frequently prefer to take directions from others than give them direction. The mean value for item 24 is 3.40.

Item 25 shows that 44 (44.0%) of the respondents sampled says that it is consistently true that their pastors see little things around the church that need to be done and does them faithfully; 50 (50.0%) supported frequently true while 4 (4.0%) supported occasionally true. This implies that more of the pastors see little things around the church that need to be done and does them faithfully. The mean value for item 25 is 3.42.

Item 26 shows that 44 (44.0%) of the respondents sampled says that it is consistently true that their pastors no matter how much God asks them to give, they give cheerfully and willingly; 50 (50.0%) supported frequently true while 6 (6.0%) supported occasionally true. This implies that more of the pastors frequently give cheerfully and willingly. The mean value for item 26 is 3.38.

Table 4.2.2.4.: Features of five-fold ministry in the practices of the Redeemed Christian Church of God, Mount Zion Cathedral?

P	Section C4 Pastors/Shepherding	CT	FT	OT	RT	Mean
27	My pastor has the ability to look ahead and plan accordingly.	60	34	6	-	3.54
28	My pastor enjoys delegating responsibilities to others.	40	54	6	-	3.32
29	My pastor can set long-range and short-range goals on paper and make plans to accomplish those goals.	52	46	2	-	3.50
30	My pastor is organized and knows how to help organize others.	50	48	2	-	3.48
31	My pastor feels comfortable leading a committee in making decisions.	46	50	4	-	3.42
32	My pastor can see the total picture of the project at hand and can use his insights to give guidance.	48	50	2	-	3.46
33	My pastor has a great desire to share his faith in Christ with others.	38	60	2	-	3.36

34	My pastor loves to share with others how Jesus has brought him to Himself.	46	57	2	-	3.44
35	My pastor is able to share the “good news” about Jesus in such a way that it becomes clear and meaningful to non-Christians.	38	56	6	-	3.32
36	My pastor would rather witness to others about Jesus than do anything else for the Lord.	56	42	2	-	3.54
37	My pastor has found that when he shares his faith in Christ with others, they received his witness favorably.	42	56	2	-	3.40
38	My pastor finds it easy to ask people to commit their lives to Christ.	50	46	4	-	3.46
39	When a project is taking off, My pastor wants to get in there and take over to help it run smoothly.	40	58	2	-	3.38
30	My pastor is able to lead others by word and example in the accomplishment of specific tasks.	48	50	2	-	3.46
41	My pastor enjoys directing, inspiring, and motivating others in some aspect of the Lord’s work.	56	38	4	2	3.48

Source: Researcher’s Field work, 2023
Aggregate Mean: 3.44

As shown in table 11, item 27 reveals that 60 (60.0%) of the respondents sampled says that it is consistently true that their pastors has the ability to look ahead and plan accordingly; 34 (34.0%) supported frequently true while 6 (6.0%) supported occasionally true. This implies that more of the pastors consistently have the ability to look ahead and plan accordingly. The mean value for item 27 is 3.54.

Item 28 shows that 40 (40.0%) of the respondents sampled says that it is consistently true that their pastors enjoy delegating responsibilities to others; 54 (54.0%) supported frequently true while 6 (6.0%) supported occasionally true. This implies that more of the pastors consistently

enjoy delegating responsibilities to others. The mean value for item 28 is 3.32. Item 29 shows that 52 (52.0%) of the respondents sampled says that it is consistently true that their pastors can set long-range and short-range goals on paper; 46 (46.0%) supported frequently true while 2 (2.0%) supported occasionally true. This implies that more of the pastors can consistently set long-range and short-range goals on paper. The mean value for item 29 is 3.50.

Item 30 shows that 50 (50.0%) of the respondents sampled says that it is consistently true that their pastors is organized and knows how to help organize others; 48 (48.0%) supported frequently true while 2 (2.0%) supported occasionally true. This implies that more of the pastors can consistently organize and knows how to help organize others. The mean value for item 30 is 3.48. Item 31 shows that 46 (46.0%) of the respondents sampled says that it is consistently true that their pastors feels comfortable leading a committee in making decisions; 50 (50.0%) supported frequently true while 4 (4.0%) supported occasionally true. This implies that more of the pastors can frequently feel comfortable leading a committee in making decisions. The mean value for item 31 is 3.42.

Item 32 shows that 48 (48.0%) of the respondents sampled says that it is consistently true that their pastors can see the total picture of the project at hand and can use their insights to give guidance; 50 (50.0%) supported frequently true while 2 (2.0%) supported occasionally true. This implies that more of the pastors frequently see the total picture of the project at hand and use insights to give guidance. The mean value for item 32 is 3.46. Item 33 shows that 38 (38.0%) of the respondents sampled says that it is consistently true that their pastors great desire to share their faith in Christ with others; 60 (60.0%) supported frequently true while 2 (2.0%) supported occasionally true. This implies that more of the pastors frequently have great desire to share their faith in Christ with others. The mean value for item 33 is 3.36.

Item 34 shows that 46 (46.0%) of the respondents sampled says that it is consistently true that their pastors love to share with others how Jesus has brought them to Himself; 57 (57.0%) supported frequently true while 2 (2.0%) supported occasionally true. This implies that more of the pastors frequently love to share with others how Jesus has brought them to Himself. The mean value for item 34 is 3.44. Item 35 shows that 40 (40.0%) of the respondents sampled says that it is consistently true that their pastors enjoy delegating responsibilities to others; 54 (54.0%) supported frequently true while 6 (6.0%) supported occasionally true. This implies that more of the pastors consistently enjoy delegating responsibilities to others. The mean value for item 28 is 3.32.

Item 36 shows that 56 (56.0%) of the respondents sampled says that it is consistently true that their pastors prefer to witness to others about Jesus than do anything else for the Lord; 42 (42.0%) supported frequently true while 2 (2.0%) supported occasionally true. This implies that more of the pastors consistently prefer to witness to others about Jesus than do anything else for the Lord. The mean value for item 36 is 3.54.

Item 37 shows that 42 (42.0%) of the respondents sampled says that it is consistently true that their pastors share their faith in Christ with others, they received their witness favorably; 56 (56.0%) supported frequently true while 2 (2.0%) supported occasionally true. This implies that more of the pastors share their faith in Christ with others, they received their witness favorably. The mean value for item 30 is 3.40.

Item 38 shows that 46 (46.0%) of the respondents sampled says that it is consistently true that their pastors find it easy to ask people to commit their lives to Christ; 46 (46.0%) supported frequently true while 4 (4.0%) supported occasionally true. This implies that more of the pastors

frequently find it easy to ask people to commit their lives to Christ. The mean value for item 38 is 3.46.

Item 39 shows that 40 (40.0%) of the respondents sampled says that it is consistently true that their pastors wants to get in there and take over to help project run smoothly; 58 (58.0%) supported frequently true while 2 (2.0%) supported occasionally true. This implies that more of the pastors frequently want to get in there and take over to help project run smoothly. The mean value for item 39 is 3.38.

Item 40 shows that 48 (48.0%) of the respondents sampled says that it is consistently true that their pastors lead others by word and example in the accomplishment of specific tasks; 50 (50.0%) supported frequently true while 2 (2.0%) supported occasionally true. This implies that more of the pastors frequently lead others by word and example in the accomplishment of specific tasks. The mean value for item 39 is 3.46.

Item 41 shows that 56 (56.0%) of the respondents sampled says that it is consistently true that their pastors enjoys directing, inspiring, and motivating others in some aspect of the Lord's work; 38 (38.0%) supported frequently true; 2 (2.0%) supported occasionally true while 2 (2.0%) supported rarely true. This implies that more of the pastors frequently enjoy directing, inspiring, and motivating others in some aspect of the Lord's work. The mean value for item 41 is 3.48.

Table 4.2.2.5.: Features of five-fold ministry in the practices of the Redeemed Christian Church of God, Mount Zion Cathedral? (Members)

PR	Section C5 Prophets/Prophecy	CT	FT	OT	RT	Mean
42	My pastor is candid in expressing what he thinks.	62	30	8	-	3.54
43	My pastor is candid in expressing what he feels.	52	42	6	-	3.46
44	My pastor speaks openly in expressing what he thinks.	42	52	6	-	3.36
45	My pastor speaks openly in expressing what he feels.	56	40	2	2	3.50
46	My pastor is a bold person when relaying the mind of God.	48	48	2	2	3.42
47	My pastor speaks the truth, even at the risk of confronting my superiors.	48	46	4	2	3.40
48	My pastor speaks the truth, even if it causes pain or hurt feelings.	54	40	6	-	3.48
49	My pastor likes to verbalize (speak) his message and would never be content only writing it.	50	48	2	-	3.48
50	My pastor puts great importance on the will of God for the Church.	54	46	-	-	3.54
51	My pastor is willing to spend large amounts of time seeking God's directions in prayer for other people	50	46	4	-	3.46

Source: Researcher's Field work, 2023

Aggregate Mean: 3.46

Item 42 shows that 62 (62.0%) of the respondents sampled says that it is consistently true that their pastors are candid in expressing what they think; 30 (30.0%) supported frequently true; while 8 (8.0%) supported occasionally true. This implies that more of the pastors are candid consistently in expressing what they think. The mean value for item 42 is 3.54.

Item 43 shows that 52 (52.0%) of the respondents sampled says that it is consistently true that their pastors are candid in expressing what they feel; 42 (42.0%) supported frequently true; while 6 (6.0%) supported occasionally true. This implies that more of the pastors are candid consistently in expressing what they feel. The mean value for item 42 is 3.46.

Item 44 shows that 42 (42.0%) of the respondents sampled says that it is consistently true that their pastors speak openly in expressing what they think; 52 (52.0%) supported frequently true; while 6 (6.0%) supported occasionally true. This implies that more of the pastors consistently bold in expressing their thought. The mean value for item 44 is 3.36.

Item 45 shows that 56 (56.0%) of the respondents sampled says that it is consistently true that their pastors speak openly in expressing what they feel; 40 (40.0%) supported frequently true; 2 (2.0%) supported occasionally true while 2 (2.0%) supported rarely true. This implies that more of the pastors consistently bold in expressing their feelings. The mean value for item 45 is 3.50. Item 46 shows that 48 (48.0%) of the respondents sampled says that it is consistently true that their pastors are bold person when relaying the mind of God; 48 (48.0%) supported frequently true; 2 (2.0%) supported occasionally true while 2 (2.0%) supported rarely true. This implies that more of the pastors consistently and frequently bold revealing the mind of God. The mean value for item 46 is 3.42.

Item 47 shows that 48 (48.0%) of the respondents sampled says that it is consistently true that their pastors speak the truth, even at the risk of confronting my superiors; 46 (46.0%) supported frequently true; 4 (4.0%) supported occasionally true while 2 (2.0%) supported rarely true. This implies that more of the pastors consistently speak the truth with boldness. The mean value for item 47 is 3.40. Item 48 shows that 54 (54.0%) of the respondents sampled says that it is consistently true that their pastors speak the truth, even if it causes pain or hurt feelings; 40

(40.0%) supported frequently true while 6 (6.0%) supported occasionally true. This implies that more of the pastors consistently plain and firm. The mean value for item 48 is 3.48. Item 49 shows that 50 (50.0%) of the respondents sampled says that it is consistently true that their pastors like to verbalize (speak) his message and would never be content only writing it; 48 (48.0%) supported frequently true while 2 (2.0%) supported occasionally true. This implies that more of the pastors consistently preach message. The mean value for item 49 is 3.48.

Item 50 shows that 54 (54.0%) of the respondents sampled says that it is consistently true that their pastors puts great importance on the will of God for the Church while 46 (46.0%) supported frequently true. This implies that more of the pastors consistently place value on the mind of God for the Church. The mean value for item 49 is 3.54. Item 51 shows that 50 (50.0%) of the respondents sampled says that it is consistently true that their pastors is willing to spend large amounts of time seeking God's directions in prayer for other people; 46 (46.0%) supported frequently true while 4 (4.0%) supported occasionally true. This implies that more of the pastors consistently stand in place of prayer interceding for people. The mean value for item 51 is 3.46.

Table 4.2.3: Impact of the application of the five-fold ministry on Church growth: Apostles/ Apostleship

Research Question Three: What is the impact of the application of the five-fold ministry on Church growth within the Redeemed Christian Church of God, Mount Zion Cathedral, Ibadan?
(Pastors view)

A	Section D 1 Apostles/ Apostleship	VM	M	L	NAA	Mean
1	Pastor's ability to look and plan ahead of time lead to growth	64	34	2	-	3.62
2	Pastor's delegating responsibilities to others train them to become leaders	59	36	5	-	3.54
3	Pastor's setting long-range and short-range goals on paper and planning to accomplish set goals leads to growth.	45	51	4	-	3.41
4	Pastoral leadership that are organized and knows how to organize others leads to growth.	35	64	1	-	3.34
5	Pastor's leading church committee in making decisions train them to become leaders	53	45	2	-	3.51
6	Pastor's ability to lead others by word and by example in the accomplishment of specific tasks training them to become leaders.	61	33	6	-	3.43
7	Pastor seems to be able to know what needs to be done, how to do it, and he inspire others to help get it done.	51	43	6	-	3.48

Source: Researcher's Field work, 2023
Aggregate Mean: 3.48

As shown in table 13, item 1 reveals that 64 (64.0%) of the pastors sampled indicated very much ability to look and plan ahead of time for church growth, 34 (34.0%) indicated much while only 2 (2.0%) of them indicated little. This implies that majority the pastors sampled had much ability for planning for church growth. The mean value for item 1 is 3.62.

Item 2 shows pastors response on ‘Pastor’s delegating responsibilities to others train them to become leaders’, 59 (59.0%) of the pastors sampled indicated very much, 36 (36.0%) indicated much while only 2 (2.0%) indicated little. This implies that more of the pastors sampled shared responsibilities with others and trained them to become leaders. The mean value for item 2 is 3.54.

Item 3 shows pastors response on ‘Pastor’s setting long-range and short-range goals on paper and planning to accomplish set goals leads to growth’, 45 (45.0%) of the pastors sampled indicated very much, 51 (51.0%) indicated much while only 4 (4.0%) indicated little. This implies that more of the pastors sampled set goals and planned to achieve goals to grow. The mean value for item 3 is 3.41. Item 4 shows pastors response on ‘Pastoral leadership that are organized and knows how to organize others leads to growth’, 35 (35.0%) of the pastors sampled indicated very much, 64 (64.0%) indicated much while only 1 (1.0%) indicated little.

This implies that more of the pastors sampled agreed that being organized and organizing others enhances growth. The mean value for item 4 is 3.34. Item 5 shows pastors response on ‘Pastor’s leading church committee in making decisions train them to become leaders’, 53 (53.0%) of the pastors sampled indicated very much, 45 (45.0%) indicated much while only 2 (2.0%) indicated little. This implies that more of the pastors sampled agreed that they lead church committee in making decisions and making them leaders. The mean value for item 5 is 3.51.

Item 6 shows pastors response on ‘Pastor’s ability to lead others by word and by example in the accomplishment of specific tasks training them to become leaders’, 61 (61.0%) of the pastors sampled indicated very much, 33 (33.0%) indicated much while only 6 (6.0%) indicated little. This implies that more of the pastors sampled agreed that leadership through word and by

example is good for accomplishing tasks and preparing members for leadership. The mean value for item 6 is 3.43. Item 7 shows pastors response on ‘pastor seems to be able to know what needs to be done, how to do it, and he inspire others to help get it done’, 51 (51.0%) of the pastors sampled indicated very much, 43 (43.0%) indicated much while only 6 (6.0%) indicated little. This implies that more of the pastors sampled agreed that they know what to do, how to do it and carry others along. The mean value for item 7 is 3.48.

Table 4.2.3.1: Teachers/Teaching

T	Section D2 Teachers/Teaching	VM	M	L	NAA	Mean
8	Pastor feelings of concerns to minister to the body of Christ by helping them understand Bible truths that help them grow in Christ.	64	28	8	-	3.56
9	Pastor’s concerns to help others (whether children or adults) to learn facts of the Bible that help to build up their lives.	48	46	6	-	3.42
10	Pastor’s devotions of great amount of time to learn new Biblical truths so as to communicate them to others.	44	45	11	-	3.33
11	Pastor’s likeness to study Bible truths and share them with others so as to see changes in their knowledge, conduct, and attitude.	36	58	6	-	3.30
12	Pastor’s devotion to preparing and giving an orderly presentation of some portion of Scripture.	59	35	4	2	3.51
13	Pastor’s willingness to discover Biblical principles from personal Bible study and then share them with members.	58	37	5	-	3.53

Source: Researcher’s Field work, 2023
Aggregate Mean: 3.44

Item 8 shows pastors response on 'Pastor feelings of concerns to minister to the body of Christ by helping them understand Bible truths that help them grow in Christ', 64 (64.0%) of the pastors sampled indicated very much, 28 (28.0%) indicated much while only 8 (8.0%) indicated little. This implies that more of the pastors sampled agreed that they ministered to the body of Christ, teach the word of God and help members to grow in the Lord. The mean value for item 8 is 3.56. Item 9 shows pastors response on 'Pastor's concerns to help others (whether children or adults) to learn facts of the Bible that help to build up their lives', 48 (48.0%) of the pastors sampled indicated very much, 46 (46.0%) indicated much while only 6 (6.0%) indicated little. This implies that more of the pastors sampled agreed that they help both children and adults learn scripture and help them to grow. The mean value for item 9 is 3.42.

Item 10 shows pastors response on 'Pastor's devotions of great amount of time to learn new Biblical truths so as to communicate them to others', 44 (44.0%) of the pastors sampled indicated very much, 45 (45.0%) indicated much while only 11 (11.0%) indicated little. This implies that more of the pastors sampled agreed that they devoted much time to learn bible and teach others. The mean value for item 10 is 3.33. Item 11 shows pastors response on 'Pastor's likeness to study Bible truths and share them with others so as to see changes in their knowledge, conduct, and attitude', 36 (36.0%) of the pastors sampled indicated very much, 58 (58.0%) indicated much while only 6 (6.0%) indicated little. This implies that more of the pastors sampled agreed that they study the scripture and teach others to change their attitude. The mean value for item 11 is 3.30.

Item 12 shows pastors response on 'Pastor's devotion to preparing and giving an orderly presentation of some portion of Scripture', 59 (59.0%) of the pastors sampled indicated very much, 35 (35.0%) indicated much, 4 (4.0%) indicated little while only 2 (2.0%) indicated not at

all. This implies that more of the pastors sampled agreed that they are committed to preparation and presentation of scriptures. The mean value for item 12 is 3.51. Item 13 shows pastors response on ‘Pastor’s willingness to discover Biblical principles from personal Bible study and then share them with members’, 58 (58.0%) of the pastors sampled indicated very much, 37 (37.0%) indicated much while only 5 (5.0%) indicated little. This implies that more of the pastors sampled agreed that they search scriptures and share with members. The mean value for item 13 is 3.53.

Table 4.2.3.2.: Evangelist/Evangelism

C	Section D3 Evangelist/Evangelism	VM	M	L	NAA	Mean
14	Pastor’s desire to share his faith in Christ with members.	77	23	-	-	3.77
15	Pastor’s loves to share with others how Jesus has brought him to Himself.	72	25	3	-	3.69
16	Pastor’s ability to share the “good news” about Jesus in such a way that it becomes clear and meaningful to non-Christians.	38	52	10	-	3.28
17	Pastor’s ability to rather witness to others about Jesus than do anything else for the Lord.	30	59	7	4	3.15
18	Pastor’s ability to do little things around the church that need to be done and does them faithfully.	55	39	6	-	3.49
19	Pastor’s ability to give cheerfully and willingly, no matter how much the demand.	49	41	10	-	3.39
20	Pastor’s ability to give financially to God’s work.	39	54	7	-	3.32

Source: Field work, 2023

Aggregate Mean: 3.44

Item 14 shows pastors response on ‘Pastor’s desire to share his faith in Christ with members’, 77 (77.0%) of the pastors sampled indicated very much, while 23 (23.0%) indicated

much. This implies that all the pastors sampled agreed that they share their faith in Christ with members. The mean value for item 13 is 3.77. Item 15 shows pastors response on 'Pastor's loves to share with others how Jesus has brought him to Himself', 72 (72.0%) of the pastors sampled indicated very much, 25 (25.0%) indicated much while only 3 (3.0%) indicated little. This implies that more of the pastors sampled agreed that they love to share with others their salvation experience. The mean value for item 15 is 3.69. Item 16 shows pastors response on 'Pastor's ability to share the "good news" about Jesus in such a way that it becomes clear and meaningful to non-Christians', 38 (38.0%) of the pastors sampled indicated very much, 52 (52.0%) indicated much while only 10 (10.0%) indicated little. This implies that more of the pastors sampled agreed that they preach the gospel of Christ effectively. The mean value for item 16 is 3.28.

Item 17 shows pastors response on 'Pastor's ability to rather witness to others about Jesus than do anything else for the Lord', 30 (30.0%) of the pastors sampled indicated very much, 59 (59.0%) indicated much; 7 (7.0%) indicated little while only 4 (4.0%) indicated not at all. This implies that more of the pastors sampled agreed that they prefer witnessing to doing anything else for the Lord. The mean value for item 17 is 3.15. Item 18 shows pastors response on 'Pastor's ability to do little things around the church that need to be done and does them faithfully', 55 (55.0%) of the pastors sampled indicated very much, 39 (39.0%) indicated much while only 6 (6.0%) indicated little. This implies that more of the pastors sampled agreed that they actively involved in work done in the church and carried them out faithfully. The mean value for item 18 is 3.49.

Item 19 shows pastors response on 'Pastor's ability to give cheerfully and willingly, no matter how much the demand', 49 (49.0%) of the pastors sampled indicated very much, 41 (41.0%) indicated much while only 10 (10.0%) indicated little. This implies that more of the

pastors sampled agreed that they were cheerful givers and gives bountifully. The mean value for item 19 is 3.39. Item 20 shows pastors response on 'Pastor's ability to give financially to God's work', 39 (39.0%) of the pastors sampled indicated very much, 54 (54.0%) indicated much while only 7 (7.0%) indicated little. This implies that more of the pastors sampled agreed that they have ability to support God's work financially. The mean value for item 20 is 3.32.

Table 4.2.3.3: Pastors/Shepherding

P	Section C4 Pastors/Shepherding	VM	M	L	NAA	Mean
21	I found that when I share my faith in Christ with others, they received my witness favorably.	59	39	2	-	3.57
22	Pastor's ability to get people to follow when he is in charge.	50	45	5	-	3.45
23	Pastor's ability to inspire people to enjoy working together to get a job well done.	53	40	7	-	3.46
24	Pastor's ability to feel good about taking responsibility for a small group of fellow Christians regarding their spiritual growth.	46	48	6	-	3.40
25	Pastor's ability to minister to the same group of Christians over a long period of time, sharing in the joy of their victories and the pain of their disappointments.	48	47	5	-	3.43
26	Pastor's ability in seeing to the spiritual needs of believers and is willingness to be personally involved in their care and discipleship	46	47	7	-	3.39
27	Pastor's ability to be patient with Christians who are making slow progress in the Christian life.	61	36	3	-	3.58
28	Pastor's ability to be responsible in caring for the spiritual needs of members of the body of Christ.	56	37	7	-	3.49
29	Pastor's ability to take directions from others than give them.	53	38	9	-	3.44

Source: Researcher's Field work, 2023
Aggregate Mean: 3.46

Item 21 shows pastors response on 'I found that when I share my faith in Christ with others, they received my witness favorably', 59 (59.0%) of the pastors sampled indicated very much, 39 (39.0%) indicated much while only 2 (2.0%) indicated little. This implies that more of the pastors sampled agreed that they preach and their preaching yield results. The mean value for item 21 is 3.57. Item 22 shows pastors response on 'Pastor's ability to get people to follow when he is in charge', 50 (50.0%) of the pastors sampled indicated very much, 45 (45.0%) indicated much while only 5 (5.0%) indicated little. This implies that more of the pastors sampled agreed that they have the ability to get members and integrate them. The mean value for item 22 is 3.45.

Item 23 shows pastors response on 'Pastor's ability to inspire people to enjoy working together to get a job well done', 53 (53.0%) of the pastors sampled indicated very much, 49 (40.0%) indicated much while only 7 (7.0%) indicated little. This implies that more of the pastors sampled agreed that they have the ability motivate members to work for God. The mean value for item 23 is 3.46. Item 24 shows pastors response on 'Pastor's ability to feel good about taking responsibility for a small group of fellow Christians regarding their spiritual growth', 46 (46.0%) of the pastors sampled indicated very much, 48 (48.0%) indicated much while only 6 (6.0%) indicated little. This implies that more of the pastors sampled agreed that they have the ability to handle small group to grow. The mean value for item 24 is 3.40.

Item 25 shows pastors response on 'Pastor's ability to minister to the same group of Christians over a long period of time, sharing in the joy of their victories and the pain of their disappointments', 48 (48.0%) of the pastors sampled indicated very much, 47 (47.0%) indicated much while only 5 (5.0%) indicated little. This implies that more of the pastors sampled agreed that they have ability to manage people. The mean value for item 25 is 3.43. Item 26 shows

pastors response on ‘Pastor’s ability in seeing to the spiritual needs of believers and is willingness to be personally involved in their care and discipleship’, 46 (46.0%) of the pastors sampled indicated very much, 47 (47.0%) indicated much while only 7 (7.0%) indicated little. This implies that more of the pastors sampled agreed that they have ability to care for physical, spiritual and material needs of people. The mean value for item 26 is 3.39.

Item 27 shows pastors response on ‘Pastor’s ability to be patient with Christians who are making slow progress in the Christian life’, 61 (61.0%) of the pastors sampled indicated very much, 36 (36.0%) indicated much while only 3 (3.0%) indicated little. This implies that more of the pastors sampled agreed that they have ability to be patient and carry all people along. The mean value for item 27 is 3.58. Item 28 shows pastors response on ‘Pastor’s ability to be responsible in caring for the spiritual needs of members of the body of Christ’, 56 (56.0%) of the pastors sampled indicated very much, 37 (37.0%) indicated much while only 7 (7.0%) indicated little. This implies that more of the pastors have the ability to care spiritual needs of the members. The mean value for item 28 is 3.49. Item 29 shows pastors response on ‘Pastor’s ability to take directions from others than give them’, 53 (53.0%) of the pastors sampled indicated very much, 38 (38.0%) indicated much while only 9 (9.0%) indicated little. This implies that more of the pastors have the ability to tolerate others. The mean value for item 29 is 3.44.

Table 4.2.3.4: Prophets/Prophecy

PR	Section D5 Prophets/Prophecy	VM	M	L	NAA	Mean
30	Pastor’s being candid in expressing what he thinks.	63	31	6	-	3.57
31	Pastor’s being candid in expressing what he feels.	49	43	8	-	3.41

32	Pastor's ability to speak openly in expressing what he thinks.	57	37	6	-	3.51
33	Pastor's ability to speak openly in expressing what he feels.	39	56	5	-	3.34
34	Pastor's being a bold person when relaying the mind of God.	47	47	6	-	3.41

Source: Researcher's Field work, 2023

Aggregate Mean: 3.45

Item 30 shows pastors response on 'Pastor's being candid in expressing what he thinks', 63 (63.0%) of the pastors sampled indicated very much, 31 (31.0%) indicated much while only 6 (6.0%) indicated little. This implies that more of the pastors are bold to express their thoughts. The mean value for item 30 is 3.57. Item 31 shows pastors response on 'Pastor's being candid in expressing what he feels', 49 (49.0%) of the pastors sampled indicated very much, 43 (43.0%) indicated much while only 8 (8.0%) indicated little. This implies that more of the pastors are bold to express their mind. The mean value for item 31 is 3.41.

Item 32 shows pastors response on 'Pastor's ability to speak openly in expressing what he thinks', 57 (57.0%) of the pastors sampled indicated very much, 37 (37.0%) indicated much while only 6 (6.0%) indicated little. This implies that more of the pastors are bold to express their thought. The mean value for item 32 is 3.51. Item 33 shows pastors response on 'Pastor's ability to speak openly in expressing what he feels', 39 (39.0%) of the pastors sampled indicated very much, 56 (56.0%) indicated much while only 5 (5.0%) indicated little. This implies that more of the pastors are bold to express their feeling. The mean value for item 33 is 3.34.

Item 34 shows pastors response on 'Pastor's being a bold person when relaying the mind of God', 47 (47.0%) of the pastors sampled indicated very much, 47 (47.0%) indicated much

while only 6 (6.0%) indicated little. This implies that more of the pastors are bold to deliver message from God to members. The mean value for item 34 is 3.41.

Table 4.2.4: Regression Analysis Showing Impact of Five-fold Ministry on Church Growth (Pastors)

Model	SS	Df	ms	F	P	B	R square
Regression	4693.782	1	4693.782	127.013	0.000	0.766	0.564
Residual	3621.608	98	36.955				
Total	8315.390	99					

Source: Researcher's Field work, 2023

As shown in table above, $b = 0.77$, $df = 1$, $r^2 = 0.56$ and $p = 0.000$ at 0.05 level of significance. Therefore, there is significant impact of five-fold ministry on church growth in the study area. The coefficient of determination $r^2 = 0.56 \times 100 = 56\%$. This implies that 56% of the variation in church growth is contributed by five-fold ministry. Hence, there is significant impact of five-fold ministry on church growth.

Research Question 4: What is the perception of the church members on the application of the five-fold ministry towards growth in the Redeemed Christian Church of God, Mount Zion Cathedral Province 1, Ibadan?

Table 4.2.4.1.: Apostles/Apostleship

A	Section D 1 Apostles/Apostleship	VM	M	L	NAA	Mean
1	Pastorability to be able to inspire people to enjoy working together to get a job well done.	74	26	-	-	3.74
2	Pastor's ability to minister to the same group of Christians over a long period of time, sharing in the joy of their victories and the pain of their disappointments.	32	68	-	-	3.32
3	Pastor's concerns about the spiritual needs of	52	46	2	-	3.50

	believers.					
4	Pastor's concerns to be personally involved in caring and disciplining members.	58	40	2	-	3.56
5	Pastor's demonstration of patient with Christians who are making slow progress in the Christian life.	50	50	-	-	3.50
6	Pastor's feelings of responsible to care for spiritual needs of church members	60	38	2	-	3.58
7	Pastor's having feelings when his sheep are missing or hurting and make efforts to bring them back to spiritual health and victory.	47	47	3	3	3.38

Source: Researcher's Field work, 2023
Aggregate Mean: 3.51

Item 1 shows members response on 'Pastorability to be able to inspire people to enjoy working together to get a job well done', 74 (74.0%) of the members sampled indicated very much while 26 (26.0%) indicated much. This implies that majority of the members agreed that pastors motivate people to work well. The mean value for item 1 is 3.74. Item 2 shows members response on 'Pastor's ability to minister to the same group of Christians over a long period of time, sharing in the joy of their victories and the pain of their disappointments', 32 (32.0%) of the members sampled indicated very much while 68 (68.0%) indicated much. This implies that majority of the members agreed that pastors relate with the people well. The mean value for item 2 is 3.32.

Item 3 shows members response on 'Pastor's concerns about the spiritual needs of believers', 52 (52.0%) of the pastors sampled indicated very much, 46 (46.0%) indicated much while only 2 (2.0%) indicated little. This implies that more of the members agreed that spiritual needs of believers are very important to the pastors. The mean value for item 3 is 3.50. Item 4 shows members response on 'Pastor's concerns to be personally involved in caring and

disciplining members’, 58 (58.0%) of the pastors sampled indicated very much, 40 (40.0%) indicated much while only 2 (2.0%) indicated little. This implies that more of the members agreed that pastors care and discipline members. The mean value for item 4 is 3.56.

Item 5 shows members response on ‘Pastor’s demonstration of patient with Christians who are making slow progress in the Christian life’, 50 (50.0%) of the pastors sampled indicated very much while 50 (50.0%) indicated much. This implies that more of the members agreed that pastors are patient and encourage slow members to grow. The mean value for item 5 is 3.50. Item 6 shows members response on ‘Pastor’s feelings of responsible to care for spiritual needs of church members’, 60 (60.0%) of the pastors sampled indicated very much, 38 (38.0%) indicated much while only 2 (2.0%) indicated little. This implies that more of the members agreed that pastors care for spiritual needs of church members. The mean value for item 6 is 3.58.

Item 7 shows members response on ‘Pastor’s having feelings when his sheep are missing or hurting and make efforts to bring them back to spiritual health and victory’, 47 (47.0%) of the pastors sampled indicated very much, 47 (47.0%) indicated much; 3 (3.0%) indicated little while only 3 (3.0%) indicated not at all. This implies that more of the members agreed that pastors care much for the members and make efforts to bring back the lost members. The mean value for item 7 is 3.38.

Table 4.2.4.2: Teacher/Teaching

T	Section D2 Teacher/Teaching	VM	M	L	NAA	Mean
8	My pastor feels he can minister to the body of Christ by helping others understand Bible truths which will help them grow in Christ.	66	34	-	-	3.66
9	My pastor enjoys helping others (whether children or adults) learn facts of the Bible which they can apply to build up their lives.	54	44	2	-	3.52
10	My pastor devotes a great amount of time to learning new Biblical truths so that I can communicate them to others.	54	46	-	-	3.54
11	My pastor likes to study Bible truths and share them with others to see changes in their knowledge, conduct, and attitude.	66	34	-	-	3.66
12	My pastor enjoys preparing and giving an orderly presentation of some portion of Scripture.	60	40	-	-	3.60
13	My pastor likes to discover Biblical principles from his Bible study and then share them with others.	58	42	-	-	3.58

Source: Researcher's Field work, 2023

Aggregate Mean: 3.59

Item 8 shows members response on 'My pastor feels he can minister to the body of Christ by helping others understand Bible truths which will help them grow in Christ', 66 (66.0%) of the pastors sampled indicated very much while 34 (34.0%) indicated much. This implies that majority of the members agreed that pastors help members understand bible truth and enhances members growth. The mean value for item 8 is 3.66. Item 9 shows members response on 'my pastor enjoys helping others (whether children or adults) learn facts of the Bible which they can apply to build up their lives', 54 (54.0%) of the pastors sampled indicated very much, 44 (44.0%) indicated much while only 2 (2.0%) indicated little.

This implies that more of the members agreed that pastors help others learn bible and build them up. The mean value for item 9 is 3.52. Item 10 shows members response on 'my pastor devotes a great amount of time to learning new Biblical truths so that I can communicate them to others', 54 (54.0%) of the pastors sampled indicated very much while 44 (46.0%) indicated much. This implies that more of the members agreed that their pastors devoted to learning biblical truth to share with others. The mean value for item 10 is 3.54.

Item 11 shows members response on 'my pastor likes to study Bible truths and share them with others to see changes in their knowledge, conduct, and attitude', 66 (66.0%) of the pastors sampled indicated very much while 34 (34.0%) indicated much. This implies that more of the members agreed that their pastors study bible truths to share with others to grow in the Lord. The mean value for item 11 is 3.66. Item 12 shows members response on 'my pastor enjoys preparing and giving an orderly presentation of some portion of Scripture', 60 (60.0%) of the pastors sampled indicated very much while 40 (40.0%) indicated much. This implies that majority of the members agreed that their pastors prepared and presented the scripture orderly. The mean value for item 12 is 3.60.

Item 13 shows members response on 'my pastor likes to discover Biblical principles from his Bible study and then share them with others', 58 (58.0%) of the pastors sampled indicated very much while 42 (42.0%) indicated much. This implies that majority of the members agreed that their pastors discover Biblical principles from the Bible study and then share them with others. The mean value for item 13 is 3.58.

Table 4.2.4.3: Teacher/Teaching

T	Section D2 Teacher/Teaching	VM	M	L	NAA	Mean
14	My pastor feels he can minister to the body of Christ by helping others understand Bible truths which will help them grow in Christ.	66	44	-	-	3.66
15	My pastor enjoys helping others (whether children or adults) learn facts of the Bible which they can apply to build up their lives.	54	44	2	-	3.52
16	My pastor devotes a great amount of time to learning new Biblical truths so that I can communicate them to others.	54	46	-	-	3.54
17	My pastor likes to study Bible truths and share them with others to see changes in their knowledge, conduct, and attitude.	66	34	-	-	3.66
18	My pastor enjoys preparing and giving an orderly presentation of some portion of Scripture.	60	40	-	-	3.60
19	My pastor likes to discover Biblical principles from his Bible study and then share them with others.	58	42	-	-	3.58

Source: Researcher's Field work, 2023
Aggregate Mean: 3.59

Item 14 shows members response on 'my pastor feels he can minister to the body of Christ by helping others understand Bible truths which will help them grow in Christ', 66 (66.0%) of the pastors sampled indicated very much while 44 (44.0%) indicated much. This implies that majority of the members agreed that their pastors discover Biblical principles from the Bible study and then share them with others. The mean value for item 14 is 3.66. Item 15 shows members response on 'my pastor enjoys helping others (whether children or adults) learn facts of the Bible which they can apply to build up their lives', 54 (54.0%) of the pastors sampled indicated very much, 44 (44.0%) indicated much while only 2 (2.0%) indicated little. This implies that more of the members agreed that pastors help others learn bible and build them up. The mean value for item 15 is 3.52.

Item 16 shows members response on 'my pastor devotes a great amount of time to learning new Biblical truths so that I can communicate them to others', 54 (54.0%) of the pastors

sampled indicated very much while 46 (46.0%) indicated much. This implies that more of the members agreed that pastors spent much time studying the scripture to teach others. The mean value for item 16 is 3.54. Item 17 shows members response on ‘my pastor devotes a great amount of time to learning new Biblical truths so that I can communicate them to others’, 66 (66.0%) of the pastors sampled indicated very much while 34 (34.0%) indicated much. This implies that more of the members agreed that pastors spent much time studying the scripture to teach others. The mean value for item 17 is 3.66. Item 18 shows members response on ‘my pastor enjoys preparing and giving an orderly presentation of some portion of Scripture’, 60 (60.0%) of the pastors sampled indicated very much while 40 (40.0%) indicated much. This implies that majority of the members agreed that pastors prepared and presents scriptures orderly. The mean value for item 18 is 3.60.

Item 19 shows members response on ‘my pastor enjoys preparing and giving an orderly presentation of some portion of Scripture’, 58 (58.0%) of the pastors sampled indicated very much while 42 (42.0%) indicated much. This implies that majority of the members agreed that pastors prepares and presents scriptures orderly. The mean value for item 19 is 3.58.

Table 4.2.4.4: Pastors/Shepherding

P	Section C4 Pastors/Shepherding	VM	M	L	NAA	Mean
20	People seem to follow your pastor when he is in charge.	66	34	-	-	3.66
21	My pastor seems to be able to inspire people to enjoy working together to get a job well done.	62	36	2	-	3.60
22	My pastor feels good about taking responsibility for a small group of fellow Christians and their spiritual growth.	46	52	2	-	3.44
23	My pastor enjoys ministering to the same group of	56	40	4	-	3.52

	Christians over a long period of time, sharing in the joy of their victories and the pain of their disappointments.					
24	My pastor is concerned about the spiritual needs of believers and willing to be personally involved in caring and disciplining others.	46	50	4	-	3.42
25	My pastor tends to be patient with Christians who are making slow progress in the Christian life.	54	46	-	-	3.54
26	My pastor feels responsible to care for others' spiritual needs in the body of Christ.	58	42	-	-	3.58
27	My pastor sometimes feels like a shepherd must feel when his sheep are missing or hurting. My pastor wants to do all that he can do to bring them back to spiritual health and victory.	58	42	-	-	3.58
28	People seem to follow your pastor when he is in charge.	76	22	2	-	3.74

Source: Researcher's Field work, 2023

Aggregate Mean: 3.56

Item 20 shows members response on 'People seem to follow your pastor when he is in charge', 66 (66.0%) of the pastors sampled indicated very much while 34 (34.0%) indicated much. This implies that majority of the members agreed that people follow pastor when he is in charge. The mean value for item 20 is 3.66. Item 21 shows members response on 'My pastor seems to be able to inspire people to enjoy working together to get a job well done', 62 (62.0%) of the pastors sampled indicated very much, 36 (36.0%) indicated much while only 2 (2.0%) indicated little. This implies that majority of the members agreed that pastors motivates people to work well. The mean value for item 21 is 3.60.

Item 22 shows members response on 'My pastor feels good about taking responsibility for a small group of fellow Christians and their spiritual growth', 62 (62.0%) of the pastors

sampled indicated very much, 36 (36.0%) indicated much while only 2 (2.0%) indicated little. This implies that majority of the members agreed that pastors encourage and monitor their spiritual growth. The mean value for item 22 is 3.44. Item 23 shows members response on 'My pastor enjoys ministering to the same group of Christians over a long period of time, sharing in the joy of their victories and the pain of their disappointments', 56 (56.0%) of the pastors sampled indicated very much, 40 (40.0%) indicated much while only 4 (4.0%) indicated little. This implies that majority of the members agreed that pastors endured members, draw closer to them at all times. The mean value for item 23 is 3.52.

Item 24 shows members response on 'My pastor is concerned about the spiritual needs of believers and willing to be personally involved in caring and disciplining others', 46 (46.0%) of the pastors sampled indicated very much, 50 (50.0%) indicated much while only 4 (4.0%) indicated little. This implies that majority of the members agreed that pastors catered for the members spiritually, cares for them and follow them up. The mean value for item 24 is 3.42. Item 25 shows members response on 'My pastor is concerned about the spiritual needs of believers and willing to be personally involved in caring and disciplining others', 46 (46.0%) of the pastors sampled indicated very much, 50 (50.0%) indicated much while only 4 (4.0%) indicated little. This implies that majority of the members agreed that pastors catered for the members spiritually and follow them up. The mean value for item 25 is 3.54.

Item 26 shows members response on 'My pastor feels responsible to care for others' spiritual needs in the body of Christ', 58 (58.0%) of the pastors sampled indicated very much while 42 (42.0%) indicated much. This implies that majority of the members agreed that pastors cared much for others spiritual needs. The mean value for item 26 is 3.58. Item 27 shows members response on 'my pastor sometimes feels like a shepherd must feel when his sheep are

missing or hurting. My pastor wants to do all that he can do to bring them back to spiritual health and victory’, 58 (58.0%) of the pastors sampled indicated very much while 42 (42.0%) indicated much. This implies that majority of the members agreed that pastors cannot afford missing or hurting any member, they look for the lost sheep for restoration. The mean value for item 26 is 3.58.

Item 28 shows members response on ‘People seem to follow your pastor when he is in charge’, 76 (76.0%) of the pastors sampled indicated very much, 22 (22.0%) indicated much while 2 (2.0%) indicated little. This implies that majority of the members agreed that pastors motivates people. The mean value for item 28 is 3.74.

Table 4.2.4.5: Prophets/Prophecy

PR	Section D5 Prophets/Prophecy	VM	M	L	NAA	Mean
29	Pastor’s ability to speak the truth, even at the risk of confronting my superiors.	64	36	-	-	3.64
30	Pastor’s ability to speak the truth, even if it causes pain or hurt feelings.	52	46	2	-	3.50
31	Pastor’s ability to verbalize (speak) his message and would never be content only writing it.	64	34	2	-	3.62
32	Pastor’s ability to put great importance on the will of God for the Church.	54	46	-	-	3.54
33	Pastor’s willingness to spend large amounts of time seeking God’s directions in prayer for other people.	58	42	-	-	3.58

Source: Researcher’s Field work, 2023

Aggregate Mean: 3.58

Item 29 shows members response on ‘Pastor’s ability to speak the truth, even at the risk of confronting my superiors’, 64 (64.0%) of the pastors sampled indicated very much while 36 (36.0%) indicated much. This implies that majority of the members agreed that pastors are bold to speak the truth. The mean value for item 29 is 3.64. Item 30 shows pastors response on

‘Pastor’s ability to speak the truth, even if it causes pain or hurt feelings’, 52 (52.0%) of the pastors sampled indicated very much, 46 (46.0%) indicated much while 2 (2.0%) indicated little. This implies that majority of the members agreed that the pastors speaks the truth without fear or favour. The mean value for item 30 is 3.50.

Item 31 shows members response on ‘Pastor’s ability to verbalize (speak) his message and would never be content only writing it’, 64 (64.0%) of the pastors sampled indicated very much, 34 (34.0%) indicated much while 2 (2.0%) indicated little. This implies that majority of the members agreed that pastors writes and speaks messages. The mean value for item 31 is 3.62. Item 32 shows members response on ‘Pastor’s ability to put great importance on the will of God for the Church’, 54 (54.0%) of the pastors sampled indicated very much while 46 (46.0%) indicated much. This implies that majority of the members agreed that pastors attached great importance to the will of God for the Church. The mean value for item 32 is 3.54.

Item 33 shows members response on ‘Pastor’s willingness to spend large amounts of time seeking God’s directions in prayer for other people’, 58 (58.0%) of the pastors sampled indicated very much while 42 (42.0%) indicated much. This implies that majority of the members agreed that pastors spends quality time in the presence of God interceding for others. The mean value for item 33 is 3.58.

Table 4.2.5: Regression Analysis Showing Impact of Five-fold Ministry on Church Growth (members)

Model	SS	df	ms	F	P	B	R square
Regression	1337.687	1	1337.687	30.887	0.000	0.641	0.240
Residual	4244.273	98	43.309				
Total	5581.960	99					

Source: Researcher’s Field work, 2023

As shown in table above, $b = 0.641$, $df = 1$, $r^2 = 0.24$ and $p = 0.000$ at 0.05 level of significance. Therefore, there is significant impact of five-fold ministry on church growth in the study area. The coefficient of determination $r^2 = 0.24 \times 100 = 24\%$. This implies that 24% of the variation in church growth is contributed by five-fold ministry. Hence, there is significant impact of five-fold ministry on church growth.

4.3 Discussion of Findings

The Redeemed Christian Church of God at Mount Zion Cathedral in Ibadan focused on aspects of five-fold ministry in its practices in the first research question. Pastor responses were elicited in order to learn more about the characteristics of five-fold ministry in Church practices. According to the findings for apostleship, most ministries give pastors the opportunity to look ahead and make plans accordingly. This confirms the value of planning in the work of the ministry. Other characteristics include involving others in pastoral work, putting long- and short-term goals on paper and creating plans to achieve those goals, having effective committee leaders who inspire them to make decisions, see the bigger picture of the project at hand, and provide insights to provide direction¹.

The results for teachers/teaching showed that pastors can effectively minister the word and assist members in growing in Christ, they enjoy assisting others (whether children or adults) learn facts of the Bible that they can apply to build up their lives, they devote a significant amount of time to studying the bible so that they can teach others, studies Bible truths and have a positive influence on others². They clearly took great pleasure in reading their bible, studying it, and sharing it with others. They also took great pleasure in preparing and providing an organized presentation of some passage of Scripture. Undoubtedly, these characteristics and others show a gift for ministry.

In terms of evangelists and evangelism, it was noted that they preach the gospel of Christ and share their salvation experience, share the "good news" about Jesus in a way that is understandable to non-Christians, take the gospel to unbelievers, and find it simple to ask people to give their lives to Christ. The fundamental characteristic of evangelists and gospel preachers is unmistakably demonstrated in these data. It was found that pastors and shepherds have the capacity to plan ahead, inspire people to service, and set and achieve goals. Additionally, the outcome demonstrates that they are structured and assist others in organizing themselves. They are visionary leaders who aid in the completion of initiatives and have effective leadership styles and the capacity to influence decision-making. They have a strong zeal for souls and a strong desire to spread their faith in Christ. The outcome demonstrates a favorable response to the pastors' proclamation of the gospel. They inspire and urge individuals to work for God.³

Pastors are clear-cut, steadfast, and uncompromising when it comes to prophets and prophecy, it has been found. The research demonstrates that they consistently stated their opinions with confidence, were courageous, and spoke the truth of God's word without reservation or fear.³⁸ They spent more time pleading for others and enjoyed delivering their message rather than writing it. The second research topic centered on the scope of the five-fold ministry's operations in the rituals of the Redeemed Christian Church of God, Mount Zion Cathedral, Ibadan. Members' responses were gathered in order to learn more about the breadth of the five-fold ministry's operations in Church practices.

The research on apostle/apostleship showed that most pastors can anticipate needs and make plans accordingly. More pastors commonly provide tasks to others in order to free up their time. There was little doubt that more pastors consistently wrote down their long- and short-term objectives and developed plans to reach those objectives. More pastors should be organized

all the time and have the ability to assist others in getting organized. Pastors frequently feel at ease steering committees through decision-making, and more pastors are able to understand the big picture of the current project and may use their perceptions to provide direction. It was found that more pastors frequently seek to take charge of the situation to ensure a successful project. Fewer pastors were able to regularly guide others in carrying out particular tasks through their words and actions. In some area of the Lord's work, more pastors love leading, encouraging, and motivating others. Additionally, more pastors constantly understand what needs to be done, how to do it, and motivate others to do the same. This demonstrates that the research area has experienced a significant amount of apostle/apostleship activity. As regularly and constantly dominating member responses, this is obvious.

In terms of teachers/teaching, the results showed that more pastors assist others in comprehending biblical truth and regularly aids in their growth in Christ. More pastors frequently assist others in learning Bible facts that they can use to better their lives. In order to share fresh Biblical teachings with others, more pastors typically invest a lot of time in their education². The research demonstrates that more pastors frequently like studying Bible facts and imparting them to others in order to observe alterations in their knowledge, behavior, and attitude. The findings indicate that more pastors regularly take pleasure in preparing and delivering a well-organized presentation of Scripture, frequently like discovering Biblical ideas via their Bible study, and frequently appreciate sharing them with others². These demonstrate that teaching has played a significant role in the practices of the Redeemed Christian Church of God at Mount Zion Cathedral in Ibadan.

In terms of evangelism, it has been noted that more pastors have a strong desire to continuously share their faith in Christ with others. As a result, more pastors are constantly

sharing how they came to know Christ with others. They confirmed that more of their pastors communicate the "good news" about Jesus in a way that is understandable and significant to non-Christians.

The results unambiguously demonstrate that more pastors continuously share their faith in Jesus with others than they do with anything else for the Lord. Additionally, a greater number of their pastors often witness to people about their faith in Christ, and they were receptive to it. More pastors typically feel it simple to approach people and invite them to follow Christ, and they frequently give gladly and readily to support the work of the ministry. These are proofs that Evangelist/Evangelism has been in operation to a great extent in the practices of the Redeemed Christian Church of God, Mount Zion Cathedral, Ibadan. For pastor/shepherding, it was found that more of the pastors regularly have the capacity to anticipate needs and make plans appropriately; they love assigning tasks to others; they establish long-term and short-term goals; they are continuously organized and know how to assist others in organizing themselves. The findings showed that more pastors frequently felt at ease taking the lead in decision-making committees. The majority of pastors enjoy sharing their personal salvation experiences, and more of them frequently understand the big picture of the job at hand and use insights to provide counsel. They also have a strong desire to witness to people about Christ. More pastors regularly choose to communicate their faith in Christ with others and win souls to Christ than to perform any other task for the Lord.

It was shown that more pastors frequently find it simple to ask individuals to give their lives to Christ, and they successfully completed particular tasks. More pastors usually take pleasure in leading, motivating, and encouraging others in some facet of the Lord's work. Therefore, these affirm that Pastor/Shepherding has been utilized to a significant degree in the

practices of the Redeemed Christian Church of God, Mount Zion Cathedral, Ibadan. In regards to prophets and prophecy, it was found that pastors are authoritative and that more pastors frequently take pleasure in leading, motivating, and inspiring others in many facets of the Lord's ministry. More of them speak openly and honestly when expressing what they think, feel, and are constantly candid in their speech. A greater number of pastors are constantly outspoken, expose God's thoughts, and proclaim the truth firmly. More pastors are consistently direct and firm, according to the research. They regularly provide sermons, give importance to God's will for the Church, and stand in the gap between prayers for others. These show that the Redeemed Christian Church of God, Mount Zion Cathedral, Ibadan, has used prophets and prophecy extensively in its rituals.

The third research question examined the influence of the five-fold ministry's implementation on church expansion. The five-fold ministry has a major impact on church growth, according to the data. The outcome revealed that the ministries are interdependent in terms of their ability to accomplish the single objective of bringing the gospel to the unreached or saving the lost and dying souls. They have all been called, sent, and gifted in different ways for the task of the ministry. Five-folds focused on preaching the gospel of Christ, sharing the "good news" about Jesus in a way that is understandable to non-Christians, and taking the gospel to unbelievers; It is obvious that the fundamental characteristic of evangelists and preachers of the gospel is very clear in these findings.

The findings demonstrated the capacity of pastors and shepherds to plan ahead, motivate people to serve, set goals, and accomplish them. Being organized, they help others become organized. They are self-starters, show leadership traits, have the ability to influence others' opinions, and help carry out projects. They are extremely passionate about souls, soul care, and

sharing their faith in Christ with others. The outcome demonstrates that the gospel of Christ being spread by pastors has received a favorable reaction. They inspire and encourage individuals to serve God, which promotes church growth. Because they are direct, frank, and uncompromising, prophets and prophecy have made a significant contribution to the growth of the church. The research demonstrates that they consistently and boldly shared their thoughts and feelings; were brave and spoke the word of God without fear or favor; and invested time in praying for others, all of which undoubtedly contributed to the growth of the church.

The fourth research question examined how church members perceived the influence of the five-fold ministry's implementation on membership growth. The findings demonstrated that apostles possess the aptitude to foresee future events, take the initiative, and guide and direct people in order to spread the good news of Christ. In order to involve individuals in God's mission for the expansion of the church, pastors frequently give duties to them. The concept of fivefold promotes unity in ministry activity.

According to what was discovered, pastors formulate strategies, establish goals, and achieve those goals with an emphasis on the welfare of their congregation and the expansion of their church. Both themselves and others are organized by them. The results demonstrate that a committee's leadership in decision-making and use of their wisdom to provide direction are key to the church's growth. It was shown that more of the pastors were competent in constantly inspiring others to complete particular activities through their words and actions. In some area of the Lord's work, more pastors love leading, motivating, and inspiring others. Additionally, more pastors regularly understand what needs to be done, how to do it, and inspire others to do the same. As a result, it can be seen that apostle has been quite active in the research domain. As regularly and constantly dominating member responses, this is obvious.

More pastors than other types of teachers/teaching aid others in comprehending biblical truth and assisting them in steadily growing in Christ, according to the research findings. A greater number of pastors routinely assist others in learning Bible facts that they can use to better their lives. For the purpose of imparting fresh Biblical principles to others, more pastors usually invest a significant amount of time in their education. According to the research, more pastors frequently enjoy learning about and imparting Bible teachings to others in order to observe improvements in their attitudes, behaviors, and knowledge².

The findings indicate that more pastors regularly take pleasure in preparing and delivering a well-organized presentation of Scripture, frequently like learning biblical concepts from their Bible study, and frequently enjoy imparting these principles to others. These demonstrate that teaching has played a significant role in the practices of the Redeemed Christian Church of God at Mount Zion Cathedral in Ibadan.

In terms of evangelism, it has been noted that more pastors have a strong desire to continuously share their faith in Christ with others. As a result, more pastors are constantly sharing how they came to know Christ with others. They confirmed that more of their pastors now communicate the "good news" about Jesus in a way that is understandable and significant to non-Christians. The results unambiguously demonstrate that more pastors continuously share their faith in Jesus with others than they do with anything else for the Lord. Furthermore, a greater number of their pastors routinely witness to people about their faith in Christ, and they were receptive to their message³⁹. Pastors are more likely to give happily and voluntarily to support the work of the ministry and find it easier to encourage individuals to surrender their life to Christ on a constant basis³⁹. These evidences show that the Redeemed Christian Church of

God, Mount Zion Cathedral, Ibadan, has been heavily involved in evangelist/evangelism activities.

For pastor/shepherding, it was found that more of the pastors regularly have the capacity to think ahead and prepare accordingly; enjoy delegating responsibility to others; make long-range and short-range goals; consistently organize and knows how to help others organize. The outcome showed that more pastors frequently feel at ease steering committees toward decisions. Pastors usually perceive the big picture of the task at hand and use insights to provide direction. They also have a strong desire to share their faith in Christ with others, and the majority of them enjoy talking about their own salvation experiences. Generally speaking, more pastors prefer to share their faith in Christ with others and win souls than to do anything else for the Lord. It was found that more pastors often find it simple to ask individuals to give their lives to Christ, and they successfully completed particular tasks. Many pastors find that leading, encouraging, and inspiring others in some facet of the ministry of the Lord is enjoyable. The Redeemed Christian Church of God, Mount Zion Cathedral, Ibadan, has been practicing pastor/ shepherding to a significant level, as seen by these.

Pastors are strong when it comes to prophets/prophecy, and more pastors like leading, motivating, and inspiring others in all facets of the Lord's ministry. More of them routinely communicate openly and honestly about their thoughts and feelings, and they are more honest about how they feel. A greater number of pastors are consistently courageous in how they communicate their emotions; they share God's thoughts and proclaim the truth with courage². The results also show that more pastors consistently use clear language and strong language. They deliver sermons on a regular basis, cherish God's will for the Church, and stand in the gap

for others in prayer. These are evidences that prophets/prophesy has been in operation to a great extent in the practices of the Redeemed Christian Church of God, Mount Zion Cathedral, Ibadan.

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Chapter Five

Conclusion

5.1 Summary of Findings

The Redeemed Christian Church of God, Mount Zion Cathedral, Province 1, Ibadan, Oyo State, was the subject of this study's examination of five-fold ministry and its application for expansion.

Summary of the findings from the chapters are as follow:

- i. The study revealed that the five-fold ministry gives pastors the capacity to think ahead, make plans, and guide people to spread the good news of Christ.
- ii. The study revealed that pastors routinely gave individuals tasks to complete, including them in God's plan for growing the church.
- iii. The study revealed that pastors make plans, set goals, and work toward achieving those goals with a focus on the success of their congregation and the growth of the church.
- iv. It reveals that the pastors effectively minister the word and aid congregants in growing in Christ.
- v. Furthermore, fivefold ministers are passionate about souls and have a strong desire to spread their Christian religion. People are inspired and encouraged to work for God by them.
- vi. Lastly, fivefold ministers have been shown to be tough, to stand by their words, to be direct, and to avoid making compromises. They declare the truth of God firmly and fearlessly.

5.2 Conclusion

Different aspects of the five-fold ministry have been found in this study, along with how it might be used to expand churches. Church growth was found to be significantly impacted by the five-fold ministry. As the five-fold ministry has a wider scope of application, its impact on the church as a whole is quite obvious. The impact was apparent in the members' spiritual, material, and financial well-being as well as in ministerial life as a whole. No amount of emphasis can be placed enough on the significance of five-fold ministry church administration.

5.3 Recommendations

The following recommendations are presented in light of the study's findings:

- I. The Holy Spirit should fill all ministers of God, and they should rely exclusively on Him to carry out the task assigned to them.
- ii. Regular training and retraining of the minister is crucial for equipping and rejuvenating them.
- iii. Because the congregation looks to the minister for leadership and direction, it is crucial that he or she continually studies the Bible.
- iv. Ministers should provide a good example by modeling moral behavior, charitable giving, and other components of the church's spiritual life (prayer, intercession, soul-winning).
- v. For efficient church administration and the accomplishment of church goals or mission/vision statements, churches should make sure that five-fold ministers are present.

5.4 Contribution to Knowledge

This study has contributed the following to knowledge:

- i. Data set gathered in this study serve as sources of secondary data for church leaders and students interested in conducting additional research.

- ii. The instrument, pastoral ministerial sheet (PamiLeQ) designed and validated in this study is a major contribution to knowledge as other researcher could adopt its use in future research.
- iii. The theory upon which this research is been anchored have been appropriately affirm to be relevant to the scope of this study.
- iv. The study had revealed that Fivefold ministry and its application for growth had been central to the life, growth, development and leadership of the church.
- v. The study reveal that, fivefold ministry, if properly integrated into the church life, ministry and leadership administration, the church will experience desired growth and development.
- vi. The study revealed that the contemporary church focus on one aspect of fivefold ministry which is the prophetic ministry.
- vii. The study reveal some of the Pastors are evangelist working on various missions within and outside Nigeria.
- viii. This study reveals some our teachers with profound teaching ability.
- ix. This study reveal some are prophets with open demonstration of prophetic ministry.

5.5 Suggestion for Further Studies

Considering of the scope of this study the following further study are suggested

- i. The study focus its capacity to support ministry management in the effective planning, managing, controlling and achievement of ministry goals and objectives.
- ii. Study focus could also be on evaluation of the impact of fivefold ministry and its interpretation for growth across the globe.

- iii. Modified methodological approach could be explored.
- iv. The fact that the instrument were developed and validated for this study enables the acceptance adaptation for further investigation of a similar sort.

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Appendix I

Questionnaire



Pastoral and Ministerial Leadership Questionnaire (PaMiLeQ)

Lead City University Post Graduate School

Department of Intercultural and Religious Studies

Fivefold Ministry and its Application for Growth in the Redeemed Christian Church of God, Mount Zion Cathedral, Province 1, Ibadan, Oyo State

The researcher is a Master student of the above institution. The questionnaire is designed to carry out a research on "The Fivefold Ministry and Applications in The Redeemed Christian Church of God, Province 1, Mount Zion Cathedral, Ibadan, Oyo State, Nigeria".

I will greatly appreciate your honest response, be rest assured that information provided will be treated with confidentiality and strictly used for this research purposes and in ways that will not reveal who you are. Extant laws and research procedures may require me to share information with the University faculty who are responsible for monitoring and evaluating the quality of this study. You will not be identified in any publication from this study.

Thank you.

Section A: Demographic Information

Kindly tick (✓) in the box as appropriate.

1. Sex: Male Female

2. Marital Status: 1. Single 2. Married 3. Divorced

3. How long have you been a Pastor in R.C.C.G?

1-5 years 6-10 years 11=15 16 and above

4. As a Church worker do you have pastor(s) as your mentor(s)?

(a) Yes (b) No

Section B: Features of Five-Fold Ministries in RCCG Mount Zion Cathedral

Instructions: Kindly rate in accordance with your inward conviction the practical manifestation of the following traits in the course of your pastoral/ministerial services in the Redeemed Christian Church of God, (RCCG) Mount Zion Cathedral, Province 1, Ibadan within the last five (5) years using: **Very True of Me(VTM)**; **True of Me(TM)**; **Not True of Me (NTM)**; **Not at All (NAA)**

A	Section B1	VTM	TM	NTM	NAA
1	I have the ability to look ahead and plan accordingly				
2	I enjoy delegating responsibilities to others.				
3	I can set long-range and short-range goals on paper and make plans to accomplish those goals.				
4	I am organized and know how to help organize others.				
5	I feel comfortable leading a committee in making decisions.				
6	I can see the total picture of the project at hand and I can use my insights to give guidance.				
7	When a project is “spinning its wheels,” I want to get in there and take over to help it run smoothly.				
8	I am able to lead others by word and example in the accomplishment of specific tasks.				
9	I enjoy directing, inspiring, and motivating others in some aspect of the Lord’s work.				
10	I seem to be able to know what needs to be done, how to do it, and I inspire others to help get it done.				
T	Section B2	VTM	TM	NTM	NAA
1	I feel I can minister to the body of Christ by helping others understand Bible truths which will help them grow in Christ.				
2	I enjoy helping others (whether children or adults) learn facts of the Bible which they can apply to build up their lives.				
3	I devote a great amount of time to learning new Biblical truths so that I can communicate them to others.				
4	I like to study Bible truths and share them with others to see changes in their knowledge, conduct, and attitude.				
5	I enjoy preparing and giving an orderly presentation of some portion of Scripture.				
6	I like to discover Biblical principles from my Bible study and then share them with others.				
E	Section B3	VTM	TM	NTM	NAA
1	I have a great desire to share my faith in Christ with others.				
2	I love to share with others how Jesus has brought me to Himself.				
3	I am able to share the “good news” about Jesus in such a way that it becomes clear and meaningful to non-Christians.				
4	I would rather witness to others about Jesus than do anything else for the Lord.				
5	I have found that when I have shared my faith in Christ with				

	others, they received my witness favorably.				
6	I find it easy to ask people to commit their lives to Christ.				
7	I enjoy working behind the scenes, knowing my work for the Lord is helping the ministry of the church.				
8	I would rather take directions from others than give them.				
9	I see little things around the church that need to be done and do them faithfully.				
10	No matter how much God asks me to give, I give cheerfully and willingly.				
P	Section B4	VTM	TM	NTM	NAA
1	I have the ability to look ahead and plan accordingly.				
2	I enjoy delegating responsibilities to others.				
3	I can set long-range and short-range goals on paper and make plans to accomplish those goals.				
4	I am organized and know how to help organize others.				
5	I feel comfortable leading a committee in making decisions.				
6	I can see the total picture of the project at hand and I can use my insights to give guidance.				
7	I have a great desire to share my faith in Christ with others.				
8	I love to share with others how Jesus has brought me to Himself.				
9	I am able to share the “good news” about Jesus in such a way that it becomes clear and meaningful to non-Christians.				
10	I would rather witness to others about Jesus than do anything else for the Lord.				
11	I have found that when I have shared my faith in Christ with others, they received my witness favorably.				
12	I find it easy to ask people to commit their lives to Christ.				
13	When a project is “spinning its wheels,” I want to get in there and take over to help it run smoothly.				
14	I am able to lead others by word and example in the accomplishment of specific tasks.				
15	I enjoy directing, inspiring, and motivating others in some aspect of the Lord’s work.				
PR	Section B5				
1	I am candid in expressing what I think.				
2	I am candid in expressing what I feel.				
3	I am open in expressing what I think.				
4	I am open in expressing what I feel.				
5	I am a bold person when relaying the mind of God.				
6	I always speak the truth, even at the risk of confronting my superiors.				
7	I always speak the truth, even if it causes pain or hurt feelings.				
8	I like to verbalize (speak) my message but I would never be content only writing it.				

9	I put great importance on the will of God for the church.				
10	I am willing to spend large amounts of time seeking God's directions in prayer for other people				

For Pastor

Section D: Impact of the Application of the Five-fold Ministry on Church growth

Instructions: Kindly rate the extent to which the application of the following traits in the pastoral ministry and worship services contribute to **the growth** of The Redeemed Christian Church of God, (RCCG) Mount Zion Cathedral, Province 1, Ibadan within the last five (5) years using: Very Much (FM); Much (M); Little (L); None at All (NAA) Apostles/ Apostleship

A	Section D 1	VM	M	L	NAA
1	Pastor's ability to look and plan ahead of time lead to growth				
2	Pastor's delegating responsibilities to others train them to become leaders				
3	Pastor's setting long-range and short-range goals on paper and planning to accomplish set goals leads to growth.				
4	Pastoral leadership that are organized and knows how to organize others leads ton growth.				
5	Pastor's leading church committee in making decisions train them to become leaders				
6	Pastor's having the total picture of the project at hand and using insights to give guidance leads to church growth.				
7	Pastor's getting involved and taking over a project at the take off stage and running it smoothly leads to church growth				
8	Pastor's ability to lead others by word and by example in the accomplishment of specific tasks training them to become leaders.				
9	Pastoral leadership directing, inspiring, and motivating others in some aspect of the Lord's work Leads to church growth.				
10	My pastor seems to be able to know what needs to be done, how to do it, and I inspire others to help get it done.				

T	Section D2				
1	Pastor feelings of concerns to minister to the body of Christ by helping them understand Bible truths that help them grow in Christ.				
2	Pastor's concerns to help others (whether children or adults) to learn facts of the Bible that help to build up their lives.				
3	Pastor's devotions of great amount of time to learn new Biblical truths so as to communicate them to others.				
4	Pastor's likeness to study Bible truths and share them with others so as to see changes in their knowledge, conduct, and attitude.				
5	Pastor's devotion to preparing and giving an orderly presentation of some portion of Scripture.				

6	Pastor's willingness to discover Biblical principles from personal Bible study and then share them with members.				
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C	Section D3				
1	Pastor's desire to share his faith in Christ with members.				
2	Pastor's loves to share with others how Jesus has brought him to Himself.				
3	Pastor's ability to share the "good news" about Jesus in such a way that it becomes clear and meaningful to non-Christians.				
4	Pastor's ability to rather witness to others about Jesus than do anything else for the Lord.				
5	Pastor willingness to ask people to commit their lives to Christ.				
6	Pastor's ability to work behind the scenes, knowing fully well that his work for the Lord is helping the ministry of the church.				
7	Pastor's ability to do little things around the church that need to be done and does them faithfully.				
8	Pastor's ability to give cheerfully and willingly, no matter how much the demand.				
9	Pastor's endowed by God with the ability both to make and to share money.				
12	Pastor's ability to give financially to God's work.				

P	Section C4				
11	My pastor has found that when he shares his faith in Christ with others, they received his witness favorably.				
17	Pastor's ability to get people to follow when he is in charge.				
18	Pastor's ability to inspire people to enjoy working together to get a job well done.				
19	Pastor's ability to feel good about taking responsibility for a small group of fellow Christians regarding their spiritual growth.				
20	Pastor's ability to minister to the same group of Christians over a long period of time, sharing in the joy of their victories and the pain of their disappointments.				
21	Pastor's ability in seeing to the spiritual needs of believers and is willingness to be personally involved in their care and discipleship				
22	Pastor's ability to be patient with Christians who are making slow progress in the Christian life.				
23	Pastor's ability to be responsible in caring for the spiritual needs of members of the body of Christ.				
26	Pastor's ability to take directions from others than give them.				

PR	Section D5				
1	Pastor's being candid in expressing what he thinks.				
2	Pastor's being candid in expressing what he feels.				
3	Pastor's ability to speak openly in expressing what he thinks.				
4	Pastor's ability to speak openly in expressing what he feels.				
5	Pastor's being a bold person when relaying the mind of God.				

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Appendix II

Questionnaire



Pastoral and Ministerial Leadership Questionnaire (PaMiLeQ)
Lead City University Post Graduate School
Department of Intercultural and Religious Studies
Fivefold Ministry and its Application for Growth in the Redeemed Christian Church of God, Mount Zion Cathedral, Province 1, Ibadan, Oyo State

Section A: Demographic Information

Kindly tick (✓) in the box as appropriate.

1. Sex: Male Female

2. Marital Status: 1. Single 2. Married 3. Divorced

3. How long have you been a church member in R.C.C.G?

1-5 years 6-10 years 11-15 16 and above

4. As a Church worker do you have pastor(s) as your mentor(s)?

(a) Yes (b) No

Section C: Manifestations of the Operations of Five-Fold Ministries in RCCG

Instructions: Kindly rate the manifestation of the following traits in the operations of the pastoral ministry and worship services in the Redeemed Christian Church of God, (RCCG) Mount Zion Cathedral, Province 1, Ibadan within the last five (5) years using: Consistently True (CT); Frequently True (FT); Occasionally True (OT); Rarely True (RT)

A	Section C 1	CT	FT	OT	RT
1	My pastor has the ability to look ahead and plan accordingly.				
2	My pastor enjoys delegating responsibilities to others.				
3	My pastor can set long-range and short-range goals on paper and make plans to accomplish those goals.				
4	My pastor is organized and knows how to help organize others.				
5	My pastor feels comfortable leading a committee in making decisions.				
6	My pastor can see the total picture of the project at hand and I can				

	use my insights to give guidance.				
7	When a project is taking off My pastor wants to get in there and take over to help it run smoothly.				
8	My pastor is able to lead others by word and example in the accomplishment of specific tasks.				
9	My pastor enjoys directing, inspiring, and motivating others in some aspect of the Lord's work.				
10	My pastor seems to be able to know what needs to be done, how to do it, and I inspire others to help get it done.				
11	People seem to follow your pastor when he is in charge.				
12	My pastor seems to be able to inspire people to enjoy working together to get a job well done.				
T	Section C2	VTM	TM	NTM	NAA
1	My pastor feels he can minister to the body of Christ by helping others understand Bible truths which will help them grow in Christ.				
2	My pastor enjoys helping others (whether children or adults) learn facts of the Bible which they can apply to build up their lives.				
3	My pastor devotes a great amount of time to learning new Biblical truths so that I can communicate them to others.				
4	My pastor likes to study Bible truths and share them with others to see changes in their knowledge, conduct, and attitude.				
5	My pastor enjoys preparing and giving an orderly presentation of some portion of Scripture.				
6	My pastor likes to discover Biblical principles from his Bible study and then share them with others.				
C	Section C3				
1	My pastor has a great desire to share his faith in Christ with others.				
2	My pastor loves to share with others how Jesus has brought him to Himself.				
3	My pastor is able to share the "good news" about Jesus in such a way that it becomes clear and meaningful to non-Christians.				
4	My pastor would rather witness to others about Jesus than do anything else for the Lord.				
5	My pastor has found that when he shares his faith in Christ with others, they received his witness favorably.				
6	My pastor finds it easy to ask people to commit their lives to Christ.				
7	My pastor enjoys working behind the scenes, knowing his work for the Lord is helping the ministry of the church.				
8	My pastor would rather take directions from others than give them.				
9	My pastor sees little things around the church that need to be done and does them faithfully.				
10	No matter how much God asks my pastor to give, he gives cheerfully and willingly.				

P	Section C4				
1	My pastor has the ability to look ahead and plan accordingly.				
2	My pastor enjoys delegating responsibilities to others.				
3	My pastor can set long-range and short-range goals on paper and make plans to accomplish those goals.				
4	My pastor is organized and knows how to help organize others.				
5	My pastor feels comfortable leading a committee in making decisions.				
6	My pastor can see the total picture of the project at hand and can use his insights to give guidance.				
7	My pastor has a great desire to share his faith in Christ with others.				
8	My pastor loves to share with others how Jesus has brought him to Himself.				
9	My pastor is able to share the “good news” about Jesus in such a way that it becomes clear and meaningful to non-Christians.				
10	My pastor would rather witness to others about Jesus than do anything else for the Lord.				
11	My pastor has found that when he shares his faith in Christ with others, they received his witness favorably.				
12	My pastor finds it easy to ask people to commit their lives to Christ.				
13	When a project is taking off, My pastor wants to get in there and take over to help it run smoothly.				
14	My pastor is able to lead others by word and example in the accomplishment of specific tasks.				
15	My pastor enjoys directing, inspiring, and motivating others in some aspect of the Lord’s work.				
PR	Section C5				
1	My pastor is candid in expressing what he thinks.				
2	My pastor is candid in expressing what he feels.				
3	My pastor speaks openly in expressing what he thinks.				
4	My pastor speaks openly in expressing what he feels.				
5	My pastor is a bold person when relaying the mind of God.				
6	My pastor speaks the truth, even at the risk of confronting my superiors.				
7	My pastor speaks the truth, even if it causes pain or hurt feelings.				
8	My pastor likes to verbalize (speak) his message and would never be content only writing it.				
9	My pastor puts great importance on the will of God for the Church.				
10	My pastor is willing to spend large amounts of time seeking God’s directions in prayer for other people				

For Church Member

Section D: Impact of the Application of the Five-fold Ministry on Church growth

Instructions: Kindly rate the extent to which the application of the following traits in the pastoral ministry and worship services contribute to **the growth** of The Redeemed Christian Church of God, (RCCG) Mount Zion Cathedral, Province 1, Ibadan within the last five (5) years using: Very Much (VM); Much (M); Little (L); None at All (NAA)

A	Section D 1	VM	M	L	NAA
1	Pastorability to be able to inspire people to enjoy working together to get a job well done.				
2	Pastor's ability to minister to the same group of Christians over a long period of time, sharing in the joy of their victories and the pain of their disappointments.				
3	Pastor's concerns about the spiritual needs of believers.				
	Pastor's concerns to be personally involved in caring and disciplining members.				
4	Pastor's demonstration of patient with Christians who are making slow progress in the Christian life.				
5	Pastor's feelings of responsible to care for spiritual needs of church members				
6	Pastor's having feelings when his sheep are missing or hurting and make efforts to bring them back to spiritual health and victory.				
T	Section D2				
1	My pastor feels he can minister to the body of Christ by helping others understand Bible truths which will help them grow in Christ.				
2	My pastor enjoys helping others (whether children or adults) learn facts of the Bible which they can apply to build up their lives.				
3	My pastor devotes a great amount of time to learning new Biblical truths so that I can communicate them to others.				
4	My pastor likes to study Bible truths and share them with others to see changes in their knowledge, conduct, and attitude.				
5	My pastor enjoys preparing and giving an orderly presentation of some portion of Scripture.				
6	My pastor likes to discover Biblical principles from his Bible study and then share them with others.				
C	Section D3				
1	My pastor is able to share the "good news" about Jesus in such a way that it becomes clear and meaningful to non-Christians.				
2	My pastor would rather witness to others about Jesus than do anything else for the Lord.				
3	My pastor has found that when he shares his faith in Christ with others, they received his witness favorably.				

4	My pastor finds it easy to ask people to commit their lives to Christ.				
5	My pastor enjoys working behind the scenes, knowing his work for the Lord is helping the ministry of the church.				
6	My pastor would rather take directions from others than give them.				
7	My pastor sees little things around the church that need to be done and does them faithfully.				
P	Section C4				
11	People seem to follow your pastor when he is in charge.				
12	My pastor seems to be able to inspire people to enjoy working together to get a job well done.				
13	My pastor feels good about taking responsibility for a small group of fellow Christians and their spiritual growth.				
14	My pastor enjoys ministering to the same group of Christians over a long period of time, sharing in the joy of their victories and the pain of their disappointments.				
15	My pastor is concerned about the spiritual needs of believers and willing to be personally involved in caring and disciplining others.				
16	My pastor tends to be patient with Christians who are making slow progress in the Christian life.				
17	My pastor feels responsible to care for others' spiritual needs in the body of Christ.				
18	My pastor sometimes feels like a shepherd must feel when his sheep are missing or hurting. My pastor wants to do all that I can do to bring them back to spiritual health and victory.				
11	People seem to follow your pastor when he is in charge.				
PR	Section D5				
6	Pastor's ability to speak the truth, even at the risk of confronting my superiors.				
7	Pastor's ability to speak the truth, even if it causes pain or hurt feelings.				
8	Pastor's ability to verbalize (speak) his message and would never be content only writing it.				
9	Pastor's ability to put great importance on the will of God for the Church.				
10	Pastor's willingness to spend large amounts of time seeking God's directions in prayer for other people.				

Bio-data

A. Personal Data

Full Name: Abiodun ADEBAYO
Email: abiodunadebayo69@gmail.com
Phone No: 08037955451
Date of Birth: 29th November, 1969
Place Birth: Ibadan
Nationality: Nigerian
Next of Kin: Oluwakemi Adebayo
Address of next of kin: No.16, koyejo Street, Anfani Layout, Ibadan, Oyo State, Nigeria
Sex: Male
Marital Status: Married

B. Educational Background with Date:

Lead City University, Ibadan 2022 Till - date
Redeemed Christian Bible College 2007/2008
Ground of Truth Bible Institute 2009 /2010
Kwara State Polytechnic 1993 – 1996
Government Secondary School ,Sobi. 1982 – 1986
Bishop Smith Memorial College 1988 – 1989
E.C.W.A. Primary School, Ilorin. 1974 – 1979

Academic Qualification with Dates

Master of Science Degree in Intercultural Studies 2022- till date
Ordinary National Diploma (Business Administration) 1993
Higher National Diploma (Business Administration) 1996
Diploma in Computer Studies 1997
Senior Secondary certificate Examination 1989
Primary School Leaving Certificate 1979

C. Working Experiences With Dates

Nigerian Bottling Company Plc Ibadan (NBC Coca-Cola) 1997 – 1998

Nigerian Bottling Company Plc Ilorin (NBC Coca-Cola) 1999 – 2004
Nigerian Bottling Company Plc, Enugu (NBC Coca-Cola) 2004 – 2006
The Redeemed Christian Church of God 2007 – till date

D. Membership

- (a) Member Christ The Redeemer's Ministries
- (b) Member African Mission, RCCG
- (c) Member The ENOCH ARMY
- (d) Member Chartered Institute of Personnel Management of Nigeria
- (e) Associate member Institute of Strategic Management of Nigeria

E. Publications

Research Thesis

1. Abiodun ADEBAYO. *The Role of Manager in Business Organizations*. National Diploma Project, Kwara State Polytechnic 2003
2. Abiodun ADEBAYO. *Managerial Role As A Tool for Increased Efficiency and Productivity in Public Enterprises*. Higher National Diploma Project, Kwara State Polytechnic, Ilorin 1996
3. Abiodun ADEBAYO. *Eunuch Consecration*. Conditions for Ministry, Bible College 2010
4. Abiodun ADEBAYO. *Servant Leadership and Its Relevance in the Redeemed Christian Church of God, Province 1, Ibadan, Mount Zion Cathedral Ibadan, Oyo State*. (Awaiting Publication) 2023
5. Dr. Ayodele ATOWOJU & Abiodun ADEBAYO. *The Church and the Forth Industrial Revolution in Nigeria: An Engagement of Faith and Technology*. 2023
6. Abiodun ADEBAYO Decree Prayers that bring God's Miracle and Joy 2019

F. Major Conferences/Workshops Attended With Dates

Workshop Attended

- (a) Jan 2003 – Supervising route distribution/efficiency training NBCcoca-cola
- (b) Aug 2004 – Performance management and development training NBCcoca-cola

(c) March 2005 – In House Training on Business Development NBCcoca-cola

G. Conference Attended with date

- (a) MILERT Ministerial Leadership Refresher Training Ilorin Living Seed 2014
- (b) MLR Ministers Leadership Retreat Peace House Gboko 2013
- (c) Nigeria Association of Pastoral Counselors, Lead City University, Ibadan 2022
- (d) NAPCOUN Webiner Series (III) June 26 2023
- (e) NAPCOUN Webiner Series (IV) July 24, 2023
- (f) NAPCOUN Webiner Series (V) Aug 21st, 2023
- (g) NAPCOUN Webiner Series (VI) 18th September, 2023

H. Referees

i. Prof. BabatundeAdedibu

Extra Ordinary Professor
Provost Redeemed Christian Bible College,
Mowe, Ogun State.

ii. Dr. Mrs. OyebolaAyeni

Registrar Lead City University,
Ibadan.

iii. Dr. Ayodele Atowoju,

H.O.D. Religious and Intercultural Studies
Lead City University,
Ibadan.

Signature

Date

The University Compliance Certification

This is to certify that the thesis by Abiodun ADEBAYO in the Department of Politics and International Relations, Faculty of Management and Social Sciences, Lead City University, Ibadan is in full compliance with the approved University Format and Style.

Signature

Date

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