



## The Contextualization of Spiritual Warfare in Nigeria: An Assessment of the Ministry of Garrick Braide

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**Abstract.** Spiritual warfare occupies a central place in Nigerian Christianity, reflecting the complex interplay between African cosmologies, socio-political realities, and Christian theological frameworks. It involves struggles against spiritual oppression and the pursuit of communal well-being, resonating with African religious consciousness where material and spiritual realms are closely intertwined. This study examines spiritual warfare through the prophetic ministry of Garrick Sokari Braide (1882–1918), a pioneer of African Indigenous Christianity whose work emphasized healing, deliverance, and moral reform. Braide challenged colonial missionary authority, affirmed African Christian identity, and framed spiritual engagement as both religious devotion and socio-political resistance. Using a historical-analytical approach that draws on archival materials, oral traditions, and secondary literature, the paper critically assesses contemporary practices that often reduce spiritual warfare to fear-driven rituals or prosperity-focused pursuits prioritizing individual gain. By retrieving Braide’s model, the study proposes a balanced paradigm for contextual Christian praxis that integrates biblical faith, African cosmology, and social responsibility. Revisiting Braide’s legacy offers Nigerian Christianity an ethically informed and socially responsive framework, transforming spiritual warfare from a superficial or exploitative practice into a practice that nurtures communal resilience, moral integrity, and holistic liberation.

**Keywords:** Spiritual Warfare, Garrick Sokari Braide, Nigerian Christianity, African Indigenous Christianity, Contextual Theology, Communal Liberation.

### 1. Introduction

The phenomenon of spiritual warfare has become a central motif in Nigerian Christianity, shaping liturgy,

theology, and praxis in ways that reflect both the deep religious consciousness of the people and the socio-political challenges that confront them. Spiritual warfare, understood as the confrontation with demonic powers and the struggle for liberation from spiritual and material oppression, has not only permeated Pentecostal and charismatic traditions but has also influenced the historical trajectory of African Indigenous Churches (Kalu, 2008; Ukah, 2020). In the Nigerian context, this motif resonates profoundly with the people’s cosmological worldview, where the material and spiritual are inseparably intertwined (Mbiti, 1969). The ministry of Garrick Sokari Idaketima Braide, often regarded as one of the precursors of African Indigenous Christianity, represents a foundational moment in this contextualization. His prophetic ministry in the early twentieth century emerged as a challenge to colonial missionary Christianity and an affirmation of a distinct African Christian identity that did not shy away from confronting the spiritual realities perceived to underlie human suffering and societal disorder (Ekebuisi, 2015; Karibo, 2022).

The problem this study seeks to address is the tension between the contextual relevance of Braide’s ministry and the subsequent distortion or commercialization of spiritual warfare in contemporary Nigerian Christianity. While Braide’s emphasis on healing, deliverance, and prophetic confrontation with spiritual forces reflected a contextual appropriation of Christian faith in dialogue with African religious cosmologies, many modern expressions of spiritual warfare have drifted into excessive ritualism, fear-based religiosity, and economic exploitation of adherents (Ukpong, 1999; Wariboko, 2014). This raises critical questions such as: To what extent did Braide’s ministry provide a constructive template for contextualizing spiritual warfare in Nigeria? How has his legacy been appropriated or misappropriated in the trajectory of

African Indigenous Churches and Pentecostalism? This study argues that Garrick Braide's ministry offers a nuanced model of contextualizing spiritual warfare that sought to balance biblical faith, African religious consciousness, and social reform. However, the thesis contends that the contemporary Nigerian church has largely departed from Braide's vision, reinterpreting spiritual warfare through lenses of prosperity-oriented theology and commodified religiosity. By reassessing Braide's contributions, this study aims to recover a historically grounded and theologically sound paradigm of spiritual warfare that resists distortion while remaining contextually relevant to the Nigerian socio-religious experience.

## 2. Theoretical and Methodological Framework

### 2.1 Contextual Theology and Power Encounter

Contextual theology understands Christian meaning-making as a triadic conversation among text (Scripture and tradition), context (culture/history), and praxis (social action) (Sanneh, 1995; Bevans, 2002). Rather than viewing theology as a universal abstraction, it emphasizes its incarnational dimension where divine revelation interacts with particular cultural and historical settings. In African Christianity, one of the most productive categories for negotiating this encounter has been the notion of "power encounter." This concept has served as a heuristic lens for interpreting the translation of the gospel in settings where spiritual causality is socially dense and religio-cultural universes are saturated with the presence of unseen powers (Kalu, 2008; Ukah, 2020). Warfare spirituality emerges in this theological space as both a hermeneutic and a praxis. It interprets the gospel's confrontation with "powers and principalities" (Eph. 6:12) not merely as an esoteric or metaphysical struggle, but as a lived engagement with socio-religious structures that perpetuate fear, bondage, exploitation, and moral decay (Asamoah-Gyadu, 2007; Meyer, 1999). Within this frame, conversion is dramatized as a transfer of allegiance, an existential rupture with oppressive cosmologies and a reorientation toward divine sovereignty mediated in Christ. Thus, power encounter is not reducible to exorcistic displays but is a broader theological grammar of contestation, liberation, and moral transformation that resonates strongly in African religious consciousness.

### 3. Research Methodology

The methodological approach of this contribution, combines historical-critical synthesis with a

theological-ethical reading of indigenous Christian praxis. Historical-critical synthesis involves a disciplined engagement with secondary sources, reconstructing the social, cultural, and theological contours of Garrick Sokari Braide's prophetic movement within the Niger Delta (Isichei, 1995). This reconstruction is not merely descriptive but interpretive, attentive to how Braide's praxis negotiated the encounter between Christianity and Niger Delta cosmologies. The analysis proceeds by applying theological-ethical criteria namely, Christological Normativity, Communal Flourishing, Moral Transformation, and Justice Orientation as interpretive lenses for evaluating Braide's liturgical and prophetic practices. Christological normativity asks how his ministry was tethered to the person and work of Christ; communal flourishing assesses its contribution to the social well-being of Niger Delta communities; moral transformation considers its ethical depth and transformative potential; and justice orientation examines its response to structures of domination and exploitation (Peel, 2016).

Methodologically, the paper adopts an inductive progression: first, by reconstructing Braide's movement in its historical and religious setting, and second, by evaluating how its liturgy of power rituals, healing, prophecy, and anti-idolatry campaigns mapped onto Niger Delta cosmologies of spirit causality, divine intervention, and communal ethics. In this sense, the method does not impose a foreign theological template but allows the internal grammar of Braide's praxis to speak, while critically engaging it through theological-ethical reflection.

### 4. The African Cosmological Framework of Spiritual Warfare

African traditional worldviews are characterized by a holistic understanding of existence, in which the visible and invisible realms are mutually constitutive rather than dichotomized (Mbiti, 1969; Idowu, 1973; Kalu, 2008). Within this cosmology, reality is conceived as a continuum where human beings, ancestors, divinities, and spiritual entities interact in ways that directly influence personal and communal well-being. Human life is thus perceived as continuously exposed to both benevolent and malevolent spiritual forces, necessitating rituals of protection, healing, and deliverance, particularly among the Kalabari. This cosmological framework situates spiritual warfare at the center of lived experience. Misfortune, illness, infertility, and social disorder are often interpreted as consequences of spiritual interference, attributed to witches, malevolent spirits, or ancestral displeasure (Awolalu & Dopamu,

1979). Spiritual warfare is therefore a pragmatic strategy for survival and flourishing within a spiritually charged universe. Rituals including sacrifices, incantations, and cleansing rites function as instruments through which individuals and communities seek equilibrium and protection.

The encounter between African cosmologies and Christianity intensified discourses on spiritual warfare. Missionary Christianity, influenced by Enlightenment rationalism, often dismissed African spiritual concerns as “superstition” or “pagan fear” (Walls, 1996). Such dismissals created a dissonance between imported theological frameworks and indigenous existential realities. In response, African independent religious leaders emerged to bridge this gap. Figures such as Garrick Braide in the Niger Delta contextualized the gospel by directly engaging spiritual powers through prayer, healing, and prophetic authority (Ayegboyin & Ishola, 2013; Deezia, 2021). This contextualization affirmed that Christianity could interact with Africa’s cosmological consciousness without erasing its concern for spiritual causality. This reinterpretation continues in contemporary African Christianity, particularly within Pentecostal and Charismatic movements. These churches have integrated the African worldview of spiritual warfare into their theological praxis, emphasizing deliverance, exorcism, and prosperity as signs of triumph over malevolent forces (Ukah, 2020; Meyer, 1999). Consequently, the African cosmological framework not only persists within Christianity but actively shapes its expressions, producing a distinctive spirituality that fuses biblical motifs with indigenous understandings of power, protection, and divine intervention.

In the late nineteenth and early twentieth centuries, the Niger Delta’s religious landscape was pluralistic and contested, shaped by overlapping cosmologies. Indigenous religious systems, centered on shrines, divinities, and riverine cults, governed fertility, trade, and protection for fishing communities. These systems coexisted with the spread of Islam via inland and trans-regional trade routes, as well as Christian missionary incursions initially Anglican and Catholic, followed by other Protestant denominations (Alagoa, 2005). Moral order within indigenous cosmology was ritually secured through sacrifices, oath-taking, and protective objects, all embedded in a metaphysics of reciprocal relations between humans, ancestors, and spirits. Misfortune such as illness, barrenness, or economic decline was interpreted within a moral causal framework, in which breaches of social or spiritual norms invited retribution from unseen agents (Mbiti, 1969; Kalu, 2008; Peel, 2016). Within this framework,

evil was understood both personally, as spirit aggression or witchcraft, and structurally, through disrupted kinship ties or ecological imbalance; rituals served as practical reasoning to restore equilibrium; and leadership was legitimized by the ability to mediate between visible and invisible orders, ensuring protection and collective prosperity.

It was within this complex religious economy that Garrick Sokari Braide’s Christian message gained resonance. His preaching and healing ministry did not present Christianity as an abstract theological import but as a strategic engagement with the spirit forces that structured local life. By translating Christian soteriology into recognizable idioms of power through healing, prophecy, and ritualized renunciation of charms Braide rearticulated the gospel in terms of deliverance, protection, and empowerment (Deezia, 2021). In doing so, he both appropriated and challenged indigenous cosmologies, positioning Christianity as a superior authority within a religious field defined by contestations over power, morality, and cosmic order.

### **5. Garrick Braide: Historical Background and Ministry**

Garrick Sokari Braide’s early Christian experience remains partly obscure. While open-air services were held in his hometown of Bakana as early as 1886, sources suggest that he did not join the catechumen’s class until around 1905, during the tenure of Moses A. Kemmer at St. Andrew’s Church (Tasie, 1978; Western Equatorial African Diocesan Magazine, June 1913). Under Kemmer’s mentorship, Braide received vernacular instruction in line with CMS policy, learned to read, and became familiar with the Ten Commandments, the catechism, and basic doctrine by 1912 (Turner, 1979). His commitment to faith was soon visible: he cultivated habits of prayer, fasting, and evangelistic preaching at fishing ports and trading stations, where he challenged Sabbath violators and debated African traditional religious practitioners. These practices earned him a reputation for extraordinary spiritual gifts, interpreted as evidence of divine empowerment.

Kemmer’s 1909 church report attests to Braide’s zeal, describing him as humble, prayerful, and unusually effective in evangelism. Contemporary accounts also recall moments of possession, interpreted in African religious categories as signs of divine calling. A frequently cited episode narrates Braide’s confrontation with Igbo ritual specialists hired to control the weather for a festival: when he prayed publicly, a storm followed, convincing witnesses of

the superiority of his God (Weekly Record, 1917). Such events, coupled with his intercessory ministry among the sick, enhanced his authority. Even Kemmer relied on Braide's gifts, often accompanying him to pray for parishioners, a relationship further cemented when Kemmer and his wife served as godparents to Braide's child. These testimonies portray Braide not merely as a devout catechumen but as one who embodied traits of African prophetic figures, charismatic authority, spiritual possession, healing, and bold confrontation with indigenous religious powers.

By the early 1910s, Braide, an indigene of Obonoma in the Degema Division of the Niger Delta, had emerged as a charismatic evangelist whose message centered on repentance, prayer, healing, and the rejection of alcohol, charms, and ritual practices. His ministry resonated deeply with communities negotiating the pressures of colonial rule, missionary dominance, and enduring traditional cosmologies (Tasie, 1978; Ekebuisi, 2015). Unlike the mere transplantation of European Christianity, his approach indigenized the gospel, addressing existential concerns through African categories of experience. Public denunciation of charms and intoxicants, combined with an emphasis on prayer as power, positioned him simultaneously as a prophet of deliverance and a reformer of society.

Braide's popularity, however, provoked anxiety among both colonial authorities and missionary leaders, who feared the weakening of European ecclesiastical control. In 1916 he was arrested on charges of subversion and incitement of unrest, reflecting the extent to which his ministry was perceived as a political and religious threat. Although his life was cut short in 1918, his influence endured. His followers established the Christ Army Church, one of the earliest African Independent Churches in the Niger Delta, thereby institutionalizing his vision of a contextualized Christianity (Wotogbe-Weneka, 2019). Braide thus occupies a pivotal place in African church history as a forerunner of the African Independent Church movement and a symbol of indigenous religious agency. His life illustrates the creative appropriation of Christianity in Africa, the interplay between missionary tutelage and African charisma, and the capacity of prophetic figures to challenge both colonial hegemony and ecclesiastical control in the early twentieth century.

## 6. Spiritual Warfare in Braide's Ministry

Garrick Braide's ministry in the Niger Delta exemplifies a holistic approach to spiritual warfare

that integrates biblical theology with African religious sensibilities. This section examines key dimensions of his praxis: repentance and disenchantment, healing and deliverance, prophetic confrontation, social reform, and liturgical practices grounded in charismatic authority.

### 6.1 Repentance as Disenchantment

Braide's call to repentance (deep sense of regret, remorse and return to a religious path) functioned as both moral exhortation and theological strategy. Beyond advocating ethical reform, repentance entailed the renunciation of charms, fetishes, and ritual economies that perpetuated communal fears and obligations (Weber, 1946). This withdrawal of symbolic capital from indigenous ritual specialists redirected ultimate allegiance to Christ. Thus, repentance constituted a dual act: the confession of Christ's exclusive lordship and the social disengagement from spiritual marketplaces that thrived on uncertainty and dread.

### 6.2 Healing and Deliverance as Social Medicine

In regions with limited access to biomedicine, Braide's healing ministry functioned as social medicine. Testimonies of exorcism and miraculous cures extended beyond spiritual spectacle, restoring individuals to productive roles within family, kinship, and worship the core structures of communal life in African societies (Kalu, 2008). Deliverance addressed both metaphysical affliction and material incapacity, illustrating the intersection of spiritual warfare and social health (Ogbu, 1996). By mediating divine power through prayer, touch, and ritual gestures, Braide affirmed Christianity's capacity to engage African spiritual realities on their own terms.

### 6.3 Prophetic Confrontation and Iconoclasm

Braide's ministry directly challenged sorcery, charms, and idol worship, enacting prophetic opposition to forms of bondage reminiscent of biblical traditions (Jeremiah 10:5–10). The public burning of ritual objects fetishes, charms, and shrines served as symbolic iconoclasm, visually demonstrating Christ's triumph over localized spiritual forces (Ekechi, 1971). However, these acts contained ethical ambiguities, at times coercing or humiliating those invested in indigenous practices, highlighting the contested nature of religious transformation in colonial Nigeria.

### 6.4 Social Reform and Moral Economy:

Braide extended spiritual warfare into the socio-ethical sphere. Anti-alcohol campaigns exemplified

intervention in the moral economy, where palm wine and gin served both social and economic functions. Followers' abstinence communicated vigilance and temperance, enhancing the movement's moral credibility and countering colonial commerce, while simultaneously attracting scrutiny from colonial authorities (Ekechi, 1971; Peel, 2016). Such initiatives linked personal holiness with communal well-being, reflecting African communal ethics in which individual conduct carries corporate implications.

### 6.5 Liturgical Simplicity and Charismatic Authority

Braide's liturgy emphasized simplicity, vernacular prayers, Scripture recitation, fasting, and testimonies, displacing elaborate missionary sacramentalism. Authority resided in his charisma visions, prophetic utterances, and healing power mirroring indigenous models of sacred leadership while orienting them toward Christ (Ekechi, 1971; Kalu, 2008). Practices such as fasting, night vigils, and prayer warfare became enduring elements of African Christianity, extending across denominations and contributing to the rise of Pentecostal vigils as national religious phenomena. These practices facilitate communal solidarity, spiritual relief, and engagement with existential anxieties, particularly among urban populations facing economic hardship. Braide's ministry presents a holistic model of spiritual warfare encompassing ethical, social, and spiritual dimensions. Healing, prophetic confrontation, and liturgical practices operated synergistically to address the totality of human existence, bridging biblical traditions with African religious sensibilities. Historical assessments, including Bishop Johnson's critiques, underscore that what contemporaries perceived as ritual excess ultimately constituted a foundational contribution to the evolution of African Pentecostalism and charismatic spirituality.

### 7. Ecclesial Tensions and Colonial Contestations

The emergence of Garrick Sokari Braide's prophetic movement generated significant tensions within both ecclesiastical and colonial spheres. Mission authorities vacillated between cautious endorsement and outright alarm as Braide's popularity disrupted Anglican structures of discipline, sacramental practice, and property relations. His emphasis on direct charismatic authority challenged the mediating role of European clergy, destabilizing mission control over worship and congregational loyalty (Ayandele, 1966). From the colonial administration's perspective, Braide's revival was less a theological concern than a matter of

governance. Officials perceived mass gatherings, his rapidly expanding influence, and the disruption of palm-wine economies through anti-liquor campaigns as threats to public order and economic stability (Ekechi, 1971). Consequently, missionary anxiety intersected with colonial securitization, creating a coalition of suspicion toward indigenous religious innovation.

Braide's arrest, trial, and imprisonment epitomize the triangular power struggle among empire, mission, and emergent African-led Christianity seeking autonomy within the Niger Delta's religious landscape. For his followers, these confrontations were profoundly spiritual, interpreted as a form of "spiritual warfare" against the liberating force of the gospel. Colonial and missionary opposition was framed as satanic resistance to divine truth, cultivating a consciousness of Christian identity rooted in resistance across ecclesial, political, and theological dimensions. A notable feature of Braide's ministry was his innovative use of Holy Water (*Boma Lika*) and Holy Mud (*Boma Mingi*) for prophylactic and therapeutic purposes (Mpigi & Bob-Manuel, 2025). The ritual digging of a healing well and the subsequent use of these substances elicited religious excitement and reinforced hope among his followers. Devotees employed fasting, prayer, and the ritual application of blessed water and mud to seek empowerment against perceived malevolent forces. Pilgrims traveled from diverse regions to Bakana to collect the water, applying the mud to their bodies, drinking the water, or using it as a medium for divine encounter. In this way, Braide provided a religious resource that addressed existential fears and insecurities. This practice parallels Asamoah-Gyadu's (2005) observations on the use of ritual objects in African Pentecostalism, where such elements democratize access to the sacred and equip ordinary believers to navigate life's uncertainties.

Despite its popularity, the Niger Delta Pastorate Church authorities condemned Braide's innovation as a regression to traditional African religious practices. Nevertheless, his incorporation of local substances into Christian ritual life exemplifies his creative theological approach. This innovation prefigured later Pentecostal practices, where objects such as sand, coconuts, handkerchiefs, brooms, and anointing oil are employed in deliverance and healing services. Healing remains central to contemporary Pentecostalism, constituting both a liturgical focus and an attractive feature that draws large followings (Offiong, 2003, cited in Karibo, 2022). The institutionalization of miraculous healing is evident in weekly miracle and prayer services. Evangelists such as Emmah Isong of

Good Cheer Partners Inc. promote their ministries as venues where Christians from multiple denominations may experience divine intervention. Pentecostal theology often interprets sickness, disease, and misfortune as manifestations of satanic influence, assuring believers that prayer can transform afflictions into breakthroughs. Testimonies of healings from chronic or terminal conditions are presented as evidence of divine action. In these contexts, each healing is celebrated as miraculous, reinforcing faith in the power of spiritual intervention.

However, the proliferation of exaggerated or staged healing claims has generated skepticism. Observers have noted that some miracles appear theatrical, raising concerns regarding the authenticity of such practices. Scholars and ministers caution that imitative styles risk prioritizing spectacle over genuine spiritual engagement. Even ministers outside Pentecostal traditions, such as certain young Seventh-day Adventist pastors, have integrated healing practices into their ministries, reflecting the widespread appeal of ritualized healing in contemporary Nigerian Christianity. This diffusion underscores the enduring human quest for health, security, and divine intervention amid life's uncertainties. Braide's legacy, therefore, illuminates the interplay between indigenous creativity, colonial and missionary tensions, and the enduring significance of healing and charismatic authority in shaping African Christianity. His ministry offers historical and theological insights into the ways African-led movements negotiate spiritual, social, and political challenges, providing a foundation for understanding contemporary patterns of Pentecostal religiosity.

### **8. Ethical Appraisal: Strengths and Risks**

The ethical legacy of Braide's movement reflects both notable strengths and significant risks. Its practices demonstrated considerable contextual efficacy, directly addressing the lived fears, illnesses, and existential anxieties of the Niger Delta people. Healing, exorcism, and deliverance rituals responded to pervasive vulnerability in a society where misfortune was often interpreted in spiritual terms (Deezia, Karibo, & Amakiri, 2025). The movement also emphasized moral reform, promoting sobriety, temperance, honesty, and the denunciation of exploitative economic practices, thus challenging the colonial economy of gin, palm oil, and debt. Moreover, Braide's ministry fostered communal reintegration, restoring the sick, marginalized, and socially ostracized into networks of belonging. Deliverance from affliction became deliverance into community, reinforcing African notions of relational

personhood. The movement further embodied indigenous leadership and theological agency, disrupting missionary paternalism and asserting local capacity to interpret and enact Christian teachings within culturally meaningful frameworks (Kalu, 2008). Nonetheless, these achievements were accompanied by ethical risks. The movement's iconoclastic zeal, manifested in the destruction of ritual objects and shrines, deepened cultural antagonism and threatened the preservation of ancestral knowledge. The concentration of spiritual authority in Braide created potential for authoritarian drift, personality cults, and succession crises. Additionally, the near-total rejection of indigenous rituals as "fetish" or "idolatry" blurred the line between liberation from oppressive practices and alienation from cultural heritage (Ukpong, 2000). This tension illustrates the ethical ambiguity of early African Christianity, negotiating between prophetic renewal and the preservation of communal identity.

### **9. Braided Heritage and the Rise of Nigerian Pentecostalism**

The genealogy of contemporary Nigerian Pentecostalism demonstrates both continuity with and divergence from Garrick Braide's prophetic legacy. Pentecostal warfare spirituality manifested in Night Vigils, Prayer Mountains, Deliverance Liturgies, and Anti-witchcraft rhetoric echoes Braide's emphasis on repentance, healing, and encounters with divine power. His insistence on decisive breaks with sin, the pursuit of healing as a sign of divine presence, and the dramatization of spiritual conflict finds clear antecedents in the performative grammar of modern Pentecostal praxis (Kalu, 2008). However, contemporary Pentecostalism also exhibits notable ruptures. Whereas Braide's reformist ethos aimed to challenge exploitative social structures and promote communal justice, much of today's Pentecostalism prioritizes the commercialization of the sacred. Media-driven spectacles, prosperity-oriented rituals, and the monetization of deliverance services have transformed spiritual warfare into a religious industry, often emphasizing individual success, wealth, and status over collective moral and social reform (Wariboko, 2012). In this context, demons, witches, and territorial spirits operate as both theological constructs and instruments of economic gain, producing a commodification of fear that contrasts sharply with Braide's communitarian focus.

This evolution reflects both the continuity of African cosmological frameworks where invisible spiritual forces are central to human flourishing and the expansion of these motifs within modern Pentecostal

discourse (Marshall, 2009; Ukah, 2020; Wariboko, 2014). Yet, the ethical balance that Braide sought between spiritual confrontation, healing, and social reform has been overshadowed by the pursuit of spectacle, institutional growth, and prosperity. Braide's ministry integrated indigenous religious sensibilities into a critique of colonial domination and ecclesiastical corruption, channeling divine empowerment toward societal renewal. Contemporary deliverance-centered Pentecostalism, by contrast, often enmeshes spiritual warfare in global capitalist logics and religious consumerism, highlighting the tension between the emancipatory possibilities of Pentecostal spirituality and its potential for commodification.

### 10. Conclusion

The contextualization of spiritual warfare in Nigeria cannot be fully understood without reference to the ministry of Garrick Braide. His pioneering efforts represent an early and significant attempt to articulate a form of Christianity that resonates with African cosmological realities while remaining faithful to the liberative and transformative message of the gospel. Braide's ministry demonstrates that spiritual engagement must extend beyond individual salvation to include communal well-being, social justice, and moral accountability. Contemporary Nigerian Christianity faces a pressing need to recover the theological insights embedded in Braide's approach. Spiritual warfare has frequently been reduced to ritualistic practices, transactional prayers, or prosperity-oriented paradigms that prioritize private gain over collective liberation. A faithful engagement with Braide's vision, however, would promote a spirituality that is both theologically rigorous and socially responsive one that equips believers to address personal, spiritual, and systemic challenges that compromise human dignity. Braide's legacy thus provides not only historical understanding but also a critical ethical and theological framework for contemporary Christian praxis in Nigeria. By revisiting his model, the church can cultivate a spirituality deeply rooted in African realities, oriented toward justice, and capable of addressing the intertwined spiritual and structural dimensions of human suffering. In this context, spiritual warfare transcends ritual performance or material accumulation, becoming a means of fostering holistic liberation, communal resilience, and ethical responsibility.

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