



ASSESSING MAMMONISM AMONG CHRISTIAN PENTECOSTAL CHURCH LEADERS IN NIGERIA

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Abstract

Africentric Biblical scholars and preachers transformed the work of Eurocentric Biblical scholars and missionaries. The acculturation of the gospel into African worldviews brought about remarkable success. The African preachers' roles are the resultant effects of Martin Luther led Reformation which led to the emergence of African Pentecostalism and so on. However, it was discovered that there are a lot of negative implications of the protestant reformation on the vocation to pastorate and religious life in Africa, contextually among the Pentecostal Denominations in Nigeria, which is inimical to church and national development. Therefore, this paper Assesses Mammonism among Christian Pentecostal church leaders in Nigeria. It further investigates into Church leaders' involvement in extra vocations, Biblical misinterpretation of 'prosperity' and other corruption in Nigeria. This work gives some suggestive panaceas to curb mammonism among Christian Pentecostal church leaders in Nigeria. The methodology adopted in this paper consists of socio-historical, interviews, internet explorations and analytical approaches.

Keywords: Mammonism, Africa, Pentecostal-Church Leaders, Corruption, Nigeria.

Introduction

In the past, the early Church had some fundamental doctrines and laudable values such as unity among Christians, godliness, the need for theological education including more other aesthetic values which were transferred to the coming generations in the history of the global Church (Nigerian Church inclusive) (Jesutunwase, 2019 a). No doubt, the celebration of the 500th anniversary in the beginning of the protestant reformation was indeed a time of incalculable significance in the history of Christianity in Nigeria. However, recent researches have shown negative implications of the Martin Luther led reformation on Christianity in Nigeria (Jesutunwase, 2019 b). The contemporary Nigerian religious landscape has witnessed a massive interpretational abuse of the Bible. It is a matter of concern that the exegetical study of the Bible has been seriously compromised; giving way to the reign of "Eisegesis" (Effiong, 2015). It was discovered that many of the Church leaders of Pentecostal denominations are involved in



eisegeisis, they tend to misinterpret the Bible for their egocentrism and lustful desires for money, probably because of their theological and Biblical incompetencies.

Mammonism in the context of this research means: The love of money. The Bible says: ‘The love of money is the root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many grief’ (1Timothy 6:10). The theology behind the book of 1Timothy should be taken into consideration and seriously by Christians, especially Church leaders; this would guide them rightly in the practices of Christianity in the contemporary days. (Jesutunwase, 2019 a). This letter is one of the three New Testament books written especially to pastors of Local Churches. The other two are 2Timothy and Titus (Wilmington, 1984) Money is good, but Apostle Paul says: Its love is the root of all kinds of evil.

Current research reveals that, majority of the Church leaders in Christian Pentecostal denominations in Nigeria are involved in “Mammonism”. According to Derek(1997) the word occurs only in Matthew 6:24; Luke 16:9, 11, 13, and is a transliteration of an Aramaic word meaning wealth or profit. Jesus sees in it a self-centered covetousness which claims people’s hearts and thus alienates them from God. When a person “owns” something, in reality it owns him. This paper is on: “Mammonism in African Pentecostalism: A study of Christian Pentecostal Church leaders in Nigeria. It also researches into Pentecostal Church leaders’ involvement in extra vocations and other corruption in Nigeria. Furthermore, this paper suggests some panaceas to ameliorate the abnormalities of these Church leaders in Nigeria. The methodology adopted in this paper consists of socio-historical, interviews, internet explorations and analytical approaches.

Mammonism among Christian Pentecostal Church Leaders in Nigeria

Majority of the Church leaders in Nigeria, especially the Christian Pentecostal Church leaders seemed they are no longer after soul winning but they are after wealth, profit and they have turned the gospel of our Lord and Saviour Jesus Christ into business for huge financial gain (Jesutunwase, 2019 a). Ademiluka (2007) asserts that: “In the year 2007, I undertook a study of some issues of controversy in the contemporary Nigerian Church. In the course of that research, I discovered that the subject of prosperity seemed to be the centre of the message of a number of Churches, especially those called neo-Pentecostal. Some Churches have, in fact, been designated as ‘prosperity Churches’; however, the consciousness of prosperity is fast pervading most neo-Pentecostal Churches. For example, Psalm 23:6 is commonly recited these days in many Churches after the Benediction: Surely, goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of the Lord forever”.

This paper contends that, Churches in Nigeria, contextually, majority of Church leaders of Pentecostal denominations in Nigeria today are business centres in contrast to Paul’s teaching on Christian ethics in 1 Timothy 6:10. The opinion of Ryle, (2010: 28) supports Apostle Paul’s epistle to Timothy in 1 Timothy 6:10. Ryle opines that, the great rock on which thousands of



young people, are condemnably being crushed against and destroyed is the love of the world, the fear of the world, the money of the world, the care of the world, the pleasures of the world and desire to keep within the world". The present situation of corruption among Church leaders in Nigeria is greatly alarming and it calls for urgency (Jesutunwase, 2019 a). Kwakpovwe (2016) in his prayer manual asserts that, holiness is now unpopular while prosperity is the most common message everywhere; people have forgotten that the fastest route to prosperity is not its pursuit but the pursuit of God. He goes on to assert that, preaching aggressive love for God and the kingdom first will always attract enviable prosperity to any kind. The Church has become a ground for entertainment, music minister competes and compares himself with secular/worldly musicians, the altar of God is used for comedy, a successful minister of the gospel is measured by how rich he is and not how impactful he is making. Motivational speaking/psychology have replaced Biblical preaching/teaching (Jesutunwase, 2019 a), Agbese (2012) opines that, every good and faithful labourer shall be handsomely rewarded. The labour may be tough, frustrating and discouraging. But he who faithfully performs his duty shall at the end smile. Majority of Church leaders, contextually in the Christian Pentecostal denominations of Nigeria want short cut prosperity through any means (Jesutunwase, 2019 a). Most of the Church leaders in Nigeria use the gospel as a deception to amass wealth. Oyeleke (2018) quips that, there is no doubt, Church business is very lucrative. According to him, the overwhelming number of Churches in Nigeria is a testament of how profitable owning a church is, and if that is not enough evidence, then perhaps the recently published list of the top 10 richest pastors in the world where the top earner, Pastor David Oyedepo, is estimated to have a net worth of \$150 million should suffice.

Some Nigerian Pastors these days sell the gospel as the pathway to riches. Feeding the desire of their followers to be rich, even though it is contrary to what Paul said in 1 Timothy 6:10 (Jesutunwase, 2019 a). Using themselves as examples testifying of the turnover they made from sowing seeds. Dr. Muke Murdock is well known for this tactic. While giving is not wrong per se, a majority of these prosperity preachers are living a luxurious life off their poor members who are in dire need of help. Owing a multi-million-dollar private jet just to "oversee Churches" to quote pastor Adeboye while some members are living in poverty is acceptable by these preachers (Oyeleke 2018). While Christ Embassy is currently under investigation for alleged mismanagement of funds, the British government ordered Pastor Matthew Ashimolowo to pay back €200, 000 in 2006 after it emerged that he used Church assets to buy a €13, 000 Florida time share and spent €120, 000 on his birthday Celebrations, including €80, 000 which was spent on a car (Oyeleke, 2008).

Pastor Ayo Oritsejafor was embroiled in the controversy of how his private jet was used to ferry \$ 9.3 million seized by the South African government. He was a friend of government as well as national president of Christian Association of Nigeria (CAN). Though, members should be responsible for the needs of their pastors, making giving money a prerequisite for receiving from God is punitive (Oyeleke, 2018). It is a safe bet that a congregation with less than 500 members would surely have testimonies of people reaping from sowing but not everyone would



experience such gain. However, those who did not reap from sowing are not given a refund rather they are encouraged to sow more and believe more. The Onus is placed on them and not the preacher who spoke confidently about the powers of sowing and they are thrust into a perpetual circle of giving and believing, while the preachers travel the world in private jets, drive in fully air-conditioned cars, send their children to the best schools and have the best of everything. The height of the irony is, that members cannot afford to send their children to the schools they helped established and majority of these preachers benefited from free missionary schools. Charity which is a foundation of Christianity seems to have absconded even those claiming to be involved in charity are just using it as a façade. The Church is now a market hub, everything is for sale (Oyeleke, 2018). Our Contemporary Church leaders in Nigeria seem to have forgotten or neglected the laudable primary intention of the early church fathers for establishing educational institutions. The early church established schools, for the effective propagation of the gospel of our Lord and Saviour Jesus Christ and to promote the educational life of the populace especially the less privileged in the society. But Alas! The Church in Nigeria today is business conscious (Jesutunwase, 2019 a). Nwadike (2015) asserts that, the down side is you need to have bagged some cash to afford sending one child let alone two of the now termed 'Nigerian Elite University. All of these universities were built from tithes and offerings of the people who now cannot afford to send their children there to study, where has the moral of the Church gone? (Nwadike, 2015). Infact, the same thing is applicable to Church and Pastor owned primary and Secondary schools. These schools are now elite schools, only for the children of the rich. The gainers then use the proceed for their egocentric motives, while their members sleep hungry and next Sunday they will read and preach Malachi 3:6-12. Eyes are crying!!! (Nwadike, 2015).

Additionally, Church leaders in Nigeria because of their lust for wealth have abandoned salvation message but preach for their denominational numerical growth and prosperity. It is good for Christians to prosper, but the Bible says: seek ye first the kingdom of God and its righteousness and other things shall be added (Mathew 6:33). More so, ungodly wealthy persons are honoured, while poor but godly individual are dishonoured. There are cases of Pastors fighting themselves all because of money and properties issue and this eventually led to the division of Church resources. Each one of them wants to start new Churches and stopped relating together since that time (Jesutunwase, 2019 a).

Nigerian Christian Pentecostal Church Leaders' Involvement in Extra Vocations: A List of Top 10 Pastors in Nigeria and their Worth

A school of thought opines that, God's servants are those who received God's clear and definite call to His Service and in obedience to God, leave everything they are doing and enter fully into God's service (ECWA South West Consultative Forum, 2015). While the contrary opinion believes some Pastors either full time or part time could still involve themselves in additional job(s) (Thomrainer.com (2015)). This effort will critically suggest the reasons the 21st century



Church leaders (Nigerian Christian Pentecostal Church leaders inclusive) cannot involve themselves in extra vocations in their pastoral ministry. To explain this suggestion the researcher would illuminate on his assertion by comparing the conditions surrounding both Pauline ministry in the Bible as a tent maker and the leadership of Church leaders in our contemporary days in Nigeria (Jesutunwase, 2019 a).

Some of the Church leaders as discovered through this research are not sure of their calling, having known that Church leadership is demanding and because of fear of economic crisis, they tend to be afraid to go into a full-time pastoral ministry, but they prefer to be involved in extra vocation(s). Adegroye (2021) asserts that, such pastors are characterized of laziness, uncared attitude, embezzlement and full of acts of corruption in their ministries. Because some of them claimed, if they have problem in pastoral work, they could easily fall back to the secular one(s) (Jesutunwase, 2019 a). The stories of Peter, James and John leaving their fathers' profession of fishing to follow Jesus showed the level of their commitment to Church leadership only a couple of times in the New Testament is it mentioned that they ever returned to fishing, and there is no reference on them doing it for a living again (Beaty, 2021). The result of the current research shows the abnormal and ungodly behaviours of some Church leaders, especially Church leaders of Christian Pentecostal Denomination in Nigeria, which makes this researcher to suggest that the practice of pastoral job together with other vocation(s) are not meant for the Church leaders of this dispensation (Jesutunwase, 2019 a). For instance, the study of Church history reveals that, early Christian leaders like Apostle Paul in the Bible were successful because they were more united and were rigidly sensitive to the Holy Spirit (Enegho, 2009). Unlike the contemporary Church leaders in Nigeria of the 21st century. Church leaders in this dispensation are characterized with diverse corruption like materialistic pursuit, financial gain and the likes. They are not focused: Jack of all trade master of none. Church leaders in this age are hypocrite, homosexuals and gay marriage is rampant among all other abnormalities (Jesutunwase, 2019 a). The genuine calling of Apostle Paul to God's service was evidently seen in the Bible. And he faithfully performed the ministerial task with total integrity, unlike the 21st century present Church leaders who seem to be carnally minded. A carnal person cannot be sensitive to the Holy Spirit. Moreover, the world is becoming more pluralistic and complex unlike in the early Church dispensation. Church leadership now therefore, demands absolute commitment, because of this reason, a vocational or multivocational pastor would probably achieve little or nothing in the ministry in this dispensation¹ (Jesutunwase, 2019 a). The Bivocational and multivocational Church leaders used the ministry of Apostle Paul the Tent maker in the Bible to justify their action that, Apostle Paul had one other job added to his ministry. But the bone of contention and suggestion of this researcher is that the world is changing. There is increase in knowledge: Ours is now a world of globalization and technology, these have great impacts on man and his environment. Church leaders in the Apostolic and Apostolic fathers ages were honest and sincere in their Church leadership probably because there are little or no influence of antagonistic factors



to influence their Church leadership negatively, unlike what is happening to Church leaders in the contemporary world. Most of the bivocational and multivocational Church leaders in Nigeria lacked specifically the training of pastoral ethics. Consequently, their bad behaviours dishonoured the profession. It is high time the Christian Church in Nigeria, especially, Church leaders of the Christian Pentecostal Denominations in Nigeria arise to discourage ‘mammonism’ and shun having extra vocation(s) together with the practice of pastoral job (Jesutunwase, 2019 a). Of course, the adoption of pastoral job with Extra vocation(s) and claiming to be like Apostle Paul of Acts 18:1-3 has led to many Church leaders contextually in the Christian Pentecostal Denomination in Nigeria to pretense and insincerity among the 21st century Church leaders all because of financial gain and pleasure. Hence, it should be discouraged. Apostle Paul’s ministerial style was unique only for that dispensation. God cannot be caged. He is the God of every dispensation. He might decide to change His methodology in any situation if the need arises. The Bivocationist-Apostle Paul was successful in the Biblical history, but present research reveals the failure of Bivocational Pastors in their ministries and Church leadership. We need to avoid pretense of being like Apostle Paul in the Bible (Jesutunwase 2019, “A Socio-Historical Assessment of Corruption...”).

According to Jesutunwase (2019 a), Ibenegbu gives a list of Top 10 Richest Pastors in Nigeria and their worth. Although, there might have been changes on their worth over time. It was discovered that these pastors are Church leaders in the Christian Pentecostal Denominations in Nigeria. **Christ Okotie-Net worth:** \$12 million: He was a pop musician in the 1980s. He embraced the Bible and set up the House-hold of God Church, one of Nigeria most flamboyant congregations. He is an automobile lover and owns several posh cars which include a Mercedes 5600, RORs-Royce, Hummer and Porsche (Ibenegbu, 2018). **Lazarus Mouka Net worth:** \$3 million: He is a Nigerian, author, minister and pastor. Lazarus Mouka is a leader of the Lord’s Chosen Charismatic Revival movement. Lazarus Mouka was born in Mgbidi in Imo state. He was raised in a Catholic family. In Imo state he finished his primary and secondary education in 1975. He decided to settle down in Lagos and started to work under one company. After that, he opened his own business. Nevertheless, he decided that he should dedicate his life to serving God (Ibenegbu, 2018”).

Furthermore, **Bishop Mike Okonkwo-Networth:** \$3 million: He is a former banker and the founder of the Redeemed Evangelical Mission. Some people might say that serving God can give you wings and aminus. Mike Okonkwo did not get a halo, but he earned a private jet! He was born in Ogunbunke in Oyi Local Government Area of Anambra, state in 1945. His primary education started with Salvation Army primary School Enugu. Unless later, he continued his education in Ijero Baptist primary school in Ebute Metta, Lagos. His Secondary education started with May Flower college, he also finished Merchants of Light Grammar School in 1963. He started his ministry in 1972 with the United Church of Christ. He served in the United Church of Christ up until 1980, where he created the Redeemed Evangelical Mission (Ibenegbu, 2018). **Pastor Gbenga Oso Net Worth:** \$ 3.5 Million: He is one of the Pastors who make his money on



babies. Unfortunately, there are couples in Nigeria who have health problems in conceiving babies. The modern medicine is developed well for today, but it still can't create miracles it made a fantastic niche for pastor Gbenga Oso to fill in. Now his Laughter Foundation Church helps couples to conceive a baby. Pastor Gbenga Oso is allegedly known in Nigeria as a father for million babies. Apparently, these babies help him to make a ton of money (Ibenegbu, 2018). **Bishop Ayodele Oritsejafor-Net worth: \$ 15 million:** Papa Ayo oritsejafor is a founder of the World of Life Bible Church. His Church is stationed in Warri, Nigeria. It's one of the richest Pastors in Nigeria. His ministry provided him millions of dollars, fascinating cars, real estate and private jet (Ibenegbu, 2018) **Pastor Matthew Ashimolowo-Net worth: \$20 million:** He is one of the richest Pastors in Nigeria. He is also the Senior Pastor of Kingsway International Christian Centre.

Mathew Ashimolowo converted to Christianity from Islam at the age of 20. Forbes estimates his net worth around \$20 million. He is one of the few people in Nigeria who has a private jet, a collection of super cars and real estates all around Nigeria. His account becomes bigger for at least \$150 thousand dollars every year. He is a collector of automobiles and in his collection, you can find Porsche Cayenne Jeep, Bullet proof Hummer Jeep, Range Rover vogue sport and many other exotic cars (Ibenegbu, 2018).

Late Temitope Babatunde Joshua-Net worth: \$25 million: Late T.B. Joshua has made into our top ten richest Pastors in Nigeria. He was the leader and founder of the Synagogue Church of all nations (Ibenegbu, 2018). **Pastor Enoch Adejare Networth: \$50 million:** He was born in Ifewara, Osun state in 1942. He started his General overseer post of the Redeemed Christian Church of God in 1981 (Ibenegbu, 2018).

Pastor Christ Oyakhilome-Net Worth: \$70 Million: According to some news, he developed his style of praying when he was in school. He is a creator of the Believer's world fellowship which was turned to the Christ Embassy Church. The core element of his preaching practice is: "Sowing seed". It means that every member of his Church should give a part of his earnings. These earnings come in millions of Naira. The Christ Embassy Church spasms hundreds of young Nigerians entrepreneurs who are focused on earning these seeds. If people can't give money, then they are welcome to give their possessions, like Jewelry, wrist watches, mobile phones, cars and other... (Ibenegbu, 2018). Finally, **Bishop David Oyedepo Net-worth: \$ 180 Million:** He gets the Gold prize in our top ten richest pastors in Nigeria. He is a founder of Living Faith world outreach Ministry, which is also known as the name of Winners Chapel. He is the owner of Dominion publishing House, which sells all his books. He is also a founder of the Covenant University and Land Mark University, Faith Academy. This servant of God owns large estates in Lagos, fashionable cars and even a private jet (Ibenegbu, 2018).

The above listed Church leaders with so many other modern day Christian Pentecostal Church leaders that are not mentioned are preachers of prosperity Gospel. Ademiluka (2008) asserts that,



prosperity Gospel interprets prosperity as having abundance of wealth and living a life free of any problem. This is expected to be the lot of all Christians, for thus they prove their righteousness. And they felt living contrary to this is an indication of not being in time with God. The preachers believed this position is well supported in the Bible (Ademiluka, 2008). Biblical interpretation has been abused by some Christian Pentecostal Church leaders in Nigeria because majority of them are not theologically literate, they don't attend theological seminaries. Hence they lacked pastoral ethics and teach/preach heresies. Ademiluka supports the opinion of this researcher. He says: Prosperity Gospel is evidently based on a wrong approach to biblical interpretation. Hence, there is need for a re-formation of the Gospel. In its present form it is not only unrealistic but also misleading. The reform should start with the preachers themselves developing a more liberal approach to Biblical interpretation. Ademiluka further opines that this is not to deny, however, that the Gospel has some benefits for the Church. It has added to the numerical growth of the Church in some places, and taught Christians the virtue of giving for God's work (Ademiluka, 2008).

Suggestive Panaceas to Curb Mammonism among Christian Pentecostal Church Leaders in Nigeria

Here, the researcher intends to give suggestions which would hopefully serve as corrective measures to curb mammonism among Christian Pentecostal Church leaders in Nigeria.

Putting on Christ-Like Psychological Life

All Christians especially Church leaders should know the sensitivity of their position as the representative of Jesus Christ here on-earth. The Lord is deeply concerned about Christian character (Jesutunwase, 2019 a). Church leaders especially those of Christian Pentecostal Denominations should shun materialistic pursuit at the detriment of the eternal Souls of the masses. 'Prosperity Gospel' should not replace 'Salvation Gospel'. Jesutunwase (2019, a) further asserts that Church leaders must have a change of attitude to represent Him well here on earth. It is this sense that we are told of the first apostles that, "He appointed twelve, to be with him, and to be sent out to preach and have authority to cast out demons" (Mark 3:14-16). They were appointed first to be with Him, so that in being with Him, they might become like Him in character, only secondarily to be sent out to preach and cast out demons. It can be rightly said that only those who have been with Him, and therefore put Him on, can imbibe His character and be sent out by Him to minister in His name (Jesutunwase, 2019 a),

Sanctification and Qualitative Mentorship of the Christian Association of Nigeria (C.A.N), Pentecostal Fellowship of Nigeria (PFN) Executives and other Church Leaders in Nigeria.

The Executive leaders of C.A.N; P.F.N. and other Church leaders at all levels in Nigeria should sanitize themselves firstly, and stop using their vantage position to enrich themselves at the expense of the poor members of their congregations who often see them as next to God. This



researcher suggests that Church leaders in Nigeria supposed to have qualitative mentorship ability to influence all other Church members positively (Jesutunwase 2019, “A Socio-historical Assessment of Corruption...”). Odeunmi (2007) suggests qualities of a mentor:

- i. **Modesty:** Offers neither threat nor danger to those around you.
- ii. **Self-respects:** Accepting oneself is the way to wisdom.
- iii. **Integrity:** Act in concert with your dreams and goals.
- iv. **Nonjudgmental:** Acting without division or conflict is the seed of compassion.
- v. **Guidance:** Little intervention provides choices and says “we did it ourselves”. And so on.

The Need for the National Executive of CAN to Deliberate on Professionalism in the Pastorate

The leadership of Pentecostal fellowship of Nigeria (PFN) is under the umbrella of C.A.N Executives. Therefore, the Executive leaders of C.A.N at all levels in Nigeria should encourage all the Pastors, especially the Church leaders of the Christian Pentecostal Churches to enroll for theological Education in the recognized Theological College and Seminary. Any negligent Church leaders should be called to order. It is high time the executive C.A.N. leaders should rise up to encourage and formalize professionalism in the pastorate. Our research findings revealed that corruption is more rampant among Church leaders that lacked professional Theological training (Jesutunwase, 2019 a). Church leaders who don't have theological training should not be given any official responsibility at the C.A.N. and P.F.N. Executive levels, be it at the national, state or local levels. Of course, professionalism in pastorate would doubtlessly reduce the rampant heretical preaching and teachings in our Churches in Nigeria. Professionalism would help the Church leaders contextually, Church leaders of the Christian Pentecostal Denominations in Nigeria to demonstrate their competency of the theological knowledge and Biblical hermeneutic (Jesutunwase, 2019 a).

Conclusion

This paper assesses Mammonism in African Pentecostalism: A study of Christian Pentecostal Church leaders in Nigeria. The examination of this study has established that the emergence of African Pentecostalism, contextually, the emergence of Christian Pentecostal Denominations in Nigeria are end products of Martin Luther led Reformation. No doubt, it was discovered that African preachers shaped Eurocentric Christianity to the current applaudable Africentric one. However, it has also been discovered that there are a lot of negative implications of the protestant Reformation on the vocation to pastorate and religious life in Nigeria, which is inimical to Church and national development. The Church in Africa, contextually the Church leaders of the Christian Pentecostal Denominations and their Church members in Nigeria are currently manifesting corruption in their Church leadership and in the practice of Christianity. Amidst the Christian Pentecostal Church leaders in Nigeria, there are harvests of sexual scandals,



obnoxious Desire for power/position, Church leaders' involvement in extra vocation(s) for financial and material gains and lack of professionalism in pastorate.

Their lack of theological Education consequentially made them to be perpetrators of heresies in Biblical teaching/preaching, because they lacked the knowledge of Biblical Hermeneutics (i.e. Biblical Interpretation). Moreover, many Church leaders of the Christian Pentecostal Denominations in Nigeria have wrongly interpreted some Biblical passages for their selfish and lust for financial and material gains. The following are some of the passages they misinterpreted to support their prosperity Gospel: Psalm 23:6, Haggai 2:6-8, Zechariah 1:17, Matthew 24:14, 2Corinthians 8:9 and so on. Majority of the prosperity Gospel preachers/teachers have little or no regards for peoples' salvation, of course, this researcher is not denying the fact that it is good for Christians to prosper, but the Bible says: seek first the kingdom of God and its righteousness and other things shall be added (Matthew 6:33). This is not denying the positive impact of prosperity Gospel. It added to the numerical growth of the Church in some places and encouraged giving to promote God's work. Finally, this paper suggested some panaceas to curb mammonism among Christian Pentecostal Church leaders in Nigeria.

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