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**“May His Will Be Done”
A History of the Deeper Life Bible Church, 1973 – 2006.**

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Abstract

Church formation and domestication in Nigeria has undergone several changes from the orthodox to the Pentecostal, especially with varying interests of giving Christian life a new meaning. In historical context, this accounts for the multiplicity of churches as it is being witnessed in Nigeria. One of such responses does not exclude indigenous response to the forces of socio-economic change. This is evident in the flamboyant life style of many of the quasi-autonomous church leaders whose watchword is on blessings and prosperity and not salvation. Yet the Pastor Williams Folorunsho Kumuyi led Deeper Life Church, stands remarkable in his discipline and conservatism of the Christian ethics. As a lecturer of mathematics at the University of Lagos in 1973, he started a Bible study group in his quarters at the University of Lagos known as Flat 2. The Bible Study Group members persuaded Kumuyi to form a church, which he did on Sunday 7 November 1982. This study will make a historical excursion into the history of the Deeper Life Bible Church from 1973. This paper takes into cognizance the concept of gender in the formation of images and doctrines in relation to the promotion of Masculinities through social constructs of the leadership of the Deeper Life at the expense of their female counterparts. This development in the quest to emulate the historical Jesus of Nazareth only succeeds to represent men’s idea of Christianity in a monolithic manner that reflects only masculinities.

Keywords: Church, Deeper Life, Flamboyant, Ministry, Evangelical, Pentecostal.

Introduction

The origin of the Deeper Life Bible Church dates back to 1973 when its founder William Folorunsho Kumuyi, started a Bible Study Group in his official residence known as 'Flat 2 at the University of Lagos (Gaiya, 2001). The Bible Study Group initially consisted of 15 members, which was led by him. Kumuyi was at this time a lecturer in mathematics at the University of Lagos. Born on 6th June, 1941 at Orunwa, Ijebu Area in Ogun State, Nigeria, he completed his primary education and was admitted to the Mayflower School,

Ikenne for his secondary education. He studied Mathematics at the University of Ibadan, and graduated in 1967. Kumuyi proceeded to the Mayflower School where he was a Tutor from 1967-1971. In 1971, he did a Postgraduate Diploma in Education at the University of Lagos and was later employed as Lecturer until his retirement from the University in 1983. His inspiration to form the Bible Study Group was informed by his Anglican Christian background; his strict Christian father and later the Apostolic Faith Church to which he had initially belonged. Kumuyi revealed to Alan Isaacson that: “It was a very strict Christian home. We would get up in the morning, read

the Bible, sing hymns, and go to Church regularly” (Isaacson, 1990).

These antecedents preceded the formal establishment of the Deeper Life Bible Church in 1973. Deeper Life Bible Church is one of the oldest Pentecostal churches in Nigeria, which has remained conservative, non-innovative, and anti-modernists (Gaiya, 2001). With these attributes of Deeper Life Bible Church, the tendency is that it may not be able to meet up with the challenges of the 21st. Whereas some Pentecostals emphasize the use of television to the extent that one can be prayed for through the medium by merely placing one's hands on the television screen, Deeper Life Bible Church totally condemns the use of the television by any professed member of the church whether in the house or otherwise. The Deeper Life Bible Church could be seen also from the perspective of a neo-Pentecostal church. (Gaiya, 2001). This is because the Church depicts itself as a church of holiness. The Deeper Life Bible Church could be described as a grassroots evangelism church because of its geographical spread in all the nooks and corners of this country.

Growth

The Church which started with only fifteen (15) members in 1973 has grown to more than one million members worldwide. Today Deeper Life Bible Church is among the largest churches in the world according to independent statistics (Gaiya, 2001). Originally, it was limited to the fellowship in Akoka, but the Church is found in 40 Countries in Africa and 20 Countries of Europe, Asia, and the Americas. Some writers have described the growth of Deeper Life Bible Church as 'extraordinary (Isaacson, 1990) because of the massive growth seen in terms of its membership within a short span of time. In Ghana alone, for instance, the Deeper Life Bible Church has over 1,340 churches.

The church is growing everywhere particularly in Europe and America. In fact, Deeper Life Bible Church has multiple branches in Russia, Ukraine, Hong Kong, India, Jamaica, Irish Republic, United States of America, Canada, United Kingdom, France, Italy, Austria,

Century. The church emphasizes the use of media like preaching through pre-recorded sermons of the Pastor W.F. Kumuyi which is played over to the congregation throughout the locations of the church which tends to make the sub-units' leaders (or District Coordinators) redundant, and unable to be creative or innovative. This is in aberrant with the important attribute of the Pentecostal churches, which is creativity in the use of media i.e. radio, television, newspapers, posters, electronic mails and internet.

Germany, Malta, Holland, Philippines and so on. The target of the Church's General Superintendent is to implant the Deeper Life Bible Church in every community and strata of society in the next few years. This is affirmed in Kumuyi's words:

"I want to reach the people that nobody is reaching at the moment... it is my passion that the truth we have will reach them" (Ankomah, 2006).

In 1976 when the premises of 'Flat 2' could no longer accommodate their growing numbers, the Bible Study Group moved out of the Campus to Akoka near the University where it drew more non- denominational people and the number was over 1500. Although in 1977, Kumuyi was driven away from the Apostolic Church, it did not prevent his forward drive with the Bible Study Group, which culminated, six years later, in the establishment of the church. Pastor W.F. Kumuyi had his salvation experience in the Apostolic Faith Church and became born again in April 1964 (Gaiya, 2001) but later had a disagreement with the Church leadership. In his own words he explained the reasons for the split between him and the Apostolic Faith:

"The basic reason is that the Apostolic Faith did not believe in every member going out to witness to other people with the purpose of winning souls. They felt that if everybody did that they would not teach the right thing in a uniform manner because they were young and untrained. I said no, they were not going out to teach other people, they were just saying, this is what Christ can do for you..." (Ankomah, 2006).

Kumuyi believed that the Apostolic Faith Church was not teaching anything the people did not know and portends that "... people who did not know the truth would never know" (Gaiya, 2001). With the stance Kumuyi took which was a point of disagreement, he had to leave the Apostolic Faith Church. This gave more impetus to the establishment of the Deeper Life Bible Church. Other factors were the mounting pressure for him to establish a church from within his own group. This decision precisely came on Sunday, 7th November, 1982 (Ankomah, 2006), and with its Headquarters at Gbagada, Lagos, the Deeper Life Bible Church grew in numerical strength rapidly year after year until the 1990s. It had an attendance of 70,000 people during its first five Sunday services. The new church came under heavy criticism by people who thought that the progress and extra ordinary growth recorded made by the church was because of some 'juju' power.

Some critiques view the Deeper Life Bible Church's teaching to be too strict on personal ethics and believe that consecration from worldly passion and practices is not just possible. Despite these criticisms, the then newly formed church was not deterred from increase in terms of numbers. Thus in 1993, for example, Deeper Life Bible Church had rapidly grown to 350,000 members. This figure has since tripled running into millions of members worldwide. The nucleus of the Church remains the House Caring Fellowship, which maintained the original Bible Study Group identity of 15 people. Whenever the fellowship is above 15 members in number, it would necessitate the creation of another fellowship unit. Groups of Fellowships give rise to Zones of Fellowship, which will then be grouped into one District Church.

The Activities Of Deeper Life Bible Church

Church Organisation

The organisation of Deeper Life Bible Church is such that William Folorunsho Kumuyi who is the sole founder and head of the Church is known as the General Superintendent. Next to him are the National Overseers of those countries where Deeper Life Church exists, which includes Nigeria. The next in the

hierarchy of the Church are the State Overseers. These lead the churches in each state in Nigeria. Each state in Nigeria is divided into regions and headed by Regional Overseers who are answerable to the State Overseers. Within regions, there are Districts, which are then grouped, and a Group Coordinator heads each Group. A Coordinator heads the individual Districts. The hierarchy is summarised below beginning with the highest office in the Church:

General Superintendent
National Overseers
State Overseers
Regional Overseers
Group Coordinators
District Coordinators
Zonal Leaders
House Caring Fellowship Leaders

The various ministries in church such as Children, Youths, and Women, have their-hierarchies of leadership all tailored in line with the above organisation starting from the level of the House up to the National level.

Church Activities

The Deeper Life Bible Church has evolved a pattern of activities from the time it moved its headquarters from Akoka to Gbagada. The Church activities include:

1. The Sunday Worship Service designed for the spiritual enrichment of the congregation and members involves the "Search the Scripture section" commences at 8.00am.
2. Monday Bible Study, which is a systematic, expository study of God's Word, held for all inter-denominations starting from 6.00pm using an outline of the Pastor's teaching.
3. Thursday Evangelical training Service held as from 6.00pm.
4. Other activities are the House Caring Fellowship (HCF) being conducted every Sunday evening from 6.00pm at the individual House level with membership not exceeding fifteen members each. Of course, at each level of the church strata, the HCF is separate for adults (female), adults

(male), youths (female), youths (male) and children.

5. Each month the entire church holds a combined service for all the groups of districts within a region, such as Lagos, under the direct ministration of Pastor W.F. Kumuyi.

The Church developed standard pamphlets such as 'Search the Scriptures' and 'Building the Body, Home Caring Fellowship Outline'. Search the scriptures is used on Sunday worship service while the Building the Body is during the Home Caring Fellowship.

Despite the teaching of holiness and love in the church, the feeling of holiness and sanctification makes its members to isolate themselves from other people in their schools, offices, public places etc, whom they see as unbelievers that are unwilling to repent. As such, non-members ponder whether they are really living a Christ- like life, by indulging in such discriminatory practices.

The Deeper Life Bible Church began to expand in various functional areas of the Church Ministry. The following ministries sprang up giving impetus to the Deeper Life movement.

1. Women's Ministry
2. Deeper Life Student Outreach
3. Children's Ministry
4. Deeper Life World Missions
5. Men's Fellowship
6. Deeper Life Campus Men's Fellowship
7. Deeper Life Church Aid Ministry
8. Youth Ministry
9. Prisons Outreach
10. Hospital Fellowship.

Women's Ministry

Among the ministries to discuss just a few, the Deeper Life Women's Ministry has been playing a key and supporting role within the Deeper Life Bible church right from inception, focusing on meeting the specific and spiritual needs of women within the church. Through this ministry, numerous women have been saved, restored, sanctified and spirit filled. Many separated families have been reunited and several other family problems resolved through God's intervention. The first National

Conference, which was held from 11-15 October 1983, attracted many participants with great showers of blessings. The second Conference which was at the national level held in 1992, and the programme became International in 1995. The International Women's conference also took place in 1996, 1997, 2000 and 2001. The Women Mirror Magazine which borders on child training, Bible quiz etc came into limelight in 1992. The magazine started with a monthly circulation of 30,000 copies in English Language at its inception and has now been interpreted into Yoruba, French, Igbo, Hausa and Efik languages for the sake of convenience.

Another aspect of the Women's Ministry is the Women's Fellowship, which is designed for regular and up to date spiritual welfare of women. The women are normally given a total package, ranging from spiritual to physical, family and social assistance etc.

However, in Deeper Life Bible Church, women are not allowed to preach nor are they given the office of a pastor like in other Pentecostal churches.

Children's Ministry

The Deeper Life Children's Ministry was started in 1983 after a four-day programme of rallies around Lagos, Nigeria to publicize its formation. It started with 150 children. Since then, the church has nurtured the growth of the Children's Ministry up to the National Level.

Student's out Reach

Deeper Life Bible Church has the schools outreaches. The students that are always desirous to pass their examinations would be taught principles of success. The outreach was started in 1992 and any secondary school that has followership would be assigned 1 or 2 delegates to visit whenever they have their fellowship. The outreach is usually held once a year, and in the month of September.

Deeper Life World Missions

Part of the Deeper Life Bible Church's drive on the International scene, is to send out missionaries from the Nigerian Headquarters of the church to other African countries. The function was placed under the aegis of the

Deeper Life World Missions. This arm of the Church is sponsored by the respective District Churches from whose members are drawn and are sent to some specific countries within the African region or beyond.

The Deeper Life Bible Church has well-organized sub groups based on its core activities. These activities can be considered under the following sub headings:

- a. Religious Activities such as evangelism, conferences, world missions, retreats crusades.
- b. Social Activities such as mode of dressing, marriage committees and establishment of worship centers.
- c. Humanitarian Activities such as Deeper Life Church Aid Ministries, Charity groups and outreaches to Prisons and Hospitals etc.

Religious Activities, Watch Night and Covenant Services

The Deeper Life Watch Night Service precedes the Covenant Service. The Watch Night Service holds on 31st December and terminates in the early hours of 1 January of the next year, which signifies the ushering in of a new year of Christian activities.

The Deeper Life Bible Church holds a one month Covenant Service for all its District Groups annually which takes place in the month of January. Members are expected to make or renew covenants towards the service of God in the up coming year while the Almighty God renews his covenant and promises to his people.

Evangelism

An important characteristic of the Deeper Life Bible Church religious is the process of preaching the gospel to the people and winning their souls for Christ through Evangelical training. In the care functions of the church, it had set aside one day, every Thursday for Evangelism Training Service designed to equip its members to carry out the task of evangelism. At the early stage of the church, it was common to find Deeper Life Bible Church members preaching the gospel virtually everywhere i.e. in

commercial buses, public places, train, bus stops, etc.

The evangelism process of the Deeper Life Bible Church is further boosted by the use of print and electronic media publications such as Life cassettes, Audio/Video CDs, Women Mirror and Life Magazine to aid evangelism groups and members of the church. Majority of the members however do rely on Pastor W.F. Kumuyi on the interpretation of the Bible and frequently do refer to his teachings.

However, there was an attempt by the Church to carry out evangelism through the television medium, which was unsuccessful due to the fact that the television is not under church monopoly. Thus, Godfrey Erukanure (2007), a member of the church and District coordinator of one of the branches stated that, it is better to get groups to go round evangelizing as this yielded better results than preaching on the television. On the use of television, which was discouraged, he stated that the church abhorred the negative influences of television viewing (especially watching immoral programmes) on its youth and secondly, the time spent on television viewing tended to take away the period members would have devoted to evangelism. However, the church does not seem to focus on the negative impact of the internet on its youth which is likely to be worse than the television.

Conferences and Retreats

The Deeper Life Bible Church does hold conferences and seminars from time to time. Some of these conferences and seminars are both national and international, which brings members of the church from different countries to converge at the International Bible Training Centre, Ayobo, Lagos, Nigeria, to discuss crucial religious issues relating to the church and its future tasks. The International Bible Training Centre was established in 1980 with the purpose of training church members interested in the ministerial work. Cutting through the strata of the church, we find the following conferences being organized by the church. These are: the Children's Success Camp, the Youths Success Camp and the World's Leaders Conference which is held yearly.

The Easter and December retreats are held during the traditional festivities in order to draw the attention of members to their spiritual responsibilities as well as have a sober reflection on their lives. This programme usually coincides with the Easter and Christmas period observed by orthodox churches. The entire members of the church, women, children and men, are drawn to a secluded area arranged by the church, free from the hustle and bustle of city life to concentrate on learning and experiencing the divinity of God. This necessitated the church to open up the Deeper Life Conference Centre along the Lagos - Ibadan Expressway. The first Retreat was however held in 1975 (Isaacson, 1990) at the Federal College of Education (Technical), Akoka, Lagos, even before the establishment of the full-fledged Deeper Life Bible Church. 1500 people drawn from all denominations attended the Retreat and they were all fed, accommodated and given writing materials and books at the retreat grounds throughout the duration.

The Workers Retreat is also held twice in the year usually preceding the two Retreats in order to prepare the workers for the duties they are to carry out during the Retreat. The duration of the Workers Retreat is usually three days and is intensive. However, Deeper Life Bible Church no longer holds the Workers Retreat in this sequence due to the increase of activities and programmes in the church as opined by Sola Omojola (2007), a member of the Church.

Africa Wide Crusade

The Deeper Life Bible Church introduced the Africa Wide Crusade following its subscription to Satellite Broadcasting Network for the live transmission of its unique programmes in 2005. By this transmission, the activities of the church can be linked to and viewed live by interested persons. Thus, the church was able to minister to the entire African Continent via satellite and this was the focus when the Africa Wide Crusade was being conceived. The African Wide Crusade is held at least once in a quarter of the year. The programme was designed to reach out to the people of Africa through the network broadcast. Many have given testimonies to the way they were blessed and

enriched by the preaching of Pastor W F Kumuyi via the live transmission.

Social Activities

The Deeper Life Bible Church social activities relate to the mode of dressing and marriage issues as highlighted below:

Mode of Dressing

At the initial stage of the church, the dressing of Pastor W.F. Kumuyi was only a simple sandals and shirt, which he often wore without a neck tie. This simplicity in the dressing of the General Superintendent made some members to emulate him. Apart from the members adopting his mode of dressing, Kumuyi also preaches against the flamboyant mode of dressing. He is an advocate of moderate dressing and emphasizes that the beauty of a woman should be that of the pure heart unto God and not in outward appearances. W.F. Kumuyi in one of his weekly Sunday Worship Services messages titled 'Living to Please the Lord at All Times' delivered to the congregation on 18th June, 2006 hinged his message on three cardinal points;

- (a) Sinful lifestyle that provokes the Lord
- (b) Scriptural Lifestyle that pleases the Lord
- (c) Sober lifestyle proclaimed by the Lord.

At this Sunday Worship Service, W.F. Kumuyi stated that:

“... Our dressing should be the preservation of soul and moral values, not an object of temptation to others that are around us. You should aim your dressing to keep the word of God. Your moderation of dressing should neither be archaic, futuristic, flashy, modernistic but should promote the purity of heart”. (<http://www.deeperlifeonline.org>).

The Women's Ministry leader who is also the General Superintendent's wife encourages women in the church to dress modestly.

Marriage Committee

The Deeper Life Bible Church has over the years evolved a system to address the issue of marriage in the church. The Church introduced a code of conduct for pre-marital relationships. For example, only those who are confirmed

born again could marry in the church. Marriage Committees are set up in each church to help match and counsel unmarried members. Deeper Life members are encouraged to marry themselves to avoid marrying non- born again Christians.

The Committee was therefore tasked with the responsibility of counseling intending couples and prescribing the mode of courtship, which requires intending couples to stay under the supervision of another senior couple of the church for a given period of time. During the process, the couples are expected to plan their future together including the number of children they hope to have when they are eventually joined in holy matrimony. Other older couples that do encounter problems during the course of their marriages are also given necessary counseling and admonitions to live in peace according to the will of God.

Establishment of Worship Centres

Part of the Church activities is ensuring that worship centers are established for the worshippers at various locations as the church began to expand. The Deeper Life Bible Church has therefore planted a large branch network of churches all over the world. In Nigeria, for instance, there is hardly any local Government that does not have at least one Deeper Life Bible Church in its locality.

Humanitarian Activities

The Deeper Life Church Aid Ministry was established in order to meet the needs of people even outside the Church. The Prisons Outreach normally sends volunteers to go to prisons and hold fellowship sessions with prisoners and minister to their spiritual needs. The Hospitals outreach is where the groups are organized to carry out visitations to various hospitals, meet with the sick, and pray with them.

The Impact of Deeper Life Bible Church

Since its establishment in August 1973, the Deeper Life Bible Church has recorded tremendous impact on the religious and social life of its adherents In Nigeria and beyond. This chapter therefore discusses the impact of the Deeper Life Bible Church under the following sub headings:

- I. Religious impact
- II. Social impact
- III. Humanitarian impact

It is also in the context of this research to examine the extent to which the Deeper Life Bible Church has maintained a balance in its efforts to fulfill the aforementioned objectives.

Religious Impact

One of the methodologies of expanding the gospel is through evangelism. The concept of evangelism among Christian missionaries is of great antiquity as shown in biblical contexts. Gaiya wrote:

'Kumuyi is the sole theologian of the Deeper Life Bible Church. Members depend on him solely to interpret the bible. Kumuyi's published works books and pamphlets apart from tracts run into fifties almost all of them being sermons. These materials provide easy and accessible Bible commentaries, theological treatises and propagate material. The church publishes assorted magazines to meet various groups (Gaiya, 2001).

The aforementioned evangelical methodology has been functional, although on the negative side, it makes the District Coordinators redundant as the taped preaching hijacks the roles which they should have assumed.

Although the use of tapes and of recent, live transmission hinders the Coordinators from exploring their talents, the Coordinators and the members prefer listening to the General Superintendent. Former Deeper Life members, who had wanted to display their spiritual talents / gifts in the vineyard of God through the church but were unable to, have faulted the church for this.

However, the principal doctrine of the Deeper Life Bible Church is holiness. While Pastor Kumuyi believes that God's blessings are essential in every Christian life, it does appear that the greater emphasis of his ministry is non flamboyancy. Thus wrote Isaacson to justify the present view:

'I would classify him as one of the greatest living preachers, giving a strength forward

Bible-based message, his sermons thorough, and always personally challenging. He always gave a wide range of cross references which was read in their context, supporting, clarifying and expanding his main points. (Isaacson, 1990).

Social Impact

The Deeper Life Bible Church has indeed made tremendous impact of the Nigerian populace through the Deeper Life campus Fellowship (DLCF), Deeper Life Children's Outreach (DLCO) as well as the establishment of the International Bible Training Center/College which was designed to:

- I. Train Ministers from all over the world to professional degree level and offer Bible correspondences, hold seminars, conferences, refresher courses for pastors, lay ministers and other church workers.
- II. Develop soul winners, church planters, character builders, full time ministers, fruit bearing preachers of the full gospel and dynamic witness of the abundant life Jesus came to offer. (See Registered Certificate of Incorporation, 05/11/88).

The Deeper Life Bible Church has positively affected the social lives of people in terms of morality and good behavior. Pastor Kumuyi's sermons has encouraged youths especially the females to dress properly without exposing the sensitive parts of their bodies. Thus, the purpose of dressing is to cover the nakedness of the individual. The Deeper Life Campus Fellowship has discouraged other social problems on the campus for example, occultism, and examination malpractices. In the society, there has been a reduction of armed robbery and women going into prostitution, who came under repentance and salvation due to the preaching of holiness in Deeper Life Bible Church.

Humanitarian Impact

The Deeper Life Bible Church has affected the lives of prisoners and the sick in hospitals through their various visitations, preaching and prayers in the Prisons and Hospitals. They also

provide clothes, blankets, foodstuff, mattresses etc during disasters arising from wars and conflicts, in which people are displaced or rendered homeless and helpless.

Conclusion

In this research, the present writer, in a concise manner examined the Deeper Life Bible Church between the years 1973 to 2006. Unlike any other useful research endeavor, key issues should be raised in form of recommendations and conclusions. Beneath therefore are some of the research findings.

In the first place, it is evident that the Deeper Life Bible Church has recorded tremendous success in the spread of the gospel and many branches have sprung up arising from this. In spite of this, however, one of the problems facing the Deeper Life Bible Church is the monopoly of the General Superintendent Pastor W.F. Kumuyi in teaching, preaching and interpreting the Bible alone without granting some liberty to the pastors / coordinators to preach and conduct services on their own. Where he is not physically present, his pastors largely rely on tapes recorded from his sermons and cinema preachings which in most cases are printed and distributed on handbills with the caption "watch Kumuyi live". Many new converts feel disappointed each time they discover that they were only invited to watch and listen to recorded sermons. This does not augur well for the church.

Secondly, the conservative nature of the Deeper Life Bible Church is also a limitation to the height it would have attained. Issues concerning, not wearing earrings, jewelries, fashion and other things tagged worldly also account for the limitation of the members. Most of its previous members left for other churches because of this reason.

Deeper Life Bible Church unlike other social institutions has refused its members to embrace the on-going cultural globalization which can be accessed largely through the electronic media, particularly the television. The reasons given for these shortcomings are in most cases biblical and in reference to the warning of Christians to be careful of the anti-Christ in the last days. However, this attitude of the Deeper Life Bible Church towards information

technology which also aids in evangelism can play ironically; members of the Deeper Life Bible Church own television sets but are very discreet in displaying same outwardly for fear of being scorned or rebuked.

In addition, the rigid nature of the policies of the Deeper Life Bible Church concerning issues like marriages is not impressive. This is because in the Deeper Life Bible Church, there is no breathing space for courtship before marriage unlike what is obtainable in most of the Pentecostal churches. Such an outdated form of matrimonial admission does not provide a sustainable platform for the high level of understanding among couples.

Although observations have been made as shown already in the concluding part of this research, however much has not been said on the attitude of the Deeper Life towards backsliding members. In most cases and contrary to biblical injunctions, they are treated in a leprous manner that undermines their efforts in picking up the courage to be re-admitted. Another aspect of the Deeper Life Bible Church, which probably would have increased its numerical strength, is the absence of the use of modern musical instruments. In Nigeria, the growing number of new religious bodies has led to a keen competition among churches seeking for membership. Unfortunately, this enterprise is mostly promoted through the display of various artistic cum musical ingenuity.

As an addendum to the observation made on the Deeper Life Bible Church, the present writer insists that gender bias exists in the Deeper Life Bible Church. This is obvious as women are not allowed leadership positions or precisely the pastorate of any of its Districts or Headquarters. Our findings reveal that this policy is meant to keep the women members in subordination and as usual the assertion was backed up by various biblical verses. However, this author suggests that the Deeper Life Bible Church should not only be gender sensitive but because of the

challenges of contemporary times, women should be empowered in the affairs of the church. They should be made active participants and not passive onlookers considering that they constitute not less than half of the church congregation. A situation that accommodates out-fashion dressing of the women at the expense of expensive men's suit is a caricature to woman hood. It simply reflects masculinities re-imagining.

Finally, the researcher has raised key issues on the activities of the Deeper Life Bible Church showing strong commitment to the history of the church since its inception. It is imperative therefore, to re-emphasize that all the suggestions made in this research is meant to assist the growth of historical scholarship, not necessarily to breed room for any criticism that will contradict the rights of the members of the Deeper Life Bible Church in Nigeria considering the fact that its pattern of worship and doctrines are prerogatives within the framework of the people's constitution of Nigeria.

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