

## Impact of Prophetic Ministry on Religious and Moral Life of Christian Youth in Pentecostal Churches in Kaduna State, Nigeria

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### **Abstract**

*This study is conducted with the main goal of investigating the impact of Prophetic Ministry on Moral and Religious Life of Christian Youths in Pentecostal Churches in Kaduna State. The problem is stated due to the persistent abuse of the prophetic ministry by Prophet in christiandom. Over emphasis on prosperity gospel, messages that God wants his people to be prosperous and healthy in life considering wealth as a measure for one' level of favour with God, among other related growing happenings in the prophetic ministry. To effectively carry out the research relevant, related kinds of literature were reviewed. A sample survey was the design adopted; multi stage sampling approach was used which include purposive, simple random and proportionate sampling techniques. The instruments used for collecting data are questionnaire and interview. The questionnaire was developed, validated and trial tested for reliability and a coefficient of .89 was received. A total of 1152 copies of questionnaire were administered to respondents in 18 Pentecostal Churches across the three Senatorial Zones in Kaduna State but 1133 completely filled their copies with the required information and were therefore used for the study. In the analysis of the research questions, mean scores for the items were used in determining the direction of opinions and conclusions on the objectives and research questions was based on midpoint average of 2.50 on the four-point scale. Data collected were analyzed using the (IBM version). The result reveals that; prophetic ministry helps the youths to be respectful to the constituted authority, led to reduction in youths' involvement in pre-marital and extra-marital affairs. The study recommended; ministers of God in Pentecostal churches need to be enlightened on what action might relegate the gospel message to the background and ridiculing the name of the lord.*

**Keywords:** Prophetic Ministry, Christian youths, Moral and Religious, Pentecostal Churches

### **Introduction**

Instances of prophetic ministry abound in Biblical traditions, that is, in both Hebrew and Christian traditions. It is the functioning of men and women appointed by God and endowed by the "gift of prophecy to serve the purpose of interpreting the divine will and to speak with divine authority" (Gallares, 2019). Prophets are visionaries, worship leaders, healers, miracle-workers, counsellors and deliverers who are called by God to act on God's behalf in building the community (I Cor. 14:3-5). Prophets spoke in times as they were human beings empowered by the Holy Spirit to speak God's word in space and time, yet the prophets

spoke out of time as their writings reflect more than the historically and culturally conditional collections of Israel prophets, the Lord empowered the prophets by the spirit to proclaim and write down the revelation he gave them as witness for future generations. This direct encounter with the word of God initiates prophets with instructions for a prophetic task. Lesli (2018) asserts, the prophets' experience with the word of God authenticates the divineness of the prophet's appointment to office". By that fact, one may be right to conclude that the prophet uses the Lord's word to identify his message as God's word rather than his own. The prophetic ministry enjoyed a revered office in the Old and New Testaments. Many scriptural examples abound, In the days of Samuel's youth when he served under Eli in Shiloh, the word of God was rare due to vacancy in prophetic office (1 Samuel 3:1). However, Samuel is reckoned as one of Israel's prophets whom God did not allow any of his words to "fall to the ground" (1Sam.10:9). The ministry of John the Baptist exemplified and re-echoed the Old Testament prophetic ministry. John the Baptist validated his prophetic ministry in the tradition of Isaiah when he preached to the Jews. According to the Gospel of Luke, the word of God came to John, who then began speaking prophetically with the word of Isaiah. Similarly, Jesus Christ spoke as a prophet to the Jews when he pointed at himself as the fulfilment of the prophet Isaiah's words (Luke 4:17-19).

The various instances cited in support of the call and ministry of the prophets also confirm the level of importance accorded the ministry. Prophecy in the ancient world was widespread. Their functions extend to social concern of the people and the people's relationship with the divine. While Samuel stood for responsible mediation between God and his people, as well as conscientious responsibilities of temple ministers, Isaiah was called at a difficult era for Israel. He recognizes his sinfulness before God and the poignant systemic evil in his era. It was therefore not unclear when God gave him a severe message of punishment to his people. Livingstone (1980) in Rotimi and Nwadiakor (2016) conceptualizes Pentecostalism as "a moderate religious movement (within Christianity) whose adherents share a common belief in the possibility of receiving the same experience as the first Christian did." Pentecostal churches, therefore, refers to all the churches that belief that all Christians should seek a post conversion experience called baptism of the Holy Spirit which is believed to be accompanied by a sign- the gift of tongues or speaking in tongues. The act of speaking in tongues among other things marks Pentecostal churches out among other sects in the Christian fold.

As evident in the Old and New Testament where Prophets helped to reconcile people to God, the Pentecostal churches have prophetic ministry which has equally helped them to relate positively to God and their fellow human beings. Sabuluyi (2016) expresses similar observation that in our society today, prophets encourage their hearers to repent and have faith, to trust and obey God as they wait for that great and awesome day of the Lord. Pentecostalism in Christianity has developed the prophetic experience into a subculture in which hearing the voice of God is normal spirituality. The movement believes that revelation is an on-going process in which God continually reveals himself. The emphasis on conversion and being

“born again” are made, and every Christian needs a personal total conversion to Jesus and his church (Ezeh, 2009). Similarly, according to Ezeh (2009) “Youths need on focus on their faith in Jesus to the point where it is their ‘own faith’, and not that of their parents, teachers, leaders and those who influence them as they were growing up.” Pentecostal makes the youths to develop the interest in reading of the Bible, because it attaches much importance to the ministry of the word. The lives of some youths have been touched through the experience of healing which is typical to the movement. It is in the light of the above that the researcher intends to find out the impact of prophetic Ministry on Moral and Religious life Christian youths in Pentecostal churches in Kaduna state.

### **Impact of Prophetic Ministry on Religion**

Moses as the fountain head was the first to receive, to write down, and to teach the revelation of God. Willem (2010) submits that this revelation extended to all facets of life, including the law of holiness, purity, family life, knowledge, work, and society.

God set Prophets in the church when it was originally established. The church is a spiritual building of which Christ is the chief corner stone (1 Pet. 2:4-6), and the apostle and prophetic ministries are the foundation stones of that building (Eph. 2:20).

According to Hamon (2013) the church restoration and religious restoration comes from Apostle Peter’s Prophetic presentation in Act 3:1-26. The passage narrated how the healing ministry of Peter and John at the gate of the temple, at Solomon’s Porch to gather around them. Their address about Jesus been spoken of by the prophets since the world began begins the mark of restoration of all things. According to Harmon (2013) Peter’s prophetic presentation impacted in no small measure to the Jewish religious life. He encouraged them to save themselves “from the punishment coming on this wicked people.” Prophet Amos spoke forcefully and insistently to the people of his generation. He accused the religious people of his days that even in the midst of religious ceremony, they were more preoccupied with planning strategies against the poor than really turning their hearts and minds to God whom they pretended to be worshipping. Amos 8:4-6 puts in this way:

“Listen to this, you who rob the poor and temple  
the needy; saying “when will the new noon be  
over that we may sell grain? and the Sabbath  
that we may offer.”

In Christian iconography, John the Baptist stands as a prototype of all the prophets when he points beyond himself to the incarnate word of God in Jesus: “look, here is the lamb of God”. (John 1:29). In his sense, the prophet act as a mediator of the word, engaging in the communicative task of calling the people to heed God’s word and to renew their fidelity to God’s covenant (Hill, 2013).

### **Research Question**

1. To what extent does prophetic ministry impact on Religious and moral right of Christian youths in Pentecostal churches in Kaduna State, Nigeria?

### **Research Hypothesis**

To guide this study, one hypothesis was formulated.

1. There is no significant difference between the opinions of male and female respondents on the impact level of prophetic Ministry on religious and moral life of Christian youth in Pentecostal churches in Kaduna State, Nigeria.

### **Methodology**

A sample survey was the design used in the study because it involves collecting and analysing data from representatives of an entire group. The population for this study comprises of four hundred, thirty-five thousand and thirty (435,030), appropriate sampling technique which is a combination of purposive, random and proportionate sampling techniques was used. For this study, sampling was carried out at three levels, senatorial zones, Pentecostal Churches and selection of the subjects. The researcher selected three urban and three rural Pentecostal churches in each senatorial zone. A sample of 1,152 was used; the instruments used for collecting data are questionnaire and interview. The questionnaire was developed and validated along with a pilot test. A total of 1152 copies of questionnaire were administered to respondents in 18 Pentecostal Churches cut across the three Senatorial Zones in Kaduna State but 1133 completely filled their copies with the required information and were therefore used for the study. In the analysis of the research questions, mean scores for the items and variables were used in determining the direction of opinions and conclusions on the objectives and research questions is based on midpoint average of 2.50 on the four-point scale. Data collected were analyzed using the Statistical Package for the Social Science (IBM version 20).

### **Result**

The demographic characteristics of the respondents selected along with their expressed opinions on the investigated variables were gender, age, marital status, and respondent location. Classification of the Respondents by gender shows that 607 (53.6%) respondents were male while 526 (46.4%) were female. This classification reveals that the opinions of Pentecost Churches from male and female respondents are represented in the study relate to the investigated variables. Classification of the respondents by age shows that 555 (48.8%) of the respondents were between the age of 18 to 25 years while 580 (51.2%) were between the age of 26 to 40 years. This classification reveals that the opinions of Pentecost Churches from age 18-25 and 26-40 were fairly represented. Classification of the respondents by marital status reveals that 372 (32.8%) of the respondents were married while 761 (67.2%) of the respondents were single. This classification reveals that the opinions of Pentecost Churches from married and single were represented in the study relate to the investigated variables. Classification of

the respondents by location shows that 648 (57.2%) of the respondents are from urban settlement while 485 (42.8%) were from rural settlement. This classification reveals that that the opinions of Pentecost Churches from urban and rural were represented in the study relate to the investigated variables.

**Table 1:** Impact of Prophetic Ministry on Moral and Religious life of Christian Youths in Pentecostal churches in Kaduna State, Nigeria.

Sn	Impact of Prophetic Ministry on Moral and Religious	SA		A		D		SD		$\bar{X}$
		F	%	F	%	F	%	F	%	
1	Through prophetic ministry, I attends church service regularly in order to hear from God	660	58.3	267	23.6	163	14.4	43	3.8	3.36
2	Prophetic ministry has helped me to be respectful to the constituted authority	491	43.3	483	42.6	143	12.6	16	1.4	3.28
3	Prophetic ministry has led to reduction in youth's involvement in pre-marital and extra-marital affairs in Pentecostal churches.	256	22.6	712	62.8	210	10.6	45	4.0	3.04
4	Prophetic ministry in Pentecostal churches has given me a sense of moral and religious fulfillment by hearing God's word	511	45.1	456	40.2	152	13.4	14	1.2	3.29
5	Through prophetic Ministry, I have regards and respect for my fellow human beings.	503	44.4	555	49.0	57	5.0	18	1.6	3.36
6	Christian youths in Pentecostal churches are exposed to several conflicting, distracting and stressful situations that tend to affect their moral lives, through prophetic Ministry.	165	15.0	170	15.0	511	45.1	28	25.7	2.19

**Cumulative Mean**

**2.53**

The result in Table 1, shows the impact of Prophetic Ministry on Moral and Religious life of Christian Youths in Pentecostal Churches in Kaduna State. Item 1, 660 (58.3%) and 267 (23.6%) respondents agreed and strongly agreed respectively that through prophetic ministry, I attend church service regularly in order to hear from God, while 163 (14.4%) and 43 (3.8%) respondents disagreed and strongly disagreed respectively with the view. This show that majority of the respondents agreed with the view with a mean score of 3.36. In item 2, majority of the respondents who agreed and strongly agreed that Prophetic ministry has helped me to be respectful to the constituted authority, as indicated by 491 (43.3%) and 483 (42.6%) of respondents respectively. While 143 (12.6%) and 16 (1.4%) respondents disagreed and strongly disagreed with the suggested item. The score mean of the item is 3.28. In item 3, 256 (22.6%) and 712 (62.8%) of respondents who agreed and strongly agreed respectively that Prophetic ministry has led to reduction in youths involvement in pre-marital and extra-marital affairs in Pentecostal churches, only 210 (10.6%) and 45 (1.2%) of respondents disagreed and

strongly respectively with the notion. The score mean for the item is 3.04. Item 4, the respondents show that 511 (45.1%) and 456 (40.2%) agreed and strongly agreed that Prophetic ministry in Pentecostal churches has given me a sense of moral and religious fulfillment by hearing God’s word, with a mean score of 3.29 indicating that the majority of respondents agree with the item. Item 5 show that 503 (44.4%) and 555 (49.0%) agreed and strongly agreed that through prophetic Ministry, I have regards and respect for my fellow human beings, with a score mean of 3.36. Item 6 with the score mean of 2.19, show that 511 (45.1) and 287 (25.3) majority of the respondents disagreed and strongly disagreed that Christian youths in Pentecostal churches are exposed to several conflicting, distracting and stressful situations that tend to affect their moral lives, through prophetic Ministry.

**Table 2:** Sample t-test on impact level of prophetic Ministry on religious and moral life of Christian youth in Pentecostal churches

Variables	N	Mean	Std. Deviation	Std. Error	df	t-value	p-value
Male	607	3.13	0.685	0.046			
Female	526	3.04	0.770	0.046	1131	0.247	0.846

*(t-critical = 1.96, p > 0.05)*

The result in the Table 2, reveals that the male and female respondents did not differ significantly in their rating of the impact level of prophetic Ministry on religious and moral life of Christian youth in Pentecostal churches in Kaduna State. On the table, the observed t-value for the test is 0.247 obtained at 1131 degree of freedom while the critical value is 1.96. The observed level of significance in the test is 0.846 ( $P > 0.05$ ). These observations did not provide enough evidence for rejecting the null hypothesis. The null hypothesis that male and female Christian youths do not differ significantly in their opinions of the way the impact level of prophetic Ministry on religious and moral life of Christian youth in Pentecostal churches in Kaduna State is therefore retained. The mean scores showed that both male and female respondents have the same view of the impact of prophetic Ministry on religious and moral life of Christian youth in Pentecostal churches in Kaduna State.

### Summary of Major Findings

The major findings from the data analysis and test of the hypotheses are summarized as follows:

1. The result from the rest of hypothesis one indicated that through prophetic ministry, the youths attends church service regularly in order to hear from God,
2. helping to be respectful to the constituted authority which led to reduction in youth’s involvement in pre-marital and extra-marital affairs in Pentecostal Churches,

3. giving the youths sense of moral and religious fulfillment by hearing God's word through prophetic Ministry, and
4. having regards and respect for fellow human beings. This is confirmed by an observed p-value ( $p= 0.846$ ).

### **Discussion of Findings**

Findings on this study indicated shows that the impact of prophetic ministry of Christian youths in Pentecostal churches in Kaduna State. Item 1,660 (58.3%) and 267(23.6%) male and female respondents agreed and strongly agreed respectively that true prophetic ministry attend church services regularly in other to hear from God while, 163(14.4%) and 43(3.85) respondent disagreed and strongly disagreed with the view. This shows that majority of the respondent agreed with the view with a mean score of 3.36.

### **Opinions of male and female respondents on the impact level of prophetic Ministry on religious and moral life of Christian youth in Pentecostal churches in Kaduna State**

From the analysis of data relating to the research objective and question where the perception of the respondents on the impact level of prophetic Ministry on religious and moral life of Christian youth. The study found that the respondents agree that through prophetic ministry, the youths attends church service regularly in order to hear from God, helps to be respectful to the constituted authority, led to reduction in youths involvement in pre-marital and extra-marital affairs in Pentecostal Churches, given the youths sense of moral and religious fulfillment by hearing God's word through prophetic Ministry, have regards and respect for fellow human beings. This agree with Williams (2010) who submits that the prophetic extended to all facets of life, including the law of holiness, purity, family life, knowledge, work, and society. Stressing that God set Prophets in the church when it was originally established. The church is a spiritual building of which Christ is the chief corner stone (1 Pet. 2:4-6), and the apostle and prophetic ministries are the foundation stones of that building (Eph. 2:20). The finding is also in line with Hamon (2013) that the church restoration and religious restoration comes from Apostle Peter's Prophetic presentation in Act 3:1-26. The passage narrated how the healing ministry of Peter and John at the gate of the temple, at Solomon's Porch to gather around them. Their address about Jesus been spoken of by the prophets since the world began begins the mark of restoration of all things. In the interview conducted using 20 respondents, the respondents were of the view that God has revealed his plans for the future and the responsibility on the path to access God's blessings. Youths have also developed love for all believers irrespective of their religious affiliation. It has helped to know the mind of God and direction on any actions and moves and It has aided youths to look beyond this life and hope for a better life in the hereafter (interviewee 1, 2, 3,7,5,8, 10 and13).

This agrees with Harmon (2013) Peter's prophetic presentation impacted in no small measure to the Jewish religious life. He encouraged them to save themselves "from the

punishment coming on this wicked people.” Prophet Amos spoke forcefully and insistently to the people of his generation. He accused the religious people of his days that even in the midst of religious ceremony; they were more preoccupied with planning strategies against the poor than really turning their hearts and minds to God whom they pretended to be worshipping. The finding also agree with Hill (2013) who pointed that in Christian iconography, John the Baptist stands as a prototype of all the prophets when he points beyond himself to the incarnate word of God in Jesus: “look, here is the lamb of God”. (John 1:29). In his sense, the prophet act as a mediator of the word, engaging in the communicative task of calling the people to heed God’s word and to renew their fidelity to God’s covenant.

### Recommendations

1. Ministers of God in Pentecostal churches need to be enlightened on what action might relegate the gospel message to the background and ridiculing the name of the lord.
2. Ministers of God should avoid too much emphasis on prosperity messages at the detriment of salvation message which will have eternal value to mankind.

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